

Zion's landmark

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Zion's Landmark

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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly. All lovers of gospel truth are invited to write for it— if so impressed.

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

SAW FATHER IN A VISION.

Atlantic, N. C., Aug. 31, 20.
Dear Mr. Gold:

Your letter was a great comfort to me. Often when I am writing my writing appers to me to be so inexpressive of the things I want to tell, that I feel it would be best to just lay them by and not send them in for publication. But the many assurances which I receive that the little ones have received comfort in them that I do take some courage and try to press on.

Sometime in the night last night I was with your father. It is the first time that I have dreamed of him since his departure from this world. He, Elder Joseph E. Adams and I were together, and all of us had appointments together. We were about to begin the services when your father arose and said:

"Oh, tell me no more of this world's vain store,
The time for such trifles with me now is over;
A country I've found where true joys abound,
To dwell I'm determined on that happy ground.

No mortal will know what Christ

will bestow,

What joy, strength, and comfort do after Him go;

Lo onward I move to see Christ above,

None guesses how wondrous my journeys will prove.

Great spoils I shall win, from death, hell, and sin,

Midst outward affliction shall feel Christ within;

And still, which is best, I in His dear breast,

As at the beginning, find pardon and rest.

When I am to die, receive me, I'll cry,

For Jesus has loved me, I can't tell why;

But this I do find, we two are so joined,

He'll not live in glory and leave me behind.

This blessing is mine through favor divine,

And, O, My Dear Jesus, the praise shall be Thine;

In heaven we'll meet in harmony sweet,

And glory to Jesus! we'll then be complete."

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Good Old Songs, Page 239,
Hymn 406.

I could see the face of Elder Adams as he rejoiced at the words and expressions of your dear father, and I felt my own poor heart rejoice in the Lord.

The Lord surely can speak peace in our hearts while we sleep. The praise be His for ever more.

L. H. HARDY.

This letter was in response to one from me thanking Elder Hardy for his many kindnesses and for his writings and interest in the Landmark.

J. D. GOLD.

DOES NOT WANT TO MISS A
SINGLE COPY.

South Creek, N. C., Sept., 8 '20.
Mr. J. D. Gold,
Wilson, N. C.

Dear Brother:—Enclosed find P. O. money order for \$2.00.

Please extend my subscription to the dear old Landmark one year. It is so much comfort to me in my old age, I don't want to miss a single copy. It is about the only means I have of hearing the word of those that are called of God, as my age and feeble health will not permit me to attend His services.

May you live long and be led by the spirit to carry on the work of your dear father.

Your sister in hope,
PATSY ANN LEWIS.

AFFLICTIONS SWEET PRIVI-
LEGES.

Sharpsburg, N. C., R 1 Box 67
Sept. 15, 1920.

Dear Mr. Gold,
Wilson, N. C.

Enclosed find \$2.00 to renew my subscription for the Landmark another year. I am behind fifteen days but I hope you will not think hard of me for that, for I had an abscess in my throat and could not eat or talk, but little, but I am improving nicely now, for which I hope I thank my God for his blessings that he has bestowed upon one of the chiefest sinners, for I thought surely it was my time to appear before the Great Judge and to receive my sentence which I felt would be to eternal woe, but to my surprise He has restored me from my affliction and I hope I do thank Him for His mercies that has been sent upon an unworthy sinner.

I have just read a piece in the Landmark of August 15th, concerning tribulations being sweet privileges. I feel sometimes as appointed of the Lord, but then I think that I am such a dead and wretched sinner the Lord don't look on me, but at times I am so wonderfully

blessed with this sweet privilege that I can't help thinking that He is my every help in time of need. So I hope the Lord in His tender mercies will remember you and bless you with a spirit of love for your work and may guide you so the Landmark may continue.

So far as the advertisements are concerned they did never bother me, for when I read that, that I was looking for I was through with it for that time but tried to keep every copy so I could re-read as they do not grow old, but are always like

something new. So is all of God's work, it is ever new to a poor sinner when he looks back, when the Lord opened his eyes that he might see his lost and ruined condition, and again when His powerful words when one sees death has got hold of you, His very word will raise you from death for I do know whereof I speak, for I have had His word to come to me when I knew I was dying and I did live and I am alive to day for some cause I know not.

May God bless you.

Respectfully,

FRANK PROCTOR.

LANDMARK ENTERS ANOTHER VOLUME.

On November the first the Landmark closed its 53rd year, and now enters upon its 54th.

For some two years the Landmark has been in many respects under the care of the writer, and the longer he lives the more he is impressed with the kindness and consideration of the members of the Primitive Baptist church. They have been very kind to me and the readers of the Landmark have with scarcely a murmur put up with our delays and imperfections, and have given the publication their hearty and loving support.

The circulation of the Landmark is larger than it has been for several years, and the tone of the letters and communications published therein breathe as they did while father was with us in the flesh, a sweet fellowship for one another, which makes for concord in the church and a unity that binds

the membership in the holy bonds of sacred love.

Fortunately, though there may be many differences of opinion on some subjects, they are being discussed with christian love and charity towards all.

This, in our opinion, is right. The Landmark should continue to be a medium of communication and information for the members of the church.

Again I desire to thank each and every reader of the paper for their support and confidence. We trust each succeeding year will continue to find the Landmark growing in usefulness and comfort to the Household of Faith and continue to be the exponent of the principles taught by the Saviour, the only safe guide for time and eternity.

JOHN D. GOLD.

OUR RIGHTEOUSNESS IN CHRIST.

Elder J. D. Cockram.

Dear Brother:—I now make the attempt to comply with the long deferred desire to write. I feel to say that the delay in writing is largely due to a barren and unfruitful mind to write anything that could be of any comfort to you or to any one, and I yet feel altogether inadequate to do so. But if we be the children of God, though we feel dejected and unworthy we have a great High Priest that is worthy in whom all of our righteousness is found stored away in Christ, where our eternal life and redemption are, who knows all of

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our needs, and will never allow us to be tempted above that which we are able to bear, but always gives us deliverance at the right time and in the right way. But when we are tried for our good in the fire of affliction, until we cry out that salvation is of the Lord, then we are lifted above ourselves and our sorrows where it is given us to see the rock whence we are hewn, and the hole whence we are digged.

These sorrows and joys the natural man knows nothing about. As the natural man must be born a natural birth in order to see and know natural things, even so must the spiritual man be born of the spirit to see and know spiritual things. And as I see it, it is just as impossible for the natural man to know the things of the spirit as it is to know natural things before he is born a natural birth, because one must be born a natural birth to see the things of nature even as he must be born of the spirit to see the things of the spirit, and these are separate one from the other in every sense of the word. Do we find this in our experience? I think so. When we first saw ourselves to be awful sinners in the sight of God, without God and without hope in the world, was there not a turning around in the mind and heart and a general desire for a reformation? And did we not see things different? And there was a soul and a heart craving and longing for a holy life. Did we not love the way of God and His people, and long for their company, though we felt to be unworthy? And did we not go on

in this way trying to do something good in the sight of God and work ourselves into the favor of God?

Yes, we did, until we worked ourselves to death; died to all confidence in the flesh and in our own righteousness, and fell under the curse of a violated law. Yes, all of our strongholds as we had formerly thought in our self-righteousness had failed us. We had gone to the law for justification and by it had been slain. Then there must be a resurrection or a raising up to life. Yes, in this raising up into newness of life the Child of God sees his righteousness in Christ Jesus. He now has eternal life and is born from above, and is led in paths he had not known, and can say of a truth that salvation is of the Lord. In this resurrection or raising up the child of God is given new desires, and longs, as we have said, to follow the Lord in the ordinances of His House. But here the tempter meets him, and tells him it is all a whim of the head, and that he is not worthy to belong to the church and if he was to offer his little experience it would not be heard, and he fears he is deceived and might deceive the church; and yet he will not deny that he has a hope, but pleads unworthiness. To such I would say: Go home to your friends and tell them what a great thing the Lord has done for you, He has compassion upon you. You will find companions in the church, who have come along the same way you have come. You will find their sorrows and joys and their fears and hopes are yours, and let us take courage

and run with patience the race set before us, looking to Him who is the author and finisher of the Christian faith.

Dear Brother Cockram I often think of you and of your trials by the way as I do of many of the dear servants of God. I find it in my experience often when I am trying to comfort others I find myself in need and deserving to be comforted. But our Blessed Lord and Master rules all things just right and knows our several needs and always comes in the right time, and in the right way; and when we are given to see and realize this we can say, the Lord has done all things well. And what a blessed privilege for such mortals as we are when we are so impoverished and depressed and seem to be in the pit wherein is no water that we may pray to a God who has all wisdom and power who speaks peace to our weary troubled souls and all is well.

Dear Brother, I often think of that sweet day when all the blessed throng of King Emmanuel will meet in that better world around our Father's throne in one sweet union of love, never to part, and our songs of praise will never grow old as we stand absorbed in this glorious love that surpasses all love. And when I think of myself a poor sinner, often ask the question, can it be possible that I am one of this blessed number?

Your brother in hope.

W. L. EDWARDS.

Dante, Va.

AN APPEAL FOR HELP.

Swafford, Wash., Nov. 8, 1920
My Dear Brethren, Sisters and
All who May Read This:

This is to let you know that the hand of affliction is very heavy upon me. I hope that I am reconciled to the same, believing that God's mercy endureth forever. Yea, I believe that He who measures my joys also measures my sorrows to me and all is for my good and His glory. No circumstance is beyond His reach nor out of His control. My case both physically and spiritually is in His hands from which there is no appeal, nor do we, as His children, wish it otherwise. We fain would escape suffering but the very suffering of which we feel to complain is ordered for our good.

Shall we "receive good at the hands of the Lord and shall we not also receive evil?" is the language of one of his afflicted children of old time.

My suffering at this time is very great. I seldom sleep more than one hour at a time, without having to get out of bed for relief. Have not been able to do any work at all for more than a year and for some years I have been unable to do enough work to make a home what it should be. I have paid out a great deal of money for professional treatment which has not benefited me much of any at all. These things have brought me to a state of total dependence upon the public for myself and family of seven in all. My oldest child is only fourteen and a girl, while the next is a girl

of some twelve years. My wife has her hands full with trying to work away from home for a support, for the family.

My dear brethren and friends around me have been very kind, administering to my necessities, most of them being poor with families of their own to claim their attention, and I realize that our first duty is to our own families. Our people cannot give too much serious thought to the matter of raising their own families in the nature of the Lord. The world is full of snares to attract and our duty toward them is very serious indeed. We cannot be too careful to retain their respect and direct their lives in the way they should go, for Solomon tells us that when they are old they will not depart from it. Surely every parent is proud of a good child and more particularly when the child retains those goodly qualities as a citizen of mature years. The older girl mentioned above is a member of our church. I wish to say that any contribution large or small for my physical needs and the needs of my family will be greatly appreciated. It is mortifying to be compelled to make this appeal, but my need is apparent to all, who are near enough to know my circumstances.

If not deceived, I have a hope in Christ for about thirty-five years, and have been identified with the dear Old School Baptists for nearly thirty years. For the last twenty-one years I have been trying to declare the whole counsel of God. This has been done in such weakness, but at times with a deep assur-

ance of God's presence, and guidance to speak to the comfort of His dear people and to the glory of His great name.

I now feel that my work on earth is about done, and that I must soon meet God in the Great Beyond where a true test of my hope will be revealed to me, and oh, dear brethren, I do not know how it will be with me at that time, but my little hope gives me consolation as small as it may seem and I feel that I would not be without it for all this world.

Again, I feel the power of this assurance offered in the Scriptures, "We know we have passed from death unto life because we love the brethren." I do love the brethren and no sweeter consolation can be offered a suffering soul than this.

Finally, brethren and friends, this is perhaps the last you will ever hear from me, as I am a very poor writer. I wish to say if you do not feel to contribute to my necessities all will be well. The Lord will do righteously in all things, and my case is in His hands. Many of you do not know of my afflictions or of my needs is the reason for this letter. I know many of your personally and I cannot express the pleasure it would give me to see you again on earth and grasp your hand in a final farewell and hear you tell of your sojourn since we last met. I desire your prayers, feeling to esteem you more highly than myself. Finally, brethren, farewell.

Your unworthy brother,
W. H. SHIELDS.

Brethren Editors:

At the request of Brother Shields, I have copied and revised his letter above. I wish to add this his sufferings are intense and practically continuous. A number of physicians have examined and treated him to no purpose, except perhaps slight relief from suffering. None of them hold out any hope of recovery. Some of them claim they can partly relieve suffering, by constant treatment. One physician asked me to inspect the interior of his bladder through an inserted tube. The lining of the bladder could be seen floating with the edges attached to the bladder walls.

Baptists are few in the State of Washington. I know of only two church buildings in the state which belong to them. I feel sure that this is all. There are several other organizations in the state without buildings of their own. Brother Shields requests me to say to you that if there is any charge for publication of his letter and appeal for help please send him a bill of same and he will pay it.

He was raised in Pittsylvania county, Virginia, and came to this state about ten years ago. Many of your readers will remember him. I had assumed some very heavy obligations before Brother Shields became so dependent, but have done all that seems safe or obligatory for him, and hope to do more. He has been of service to the few scattered Baptists on the

Pacific coast.

Yours in hope,

E. D. OVERSTREET.

There is no charge for this publication, we shall be glad to receive and forward contributions to him.

J. D. Gold.

THIS COMMUNICATION WAS
DELAYED.

Hiawatha, W. Va., 2-9, '20.
Elder P. D. Gold:

My very Dear Brother in Christ, I humbly trust, if the Lord will, I want to write you and the dear brethren and sisters. It has been some time since I have written to the dear old Landmark, and it may be that you have forgotten me. I am a daughter of Elder W. R. Craft. I have always felt unworthy to write to such dear people as I esteem you to be, but I must say a word to tell you how sad I am, surely the saddest of my life. During the month of February the Lord was pleased to take from me my dear husband and darling little baby, with that dreadful disease, the flu. They both died with a smile on their faces which remained until they were buried, and I feel sure that same smile will be there when Jesus descends in the clouds of His glory to gather his jewels home. I feel sure they will meet Jesus and see Him. My humble hope is that it is God's will that I shall meet them in glory. I have not been able to sit up much since they were taken from me, my nerves being completely prostrated. My prayer is that if the Lord will that I may get able to

work for my little family. And I want all of God's people to pray for me that I may raise my children to be honorable men and women. I know I cannot make them Christians but I do hope and pray that by the Divine and saving grace of God we will be a united family around the throne of God some eweet day.

Your little sister,

SAMANTHA J. SHAW.

KNEW HIM FIFTY YEARS.

Greenville, N. C.

Mr J. D. Gold ,Dear Sir:—In regard to your father's death I wish to write a few lines. It was sad to hear of his death. I have known him for about fifty years, and heard him preach lots of times, and he always bore the same modesty, and was sound in faith, preaching the same doctrine, ever the Word of God that liveth and abideth forever. He lived such a clean life. We extend our sympathy to the bereaved family, for we know something about the loss of a devoted husband, and our dear children, and their departure is so plain to us today, and the troubled heart, and trembling hand, and even to the whole

body, but the Lord knows best for us. His will and purpose must be done, and may we be resigned to His blessed will, knowing that He is God and there is none else beside Him. May He bless, guard, guide and protect the bereaved family is my greatest desire, and in our great loss we believe it to be His eternal gain, and may be blessed to trust the same God, the God of high dominion and power, and

may He be with us to the end, and when the time of our departure is at hand may we meet our loved ones that have gone before in a land of pure delight where saints and angels dwell. But disobedience keeps us in trouble and distress. If we could only present our bodies a living sacrifice our troubles and distress would not be so burdensome.

Yours in hope of eternal life.

RUTHA TRIPP.

R 5, care J. M. Tripp,
Greenville, N. C.

BLESSING OF HEARING P REACHING.

Rufus, N. C., Sept. 16, 1920.

To the Household of Faith, Who
Love Communion with Saints

You who are blessed to hear the precious gospel preached at least once a month, and many of you are privileged to hear it a great deal oftener than that, do not realize how much you are blessed, nor can you realize how lonely one gets who seldom hears any preaching.

Much of my time I go moaning and groping in the dark, feeling that the Dear Lord has forsaken me, and that His mercies are clean gone forever; and I am so weak and faint, such a stranger in a strange land that I do not even know how to ask Him to restore unto me the joys of His salvation. Indeed, much of the time I have been so low that I am very much afraid I have never known the joy of His salvation, and that my fate would be that of a poor deceived soul.

Now, this was my sad plight, and

our little association drawing near; and knowing we had no preachers, I thought that if the Lord did not send us any I would give up in despair.

I thought of writing some (and I did write one but he could not come) and then the thought occurred that I might write ever so many and if the Lord was not in the matter it would all be of no avail; so I trust that in my weak and feeble way he enabled me to ask Him to send us ministers of His own choosing, which I now feel that He did, for we had a lovely little association the first Sunday in this month with Friday and Saturday before; and my little hope, which had seemed to be almost dead, was strengthened to that extent that I could claim in my soul "I know that My Redeemer liveth and His mercies shall endure forever." I now realized, I trust, some of the joys of His salvation through the gospel as proclaimed by His servants whom he had sent to feed the few starving little lambs.

In our weakness we sometimes forget from whence our help cometh; and some gifted brother will say, invite this one or that one, and that a preacher ought not to go where he is not invited, but "Paul may plant and Appollos may water" but neither of them can give the increase. That must come from God, and I feel that He sends His servants whithersoever He will now as He did of old, regardless of what man may say. I do not mean that all who go are under His command to "Go teach all nations," but I do believe that all whom He bids

"Go preach," will preach the preaching God bids them preach. He may sometimes engage in and teach that for which he has not the command of God as I feel that they all do, who run to extremes in silly nonsense and foolishness, which is not becoming in a preacher of righteousness. How becoming it is to them to be an example of heavenly things to the flock of God, over them which God has given them the over sight. When we think of the treasure we have in those earthen vessels we should be solemnized into setting forth the excellency of the power of God instead of putting ourselves to shame with all manner of foolishness. There are little ones outside of the fold who are so eager after the "crumbs which fall from the Master's table," whose afflictions are driven to some extent from the Church of God by such a course as this.

When I was but a child and being led tenderly in my experience I trust by the Father of Mercies I sought the company of the Saints of God for their heavenly conversation; and many were the nights at my father's home when preachers or members would be there that set up 'til midnight, they conversing on heavenly things and I listening without ever getting sleepy.

In the blessed memory of those precious moments I close this imperfect scribble, still feeling that I have a never dying affection for the saints of God.

Unworthily,

Louisa A. Edwards Coffey.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol. 54

No. 1

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WILSON, N. C., NOV. 15, 1920.

DIFFERENCES.

From the days of the Apostles to the present time there have been differences of opinion as to the gospel interpretation of this and that principle of the doctrine among our people, and the probability is there always will be. And while it would seem to be a matter to be regretted, yet it proves a few things worthy of note. It proves we are human in our nature however honest we may be in our convictions. And being human we may be humanely honest in our convictions and yet be wrong in our conclusions. Things divine and things human may, and often do, run parallel to each other and yet not agree in their respective conclusions. Spiritual fruits do not grow from nature's soil. Men in nature may have ideas seemingly in perfect accord with the teachings of the spirit and

yet they are not being led by the spirit. We have our human nature as well as we trust we have divine nature, and what would be true in human nature in others might as well be true in our human nature. Hence we are commanded to try the spirits whether they be of God. These spirits to be tried are ministering spirits called teachers and preachers.

The fact that one is called of God, and sent to preach the gospel of His Son, is not conclusive evidence that all he claims to believe and preach is gospel. He has the convictions of truth and in them he is right, and then he may have convictions as to what the truth is and in them he may be wrong. In our divine nature we are satisfied to know the truth, but in our human nature we want to know what the truth is. We want to dissect it, and qualify it, and simplify it, and make it plain. Whereas we only mystify it, and cover it up and hide it.

What is truth? This seem to be a proper question, and in natural good form, in fact it is in scripture form, and yet it does not deduce an answer. It is not in gospel form. It is not of the truth, and is not a true question. We say of this or that, it is the truth. There is but one truth, and whatsoever is of this is true. Christ is the truth, and whatsoever is of Him is true and beareth witness to the truth.

How shall we determine when we preach the truth, or things which are true? When the things which we preach are in accord with, and

had their identity in the scriptures of truth they are true.

We are admonished to examine ourselves, whether we be in the faith—that is whether we be in the doctrine—and the order of the gospel. In the divine nature we are wont to examine ourselves, but in our human nature, or in our carnal mind, or in our natural man, the disposition is rather to examine one another.

Though the phrase—human nature—it is not in the book. I have used it in contradistinction with divine nature with reference to the better informed minds, which we should have a right to expect in those divinely taught—and may also find it in many not so taught.

Sauls' religious convictions, tho altogether in the carnal mind and nature, were of an order equal to the very highest attainments of the natural mind and of human nature—but they could find no place, even to the smallest degree, in spiritual attainments in the divine nature.

While all of the people of God are taught of Him, and on general principles learn the same things, yet I do not understand that this teaching is so universal that each of them is taught in full detail what each and every other one is taught.

In the ministry there seems to be gifts differing according to the to phophecy, or preach, or teach, to prophecy, or preach, or teach, or exhort, or to give, or to rule; and each one is admonished to abide in his respective calling.

In our convictions and opinions as

to what are the true principles of the doctrine, and as to the meaning of this and that portion of Scripture, it is to be expected that our convictions of truth as set forth by the principles of the doctrine should be well and clearly defined, and that our opinions should be well in harmony with our convictions. In fact we should know the certainty of the things whereof we affirm in all fundamental matters. Perhaps many times, if we should confine our remarks more closely to the details of the revelations, visions and dreams which have come to us our sermons and communications would be more to the point, and less lengthy and tiresome.

Paul spoke mostly by command, but now and then by permission. If we could distinguish more between what we believed and what we think we would be better understood and more agreed. I believe we may truly say that as a rule we are honest in what we think as well as in what we believe, but in either we may be in the spirit or we may be in the flesh. Much of our thoughts and opinions are traditional, in much of which we are inclined to persist. A brother once treating upon a certain point, claimed to be in accord with Burke's Commentary on the point and said: "If Burke is right, I am right, and I know Burke is right."

We are a unit in agreement that salvation is by grace from start to finish. We believe the people of Jesus were chosen unto salvation according to the election of grace, which was given us in Christ be-

fore the world began, and that those elect were predestined unto the adoption of children by Jesus Christ, to be conformed to his blessed image, but we differ as to the manner of bringing this about. We are all looking to the same power which shall bring to pass this glorious consummation, this blessed glorification, but we differ as to the manner of the workings by which and through which it shall be effected. We are perfectly agreed as to the beginning and the ending, both of which are in eternity, we do and only can know them in their true relation as by the same spirit.

As to the election of grace, for one to feel that he is full of sin and unrighteousness, and is in every way in himself unworthy and unfit for the least of the Lord's goodness and mercy, and yet feels and is bound to confess that the Lord has been good to him, and has made him to feel that his sins are forgiven, and that the love of God is shed abroad in his heart, and that he loves God's people and desire to be with them in the bonds of fellowship, is about all he knows about it. And to see and feel the good hand and wise counsel of God in things which seem to indicate and shape his course, and to direct his footsteps, and to order his cause, and to over rule and govern all things by which he is affected so as to bring about results turning in and bringing him forth on his way and for his good, is about the gist of what he knows about predestination. But these things being so wonderful and precious to him he wants to

tell them, and talk about them, and directly they become to be so high and wonderful that he cannot attain unto them, they are unsearchable and past finding out to him, and the more he endeavors to tell these wonders of grace the more he says things that he does not understand; and sometimes much that he would not believe if he did understand it. But much of this is truly pardonable, as we should not condemn a brother for a word, however it seems to me upon these deep and wonderful things our words should be few and carefully considered.

I must admit, and I am sorry to have to do it, that we are not as careful as we ought to be to use the form of sound speech, and to speak the truth in love. We have a thorough furnishing in the Scriptures which are given by inspiration of God, and are able to make us wise unto salvation through faith which is in Christ Jesus, and we ought to be satisfied to use their form of speech.

Adopted phrases, formulated by able and beloved men has had much to do with bringing upon our people confusion, diversion, and distress in many places. Instead of striving together for the faith of the gospel, standing fast in one spirit with one mind, we are often found striving against each other about words to no profit. We can not justify ourselves. No, this use of words and phrases not in the book, the use of which is not understood by the brotherhood whom we should love.

P. G. L.

ON THE OTHER SHORE.

I was recently called to the bedside of one who, as she expressed it, is swiftly passing to the other shore. She is dying from that fatal disease, "T. B.", and wanted to talk with me.

I drew near her bedside and asked for what purpose she had sent for me. She began by saying: "I have had a dream I want to tell you!" I was brought very low and showed that I had to pass beyond and must go through a place so small, and not so large as my hand. I could not, but was put through where I heard one saying, you shall go where all sickness and sorrow, pain and death are forever over. Then I passed over the deep river to the other shore and saw my father and many others following, and when I stood upon the beautiful green on the other shore I heard in the elements above me your voice preaching." Here she smiled with inspiring assurances and said, "Oh! I want to hear that glorious gospel, is why I sent for you."

I nodded and said, "on the other shore," you shall hear more sweetly.

She said her husband had pressed her hard to join his profession which she had done (I don't remember what), but he had told us the truth of her hope and in her father's home, at his urgent request I spoke according as my mind was led in expounding to her the truth of her experience during which time she showed marks of great comfort. We had just dined and sat down when her (husband shall I say?) came down stairs and demandinglly

requested of me that I should speak no more to his wife on religion. Her father took charge at once and demanded that he should speak no more, to which he heeded.

I thought of the Scripture "when the Son of God came together the devil came also." The devil does not want the name of Jesus honored and glorified, and when the spirit, that showed itself in that man, is loosed, it will make short work of Old Baptists.

Presently I said, "what is your name, Sir, and what stock of people are you, and what is your religion?"

He told his name and stock, but said, "I don't believe in that kind of religion that works on the imagination of people." I said, your wife has had some very beautiful visions which are a great comfort to her and to us.

He said, "I don't believe in them."

"Possibly you have never had any," I said, "no," was the reply. Then this accounts for your unbelief, I said.

The spirit of enmity and hatred against the truth and those who proclaim it is raging and seeking power both in church and state to crush and stamp out that religion which claims for its author the revelation of Jesus Christ and which alone gives God the glory.

We have not come, as yet, to that suffering which our father and mother endured, but the same spirit which caused their cries and prayers to come before God in the days of persecution, is yet in the world and will ere long lay upon

the saints the iron hand of oppression and their confusion shall come upon them in the last days as I have also seen it.

The manna that fell from heaven is not diminished nor shall it fail, but confusion has laid hold upon the people and gross darkness has prevailed, but it shall not be all darkness.

On the other shore we shall rest and join in with the proclamation more sweetly for "There the voice of the Messenger of Peace and comfort is to be heard in glorious strains of joy and gladness for ever more."

J. D. COCKRAM.

OBITUARY.

Deacon R. W. Connor, of Patrick County Va., son of Elder Daniel and Sister Annie Connor, was born Sept. 22, 1847, and died Feb. 28, 1920, making his pilgrimage below 72 years, 2 months and 4 days.

He was married to Polly E. Connor, who preceded him to the grave but a short while, April 14th, 1870

To this union were born four boys, two dying in infancy, while Deacon George W. and Brother T. G., survive him.

He joined the church at Jack's Creek in 1881, was baptized by Eld. Amos Dickerson and was church clerk from 1890 to his death, was ordained deacon of his church on September, before the 4th Sunday in September, 1892.

His death was caused by cancer of the neck under which affliction he bore up with that which we evidently believe inspired his heart

and mind with a better home.

At his request I attended his funeral speaking such things as were voiced in his manner of life and faith.

Brother Connor was well versed, conversant with the Scriptures, very generous, liberal and entertaining.

He was ready to aid and encourage the ministry accordingly as the Lord had prospered him.

His zeal was strong for the church and delighted in encouraging those who had a hope to go to the church.

In our last conversation he said: "Brother Cockram, the end is near, I realize that, but I am not afraid to go."

To the boys and their wives we come in the close with these words: The same faith that was found in him we have also found, according to the mind of the church, in each of you and may each of your homes be as was his and his dear companions ever open to those of like precious faith and not only so, but your benevolence in general be as was his to neighbors one and all.

If a word more may be said of Deacon Connor it is that he claimed no perfection save in Jesus and now we believe rests in hope of that glorious perfection his hope was pointing to.

J. D. COCKRAM.

W. T. BACON.

Whereas it has pleased God in His love and wisdom to send the Death Angel to our little flock again, and remove from us our very dear broth-

er and deacon W. T. Bacon, therefore we, the Primitive Baptist church at Mount Lebanon, desire to bow in humble submission to Him, who does all things well.

Brother Bacon was born April 8, 1843, joined the church in September 1872, was elected deacon in July, 1884, and died August 19, 1920.

Resolved: That our church has lost a useful member, a worthy deacon, who was faithful in the discharge of every duty.

We are deeply grieved, but mourn not as those who have no hope, for we believe that our loss is his eternal gain. He is not dead but sleeping.

We extend to Sister Bacon (his widow), and his children, our deepest sympathy. They have lost a kind and faithful husband, and father, and the community a good citizen, and one in whose counsel was wisdom.

We feel that he is now where the weary are at rest, basking in the smiles of the Saviour he adored.

Resolved: That a copy of these resolutions be placed on the church book, and a copy be sent to the bereaved family, and a copy to Zion's Landmark for publication.

T. Y. MONK, Moderator,
J. W. Garrard, Clerk.

G. C. FARTHING.

Whereas it has pleased our Heavenly Father to remove from us, our dearly beloved brother G. C. Farthing who fell asleep September 18, 1920.

Brother Farthing was born April

3, 1849, was married to Miss Annie E. Raiford who together with four children, one brother, two sisters, and a host of relatives and friends mourn his departure. Truly a Father in Israel has fallen.

He will long be remembered for his energy and faithful performance of the duties imposed upon him, in the service of the Lord. He joined Durham church the 3rd Sunday in September, 1888, was elected clerk of Eno Association September, 1899, elected clerk of his church, July, 1892, ordained deacon November, 1896, also was clerk of the Dutchville Union. All of which he filled with marked ability. As a deacon we would not know where to find his equal, his untiring efforts at all times and under all circumstances will be fondly remembered by us as long as memory lasts "They that use this office will purchase to themselves a good degree and a great boldness, was his heritage. He had convictions of his own as to what was his duty and courage to do it. Like all that are human he had his faults but his virtues excelled them all. Our hearts have often been touched and tendered in observing his cheerful disposition and unflinching faith in God in facing financial reverses and untold heart sorrow that came to him late in life. The 19th chapter of Job more clearly portrays the Spiritual side of his life than any one we knew, but like him he maintained his integrity to the end, being "Thoroughly tried he shall come forth as gold."

Our hearts are sad sad with the

thought that we shall see his face no more in our assemblies, but we sorrow not as those that are without hope, we fully believe that he is resting from all the labors.

Be it therefore resolved that we bow in humble submission to the will of Him who doeth all things well, and that we devote a page in our church record to his memory, a copy sent to the family and one to Zion's Landmark for publication.

Done by order of the church in conference September 18th, 1920.

M. G. MARKHAM,
J. A. HERNDON,
C. F. DENNY,
C. B. HALL, Committee.

JAMES HENRY SHELTON.

The whole community was grieved Tuesday, April 13th, by the announcement of the sudden death of James Henry Shelton.

His health had been failing for several months, but he was only sick one hour and forty minutes, he never regained consciousness after he was taken.

He was not a member of any church but leaned toward the Primitive Baptist faith.

Mr. Shelton was born May 8, 1854, near Keeling's Va., and was united in marriage to Miss Mary A. Marshall, December 18, 1878.

There were twelve children of that marriage, all of whom are living—Mrs. Dallas Lea Mrs. Willie Walton, Mrs. Ellis Anderson, Mrs. William Gosney, Mrs. Hughes Hall, Messrs. Henry, Aubrey and Percie. He also leaves twenty grandchildren.

The deceased is also survived by the following brothers and sisters: Mrs. Joel Chaney, Mrs. Sam Neal, Joel, George and W. T.

The funeral was held at home and interment made in the family plot, and was conducted by Eld. J. R. Wilson. The pall bearers were J. H. Butcher, J. L. Gosney, J. H. Warren, J. R. Collie, Fred Burton, G. W. Giles, J. P. Marshall, and R. N. Williams.

The beautiful flowers were borne by J. E. Gosney, R. T. Dodson, A. W. Gardner, George Milam, J. F. Strickland, Jack Wood, George Myers, John Marshall, J. T. Posey, L. W. Purdum, B. W. Williams.

SPECIAL CHRISTMAS OFFER.

Orders for Trial & Decision Mt. Carmel Church, received in December, will be filled for \$1.25. The above book is valuable, historic, and interesting. This noted trial stenographically reported, 35 witnesses examined. Black board binding. Good print. Gold lettered, 274 pages. Order now from R. H. Pittman, Luray, Va.

THE EASTERN UNION.

The Eastern Union is to be held at Tiney Oak, Hyde county, N. C., commencing on Friday before the fifth Sunday in January, 1921. It is located near Mattamuskeet Lake. All wishing to go will be welcome and will find good homes.

Take the N. & S. R. R. to Belhaven Thursday before, then board the mail boat to Swan Quarter, where you can be met. Write to G. M. Jarvis, Swan Quarter, before leaving home.

A. W. AMBROSE, Clerk.

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Mrs. Eme R. Gillespie
15 May 29

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A TRIBUTE TO SISTER GOLD

Many of the faithful ones
Have beautifully expressed and
told

Their love for Elder P. D. deceased
And their sympathy for sister Gold

To this dear old mother in Israel
I desire some thoughts to unfold
And wish that I might say one
word

To comfort Sister Gold

God worketh all for good
His blessings are manifold
Dear Sister 'tis but God's love
In your loss of Elder Gold

God pleases his righteous will
In taking the young and old
Through grace he takes that he
gave you

Your companion Elder Gold.
To mortality the grave is rest
The dust must putrify and mold
Beneath the sod you must rest
And again sleep with Elder Gold

Until the day of judgement
When Heaven's glory shall unfold,
Then Christ will take you home to
God,

With your husband Elder Gold.

J. J. THORN,
Elm City N. C.

THE WAY OF A SERVANT OF GOD

Dear Mr. Gold,

On yesterday I walked along on
my way to my appointment and
some very pleasant reminiscences
of the past were given to me, and
I felt that the goodness and mercy
of God had followed me all the
days of my life, and I had a desire
to dwell in the house of the Lord
all the days of my life.

My mind ran back to the time
when I first came to this place and
the circumstances under which I
came, to those old faithful ones who
are now gone home to dwell with
God.

In my early ministry I had no lib-
erty in speaking. Every time I tried
for the first nineteen months was a
complete failure. I feel sure that
I did not consume in all one hour
in speaking during that time. It
was a very killing to me. I felt
that it would be best for me not to
try again and I tried to stop. But
there was a feeling in me which
moved me forward and I had to go.
There seemed to be a necessity laid
for me that I should preach the gos-
pel of the son of God but how to
perform this I knew not. On the
Saturday before the third Sunday in
January 1876 my brother George

and I rode 35 miles on horse back to Goose Creek Island to be at their Quarterly Meeting. Elder John R. Rowe was their pastor. When we got in hearing I heard his voice. I heard him once before. I knew the voice. We went in the Meeting House, he invited me to the stand. I told him to go on with his preaching, that we had come to hear him. He said, "The way is open, just get up and preach." I told him that I had never preached any and could not preach, for him to go on. He insisted and I went forward. The Lord opened my heart and gave me liberty for forty-five minutes. Then I recognized that it was my voice I was hearing and I sat down at once. On Sunday there was the same thing again. I spoke forty-five minutes with liberty. My mind was at ease and I went back home much comforted. Then I went on in that way all that year. In March of that year Deacon John L. Goodwin of Cedar Island went to our humble home for me to go home with him to preach to the people. I had never thought that I was nor ever would be worth enough to the church for any one to take that much trouble to get me to a meeting. I went home with him, and in a short time there was quite a congregation in his house. He fixed a table with a hymn book and a bible on it and told me that the people had come to hear me preach. He used the words of Cornelius to Peter telling me that they wanted to hear the words which were commanded of God. I felt so little

that I wanted to get under the house or in some place where I might not be seen, but the yoke was on me and there was nothing for me to do but to bear it. I went forward. The Lord blessed me far beyond anything I could expect. I sang well in those days and after the preaching was over I had to sing for some time. On Saturday and Sunday I met that church in their regular meeting and the Lord blessed me to speak to the people. It was a comfort to me and it appeared to them. I left an appointment there for May. I went up to Elder John R. Rowe's and got him to go with me at that time. He Baptised a sister Goodwin and accepted the care of the church at that meeting and served them continuously until his death in 1899.

It was at that meeting that Brethren W. B. Smith and David E. Mason met me for the first time. They were members of this, Hunting Quarters, Church. They insisted on my giving them an appointment. I promised to come in June. Therefore on Thursday evening before the third Sunday in June Brother D. E. Mason and his father went to our home and on Friday morning we started and came to their home.

On Saturday I met the people here for the first time. I had no idea then of the relationship which that visit would result in and I can hardly realize it until now. However before I had known that there was such a church in the world I had seen it in a vision which I will here relate: In my vision I was trav-

eling on a road; on the eastward side of the road there was a small field of about three acres of land. It had been set apart for a pasture. There were a few sheep in it, and as I passed along the road the sheep bleated after me. I looked and saw that there was not a sprig of grass nor a drop of water in that pasture. I felt sorry for the sheep as they continued to bleat after me. I spoke to them and they ran to me and appeared to be satisfied though I had not given them anything that I knew of. I counted the sheep over, there were thirteen old or grown sheep and two lambs. I loved them and they appeared to love me.

In November 1876 the church called for my ordination to serve them as their pastor. I objected to that but they would not be persuaded to do otherwise. Our old pastor, Elder John S. Brinson, being a wise man in the Lord and having a fatherly feeling for young ministers advised the church to wait lest they might get the church and my poor self into trouble. I advised the church to take his advice for I knew that I was ignorant altogether unfit for such a position. In February 1877 the church again made their petition for my ordination. That time it was ordered, and on the first day of July 1877 I was set apart to the full work of the ministry. That afternoon it was my sweet privilege to Baptize my baby sister who is now the wife of Elder R. E. Adams. In August I baptized a sister at Milton now Bethel Church in Pamlico County where

my membership then was. In that same month, August, 1877 I accepted the care of the churches at Hunting Quarters and North River. In November I went home with the Clerk of the church and that Saturday evening my vision about the sheep came into my mind. I asked the clerk how many members we had. He said "I do not know but they are all there on the book." He got the book and I made a search but found only fourteen. I said to him that if there were not fifteen members in the church here I was surely in the wrong place. He said he thought the record was right. I began at the first of the book and read all of it. I found that in 1848 there were three people baptised. The record showed that one had died, one was still here a member but the other was not accounted for. His name was Owen Salter. I asked the Clerk what had become of him that his name did not appear on the list and there was not anything to show that he had been disposed with in any way. He told me that several years ago he left here and went up Bogue Sound and the church did not hear from him so they agreed to just drop his name, and if he ever came back and wanted it restored they would do it. There was something that whispered in me and said, "That is your missing sheep, go and look for him." My heart leaped in me for joy. I then knew that I was in the right place and that there was no mistake. It was in May 1878 that I was at Deacon S. C. Bell's on Bogue Sound. That vision came up in my

mind and I asked him if there was an old man in that section named Owen Salter? He said, "Yes, he is one of my neighbors." I said what is his character and general reputation up here? He said, "As good as mine or any other person. And he is a member of the Primitive Baptist Church somewhere, and I believe it is at Hunting Quarters." When our next meeting came I asked the church to have that good brother's name put back on the book. There were my fifteen sheep. Thirteen of them were old members, all gone home now, the other two were two sisters who had recently been baptized and they are now living with us. In May 1878 I baptized the husband of one of those sisters and he is yet one of our Deacons. In those days it was difficult to get preachers to these churches. They had to be met at Beaufort. Bay River or across the sound at Jones Bay and brought over in an open canoe. Often the waters were rough and the winds ahead. We would be out all day and in the night all wet and very cold, sometimes our clothes frozen on us, and with not the least chance to have a fire. Sometimes we would get out on an Island and walk about to stir up our blood to get some warmth and then continue our voyage. It would not do to look back after putting our hands to the plow. So we pressed on and never failed to get our appointments. The Lord prospered us and our membership grew until we had the largest church in the white Oak Association. We have had 111 members at

one time. The members were faithful and loved one another. Never until some designing men called preachers came in to disturb our peace was there any trouble in our little flock. The churches got rid of them and then we have had peace again even to this day.

In the same month, August 1877 I accepted the care of the church at North River. The membership was somewhat scattered and they were few, that is ten members in all. In May 1878 I baptised three old brethren, ages 77, and two about 65 years old and three sisters, one of whom is yet living. From that time the church began to grow and went up to 48 members when the same designing men called preachers gave them so much trouble that they have never gotten over it, and they had to exclude them from fellowship.

I cannot pass this by without telling of the faithfulness of those old members. Several of them lived seven miles away and they would get together on Saturday morning and walk up to North River to the meeting, often some of the younger people yet of the world would walk the trip with them and it appeared that the word of God prospered in those days. I have walked with them time and again and esteemed it to be a pleasure to be in such faithful company.

In the year 1879 I moved my home to White Oak River in Carteret County and my membership to Hadnots Creek Church. There I had more experience of that kind of faithfulness. There were a num-

ber of very poor members who lived seven to eight miles from that church.

At one time I spent the night with Dr. John W. Sanders, who is a leading Methodist in his section. He said to me, I will say one thing of your people, they love one another better than any other people I know: there are several of them living on my farm, and on Saturday morning of their church days they will get together and walk all the way up to their meetings, back in the evening and the same again on Sunday. There is not any other people who love their church and their religion so well as to do that." When he had said those things to me my mind said, "The queens and the concubines they saw her; the virgins and they praised her." So it is. All but a few of those old people are gone now. In those good days I used to walk fifteen hundred miles in a single year to serve these people and it was a pleasure to me.

As I walked along all alone on last Sunday morning to my appointment my mind ran all over these things and many others and I was made to rejoice and to praise the Lord for His unspeakable gift in His grace. It was in these days I became established in the glorious and sacred doctrine of Predestination. I will tell you about it and close this long letter which may not be interesting to any one but me.

It was in the month of March 1884 that I was reading the 6th chapter of Luke. The 26th verse arrested my attention. "Woe unto you, when all men shall speak well

of you! for so did their father to the false prophets."

I knew that: that was mischief. Up to that time I had no understanding of the doctrine. My mind was always engaged in exhortation, admonitions, and such things which many of our brethren call, "Practical godliness." In July brother D. W. Morton who lived about fourteen miles from Newport said I want you to let me make an appointment for you in my school-house, I want my neighbors to hear the truth. Where ever I went, among the Missionaries, Methodist, Free Will Baptist, Disciples or any others they were praising my preaching. I was killed all day and in the nights too because I felt the woe upon me. How to get rid of it I did not know. I gave my consent for that appointment. On Monday morning before I was to preach on Wednesday night I awoke with this word, "This is the Father's will which hath sent me, that of all He hath given me I should lose nothing, but should raise it up again at the last day."

I hardly think that I knew it was scripture. I did not know anything about it. There was not the least bit of light in it to me, but the text continued all that day. The next morning it was the first thing I saw. I had found the words in John 6th 38-39-40, but had found no light to lead me to understand them. The time came when I must go before a large Methodist Congregation in one of their churches. I had nothing but those words. I read them without one bit of light. I began to

talk, I hardly know how, but as I went the wall appeared to go just ahead of me and to this day I have not enjoyed greater liberty than I did on that Wednesday night. When I was through the Wog was gone. I have never felt it since to this day. There the Lord took from me all fear of man and showed me that vain is the help of men. Since then their praises do not amount to but little. Since then I have heard many brethren object to the most precious doctrine of Predestination. It makes no change in me. There and then the Lord gave me an open door to the rich house of His doctrine which He has never closed. It was through much tribulation that I entered there but it is sweet to stay there in the fear of God.

I feel to close this long letter with the word that I know that I have never suffered any more than the Lord has appointed that I should suffer. I know that it is my suffering that I have learned, and have been led to obedience. I go no further in that line than the Lord leads me or goads me.

I desire to pray for the peace of Zion.

Your true friend,

L. H. HARDY.

P. S. In February 1896 I was in Middletown New York. Had an appointment in Elder Benton Jenkin's home. The mercury registered below zero, the snow was four inches thick and about two o'clock p. m. it fell as thickly as I ever saw it fall.

That very night a Mr. Collard, (now Deacon Collard), his wife and

two other sisters drove seven miles on his wagon to my appointment and drove back to their home after services. I felt that I must tell of such faithfulness before I concluded this letter.

L. H.

I know that every reader of the Landmark will enjoy reading some of the experiences and history of a minister who has given the best years of his life to the service of his Master.

taught in these trying times to
J. D. G.

THE CHILD OF GOD IN DARK- NESS

There are some matters in the lives of some of the family of God that cause them anxiety of heart, that is, that when they would cleave to the Lord, and walk in spirit, and in all outward conversation also according to the gospel that they should sometimes encounter so much hindrance from the flesh, the devil, and the world, and that trouble and gloom should enshroud them. When the Lord giveth quietness, who can make trouble? And when he hideth his face, who then can behold him? Whether it be done against a nation, or against a man only." Job 34-29.

There are professors of Christ's name who walk in the light all the time; they are self satisfied, and well pleased in their religion at all times and seasons. If they have any shadow of gloom they can brush aside the clouds quite easily by "doing their duty," and they are

soon radiant in self congratulations.

Carnal professors and hypocrites walk in the light, but their light is not "the light of the Lord," it is not the light of the knowledge of the glory of God in the face of Jesus Christ. But they kindle their own fires, compass themselves about with sparks, and walk in the light of their own fire, and the sparks that they have kindled, and presumptuously profess that the Lord lifts up on them the light of his countenance because they have done their duty, and if others would only do their duty they would be radiant and happy too.

Such self-sufficient, self-pleased professors know not the light, and are in gross darkness until now.

The glory of the Lord has not risen upon them, Christ has not shined upon them; for had they with open face beheld as in a glass the glory of the Lord they would have been changed into the same image from glory to glory, even by the Spirit of the Lord 2 Cor 3-18. But, dear tried children of the Lord let me trace what are some of the very experiences of those who are of God, and which those who fear of God have never known.

Ponder the following words: "Who is among you that feareth the Lord, and stay upon his God" Isaiah 50-10.

This describes that which only the children of God know; to all others it is ever an insolvable enigma. Job, who feared the Lord, a perfect and upright man, feared God and eschewed evil could tell

us something of Isaiah 50-10.

But Satan in his devilish impudence answered the Lord, and said, Doth Job fear God for naught? Job 1-9. He verily did. He did not work for wages. In Christ, in the obedience of faith in him it is loves obedience. "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father,"

Love is not looking for wages. Thess 1-3. Heb. 6-10.

There is a sacred path for the children of God to walk in "as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy, for I am holy." Peter 1-14-16. "Ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6-7. Here all the steps are love's steps. "If ye love me keep my commandments." Jesus answering said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14-15-23. But how peculiar and I may say, distracting, it is to the obedient child of God to find that darkness is upon him amidst his obedient walk unto his God. The first time that the believer in Jesus experiences this darkness while obeying the voice of Christ Jesus he is cast in much perplexity, and his darkness increases by the conflicting cogitations that agitate his soul; and to find ourselves in impenetrable gloom while fearing the Lord is to

make us think that "some strange thing has happened unto us."

"Who walketh in darkness and hath no light," is the description that the Holy Spirit gives us of this obedient one. And there are times when obedient believers in Jesus shall find it so, for it remains as true today as when it was first uttered by the apostle, "That we must through much tribulation enter the kingdom of God." Acts. 14-22. Satan and the gates of hell are opposed to those who obey the gospel of Christ.

If tribulation, and oft dark dark nights attend our pilgrimage; if there are times when he that departeth from evil findeth his life to be a prey, Isaiah 59-15 shall we shrink from the precepts, and turn from the commandments of Christ's gospel? O no! All new covenant obedience is pleasant to the soul; for the Holy Spirit writes the law of Christ in our hearts. His commandments are not grievous" 1 John 5-3, O there are no regrets, because, by the grace of God toward us, we are enabled to walk in Zion's statutes; they are the souls admiration of those who are of God; we yearn after them and delight in the law of our God after the inward man. Yes, in our spirit thus wrought and taught by the Holy Spirit we have great longings after the commandments of our King and Savior, and pray for grace to "fulfill the law of Christ; for feeling our weakness, and finding without and within there are powers that would turn us aside, impede our steps, we are afraid lest we should fail to give

earnest heed to the things which we have heard from our precious Christ, and should let them slip" Heb. 2-1. A creature that had never seen the sun might be exalted in his raptures over the light of the sparks that he kindles. But Jesus the Day spring from on high, the bright and morning Star, the Song of Righteousness, who is the brightness of the Fathers glory and the express image of his person infinitely surpasses all the sparks that carnal professors kindle. But amidst the darkness in which the child of God is at times made to walk in his obedience to our gracious God, though Satan with his infernal messengers buffet the soul; though such corruptions in our flesh come to the surface that we had not thought were in our natures; Ah, it is night where in the beasts of the forest creep forth. Though we weep in our afflictions of spirit, over our inward sinfulness, and water our couch with tears, and though perhaps our former associates behave strangely with us stand aloof as we imagine, lover and friend are put away, and our acquaintance into darkness, O how dense becomes our darkness, when in our conflicts with our inward felt vileness and the insinuations of the devil; our dear Savior's face is veiled from our eyes, and we are made to cry, why hidest thou thy face in time of trouble? "Psalm 10-1. Verily thou art a God that hidest thyself, O God of Israel, the Savior. Isaiah 45-15. Nevertheless we fear the Lord, we would hold on our way amidst all the rugged-

ness of the way, amidst storm and wind and tide though we are "brought into darkness and not into light." Lam. 3-2. for we are sustained by the God of our mercy. We are brought in meekness to fall before our God; we are discouraged, cast down, but are drawn to cry unto the Lord, "Lord, I am oppressed, undertake for me." In our very distresses the alluring, comforting voice of the Lord is saying, Let him trust in the name of the Lord, and stay upon his God."

Oh, I had rather walk in the dark with my God than walk alone in the light.

The obedient child of God walking in darkness, compassed with afflictions and trials, and shrouded in the gloom of his trembling heart, is moved to pray unto his God; he sighs and groans, and asks, Why am I thus? Why is Satan suffered to thrust his hellish darts into my soul? Why am I plagued all the day long with such a vile heart, such inward iniquities? He is trust in the name of the Lord. That name is opened up, proclaimed by the Holy Ghost unto the tried soul, and the soul ponders over that name; "they thought upon his name," Mal 3-16. And so by the working of God's mighty power in the soul the name of the Lord Ex. 34-6-7 becomes the trust of the child of God who walketh in darkness and hath no light. Thus in the darkness he walks humbly with his God.

The faithful Almighty Savior is our gracious stay in our night seasons. Though the believer in

Christ Jesus walk in the valley of the shadow of death; as a bleating sheep he bleats after and follows the good Shepherd whose rod and staff defend and guide and pluck him out of the snares of his own flesh, and the viles of the devil. O the counsels, the precepts, the doctrine of Christ are our counsellors in all the pathway of pilgrims, and the Holy Ghost comforts us in our tribulation in the consolations in Christ. Phil. 2-1.

We are taught in the darkness, for Christ tells his people many things in darkness. Matt. 10-27. We learn to disclaim all self sufficiency, to know how useless and sinful it is to make flesh our arm, to lean on our own understanding, to look to anything as a source of light, protection and deliverance. And as to those "bodily exercises," 1 Tim 4-8, those fleshly devices of conditionalists and hypocrites who kindle fires, warm themselves, excite their fleshly emotions, and walk in the sparks of their fires, the child of God learns the utter vanity of such sparks, for they can shed no light and yield no comfort to the child of God who feareth the Lord, and obeyeth the voice of his Servant; and yet has for a season to walk in darkness, and hath no light. But, O, what gracious counsel, what a voice is that which says, "Let him trust in the name of the Lord, and stay upon his God."

What I have thus traced will show that there is obedience in darkness as well as in the light, in the night seasons as well as in the sunshine. As Hezekiah tells us,

"In all these things is the life of my spirit." Isaiah, 38-16. In the early life of the believer in Jesus he enjoys much fair weather, much sweet sunshine from Emmanuels face, and has few cloudy days. Ezek 34-12. He has but few conflicts, and knows, in those early days, but little of war. Judges 3-2. "Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun; but if a man live many years, and rejoice in them all; yet let him remember [the days of darkness; for they shall be many." Eccl 11-7-8. Changes will come; there are conflicts to endure, faith to be tried, stormy weather, rough places, fights of affliction, dark nights, and heaviness beneath manifold temptations. You will have your measure of such things, dear child of God, you cannot escape those trials and burdens that attend the pilgrimage of all who desire the heavenly country, and have been moved by the Holy Ghost to seek the city of their abode, which hath foundations, whose builder and maker is God. Heb. 11-10-16. Then—"Though dark be my way, since he is my guide, 'Tis mine to obey, 'tis his to provide; Though cisterns be broken, and creatures all fail., the word he has spoken shall surely prevail." Our God who is our trust and stay in all our adversities, will make darkness light before us, crooked things straight, and rough places plain. And if for a little moment he hideth his face and we are troubled, he will again appear, and lift up the light of his countenance upon us, smile away our fears

and then indeed we shall walk in the light of the Lord. When temptations, if there be any, are light, and the way is smooth to our feet, and the smiles of the dear Savior illumine our steps, and enliven our affections unto himself and to his people, then to walk in obedience to the law of Christ appears an easy matter. But when sore soul trying dispensations are our portion and the corruptions of our vile nature are felt most dreadfully, and we are abased in our own sight, and Satan with envenomed malice tortures the soul with cruel, crafty insinuations against us, and against our God and Savior. Then to hold on our way; Oh! then to walk with meekness, with supplications, with confessions of our vileness, with brokenness of spirit, with trust in the name of the Lord, to be able to say with Job, "He knoweth the way that I take; when he hath tried me, I shall come forth as gold. My foot held his steps, his way have I kept and not declined. Neither have I gone back from the commandments of his lips; I have esteemed the words of his mouth more than my necessary food." Job 23-10-12. Surely at such seasons the grace of our God is exceeding abundant; it is his own divine power that sustains and moves us to walk in his fear and our aching heart is saying, Hallowed be thy name." have mercy upon me, succor a poor sinner, and let us glorify thee in my body and spirit which are thine.

The Lord is our stay and we are taught to lean upon him. "Thy shoes

shall be iron and brass, and as thy days so shall thy strength be." Deut. 33-25. And when, through the mercy of God, the vessels of mercy, afore prepared unto glory, shall all arrive in glory, then in everlasting praises we shall sing the triumphs of our dear Redeemer who brought us to himself in glory. Heb. 2-10. We are more than conquerors though him that loved us.

FREDERICK W. KEENE

501 Cleveland Street.

Raleigh, N. C.

PURE GOLD

Mr. J. D. Gold:—

Dear friend:—I am preparing to send you a letter from our precious spiritual brother and sister, Elder D. S. Webb and wife. While some of it is very sad indeed, yet I thought it might be a help to some of our people. I want to tell you a little dream that I had the night before I got their good letter I dreamed I had five twenty dollar gold pieces in my hand which shined brighter than common gold, after I got their letter and read it over and was thinking of what they said about the little present I sent them and the dream of the five twenty dollar gold pieces my thoughts were that I had received a hundred fold in love, peace and fellowship, with those dear people, although I hope that I had their love and fellowship before, but another manifestation of that unfeigned love, and me feeling so unworthy of it I could not refrain from tears yet in the spirit of the matter, I feel like there is nothing too good for the

children of a great king when they see fit to administer to their needs. All the gold of Ophir and the cattle of a thousand hills are not to be compared to the love, peace, and fellowship of God's faithful ones.

Dear Mr. Gold, a voice has said to me that will match your grief having reference to the above as I thought. I said well Christ gave his life for the good of the cause, and for his sheep, and was a man of sorrow, and acquainted with grief. He was a mourner and wept with Mary and Martha. One said oh! that my head were rivers of waters and mine eyes a fountain of tears that I might weep day and night over the slaying of the daughters of Jerusalem, but the Lord hath said he would save to the uttermost all them that come to God through and by him.

Yours in hope,

J. R. JONES, Revolution
Mills, Greensboro, N. C.

Hillsville Va., Sept. 8, 1920.

James R. Jones, Dear Loving Brother in a Precious Hope:—Had thought for some time that I would write you, then we received a kind letter from you, and have been engaged here and there so much of the time, that I hardly can write. Some of the time am away from home, and then at home I work until I tire out and come in and lay down to rest. Have done more work on the farm this year than I had for four or five years, have gained weight and strength during the last year. In May went with Brother Lester up in Alleghany county, N,

C. and back through Grayson Va., so you see I have been in good company and enjoyed his companionship and his preaching. I do love clean men like him that have the Cause in his heart. Then I went back to Elk Creek in June, the brethren came for me and brought me home. Since then I have been called on to attend burial services at different places. Just came home yesterday from the burial of one of Grayson counties best men. Thus it is I am brought in contact with much grief and sorrow, to see a good wife left, and noble children, and grand children bereft of a noble husband and father it calls heavily on my sympathy. Although I have no doubt but what there is a happy change taken with deceased. But good men are needed, men that are free from public sentiment and free from selfishness and hypocrisy. The church (my dear brother," in some places is fallen down wrangling and dividing among themselves. This worries and grieves me, I have baptized a large number of them, for the last 30 years have spent much time and labour among them, and they have been good to me, and it grieves me to see them rending, this trouble is not in our Association two churches in the mountain Association have divided and others strangling—one Church in the Senter Association divided and the house was burned. Years ago I went among these dear people and they would press to grasp my hand with love expressed in their countenances, but now a gloomy shade expresses darkness in their souls,

the oil of gladness, the joys of salvation is separated and gone, the light ebbed low. Jesus said, If the light in you be darkness—how great the darkness, and if the salt hath lost its savor (strength) it is thence good for nothing but to be trodden under the foot of men, But ye are the light (example) of the world. Let your light so shine that men may see your good works. Therefore; good works is what we as the Children of God are to show unto the world. evil works manifest great darkness when the children of the light are striving with each other.

Sept 9th., 1920.—Dear Brother Jones:—We often think of you with a burning warmth of love and Lula and me look at two little pieces of coin gold as a precious emblem of the pure and priceless love existing between us. Then we from the depths of our hearts say, Lord bless our dear Brother," the unbelieving could see nothing in this but flattery or, that the coveted coin was the cause. But God, who is Love is the first great Cause and the last great end." And this Great End, is in glory. As the first great cause is our eternal redemption. And we are redeemed unto eternal life or glory. We sometimes see dimly the glory light of heaven For the great ocean (God love) Dear brother: The world of mankind cannot behold the blessed inheritance of the children of God, for it is our life which is hid with Christ in God, and there is no power that can find it, nor take it away. For the great Ocean (Gods love)

is too deep (eternal) and no man can fathom it, for time cuts man off and he dies before he reaches the eternal shore. So, we see the natural eye cannot look into the deep, as deep calleth unto deep, and our Hope is anchored in God's eternal or everlasting love. Our life is hid with Christ in God, As I in the Father and the father in me I in you and you in me. Therefore; there is no power that can look into the depth of our relationship and take away the glorious inheritance. And we are mocked in our effort to find language to convey the knowledge of our love to a dear brother as you are. We sometimes feel ashamed that we can't give you to know the fellowship we have for such as you. May God in the abundance of his mercy bless you.

Your humble brother and
Sister in Christ D. S.
and LULA WEBB.

HAS NOT COMPLAINED
THOUGH AFFLICTED
March, 15, 1920.

Elder J. F. Farmer:—

Dear Brother:—Seeing your piece in the Landmark moved me to write a few of my thoughts. We are living at Durham now just outside the city limits and are getting on very well we have been up here 3 years and have all of our family yet, except the baby we lost him soon after we came up here. I have 3 children that work and 4 that go to school. I was tie'd in my mind, when I read your good letter and did not hear you murmur over

your affliction, you don't ever say whether you can walk or not but seem to be kept by the Holy Spirit that is the best of all I have that same trouble but not near as bad as you have I fear that I grumbled too much I want to be reconciled to whatever the Good Lord sees fit to put on me.

I have had some hard trials since I have been up here I have seen my family all down at the time I lost the baby in the time of it they had measles. My husband did not get well in some time. One year later he was taken down again and had to under go an operation it looked like he could not live but the good Lord raised him again. He made me able to bear it all and I feel like he made me willing to.

I had some to tell me they never could have gone through it like I did. I never was more reconciled to anything He made me in the last spell although I would break down at times in the start of this I had one week of rejoicing after hearing Brother Turner preach on Sunday I sang and felt good. I believe it was all for a purpose it was good to lean on all the way. The Lord gives us just what we need and not what we want. He knows what is best. The brethren and sisters are so good many time after trouble or distress I never shall forget our dear brother C. F. Denny and dear wife and the sweet prayer uttered at my husbands bedside the last night he spent before he went to the Hospital. I can't say too much for them we all miss them so much. Dear brother this is the first time I

ever tried to write to any of the dear Elders I think and I don't feel that it will be any good to you, but you have my deepest sympathy I don't feel like I have ever suffered as I ought to be a child in conviction like others I have read after I had my greatest trouble just as going to the Church for ten days my troubles grew worse and worse all the time until I was made willing to go and offer myself and was received and found great relief. I never have regretted it but don't feel worthy to write such people but would not take anything for my home with you all. I am no good to the Church but the Church is above everything on this Earth. Were it not for the little hope I claim I never could go through these trials and tribulations. It will bear us up when all things else fail. With much love to you and family, I will close, your little sister if one at all. May the good Lord keep you and make you able to bear your afflictions here on earth.

MRS. J. D. DUPREE.
Durham, N. C. R. F. D. 7 box 4.

LIMONA, Fla., Dec. 9, 1920.

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

Please give notice through the Landmark that I have changed my address from Larkins, Fla., to Limona, Fla., and oblige, all yours,

J. F. BEEMAN.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol. 54

No. 2

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., DEC. 1, 1920

ONCE TO DIE

To every thing there is a season, and a time to every purpose under the heaven. A time to be born and a time to die. And to every purpose there is time and judgment.

One of the most commonly accepted of the principles of the faith of our people is that there is a time to every divine purpose concerning us. That there is a time in which to die, and no one will come short nor go beyond his time. However there are those who did not die, to wit, Enoch and Elijah and Hezekiah had fifteen years added to his days, and to show him that it should be so the shadow went back 20 degrees in the dial of Aliaz and the sun stood still at the command of Joshua about a whole day. But these are exceptions, which it is said, prove the rule. Job says,

all the days of my appointed time will wait, till my change come. Jesus said. Father the hour is come glorify thy Son that thy Son may also glorify Thee. And again he said, unto this hour came I into the world, and for this purpose was I born. David says, my times are in thy hands. All the things that should come into the life of David, and of Christ and his people, together with the times and seasons in which they should come, and the manner of their coming, were all in the divine purpose and must transpire accordingly.

There is another sense in which it is appointed unto man to die, which should not be confounded with the above thoughts. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many. Sin, the penalty of which was death, was only once committed. The law given to Adam was given to him personally and so transgressed by him and by no one else, "Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adams transgression" By the disobedience of one man (once) many were made sinners, so by the obedience of one man (once) many were made righteous. By the one transgression of the one man the way of all men was corrupted and they became depraved, so also by the one offering of one man were perfected forever them that were sanctified. Christ did not have to die many times because there was but one indebtedness, and but one payment to be made, and Jesus

by his death paid it. "All the debt we owe."

P. G. L.

MRS. ELIZABETH CORBETT

Tarboro, N. C., Nov. 27th.—Early this morning at her home in Macclesfield, Mrs. Elizabeth Corbett, widow of the late Henry Corbett, died after a long illness, at the age of 74. The deceased is survived by four daughters, Mrs. J. T. Brown, Mrs. Will Pittman, Misses Anna and Mamie Corbett, and J. H. Corbett, of Macclesfield. Also many grand-children the children of Mrs. J. T. Brown and children of the late J. L. D. Corbett. The deceased was a devoted member of the Primitive Baptist Church. The funeral services will be held at the family burial grounds, about three miles from Macclesfield, Sunday afternoon at 3:30 o'clock.

OUT SHAPE NOTES

We are out of shape note books for the present, but hope to have another edition by next spring. We are hoping for greatly advanced prices of material, so to assume normal condition. We have books in round notes.

P. G. LESTER.

CHANGE OF ADDRESS

Union Place Nebr., Oct. 16 1920.
Elder P. G. Lester,
Editor of Zions Land Mark:—

Will you please state in your paper the change of our address

from Seneca Kansas, to Uni Place Nebr. box 176. Also state we would be glad to have brethren visit us or write to us. House number is 216 west 18 st. Phone number Uni 332 W.

Yours in hope
JOSEPH FORD.

MONEY FOR MR. SHIELDS

Dec. 13, 1920.

MR. W. H. SHIELDS
SWAFFORD, WASHINGTON

Dear Sir:—The following has been sent in to the Landmark for you. Please acknowledge check.

J. A. Stephenson, Wilson, N. C. -----	\$5.00
W. G. Markham, Durham N. C. -----	\$3.00
Mrs. Mollie Amerson, Wilson N. C. -----	\$1.00
Mrs. Fannie Winstead Elm City -----	\$2.00
Neill S. Surls Linden, N. C. -----	\$2.00
J. D. Turner, Tarboro, N. C. -----	\$1.00
Mrs. Emma Worthington Winterville, N. C. -----	\$5.00
Mrs. R. F. Bone Simms N. C. -----	\$1.00
J. W. Bailey Kenly N. C. --	\$2.00
L. H. G. Price 1329 Campbell avenue Lynchburg Va. --	2.00
<hr/>	
Total -----	\$24.00

DONATIONS FOR BROTHER HOWARD

Our attention has been called to some errors in the publication of the amounts sent in for Brother George Howard of Lillington, N. C. who lost his crop and practically all he had as the result of a hail storm. We are reprinting the amounts.

Mrs. N. C. Faucett Grimesland N. C. \$2.00, R. S. Williams 610 Rose Avenue Roanoke Va., \$2.00, E. G. English Reynolds, Ga., 50c. R. F. Harrell 217 East Bright St., Kinston N. C., \$2.00, Bettie Z. Whitley Washington N. C. \$1.00 Mrs. M. E. Malone Prospect Hill, N. C. \$2.00 Mrs. F. Wells Prospect Hill N. C. \$10.00, Mrs. J. M. Williams Prospect Hill N. C., \$2.00 Mrs. F. R. Warren Prospect Hill N. C. \$2.00 Mrs. R. F. Warren, Prospect Hill \$2.00 J. R. McCune Roanoke Va., \$8.00 A. J. Powell, Garner N. C. \$1.00. Total \$34.50. Since above was printed J. W. Simpkins 304 Terry Building Roanoke Va., \$5.00.

BLACK RIVER UNION

Mr. Editor: Please publish that the next session of the Black River Union meeting is appointed to be held with the church at Primitive Zion meeting house in Harnett County about 5 miles west from Benson N. C. and about same distance from Dunn N. C., visitors will be met at either place. All lovers of the truth are invited and especially the ministering brethren.

W. V. BLACKMAN,
Union Clerk.

SKEWARKY UNION

The next session of the Skewarky Union will convene if the Lord wills with the Church at Flat Swamp Martin County N. C. the fifth Sunday and Friday and Saturday before in January 1821 Brethern Sisters and friends are invited especially ministers. Visitors will be met at Robersonville, Parnele and Leens, N. C. E. C. House C. Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LIV

December 15, 1920.

No. 3



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

AN INTERESTING LETTER

Dear Editor and Readers of the Landmark:

While I was in the State of Washington and attending the Siloam Association, the only association on the Pacific coast, I was requested by many brethren and sisters, who are Predestinarian Baptists, to write something for publication regarding the Old School Baptists of the Northwest, the meetings that I had the privilege of attending and the sixty-ninth session of the Siloam Association. It seems to me that I am a poor hand to speak of O. S. Baptist meetings as I should, that my report may be of general and deep interest to the readers of the Landmark. I shall avoid to mention things that do not seem to advance on earth the cause of our Lord and of His truth among the saints. In a former letter I spoke of some of the meetings in the Pacific States. I was permitted to be at all the churches and meetings places and some special meetings among scattered brethren in the States of Oregon and Washington except the church in Elgin, Oregon, which I had intended to visit but my time and arrangements were such that I could not, however, I had the pleasure of meeting some of the brethren and the pastor of that church (Eld.

C. W. Bond) at a union meeting in Touchet, Washington, on the third Sunday in June. This union meeting gave me more evidence of the firm tie that binds the brethren on the Pacific coast. Some of these people came over 300 miles to attend this meeting. One brother came 160 miles to be baptized, another one came 300 miles, both were baptized on Sunday. At most all the churches in these States, at the regular meetings, lunch is served on the ground or at the meeting place each day and the service continued in the afternoon even if only one preacher be present; they are not in a hurry to "rush" home as is the custom in some places. The Siloam Association met with the Sulphur Creek church in Lewis. Elder A. Wilson being sick Elder J. W. Peters was chosen moderator and Sister Rosa Coleman clerk. The meeting house of the south bank of the Cowlitz river Sulphur Creek church is on the forty miles from Chehalis, the main railroad town for that country. The associational meetings were held on a sand bar on the south bank of the Cowlitz river under the shade of those large Washington maples, peculiar to that country. Predestination, election, vital oneness of Christ and the church and

the resurrection of the dead was the doctrine set forth, the preaching at all times embraced the revelation of God and the experience of poor sinners after they are called of God to hope in His mercy.

Brethren and sisters other than ministers, came; some 350 miles, some 300, some 250 and some 200 to this annual meeting. The elders present were: A. Horner, F. L. Riffe, W. H. Shields L. F. Adkins, J. W. Peters, I. F. Coleman, J. F. Beeman and Licentiate W. S. Inglett. Perfect harmony prevailed and a more lovely band I have never met. This association meets next year almost on the same ground, as the Cowlitz river church is only one and half miles from the church where the meeting was held this year. I desire to add a few words about dear Elder Shields

a native of Virginia, who has been greatly afflicted for many months with a bladder disease. He had been confined to his bed constantly for six months, but he was some better at the time of the meeting, and was carried on his couch to the meeting, and was able to stand and preach for half an hour. He is firmly imbued in the doctrine, and patient in suffering. After leaving the association I went direct to Portland, from there to Weiser, Idaho, where our good brother W. N. Webb met me and took me to his pleasant home. In this town is a lovely band of brethren and two resident pastors, Elders J. C. Turnidge and T. E. Attebery. Brother Attebery's wife has been greatly afflicted for about twenty years, twelve years she has been helpless and for the last eight

years she has been in bed constantly and not able to raise her head off the pillow. She receives scant nourishment so that her friends wonder that she lives at all. This is a very great affliction to Sister Attebery added to the fact that it is very rare that any except the family are permitted to see her wasted form. No doctor has been able to diagnose her disease. Her very remarkable case causes Brother Attebery and his family to be mentally afflicted, but in all these discouragements they have learned to rely alone on the Lord. The writer and all the saints that know of this affliction deeply sympathize with dear Elder Attebery.

All yours, in hope of immortality,
J. F. BEEMAN.
Miami, Fla. Nov. 21, 1920.

SOME THINGS THAT HAVE TROUBLED BAPTISTS

Danville, Va.,

Dear Brother Lester:—

For some time I have wanted to write to some one on a few questions that have troubled the Baptists, and it seems you are the one to whom my mind is directed.

I will first speak of predestination. God could have predestinated all things and not sin, for sin is the transgression of the law, and God is not under the law for there is no power above him. I believe he controls all events. This would be a terrible world for us to live in if he did not. It seems to me though that there is a difference in God's controlling events and predestinating them. We mortals have to wait for events to take place before

we can know them, but God knows the end from the beginning. That he predestinated the salvation of his people is sure and certain. Their purposed salvation is sure to all the promised seed.

I often try to pray for my children. But I know I can not save them, nor teach them to know God in the sense that he is their God. That knowledge must come from Him. He can teach them more in a minute than I can in a lifetime. Religion is a personal matter and one must be taught of God to know him in the true sense.

Years ago I had a revelation of which I will now write. I had been to an association and was coming away on a buggy with my uncle and was thinking of the preaching especially of that of brother Gold and brother Collins of Texas. They both preached well. Brother Collins used the text "The foundation of God standeth sure having this seal the Lord knoweth them that are his." And all at once it seemed a spirit over my heart spake these words: These men are the servants of the most high God, which show unto us the way of salvation. They seemed to go all over me and spelt them. This was before I joined the Church. I am sure that doctrine is right and it grieves me for brethren to fall out over such points of doctrine as predestination and that no one understands all about the resurrection for it seems to me that no one understands all about either of them.

Some claim the body is not raised but it seems to me it would not be

a resurrection if the same body was not raised up that was buried. I do not believe that flesh and blood goes to heaven. God gave us this body to dwell in here capacitating us to enjoy the things of this life and he will give us a body and capacitate us to enjoy the things of the life to come, or to endure consciousness-punishment as the case might be. There is bound to be consciousness both for the righteousness and the wicked, for the one to praise God for his goodness and mercy and the other to know about the punishment for his sins.

I believe the saints will all live and love alike and that their love will be perfect. All will have the same knowledge and all will enter heaven alike, for it will be the spirits of just men made perfect in the resurrection of the just each and every one will come forth in bodies immortal, spiritual and glorious and will ever be as the angels of God.

I leave these thoughts with you and shall be glad to have a few remarks from you in the Landmark.

Your sister in hope,

ANNIE AUSTIN

REMARKS

The predestination of the children of God, to be conformed to the image of his Son, that he might be the first born among many brethren is "according to the purpose of Him who worketh all things after the counsel of his own will", and result in absolute certainty. Therefore nothing can exist, nor transpire whatsoever of things animate

or inanimate active or passive, so as to thwart or prevent this final and blessed consummation. Therefore whatever force or volition there might be, of whatever character or kind, we believe it is over ruled subjugated and controled so as to accomplish the Divine purpose in all existence.

The very simplicity of the faith of the elect of God is that his will is done in earth as it is done in heaven. That his will and purpose are as pure and holy as are the heights above the heavens. That there is no unrighteousness with him. That his judgments are unsearchable and his ways are past finding out.

We read that secret things belong to God, and revealed things belong to us and to our children. We know in part and we prophecy in part. The part we know is known by faith. The part in which we know is of faith. Things revealed are revealed to our faith, and we prophecy by faith. Our righteousness and our religion are matters of faith. Therefore we can not reason out and explain and deduce full and perfect conclusion. No man by searching can find out God. His works are great and marvelous and his ways are just and true. He can not be affected of evil nor does he affect any man with evil. He is of purer eyes to behold evil and can not look upon iniquity.

God gave Adam a law to observe and keep, but at the instigation of the devil and Satan he transgressed that law which was sin, the result of which was death; therefore sin

with all of its consequences proceeds directly from the devil through and by the creature man. And as the law was given to man, and by him transgressed, he is held accountable, notwithstanding that the devil is the father of it.

We understand that God is under no law nor will, save that of his own divine power and God-head; and that whatsoever his soul desireth that he doeth whether it be through and by the ministration of angels or men. In the divine ministration of the great mediator, God gave his angels charge concerning him, that in their hands they should bear him up lest at any time he dash his foot against a stone; but when the time came that he should seal his work with his blood he was delivered into the hands of wicked men, and by them borne to the cross and was crucified and slain. Angels would not have crucified him, nor would wicked men have borne him up in their hands. Yet these things must have been done, that the will of God be done. The angels came and ministered unto him in the garden of Gethsemane because they were moved by the spirit of God to do so; and Judas and his gang came into that same garden, and took him away to be crucified, because they were moved by the spirit of the devil to do so. These wicked men meant to destroy Christ and his work, whereas God meant to destroy the devil and his works. And God justified the angels in what they did according as he meant, and condemned the wicked men for

doing what they did according as they meant. Joseph said: "Ye thought or meant to do me evil, but God meant it unto good." God did send me here to save much people alive." This is the way our God does things, and they are marvelous in our eyes.

While our faith comprehends that the purpose of God is in no wise frustrated because of the existence of things, nor the course of events yet we are furnished with a comparatively few itemized events, as found in the scriptures by which we are enabled to determine that in like manner all events of whatever kind of character are wisely and justly disposed of by Him of whom it is said, "Shall not the judge of the whole earth do right."

In thinking along these lines we do well to parallel our thoughts with circumstances instanced by inspiration, and avoid the use of enactments to the conclusion of which we can not attain. While we may trace to its legitimate gospel conclusion a subject matter, we may not wisely conclude what a conclusion might turn out to be.

I sometimes question whether we are fully in the line of gospel order when we undertake to sermonize upon this most profound subject, and explain the infinite purpose working of the Divine mind.

I would discourage the discussion of this and other noted questions, especially in the columns of our papers.

The Landmark favors and solicits communications, but not discussions and we regret that now and then

expressions appear that seem to call for a reply by some brother who does not feel to be in accord with them. If a brother feels to write touching any principle upon which brethren do not seem to agree, the editor must be allowed in all good feeling to maintain the best he can the status of the paper, by returning the communications or publishing it with remarks. Let us strive together for the unity of the faith. In discussion we are liable to strive against each other rather than to strive together, and the result is no one is convinced.

RESURRECTION

As to the resurrection, it is evident that there is and shall be such an ordeal through which every mortal of Adam's race must pass, whether it be to the resurrection of life or to the resurrection of condemnation or damnation. It seems to me that we do not differ as to the fact of the resurrection so much as we do as to how it is and what it is.

As to what it is that is raised up, it is evident that there is nothing to come up but that which went down. None of us mean to deny that there is a resurrection, but we are foolish and want to know how the dead are raised up and with what body do they appear. We know that the grain of corn which we plant into the ground is not raised up, but of that grain of corn there is something raised up but it is not directly a grain of corn, but it is given a body, first the blade, then the stalk, and finally a full ear of grains of

corn on the stalk, all of the same kind of that which was planted. This full ear of corn would represent the church, and its grains sinners saved by grace. Christ came to seek and to save that which was lost, and was found as that which is sown a natural body and is raised a spiritual body.

In thinking upon this mystery as in the figure of the grain of corn we might note that while every particle of the grain of corn goes down into the ground, it does not follow that every particle of it comes up, and yet we say the corn comes up.

"This mortal must put on immortality and this corruptible must put on incorruption." In order for Jesus to dwell among men, he must himself put on man, must put on mortality, must veil himself in mortal flesh, therefore he says, a body hast thou prepared me. That body was man so that as by man came death by man came also the resurrection of the dead.

As Jesus must have a body like unto his brethren in order to dwell as God with them; even so must they have a body liken unto his glorious body in order that they might dwell with him in glory. Hence God giveth it a body as it hath pleased him, and to every seed his own body.

P. G. L.

LETTER FROM MRS. GORDY
Mr. J. D. Gold:—

My dear friend:—I am enclosing to you a good letter from sister Durand Gordy, without her consent for you to do as you think best with.

Her father the late Silas H. Durand was such a wonderful and noted gift of God to his Church here in the world in both feeding the sheep and lambs with so much solimnity and yet in a meek and lamb like way without any respect of persons but of a character which reminded one so much of the lowly Nazarine in earnestness and simplicity which was a most lovely trait of character to those who sincerely love the truth as it is in Christ Jesus the Lord.

Yours in hope,

J. R. JONES,

Revolution Hills, Greensboro N. C.

Southampton, Pa.,

Nov. 17, 1920.

Mr. J. R. Jones:—

My Dear Brother in a Precious Hope:—Your very kind letter came last night and I want to write and tell you how I appreciate what you wrote to me. It is a great encouragement and comfort. Elder Gourley was so kind and took such an interest in helping me find sale for the book. And I see you are one he took an order from. I am glad you like the book. I did work hard to get it out and often got very discouraged. But I feel well repaid by all the messages I have received about it. Father's words in it have been of great comfort to me; and oftentimes it would almost seem as if I were hearing him preach again as I read the pieces. The one "Thoughts in Sickness" is so sweet to me. I enjoyed so much what you wrote about father preaching down there.

It did me good. I wish I could write you a good letter; but I don't seem to have any gift to write. But I couldn't help just letting you know how comforted I felt by your letter. I feel so unworthy of such kindness.

MILDRED DURAND GORDY.

WARRIORS IN THE FAITH

Mr. J. D. Gold:—Dear Friend I feel like I want the readers of the Landmark to know some of the last expressions that my grandfather and also your father made after having labored in the ministry about fifty years each. They lived about two hundred miles apart and grandfather having died forty four years ago. I will send you a copy of some writing I sent to the Messengers of Truth as there have been several pieces published in the Landmark concerning your father. I spent a night with your Father and sister Gold nine days before he died, I asked him if he was acquainted with my grandfather, Elder John Jones, he said: Yes sir, yes sir. I told him that awhile before my grandfather died Aunt Nancy Denning went to see him and said howdy Pa how do you come on. His reply was well I am just wearing away. She then said to him Pa how do you feel about it. Oh, well it is possible for one to be deceived to the very last but I have not a shadow of a doubt at present then I asked Brother Gold if he did not feel about that same way some time. He said yes sir, yes sir, not a doubt, not a doubt not a doubt. My hope is in heaven, my hope is in heaven. He spoke

these words with assurance which filled my eyes with tears and my heart with joy. Brother and sister Gold manifested great patience and seemed to realize the continual presence of the Lord. Brother Gold is living well cared for.

With best wishes I am yours in hope,
J. R. JONES,
Revolution Mills Greensboro, N. C.

A DEAR ONE GONE

Mrs. Adaline Stephenson wife of B. M. Stephenson died on Oct. 3rd., 1920., she had been suffering for several months of that awful disease cancer of the breast.

She had an operation performed at Rex Hospital at Raleigh, N. C. May 20th and seemed to get on nicely for a short time.

Some time in July it began raging again. She was soon unable to lie down.

She was a very patient sufferer and said it was alright. On Sept. 30th she gave birth to an infant the child did not live. She was buried at the home burial ground near Pleasant Grove. Her stay on earth was 45 years. She had been married about 25 years. She leaves a husband, 5 daughters and 6 sons 2 sisters and 3 brothers to mourn their loss.

We hope to meet her where we can sing God's praise forever more. Dust thou art to dust return was not spoken of the soul.

Asleep in Jesus blessed sleep from which none ever wake to weep. A calm and undisturbed repose.

Unbroken by the last of foes.

A FRIEND.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

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WILSON N. C., DEC. 15, 1920

COME OVER AND HELP US

We have a request through brother John R. Smith that Elders make it convenient to have appointment with the church at County Line in Caswell Co., N. C., as they have no pastor and but little preaching. Brother Smith hoped to meet Brother Pruitt with them the 1st Saturday and Sunday in October, which we hope they did in the fullness of the blessings of the gospel of Christ. Brother Smith says there are but few members there but that few might under gospel conditions have Christ in the midst of them where two or three are gathered together in his name. It is ever so which would make it a most delightful plan to visit and preach. I was once called to the bedside of a young man who was nigh unto death who received a hope but did not know that he had any faith, and

I sat by his bed with none but him present and preached to him about one hour, my usual time, and he believed, and we rejoiced together in hope of the glory of God. I have stood up before large audiences and had to sit down for the lack of something to say, and again I have felt to be blessed with liberty in speaking to a small gathering. Will the brethren heed this call to county line. And those who travel and preach would do well to turn in that way and in other ways where churches are weak in numbers and destitute of preaching. I hope Brother Smith and Brother Pruitt may have a revival to attend there that if the Lord will the church may not become extinct for the lack of some one to go in and out before them. The ways of the Church do not seem to be equal in that in some sections there is a congestion of preachers and in others there are none. What about such conditions?

P. G. L.

"BUT OF THAT DAY AND HOUR
KNOWETH NO MAN NO NOT
EVEN THE ANGELS IN
HEAVEN

That the end of this time world will come and the burning up and dissolving of this natural creation will take place there is no doubt with me.

We are told that the trump of God shall sound and the dead in Christ shall rise first and they who are alive and remain shall be changed in a moment in the twinkling of an eye and shall be caught up to meet the Lord in the

air. This world is thus to pass away with a great noise; the firmaments above are to melt with fervent heat and the earth and all the works there in are to be burned up, the wicked and all unjust persons, whether dead or alive. I understand shall perish without mercy being eternally banished from the peaceful presence of Jesus who they shall see only to hear the awful sentence, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

Listen! now, if it is in man's power to escape eternal hell and thus by his own act save his soul from this awful place, why, oh why! take any risk at all? If joining the Church and being baptised, then keeping the commandments is salvation from eternal ruin for one and all, if they will, why wait—When we know not the moment we die, and if in our sins Jesus says, "Where I am ye can never come." If salvation comes in this way well may the people give and give, more and more of this silver and gold and use all and every means in man's power under heaven to turn loved ones from this terrible and woeful end that they may be saved before its eternally too late.

Yes, if making impressions on our children's minds of a religious character in early life will and does bring them nearer to God, well may we begin early and bring upon them the solemn truth, "It you die in your sins where Jesus is you can never go. I think Jesus said to a certain class "Ye shall die in your sins and where I am ye can never

come."

If surrounding our children with religious influence and keeping them in that atmosphere does Christianize them when we do this we have obtained a great and immeasurable reward for ourselves and our children and the gift of eternal life is a heritage for men and devils to accept or reject.

That awful day will surely come when we appear before God who will make manifest the secrets of all hearts and in that day the just shall hear the welcome applause, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

At our association a good woman (granddaughter of the late Elder J. C. Hall) while at her home came and laid her hand tenderly upon my shoulder and said, Brother Cockram I have dreamed that the end of time came, I saw Jesus appear in the clouds the other night and set the world on fire and smelled the sulphur fumes but was caught up above it in glory." She continued and said, "When the other association was at Lenoir I dreamed that I saw in golden letters written in the sky that it would be 50 years until the end of time." She wished to know what I thought about it. I said, we are living in the end of all things, but the day and hour we know not, "No man knoweth, Not even the angels in heaven."

We quake and fear and naturally do not want to witness the coming of the last day but why so with those who have hope of heaven; it

will be but a flash of eternal day when the light that God and the holy angels dwell in shall appear and the eternal world above shall be visible, with all its glittering glory, to immortal eyes.

Its there, its there! in reserve and when the last heir of heaven has been burned and all the elect family thus brought forth, then I believe the end must come for we read, "Its for the elects sake the earth stands."

I have born to me 10 children; 7 remain while 3 rest with their dear mother, they have one father their creator who holds their destiny in his own hands to him as children (little children) we shall all come if His pardoning love and pity find them.

Seven plants sprang up in my fathers home which grew in a cluster bold and green. These are among 9 children that yet live that have not made any profession, I saw the seven.

A dear brother a few years ago pointed to the bed on which he had laid and said "Here I was sinking in to a hell it seems when you and Ma appeared and I saw you standing over me and praying for me. The Lord will come and will find faith on the earth and take the faithful home.

J. D. COCKRAM.

"SET YOUR AFFECTIONS ON THINGS ABOVE AND NOT ON THINGS BELOW"

Do we feel to hope that we have an inheritance in heaven; when was such an expression made and in

what way; or how did it come about? How dare one claim that they have an inheritance in glory unless they can produce some evidence that they are an heir.

The saints are heirs to eternal life and they are manifest here in this world as heirs by the birth of the spirit which is their life. The spirit is sent into the heart because ye are sons —not to make us sons. He loves His children even while they are yet dead in sin and quickens them shedding the same love abroad in their hearts by the Holy Ghost. This is the spirit of love the spirit of prayer the spirit of forgiveness and of every christian virtue. It wants to bear the burden of those whom it sees in distress and has no desire to lay a burden or love or grief on any. Its affections are on things above and not on things here. By this spirit the heart is made soft and cleansed and upon the bed at night there is thanksgiving and prayer. The widows' groan and the orphans cries are heard, the poor are remembered, the sick and the afflicted are thought of. Have I ever caused their cries to come before God you may ask, and have I brought distress and grief to their hearts? If so God will hear the pleading of that humble spirit which is more than a husband to the widow and more than a father to the fatherless and will surely pity the case of all such who come to Him with their burdens of grief. How swift is He to defend those who put their trust in Him and whose affections are set on things

above.

If those who already have much, yea too much of the goods of this world, could have their affections set on things above and see by faith their inheritance in glory, covetousness would fade away and such goods would be divided among the poor.

The world does not look so good to one who feels that is not their home. I said to one who related her experience and was called from our presence by her husband who was a Methodist. You have a beautiful home here; she was singing and looking heavenward and pointed saying, "yes but yonder" I loved her for the spirit of Christ that was in her and I hope also in me bound us together.

Our affections in this spirit are on things above and it works no harm for it is love. Even those who may have done us injury when this spirit is to be seen in them and causing that humility which follows how ready are we to forgive for that spirit prays for this and longs to see the day.

Oh! that I may live to see the glory of Israel manifest with those whom I love and who have loved me.

J. D. COCKRAM.

ELDER EUBANKS

Newark, Del., Oct., 24th, 1920

Dear Brother Lester:—

In order that the brethren may be relieved in their minds regarding the condition of Elder Eubanks, I am glad to assure you that a decided change for the better has appeared, and we hope and believe

that he will improve from now each hour. He has been restored the use of his right hand, it being the only part that was made useless to him for the time being. The change was noticeable since yesterday about 3 p. m. He was stricken Monday night with a slight stroke of apoplexy, his right side was affected, but could walk with assistance from bed to toilet could raise his right arm, but could grasp nothing with his fingers or hand. Now that has been strengthened and circulation has been restored. He may be with us a long time yet, and it is to be hoped he may, for there are not many fathers in Israel left to us. These afflictions in the church have a tendency to gather us closer, for iniquity is fearfully on the increase in the world, and we know not what will occur next. Events are rapidly and swiftly unfolding every hour, and the church needs to come together in a closer walk by faith. May we be thus drawn by His Spirit, for that only is our hope in this life.

Your brother in gospel bonds,
J. B. MILLER

Elder Eubanks is one of our oldest and most extensively known ministers now living. We are truly sorry for his afflictions, and hope for his early restoration to his usual good health and service of his churches.

P. G. L.

MRS. BELLE BALFOUR

Dear Mr. Gold:—At the request of her mother, sister M. A. Wynne, I am sending you to publish some little account of the death and life of

her daughter, Mrs. Belle Wynne Balfour, she was the daughter of Thomas and M. A. Wynne, was born Nov. 29, 1884, Died Oct. 17, 1920, leaves a husband and five children—mother and father, three brothers and one sister to mourn their loss, but we hope and trust their loss is her gain. She was raised in this town and lived here several years after she was married but finally moved to Berkley Va., was taken sick sometime the first of July growing more and more feeble so they carried her from her home to the Sarah Lee Hospital, and there she grew worse and worse, until the end came. She was not a member of any church but was anxious to know if she was one of the chosen ones and we hope she was. She was always modest and retiring in her manners, and her general disposition was that of a perfect lady. May God sanctify this dispensation of His providence to the good of all concerned and enable them to feel and to say, "Thy will be done."

Written for the family by,

BETTIE Z. WHITLEY

Washington, N. C., Oct., 28 1920.

JAMES M. BECK

Keysville, Va.

Dec. 19, 1920.

On November the eighteenth—just one month ago Mr. James M. Beck departed this life. After having been in declining health for several months he was sixty years of age. Born and reared in Granville county, North Carolina where he lived for more than half his life. At a youthful age he was happily married to Miss Loretta Canady

to which union there were born twelve children. About thirty years ago he moved to Lunenburg county, Virginia, where this writer first knew him. He applied himself closely to his business and consequently accumulated a sufficiency of the things of the world to assure his comfort through his declining years. And after many years God saw fit to take his wife on whom with their children his affections were centered. After the space of years his second marriage was to Miss Annie May Pennington of Lunenburg county, Va. To the union there were four births and for these children and mother he was proving his ardent love by his tender care for their comfort and happiness. Mr. Beck desired to live in accordance with the commands of the master. It was his highest aim in life to possess every characteristic that marks a perfect man, or points to him who is ever endeavoring to walk in the foot steps of the meek and lowly Jesus. He was an ardent lover of his church—the Primitive Baptist. He loved its ministry. His heart—hands and home were open to those of that faith. He loved the Landmark. It was a welcome visitor to his home. In reading it he found delight. The writer has often heard him speak affectionately of the ministers of his church more recently of the late Bro. Gold of whom he spoke as having been a great man. He studied God's word and tried to live up to its teachings as best he could. He was a faithful husband, a loving Father, a tried and true neighbor and friend, one of whom many have

sought counsel, knowing that he was ever ready to lend a helping hand to any who were in need. It has been my privilege to know him for nearly thirty years and am quite sure as he grew older he drew closer to the Savior's bleeding side. He often spoke of the frailty and vanity of life and refer to a life far more glorious.

In the happy Eden in a home above
Where no sorrow can molest
But where all is joy and love.

To those who will ever cherish
I extend my deepest sympathy
The memory of him whom they
thy.

G. B. HARRIS.

Keysville, Va.

WALRUS DUPREE HARRISON

I feel so impressed to write a few words in regards to my darling little baby, having several to ask me about same.

The son of Thurman Lee and Francis Dupree Harrison. He was born Aug., 11th. 1920, departed this life Aug. 30, 1920 making his short stay here only 19 days.

He was such a sweet and precious bud to us, was taken so early in life. With all that loving hands could do, it failed to thrive. never did cry, first lay and slept until God appointed time. Doctors failed to locate any cause whatever. His life was short and our son passed away.

We know he is better off at rest with God, but we hated to give him up, but God saw fit to take him.

He giveth and he taketh at his will.

I can't help from grieving and wish it could have been His will to have spared him.

God's will must be done not ours.

Jesus said, "Suffer little children and forbid them not to come unto me for such is the Kingdom of heaven." So we feel to know our darling baby boy is at rest.

I hope that I am reconciled to his death, feeling sure that God, my God, our God, one who is so loving, so merciful, knows all things for the best, and for our good.

He leaves a father, brother, and twin sisters who often speak of him. We all did love him so much, but God loved him best.

Our darling baby is gone, And we are left behind, May God call us home at His appointed time.

LOVING MOTHER.

JOHN ALBERT MURPHY

The death Angel has visited the home of Mr. and Mrs. J. T. Murphy and claimed for its victim his son, John Albert age 17 months. He had been in declining health with that awful disease tuberculosis for 8 months and gradually grew worse until the end came Aug. 24th 1920. His sufferings were intense for the last month but he bore them with great fortitude. It is through much tribulations we enter the Kingdom and through beds of afflictions we are made to see our heavenly Father in his purity. He talked beautifully in his last days which gave us great evidence that he is now basking in that great and glorious home above. He leaves to mourn his demise a father 4 sisters and 4 brothers, who rendered him all earthly aid human beings could give but could not keep his dear body here for it was too preci-

ous to stay here and suffer the trials troubles and crosses that we are subject to. He would often call for me when I was not by his bedside which caused anxiety during his sickness. He died as one going to sleep. I will say to the bereaved ones that it is hard to give him up our Lord knows best and He doeth that He doeth well. He has promised not to put a burden upon us that is greater than we can bear.

Blessed be the name of the Lord. He says He will visit us in the sixth trouble and forsake us not in the seventh. Yea, He is with those that love his appearing in the hour and time of death and can make any dying bed as soft as downy pillows.

His body was laid to rest in the family cemetery by the side of his dear mother. Brothers Dodd and Oakes spoke in remembrance of the deceased. The flowers were numerous and beautiful.

Dearest Albert thou hast left us.

And thy parting gives us pain.

But tis God that hath bereft us.

He can cheer our hearts again.

Written by a friend,

MRS. J. H. POWELL.

DEATH MRS. FANNIE HILL

It is with a sad heart I try to write a few words in memory of my dear mother who was born April, 8th, 1867, and died January the 11-1920 making her stay on earth 52 years 9 months and 3 days and oh, how it grieves me to have to give up my dear mother to never see her again though I hope our loss is her eternal gain. She united with the Primitive Baptist Church about 14 years ago and was a faithful mem-

ber and would always fill her seat when health would admit though she is gone and I believe to Heaven above. She was the mother of 11 children 3 dead and 8 living and a faithful mother to her children and always ready to give them good advice and tell them how they must do as far as she knew how. She had a willing mind to help her neighbors all she could and as far as she could though she is gone now to rest I believe and where she can never meet with no more sorrows and trouble. She leaves a vacant place at home and that is greatly missed by the family and all who knew her. We believe she is gone to Heaven above to the arms of her Heavenly love and she leaves a devoted husband and 8 children 5 boys and 3 girls and many relatives and friends to grieve. Oh, may I prepare for that day when Christ shall descend from above and filled with his presence go shouting away to the arms of my heavenly love.

Written by her lonely daughter-

MISS LILLIAN HILL,
Stein North Carolina.

MRS. WM. H. SHELTON

In memory of my darling mother, Mrs. Wm. H. Shelton, who departed this life November 8, 1920. Mother thou have left us lonely, Sorrow fills our hearts today. But beyond this vale of sorrow- Tears will all be wiped away.

Mother darling how I miss you
All these lonely days and nights
Time is lon gand sad without year
And I have nowhere for delight-

Sighing, crying for my mother
Who will never come to me
Lor dhave pity on my sorrow
And direct me where to flee.

Many bitter tears of sorrow
Shed for her dear sake in vain
Each day brings its heavy burden
But my loss is her rich gain.

Many times she ask thy blessings
On me her daughter dear
May I now to Thee resign her
And be hou forever near.

Mother we are sadly weeping
For this loss is hard to bear,
Blessed Jesus give assurance
That her glory we may share.

Written by her lonely daughter
that nursed her through 7 years
of affliction. May I ask that all
who read this will pray for me in
my lonely hours.

NANNIE SHELTON.

Dec. 8, 1920.

FRAGMENTS.

Autobiography and Later Writings
of Silas H. Durand

Price \$2.50

Send orders to
Mildred Durand Gordy
Southampton Pa.

RESOLUTIONS OF RESPECT

Whereas it has pleased our
heavenly Father to remove from
our midst our beloved sister, Mrs.
Martha E. Purwis,

Resolved by the Primitive Bap-
tist church at Spring Green, N. C.,
that while we mourn the loss of
our beloved sister and mother in

Israel we feel that our loss is her
eternal gain, therefore we wish to
bow in humble submission to the
will of God, who doeth all things
well; that we extend our prayers
and heartfelt sympathy to the be-
reaved ones and that a copy of this
article be recorded on our church
book to her memory.

Done by order of the church.

R. L. TAYLOR, Mod.

S. L. GINNES, Clerk.

DONATIONS FOR MR. SHIELDS

Mr. W. H. Shields,
Swafford, Washington.

Dear Sir: Enclosed please find
check for \$13.75 sent in to the
Landmark by the following names:

J. J. Oakes, Penhook, Va.,	
R. 3	\$ 2.50
Elder E. Thompson, Terre	
Haute, Ind.	2.00
J. R. Mitchell, Callands, Va.	2.00
J. W. Finch, Rosemary, N.	
C., sent in	7.25
from different ones whose names follow:	
Total	\$13.75

P. D. GOLD PUB. CO.

Sent in by Mr. Finch

Rosemary, N. C.
Dec. 21, 1920.

P. D. Gold Pub. Co.
Wilson, N. C.

Dear Sirs: Please find enclosed
P. O. money order for the amount
of \$7.25 which please send to Eld-
er W. H. Shields, Swafford, Wash.
H. J. Finch, Rosemary, N. C. \$.25
S. P. Pridgen, Rosemary ---- .25
M. L. Jackson, Rosemary ---- .25
Dick Biggans, Rosemary ---- .50
W. T. Collins, Rosemary ---- .25
A. Finch, Rosemary ----- .50

H. J. Odum, Rosemary	.....	.25
M. B. Lynch, Rosemary	.....	.25
Elder Westbrook, Rosemary	.....	.50
Rome Whitaker, Rosemary	.....	1.00
P. R. Spence, Rosemary	.....	.25
H. W. Davis, Rosemary	.....	.25
J. R. Whitaker, Rosemary	.....	.25
Henry Lee, Rosemary	.....	.25
Grover Finch, Rosemary	.....	.25
Addie Finch, Rosemary	.....	.25
Virginia Finch, Rosemary	.....	.25
Roba Finch, Rosemary	.....	.50
J. W. Finch, Rosemary	.....	1.00

\$7.25

THE ANGIER UNION

Mr. J. D. Gold.

Please say in the Landmark that the next session of the Angier Union will be held with the church at Bethel, Johnston county, N. C., the 5th Sunday and Saturday before in January, 1921, and that Elder A. D. Johnston is appointed to preach the introductory sermon and that Elder I. H. Stephenson his alternate.

Those coming from the south by way of Dunn will be met at Coats and those coming from the north will be met at Angier and will be met on Friday before and those coming from north or the south will please notify Bro. B. F. Young, Angier, N. C., route No. 1 and he will arrange to meet and convey all who may have a mind to come and be with us in our union meeting.

A. H. DUPREE, Union Clerk.
Willow Springs, N. C. R. No. 2

THE SMITHFIELD UNION

The next session of the Smithfield Union will meet with Little

Creek church, Johnston county, N. C. on Saturday and 5th Sunday in January, 1921. Brethren, sisters, friends and ministers especially, are invited to attend. Those coming by railroad will be met at Wilsons Mill, N. C. by notifying J. A. Batten or J. J. Batten, Wilsons Mill, N. C. of time and train to be met, and oblige,

Yours in hope,
J. A. BATTEN, Union Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Mill Branch Saturday and 5th Sunday in January, 1921.

CONTENTNEA UNION

Please state in the next issue of the Landmark that the next session of the Contentnea union was appointed to be held with the church at Moores in Wilson county about 10 miles northeast of Wilson, N. C. and about the same distance from Elm City.

Eld. A. M. Crisp was chosen to preach the introductory sermon and Eld. T. B. Lancaster his alternate.

J. E. MEWBORN,
Union Clerk.

UPPER COUNTY LINE UNION

Greensboro, N. C.,

Mr. J. D. Gold:—Please publish in the Landmark that the next session of the Upper County Line Union will convene with the church at Greensboro, Saturday and fifth Sunday in January. A cordial invitation to ministers, brethren, sisters and friends to come.

ISRAEL E. NEAL,
Church clerk.
Dec. 14th., 1920.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

D. F. WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LIV

January 1, 1921

No. 4



P. G. LESTER, Editor Floyd, Va.

Associate Editors

ELDER J. D. COCKRAM.....Stuart, Va.

ELDER M. L. GILBERT..... Dade City, Fla..

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly. All lovers of gospel truth are invited to write for it— if so impressed.

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THANKS FROM BROTHER SHIELDS

Swofford, Wash., Jan. 9, 1921.

Dear Brother Gold:

I wish to acknowledge receipt of the amounts named in the Landmark and also to say that I have received a number of contributions outside of those named. These came from both churches and individuals, some of whom apparently do not wish publicity given their names, in this connection. In one or two instances no name was given, the gift coming in a plain envelope. I wish to say that I appreciate these gifts fully as much as those whose names were given, even if it is a real pleasure to know the names of the giver. In a few instances the giver was not a member of our order but a sympathizer which shows that God's laws are still being written in the hearts of men, the hard and stony heart being taken away. Such gifts are heartily appreciated.

Donations were received from Canton Creek church, Springfield church, Hall's church, and Republican church, while in a few instances brethren solicited from friends and brethren around them and sent help, among the latter I may name Bro. J. W. Finch of Rosemary, N. C., and Bro. and Sister B. W. Ashworth of Penhook, Va.

Some of the individuals contributing speak of their own trials and afflictions which deeply touches my heart seeing they are ready to help others in affliction. One

writer is situated forty miles from church but secured help from friends. One or two writers are very young in years but seem fully established in the doctrine of Salvation by Grace, which makes my heart rejoice. The joy that these letters bring sometimes almost causes me to overlook the much needed contribution enclosed. Some speak of trying to secure more help, for which fact I feel grateful, as my afflictions are increasing rather than diminishing.

Brethren, sisters and friends, one and all, let me assure you that your words of sympathy are fully as much appreciated as your contributions which were badly needed and deeply appreciated. It would take too much space to call each of you by name and some of you make it plain that you do not desire publicity. The spirit of your work is to be highly commended in the Lord.

Love beyond expression to all lovers of truth and brothers in affliction, your work is not to be forgotten. Farewell,

W. H. SHIELDS.

P. S. Please note a misprint in my original appeal. It mentions that my wife works away from home, which is at present impossible, as a compulsory school law keeps my children in school most of the year, and no one but my wife is left to attend my bedside every hour, day and night. The Lord's will be done. W. H. S.

APPRECIATES REMARKS

Dear Elder Lester:

I appreciate the sentiment of your editorial in Landmark for November 15 on Differences.

And I feel too much talking and writing has had much to do with many of those differences.

Many use words and expressions from memory unmindful of the meaning of the words used. Many use an expression to substantiate a position assumed, because some one else has used it. If a man can not prove his position by the Scriptures then I have no confidence in his position, and when I say by the Scriptures I do not mean a fragment here and there snatched by cunning device to fortify ones self but unless the Scriptures abundantly prove a thing, unless we have a thus saith the Lord, I do not want Scriptures I do not mean a fragment and cut to pieces. Let us be ever ready to take the whole counsel, not a clause here and there to prove an assertion. I am sorry to say that I have heard some of our ministers say things in the pulpit that I knew they did not believe themselves, had they taken the time to analyze their statement, but in order to fortify themselves against another they insanely used words that in more sane moments would not have dared to use. This is not preaching, Elder Lester, just talk. Preaching is all right, but all talk is not preaching. In writing as I have I am not condemning others for I really believe that I myself have written more than I should, yet I believe all I have written, but I feel it had been better

had I refrained myself and kept quiet.

There is room for good sound doctrine which should be advocated, taught and preached, for this is a strange day, and many will not endure sound doctrine. Man seems to love pleasure more than righteousness this day.

I was glad for your editorial.

Your unworthy brother,

F. SELBY FISHER.

Salisbury, Md.

HAD A GOOD TRIP

Selma, N. C., Jan. 4, 1921.

Mr. John D. Gold,

Dear Friend: I have just returned from my appointments up the country. Had a good trip, found the churches in peace and well established in the doctrine, and on my return found all well at home for which I hope I am thankful. I baptized one at Harnett the first Sunday.

J. W. WYATT.

MONEY FOR BROTHER SHIELDS

Pen Hook, Va., Dec. 28, 1920

Mr. John D. Gold,

Wilson, N. C.

Dear Sir: Enclosed you will find money order for nine (\$9.00) dollars donated by members and friends of Ephesus church, for Elder W. H. Shields at Swafford, Washington. Names and amounts as follows:

Mrs. Laura Gilbert	-----	\$1.75
Mrs. Jennie Jefferson	-----	1.00
Mrs. Alice Davidson	-----	1.00
Mrs. Ada Dickinson	-----	1.00
Mrs. Sallie Carter	-----	.50
Mrs. Sarah Ferguson	-----	.25

B. S. Bradner -----	1.00
Lee Blankenship -----	1.00
J. Tom Jefferson -----	.50
J. A. Brooks -----	1.00

THE NEW YEAR.

Mr. John D. Gold,
Dear Sir:

Total ----- \$9.00

We, have in addition to this sent direct to Brother Shields six (\$6.00) dollars, made up by the following:

W. W. Blankenship, who is eighty-eight years old and almost blind, -----	\$3.00
B. W. Ashworth -----	1.00
Mrs. B. W. Ashworth -----	1.00
W. A. Rover -----	1.00

Please put this is the Landmark.
Very truly yours

Mr. and Mrs. B. W. ASHWORTH.

The above \$15.00 has been forwarded.

J. D. GOLD.

Sent to Mr. Shields

Dec. 31, 20.

Elder W. H. Shields,
Swafford, Wash.

Dear Sir: Enclosed please find check for \$6.00 sent in to the Landmark by the following names:

Nannie Shelton, Chatham, Va.	\$1.00
Mrs. Rosa Hodnett, 130 Garfield Ave., Lynchburg, Va.	1.00
Mrs. H. A. Davis, Rocky Mount, N. C.	2.00
Mary A. Gore, Allsbrook, S. C.	2.00

Total ----- \$6.00

Please acknowledge check.

Very truly

P. D. GOLD. PUB. CO.

As we enter the New Year I am enclosing an extract of the last sermon ever delivered by the great London preacher, Charles H. Spurgeon with his message full of faith and hope his lips were sealed making it particularly pathetic. It is so much in harmony with my feelings both in word and doctrine of the all sufficiency of God's grace to supply all our needs both in time and eternity that I am persuaded that it will be comforting also, to the readers of the Landmark.

I wish for you and the entire household of faith a happy and prosperous New Year.

C. F. DENNY.

Passing at this hour over the threshold of the New Year, we look forward, and what do we see? Could we procure a telescope which would enable us to see to the end of the year, should we be wise to use it? I think not. We know nothing of the events which lie before us—of life or death to ourselves or to our friends, or of changes of position, or of sickness or health. What a mercy that these things are hidden from us.

If we foresaw our best blessings, they would lose their freshness and sweetness while we impatiently waited for them. Anticipation would sour into weariness, and familiarity would breed contempt. If we could foresee our troubles, we should worry ourselves about them long before they came, and in that

fretfulness we should miss the joy of our present blessings. Great mercy has hung a veil between us and the future; and there let it hang.

Still, all is not concealed. Some things we clearly see. I say "we;" but I mean those whose eyes have been opened, for it is not every one who can see in the truest sense. A lady said to Mr. Turner: "I have often looked upon that prospect, but I have never seen what you have put into your picture." The great artist simply replied, "Don't you wish you could see it?" Looking into the future with the eye of faith, believers can see much that is hidden from those who have no faith. Let me tell you, in a few words, what I see as I look into the new year.

I see a highway cast up by the foreknowledge and predestination of God. Nothing of the future is left to chance; nay, not the falling of a sparrow, nor the losing of a hair is left to haphazard; but all the events of life are arranged and appointed. Not only is every turn in the road marked in the divine map, but every stone on the road and every drop of morning dew or evening mist that falls upon the grass which grows at the roadside. We are not to cross a trackless desert; the Lord has ordained our path in His infallible wisdom and infinite love. "The steps of a good man are ordered by the Lord; and he delighteth in his way."

I see, next, a Guide provided, as our companion along the way. To Him we gladly say, "Thou shalt guide me with Thy counsel." He is

waiting to go with us through every portion of the road. "The Lord, He it is that doth go before thee; He will be with thee; He will not fail thee." We are not left to pass through life as though it were a lone wilderness, a place of dragons and owls; for Jesus says, "I will not leave you comfortless; I will come to you."

Though we should lose father and mother, and the dearest friends there is One who wears our nature, who will never quit our side. One like unto the Son of Man is still treading the lifeways of believing hearts and each true believer cometh up from the wilderness, leaning upon the Beloved. We feel the presence of the Lord Jesus even now, in this room, where two or three are gathered in His name, and I trust we shall feel it through all the months of the year, whether it be the time of the singing of birds, or the season of ripe fruits, or the dark months when the clods are frozen into iron.

In this Riviera we ought the more readily to realize our Lord's presence, because the country is so like "Thy land, O Immanuel!" Here is the land of oil, olive and of figs and of the clusters of Eshcol. By such a blue sea He walked and up such rocky hills He climbed. But whether here or elsewhere, let us look for Him to abide with us, to make this year truly to be "a year of our Lord."

Beside the way and the Guide, I perceive very clearly, by the eye of faith strength for the journey provided. Throughout the whole

distance of the year, we shall find halting-places, where we may rest and take refreshment and then go on our way singing "He restoreth my soul." We shall have strength enough but none to spare; and that strength will come when it is needed and not before. When saints imagine that they have strength to spare, they turn sinners, and are apt to have their locks shorn by the Philistines. The Lord of the way will find the pilgrims with sufficient spending-money for the road; but He may not think it wise to burden them with superfluous funds.

God all-sufficient will not fail those who trust Him. When we come to the place for shouldering the burden, we shall reach the place for receiving the strength. If it pleases the Lord to multiply our troubles from one to ten, He will increase our strength in the same proportion. To each believer the Lord still says: "As thy days, so shall thy strength be." You do not feel that you have grace to die with; what of that? You are not yet dying. While you have to deal with the business and duty of life, look to God for the grace which these require; and when life is ebbing out, and your only thought is about landing on the eternal shore, then look to God your Saviour for dying grace in dying moments. We may expect an inrush of Divine strength when human strength is failing, and a daily impartation of energy as daily need requires. Our lamps shall be trimmed as long as they shall need to burn. Let not our present weakness tempt us to limit the Holy One of Israel. There is a

hospice on every pass over the Alps of life, and a bridge across every river of trial which crosses our way to the Celestial City. Holy angels are as numerous to guard us as fallen ones to tempt us. We shall never have a need for which our gracious Father has furnished no supply.

I see, most plainly, a Power overruling all things which occur in the way we tread. I see "All things work together for good to them that love God, to them that are called according to His purpose." I see a wonder working hand which for us turn the swords of disease into the ploughshares of correction and the spears of trial into the pruning-hooks of discipline. By this divine skill bitters are made sweet and poisons turned to medicines. "Nothing shall by any means harm you," is a promise too strong for feeble faith; but full assurance finds it true. Since God is for us, who can be against us? What a joy to see Jehovah Himself as our banner and God Himself with us as our Captain. Forward, then, into the New Year, "for there shall no evil befall you."

We hope that God has been in some measure glorified in some of us during the past year, but we trust He will be glorified by us far more in the year which now begins. We will be content to glorify God either actively or passively. We would have it so happen that, when our life's history is written, whoever reads it will not think of us as "self-made men," but as the handiwork of God, in whom His grace is

magnified. Not in us may men see the clay, but the Potter's hand. They said of one, "He is a fine preacher;" but of another they said: "We never notice how he preaches, but we felt that God is great." We wish our whole life to be a sacrifice; an altar of incense continually smoking, with sweet perfume to the Most High.

Oh, to be borne through the year on the wings of praise to God; to mount from year to year, and raise at each ascent a loftier and yet lowlier song unto the God of our life. The vista of a praiseful life will never close, but continue throughout eternity. From psalm to psalm, from hallelujah to hallelujah, we will ascend the hill of the Lord, until we come into the holiest of all, where, with veiled faces, we will bow before the Divine Majesty in the bliss of endless adoration. Throughout this year may the Lord be with you. Amen.

MOURNING DANIEL.

Middlesex, N. C.

Dec. 29, 1920.

In longing remembrance of my mother, Mourning Daniel. My mother was born in Johnson county, N. C., Feb. 12, 1833 and died at her home near Middlesex, N. C. March 24 1919, making her stay on earth eighty six years, one month and twelve days. Mother was married to father in 1866 to which union was born ten children, eight of which survive her death, three boys and seven girls. She was also survived by thirty one grand-children and thirty-three great grandchildren.

She joined the Missionary Baptist church first and was never satisfied and moved her membership to the Primitive Baptist church at Healthy Plains in Wilson county for about forty five years. She lived a consistent member till her death. It was her greatest desire to attend church regularly and she did as long as she was able, she was in feeble health for many years, but was never confined to her bed many days at the time. She was only confined to her bed from Thursday until Monday, she died. And on her death bed she said she hoped God would bless all her children.

She spent her last days with her youngest son Isaac Daniel and his two little girls, it was a lonely life for both, but we feel that he did all he could for her.

Mother was a kind and dutiful wife, a loving and affectionate mother and a good neighbor, was loved by all who knew her.

Oh, it was hard to give her up and we hope our loss is her eternal gain. We feel like she was willing to go for she said so many times she didn't want to be any trouble to any one and didn't know why the Lord was keeping her here. Oh, how lone the old home looks, for when I pass going to church not to see my dear old mother sitting on the porch, when the weather was agreeable.

Written by her youngest daughter.

LENORA HALES.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol 54

No. 4

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., JAN. 1, 1921

THE FOUNDATION WHICH JESUS LAID

Dear Brother Lester:

A few years ago, in consort with my business associates, we formed what we termed a "Thank-You-Club," the object of which was to encourage the writers of any articles which appeared in our monthly magazine that really benefitted us by expressing to them the thanks which were in our hearts.

While reading and re-reading your editorial in the Novmber 15 edition of the Landmark, under the caption, DIFFERENCES, my heart was so filled with thankfulness, to the Lord I trust, for the gift of such a writer that I felt deeply impressed to acknowledge the same to you. To me the articles seems studded with gems of rare beauty, and if I know anything of the experience of a true servant of the

most high God—which I doubt much of the time—I know he feels the need of the encouragement afforded through the outward approval of his brethren. These are perilous times and the truth as it is in Jesus is no more popular with human nature than it was now almost two thousand years ago. The doctrine which Christ preached was a hard doctrine then, so much so that even some of his own beloved disciples turned back and walked no more with him, but there were those whose only answer to his question, Will ye also go away? was, "Lord, to whom shall we go? thou hast the words of eternal life." Peter, as the spokesman for the twelve, knew him as the way, the truth and the life, and that there was help in none other. Yea, he verily felt that he would go with Jesus into prison and in death, yet, when the real test came, through the weakness of the flesh, we see even Peter cursing and swearing that he never knew his Lord. Has the flesh become strong that man that walketh can direct his steps? There has been no change in this respect, for that which is flesh remains flesh. When Jesus commanded the impotent man to "Rise, take up thy bed and walk," he whose infirmity had lasted over a period of thirty and eight years was immediately made whole, "and took up his bed and walked". Is not this bed significant of or a type of the body of flesh? How often do the Lord's peple feel that if they could but crawl out of the old shell of their nature they would forever be free of trouble on ac-

count of sin, but as the impotent man had to carry his bed, so the children of God shall have to wage that warfare which is between the flesh and the spirit. If they are to have fellowship with Paul there must be the testimony, "the things I would not, I do, while the things I would, I do not". If it was any other way, would not the flesh have whereof to glory? and we are plainly told that no flesh shall glory in His, the Lord's presence. His honor he will not divide with another, and if the trees of his right-hand planting be blest to bear fruit it is because the Lord hath given the increase.

My precious brother, it is refreshing to my soul to come in contact with those who are standing firm upon the foundation which Jesus laid and is, for none other foundation can any man lay than that that is laid, which is Jesus Christ, but the stone which has become the chief-corner stone will forever be rejected by the natural man. "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." Jesus came unto His own and His own received Him not. The natural Gentile could no more receive Him than the natural Jew, or the Jewish nation, but as many as did receive Him, both Jew and Gentile, to them gave He power to become the Sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Paul in his first epis-

tle to the Corinthian brethren said, "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". The Lord's people today by nature are no better than others, neither can the labors of their hands fulfill his law's demands. As you say, "Spiritual fruits do not grow from nature's soil," and when one comes preaching that in which man has whereof to glory, even though we may feel he is called of God to preach the gospel of His Son, it does not necessarily mean that ALL that he preaches is the gospel. The second paragraph of your article makes that plain and I am glad that you were given to clarify, as I feel you have, that phase of the matter. It has been hard for me to understand how on certain occasions one can preach in the demonstration of the spirit and with power, ascribing all power and glory to the one, and only one, eternal Sovereign and at other times set forth things which are strange, to say the least. One is liable to be led astray, but we are commanded to try the spirits, whether they be of God, and we are not left there but are given the acid test by which they are to be proven—if they glorify God they are of Him, while if they glorify man they are not of God, and we are told furthermore to go not after them. Jesus said concerning his sheep that they knew the voice of their shepherd and a stranger's voice they would not follow, and while they may

stray off at times and get into the thicket and entangled with brambles, etc., yet he does not forsake them but goes in search for that which was lost and restores it to the fold.

There were several paragraphs of your editorial to which I desired to make special reference and some comment, but my letter is now growing to some length; however, in conclusion, I do desire to quote a portion of one paragraph, as follows: "And to see and feel the good hand and wise counsel of God in things which seem to indicate and shape his course, and to direct his footsteps, and to order his cause, and to over rule and govern all things by which he is affected so as to bring about results turning in and bringing him forth on his way and for his good, is about the gist of what he knows about predestination." This is so good and comforting to me that I would that it were heralded broadcast to every child of Jehoyah throughout our land and country. It is, indeed, a sweet and comforting truth. The apostle Paul made use of similar language in the twenty eighth verse of the eighth chapter of his letter to the Romans, saying, "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." We know it only in the measure that it appears in the things that we handle and taste in the way of life as we experience it.

Sometimes we find old Baptists who seem to want to use the soft peddle in quoting such scripture as

these but they are the very backbone of the Christian's hope, a sure word of prophecy to them that are afar off, even as many as the Lord shall call. The fact that God causeth the wrath of man to praise him does not work the desire in a child of God to do evil that good may come, but it does make him repent of his wrath and abhor himself because of the evil which he does. If the fruit is bad, it came from a bad tree, and while God is able and does work things for good which in themselves are evil and ~~very~~ in the case of Joseph's brethren and those who crucified Jesus, it was none the less their sin, yet through the overcoming power of Him who does all things after the counsel of His own will salvation is brought in. God means good and since the world was made by Him, and without Him was not anything made that was made, has He not the power to bring ultimate glory unto Himself out of chaos? Surely, He has and does, and hence we are able to sing, Deep in unfathomable mines of never-failing skill, He treasures up His bright designs and works His sovereign will. This is His way, not man's and when we come to consider His judgments and His ways, are they not unsearchable and past finding out?

I wanted to let you know of my approval of your writings, in the hope that it will tend to encourage and stimulate you to continue wielding the pen of a ready writer and the tongue of a fearless speaker. It was one of the great

joys of my life to hear you and other tried and proven servants of God speak as you did in Virginia last August, without the fear of man before your eyes. Had you been courting the favor of man you could not have declared the whole counsel of God as you did, and I was made glad that the Lord was pleased to verify His word that He would not leave Himself without witnesses. May you be spared many years to proclaim the same blessed truth, which cannot be improved upon, is my prayer.

Your unworthy brother,
R. LESTER DODSON.

Remarks

The above intelligence saluted my heart like as good news from a far country, as cold water to a thirsty soul, as refreshings from the presence of the Lord. I held that article up for more than a year after it was written, halting in mind as to whether it would really serve the purpose in mind for its production and deferred its publication. I had not been able to make an estimate as to its value, nor a forecast as to its utility, but upon reading Brother Dodson's comments I turned to it and read it again and I felt willing and desirous that others might read it again if only to see if Brother Dodson is reasonably right in His conclusions. Such endorsements are worthy of careful consideration as they are in confirmation of what has been said.

May the Lord incline our heart and mind to contemplate the truth,

to seek peace and pursue it, and His name be praised.

P. G. L.

THE BISHOPRIC, AND THE DEACONSHIP.

"This is a true saying, if a man, desire the office of a bishop he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them that are without; lest he fall into reproach and the snare of the devil.

Likewise must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife ruling their children and their own houses well. For they that have used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1st. Tim. 3, 1-13.

After thanking you for the kind words which you wrote to me last week, and the nice Christmas present which you sent to me, I want to notice a few things which I seem to see in the above quoted scriptures. They have been somewhat in my mind this morning. These are things worth the attention of the churches. The apostles were given to the churches by our Lord Jesus Christ to set things in order in the churches, for their good and for His glory. They did not say or write anything just to fill up but all things for the good of the house of the Lord. They meant, when they said, "MUST BE," not it should be, or it ought to be but MUST BE, just as they said it. We, as the church of the living God have no right to make any change in the things he has said, but we must take them just as they are written.

He does not tell us that for one to desire the office of a bishop qualifies him for that work, but that he desires a good work. Then he gives the things which it takes to qualify him for the office which he desires.

The office of a Bishop in the text undoubtedly means a Pastor, for he is one who has the care of the church; must take the oversight thereof. If we have any authority to ordain any other kind of gifts as ministers I do not know where in the scriptures to turn to it. Therefore I will deal altogether with that special gift of the pastor as the only one I know of who is to be set apart as a Bishop. A bishop must be blameless. That is he must not have given any cause of reproach to the church. To have so acted as

to bring a reproach on the cause of our Lord in every way disqualifies him from the office of a bishop. How can he exhort others to good works if he is guilty of an evil life? When he goes into things which are reproachful he loses his authority, and what he does in the house of the Lord he must do with all authority. He must not have but one wife at a time. And not a wife and a concubine either. He must have but one and she must be his wife. To live in any way lewdly is to thoroughly and forever disqualify him for the office of bishop. God made the one man, and of him He made the one woman. There was no other for him, they were husband and wife. That God saw to be sufficient. When one professes to be a servant of God and so far forgets himself as to have more than one wife, or if he takes to himself another woman in addition to his wife, he should be forever excluded from the fellowship of the church. He is not and cannot be recognized as a bishop any more forever. He is both to blame for such a reproach on the cause he has professed to love, and he has more that one wife. Vigilant. That is sober, watchful, discreet. Watching for those things which would cause trouble and divisions in the church, and to be ready to warn them of the coming danger. He should cry aloud and spare not, but show the house of Jacob their sins. This is not always pleasant but he is not to do things on a basis of pleasantness but on a basis of faithfulness to God. Sober. That is of good behavior. It does not necessarily mean

free from alcoholic drinks, it means that and much more. There are ways in which one may be drunk in being in such an extreme in anything that he will not listen to reason. He is not sober. A bishop must not be that way, or one who is that way must not be set apart to the office of a bishop. For one to be given to such jesting as to be a kind of amusing clown for the young and others of like character is contrary to good behavior. Such an one shall not be set apart to the office of bishop. And if the church has so far forgotten her obligations to her Husband and Master as to set one apart to that high office, and he shows that he is of that character she should at once retrace her steps by taking from him all the liberty she has given him until he learns to live unto God and not unto men. It is not good behavior for one called a minister of God. It is directly contrary to gravity which is one of the qualifications which he must have.

Apt to teach. To do this he must not only know how to seek out acceptable words, but an acceptable manner in which he must deliver those words. He must be able by the grace of God to comfort, instruct, and edify the church of God. There is not much in being able to muck rake people into the membership of the church, but there is much in teaching them in the doctrine of their own experiences, that they may be able to see that all they are and all they may say in the truth is from the Lord. Proper teaching gives growth in the knowledge of our God, and op-

ens up our own disability to serve God as we desire or wish. One may be animated to shout and cry aloud, and to feel that there is a supernatural power at work with him or her. This is not edification. It is animation, and is subject to deceive the children of God. To become animated to cry out in shouting is not all the time the effect of edification. I have seen people while listening to an eloquent political speech cry and shed tears. It might be that the speaker was not even telling the truth, but his oratory and eloquence combined was like sweeping one off of his seat. That is not good in the church. It is subject to deceive and to lead those in the church who have not the spirit of God. To be apt to teach is to so set the things of God before the church that there is a growth and a strengthening in the faith and works of the church. It will not be likely to have that animating effect on the people, but they have something which will go with them. They may not be able to carry the very words of the preacher with them but they will have a springing up in the things of the kingdom of the Lord, and a love for those things. They grow in them.

Sometimes we pass through the country and hear of great revivals in certain churches. We are glad. We feel that we would love to get into that wave of prosperity, and feel how good it is to feel the sweet presence of the Lord in our hearts. But when we get in that section and in conversation with those who have been gathered in we find that they are not at all acquainted with

the teachings of the Lord. The Bible is almost a strangle book to them, and they have very little knowledge of christian experience. There is no sign that they have had any teacher with them. One has been ordained to the work who has not been called, or at least he has been ordained before he had any knowledge of teaching. He is not a bishop in truth.

Not given to wine, no striker. One given to wine is more than likely to get drunk and to bring reproach on the church of God. How scandalous it would be to see one called a minister of God staggering about the way, or to hear him not able to speak the truth without the hicking of the drunkard! Such a thing would be a disgrace to civilization to say nothing of the sacred cause of our God. It is also awful to see any one who professes the name of the Lord in that kind of fix. It should not be so in the churches. The word, "Striker," in the text means one who is ready to have a fuss and to fight. A bishop must not be that way. If that is his natural disposition he must have been given that control of himself that he is able to resist the devil in this thing. It has no reference to one who strikes for higher wages. While that would be a matter of covetousness in a minister, and is forbidden as one who is covetous, yet it is not the sense of this point of the text. He must suffer wrong and not do wrong. So did our Lord, and so must His servants do.

I shall have to pass some things. One that ruleth well his house, having his children in subjection

with all gravity. Must have them that way. Therefore when we see one who is in the place of a pastor who has not his house in this order, there is something wrong. The church is not doing her duty to her God. That preacher is not fit to serve a church of God. He has not the discipline in him to govern the house of the Lord. He does not govern his own house well. He should have love enough for the church to tell them so and let them look for one who the Lord has prepared for His service in the church. For if he cannot take care of his own house how shall he take care of the house of the Lord? This is clear.

Not a novice. One just planted, a neophyte, or a young preacher. He is inexperienced. He is not fit for this sacred service, and must not be chosen by the church to so sacred a place. He is in danger of being lifted up, and himself caught in the snares of the devil, and to fall into condemnation. We should not be hasty in this most sacred matter.

He must have a good report of them who are without. Does the apostle mean that he should not have any one to speak evil of him? Then the apostle was not qualified for this high and holy place. Neither was Peter and John, nor any of the apostles, nor our dear precious Lord. Men spoke reproachfully of all of them. Then the apostle tells us that all who will live godly in Christ Jesus shall suffer persecution. No, that is not what is meant. He should so live that he is a good neighbor, doing good to all around

him, suffering wrong rather than to do wrong, being imposed upon he is not to return the wrong, but to do good for evil. Even his enemies who would even put him to death he must do good to them. He must pay his debts unless his circumstances which surround him are such that it is impossible for him to do so. It is best for him to not make any debts. Better to live hard than to bring a reproach on the church, and a bad report on himself. He must not be one to fuss with those around him. Must be a good neighbor. His word in civil things as well as the things of the church must be good and truthful, so that all who hear them will know that they are words of truth. Best to not have many words. A fool is known by the multitude of words.

The Deacons have very much of the same things said about them. None of them should be chosen just for the convenience of the thing. In both these sacred offices there should be a sacredness between those who serve and those served which is filled with love. There must be a congeniality which will draw them together so the one will serve with the other. If there is a dissatisfaction so the one is pulling against the other the church will not prosper. When the church gets to asking others about the management of the church, and telling them how things are going on in his church there is something wrong. The wrong is often in the preacher who allows himself to be so interrogated. He should send that member or members to their pastor for advice. If they will not

go there it is evident that they are in the wrong. Members can very easily treat their pastor with contempt. This hurts him, and causes him to fear that his ministry is not of any service to that church. I have heard of cases where the pastor was present and there was a difficulty in the church. When conference was called a Deacon moved that another than his pastor act as Moderator. That pastor was compelled to feel that he was rejected by that Deacon. If there was no trouble in the church it might be admissible to choose some other as Moderator, but where there was trouble, and the pastor was familiar with it from the first he cannot be justly set aside, unless he be in disorder. In that case there could be no conference until they had gotten in peace with their pastor, or set him aside as pastor.

There are many difficulties which could be avoided if all concerned will be at their post and act in consideration. We should do nothing when we are mad. Mad men and women are not fit to do business in the house of the Lord.

Mr. Gold, I will close this long letter. I have not written near what was in my mind, and cannot now.

The Lord abundantly bless you and give you grace to do the great and important work which is before you.

Your true friend I believe and hope.

L. H. HARDY.

Atlantic, N. C.

JULIA A. PRINGLE

Please publish in Zion's Landmark these few lines in memory of our dear sister, Mrs. Julia A. Pringle.

She was the daughter of Zedock and Mary A. Meadows. Was born June 1845, died Jan. 16, 1918, making her stay on earth 73 years. She was married to Elijah Pringle May 20, 1868; to this union were born 7 children four girls and three boys, one dying when small, one daughter preceded her to the grave about three years. She united with the church at Hadnot's Creek, July 2d. Saturday 1913, was baptised by Elder C. C. Brown and lived a faithful and consistent member until her death. Always filling her seat unless providentially hindered. She was a good wife, a devoted mother, a kind and good neighbor. Always ready and willing to help the sick or any one in trouble in any way she could. She was badly afflicted the last years of her life but bore her afflictions with patience. She told me when she was first taken sick she didn't think she would ever be well any more, and if she knew she was prepared to meet her Savior she would be willing and ready to go at any time. All was done that loved ones and two good physicians could do but none could stay the hand of death. The Lord saw fit to call her from this world of trouble, sorrow and afflictions to himself where she can sing praises to her Savior through all eternity.

She leaves to mourn her departure a husband, five children, sever-

al grand children, one brother, one sister, a host of relatives and friends, but we mourn not as those without hope for we feel that she is sweetly resting from all trouble and sorrow and may we all be prepared to meet her together with all our loved ones that have gone before.

A precious one from us is gone,
A voice we loved is still.

A place is vacant in her home
That never can be filled.

Written by one who loved her.
LENA B. SMITH.

IN MEMORIAM.

Mr. H. T. Stewart, a well known and highly respected citizen of Washington, died suddenly of heart failure at 3 o'clock last Saturday afternoon October 16th.

His soul was called into its Maker's presence on a minutes notice; but we are satisfied he was ready to answer the summons, and render up his account, as the deceased was a man of pure and upright christian character, and had for over 30 years been a consistent and faithful member of the Primitive Baptist church.

He had gone to a neighbor's house on 7th street, on a visit of mercy and consolation, when suddenly stricken, and carried to his reward. "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

Henry Thomas Stewart was born in Timmonsville, S. C., October 17, 1858.

In 1866, just after the close of

the Civil War, the family moved to Nash county, N. C., and settled near Rocky Mount. Here he grew to manhood, amid the stern conditions which followed that devastating conflict. The hard struggle for existence developed in him the virtues of industry, thrift and integrity, the conspicuous traits of his character.

On June 5th, 1881, he was happily married to Miss Joanna Dillard of Nash county. Eight children were born to brighten and bless their home.

Sixteen years ago last September Mr. Stewart moved to Washington, and entered the employment of Mr. J. Havens. He worked steadily and faithfully at Mr. Haven's oil mill, until a few months ago when he was compelled to retire by reason of physical injuries and increasing infirmity.

During the last months of his life Mr. Stewart was a greater sufferer; but he bore these afflictions with christian faith and fortitude. It is pleasing to think he has gone to that blessed realm where there is no more pain, or sorrow.

The deceased is survived by his widow and three children, Mrs. E. T. Daughtridge, of Rocky Mount, Mrs. R. B. Hamilton, of Smithfield, N. C., and Joseph W. Stewart of this city, who mourn the loss of a faithful husband and an affectionate father.

Mr. Stewart was a kind neighbor, a good citizen, a true friend, an example of the honest man, whom the poet has aptly called "the noblest work of God."
"Servant of God well done!

Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy—"

FRAGMENTS.

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STANTON RIVER UNION.

The next Stanton river union meeting is appointed to be held with Mt. Springs church. Commencing Friday before the fifth Sunday in January and continuing three days. It is four miles east of Dry Fork. All lovers of the truth are invited to come, especially preaching brethren. Any one who wants to come will write N. T. Oakes or J. W. Bryant, Dry Fork, Va.

NOTICE.

The next meeting of the Black Creek Union will be held with the church at Mill Branch 5th Saturday and Sunday in January 1921, Elders G. W. Boswell and Jesse Barnes were selected to preach, introductory sermons. All lovers of salvation by grace and grace alone are invited to meet with us and would be glad to have good many visiting preachers. Visitors will be met at either Elm City or Sharpsburg, N. C.

E. L. COBB, Clerk.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly. All lovers of gospel truth are invited to write for it— if so impressed.

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

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

P. D. GOLD PUBLISHING CO,

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE KNOWLEDGE OF THE TRUTH

My dear kindred in Christ:

My mind is stirred up tonight for some purpose, I know not. But in love I hope and in much trembling I desire to say a few words, not by way of exhortation, for I feel to need exhorting, and the admonition of my brethren. But I have heard at most every meeting I have been blessed to attend for the last six months, of brethren in some of the churches in different parts of the country joining themselves with the different kinds of secret orders, and it makes me to mourn and wonder. It causes me to ask myself this question, "Has the Great Eternal God of Heaven got more than one way of bringing His children to a knowledge of the truth as it is in Christ Jesus our Lord?" For, dear brethren, if I indeed know anything of the dealings and leadings of the Lord, I was while I was wrapped up in secret orders, for I was financial and recording secretary of one of them for four terms in succession and during this time I enjoyed being in the meeting helping to carry on the usual business, but before my last term of office expired it was the greatest burden I ever carried in my life to get up there and engage in its meeting. I would leave the place of meeting feeling that

surely God will not allow me to get back home to my little family before He will destroy me, I felt to be the vilest of the vile I was not fit to be associated with them and surely not fit to be looked upon by the people of God. Though I loved the old Primitive Baptist then, but before I withdrew from them I attended the state meeting which was held with the lodge at Salisbury, N. C., and it was while there in that meeting that I was made willing to forsake the secret orders of all kinds I had belonged to and come out from among them. So when I returned home from the Salisbury meeting I went before my home lodge and acknowledged to all that was present that I would have to withdraw from them for I could not serve two masters.

So brethren, sisters and friends, from then until now I have never wanted nor had any desire to belong to them.

Therefore, as I said, it makes me wonder am I a child of God or not? But tonight I have a bright hope that it was the very work of God in my poor heart that caused me to be willing to forsake these things. I desire to say further that the orders are all right for the worldly minded man for they are all the same. But if I am not deceived the man who has professed a hope in the Lord Je-

sus Christ, united with the church and been baptized, showing forth the death, burial and resurrection of our Lord and Savior Jesus Christ, he it is, I say, has no business belonging to these men made secret orders.

Jesus said come out from among them, touch not the unclean thing and I will receive you. Stand fast therefore in the liberty wherewith Christ hath made you free and be not again entangled with the yoke of bondage. My grace is sufficient for thee, said Jesus. May the God of all grace and mercy comfort and bless every vessel of mercy, keep them in the straight and narrow way that leads to life ever lasting, is my humble prayer.

I desire an interest in your prayers.

Your little brother,

JOSEPH D. FLY.

Rocky Mount, N. C.

A GOOD LETTER.

Dear Mr. Gold

Sometime ago I received a good letter from Elder G. O. Walker of Reedsport, Oregon, which I wish to see in print in the Landmark. I will therefore copy it and send it to you for publication.

Yours true friend,

L. H. HARDY.

Reedsport, Oregon.

Sept. 26, 1920.

Elder L. H. Hardy, Atlantic, N. C.

Dear Brother in Christ,

We are severed in person by the expanse of a broad continent, and you may never have heard of me.

But I venture to hope that we have been made nigh by the blood of Christ.

Reading your articles in "The Signs" and "Landmark" it seems to me that there is not even a small ism nor cism between us.

To those who speak the same thing there is a nearness a sympathy that is like most precious ointment in great confusion. It suggests a oneness the world cannot see feel nor enjoy.

In this day when satan is abroad in the land seeking whom he may deceive with cunning devices and destroy, it adds much to our hope and consolation to find here and there those who are contending earnestly for the faith once delivered to the saints just as we have received it.

"I know that he shall rise again in the resurrection at the last time."

Lazarus, born of Adam, brother of Mary and Martha, of like passion with us dead four days, and in the grave, and Martha knew that he would rise again in the resurrection at the last time, but he was now to be restored to them as before death. Precious hope and consolation, the crowning sheaf of all hope that we may be like Him and praise Him as we should. Having Christ, the Resurrection and Life in us we groan within ourselves waiting for the redemption of our body; knowing the creature itself shall be delivered from the bondage of corruption.

It is not something for us to reason out or to do, but to believe,

It is the work of Him who has power over all flesh. We received it not of man, neither were we taught it but by revelation of Jesus Christ. He has promised it, given us the earnest. He changes not, therefore we are secure in Jehovah, although helpless in the flesh.

God was not lacking in power nor wisdom. He could have begotten His children in glory without the least tarnish of sin, and corruption, but if He had they would not be a redeemed family, they would not be children of the resurrection. It seemed good in His sight that we have this treasure in earthen vessels that the excellency of the power might be of God and not of us.

Is it not the greatest desire of our hearts to extol the holy name of Jesus?

If there was one just person on earth that liveth and sinneth not, then Jesus' name cannot be exalted above that one.

Faintly, as through a glass darkly I seem to see a glimpse of a great perfect eternal plan that is fitly framed in every particular so the name of Jesus shall be exalted above every name that is named either in this world or in the world to come.

Do we not consider the best thing of all to us the exultation of Jesus's name, and all things working together for good to them that love God because they are predestinated according to the good pleasure of Him who worketh all things after the counsel of His own will? He is our life, redemption, justification and resurrection, and the very

closest relative, husband; we are bone of His bone and flesh of His flesh. "I in you, you in me, and I in the Father." Thou art worthy to receive glory and honor and power for thou hast created all things for thyself, and for thy pleasure they are and were created. Even wicked Pharaoh was raised up for that end. We know and learn by comparison. He formed the light and created darkness. He makes peace and creates evil. Even the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain. There can be no more than that. This truth dwells in them that love God and hate evil. It does not dwell in a listener to do evil that good may abound. Paul believed it and preached it, but he hated sin. It carries with it its own punishment. The very act begets a fearful looking for of fiery indignation. Paul wanted the thorn removed, but it was to keep him from becoming exalted above measure, and to make him look to the giver of every grace in his need, and write, "By grace are ye saved." etc.

As to secret orders and all other daughters of the old mother of harlots, and abominations of the earth, they have a chaplain, and forms of worship, which are either false or true. To me it is the grossest of adultery. For them to claim Jesus as their husband and then be married to such idolatry when He commands them to not be unequally yoked together with unbelievers, and to come out and be ye separate.

I see I am becoming lengthy fol-

lowing so far each lead of thought and have not even touched the subject I had in mind when I begun writing.

The book of Revelation has generally seemed mostly a sealed book to me, and yet I have had at times a fervent desire to be led into its interpretations as I suppose every sincere Bible reader has, and a few times have felt the Lord had opened some of its mystery to my understanding. And when I come into the house hurriedly to take some thing back to the field I picked up my Bible and as I read the Book of Revelation it seemed one mystery after another opened, and I kept on reading, thinking frequently. I am not nearly to the end for there is so much I never did understand, and thus to the end seeming to find much that I did not receive and rejoice in, and for a long time that was my food and drink to meditate on those things, but they have gradually, in a measure, gone from me.

I have read considerable articles purporting to interpret portions of the book but what I have read in that line from those who believe in the absolute sovereignty of God, and the total depravity of man, and salvation by grace, have not to my mind differed much. They speak in a general way the same thing. I was reminded of this by your article in current volumn of the Landmark.

I will mention a few things which seem quite clear to me as briefly as I can. I would not be contentious with any one that they are right. No prophesy is of any

private interpretation.

Beginning with chapter 12 the heaven spoken of is the gospel—not the Jewish nor the glorious heaven. Isaiah said the prophet that teaches lies he is the tail. So false teachers with lies drew a third part of the ministers away from the truth.

During the third century there was a contention between Novation and Cornelius, one contending for the strict order and discipline of the church and the other against it, so the organized church withdrew from the new innovations and went away in the wilderness of the Alps where they were for about 1260 years till the time of the reformation, when they were driven out. Time and times and half a time is 31 1-2, 31 1-2 years are 42 months or 1260 years reckoning a day for a year. The time of the woman in the wilderness, and the time of the beast would be about the same from the first of the 4th ventry till the reformation. The draggon, tail and all, then was cast out about the beginning of Constantine's reign when the first beast spoken of, the dragon, cast water (peoples) after the woman as a flood to consume her, when the earth swallowed up the people sent after the woman. The draggon was mad and went about to kill the remainder of her seed which were of every kindred, nation, and tongue. Millions of them were put to torture in the next 1260 years.

The first beast, like the draggon, had seven heads and ten horns. His days of power as John saw were 1260 years to the beginning of the

Reformation, when the daughters of the old mother of harlots began to multiply and to hate, burn, and persecute their mother. All whose names were not written in the Lamb's book of life wandered after the beast. Myers, in his college and high school general history, page 300 speaking of the battle of Melvin Bridge, when Constantine came to the throne, and the Catholic Church began to exist separate from the true woman, said, "This act of Constantine constituted a Roman Empire, and especially that turning point in the history of the Roman Empire, and especially that of the Christian Church. Christianity had come into the world a religion of peace and good will. The Master had commanded His apostles to put up the sword and had forbidden its use either in the spread or defense of the new faith. For three centuries now His followers had literally this injunction of the founder of the church so that a Quaker non military spirit had up to this time characterized the new sect. By many of the early Christians the possession of arms had been declared to be incompatible with the Christian life.

Now, in a moment all this was changed. The most sacred emblem of the new faith was made a battle standard, and into the new religion was infused the military spirit of the imperial government that had made that emblem the ensign of the State.

From the day of the battle of Melvin Bridge a martial spirit has animated the religion of the Prince of peace. Since then Christian war-

riors have often made the cross their battle standard. This infusion into the church of the military spirit of Rome was one of the most important consequences of the espousal of the Christian cause by Emperor Constantine."

This learned man has given a very interesting narrative but this new condition he calls the church and Christianity, and Romanism is the dragon or beast that was cast out of the true church of heaven when she fled away to her new place in the Alps. Christianity could not change. It was built on a Rock, and the gates of hell shall never prevail against it.

The second beast had horns like a lamb. Protestantism in some respects, had more resemblance of the teachings of the Lamb of God. I believe the second beast was Protestantism. Today Protestantism no longer protests. Chapt. 13, verse 15, we find the second beast had power to give life to the image of the first beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.

In June 1910 Associated Press dispatches said there is gathering in Edinburg, Scotland, the largest religious gathering the world has ever known. From the United States and Canada one thousand and from Great Britain one thousand and from other countries in proportion to the amount of money they have contributed to the missionary fund. In all three thousand officials and three thousand unofficial delegates. Every branch

of Protestantism from the ritualist party of the church of England to the Quaker meeting is represented, and nothing contrary or bias to the Roman Catholic faith will be allowed to enter into the deliberations of the conference.

Since the 14th chapter is in a way revived and summed up in the 17th and 18th I will mention a few things in the 17th briefly.

I think you are right, the two horns represented some of the world movements of today.

This whore, 17th chapter, was the mother of harlots. The ten horns that grew from the harlot were either her daughters or closely allied to them. These have one mind, and shall give their power and strength to the beast. Just what all protestantism did at Edinburgh. But still further, verse 16, the ten horns shall hate the whore and make her desolate and burn her with fire and, eat her flesh. For God hath put it in their hearts to fulfill His will and agree and give their kingdom unto the beast, until the words of God shall be fulfilled. This was literally fulfilled in the 16th century when Protestants put to death at the stake, and otherwise tortured them.

You and I remember when the Catholics were bitterly arraigned from Protestant pulpits, but not now. They have pretty much agreed, and given the power back.

The anti-typical tower of Babel is well nigh to her full height. Chapter 18 She is fallen, is fallen. There is a wide range of comparison that might be drawn.

Early in my identification with

the church I seemed to see the new children of whoredoms: Sunday schools, endeavors, temperance unions, fraternities of all kinds growing up and gradually overshadowing the older orders of children and reaching out their hands to unite all the way around; covering up the old differences and fast growing into the world church confederation more. They cannot agree and come together on truth and revelation for they have none. The natural man receiveth not the things of the kingdom of God, neither can he know them.

It is a natural or national religion growing out of science, philosophy, theology, &c.

In 1910 Dr. Aked, president of the world's church confederation, publicly asserted that Christ was not born of a virgin, and when a trial was brought he held a majority, and still was president, advocating such flagrant denial of the very foundation of the Christian religion and the miraculous resurrection, &c.

The older golden catches so to speak, were varied somewhat in color so they were distinguishable by one creed and another: now the spots have been pretty well erased till each can as well worship the other's calf. Their temples are conveniently placed on many street corners like Jereboam's; he placed one at each end of the kingdom to catch all goers, and they are selling them off and taking a great deal stock in the one great idol that is soon to take heaven with a storm when they have won the world for Christ, as they say.

But they will hardly have completed it, agreed and given the power back till the vengeance of the truth of the wrath of God will be poured out upon her, and there will go up from all over the world a great lamentation and bewailing. The Lord's command is come out of her, my people, that you partake not of her sins, and that you receive not of her plagues.

I hope you will pardon me for claiming so much of your time and believe that I have written with the best of motives.

Your brother I hope,

G. O. WALKER.

THIS ARTICLE WAS OVER-LOOKED

Dear Brother Gold:

My dear father in Israel, I have been impressed more than usual to send you another message of love and good cheer in spirit more especially since last Wednesday and also the coming of the November 1st Landmark, just read, and then the last signs. I look your paper over at once to hear from you in your old age and feeble state of health. I feel that it is for your family and our sakes and our dear Lord is holding your soul in life here because the faith for those you leave behind will be so lonely as we do not always walk by faith. Those with Paul sorrowed most of all because they should see his face no more. And Jesus, you know, told his disciples, "because I said these things unto you, sorrow hath filled your heart, as he so lovingly prayed and talked with them and gave promise of the comforter.

And Jesus told these sorrowing ones, "ye ought to rejoice". Oh, how tenderly our great High Priest and our King is touched with the feeling of our infirmities. And how wonderfully our King sits in glory and administers to a spiritual people a spiritual kingdom, a world unseen, and takes hold of a believer in his inner life and reveals to him these unseen things while traveling through this wilderness; where man has corrupted his way and as you wrote, "not too fond of the ways of God," but love the fruits of unrighteousness and the inventions of men. Saul was this way and went to the witch of Endor and had her call up Samuel that he might enquire of him instead of the word of God. Did Saul get his just sentence? Yea, verily "This day shalt thou (Saul) be with me". There never was a time in my life in which I witnessed the witchdom of this land as I do now. Instead of taking the plain speech of God and the quiet ways of living and talking they say these inventions and the modern ways of living are so much better.

Now for my dream. Last Wednesday morning I saw you, dear Father, as plain as if you were actually by me. I stood talking with you and twice I put my hand upon your dear head, and said "Showers of blessings be poured upon you when you depart you will inherit all glory". Raptures of love seemed to take hold upon my heart as I felt was reflected in the opening of the Son of Solomon and when I looked the next morning and

found it I was surprised beyond anything earthly to find that it read just as I had felt in my dream. Therefore I must believe that I then witnessed an impress upon my lips so holy, so lovely, so inspiring, so far above all natural experience as to be unspeakable and full of glory. The blessed Comforter gave me this wonderful experience of our Divine Lover. Oh, Holy Lover, fill my lonely spirit with heavenly grace and the comforts of love.

I wanted to tell this love to you and Sister Gold and to the household of saints. In faith and hope and love, your little sister in love and sorrows,

Laura Hunton.

Manassas, Va.

MRS. MARTHA E. PURVIS.

Martha Elizabeth Purvis youngest daughter of Britton Howell and his wife Dicy Kitchen Howell, departed this life on July 23, 1920 in her 86th. year. She was born in Edgemcombe county, N. C., December 13th, 1834; was married to William Weathersbee Purvis November 29th, 1854, living together 51 years. He died January the 23, 1905, leaving her a widow with two sons and four daughters. On January the 20th, 1920, her eldest son, William Thomas Purvis, died at his home in Durham, N. C. Her grief with her failing years was so great she was never able to be dressed again. She was a member of the Primitive Baptist church at Spring Green for more than fifty years. She lived near and then in Hamilton N. C. God gave her soul peace an' understanding.

Written by her loving daughter Mrs. Martha E. and Dea. Purvis.

Sister Purvis was strong in the faith of God's elect. She reared her children well, and delighted to attend her church meetings, and to entertain her brethren and sisters and friends at her home. She was exceedingly feeble for years, bore her afflictions with great patience, and at last, as we believe fell gently asleep in Jesus.

Sylvester Hassell.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst, our most worthy, highly esteemed and much beloved brethren D. E. R. Evans, age 60, and Joseph S. Massengill, age 85, and:

Whereas the church at Corinth sustain the loss of two faithful good members:

Therefore be it resolved:

1st. That we bow our heads in humble submission to the God of all grace that doth all things well.

2d. That we extend our heart felt sympathy and prayers to the grief stricken families.

3d. That a copy of these resolutions be spread on our church records, a copy be sent to each of the bereaved families, a copy be sent to the Zion's Landmark for publication.

E. F. Pearce,
L. L. Hines,
N. G. Massey.

Committee.

Done by the order of the church in conference Saturday before the 1st. Sunday in December 1920.

Elder P. E. Johnson, Moderator.
N. G. Massey, Church Clerk.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol. 54

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WILSON, N. C., JAN. 15, 1921

HOW MERCIFUL IS GOD.

Its through and by the infinite mercy of an Alwise God that we are spared upon the shores of time. Oh how merciful and how kind He has been to fallen mankind. He has blest us abundantly. Only consider for a moment how He has showered His rich blessings down upon us in various ways. He plants His footsteps in the sea and rides upon the storms. Whom have we to look to but Jesus for help in the trying hours of distress? We are poor, weak, sinful mortals, entirely dependent upon Him for life and salvation. Without Christ Jesus ye can do nothing. Who by taking thought can add one cubit to His statue, for He emphatically declares His council shall stand and He will do all of His pleasure. In defiance of men and devils His will must be done.

For the wind and seas obey Him. He is too wise to err, too merciful to be unkind, so He deserves all honor and praise through the merits of a crucified Redeemer. Praise His Holy Name forever through endless eternity, world without end. Amen.

For instance, see how furiously the war raged between Germany and France, how our loved ones were compelled to go with grieved and aching hearts, to leave their free country and go fight against the enemy and help gain the victory over them, through great suffering and fear. While so many lost their lives upon the battlefields of France, fighting for peace and liberty, numbers of them came home rejoicing when the armistice was signed. We almost shouted for joy, hoping our loved ones would come home safely unhurt; while others were wounded to ruin. How sad and pitiful are the wounded soldiers, some without parents to shelter them from the storm of life, or even means to support themselves. Lots of others unable to work at all, or even feel comfortable. They are objects of pity and sympathy. What a grief stricken nation this is.

For pride, wickedness and disobedience has been the grand cause of so much trouble and distress, so much strife and confusion. Pride goes before destruction, a haughty spirit before a fall, so saith the Scripture. Oh, how many hearts have been broken and lots of homes made sad by the war for life, but the Scriptures must be fulfilled before the end of time. It

teaches us there shall be wars. Not one jot nor tittle of God's word shall fail. The wrath of God is now being poured out on the nations for wickedness and uncleanness I believe. Only listen to the cries and lamentations of the sick from influenza and pneumonia and other contagious diseases; their distress is great and sufferings pitiful. How many help them out in any way they can or administer to their necessities? Those who are financially able often turn a deaf ear to the cries of the poor needy and afflicted people. But the Scripture plainly teaches us, blessed are the merciful for they shall obtain mercy, also teaches blessed is the cheerful giver. Don't listen to the cries of the poor and distressed as an idle tale; help them, lighten their burdened mind, for he that's faithful in little is faithful in much. There are numerous ways to help relieve the distressed and oppressed, the Lord blessed such gifts when it's done in sincerity, for he that turneth his ears from the cries of the poor shall also cry but shall not be heard. Isn't that a doleful sound. But the poor and needy have more sweet promises. The poor and needy seek water and their tongues fail for thirst. I the Lord will hear them. He will open rivers in high places. He will quench their thirst in time of need. The Lord is merciful and kind, mighty to save to the utmost for His everlasting arm is underneath. Lord turn on the search light of grace. If it can consist with Thy holy will, alarm the unalarmed, convince the unconvinced, Lord

overthrow the tents of wickedness the world over and the kinds of terror, lock the jaws of the lion and deliver us from the paws of the bear. Unloose the hands and fetters and let thy people be freed from under the oppression of their enemies, bind up the broken hearted, set the prisoners free, open the prison door in due time that they may not be consumed by their oppressors, for Thou hast all power both in heaven and earth.

Prepare us, Oh, Lord, daily to meet our trials and temptations with patience, enable us to resist the many temptations that come before us for Satan goes as a roaring lion seeking whom he may devour. Blessed are they that endure to the end. I believe the Lord showed me by His spirit many things that have come to pass and good many more are likely to come in the future in like manner. The Lord is not slack concerning His promises, because war rung in my mind when the world seemed to be progressive 30 years ago or more. I labored under the heaviest burden; it seemed to me I should be crushed under the weight of my burden. The war clouds hovered over me and famine was heavily impressed upon my mind would follow after. I begged the Lord to bless the sower with seed, the eater with bread. Lord have mercy on the uprising generation, bless and provide food and raiment for them if it can accord with Thy will.

MELISSA BROOKS TYSON.

Farmville, N. C., P. O. Box 125.

Feb. 23, 1920.

OPPOSED TO ADVERTISING

F. Selby Fisher, Salisbury, Md.

Dear Bro.: I notice in Zion's Landmark October 15 which I have just read that you invite all who object to advertising in our great and grand church paper. I send you our objections. I think of Zion's Landmark (in a way) as I do of the Bible and what would a Bible with clean advertisements look like? Zion's Landmark and its letters &c are sacred to me, but if advertisements are going in it I don't want it any more. I've always boasted that the Landmark was the only sheet published that did not advertise the world, the flesh and the devil for a little money. Must I hush and say there is no paper free from advertisements—all gone the way of the world. Oh, how I do hope the Landmark went the way of the world. If it takes advertisements I will take it no longer—don't want to see and would be ashamed to let the world know I read such a paper.

Are there not enough Old Baptists to support it? Can we not double our subscription? I am a daily laborer and the only one in Anson who contends for the faith once delivered to the saints, am not by any means a conditionalist and had rather die a natural death than be a conditionalist.

Your brother in hope,

J. L. HOLMES.

(Am 63 yrs. old).

Anson, Tex.

MR. ELIAS B. BROWN.

I will try to write a few lines concerning my grand-father's life. Elias Brown was born Aug. 18, 1852, in Sumter county, S. C. He was the son of Mr. and Mrs. John and Harriet Brown of S. C., and was married to Miss Kizziah Catherine Barnes in his early life and was the father of six children three boys and three girls. One daughter preceded him to the grave. His daughter died twenty years ago, July coming. He joined the Primitive Baptist church at Mt. Pleasant 33 years ago. He was very attentive to his church meetings and also when ministers passed by and preached. He was a loving father and a good neighbor to both white and colored. He loved the doctrine of the old School Baptists and always contended for same. He died Nov. 1, 1920 making his stay on earth 68 years, 2 months and 13 days. He was carried to Mt. Pleasant church and after Elder Colings spoke over his remains he was laid to rest in the Mt. Pleasant cemetery. He leaves to mourn his death a heart stricken wife, five children, fifteen grand-children and a host of relatives and friends. I hope and believe our loss is his eternal gain. I hope to meet him in that city not made by hands.

Written by his grand-daughter.

THELMA BROWN,

Bishopville, S. C.

LOVES THE LANDMARK

Linwood, N. C.

Mr. John D. Gold:

Dear Sir: Enclosed you will find P. O. money order for \$2.00 for

which please renew my father's subscription for the Landmark, our dear family paper which has been coming to our home since your father bought out Elder Bodenhammer.

Words fail me to express my sorrow in the loss of your father and our dear father in Israel, one that I never was afraid to trust to judge my writings as to their soundness and being worthy to appear before the public. I always asked him if he saw anything contrary to sound doctrine not to publish it and I often think of what he told my father. When he saw him one time he asked about me and said he never wrote me a word that I could not endorse. Now these few words have been a great comfort to me feeling as I do that he was a worthy judge, but he successfully filled out his worthy life and laid his armour by to dwell in peace at home while his body is in the silent grave, and as Job saith, And though after my skin worms destroy this body yet in my flesh shall I see God. What a glorious promise is the resurrection to God's children and to have a hope of that blessed day to hear the welcome sound, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Blessed thought, death and the grave cannot hold those for whom Christ died. David speaketh concerning him. I foresaw the Lord always before my face for he is on my right hand that I should not be moved. Therefore did my heart rejoice and my tongue was glad, moreover also

my flesh shall rest in hope. I believe every heaven born soul will rest in hope of that glorious day when Christ shall appear the second time without sin unto salvation to gather his elect together. I can't write on the resurrection. It's too deep a subject for me.

Dear Mr. Gold, I trust that the waters will soon overflow your hiding place and that you will be compelled to seek shelter in the church of God, where you will find rest to your soul. My father asked me to send this message to the Landmark. He said, tell Sister C. and all of the readers of the Landmark I send them my love and best wishes and I am very much afflicted and I want their prayers.

CYNTHIA L. WILLIAMS.

FOR STRENGTH TO ENDURE.

Dear Brother in Christ:

If I'm worthy to address you thus. I have for some time had a mind to write to you and the Landmark, then the thought would arise what shall I write. In my weak way of expression there would be nothing I could say that would be of any interest as so many letters I read are superior to mine. But never-the-less we believe we can sympathize with each other for the simple reason our hope is based on the same foundation and is the same through the mercy and grace of God. If it was not for the spirit to guide me I would fall by the way, and many times I feel like I am ready to drop. My trials are so great it is almost unbearable. I have to beg the Lord to give me strength to endure as the poet

reads so it is with me. Mixtures of joy and sorrow I daily do pass through, some times I'm in a valley and sinking down with woe, some times I am exalted on eagles wings I'll fly, some times my hope sufficient if I were called to die. I hope my troubles will all be here. I trust the Lord will give me a sweet resting place when I leave this world. I have a bunch of little children to live and care for. Oh, that I could influence them the right way. I often dream of being with my father that has gone on before and how I do enjoy the time, but there will be a time when I hope the enjoyment will be real and not a dream. For a long time before I united with the church I was very much distressed over my soul's welfare. I was afraid I was not a fit subject for the baptism and don't know how to be any better Christian, but do feel better concerning the cause, that I have done what I felt to be my duty. I am fully satisfied and can go on my way rejoicing. That burden is gone. Now that I could live up to my duty. But I feel like I fall short of it. I saw myself in the river with my step-mother to be baptized and how we did rejoice, and so it was when it came just as sweet as it was then.

Brother Denson, I want to tell you of a dream, then I will close, as I don't wish to worry you to read such as I have to say for I can't find words to express the deep feeling of gratitude and anxiety of my soul's salvation. We know we have such a merciful God.

We being so rebellious and yet so dependent surely it is by grace we are saved and not of ourselves. Oh I do feel my weakness so much. My dream was that Christ came bearing His cross and just before He came down everything began to get dark; some people were standing around and very much frightened; some were like myself, not alarmed. In a little while everything brightened, the thought came to me during the time that everybody thought it was destruction when darkness prevailed over land. Oh, I'm so glad I've been baptized and was at the place I had desired to be so long. Now a while after this my little girl got burned. We had to take her to the hospital. I thought then the interpretation of that darkness was my trouble I had to enter in. How I did pray God to restore her to me, and so she recovered. I hope I'm thankful but I don't reckon any of us are thankful enough for our blessings.

Dear brother you can send this for publication if you think it is fit, probably some dear saint would read it and have a spirit of prayer for me, as I so much desire the prayers of you all.

Your sister in hope,

BELLE SELLARS.

Sharpsburg, N. C.

WANTS EVERY COPY

Mr. J. D. Gold:

Please find enclosed money order for \$2.00 for which to renew my subscription for the Zion's Landmark, as my subscription is

past due, for I don't want to miss a single copy for I do love to read it. I love to hear God's people tell about Him for I do believe the Baptist people are the only people who are worshipping God in truth. Of course other people believe they are, but their God has but very little power, if he is as they represent him to be. They say if you will God will and if you wont God wont. Of course a god like that has no power until man acts; it is all left to them, they say. But I am glad to tell you I believe in a God that has all power, both in heaven and on earth; one that does His will and none can stay His hand.

I have learned by experience that man's will is as the dust, it does not last—the wind can blow it away. I remember when I thought it was just left with me to do as I pleased about obeying God, but, oh how I was mistaken. God let me know that He was God, and oh how glad I am He did. If it had been left to me I never would have been "an Old School Baptist". And now I would rather be called "an Old School Baptist" than to have the riches of this world for if I had riches it would soon vanish away, but I hope I have got something that cannot be taken away from me and that is Christ. If I have got Christ that is something that will last eternally, but I get so low down some times I get afraid it is all a failure and I am deceived in it all, but I am trusting God for it all and if I am not one of His children I will

die trusting Him, for He is all I have to trust.

Now I will close hoping God will bless you in the good work you are doing.

From one, if saved at all it is by the grace of God.

MRS. D. E. EDENS.
Keokee, Va.

OPPOSED TO ADVERTISING.

Nov. 16, 1920.

Mr. F. Selby Fisher,

Dear Sir:

After reading your article in Landmark Oct. 15, 1920 I feel it my duty as a subscriber and friend to the Landmark to reply to your request. I don't wish to say anything that would offend one of God's little ones. But since I have been requested as a subscriber to the Landmark to write you my objections or approval of advertising in the Landmark I for one will protest against any advertisement being published in the Landmark. I feel sorry to think that Primitive Baptists would consent for advertisements to be published in their only religious paper in North Carolina. It is our paper and not Mr. J. D. Gold's. Mr. Fisher you know as well as I do that the Landmark don't have to have advertisements to keep it alive, and if you will bear with me I will prove it is unnecessary, if we the subscribers ministers and deacons would only do our duty. I feel it is the duty of ministers and deacons in their churches to see that the Landmark went into every Primitive Baptist home in North Carolina, and if

there is any Primitive Baptist home in North Carolina that is not able to pay let them that are able to send it to the poor of the flock. If you will send me the name and address of any one family in North Carolina that is not able to pay for the paper I will send it to them free and now let us get busy and keep advertisements out of the good old paper. You have my permission to digest this letter and send it to Mr. J. D. for publication.

CHAS. E. STEPHENSON,

567 Trenton Ave.

Camden, N. J.

LUCILE ROBERSON

By request I'll try to write a few lines in memory of my niece, Miss Lucile Robertson, though I feel inadequate to do justice to one so sweet and lovable. The subject of this ketch was the youngest daughter of Mr. and Mrs. W. T. Robertson, who live near Reidsville, N. C. and who lost her sweet life in an automobile wreck on October 24. She was just budding into sweet womanhood—just seventeen years of age, and possessed that sweet, gentle disposition that made her a favorite with all whom she came in contact, both old and young, and especially was she the idol of that dear mother, father, brothers and one sister who are left behind to grieve over this sad dispensation. Words fail to express the very grief and sorrow of that dear family, to so soon see that mangled body borne back to the home from whence she had just recently left—bright and happy, not realizing she was walking right into death.

I would speak a word of comfort to the dear bereaved, if I could, but the dear Lord can and will, for "He has commanded us to cast all our care on Him for He careth for us". We desire to be submissive to His will, knowing He does all thing well. The many floral offerings from far and near attested the popularity of the deceased. She was such an obedient and dutiful child. Her mother has written me since her death and said, "Sallie that dear child has never given me one bit of trouble during her sweet life," but the Lord loved her best and took her to Himself, where we feel to believe she is resting sweetly in the arms of Jesus.

Minnie, the eldest girl, who was also in the wreck and was badly bruised and sent to the hospital, is much improved and back to that saddened home.

Now, to the bereaved, I extend my sincere sympathy, praying the dear Lord may give them sustaining grace in this sad hour and may they be enabled to bow in humble submission to His will and may He prepare us all to meet in a better land where trials and partings will be known no more. She leaves behind mother, father, two brothers, one sister, together with many friends, uncles and aunts, and one great aunt to mourn the loss of a precious jewel.

The funeral services of this dear one were conducted by Eld. G. M. Trent, after which the body was quietly laid to rest, there to await the resurrection.

Dearest Lucile, thou hast left us,
We thy loss most deeply feel,

But 'tis God who hath bereft us,
He can all our sorrows heal.

Written by one who loved her.
AUNT SALLIE.
Maple Hill, N. C.

APPOINTMENTS

For Elder G. M. Trent of Reidsville, N. C., and Elder D. G. Staples of Greensboro, N. C. The Lord willing we will preach at the following places:

Monday, Feb. 21, Durham (at night).

Tuesday, Feb. 22, Raleigh (at night).

Wednesday, Feb. 23, Clayton (11 o'clock).

Thursday, Feb. 24, Little Creek (11 o'clock).

Friday, Feb. 25, Smithfield (11 o'clock).

Saturday, Feb. 26, Bethany (11 o'clock).

Sunday, Feb. 27, Cross Roads (11 o'clock).

Monday, Feb. 28, Chapel (11 o'clock).

Monday, Feb. 28, Goldsboro (at night).

Tuesday, March 1, La Grange (11 o'clock).

Wednesday, March 2, Kinston (11 o'clock)

Thursday, March 3, Sand Hill (11 o'clock).

Friday, March 4, Sloan's Chapel (11 o'clock).

Saturday, March 5, Muddy Creek (11 o'clock).

Sunday, March 6, Cypress Creek (11 o'clock).

Monday, March 7, Maple Hill (11 o'clock).

Elder A. D. Johnson

Elder A. D. Johnson will preach the Lord willing:

Pittmans Grove—Monday after 2nd Sunday in February.

Elm City—Tuesday.

Moore's—Wednesday.

Autrey's Creek—Thursday.

Lower Town Creek—Friday.

Pleasant Hill—Saturday.

Upper Town Creek—Sunday.

He will need conveyance.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held on the 5th Saturday and Sunday in January, 1921, with the church at Ebeneza, about eight miles west of Rosboro, Person county N. C. The invitation is extended to all friends and especially to ministers.

C. T. HALL,

Union Clerk.

FRAGMENTS.

Autobiography and Later Writings of Silas H. Durand

Price \$2.50

Send orders to
Mildred Durand Gordy
Southampton, Pa.

FOR SALE

I have several copies of histories of the Fisher's River Primitive Baptist Association which my husband wrote and I would like to sell. Price, \$1.00. Those who would like to have one write A. L. Ashburn, 888 North Liberty Street, Winston-Salem; or Mrs. J. A. Ashburn, Pine Hall, N. C.

Zion's Landmark

Published SEMI-MONTHLY

AT

WILKINSON NORTH CAROLINA

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P. G. LESTER, Editor Floyd, Va.

Associate Editors

ELDER J. D. COCKRAM Stuart, Va.

ELDER M. L. GILBERT Dade City, Fla.

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey *Jesus*, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

VENGEANCE IS MINE SAITH THE LORD

Vengeance is mine, I will repay,
Thus saith the Lord, 'tis true.
Then call to mind, when you're as-
sailed,
These words were said for you.

Thus any one who seeks to kill,
We read it in God's word:
Shall perish by their own device,
A gallows or a sword.

We call to mind, Beloved John,
Impetuous Peter, too,
But fire and sword will not avail,
The Lord will fight for you.

If one is called to feed the flock,
The Lord will be his guide,
Direct his course, where he shall
go,
Whatever woes betide.

If bread and meat you do not have
Remember Elijah's case
The Lord had work for him to do,
And had him fill his place.

The Lord their raiment will pro-
vide,
Their food an ample store,
And when they need, He'll hear
their cry,
He's heard their cry before.

If people do not hear you preach,
Remember Ezekiel's plight,

When sent to speak to Israel,
The Lord had sent him right.

If glittering swords shall clash
around,
Your brethren all unite
To shed your blood, just call to
mind,
That Reuben comes in sight.

If Hamans build their scaffolds
high
And for your life pursue,
Remember they will meet their
fate,
By what they meant for you.

If they shall place you in a pit,
Where you shall sink in mire,
The Lord will then the Eunuch
send
That you shall not expire,

The common people heard the
Lord,
The humble, meek and poor,
Will minister in word and deed.
Their love for you is pure.

Beloved brethren of the Lord,
Don't tell men where to go.
If they are sent, it is the Lord,
Will prove it here below.

Their labors are accountable
To Him who sends them forth,
If stubble, hay and wood appear
Then they prove nothing worth.

If gold and silver, precious stones
Upon the scene appear,
Then hold your peace, for God is
judge
The only one to fear.

The prophet Baalam keep in view,
God told him not to go,
But honor, pride and money, too,
Proved Baalam's final woe.

Almighty God had told him once
The course he must pursue,
But Baalam thought that God
might change
To meet the prophet's view.

Beloved, Peter, John and Jude
Have Baalam's case declared.
So bear in mind, if you're inclined
Like Baalam, how he fared.

J. M. FENTON.

5128 Master St., Phila. Pa.

AUTHOR AND GROUND OF MY HOPE

Kind author and ground of my
hope,
Thee, thee for my God I avow;
My glad Ebenezer set up,
And own thou hast helped me till
now.

I must on the years that are past,
Wherein my defense thou hast
proved:

Nor wilt Thou relinquish at last
A sinner so signally loved.

A little while ago I was weary
and faint in my mind. Heb. 12:3.

The rugged path, the straits that
attend me, that cast me into per-
plexities, that exhaust all my wits,
so that I am saying, What shall I
do? I know not what to do. I am
burdened all the day long, and at

times so weighed down that I am
constrained and driven, yes, and at
times I believe I am drawn by the
"very pitiful" Lord, James 5-11, to
pour forth my soul's distress in
sighs and groans and tears, in ear-
nest supplications at his footstool.

A little while ago as my soul was
cast down within me I thought.
How weak I am, I am near faint-
ing under the pressure of these
things, and the sorrows of my
heart. (Oh, I would not be with-
out the griefs that are mine be-
neath these providences, and yet
they weary me, appear at times,
to exhaust my spirit.) I thought,
my strength is small. "If thou faint
in the day of adversity thy strength
is small." Prof. 14-10.

"My cogitations much troubled
me." Daniel 7-28.

But our God is very gracious. The
Comforter, the Holy Ghost led me
into remembrances of seasons of
trial, and of the former loving
kindnesses of the Lord; how his
sustaining power I proved, and
what deliverances were granted
me. I thought, hundreds of times
I have cried in King Hezekiah's
language, "O Lord, I am oppress-
ed, undertake for me." Isaiah 38-
14. And I said, I surely need the
Lord to undertake for me now.
Then the last lines of the verse of
the hymn came so blessedly to me,
"Thou wilt not relinquish at last,
a sinner so signally loved".

I thought surely the Lord loves
me, what innumerable tokens of
his love I have had in the years
that are past, and was
there ever a vile sinner, one so sin-
ful as I so tenderly, so signally lov-

ed?

I could not think there could be. And, immediately, O how happy I was, my cup was sweetened, what bubbings up of unspeakable love were mine and my heart for a little season was filled with adoring gratitude.

Ah! but under the dispensations of His providence I have murmured, I have been fretful, I have thought hard things against the Lord. I have complained, I have murmured, Thou hast brought me into distress, Thou showest me hard things, and thou givest me tears in great measure to drink. O, children of God, this is dreadful, this is shameful, this is iniquity to have such thoughts, to be in captivity to such perverseness, I am this sinful wretch.

I have thought the Lord does not deal thus with all his children; he is more kind to them than to me: he gives them, most of them, an easy path, much easier than mine. I was filled with envy, I was jealous of them. "Jealousy is cruel as the grave". "Who can stand before envy?" I found in my flesh this cruel jealousy: and I felt I could tear them away from their pleasant, happy estate. I felt I hated them.

Perhaps some one reading these lines may be saying, Why, what a contemptible person he must be, to be envious, jealous, hateful. How can he claim to be a subject of God's grace, to have passed from death unto life? You cannot despise me a hundredth part as much as I despise myself. And I

do not want any one to be as despicable as I sometimes see and feel myself to be.

I have no pleasure in thinking that others have been or that in our times there are some who are as sinful, as vile, as worthless as I know I am.

All unrighteousness is sin, all uncleanness, all iniquity is shameful, cruel and hateful to my soul; and yet sin lives in me. But O, I cannot, I dare not, I will not, Oh God, forbid that I should continue, that I should live in sin. Rom. 6-2.

To me it is a dreadful bitter thing to be a sinner.

"I own I am vile, and repent in the dust; more worthy of hell than heaven; yet in the atonement of Jesus I trust, through whom I am freely forgiven."

Indeed I so see and feel myself to be sinful that I feel to despise myself, to loathe myself in my own sight, and to exclaim with job, "Behold, I am vile." Job 40-4. And I see if I am numbered among the called and chosen of God it must be among that group called "foolish, weak, base, despised, things that are not." I Cor. 1-27-28.

Notwithstanding all that I have confessed against myself just now in my soul there is singing: and this is the song that I'm singing.

"Thou wilt not relinquish at last a sinner so signally loved."

"So loved!" "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3-16.

"Herein is love, not that we lov-

ed God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4-10.

"Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." 1 John 3-1.

And then this wondrous covenant love of God is our precious Lord Jesus Christ, Rom. 8-38, and from everlasting, Jer. 31-3.

Christ the head of the church, speaks unto our Father, "Thou hast loved them as thou hast loved me and thou lovedst me before the foundation of the world." John 17-23-24.

"Love moved him to die,

On this I rely:

My Savior hath loved me, I cannot tell why;

But this I can tell:

He loved me so well

As to lay down his life to redeem me from hell."

A little while ago I was wretched, so weighed down under the tribulations of my pathway. Sighing, complaining, fretful, filled with self pity, bemoaning myself, envious and with hard thoughts of God.

But the Lord in sovereign mercy, our God who dwelleth between the cherubims, who is enthroned upon the mercy seat, hath shined forth Psalm 80-1 upon a vile sinner and changed my estate. His forgiveness, his grace, his love, a glimpse of the beauty of the Lord Psalm 27-4 has humbled me, brought me low at his footstool, there I am with self loathings, with a contrite heart and he hath showed me that I, a hell deserving sin-

ner am so signally loved in Christ Jesus. All new covenant blessings are mine in him, all the streams of the riches of Jehovah's mercy are flowing unto me a poor sinner in the blood of Christ, our dear Emmanuel.

"Oh how sweet to view the flowing

Of his soul redeeming blood!
With divine assurance knowing
That it made my peace with God."

There I have related some of the shameful, the glorious, the bitter and the sweet that I, a poor sinner, am made to know.

FREDERICK W. KEENE.

501 Cleveland Street Raleigh, N.C.

RIGHTLY DIVIDING THE TRUTH

Mr. John D. Gold:

Dear Friend: For some days the words found in 2nd Timothy, second chapter and fifteenth verse, which reads as follows: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," has been in my mind, and with your permission I will talk to the readers of the Landmark about it for a little while.

In the second verse of the first chapter Paul calls Timothy his beloved son and the text cited is a very solemn and important charge to him as a younger and more inexperienced minister of the gospel of Christ. He says study. Study what? Why the Scriptures of course and this charge is to all who attempt to preach the gospel of the

Son of God. The Scriptures, Paul told Timothy in another place, are able to make thee wise unto salvation. If, therefore, the preacher does not study them how can he tell others what they teach. The bishop or elder must be apt to teach. Read the Scriptures, meditate upon them, note the exact form of words used by the inspired writer, for they cannot be improved upon? Compare Scripture with Scripture, for if we get into our minds just what was in the mind of the writer the Scriptures mean just what they say the same as any other book or writing. Then how careful we should be to repeat them correctly, lest by changing a word or sentence we give it some other meaning than the man of God intended. There is nothing that throws so much light on the Scriptures as the Scriptures themselves. Let us be careful; yes, study to avoid words and forms of expression not found in the Bible for these will gender strife and finally lead to the dividing into parties the Lord's dear people and His word says, Woe to the shepherds that scatter the sheep of my pasture, saith the Lord. Following the Scriptures strictly will certainly show that the minister is approved of God in which case He has no need to be ashamed even though he may be approved by men. But if he sets up ways of his own or coins words and phrases not found in the Bible he has great reason to be ashamed before God and also the church for he that shall change the least of the Lord's commandments and shall teach men so the

same shall be called the least in the kingdom of heaven. How careful the under shepherd should be to feed the sheep and lambs of God with wholesome food that they may grow and thrive. To do this the word of truth must be rightly divided, not a careless jumbling up of things so they cause confusion but a correct division of the word so that each may receive his portion in due season. The word is one, yet must be divided. We may say things that are in themselves true and yet if they are not in the Scripture we profess to be expounding it is calculated to mislead and so give to some that which rightly belongs to others. How important then that those who attempt to expound the Scriptures should themselves be familiar with them, read them from the book and repeat them as they read and comparing Spiritual things with Spiritual things, they will build up, comfort and strengthen those who would otherwise be weak and erring. Declare to them the whole counsel of God, for Jesus said "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How beautiful are the feet of them that preach the gospel of peace," and how beautiful the church that is established in the doctrine of God our Savior and taught in the ordinances of the church of Christ feeling their obligations to Christ and to each other. Such beauty and Spiritual health is surely worth all the earnest and prayerful study that their pastor is capable of.

Dear brethren, think of these

things and may the Lord give each of us holy zeal for His cause and people.

Your brother in a precious hope
 JOSHUA T. ROWE.
 Baltimore, Md.

COOL WATER TO THE THIRSTY SOUL

Elder C. F. Denny, Wilson, N. C.

Dear Brother: I have just received your kind and good letter. It is comforting to hear from the brethren and sisters from different parts of the world with encouraging words and assurance of love for which I feel so unworthy. It is as cool water to the thirsty soul; it is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard that went down to the skirt of his garment. My brother, there is a tie the world in nature knows nothing about that binds the little children of God together. Yes, led in paths the men of this world with all their self righteousness have never found out. Isaiah the prophet says "And an highway shall be there and a way and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein." And the prophet says "The Redeemer shall walk there." Here is, my brother, that God blessed family the elect lady and all her children and they are all to be "taught of the Lord." She shall be brought before the King in raiment of needle work. Again she is claimed by her beloved saying "My dove,

my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her." What precious words are here spoken for our comfort. Dear little child of God, though cast down in many doubts and fears, take courage. To you it is said "O my dove, that are in the clefts of the rock—too high for Satan's darts to bring them down and too secret a place for the enemy to see them. What a blessed Comforter, Father and friend has the child of God. When all nature is wrapped in slumber he can send comfort to His dear ones and all is well. Then they can say with Isaiah: "Arise, shine: for thy light is come and the glory of the Lord is risen upon thee." In the trouble, pain and sorrow we can lean upon such a Father, husband and friend, who has said I never will leave nor forsake thee. My soul is lost in wonder, when thinking over the great mercy of the Lord, through the long lapse of time, with the blessed assurance that the sweet day is coming when the great reunion of all the whole family of God will be there to sing the song of praise that never grows old, in the dateless ages of eternity. So dear brother, when it goes well with you remember me, one of the least of my Father's children, if one at all.

W. L. EDWARDS.

Dante, Va.

REBUKE NOT AN ELDER

Dear Mr. Gold:

I feel called upon to again give a few thoughts on 1st Timothy, 5:1,

"Rebuke not an elder, but entreat him as a father; and the younger men as brethren."

The word "elder" in this text does not mean a preacher, and yet it may apply to a preacher. That is if a preacher has grown to be an old man he is an elder in the sense of the text, just as any other old brother is.

The thought is this: When one gets old he is subject to do or say things which he in his more fruitful years would not have said. An old preacher in his dotage said, "When Christ laid in the grave there was not a living saint on earth or in heaven." Doubtless when he was strong he would not have made any such expression. Should he have been dealt with by the church for such expression. I say not. He was an elder in that he was weak and not altogether responsible for his language. He should not be rebuker, but entreated as a father, for such he was, or had been. An old brother may be so carried off in his feelings as to declare nonfellowship for a brother, or even for a church, should not be rebuked, but entreated.

No member of the Primitive Baptist church has the right to declare nonfellowship for any other member. To do so is to declare nonfellowship for the whole church just as long as that member is held by the church. If we have a matter against any we should take the scriptures as the man of our council. If it is a private matter we have not the right to let our bosom companion know of it. The tres-

passor is the only one to know the grievance of our heart. Tell him his fault between thee and him alone, if he hear thee, let the matter stop there. To do otherwise is to become an offender ourselves. If he will not hear thee take one or two more and go and tell him his fault. If he hear them all is well. The thing is at an end. If he will not hear them, then the matter is public. Tell it to the church. If he hear the church then it is settled, if not let him be unto thee as a heathen man and a publican. He is not to be called "brother" any more until the Lord gives him repentance and the church restores him to her fellowship.

If this course was carefully pursued there would be but few exclusions in the churches. If the scriptures were strictly followed none of our old brethren nor old sisters would be excluded. Entreat these old brethren as fathers and the old sisters as mothers. Would a man denounce his father or mother in their old age because they say or do some wrong thing which they did not and would not do when they were strong? If there is such a person surely he is not a man. There is no man in one who would do such a thing.

If one has been orderly in his good days and has been a comfort to the brethren, in preaching, conduct or conversation, and when he gets old gets hard to get along with, gets contentious and as we sometimes call it, muleish, should we lay it to his charge? The

Scriptures say not, but we should entreat him as a father. But suppose he declares nonfellowship with some other brother who we know to be in fellowship? What are we to do? Entreat him as a father. This is the only thing to do to do right for it is the word of God and cannot have an error in it, nor can the church be hurt thereby. To do otherwise is to violate the word of God and to bring reproach on the Father's house. How long shall we bear with such an old brother or sister, and how many times shall we entreat them? Why, just as long as they continue to be old and live in the need of this entreating. If we deal with them and exclude them we have done violence to the word of God. We have brought a reproach on the church. What shall we do? Why, do right. Go to the church and confess that we have done wrong and ask the church to retrace her steps and take that old brother or sister back into the fellowship of the church and let them die at home in the church of God. Why should we sin to carry out some fine spun point of discipline which we have in our minds? Let us do right and see the church prosper.

I have known a case where a sister refused to go to hear her pastor preach; some of the brethren tried to get him to prefer charges against her. He told them that he would never do that. They all knew that she was a worthy sister, that she had got something in her mind which she could not throw off, that there were plenty of

places for him to preach, and that there were plenty of preachers to preach to her. Therefore he resigned the care of the church, and the church called another pastor. I am satisfied that he did right notwithstanding the church all except her were satisfied with his services. She was not an old sister for age, and yet the circumstances showed that she was in her dotage. She lived only a few years and that preacher rejoiced that she died in the fellowship of the church and in his fellowship.

I am not telling the brethren to do right because I always do right, not by any means, for I am often out of the way. I feel it and know it. But I want to do right, and I want to see the brethren do right. I want to see the ways of Zion rejoice instead of to mourn.

How hard to see an old brother who has been faithful in the house of the Lord and a father to many, and who is much beloved in the church wherever he is known, now in his old age, just on the brink of eternity, out of the church, rebuked contrary to the word of God, and by those who should have borne with him in all of his affliction, even if he had declared non-fellowship for even a whole church. I say how sad is such a sight and thought.

It appears to me that I would get to him in some way and beg him or her to come and live with us, and let us stay in the house of the Lord.

Oh brethren, consider these things, and rebuke not an elder, for so is the word of God.

I think of myself: I am now nearing 68 years old. If my mind is giving away I am not conscious of it, but if I continue to live it may do so. Then I do want my brethren, do let me live with you while I have breath in this mortal body. I fully believe that we shall live together in the glory of God. Let me live with you here.

Oh that the Lord will teach us to do right.

Your brother in hope and love,

L. H. HARDY.

Atlantic, N. C.

THEIR LETTERS APPRECIATED

Elder J. G. Eubanks,

Newark, Del.

Dear Brother in the Lord: Seeing in the Signs of the Times a notice of your late illness, from a Brother Miller, and noticing a request that brethren write to you, I will say that "I remember my faults this day". I cannot tell why it is, all these years that I have not written to you more than I have, unless it be that same old excuse of neglect and forgetfulness that is so much with me from day to day. My mind runs back with sweet consolation to the time, when they cut the thick ice up in Ohio, near Cincinnati, so we both got down into this icy water to attend to the baptism. Then we went back in the sleighs to the home of one of the brethren. This was in the winter of 1893, which is nearly twenty eight years ago. You were hardly fifty years old then. The church at Campbellsburg, Ky., wanted to ordain me in June, before I should get back here in Texas, and so at

their request I remained over a few days to be at the meeting at which you and Elder Peter Swain and others laid hands on unworthy me, looking to the great work of the ministry. Uncle Joe Turner, over ninety years old, made the motion to have me set apart. Joseph Turner and brother Ransdall were two lovely pillars in that dear old church. They have long since passed on to the third heaven, and entered the paradise of God, where the door between them and sorrow and pain is closed forever. "Ye are traveling home to God in the way our fathers trod; they are happy now, and we soon their happiness shall see". The saint of God that composed this old hymn did not believe that our fathers soul and body were in the ground. No, the faith of the old Baptists is that the elect of God of every nation rest in the paradise of God, where the regenerated thief was promised a place of rest." Though the outward man perish, yet the inward man is renewed day by day". This new man can never die, because his kind of life is eternal life, while the life of the body is physical or natural life; while natural life can and does cease, but that eternal life can no more die than God can die. There is not a relation in nature but what in some way points out some relationship between Christ and His people. The natural relation always has some defect; but the spiritual relation has no defect. When Joseph went up to meet Jacob in the land of Goshen, Jacob must have rejoiced at the meeting

of his dear son, but this was not his chief joy. But he could now see in His exalted Son a figure of the coming One. He could see in this dearest Son, the One that was to come and rule all nations with a rod of iron, and who, when He should be raised from the dead, and all honor and power be put upon Him, that He would ascend to His father and meet Him in the greater land of Goshen, in the paradise of eternal felicity and glory, there to sit on His right hand 'till His enemies should be made His footstool. All of Joseph's enemies were brought to his footstool, and all his former visions were exactly fulfilled. Much more so might it be said of Him who died on the rugged cross, when thou shalt make his soul an offering for sin, he shall see his seed. So it is the business of the sun, moon and stars, to reverence the sun, much more the church and ministry must worship the perfect Sun of righteousness, and Him only shall they serve. I am distressed for thee, my dear and beloved Brother Eubanks, in your afflictions, for I had hoped that once more, some time, I may see you in the flesh. But the will of God must be done, and sets aside our desires and preferences and grinds them into powder, and, as all things work together for good to them that love God, to them who are the called according to his purpose. God did not cause that wicked woman to lie on Joseph, nor his brethren to envy him, yet it is everlastingly true that God ruled and directed—guarded and controlled every

event, so that each and every part worked together for good to them that loved God, and so will the Almighty continue to rule all events to his designed end, and all the wrath of man shall praise him, but other wrath will all be restrained. Joseph's life is just a little picture in a figure of the life of Jesus, that God the Father planned out before creation. The Jews were restrained until the exact hour that God had ordained that they should come and take him. So it is with every other wicked act under heaven, it cannot be done 'till the time which our heavenly Father has ordained for it to be done, then the restraining influence is withdrawn and the streams of wickedness flows on. How can old Baptists limit God's purpose, and yet claim to believe that He has all power in heaven and in earth? I hope that these things may be sweet to you all along the road, and that the reality of them might get brighter and sweeter as the end comes nearer.

I am still here with this dear people where I have been located for some twenty one years, witnessing in my weak way, the things of grace and glory which God in Christ has for all his sheep. I rejoice in that "God is not slack concerning his promises as some men count slackness". Now, therefore, the gates of hell shall not prevail against His flock, that have the truth. Ahiminaz could not tell the tidings in its fulness, because he did not know the exact thing that concerned his hearer, and therefore could not tell it.

Why should we be surprised? But when Cushi, who was the called out sent messenger, as a witness, he knew and could tell King David that his son surely was killed. So we must live 'till we have delivered the message for which we have been called and sent. "Not a single shaft can hit 'till the God of love sees fit". I concur in the blessed words sent you by Elder Fred W. Keene.

Yours in blessed peace and hope,
J. H. FISHER.

Graham, Texas.

Dear Brethren:

It is with affection, and in affliction I desire in a public way, to reply to the many letters I have received from the different brethren extending from Canada to Texas and California. It would be impossible to write individually to all. I appreciate to the depths of my heart the many comforting words which have reached me, and hope I may receive the strengthening grace to say, "thy will, not mine, be done," in these hours of separation from the brethren, but it is for a moment, a small moment—"in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed". This change must come, sooner or later, with us all. The love and confidence of the brethren is precious to me while sojourning here on earth, and I feel I am unworthy of such blessings in my flesh, "for I know that 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". Now unto Tim that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen.

JOHN G. EUBANKS.
Newark, Del.

REMINISCENCES OF FATHER

Mr. J. D. Gold:

Please find my renewal to our dear old friend, The Landmark, I will not ask you to excuse for my negligence in not sending it sooner, for there is no excuse for carelessness. Although our time has been crowded with the ticket work etc. We love to read the editorials from the pen of the moderator of our association, Elder Lester. We find him able to lead the whole band of Primitive Baptists while many cannot lead and care for one church properly. One says not many fathers. How true we find this to be, not many will have the honorable works to follow them as Gold and Lester. The first time I ever saw your father was when but a child of 4 or 5 years of age. He with Elder J. C. Hall and others visited my father's home. He took me on his lap and asked me to sing him a song. I sang "The ninety and nine", for which he gave me a pretty little pen knife. A few years ago I dreamed Elder Gold, my father, Bro. Smith Webb and myself after eating the passover

with many of God's children walked out to the shore of eternity. Soon we heard a loud shrill whistle of a great steamboat and your father pointed across the water. The most beautiful vision caught my eye. The brightest beacon light and just beyond was the Celestial City where everything sparkled as pure diamond while boatmen glided swiftly to bear us across. It seemed we were so enthused and eager to cross over from the dark shadows of time and be one of that sweet happy home, we almost ran to get on board. Their faces became as white as snow. Just then I awoke and for days this seemed almost a natural circumstance. I would find myself looking into the distance, listening for that sweet signal and yet I can sometimes feel the power of tone calling. Soon I'm coming for those that love my appearing. Our fathers have gone on and our spiritual mind goes forth to embrace them, while our bodies have to remain and look through the glass darkly 'till Jesus appears.

Waiting, hoping and trusting,
(Octavia) or Mrs. J. A. Goad,
Fancy Gap, Va.

APPOINTMENTS

Please publish in the Landmark the following appointments for Elders J. P. Via, L. T. Tucker:
Durham Friday night, Feb. 25.
Raleigh, 26 and 27.
Clayton, 27 at night.
Little Creek, 28.
Clement, March 1.
Four Oaks, March 2.
Benson at night March 2.
Primitive Zion, March 3.
Dunn, at night March 3.
Mingo, March 4.
Smithfield, 5 and 6.

Pine Level at night, 6.
Bentlah, 7
Pittman's Grove at night, 7.
Lower Black Creek, 8.
Wilson at night, 8.
Elm City, 9, house of Bro. J. J.
Hiles at night.
Falls Tar River, 10.
Brethren, arrange for them at night.

Yours very truly,
L. H. HILL.

Selma, N. C.

MONEY FOR ELDER SHIELDS

Since the last acknowledgement through The Landmark we have received and remitted to Elder W. H. Shields, Swafford, Wash.:

W R House, Scotland Neck	\$ 4.00
Mrs. H. T. Williams, Philpot, Va.	2.00
Mrs. Pattie H. Fulghum, Wilson, N. C.	5.00
Fannie Wells, Prospect, N. C.	2.00
Total	\$13.00

MONEY FOR BROTHER GEO. HOWARD

We have remitted to Brother Howard \$4 from W. R. House, Scotland Neck, N. C.

THE HAPPINESS OF THE CHRISTIAN

Dear Brother Lester:

This is a beautiful new years day, the sun is shining brightly with no lowering clouds to obscure its beauty, the zephyrs fan the floating breeze, the carol of the little birds is heard in the forest, and all nature seems to be praising the Creator. Oh! what a wonderful Creator. If we look upward, His glory shines forth; if downward, the earth is full of His goodness and mercies. When I awoke this morning my thought was: this is the first day of the new year, and my earnest desire was that He

would give me a heart to thank and praise Him who had all these years watched over and so tenderly cared for me. When I arose the words—Lord when I count thy mercies o'er they strike me with surprise—came forcibly to my mind and I felt that I never, no never could render unto Him the praise due His holy name. All I can say is, Father keep me lest I go astray, for surely without thy guidance and protection I shall fall by the wayside. My dear brother I feel to be so much in the dark, scarcely feel like writing, yet before closing my brief letter want so much to admonish the dear saints everywhere to strive to be punctual in filling their seats as often as possible. It seems to me I see coldness creeping into our midst and this should not be. We (if I be one) are commanded to meet together often, (and do what?) speak of the goodness and mercies of the Lord. Not talk of earthly things, but of things pertaining to the kingdom. Well do I remember a little circumstance which happened more than 30 years ago, and one which I will never forget. I went 'one afternoon to spend a while with a very dear sister. On arriving found two other sisters there, which made four of us (if I be one). We chatted pleasantly talking of our gardens, poultry, and domestic affairs. Later I started homeward, thinking what an enjoyable evening we had spent. In a moment the words—they that fear the Lord speak often one to another. I stood still, felt almost powerless to pro-

ceed, and, oh, my dear brother, you can imagine how condemned I felt. There were four of us professing the name of Baptists and the name of the Lord was not even spoken of. Brother Lester, these things should not be. We should meet as often as we can, fill our seats if possible on meeting days, sing of His love, talk of His power and goodness, for we know not when the Master will let a crumb fall on purpose to feed the hungering, and thirsty sheep of His pasture. Let brotherly love continue, and love flow from breast to breast. Dear ones, have you forgotten how it was with you in your first love? Then we could not stay away. God has not changed, it is because we stray. Do let us be up and doing while it is day, for night cometh and we can't do. Dear friends, farewell, if I know my heart I desire to thank and praise Him. Am so weak but
When I see thee as thou art,
I'll praise thee as I ought.

A little sister in hope of eternal life.

JANE E. HARDEE.

FRAGMENTS.

Autobiography and Later Writings
of Silas H. Durand

Price \$2.50

Send orders to
Mildred Durand Gordy

POST OFFICE CHANGED

We are requested to state that the address of Elder T. H. B. Pridgen has been changed from Rocky Mount to Elm City, route No. 1, box 75.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol. 54

No. 6

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., FEB. 1, 1921

TASTING.

The relish of anything is communicated to our senses through the faculty of tasting. The sense of taste is in the tongue in conjunction with the palate. Anything that we eat in whatever sense or respect, is relished according to the peculiar sensitiveness of the faculty of taste. By this faculty we readily distinguish between things that are palatable and things that are not. As a rule the distinguishing is so evident we are not allowed the second thought as to whether we like or appreciate the taste, nor are we left to question as to whether the taste is true to the character of the thing tasted. However in this as in everything else of which I now think, there is such a thing as a perversion of one's taste, or a distinctive character of sense as that one should take bitter for

sweet, but the real taste is always true in character to that which is tasted. "How sweet are thy words to my taste." The words that I speak unto you, they are spirit, and they are life. What is sweeter than the sweetness of life? An inward, heart felt experience of the things of the spirit, wherein we taste that the Lord is gracious, would seem to be the sweetness of life.

Taste is not an abiding, continuous sensation, but is of brief duration of the thing of which it is the the consolations it produces. It is so transient in its effects that it seems to be gone before we can say we have it.

Taste is an evidence of the character of the thing of which it is the substance, whether it be of the sweetness of life, or of the bitterness of death. In the death of our Lord Jesus Christ, it is said that he, by the grace of God, tasted death for every man. That is there is not an effect in and upon a living mortal of whatever people or kindred or tongue that did not add its pang to his death as the bringing forth of the finishing of sin. No one ever felt pain however pungent or however slight that did not lend its force to this end, and that he did not feel and endure and thus tasted. And to them who live by virtue of the death of Christ, there never comes the slightest pulsation of life, nor the merest flash of light which he did not first partake and taste for them. Hence it is that they taste that the Lord is gracious. And it is thus they taste of the heavenly gift, and of the powers of the world to come.

Our realizations in experiencing the things of the spirit, of whether kind or character, and under whatever circumstances, are generally and necessarily of brief duration, hence they are as if tasted, as of a small portion, for a brief moment. We eat—as it were of the fruits of the spirit, and thus we taste its flavor and sweetness. "I sat down under his shadow with great delight, and his fruit was sweet to my taste."

Ordinarily the taste seems to be in the thing tasted, but in the sense of the spirit it is in the one tasting—and thus one is able to distinguish as to kind and quality, and whether the thing is palatable and wholesome, or whether it is not. It was thus that the sons of the prophets determined, I dare say, that there was death in the pot. Job finds in his taste or palate the discernment of things more formidable perhaps than the poison of wild gourds. "Cannot my taste discern perverse things?" "Is there iniquity in my tongue?" This would imply, it seems to me that there was no taste of iniquity in his miserable comforters.

David seems to put a rather practical phase to the subject of tasting—as he would to that of fearing. "O taste and see that the Lord is good: Blessed is the man that trusteth in him." I would think that to give attention to reading and meditation, calling to mind the revelations one has received and the experience which he has had, and the comforts and consolations which have made him, time and time again, to rejoice in the Lord, would

be tasting and seeing that the Lord is good and precious.

It is good and profitable to call to mind, when we may, the things of our past experience and to note how we were affected then and how, by way of remembrance, we are affected now, and thus again taste, if the Lord will, that he is gracious.

In the use of literal faculties of sense to signify the traits of spiritual intelligence, inspiration has so employed them as to enable the spirited mind to use such as seem to be most expressive of its heart felt sentiments. And while one might not at the time know why he thus expressed the thought, yet he feels assured in mind and heart that the expression is true to the realization.

The scriptures being given by inspiration of God, those who were inspired to write them were supplied with just such sensitiveness as should be necessary for the teaching of the spiritual mind, and in the progress of this teaching such sentiments are impressed upon the heart and mind as are designed at the time to affect the desired peace. For they shall all be taught of God, and great shall be their peace."

Spiritual teaching is largely a matter of eating in which tasting is largely involved. "Butter and honey shall he eat, that he may learn to choose the good and refuse the evil." How sweet are thy words unto my taste: Yea, sweeter than honey to my mouth." We live upon the bread and word of life.

We are the sheep of His pasture, and as a shepherd feeds his sheep

so are we fed. Christ is preached the power of God and the wisdom of God. The precious promises of the gospel covenant are yea, and even in Christ to us ward, and we feed upon them and grow in wisdom and in stature.

It would seem that in whatever way any one gift of grace comes to us it is as though they all come that way. Nothing short of a full measure is meted out to the children of God. Full in that it supplies all their need according to riches in glory by Christ. Whether it be feeling, smelling or tasting the realization so savors of the riches of grace as to supply our need and we are satisfied.

P. G. L.

COMMUNICATIONS ACCUMULATING

On account of the number of communications which have accumulated we are devoting this issue of the Landmark entirely to them and leaving out the editorial and obituaries. We have on hand probably a hundred or more letters for publication. Each and every one is appreciated and their coming shows that the Landmark is also appreciated. However, we trust that all who have so kindly written and have thereby shown their deep interest in the Landmark will be patient until we can get to them, realizing that it is impossible to get all of them in as early as we would like.

Our readers have noticed that in the make-up of the Landmark we

have followed the plan of inserting in the first part of the publication the communications, then the editorial, then the obituaries, and following these the notices of meetings and appointments, with the idea of giving our readers a varied assortment of matter. We have always felt that the obituaries, notices of meetings and appointments should take precedence over other matters, for the reason that appointments and notices having datings that might expire would be useless unless published immediately. The obituaries we felt should be published as early as possible in honor of the beloved departed, and as comfort as far as earthly comfort could solace the bereaved.

We merely write this to show our readers something of the plan of the makeup of the Landmark, and to explain why a number of communications have not been published.

JOHN D. GOLD.

LANDMARK AN ISSUE BEHIND

A number of the subscribers seem not to understand that the Landmark is an issue behind. They are writing us that they have not received the Landmark of numbers that have not been issued.

Again some are writing that the date after their name has not been changed. We are now correcting the list once a month, and your date should be changed about a month after sending your remittance.

J. D. GOLD,

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. 21

February 15, 1921

No. 7



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

\$2.00 PER YEAR

D. F. Robertson
1 Jan 21

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

HIS ANGER ENDURETH FOR A MOMENT

Dear Mr. Gold:

Brother George Forehand of Wayne county has requested me to write for the Landmark on the following text: "For His anger endureth but a moment, in His favor is life: weeping may endure for a night, but joy cometh in the morning." Ps. 30:5.

The Psalms are peculiar in that every phase of Christian experience may be found in them. At one time we find the psalmist full of assurance of faith, not a single doubt appearing on his horizon, and then cast down and in the deep. At one time his whole being is filled with praise and rejoicing, and at another one would think him ready to despair.

The 30th Psalm is one of those in which he expresses so much confidence, and one would think that he never could get down from this mountain's top. Yet in our text he knows that there are times of darkness in the experience of God's people. This he calls night. It is a time of weeping. At one time the darkness was so oppressive to him that he wet his pillow with tears. Surely this was a time of weeping, it was night. Night in his soul. The face of the Sun of Righteous-

ness could not be either seen or felt. The cold north wind was blowing; the ice and snow were on him. He does not see at that time that the treasure of the Lord is in this frame of feeling. All appears to be sin, desolation, death. This brings him down and he weeps. His soul is filled with much sorrow, he is cast down. He does not feel the presence of the Lord nor hear His sweet voice speaking as in times past. He inquires, "Why are thou cast down, O my soul? and why art thou disquieted in me?" The only deliverance is in the hope in God. "Hope thou in God: for I shall yet praise Him for the help of His countenance." Ps. 42:5.

Here his confidence begins to come to him and he sees that the Lord has not forgotten him, His tender mercies have not failed, nor has He forgotten to be gracious.

Thus the morning begins to come forth and the shadows begin to recede and flee away. His soul begins to shine forth in confidence and delight. The morning has come and his soul is filled with joy. He looks back at the hours of his distress and tears and wonders that he could not have been more confident and trustful. Then he says, "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. 77:10, 11.

Yes, all is plain now that the eyes are more blinded by the night and the tears of weeping. Joy fills the soul and the rising Sun of Righteousness brings on the morning. There is no setting sun in this element. He is always rising, rising and will rise until in His sweet manifestation to us He will stand in the zenith of His glory and shine down on us in such manner that there will be no shadow. We shall be fully clothed in every part, in soul and body, and spirit in the brightness of His glory. Then there will be no more night, nor any more weeping. My dear brother, I am looking forward by the eye of faith in the hope of entering into that blessed day when weeping will be no more. When all the sorrows, troubles, disappointments, and tribulations shall be no more forever.

May the Lord so bless us that we may enter there and be forever blessed with our dear Lord Jesus Christ.

Your brother in this blessed hope,
L. H. HARDY.

Atlantic, N. C.

A GOOD LETTER

Mr. J. D. Gold.

Dear Friend: By request I am sending for publication a copy of a letter I wrote in 1915 to Elder A. J. Moore, but never mailed it until after I joined the church the 2nd Sunday in June, 1920. I am enclosing the reply written by his

daughter, which was comforting indeed. I enjoy reading the Landmark very much and will send in a subscriber now and then as I get them. Find enclosed \$2.00 for which send the Landmark to J. E. Trevathan, Warrenton, N. C. I wish to be remembered in the prayers of the brethren and sisters in the Lord.

Kindest regards to your family.

MRS. H. L. TREVATHAN.
Rocky Mount, N. C.

June 22, 1920.

Dear Claudia: How my heart goes out to you in love and sweet fellowship and I long so much to fold you in my arms and talk with you of God's goodness and tender mercy. We have such a tender loving Father. His goodness and tender love are so manifest to His children in the rugged journey of life. Of course we have trials and temptations and often feel that "surely the Lord has forgotten to be gracious" but just before despair claims us our Blessed Redeemer reveals His loving arm underneath, then the clouds are gone and the birds are singing and all is joy and peace and love.

Father has enjoyed your letter so much and talks about it. I am so glad you sent it at last. He seems bright and is about as usual. He loves to talk of Jesus and His love just as much as ever but the things of time are gone. He can't call my name often but never quotes a Scripture incorrectly and it is a real joy to hear him preach of God's redeeming love.

Company is coming.

A heart full of love,
NELIA (Moore) WHITE.

Rocky Mount, N. C.
August 3, 1915.

Dear Mr. Moore: I know you will be surprised to get this letter, but I feel impressed to write to you as I would a father.

I have never had the courage to tell you, but have often thought I would write you of the little hope I have had over twenty five years, although it means much to me, it seems too little to tell; others can tell my feelings so much better than I can. I wish I could write as I feel.

I hope you will look over my imperfection and I will try to write briefly for I can't write as I would love to.

When I was a child I loved the Primitive Baptists and thought them the best people on earth and I fully believed that when I grew up and learned to be good that I would join them, but as I advanced in years I found there was no good in me and I could do nothing without the help of the Lord. I tried to pray, but oftentimes all I could say was "Lord have mercy on me a sinner."

When I was twenty one years old I had a dream that impressed me very much. I dreamed I saw myself dead in a coffin prepared for burial. I gave instructions where the corpse should be placed, then my husband and myself sat down near it with our heads bowed on the same table and wept, suddenly a strange, inexpressible

feeling passed over and through me to my husband, then I knew he was to die, and I made alive, as I realize this my grief was so great it waked both of us. After he had partially quieted me he fell asleep, but I was so troubled I could not rest, and begged the Lord to have mercy on us, as I still thought one of us was to die, when the sweetest voice I ever heard seemed to whisper, "Peace be unto you". Such peace I never knew before or since came to me then, it was peace indeed. I lay perfectly still for fear it would vanish; I was too happy to sleep and lay awake the remainder of the night.

The next day I stayed by myself most of the day pondering over my dream. I felt that it was I in that coffin dead in trespasses and sin, but could it possibly be me made alive in Christ? Oh, happy thought! so soon to vanish for I felt that I must live a Christian's life, do good and be good, but try as I would I failed, but my dream was a great comfort to me, being followed by that sweet voice.

When my husband joined the church several years later it seemed to me I was left out, that my dream was for him instead of me, and I have often wished I had offered to the church years ago, but am waiting for more evidence. I know I can do nothing within myself not even breathe and I feel that the Lord has had mercy on me, protected and cared for me and will unto the end. I have learned that Salvation is of the Lord.

Give my love to Mrs. Moore and both of you pray for me. I can't express myself as I wish, but hope some day I may.

Lovingly,
CLAUDIA TREVATHAN.

LIKES THE LANDMARK

Dunn, N. C.

Dear John D. Gold: I am enclosing \$2.00 P. O. money order. Should of done this last month, (Oct.) but failed to do so. I feel that it is a good clean paper, the Zions Landmark. It's pages come with the same blessed truth as it did when your dear father was it's editor, though I miss his editorials so much.

Will say, if you deem it necessary I don't see why your subscribers should object to some clean advertising inserted therein. Mr. Gold, I am not personally acquainted with you, but have read after your pen. That meek and humiliating principle you seem to have binds the sweet influence of the Lord's humble poor.

Affectionately,
XURE LEE.

FAVORS ADVERTISING IN LANDMARK

John D. Gold, Esq.
Wilson, N. C.

Dear Sir: I have for some time thought of dropping you a thought or too relative to running a line of advertising matter in the Landmark. There is no reason why such can not be done, placing it on the back pages of the paper, that it will not divide the more impor-

tant matter to our people. We are just like other people, except in doctrine and church practice, and I dare say our people search other papers for information as to what is advertised, &c. Why not let us have a little of such in our own paper? It will assist in its maintenance or support. I, for one, endorse it. Let us not grumble at such, but give more thought to the more important matters concerning the church of the living God and be more concerned about the fellowship of the church, assembling ourselves together, speaking often one to another, inquiring after one another and see that the house of the Lord is kept in order, thereby keeping peace in the family. By this we will leave out of our conversation things that pertain to unnecessary crosses and dissensions, for as we understand it Salvation is of the Lord; therefore let us walk safely and prayerfully while engaged in conversation either at home or at our coming together.

May the Lord bless his people and keep them united in the bond of fellowship that we may appear with Him in glory.

Yours in hope,
J. W. SIMPKINS.
Roanoke, Va., 304 Perry Building.

SEPT. 15TH DESIRED

In making up our files for the Landmark we find that we are short the September 15th number. Any subscriber having this number and willing to spare it we shall appreciate their sending to us.

J. D. GOLD.

HOW MANY ARE LIVING?

Dear Editor:

Noticing recently in Landmark that the said periodical passed another mile post, impressed me to write a bit stating that my father A. P. Leach, who crossed the river March 14th, 1915, was a continuous subscriber to Zion's Landmark from the first copy until his death. Is there any person living who has been a reader of the paper for so long a time? If so I would be pleased to communicate with them.

Respectfully,

W. A. LEACH.

Martins Mill, N. C.

FAVORS ADVERTISEMENTS IN LANDMARK

P. D. Gold Publishing Co.

Dear Sir: I enclose two dollars currency to renew my subscription to Zion's Landmark. I truly am thankful that it continues to be published. I feel it to be a blessing to me.

I have never understood the objections to having advertisements in Zion's Landmark. That Brother Gold saw fit to have them was a sufficient reason for me and I do not, in any sense, object to them.

Very sincerely,

(Mrs.) MATTIE H. SNEED.

Antioch, Tenn., R. 1.

FRAGMENTS.

Autobiography and Later Writings
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Price \$2.50

Send orders to

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ZION'S LANDMARK

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Fla.

Vol. 54

No. 7

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WILSON, N. C., FEB. 15, 1921

VIEWS REQUESTED

Dear Editors of the Landmark:

Some time ago I noticed one of your Landmarks coming through my office for Mr. Midgett. In fact he gave me one to read and it refreshed my memory of when my dear old daddy took the Landmark, but now he is gone. He died on October 15, 1918, and I believe I can say he is at rest. He was not a member at the time he died but had been up to a few years before he died. He raised 10 children to be grown, I being the youngest and am 28. He always lived a life that was bright and refreshing and always taught us children to respect everybody and do unto others as we would have them do unto us. We miss him and always shall. The thing grieves me most is my brother was in France at the time of his

death and could not see him and did not know what became of him and sad to say again when my brother came he only lived about 6 weeks. He was discharged on June 6, 1919, and died July 23, same year, and it was sad again to think he could not be spared to enjoy life with my dear mother and can not realize the love she has for us. Mr. Gold, why is it that one by one leave until all are gone. I love them even yet and never can forget them. My mother is in very poor health and I believe her health is poor from the cause of so much trouble. I often ask God to spare her to be with us and ask him to forgive me for all I ever did against his will. I do not belong to any church. Wish I felt worthy of being in one. Mr. Gold do you think any one has to be baptized and belong to the church to be saved? If feel it this way: if one joins the church and then does not live up to it he is doing more sin than if he didn't belong to any. Am I right in your opinion? *

Now I will stop. When I began I only thought I would just mention about a few things and send my dues for 1 year to the Landmark. Mr. Gold, you have been to my father's house. I don't know that you remember me or not. I was quite small. My father's name was Elijah Jackson Hines, lived near the Stump Sound church. Mr. Gold, remember me and mine, also my dear mother and others in your prayers. May the God of heaven bless you and yours that some day we all be to a happy

place.

May God bless you.

C. C. HINES.

Holly Ridge, N. C.

REMARKS

It seems as though we might love in appreciation rather than by way of contrast. In the full employment of health we are incapable of determining just how we would feel if we were sick, but when we fall sick we can and do appreciate good health as we compare our present feelings in sickness with our former feelings in health. The children of the bride-chamber can not mourn as long as the bridegroom is with them, but when he is taken away then they fast and mourn.

It is not that we really loved one less in his life time, but that we seem to love him more now that he is gone. This more would seem to consist rather in the appreciation of love and the privilege of loving than any former lack of love and the appreciation of having some one to love. We might feel to charge ourselves with having failed to manifest our love as much as we ought, rather than not having loved as much. It is better however to feel to have faintly loved and lost than to feel to not have loved at all.

As to the salvation in baptism. There is the virtue of salvation in all things which pertain to life and Godliness. The church together with its ordinances and its relation to Him who is head over all things to it, is a strong tower and a veritable strong hold of salvation to ev-

ery one that names the name of Christ. The church is the home of the children of God while they tabernacle in this life, and its ordinances are seals to their citizenship. In that for which the church is designed and built the child of God has all to gain and nothing to lose by identifying himself with its membership, whereas he has all to lose and nothing to gain by failing to do so. There can be no substitute to the child of God for the accomplishments of the church. "A day in Thy courts is worth a thousand," is worth all other days.

Whether water baptism is essential to salvation is not a gospel question with him who will come after Christ. He says, if any one will come after me, let him deny himself, take up his cross and follow me. That is all there is and all that can be to it. If one would come after Christ he proves it by doing so. One proves his faith by his works, and not by merely professing faith without works.

Nothing can transpire to prevent the salvation of those for whom Christ died. The question should be, Did Christ die for me, and if so, has the gracious truth been revealed to me, and if so, am I so walking before Him and His people as to indicate that my hope is in him and that my belief is that He loves me and lives for me? One can not live better out of the church than he ought to live in it. The grace of God that brings salvation teaches him how he should live, and he has no excuse for living otherwise.

P. G. L.

SALVATION

"Salvation of the Lord."—Jonah 2:9.

"Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation. He is my defense. I shall not be greatly moved. Ps. LVII, 12.

Not many years ago it was not needful for one to affirm among Old School or Primitive Baptists that salvation is of the Lord, or "from him cometh my salvation". But of late years there has arisen not a few, doubtless many, who have been called of God to preach his gospel who manifest more zeal for the welfare of Zion than they have of the knowledge of God's salvation and of gospel worship and service. To harmonize their theory of salvation they are wont to declare that there are two "salvations"; one based upon grace, and as it is for eternity, it is termed "eternal salvation"; the other, based upon obedience and good works is called "time salvation". It is necessary to have a prefix to this salvation which will make it conditional time salvation. As salvation is redemption, deliverance, and as God's children will not need either in eternity, it is evident that all salvation is in time and always to the lost or helpless. The one who knows what to do and can do it is neither lost nor helpless, since the doing of such things would not be salvation, but working for a reward. Yet these yea and nay preachers would camouflage salvation by grace by saying they are

addressing live people and so are operative, while dead sinners are inoperative.

Peter said, "If any man speak let him speak as the oracles of God". Salvation is a Bible expression and is always used in the singular number. The Bible further teaches that the sinner man is the subject of salvation. That Jesus is the only savior of the lost and ruined man. That all salvation is in time. Only one place in the Bible is the expression "eternal salvation" used, and this was effected in time, the Father having purposed in Christ before time. "Though He were a Son, yet learned He obedience by the things which He suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him". It is strange that those who talk so much about eternal salvation which they are to secure as a reward of grace in heaven never quote the expression which belongs to those who are saved as witnessed by their obedience, but they are sure to abuse the language of Jude when they refer to "common salvation" which belongs alike to all that are saved, according to the purpose and grace of God given in Christ before the world. Jesus says, I came down from heaven not to do mine own will, but the will of Him who sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up at the end of time. No redemption, no repentance, no faith, no grace in heaven, for they are all complete

in the Lord at the end of time when they shall awake in His image, which is harvest of grace. The eternal God declaring the end from the beginning, and from ancient times the things not yet done, saying, "My counsel shall stand and I will do all my pleasure". The plan of salvation and the scheme of redemption were fixed and devised before man or an angel was created. When man by transgression fell under the curse of the law, God did not have an after thought in order to redeem His people from sin and death, being chosen in Christ out of Adam's fallen race before they were created and formed of the dust of the earth, for Jesus was verily foreordained before the foundation of the world, to be manifest in time to redeem and save His people. Who is there among us of the redeemed who have been taught of the Lord that would dare to attribute any feature of His salvation from the nature of sin and ruin, His joys of salvation, making his calling and election sure, and his comforts and privileges in the kingdom of heaven to anything save mercy and grace of God through our Lord Jesus Christ? It is the poor lost and undone sinner that begs for mercy, that need salvation. Even the Apostle Peter walking upon the water in the power of the Lord felt no need of salvation so long as his faith rested upon Jesus, but the moment he was left to himself looking at natural surroundings in his weakness and trouble he cried, "Lord save me". Thus Jesus is ever a present help in time of need.

Where is the believer that has not felt the truth of his word "Without me ye can do nothing"? Nothing in worship, in service, in righteousness or in the kingdom of God.

Unquestionably every believer has realized "salvation is of the Lord" in the affliction of it in his experience. Salvation is from guilt and condemnation, a salvation from wrath without and wrath within, saving in the obedience of faith from all its dreads and all its fears. The believer appropriates the experience of Paul: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life, in Christ Jesus hath made me free from the law of sin and death." The way some of our brethren interpret this text, they should translate it to read: There is therefore now condemnation to them which are in Adam, who walk after the flesh, but not after the spirit, for the law of the spirit of life in Christ Jesus hath not made me free from the law of sin and death". It seems strange that a Primitive Baptist preacher could believe that after deliverance into the light, life and liberty of the gospel a soul can come again under the law, so as to be under its curse as before, and that it is not washed, justified or sanctified in the name of the Lord Jesus, and by the spirit of God. We know that many Armenians claim to believe that. Yet they will say we know salvation is of the Lord, that sinners can be saved by him if they will comply with certain conditions.

But the Billy Sunday idea of salvation is that Jesus died and shed His blood for every human being and that it is the duty of every rational being to come to Jesus and accept Him which He has the power to do. This is Sunday's only condition. He says God has a mansion for every one, and if you will not accept it, God will have to advertise it for rent.

I note that dear Eld. L. H. Hardy is about ready to declare non-fellowship for those elders among us who are teaching that the sustaining work of salvation in time for God's children depends upon their own obedience and good works. Let us be long suffering in doctrine, and be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to acknowledge the truth. Doubtless their false zeal has caused them to dwell upon the effects of salvation and not the cause, so drifted into duty faith and duty works. They seem to have forgotten that the saints die daily and are crucified with Christ and the stock of grace they received in the first breathings of spiritual life is not forever, but they must have renewed grace for today's trials and conflicts, for tomorrow's uprisings and down sittings, yea until days shall not end none can make himself so. I am persuaded that no called preacher, if he would let his own experience talk would ever again be guilty of such perversion. We need daily grace as we need daily bread. Who will not say with

Paul, "By thy grace I am what I am".

All should know that our joys in the Lord, our good work and our obedience are not salvation, but only the things that accompany it. How often will the children have to cry, "Say unto my soul I am thy salvation," "O visit me with thy salvation," and "from him cometh my salvation," until time shall be no more?

M. L. G.

JOSHUA B. FARMER

Deacon Joshua B. Farmer, son of Isaac B. and Nancy Farmer, was born in Wilson county, North Carolina, January 29, 1866, and was called from his labors January 16, 1919. He was married to Miss Annie E. Nelson February 3, 1886. From this union there were eight children, six of whom survive him, one having died in infancy, and the other, who was the youngest son and namesake, having been killed in the late war. The writer humbly trusts that his noble and honored children will hold sacred the memory of their worthy and beloved father, and that they will endeavor to emulate his examples.

We know there is no one who feels the loss and companionship of this dear brother as doth his bereaved widow who was verily his helpmeet in life's burdens and a devoted wife.

Brother Farmer professed a sweet hope in Christ in early manhood and united with the Wilson Primitive Baptist church September

23, 1895, and was soon chosen deacon and clerk of said church which he served faithfully and devotedly until death. His death was a great loss to the church as he was a splendid clerk, a noble deacon, and his counsel was always sought whenever matters of importance came before the conference pertaining to the order of God's house.

Brother Farmer was a successful and splendid business man, and held a number of positions of trust.

He was very kind to me in many ways, and especially in my early ministry and looked over my short comings and imperfections for good and not for evil. He would often contribute to me of his carnal things and would say, "having received spiritual things, is it any great thing if I should impart to you of my carnal things".

About eighteen months before his death, while living on his farm where he was born, he told me that he wanted me to assist him in remodeling and arranging his home in Wilson which he had recently purchased, so his wife would be comfortably situated as he could not live long, but that he did not fear death, as God had enabled him to drink of that water whereof if a man drinketh he shall never die. I so often think how his face beamed with heavenly delight as he told of that beautiful river that would make glad the City of our God.

His funeral was conducted by Elders J. C. Hooks, P. D. Gold and the writer, and his body laid to rest in Maplewood cemetery to await the summons of our God,

"Child your Father calls you home."

S. B. DENNY.

MR. H. T. STEWART

Please allow me space in your columns to chronicle the death of our beloved brother Deacon H. T. Stewart, who died suddenly of heart failure October 16. In him the church has lost a faithful member, his wife a devoted husband, and the children a loving and kind father. His father's name was Henry Elim Stewart, his mother's maiden name was Mary White. He had two brothers, Wm. and Ashbury, three own sisters Carrie, Elizabeth and Josephine. His father and mother are both dead, his father having died in one month after having served through the four years of the war between the States, his mother married again, a Mr. Morris, and this union was blessed with one girl child, Effie. His mother died 20 years ago, at the age of fifty five. He joined the Primitive Baptist church at the Falls of Tar river 30 years ago, and a more wonderful experience I've never heard. I wish I could relate what I have heard him tell, but can't. I will say, however, after a long and painful illness the doctor going every day, and he getting no better, 'til he had a dream and in the dream he was led to a river and going on he heard some one behind him, he looked and saw a black woman coming, then looking again he saw a mulatto woman coming. (In the meantime he had felt that he couldn't join the Old Baptist church because they fel-

lowshipped the black race). But when they came to the river Jesus appeared and took those three in a canoe and carried them down the river and baptized them. After this dream he regained consciousness, and the very next day, after having been sick a month, he went to the church and was received and those very two colored women came also, and I think he said Brother Gold baptized them together.

Brother Baptists, is not this plain? Who can doubt that he is now with his Savior? Dear Mrs. Stewart, dry your tears, and dear children, I hope God will give you the faith to follow his beautiful example.

BETTIE Z. WHITLEY.

Washington, N. C.

J. W. TOMPKINS

On the morning of January the 5th, 1921, at 1 o'clock the spirit of our beloved father J. W. Tompkins, took its flight to the great beyond in his home at Vinton, Va.

For weeks he had suffered untold agonies with that dread malady cancer on his liver. His sufferings were borne as were all his afflictions in life, in a patient gentle way and his lips let pass no murmur against his Lord in whom he trusted ever for sustaining grace and aid.

All that a devoted wife and children and grandchildren, as well as friends and neighbors and his loyal physician (also his pastor), could do, was done to alleviate his sufferings and if possible restore him to health and strength. All to

no avail. God called him home and we were left to mourn our loss, not however as those who have no hope; but through our tears to glory in his triumphant death; for he left us evidence that he was going home and we believe he is now sweetly resting with his Savior and other loved ones gone before in the Beautiful Home where there is no more pain nor sorrow, no more death and never more said a sad farewell.

Not because he was our father, but because we know it to be a fact, we can truthfully say that a purer, sweeter spirit we never knew than his was. Gentle as a woman in his manner he quietly moved in and out among his loved ones, never making much demonstration but proving by his daily walk and conversation that he was one of Christ's followers, and as such he has left us and gone to be with Him and await our coming in the "sweet bye and bye".

He was born March 11, 1849, and died January 5, 1921, making his stay on earth not quite 72 years.

He was twice married, his first wife being Miss Barbara L. Johnson who preceded him to the grave 9 years ago in April. To this union were born 6 children, all of whom survive him. On February 28, 1916, he was united in marriage to Mrs. M. F. Basham of Vinton, Va., who survive him. Two brothers Geo. W. and C. H. Tompkins, also two sisters Mrs. Jennie Giles and Mrs. Ella Riddle survive him.

His funeral was conducted from

his old home at Whitmill, Va., January 7, 1921, and his body was laid to rest beside that of his first wife in the family burial plot. Elder W. R. Dodd, assisted by Elders J. M. Lewis and O. C. Boaz conducted the services. The numerous handsome floral tributes and immense crowd assembled to pay their last respects to him bore mute testimony to the love and esteem in which he was held.

Hiss pall bearers were his sons, R. B. and M. H. Tompkins, a son-in-law Geo. T. Rison, a brother C. H. Tompkins, grand son William Venable Tompkins and a nephew Early Payne. Grandchildren lovingly bore the beautiful flowers. Touching indeed, were the two little tots, a boy and a girl with whom he had lived till his last marriage, who walked right behind his corpse bearing a huge crown of white roses bearing the word "Grandpa" in letters of gold. While his grave was being filled and as the sun of a perfect winter day was slowly setting "The Christian's Good-night" was sweetly and beautifully rendered by two young ladies and all that was mortal of him was hidden from our eyes by earth and a mound of flowers, to await the resurrection of the just and behold the glory of the Lamb that was slain in a world without end. Until that day, dear papa farewell.

His devoted daughter-in-law,

LUCY VENABLE TOMPKINS.

DAVID J. HUMPHREY

By request I attempt to write the obituary of Brother David J. Humphrey. He was born Sept. 22,

1834 and died Nov. 17, 1920, making his stay on earth 86 years, 1 month and 11 days. He was married to Miss Sallie A. Standly of Jones county, N. C., March 26, 1861. Unto this union were born 9 children, 5 are dead and 4 living, M. B. Humphrey of Zebulon, N. C., J. L., C. W. and J. R. Humphrey all of Jacksonville, N. C. He volunteered in the war between the States and served in Company B Third North Carolina calvary. He was with Lee when he surrendered at Appamattox.

He united with the Primitive Baptist church at North East, Onslow county. I don't know the date. He lived a faithful life, filling his seat at all times unless Provisionally hindered. I can say in full assurance a more lovely, faithful, true and devoted husband and father never lived. His wife preceded him to the grave 18 years. He lived the remainder of his life with his sons. He was always cheerful. He traveled far and near to attend churches and associations, was always willing to bear his part of church expenses. He loved the doctrine of salvation by grace and did all he could to keep peace. The last night he spent with me he told me all about his travel through the war; then told me how the Lord delivered him and gave him a lost and ruined sinner, and his condemnation before God, but said the Lord delivered him and gave him a sweet hope and was made to love God's people. This dear brother will be missed by his church and neighborhood. He was taken sick on Friday and the doctor came and

did all that could be done, but God called him home and the following Wednesday morning at 5 o'clock he sweetly fell asleep in Jesus, and now is happy in heaven, giving perfect praise to a perfect God who has chosen and predestinated such good and humble people as he was for his glory through all eternity.

The funeral was conducted by the writer at North East church in the presence of a large crowd of relatives and friends. May God bless his dear children to meet their father in heaven, where there will be no more parting, but will all be one in Christ Jesus is my prayer.

E. F. POLLARD.
Jacksonville, N. C.

NANCY L. JAMES

It is with a very sad feeling I try to write of the death of my mother Nancy L. James who was born Dec. 10, 1837, and died April 5, 1920, and was buried the 6th in the graveyard by her last husband, my father, Bythel James who had been dead since July 16, 1902. He was born Dec. 20, 1824. They broke up housekeeping and moved in with me and he was taken sick and died here and left her alone in this world, a poor afflicted creature. It seemed she was always afflicted and not able to do but very little and was very childish, especially in her last days. She left here and went to Robersonville where she loved to stay so well and where her membership was and she was spending some time with my brother Ben when she was taken worse and died. It was very sad, yet we could not grieve as

she had been spared these many years and was without a companion which she often spoke of and didn't seem to be satisfied anywhere and didn't stay at one place long at the time and we hope she is at rest where parting is no more. I miss her so much, it seems so often I ought to see her come, but we hope to meet her some day.

She had been a member of the Primitive Baptist for a long time. I was a small child when she was baptized sitting in her chair. She leaves 8 children, no brothers or sisters, she being the last one of the family. She was twice married, the first time to Lamuel Ross, brother to old Brother Alfred Ross. Only one child was born to her by him, he dying before he was born. She is yet living.

Lammie Taylor or Puss, as she was always called was the oldest and myself the youngest, being 48. We two and one brother are Primitive Baptists and I truly hope some day the rest will be if it be our heavenly Father's will, for we feel to say Thy will be done, and not ours, for we know not what we need.

The children are Mrs. Lammie Taylor of Rosemary at this time, M. H. James of Waverly, Va., formerly of Tarboro, N. C.; Y. J. James of Ranger, Texas. W. D. James of Mount Olive, N. C.; B. C. James of Robersonville, N. C.; Mrs. L. Barnhill of Stokes, N. C.; J. S. James of Princeton, N. C., and Mrs. Ed Barnhill of Parmele, N. C.

Elder B. S. Cowen, her pastor,

preached her funeral to a large congregation of people, relatives and friends. Her children all were present but two, one being sick and the other living so far couldn't get word in time to come, but we hope to meet her some sweet day where parting will be no more.

Written by her youngest child
EFFIE S. BARNHILL.
Parmele, N. C., R. 1.

RESOLUTIONS OF RESPECT

Resolutions adopted by the church in memory of a father in Israel who departed this life Sept. 29th, 1920.

Whereas, it has pleased our heavenly Father to remove from our midst by death our beloved brother and deacon John W. Hutchens to the enjoyment of that inheritance reserved in heaven for all His faithful children.

Therefore, be it

Resolved, That we the members comprising the church at Cross Roads, Guilford county, N. C., acknowledge with heartfelt thankfulness to the giver of every good blessing, that in the devotion and kind acts bestowed by Brother Hutchens to the cause of Christ we were truly blessed. He being always ready and willing to give good advice, counsel and encouragement to us, his younger brethren. He was certainly an able counselor, never departing from the faith once delivered to the saints.

But the Lord in His wisdom, has seen fit to take him to Himself.

Therefore, may we be enabled by grace divine to bow in humble

submission to His divine will, for we feel assured that our loss is his eternal gain.

Be it further resolved, That we tender our heartfelt sympathy to the bereaved family in this sore trial.

Be it further resolved, That these resolutions be spread upon our church book and a copy sent to Zion's Landmark and Primitive Baptist for publication, and a copy sent to his children.

Done by order of the church at its regular meeting for business Saturday before the 3rd Sunday in October, 1920.

Written by

MATTIE J. EVERETT.

By request of the church.

CHAS. D. COKER

It is with a sad heart that I make the attempt to write the obituary of my beloved husband who was taken sick on the 26th of October and died on Sunday morning after October 31st, 1920. He was born Nov. 24, 1848, making his stay on earth seventy three years and twenty four days. He was twice married, first to Louvenia Fly. The fruits of his first marriage were nine children, several of them preceding him to the grave. His children now living by his first marriage are Chas., Leslie, Edgar, Mrs. Laura Edmondson who is now a widow with two children, and the younger one is named Washburn Coker. He was next married to Ella Fly, his first wife's sister, the fruits of this marriage was one son Robert Coker. He was baptized into the fellowship of the Primitive Baptist church at Tarboro, N. C.,

about twenty one or two years ago where he remained in full fellowship with the church until death. The community in which he lived has lost a good and useful neighbor, one who provided well for his family. His disease was gallstone and his sufferings were great. He begged the Lord to take him out of his sufferings and I feel sure his sufferings are over and his sweet spirit is at rest with God. He passed away as calmly as one going to sleep, but oh how heart breaking it was to stand over him and know he was leaving me alone in this unfriendly world. He was everything to me that a good husband could be. He was kind and loving, always looking out for my good. His doors stood open to his brethren in the church whom he dearly loved; he was always glad to have them visit his home. His friends as well as his brethren were always welcomed with a smile while there. He was a kind and loving father to his children and always advised them in what he thought was right. He was a man of great faith in God; he had as great faith in God as any one I ever saw. He often said he was trusting in the good Lord for he knew he was all, and in all his life was calm and quiet; he was possessed with good patience and I feel sure he walked out his religion daily. He did no one any harm, he meddled with no man's business; he stayed home and looked after his own affairs.

His funeral was preached by his pastor Elder E. C. Stone who spoke very comfortingly to the bereaved ones. He was then taken to Green wood cemetery where he was laid

to rest by a congregation of relatives and friends to mourn his loss but I feel that our loss is his eternal gain.

Written by his sorrowing wife.

MONEY FOR ELDER SHIELDS

Mr. J. D. Gold.

Dear Sir: Am enclosing money order for (\$11.50) even dollars and fifty cents for W. H. Shields at Swafford, Wash., gotten up by Mrs. Rhoda Shields, a cousin of his, in Danville.

W. H. Adams	-----	\$.50
Mrs. Martha Patterson	----	2.00
Mrs. G. W. Frix	-----	.50
Mrs. L. Clarke	-----	.25
Mrs. Joe Lumpkins	-----	.25
Mrs. Rhoda Shields	-----	1.00
W. D. Coleman	-----	.50
Mrs. J. T. Wood	-----	1.00
J. L. Coleman	-----	.50
G. L. Coleman	-----	.50
Mrs. Jennie Abbot	-----	.50
Jessie Abbott	-----	.50
Miss Ella Coleman	-----	.50
S. J. Coleman	-----	.50
Miss Lillie Coleman	-----	.50
Lellard Ricketts	-----	.50
Mrs. Katie Motley	-----	.50
Mrs. Jenkins	-----	.50
Mrs. I. J. Finch	-----	.50

\$11.50

Please put this in the next issue of the Landmark so I may know whether you received it.

Respectfully,

MRS. RHODA SHIELDS.

Danville, Va.

Also S. A. Goolsby, Stokes-

dale, N. C., R. 1 ----- \$1.00

W. T. Massengill, Quay, N. M. 5.00

Check has been sent forward.

J. D. GOLD.

ELDER PICKETT TO PREACH

Eld. S. S. Pickett of Ormond, Fla., will preach the Lord willing, Harnett church April 2 and 3; Seven Mile 4th; Hickory Grove 5th; Benson 6th; Hanah's Creek 7th; Four Oaks 8th; Little Vine 9th and 10th; Smithfield 11th; Pine Level 12th; Cross Roads 13th; Pitman's Grove 14th; Beulah 16th and 17th; Upper Black Creek 18th; Scotts 19th; Contentnea 20th; Wilson 21st; Elm City 22nd; Upper Town Creek 23rd and 24th; Falls 25th; Mill Branch 26th.

J. W. WYATT.

STAUNTON RIVER UNION MEETING

Please say in Zion's Landmark that there will be a three days meeting at Old Mill church, beginning on Friday before the fifth Sunday in May, 1921. We trust that many of the brethren and sisters will be with us. We hope to have several brethren in the ministry with us also. The church is situated in Pittsylvania county, Virginia.

JACKSON WALTERS,

Church Clerk.

P. S. The church is 5 or 6 miles from Southerlin station on R. & D. railroad north.

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ELDER M. L. GILBERT ----- Dade City, Fla.

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly. All lovers of gospel truth are invited to write for it— if so impressed.

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

CHRIST FREED US FROM THE LAW

Even so we, when we were children, were in bondage under the elements of the world. Gal. 4.3.

With the passing time, my mind is impressed more and more of the faithfulness of God's children, until it appears a most important consideration. With some, judging by their acts, it must be of little consequence, and if so, it behooves each child of God to exert his influence for the stimulation and correction of those entertaining such an idea.

Each of us will admit that the prosperity of the Baptist cause is desired, then let us realize the importance of faithfulness towards Christ for He is the fountain of that desire, "for ye are all the children of God by faith in Christ Jesus." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "So then brethren, we are not children of the bondwoman, but of the free." "If the Son therefore shall make you free, ye shall be free indeed." What an inspiration these scriptures should be to those who feel that they are embodied with those for whom God sent forth His Son, made of a woman, made under the law to redeem them that were under the law. Indeed we should be

a "peculiar people" zealous of good works, for every obedient child is one of the peculiar ones. If we are of the world, we are like unto it, and nothing strange about us in its sight, and we are recognized as one of it without controversy.

Because you have not taken up your cross, you may suffer agonies, yet you may not be of the world, for "even so we, when we were children, were in bondage under the elements of the world." The fulness of the time has not come with you perhaps, therefore you remain in bondage to the world, which imposes suffering for disobedience. However, take courage, for God has spoken, and he says through Paul to Galatians "For when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law." Perhaps you are the redeemed, though in bondage to the world, and if so, when that exercise of disobedience is removed and you take up your cross and follow Jesus, you can join with Paul when he says to the Galatians "now we, brethren, as Isaac was, are the children of promise". What a sweet thought.

Many of God's children have not joined the church, remaining out-

side, though they have a hope, and are living by faith. They have the Spirit in their lives, but not in their walk. At first thought we might say that if we have the Spirit in our lives, we have it in our walk. Not necessarily so. "If we live in the Spirit, let us also walk in the Spirit—Gal. 5, 25. So we may have the Spirit to enjoy, yet not walk in it. If Christ has been made manifest to you as a Saviour, and is all and in all to you, then walk in His Spirit, you should take membership in the church, thereby becoming a part of his body, of which he (Christ) is the head. "Stand fast therefore in the liberty where with Christ hath made us free, and be not entangled again with the yoke of bondage." If you have faith to believe that Jesus is the Christ, Saviour, Mediator and the one altogether lovely, you should walk in Him. Walking signifies action. Our natural life requires action, without which the natural body would dwindle away and die; so it is spiritually. Spiritual life demands spiritual action. Show forth your faith by your works.

W. R. MOORE.

808 Decatur Street, Richmond, Va.

THE LORD IS THE SUN OF RIGHTEOUSNESS

The Lord is the light, warm, energizing, transforming and only source of righteousness, and not, in any sense, the source of unrighteousness. Out of nothing He created all things, including angels and men, and all very good (Gen. 1. Col. 1:16). In His infinite and unsearchable wisdom He

did not see fit to prevent men and some angels from sinning (Gen. 3: 6, Rom. 3:23, 2 Pet. 2:1, Jude 6). He did not annihilate them, but continued their existence, and in omnipotence and holiness He uses these sinful beings to accomplish His sovereign purposes. By misled men and nations He righteously punishes other wicked men and nations (Psalm 17:13, 14), and even delivered up His sinless Son because He bore the sins of His people, to be crucified and slain by wicked hands according to His determinate counsel and foreknowledge (Acts 2:23, 6:27, 28), in order for Him to atone for the sins of His chosen people (1 Pet. 2:26, Heb. 10:16). He used an evil spirit to punish the already wicked, proud, envious and rebellious King Saul (1 Sam. 18:10), and the idolatrous and bloody King Saul (1 Kings 22:20-23, 2 Chron. 18:19-22). The Lord reigns in righteousness over all His creatures (Psalm 1-48:17, 103:19, Rev. 19:6).

SYLVESTER HASSELL.

Williamston, N. C.

"AS OBEDIENT CHILDREN

(1 Peter 1-14)

The obedience of the church of Christ unto himself is not a task, an irksome duty for his commandments are not grievous, but joyous; His yoke is easy and His burden is light. Believers in Jesus, the dear Redeemer, do not serve Him in the spirit of bondage, they are not slaves in His house, neither are they hired servants working for wages. But the whole atmosphere in Christ's kingdom, all the language of our Husband, King, of

our Savior is saying "If ye love me keep my commandments". Those who are Christ are subject unto Him, Eph. 5-24, and are "under law to Christ." I Cor. 9-21 The cause, the foundation of all new covenant obedience is in our union to Christ, and in that grace we receive from Him. John 1-16.

By the grace of God we have our conversation in the world. 2 Col 1-12. That is a grateful confession of the apostle Paul, "By the grace of God I am what I am, and his grace which was bestowed upon me was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God which was with me." I Cor. 15-10. So in all our service unto our God we have need of his grace to serve Him with reverence and Godly fear; and it is our happiness, amidst our felt insufficiency, to know that God is able to make all grace abound toward us, that we always having all sufficiency in all things may abound in every good work. 2 Cor. 9-8.

The obedience of faith Rom. 1-5, 16-20 in Christ's gospel is all in gracious intimacy with our dear Savior Jesus Christ: and flows from, and shows that we know the grace of God in truth. In the times when it pleaseth God to call His elect ones by His grace, to reveal His Son in them, the word of the truth of the gospel comes unto them in power, in the Holy Ghost, and in much assurance: and "which, saith the apostle Paul, is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard it, and knew the grace of

God in truth." Col. 1-6.

law to Christ". 1 Cor. 9-21 The

As Christ Jesus, our Lord, is our Prophet, Priest and King, our Husband and Head, the elect therefore are chosen unto obedience I Peter 1-2 in Him in all these characters, and in all other relations that He sustains unto His people. He is the Apostle and High Priest of our profession and being called by His grace, by the workmanship of God's grace in our souls we are exercised unto, we are wrought unto obedience to Christ. We are so brought to Christ, He is so precious to us poor sinners, we are so made to know Him, so joined to our dear Savior in faith and love that we are made to cleave to Him, to harken to His voice: for God hath spoken unto us by His Son. Heb. 1-2. We are His willing people. Psalm 110-3. And we are formed and wrought unto obedience to Him the author of eternal salvation. Heb. 5-6-9. The doctrine of Christ, the words of His mouth take hold of the hearts of the called of Jesus Christ. By His precious doctrine, ministered to us by the comforter, the Holy Ghost, our fears are allayed, we have everlasting consolation, Christ's precious blood speaks to us the remission of our sins, our justification, and that we are in eternal friendship with God, that we are in blissful indistructible reconciliation unto our heavenly Father. Love, adoration and sweet gratitude are put forth in us, and it is our glory to confess that we are subject unto Him, that having bought us with a price, even the price of His precious blood, we are not our own

and our longing hearts would glorify Him in our body and spirit which are His. Christ died for all the Father gave him, and we live by Him: and if in truth we know this, by the revelation of the Holy Christ living in us, Gal 2-20, then it will all be fruitful unto this that we which thus live should not henceforth live unto ourselves, but unto Him that died for us and rose again. 2 Cor. 5-15.

It is written, "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." Job. 31-33. And all quickened sinners find it so. And all the days of our pilgrimage the Lord continues to write in our hearts the good pleasure of his goodness, and the work of faith with power. And as the subjects of these new covenant operations in the souls of his people they are manifestly declared to be the epistles of Christ, ministered by us (saith the apostle) written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshy tables of the heart. 2 Cor. 3-3.

The children of God are not hirelings unto their heavenly Father. Some would be instructors of babes in Christ Jesus, yes, and of older ones too of the household of God show, how ignorant they are of the new covenant government of the household of God. According to the teachings of these "unlearned" 2 Peter 3-16 instructors the mercies, happiness, the smiles, the kind words, our sitting at the King's table, leaning upon Christ's bosom at the banquet of wine are

all conditional: they are of our works, the wages of our obedience, because we "have done our duty," as they call it, and not of grace. Child of God, is it that I have done this, and that to get favors, to get happiness, and when I have done these things I am in expectation, holding out my hands for payment?

Do the children of God have to earn, are they capable of earning their board and lodging in the house of God? Do any of God's dear children ever bring our Father who is in heaven into debt to them? Do we not know that "to him that worketh is the reward not reckoned of grace but of debt"? Rom. 4-4. Does Christ our redeemer to induce us to obedience have to hire us to do His good pleasure? Are conditional mercies "the sure mercies of David"? Isa. 55-3.

We are not antinomious against law. No indeed! But we are very blessedly, in new covenant bonds, under law to Christ. 1 Cor. 9-21 and the grace of Christ reigns in all the obedience of His people. The law of Christ is not a yoke of bondage, His commandments are not a weariness. For this is the love of God that we keep His commandments; and His commandments are not grievous." 1 John 5-3. O, how blessedly our Savior speaks, "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. 11-28-30.

God's law that proceedeth from Zion, Isaiah 2-3, He writes in the hearts of the children of Zion and thus is under law to Christ, who is enthroned upon the holy hill of Zion, Psalm 2-6. They obey from the heart that form of doctrine which is delivered them. Rom. 6-17. We read of "a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Acts 16-14. It is God who worketh in us to will and to do of His good pleasure, and it will do to repeat it again that all new covenant obedience proceeds from the heart, and whatsoever therefore of this obedience is done we do it, not grudgingly, not as an irksome task, not to get wages, not to get paid for it, but heartily as unto our gracious Lord. Satan had the impudence to insinuate that God has well paid Job for his service and that was why he served the Lord. "Then Satan answered the Lord, and said Doth Job fear God for naught?" Job 1-9. Job certainly did. And all the taught of the Lord in the new covenant do the same.

To put on our Lord Jesus Christ in baptism, and to assemble ourselves together in public worship as the churches of Christ is but a small portion of the obedience of believers in Christ.

To obey the gospel is an every day obedience, and is very extensive, and every feature thereof is

blessed and God glorifying. Truly this obedience of the heart unto the God of our salvation is very far from being limited to external and bodily acts. The commandments from the lips of Christ, and of the apostles of the Lord and Savior 2 Peter 3-2. All the exhortations and admonitions of the apostle of the Lamb of God are precious and sacred to the called of God. And as these are unfolded to us in the teachings of the Lord we find our hearts moved, responding unto these things, and there will arise longings and prayers to the Lord for grace that we may so live and so walk to glorify our Father who is in heaven. Dear children of God read the 119th Psalm. I have been much in love with it for many years. "I will run the way of thy commandments when thou shalt enlarge my heart unto the Lord." My soul breaketh for the longing that it hath unto thy judgments at all times." Is it in any measure thus with you? Our dear Redeemer hath said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Hearken to this also, "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children; and walk in love, as Christ also hath

loved us and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour. Eph. 4-31-32 5-1-2. For the present let what I have written suffice. In my next I will endeavor to trace the path of the obedient child of God in the midst of tribulations.

FREDERICK W. KEENE.
Raleigh, N. C.

SAW ELDER HARDY IN A VISION

Dear Mr. Gold:

I am enclosing a letter from Mr. John B. Rogers of Reidsville. It is good both for the experience and the doctrine it contains.

I love to read letters which give no uncertain sound. They are food and drink and comfort to the soul.

With much love to you I am,
Yours truly,
L. H. HARDY.

Elder L. H. Hardy,
Atlantic, N. C.

Dear Mr. Hardy: Since receiving your letter a few days ago I have written you an answer to it but I did not say all I wanted to say and some things have been on my mind since that time. I am going to try to write a little about some of them and I feel that you will realize my condition at this time and bear with me. It seems that I must write and I can not get over the impression that it must be to you.

I feel that the Lord has some purpose in these things and I feel

to come to you in this manner seeking comfort which I am led to believe my God shall grant to me through you. I seek your advice and your admonitions because I have been impressed by the fact that I have had several visions and you and I have been together in them. I can not feel otherwise than that these visions were given me from God for use in several ways and for my own enlightenment. To substantiate this feeling or this belief I want to say that I never have knowledge of being in this state or of ever having a vision or dream of this nature prior to eighteen months ago. The time when I found myself accountable to a mighty and just God. When I was cast down and shown my lost and ruined condition I did not know what to do or where to go. I will not go into the details of my troubles and trials because I feel to write of other things, but I want to say that I believe Jesus died for the remission of my sins. I believe my sins have been forgiven and through the love and mercy of a gracious God I have been led into the light of a new world and have been enabled to look backward over the road which I was traveling and see that only the strong arm of a God of purpose could have brought me out. I believe in a God of purpose. That He does all things according to the council of His own will and that some of these things have been made manifest to me. These visions have come to me in the very hour of need. When my soul was troubled

and crying to God for light and guidance and strength to go onward and to feel the loving presence of the Savior near me. When I have been asking God for a sign or an assurance of His love for me—comes the vision and I see myself walking through the sands of time to a house of worship in company with a people whom I now know and love. The Greater Comforter has come from the knowledge that I knew these people and they knew me. I called them by name and talked with them and sang with them, and yet the wonderful nature of it all was the blessed assurance, the calm and peaceful feeling that it was right. There was no trouble, no discord and everybody was happy and seemed glad to be there. This is strange yet pleasing to me when I think of it. I never knew much of these people and liked them less. I was raised in a Methodist family—taught to believe they were right and to look upon the Primitive Baptists as a lot of old logies born and raised in the back woods—with only enough sense to keep them moving. I felt this way toward them until a time about eighteen months ago. I heard a preacher in the Primitive Baptist church telling the people why a sinner called upon God for mercy. In his talk he used as an illustration as follows:

"Every housewife knows that a chicken in the shell before hatching must break or pip the shell in order that it may come into life but they know this chicken does not break this shell to get life because

it has life already."

It was then and there that the plan of salvation came to me. I was lifted out of the old way and placed in a new way. My every thought ran in a different channel than heretofore. Before that meeting was over I was singing praises and crying at the same time. Life was new—life was real. There seemed something new to work and live for. There was some new love in my heart and I was astonished. I did not understand it at all. I just knew I had found a strange but lovable place and a new and lovable people. A people who seemed to draw me toward them. I found myself desiring to go to them and a longing to be near them. I still have that feeling and do not feel at home elsewhere. I do not feel to talk of spiritual things except to them. I find that they understand me and that each of them have been and are now traveling the same road as myself. What a wonderful experience to find others who love as you love and who talk as you want to talk and tell of a God who has been most merciful and gracious. A God who loves them and guides them and renews His love to them day by day as they need it and can receive it. Who has given them that hope of eternal life. A hope that is so large that it fills the whole immensity and is yet so small that it can remain in their breasts. His blessed peace comes to those who have this hope. A peace that passeth understanding. A peace and tranquillity that the world can not know. Neither can it be told

to the world. Yet it is a peace so manifest in them that all those who have been born of the spirit can see and understand. "By their fruits ye shall know others." This was spoken unto a people chosen of the Lord. Giving them the assurance that they might know those whom God had blest. Know them by their fruits of experience to be of the same vine and branch. Every sinner who feels the need of a Saviors love can tell the same story—bear witness to the testimony of a risen Lord and Savior and the more light is shed in these hearts of ours, the more darkness we are made to see and the more darkness we see in ourselves the more we feel our need of them, the more we feel our need them, the more thankful we are for what we have already received. The Father gives to His children just that which is needful and He knows of our needs before we ask. We are often told that God will bless us if we do thus and so and I do not believe it. I do not believe God ever tempts man to do a thing, and I do not believe God offers a premium or blessing to man for doing good. There is no good thing in man hence man of himself can not do good. "God is light and in Him is no darkness at all". Light is good and darkness is evil. So if there be no darkness in God there can be no evil there. If God is all good then all good must come from God, so the blessing comes to us not for doing but in the doing of it. We get the blessing in the act. Both the will to do good and the blessing in the doing it comes from

the Father of light. There are no free agents among men. We often hear people say, "O man is his own free agent". He can do as he chooses but I say to you that man is everything else but a free agent. A Christian does not want to be free within himself. He has learned that he is helpless without the help of a merciful God. He has no desire to be left to himself but is continually praying for some assurance of the Savior's love and guidance. Those who know not God in the pardoning of their sins are under the curse of the law, in bondage and judgment has already been passed upon them, so they being slaves can not be free. So we are sure there are no free agents among men.

Not for works of righteousness that we have done, but by his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.

Friends have sympathized with and consoled me but it is in my Bible and in my heart I have found comfort. I trust he has taken of the things of the Father and shown them unto me, for many months or at the time when I hope I was brought to the judgment seat of Christ to answer for the deeds done in the body. I have been troubled, seeking according to the rules of conditional salvation taught from the pulpit of the fashionable religious world. I have painfully learned that in me lay not the power to exercise faith. I hope I know that it is the gift of God, the working of the Holy Spirit, the fruit of its operation.

Only in this understanding of it do I trust in the prayers which I prayed in affliction, that this affliction was sent upon me to give me the spirit of prayer and to teach me from whence comes this spirit. Then indeed I count it but light compared to the far more and exceeding external weight or glory. Then I rejoice and hope that though I walk through the fire as the three saints spoken of in the Scriptures, there is a fourth figure like unto the Son of God. If he in this solemn lesson taught me the prayer of faith then it was in accordance with his divine will and faithful and effectual; and in hoping and trusting that my soul is redeemed I say in the sweet lines of that song:

"His purposes will ripen fast,

Unfolding every hour,

The bud may have a bitter taste,

But sweet will be the flower."

Dear Brother: I can not refute the fashionable religious doctrine taught by the world by the letter of the Bible as I feel my incompetency and ignorance of such things as well as the fear of misapplying God's word. But in my little experience I refute it and it makes me hug closer to my heart the joy of suffering with a people the world can not understand.

Doubts and fears assail me that I am not a child of God, but to those who are the children are the promises sure. I have no doubt of this that they, unable to keep themselves, are kept by the power of God. Through faith—O that blessed power—able to keep unto salvation, the blind creatures of his

love. Blessed pity which is for the naked, the helpless, halt, maimed, hungry, thirsty, wretched and undone.

In these promises to these I find strength because I can fellowship them in such things. I know if I have any life it is in Christ, if any light 'tis of Him; if clothing, His imputed righteousness; if food, the bread of life; if drink, 'tis from the the fountain of living waters. If I have a staff to lean upon, after the rod has smote to the dust, it is alone the revealed arm of the Lord. The arm which can bring salvation.

Please excuse me for writing so much, it is my comfort to speak by letter and word with our afflicted people. Remember me at the mercy seat. Pray for me that affliction and adversity abound to my good. May the Lord be with you and yours, and keep you under His divine will.

Write me when you can.

Yours in love,

JNO. B. RODGERS.

Reidsville, N. C.

LIFE OF ELDER DURAND

Dear Readers of the Landmark:

While the most of you have doubtless seen advertised in the Landmark the "Autobiography and Later Writings of Silas H. Durand," I question that any who have not already read the book really appreciates what it is. It contains about 350 pages, good, clear type, and aside from a brief autobiography, is composed of what the writer chose to call "Fragments". These are articles

dealing with Scriptures of the utmost interest to all Old Baptists. Some of the topics follow: "In the Image of God," "How Do We Know Christ," "Joseph," "Eternal Vital Union," "Jonathan and David," "The Common Salvation," "The Greater Works," "No Good Thing in the Flesh," "The Resurrection," "The Sheep and the Goats," "Dwelling Together in Unity," "Thoughts About Predestination," "139th Psalm," "Things Hid From the Wise and Prudent," "The Laboring and Heavy Laden," "The Gospel Yoke," "The Terror of the Lord," and many others.

In "The Gospel Messenger" for February, 1921, Elder Sylvester Hassell, editor and former owner of the paper, who, together with his father, wrote what is perhaps the most complete church history ever written in this country, said this of Elder Durand: "Elder Silas H. Durand, who was born in Bradford county, Pa., June 5, 1833, and died at Southampton, Pa., Nov. 12, 1918, was one of the ablest ministers and writers that ever lived in the United States."

I have purchased two of these books and feel if I can be instrumental in having them distributed among Old Baptists they will without exception, thank me for bringing the matter to their attention. The price is only 5c per week for a year, or \$2.60, which includes postage. There are hundreds of readers of the Landmark who can well afford to purchase this book; it is a very choice piece of spiritual literature to have in the home, and

if I am able to judge anything of your travels, it will prove a feast of fat things to your hungry souls many, many times. If necessary, deny yourselves of something else and I am sure you will never regret the sacrifice. I hope especially that many of my personal acquaintances in Virginia and North Carolina will be among the first to order. Do not lay this aside and say you will order to-morrow, or next week, but get your pen and paper and send \$2.60 IMMEDIATELY to Mrs. Mildred D. Gordy, Southampton, Penn.

There have been one thousand (1,000) of these printed and only a little over three hundred (300) sold to date. The only explanation of this, to my mind, is Old Baptists just don't know about them. Sister Gordy (Elder Durand's daughter) has gone to considerable expense in the publication of this work, yet she would be the last one to publish such matters, however, through what might be termed a coincidence I learned something of the situation and after writing her on two different occasions succeeded in obtaining the information above. I consider the book too much value not to have the entire issue distributed among readers who will appreciate it, and with that end in view, I am going to say for the benefit of those who would really like a copy, but who cannot afford to pay anything for it, the first six (6) who will write Sister Gordy to that effect can have copies at my expense, and for the benefit of those who can pay only one-half

the price, the first twelve (12) who will write her sending one-half of the purchase price will receive the other half with my compliments.

I am sending her my check by the same mail that this letter goes to the Landmark for \$31.20, to cover the full purchase price of six books and one-half the price of twelve books, so that you will have to act quickly in order to be among the first.

I trust this will emphasize in some measure to what extent I value the book and hope every one who can afford to will order without delay, as I understand she is to make final settlement with the publisher on May 1st. Let all who can own one of these books.

I feel the Lord has put it in my heart to bring this matter before you, and if He has, I know He will work at both ends and put it in your hearts to order a book, in which I am persuaded He has directed the writer to so write as to comfort and edify the saints and exalt and glorify his Lord and Master. There will likely by those who will want to order a copy for a friend or pay for a copy to be sent some one who cannot pay the price, and for this and all other orders address Mrs. Mildred Durand Gordy, Southampton, Penn.

Your brother in a blessed hope,

R. LESTER DODSON,

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

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WILSON, N. C., MARCH 1, 1921

A FEW OBSERVATIONS

As we do not hold to the use of means and measures for the conversion and salvation of sinners, such as the minister being an instrument and the preaching a means to the quickening of sinners, together with all things appurtenant thereto; such as Sunday schools, instrumental music, special song service, protracted meetings, the mourners bench and direct personal appeal—we are charged with not being interested in the salvation of sinners, and especially that we are indifferent as to the spiritual welfare of our children. It is not that we are not interested in, and are indifferent to the spiritual welfare of our children, and the outcome of sinners generally, that we do not hold to these means and measures for the conversion and salvation, but it is because we do

not understand the Scriptures of divine truth to teach that sinners are converted and saved that way. The Scriptures teach us that it is the spirit that quickeneth, the flesh profiteth nothing. And "you hath he quickened who were dead in trespass and sins". And "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will".

We do not believe that the end justifies the means, that we have the right to employ the use of anything not set forth in the Scriptures, even though it be under the claim that we are therewith doing a good work—working for God. Nothing but that which the Lord has authorized and himself employed, can be truly termed efficient in the great work of redemption and salvation.

The full pattern of redemption and salvation and the revelations consequent thereupon are found in the Acts and Epistle of the Apostles and what we do not find set forth and practiced by them we have no right to hold and teach. But are we not, of all people, most assuredly interested in the salvation of ourselves and our children, and of our neighbors and our neighbors' children? We claim to be a praying people and in our prayers we try to observe the spirit of that which the Master taught the disciples "when ye pray say, or pray ye therefore after this manner: Our Father which are in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done in earth as it is in heaven." Shall the will of God be done, and if so, shall it be indicted as by the mind of the

spirit in heaven or as by the mind of men in earth?

Are we not to cast our burdens upon the Lord in the confidence that he cares for us; and shall we do less with those for whom we pray? When we are given access to the throne of grace, can we do better by those for whom we are privileged to pray than to lay their respective cases before the throne and leave them there? If we or they must finish, is there a more favored place than at the throne of grace? If we may bring them there in our feeble petitions, can they perish there? Nay, verily, for surely none can perish there. If the Lord does not allow us to bring the conditions of nations, peoples and kindreds to the throne of grace, where mercy is obtained and grace is found to help in time of need, is there anything else which may be done? Is there anything else which can be done? Is there mercy any where else but at the throne of grace?

There is nothing more direct and more proficient and efficient than is the faith in which and by which we pray. Faith teaches how to pray and for whom to pray, and for what to pray. Apart from this one can not pray. Once one of the disciples said "Lord teach us to pray".

The true worship of God is in the spirit and the rejoicing is in Christ Jesus and therefore are not necessarily apparent to the natural observation of men. However, there is a devotional worship in which we may engage as men and women professing Godliness, in

which we may be observed and joined by others of like precious faith. And there are ways to be observed in which we may and ought to manifest commendable interest in our children. While they are under us as minors they are subject to us, and it is for us to anticipate their wishes. We need not impose upon them the principles of false religion, nor allow any one else to do it. Christ was subject unto His earthly parents even though He was the Son of God, and so our children may be children of God while they are yet subject to us. Therefore we should take them to meeting with us and encourage them to deport themselves orderly in the congregation. We can not act for them nor think for them, but we can have them to act and think for themselves. They may have spiritual exercises and if so, the preaching will search them out and build them up in the faith which is in them.

Our fathers who lived under more rustic circumstances than we do took their children with them to their meetings and we should not forsake the custom. They worshipped much in the groves, out in the open, under the shade of the trees. I was brought up largely in such circumstances, and I prefer the grove now to many of our church homes. Many of our meeting houses are not worthy of the name. The moist dreary, all forsaken place to be thought of is the old Baptist meeting house, in too many instances.

For comfort, convenience and

neatness our church houses should fairly and reasonably conform with our living apartments, if not our parlors. Many of our places of worship are very much in evidence of the need of landladies and housekeepers. We are too much inclined to the conclusion that anything is good enough for Old Baptists, whereas really there is nothing too good for them. Why this neglect and apparent indifference as to the lack of appropriateness and of attractiveness of beauty and charm in the place where we desire to meet with and worship the God of our salvation? Our places of worship should be homelike, inviting, restful, where those without the light of grace might abide with comfort. There is no excuse for our church houses being such as to be pointed out to our children as the only old fashioned, unpainted home in the community. The seats in many of our houses are veritable instruments of torture rather than of comfort.

We owe it to our children and to ourselves as well to have them to feel comfortable in the thought that our interest in them and their general welfare is beyond that of any one else.

P. G. L.

NO MORE REQUIRED

We have received sufficient numbers of the Landmark of September 15th to complete our files, and desire to say that no more are required. We wish to thank all who sent them in and to express our appreciation of this act.

J. D. GOLD.

ELDER W. H. SHIELDS

Eld. W. H. Shields was born March 16, 1857, at Spring Garden, Va., died at his home near Swafford, Wash., Feb. 11, 1921, age 64 years, 10 months and 26 days. He was first married to Sallie A. Abbott on December 21, 1876. To this union was born six children Thomas W., Mrs. Leola Jackson, Mrs. Annie Bryant, Mrs. Lettie M. Howell, Dillard and Mrs. Rachel Thompson. In the year 1899 his wife died. He was again married Oct. 9, 1899, to Sallie A. Jones, to this union was born five children, Verna, Nora, Henry, Mary and Zora. He leaves to mourn their loss a wife, ten children and twenty grandchildren (his son Thomas having been killed in a railroad accident about three years ago) with many brethren and friends. He received a hope in Christ in 1875 and united with Banister church of Primitive Baptists Saturday before 1st Sunday, Oct., 1882, was baptized by Eld. Wm. S. McDowell. In 1896 was dismissed by letter from this church and was in the organization of Mountain Spring church in Pittsylvania county, Va., and on the 28th of Dec. 1901, was ordained to the gospel ministry. Later he joined Fairfax church in Va. by letter, serving churches in Va. until 1910, when he moved to the State of Washington, settling near Swofford, later moving to Morton, Wash., later to Portland, Ore., and again to Swofford. United with Cowlitz River church by letter Sept. 1913, and served this church as pastor about four years. He was dismissed by letter from this

church in 1915 and was in the organization of a church at Puyallup, Wash., later got a letter from the Puyallup church and again joined Cowlitz River church Sept. 1917 and remained a worthy member of this church until death. He was a great sufferer the last five or six years of his life and all that could be done by his loved ones, physicians, and friends could give no relief, he gradually grew worse until the end came. He believed firmly in the unlimited power and wisdom of God and put no confidence in the works of puny man. Some time before his death he told me that he felt that his labors in the ministry was done. "And," he past work in the ministry as best said, "I have tried to examine my I can, I have asked myself if I could live my life over would I preach any other doctrine and have to answer no, there is nothing else for a sinner like me, I only regret that I could not preach it a little stronger than I have done. As I grow older I am more confirmed in the belief that as time rolls on we see unfolded the purposes of a sovereign God which was written and folded up before time began and as time passes we see his purposes unfolded." His wife says he has often awoke her from sleep praising God. He often told us that God had a purpose in his sufferings.

His wife was faithful in her care of him. He wished her to be by him all the time and his last words were, "Mamma, mamma, mamma". His favorite song was 'Thy Mercy

My God is the Theme of My Song". He asked that this should be sung at his funeral and that Elds. F. L. Riffe and I. F. Coleman conduct the funeral services and this was done. He will be greatly missed by the Baptists in this part of the country and especially by his home church, but we mourn not as those who have no hope for we feel that he is asleep in Jesus and awaits the resurrection morn.

ROSA COLEMAN,

Riffe, Wash.

Every one will regret to learn of the death of Elder Shields whom so many in the kindness of their heart have remembered during his last days, but they will also rejoice that his warfare is over, his sufferings have ended and the victory won.

J. D. G.

RESOLUTIONS OF RESPECT

The church at Prospect Hill has lost by death our beloved Sister Mary Nelson. She joined said church July 1886. Died Nov. 25, 1920. Sister Nelson was a faithful member. It seemed that her greatest pleasure was in going to her meetings. She was a good neighbor and kind mother. She seemed to have the presence of the Lord with her until the end.

Now, may the church together with the bereaved family, bow in humble submission to our heavenly Father's will, who makes no mistakes.

Done by order of the church at Prospect Hill.

B. F. MCKINNEY, Mod.
W. D. BLALOCK, Clerk.

BEEN TAKING LANDMARK 31 YEARS

P. D. Gold Publishing Co.,
Wilson, N. C.

Enclosed find check to amount of \$2.00 for the renewal of Zion's Landmark from December 15, 1920, to December 15, 1921.

Thirty one years ago liking a few days I subscribed for the Landmark. I don't think I have missed more than 3 papers during the 31 years. At times when I read them I feel to rejoice, at other times I am in the dark. Yet I do think I believe the doctrine it sets forth.

May the good Lord bless, that the paper will continue to be published indefinite.

Yours in hope,

W. R. HAWKINS.

Cedar Grove, N. C. R. 2.

BEAR CREEK ASSOCIATION

The spring session of the Bear Creek Primitive Baptist Association is to convene with the church at Jones Hill, Stanly county, N. C., embracing Saturday, Sunday and Monday, April 30 and May 1st and 2nd, 1921. Those wishing to attend from distance from west of Charlotte come on Norfolk and Southern from Charlotte to Oakboro. Train leaves Charlotte early every morning for Oakboro. Those east of Wadesboro leave Seaboard train at Wadesboro and take Southbound train to Norwood Friday morning about 7 a. m. and at Norwood change cars and board Norfolk Southern noon train to Oakboro. Jones Hill church is located about one mile south of Oak-

boro.

We invite visitors to attend this meeting. Please notify Brother J. L. Little of your coming. His address is Oakboro, N. C. Done by request of the association.

J. W. JONES, Clerk.

R. 2, Peachland, N. C.

HELP BUILD THE CHURCH

Assistance is desired for the erection of Little Vine church, five miles west of Selma.

Those who desire to help may remit to either Brother D. M. Morris or Brother J. T. Lamm at Selma.

J. D. GOLD.

PIG RIVER DISTRICT ASSOCIATION

The spring term of the Pig River District Primitive Baptist association will be held with the church at Bell View, Roanoke county, Va., commencing on Friday before the first Sunday in May, 1921, to which an invitation is extended to sister associations.

Those coming by rail will come to Starkey which is about 2 miles from church.

E. L. BLANKENSHIP, Clerk.

FOR ELDER W. H. SHIELDS.

W. R. Blalock, Roxboro, N. C., \$1.00. Money has been sent.

J. D. GOLD.

ELDER L. H. HARDY.

Mattewan, W. Va., Saturday and 5th Sunday in May.

Pulaski, Va., Monday night.

Pilgrima Rest, Tuesday.

Galax, Wednesday.

Mt. Zion, Thursday.

Harmony, Friday.

Fellowship, Saturday and 1st Sunday in June.

New Hope, Monday.

Indian Creek, Tuesday.

Greasy Creek, Wednesday.

West Fork, Thursday.

Floyd, Friday.

White Oak Grove Saturday and 2nd Sunday.

Laurel Creek, Monday.

Salem, Tuesday.

Roanoke, Wednesday.

ELD. J. D. COCKRAM WILL PREACH

Bell View, Pig River association, on Monday after first Sunday in May, 1921.

At Little Creek Tuesday.

At Rocky Mount Wednesday.

At Black Creek Thursday.

At Cross Roads, Friday.

At Bethel Saturday.

At Chapel Sunday.

At Ephesus some one will arrange for Monday.

Tuesday at Chestnut.

Wednesday at Canton Creek.

Thursday at Campbranch.

Friday at Reed Creek.

Will some brother arrange for Saturday?

Sunday at Martinsville.

B. W. ASHWORTH.

FRAGMENTS.

Autobiography and Later Writings

of Silas H. Durand

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Mildred Durand Gordy

Zion's Landmark

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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

GOOD LETTERS

Mr. J. D. Gold:

My dear friend: Enclosed please find a good letter from our precious friends Brother and Sister Webb. The living testimony of our precious sister Lulah Edwards was such a glorious manifestation and immortal glory I feel like I would be glad for all the readers of the dear old Landmark to help to enjoy the sweetness of it.

As ever, yours with deep regards,
J. R. JONES.

Revolution Mills,
Greensboro, N. C.

James R. Jones,

Beloved Brother in Christ:

We often times think of you as one that loves the truth, and one that is full of kindness. I have been very busy this season. Have attended several funeral services, was called on three times in one day, but could not attend all of them. The 15th of this month I attended two at Mt. Zion, a sister and a little boy. They were the children of Bro. S. W. Worrell. The little boy was 2 years and 8 months of age. And the sister Leclar Edwards was 22 years and 10 days of age. She was a good member of the church at Mt. Zion. She first had influenza, then tuberculosis set in, and hastened

her away. She became so weak that she could but feebly whisper, but she asked the Lord to give her strength and power to talk before she died, and she received the power and shouted "Happy," then talked strong and wonderful—was triumphant. Said instead of death being awful it was sweet. She said to Sister Lillie Williams, "I am going". And Sister Lillie said to her, "You are going to a better world, are you?" And she said "Yes, I have already been." She took leave of all in the house and asked each one to meet her. She then called on Brother A. B. Williams and others to sing the song "When I am gone," and while they were singing she talked to her husband (Houston Edwards) and sweetly fell asleep to awake in the likeness of blessed Jesus.

The brethren and sisters present said when the dying sister received strength to talk to them that her eyes sparkled and her countenance shown a glorious brilliancy such as they had not seen before, and she laughed all the time she was talking. The presence of the Lord made death sweet, and removed the terror, He who arose from the dead and ascended up into glory in triumph over death brought heaven and glory to her in the dying hour. She pointed to a little baby and said, "There are millions

of them there." These wonderful manifestations of the gift of God add much to our faith, that heaven is not a place but a state of holiness is reached only in the Lord, knowledge are made perfect, and none but such as were created in Christ can ever enter there: in that holy state, not a place. The church is the place for God's people. We can go to that for it is located. Therefore Jesus said Go home to your friends, &c., there is where the fellowship of the Spirit is, and the friendly association of God's children abound in love, Jesus said, I go—that is He died to redeem, and arose to justify or establish the church, a heavenly place for His people—"that where I am there ye may be also". And He dwells in the midst of His people. We come by the spiritual birth into the kingdom of God. Then we can behold the place the Lord has prepared for a home for all his people.

The Lord Jesus set apart the church with all the ordinances and examples to keep and to do them: But as the testator of the will of God the Father, He must go in order to redeem it unto God a place for his people to be associated together. A home, a place where kindred dwell in union and love. It is not intended to be a place of confusion, but a place of peace, where we may "partake of the joys of salvation and receive the gospel of peace. As believers in Christ we can go to the church but we cannot go to heaven. Heaven comes—and we are swallowed up of life eternal, and we enter into

the Holy state by the door—as Jesus said "I am the door." Holiness is reached only in the Lord. But the heights of His Excellency and depths of His judgment are past finding out, and we cannot measure his goodness in love, nor compare anything of this world to the excellency of God.

Brother Jones, if I fail to write at once when you write me your kind letters, do not think strange of it, for you hold good in our remembrance, and also a warm place in our hearts. We can never forget you while we live. But as the thought of you enters—from the heart arises the spirit of love. May God in His goodness bless you, dear brother.

D. S. and LULA WEBB.
Hillsville, Va.

ONE ARTICLE WORTH THE PRICE

John D. Gold, Wilson, N. C.

Beloved friend: Received and read the Landmark of December 1st, and we enjoyed the contents. I said to my wife: this is of itself worth a years subscription. Brother Hardy's article was rich to start with, and made me think of what Jesus said, Behold, I send you forth as sheep in the midst of wolves, Be ye therefore wise as serpents and harmless as doves. Matt. 10: 16. The charming influence, without guile or deception, not using the nature of the snake, but the wisdom, for his nature is to strike and bite. When but a boy I saw a large snake straightened out in the road and it had no hover, but glistened in the sunshine. A pant-

ing ground squirrel was slowly coming toward the snakes head until in touch, the snake opened his mouth and the ground squirrel put his head in the snakes mouth and was swallowed. Another instance I saw a large black snake lying straight in the road and a bird did the same way as the squirrel did. But if the snake had thrown himself in coil to strike he loses his charm, and if he strikes he will frighten the game all away.

Brother Hardy in his ministry was not coiled in selfish nature to strike, but sent forth in meekness and gentleness, and with the mind to do no harm, but to serve the Lord in love.

Brother F. W. Keene's piece will do to read over and over, until we see the truth of the subject, the doing of a thing for wages and the doing of it because of love. If we have the love of God in us we have the reward. "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be," He sends them forth with the gift of His love to perform the labor of love, and in so doing they prove to be the servants of God. In the above text Rev. 22:12, the reward is what their work shall be, and not for what their work shall have been. I have preached the truth in love, and I hope it is the love of God in me that has made many friends to me, among the different professions. In a kind manner I try to uncover the truth unto them, and tell them that they can't go to heaven for they can't die to start there; nor they can't voluntarily

go to sleep. Sleep comes to us and death comes to us, and life must come, "Behold I come quickly, Life, Immortal Life.

D. SMITH WEBB.

Hillsville, Va.

P. S.—Find enclosed check, subscription for the Landmark.

OUT OF EGYPT INTO CANAAN

I was very young when I was led to start this journey. In the peace of Egypt I was allowed but a little time.

At the age of four years the work of the ministry was given to me one night in a vision which was literally fulfilled only a few years ago. That is, the fulfillment of the final end of the vision was a few years ago.

Then at seven years old I saw in another vision the awful darkness of the land of Egypt in my own poor heart. From then on I had returns of that vision so that I might say that it was ever before me that I was a poor sinner before God. This was my sore trouble. I was not under frightened excitement as if I was going to die, and go to hell. My trouble was that I was a poor sinner and deserved to be cast off from God, and even then I loved Him, His doctrine, and His people, and I did not have any confidence in any other.

At the age of sixteen the ministry was again presented in two visions; in one of them I was the flag-bearer of an army who were clothed in very beautiful uniforms, and in the other I was a reaper of wheat where the wheat was very beautiful and ripe. These visions

impressed me very much, but yet I had natural feelings and love for the low and plane lands of Egypt, and for the products and amusements of that land.

This showed me that there is a difference in things natural and things spiritual, and that those who have a love for the things spiritual have also love for things natural. Thus I have been taught that the child of God has an outer or natural being, and an inner or spiritual being; and that these are in opposition the one to the other.

It was on June 3rd, 1873, that the Lord finally brought me out of the land of Egyptian darkness. It is a day of joy and delight to me. I was blessed to sing the praises of God and to rejoice in His salvation. I had rest from Pharaoh's cruel hand, and was put in the land which flowed with milk and honey. I had rest as the newborn babe goes to sleep, and knows nothing of the struggles of the mother who gave it birth. It was nine days that I was in rest and unconscious of my condition.

It was on the 12th day of June that I awoke out of that slumber. The question came, "Where is your burden of sin under which you have labored for these years?" At once I found myself trying to find the very way I had prayed so much to be delivered from. This lasted about two hours. Then a blessed vision of Christ crucified came to me. I was plowing in the corn field. But I can't remember to having known what nor how things went on in that way. A large congregation had assembled to see me

put to death, I know not the cause, and I was on a platform talking to them. I remember to have said to them, "I am not guilty". Then there were three crosses before me, and on them were the blessed Lord and two thieves. I saw the railing of the one thief, and the humble pleading of the other. I saw the loving mercies of the dear Jesus, as He looked on that thief, flowing as a stream of living water. I could see His joy as he drank in those sweet waters. My poor heart was filled to overflowing, and I stretched out my right hand to Him and said, "In the hour of His death He had power to forgive that thief. Now He is in heaven with the Father, yet He has the same power to forgive my sins, who am just as guilty as that thief." The vision passed, and I was standing holding on to the handles of my plow. My whole being was full of love, joy and delight. The land of promise was in full view for it was all around me. I said, "I will go and tell this to my dear mother." I went to the house but something had whispered in me, "If you tell it to her she will not believe it for she knows how bad a boy you have always been; and if she was to believe it you would only deceive her for it is all an imagination of yours." I went in where my mother was preparing dinner, and she was the prettiest thing I had ever seen, and I loved her the best, but that fear kept my mouth closed. Then I resolved to never tell it to any person.

On the first Saturday in July I took my mother to old Bear Creek

meeting house to hear Elder John W. Purvis preach. After prayer he read Revelation 21, latter part of 9th verse, "Come hither, I will show thee the bride, the Lamb's wife."

I felt these words in my heart, and they were to me. He got on the inside of my life and told it all. I sat in wonder and amazement. That night I asked my mother how Mr. Purvis knew all about me when I had not told any person? She told me that he was telling his own experience in that text, and that in telling his own he had told mine. That this proved that he and I were under the same teacher. On the second Saturday in July, 1873, I went before the church at Mewborns, in Greene county, North Carolina, together with my cousin Jesse L. Mewborn, and we were both received by the church. There was no ordained preacher there to baptize us, but on the 4th Sunday in the same month Elder Shadrick Pate came down and baptized us. Brother Jesse Mewborn was 21 years old, and I was twenty years old.

Then the burden of the ministry which had been with me for sixteen years came heavily on me. I was in the land of promise and had to tell it to the inhabitants of the land. But I knew that I was perfectly ignorant of the land. I was so ignorant that I knew nothing of the Bible. I had read the books of Ruth, Esther, Daniel, and a few other things scattered here and there, but knew nothing of them but only a little of the letter. But notwithstanding my ignorance

of the country I had to go and try to tell it. Here I found that it was in no wise optional with me to do or not do. To do and obtain, or not do and miss getting. It was a thing that had to be done, and yet there was not the least ability in me to do.

I was ignorant literally. I had not been to school since I was fourteen years old, and not but little prior to that time. All this and every thing else was against me, and yet obedience must be had. On the 2nd Sunday in May, 1874, I tried to open the meeting but I can't see what I did or said in prayer to cause the brethren to ever ask me again to take part in the service.

On the 2nd Sunday in June I read a hymn, tried to offer prayer, read a passage of Scripture and sat down. I did not know the way to start the survey of this ancient land, and did not know that God had had it trod by an angel band. My compass was so small and the mountains so tall, even the little hills, the small brooks and rills were wonderful to me.

The letter just published in Zion's Landmark for December 1st marks out a part of my experience for the next year, so I will not repeat it here.

After passing through many experiences, both bright and sad, I found that I was not in a level land where I could see until vision lost sight of itself, as one in the plain country, or looking out upon the sea. I was in a land of hills and valleys where traveling was very slow and very difficult.

It was in this teaching that I

saw the "Strait gate," into which we must enter. Thus began my experience of the travels of this land.

Elder I. J. Taylor and I were together much in those days. His mother undertook to tell us how we should make this survey. She said, "Now, you boys don't bother about the doctrine of the church. You leave that to older preachers. You tell your experience and exhort and admonish and you will be thought more of, and you will have better congregations." I thought that she was right, and suppose she did. He soon left me and got right off to preaching, but I could not surmount the hills. My progress was very slow. Somehow it appeared to me then that all of it was by experience. The mattock was not in my hand and I had to wait until the mountains were brought low, and the valleys were exalted. When I got to the river I must wait for the division of the waters. I have often found myself up on a high hill in a cave. I must not retrace my steps, and the way to go onward was all closed up. I have had to camp in such places as this many days at a time and my dwelling appeared to be in the thick bows or bootes. I did not find this to be pleasant but I had no way to leave there. I also found that in these places I had to make plots of that which I had surveyed. Often, brethren call my dwelling in these bootes, "hobbies". I received some comfort once from Elder James S. Woodard. He was so much greater than I that his experience was worth much to me. He said, "sometimes a certain subject gets on my mind, and I can't

get away from it. It appears that every text is full of it or in some way leads me into it. It goes on for weeks, months, and it may be for years. Then it disappears as it came and I have no further light on it." Now, that has ever been my experience. If that is hobby riding I have to wait until the Lord takes me off of one and puts me on the other. Yet, I can not be convinced that it is hobby riding. No, it is the strait gate, and the narrow way which leads to life. It is through much tribulation that we enter the kingdom. Our brethren who are in the fertile valleys and pleasant planes do not often know with what we have to contend as we get in the hills, and are led to dig for the hid treasures, and to carefully wash the sands to get out the fine gold. It is tedious but we are there as the Lord leads us there, and when He is through with us in these parts He will lead us to others, it may be in a more pleasant part of the land or into a field surrounded by a wall called "Persecution". Which ever it may be it is a part of the land through which and over which we must travel.

We are not in Egypt now. We are in a land of hills and valleys, which drinketh water of the rain of heaven. The eyes of the Lord our God are always upon it from the beginning of the year to the end of the year.

The language of the land is straight Hebrew. There is no Ashdod and no mixture of Hebrew

and Ashdod. The do and live system is not taught in her schools. It is do all the time, but it is live and do. There is no idleness there for the Head of the land is the Leader, and He has done, and is yet doing the work. His word is "Follow Me". Even when we are brought to a standstill it is for knowledge. "Be still and know that I am God," is His word. "Stand ye still and see the salvation of the Lord which He will show you this day." We see the salvation, and the dead Egyptians. What a glorious sight! but we had to be still. How blessed to know that the Lord, He is God. But we had to be still. There is safer traveling some times by standing still than there is in going. It is said to the spiritual soldier, "Having done all to stand". He must not go to sleep. He must ever be on the watch tower. Jerusalem is walled around with salvation. The river of the waters of life is in it and the inhabitants drink thereof, and never die.

I hope that I am thus traveling in the land of promise. The Lord bless us to go from line to line, from post to post, and to inherit all the land.

With the blessings of the Lord I am your brother,

L. H. HARDY.

Atlantic, N. C.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

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No. 9

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WILSON, N. C., MARCH 15, 1921

THE COMMON SALVATION.

"Brethren, when I give all diligence to write unto you of the common salvation, it is needful for me to write unto you, and exhort you that ye should earnestly contend for the faith that was once delivered unto the saints" (Jude 3).

Elder Silas H. Durand, who was born in Bradford Co., Pa., June 5, 1833, and died at Southampton, Pa., Nov. 12th, 1918, was one of the ablest ministers and writers that ever lived in the United States. He often attended the Kehukee Association, and was heartily welcomed by our members. His preaching was very deep and experimental, spiritual and comforting. More than twenty years ago he published his early writings in a book called "Meditations or portions of the Word"; and since his death, his two surviving daughters, Mrs. Mil-

dred Durand Gordy of Southampton, Pa., and Mrs. Edith Durand McCall of Winnipeg, Canada, have published his Autobiography and later writings in a book of 353 large pages, called "Fragments by Silas H. Durand," which his daughter, Mrs. Mildred D. Gordy, sends post paid for \$2.50.

Elder Durand was a strong predestinarian, and no one who knew him well and heard him preach and read his writings would ever charge him with the slightest taint of Arminianism. On pages 73, 74, and 75 of his "Fragments," is published an article of his on the above subject, "The Common Salvation," which was first published in the "Signs of the Times," at Middletown, New York, in March, 1900, is a masterly and accurate exposition of the third verse of Jude, and his views are the same as those given in my article in "The Gospel Messenger" of June 1897, and republished under the title, "Salvation," in "the Gospel Messenger" of Jan., 1921. For the information and edification of our readers, I will now give some extracts from this article of Elder Durand's, as well as some similar extracts from other parts of this interesting volume.

He holds that the "Common Salvation," of which Jude speaks, is the gracious and everlasting salvation from sin and hell, by the atonement of the Lord Jesus Christ, of all the elect—a salvation common to the whole family of God. And he says, "There is no other salvation which is common, either to all men naturally or to the saints. Natural

salvation, as salvation from wounds or death in battle, from shipwreck, from loss or destruction by earthquake, fire, flood or disease, from misfortune or affliction of any kind, cannot be called a common salvation, for all are not saved from these things. Nor can that salvation of the Lord's people from terror, from a fleshly walk or the loss of death that results from it, from stripes on account of transgression, which may be called a time salvation, be called common, for all are not saved in this sense. Some do works after the flesh and die; some transgress and are visited with the rod. His liability to wander from the right way, and yield to temptation in some of its many forms, and so suffer, is referred to by all the apostles, and is made the subject of faithful, earnest and tender admonition and exhortation. But some do yield to the temptation for a time and suffer the consequences. There is an experience of the weakness of the flesh on the part of all the saints in some measure, so that every one that is received is scourged and chastised (Heb. 11:6). All must learn that they are dependent entirely upon the care and grace of God for the orderly walk which shall secure them this time salvation so that they will not depend on themselves, as Peter did, but upon the Lord. They must learn that we have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead. Some, through the faithful labors of brethren, are saved from death (James V:19,20). Ministers, by faithful labor in the Gospel, save themselves and them that

hear them from false doctrines and practice (1 Tim. iv:16). All this is the work of grace. But some are left to see more fully, and experience more deeply, the corruption, depravity, and untrustworthiness of the flesh, even going so far in an ungodly walk that they are "delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." All for whom Jesus died are saved with an everlasting salvation, and shall finally be restored from all their wanderings, healed from all their backslidings, and brought home to glory, to the praise of the riches of God's grace. This everlasting salvation is common to all those who are sanctified, set apart, chosen, by God the Father. But the enjoyment of this common salvation, while here in the flesh, is more in some than in others. To enjoy an inheritance which must be divided, the heirs must be as one, must be of one mind and one soul. And so it is with the Lord's people when they are in the Spirit. Then they dwell together in unity, the unity of the spirit, and find how good and how pleasant it is (Psalm cxxxiii). But when the flesh prevails in the case of any, and they strive to walk by sight instead of faith, then their right to that salvation is not fully enjoyed. Sometimes their birthright is sold for some fleshly good, and they are deprived for a season of the light and comfort. But they cannot dispose of their inheritance, though they suffer loss in their daily experience. It was needful for them, therefore, that the apos-

tle should exhort them to contend earnestly in their daily life, in their walk and conversation, for that faith, that doctrine and order of the Gospel Church, unto the obedience of which they have been called, and that they attend with care to all that pertains to the Church of the living God, seeking first the kingdom of God and His righteousness, above all worldly things. The grace which brought them salvation taught them all this proper Gospel walk (Titus ii:11, 12). Jesus is our salvation here in time, and to eternal days." On page 178, Elder Durand says: "There can be no turning aside by any of His people from the way of holiness, and from the truth of God's salvation without an experience of pain. The chastisement will surely be felt for every transgression." And on page 270, he says: "Of course the Lord does not regard sin in the same way that he regards holiness. Of course His attitude toward it is not the same. How could one have such a thought? He hates and abhors sin: His infinitely holy nature is absolutely and forever opposed to it; it is obnoxious to Him, and abominable in His sight."

I desire to add two remarks: The Lord, our Heavenly Father, does not unmercifully chastise His children (Psalm 103:13, 14; Isa. 3:9). And sometimes He suffers His obedient children to walk in darkness to teach them solemnly the sinfulness of their natures, and their entire dependence upon Him (Isa. 50:10; Jer 2:31, 19; 8:25-27; 9:30, 21; 14:4; 40:4; 42:6).

S. HASSELL,

REMARKS.

Regarding Elders Durand and Hassel as standing well in the front with the ablest ministers and writers in the history of our country, I feel that it is opportune and befitting that the foregoing article from their pens should appear in the columns of the Landmark. In whatever respect, and to whatever extent there might be a difference in understanding among the Primitive or Old School Baptists in this country, that difference is most ably and yet most conservatively and experimentally reflected in their ministry of both tongue and pen. It has been my favored privilege to know these beloved Elders and the character of their ministry, as well as their characters respectfully as men for 40 years, and though there is seen in their respective gifts a manner peculiar to each of approaching certain principles of the doctrine regarded as profound, deep, mysterious and yet experimental in the children of God, they never to my knowledge allowed anything to affect their fellowship for each other, and the assurance in each that the other was divinely called of God and put into the gospel ministry. And though I speak of two inseparable in death and life as they were in life, it affords me great pleasure to note that Elder Hassell, I feel, has been graciously, moved at this particular time to review and cause to be placed in intimate association and relation some of their respective thoughts upon predestination, the common salvation and salvation peculiar to times, seasons and

circumstances, which show that after all in point of revealed gospel truth the words and thought of the dead and the living are essentially the same.

It may be truly said of Elder Durand that though he be dead, in his "Book of Fragments" he yet speaketh. This book embodies the crowning work of his long and able ministry. These Fragments impress me as being ruminative in their character, in which the richer and sweeter and more essential elements of his gracious ministry, are most tenderly and affectionately presented.

As he sat in the deepening shades of a long and well spent life, and near the brink of the grave; and having attained to the full ripeness of gospel service; and with his thoughts richly seasoned with the spices of the garden of the Lord, he spake not as unto mighty men with shields and bucklers, but as to little children, presenting to them in the simplicity of the language of their own hearts the things most surely believed among them.

His talk reminds me of how it must have been when the great Master of assemblies and Teacher of the good things of the kingdom sat in the ship and in the mountain and taught his disciples as they gathered about him. In this brief consideration I wish to associate with the character and minister of Elders Durand and Hassell the character and ministry of Elder Gold, who measures well up to the standard of the ministry and ministers of his day; whose ministry

embodied a happy blending of the best of them both, thus making a trio which for strength and force of character as men, ability and soundness as ministers, and faithfulness in the service of the blessed Master is not surpassed in the history of our people; and sets forth an example worthy of our most careful and humble following. In their fellowship they dwelt together in the unity of the faith, and their ministry is a living protest against divisions among the people of God.

While I do not wish that our people should follow these men, yet I do suggest the propriety of their following in the way of their ministry, and in this way as it pertains to all other men of like precious faith. We have not many Fathers, however we have some, for which we should feel thankful—whom we should follow as they also are followers of Christ. Speaking for myself, I have always felt to commit my way to the leadership of the Elders. I have never felt to be so thoroughly fixed in my understanding of the principles of the doctrine as not to be susceptible of being taught the way of our God more perfectly.

If we are really and truly called of God unto the work of the ministry, we can well afford to fulfill as it were, our differences, stirring in a little meal, striving together for the faith of the gospel, considering one another, to provoke unto love and good works."

I do not mean to suggest that the truth of the gospel be compromised with our opinions and

notions as incidental to our real belief, but that after granting and agreeing that salvation is by grace, and that we should live as the grace of God that bringeth salvation, has taught us that we should live, we should agree to disagree upon everything else that we have put in the sermon that might as well have been left out.

We are not to condemn a brother for a word, but when one insists and persists and pushes his peculiar view, on this or that, upon the unwilling ears of the brethren, it is readily apparent that his course is not in harmony with gospel order.

It is in this regard that resolutions have been formulated, objecting to and protesting against Elders coming from a distance, and who having the courtesy of the stand extended to them, violate that courtesy by introducing, in an insistent, persistent, pushing spirit, questions not regarded as a prevailing sentiment among the churches of the association.

No principle of truth can be expected to prevail when forced upon the considerations of unwilling minds and poured into hearts not seasoned with kindred faith.

I am glad to note that whatever tinge nonfellowship might have been entertained in the mind of the brethren of the upper country Line Association, nonfellowship seems not to have been declared for the sentiment nor those who advanced it but simply an objection to the doctrine of "conditional time salvation".

There are some things among our people which are more or less of a disturbing character and tendency which should be eliminated. The spirit of combativeness and debating, the adoption and persistent and the discussion of controverted questions, especially on important public occasions, such as associations, the phrases "absolute predestination," and "conditional time salvation" are not in the scriptures, nor do the scriptures require nor warrant their use. The Landmark has never adopted nor endorsed the use of these phrases, and would here and now move that they be eliminated from our preaching and writing everywhere.

I feel quite sure that whatever may be the peculiar manner of any one in approaching a gospel consideration of the principles of the doctrine of the salvation of sinners by Jesus Christ, He believed that salvation in whatever respect is in line with the gifts of grace, and that nothing, of whatever kind or character, whether it be act or things, can intervene to the slightest degree in preventing the will, purpose and pleasure of God in the ultimate salvation and glorification of those whom he has ordained unto eternal life and predestinated to be conformed to the image of His son; and that the grace of God that bringeth this salvation unto them teaches them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world.

I believe if we would all talk less and live more as we have been

taught, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, we should at once be found in the soundness of the faith, in the unity of the spirit and in the bond of peace.

P. G. L.

STRIFE OF WORDS

When I was received into the fellowship of the church in South Florida in 1886 I thought the Primitive or Old School Baptists were of the same opinion relative to the doctrine of God our Saviour in gospel truth the world over. I had lived in Kentucky from youth to manhood in the bounds of a large body of Old Baptists and had often attended their meetings and associations when they received correspondence from sister churches and associations and I never heard of any dissent among them. However, I have learned in deep soul sorrow since I have had a name among these beloved people, the most excellent of the earth, that brethren in many places are falling out by the way and declaring non-fellowship for each other. After I was ordained to the ministry of the Word, wife and I went back to our Old Kentucky home to see our kindred, and it was my hope to visit my late dear father's old association, which had been rent with about an equal division of churches and preachers. The greater part of this unpleasantness had grown out of a "strife of words" wherein no doctrinal sentiment was denied. Brethren do not fall out about what they know, but for

what they do not know. Who has noticed that the bone of contention is over words or expressions that neither Christ nor his apostles found occasion to use. Wonder if uninspired men can express what God would have us know better than the inspired? Now men say "Absolute predestination of all things", "Eternal vital union", "Saved before the foundation of the world", "Conditional time salvation and eternal salvation", "One salvation", "Two salvations", etc.

The next day after I had arrived at my father-in-law's home I attended a church nearby where an appointment was made for a preacher called a "limited predestinarian". The old pastor who had known me from a child asked me also to go into the stand and preach. So when the preacher had concluded the dear Lord blessed me to speak to those beloved old saints who had known me when I loved the world, and not the church. Saturday and Sunday were the meeting days where my father's membership had been. I desired to go to that meeting. Arriving late, service had begun. I went in the house when prayer was made and going toward the brethren a number who knew me extended their hands with cordial greeting. The preacher stood looking on; and when the brethren said "Go into the stand, Brother Gilbert," I said "No, I will sit down here". Then the pastor advanced and I was introduced to him. He said, "Are you not the man that preached at Union last Thursday?" I answered "Yes". He said "We have no more fellow-

ship for that condition church than we have for the Methodist society, and if you are taking sides with them we cannot use you". I said "When I lived in this country the churches were all in union and fellowship. I assure you I have not come to take sides. In my association in Florida our people know nothing but Jesus crucified and risen for His people and I am determined to know nothing else among you". As he was still holding my hand he pulled me into the stand, saying preach for us," and sat down.

Turning to the book board these words came to my mind: "Wherefore did ye doubt, O, ye of little faith?" When I closed my discourse the preacher heartily endorsed all I said, and went into conference. A lady that I was not acquainted with joined the church. When the deacon asked her if she had any choice as to administrators in baptism, she said she wanted the man that preached that day. Being notified I said "This is the pastor's work, and I cannot submit to her wish unless it is entirely agreeable with the pastor and church." Expressing their approval, I baptized the sister Sunday morning. Being again blessed to speak and as it was the time for their communion service, I gladly partook of the Lord's supper and washing feet with the church.

As we were visiting there for the summer it was my pleasure and privilege to visit and preach in the regular meetings of nearly all the churches of the then two divisions

of the once united people. At these meetings I tried to speak as the oracles of God and used only Biblical expressions in declaring the doctrine, experience and practice of gospel teaching as I understood the Scriptures to teach; and I was graciously received and endorsed by both sides. I am satisfied if God's servants had always used Bible expressions in their preaching there would not have been those sore divisions that are in the church among the Old School Baptists in many places today, unless some dear brethren had been persuaded to follow a jealous preacher who could get a small following by dividing the church. Every effect has a cause. Evidently the carnal mind will exclude the foreknowledge and predestination from the affairs of the world. A Methodist man once told me that God only foreknew what he would do and his own works. A Primitive Baptist man once told me that God only predestinated the eternal salvation of his people, and that his predestination embraced nothing more. I replied that God's was more limited than man's if that was true, and that "eternal salvation" was used only once in the Bible, and it was used when said of Jesus that he learned obedience by the things he suffered, and became the author of eternal salvation to all them that obey him. Now how those two men learned the things they affirmed I have never found out. Apparently they believed that in nature, at least, that man shapes his course, directs the current of events, so that things

come to pass as man wills. Upon the other hand the heaven-taught children are ready to confess that they are short sighted creatures, were not with the Lord when He gave counsel, that if there be anything that He did not know or that He had no purpose respecting, they are not able to point it out. They most certainly believe that God foreknew His people, predestinated that they should be conformed to the image of His Son; and, that "all things work together for their good". Neither do they believe that anything has occurred that God did not foreknow; and they are free to confess that wisdom embraced all things, that his counsel shall stand and that He will do all His pleasure. Further they admit that nothing can occur to obstruct or hinder his purpose, that he employs agency needful to rule or direct the weakest or the greatest forces; for nothing is too hard for the Lord to do that is not contrary to His nature. The kingdom of the world, of darkness, of anti-Christ, yea their combined forces He will ultimately overthrow. None of our people believe that God is the author of sin, or that He worketh and ruleth in the world as He does in the church or in the hearts of His people. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

Doubtless God's secret will is to suffer us permit wicked things to take place which are not in accord with His revealed will as given in

the Scriptures. Let come what will none of them believe that God's eternal purpose respecting His people will be baffled, frustrated or defeated. Hence it seems to me that if brethren who are disposed to use the term "Absolute predestination of all things" would clothe their ideas with Bible expressions that controversy would soon go to the bats.

"Eternal vital union" is an expression that has been used to the alienation and disunion of many, beclouding the peace and fellowship of some of our beloved churches. I heard a brother in one of our pulpits say that no man would ever go to heaven that did not come from heaven, and that the elect were chosen in Christ because they were already in him. There are none who will deny that the elect were chosen in Christ, but they were surely selected out of Adam's fallen race. God choosing them before they were manifest in the flesh that they should be holy and blameless before Him in love, not that they were in that state before time, which they would have been if eternal children in Christ as birds in a cage. When born of God, the man, who previous to the new birth was the old creature with only one nature, the carnal mind is now the new creature with the mind of Christ. "If any man be in Christ he is a new creature." Unquestionably he was embraced in the purpose in everlasting covenant, loved with an everlasting love; but had no eternal life (vital union) until Christ gave it. "And I give unto them eternal life." Why

not speak as the oracles so as not to offend or be offended? See! It is not life given to life, but life given to the sinner that did not have it.

"Saved before the foundation of the world," is often used by our preachers, without gospel warrant. Such expression does more to mystify the doctrine of salvation by grace than to simplify. The elect were purposely saved by the Father before the world was but only in purpose; they were in time mysteriously saved by the atonement of Christ, and at the purposed time they are quickened by God the Spirit and saved vitally and manifestly by the "washing of regeneration and renewing of the Holy Ghost." Indeed, redemption was no after thought with God. Before the world was, or Satan or sin, he had his deep counsel of love, and his counsel could never find sufficiently solid bases in creation. Satan entered the Garden of Eden, and as Adam and Eve were in a mutable state, and though created in God's image, and upon a level with his holy law, for what the law demanded they were in possession of, but what they had was according to the tenor of the Covenant of works, for that in substance was made with Adam, and we find he fell under the law and its curse, dead in trespass and sins. But God's purposes are not upset, but this act of man was only opening for the manifestation of his great purpose of redemption; for the "lamb without spot" was "fore-ordained before the foundation of the world," then assuredly, redemption must have been the will

and purpose of God before the world. The Creator had not to pause in order to devise a plan to remedy the evil that Satan introduced. No, he has only to send forth His Son who was foreordained from everlasting, but "manifest in these last times for us." Hence, the elect are saved, "according to his purpose and grace which was given us in Christ before the world began." "He was delivered for our offenses and raised again for our justification." The risen Christ is the eternal proof of one accomplished redemption.

"Conditional time Salvation," "One salvation" or "two salvations—one for time, the other for eternity," have brought much contention, pro and con estranging brethren and causing bitter denunciation to be pronounced against good brethren, who believe "salvation is of the Lord," and that without Jesus they can do nothing, in true worship and service, in the gospel kingdom. Seeming differences are made where there are none—one party dwelling upon the gracious effect of salvation and the other upon the sovereign cause of salvation. All true believers will readily acknowledge that all their works (good works not evil) are wrought in them, and from the Lord is their fruit found, "both to will and to do of his good pleasure." Paul calls these things which the saints should do and which he enables them to do, "your own salvation." It is said, "We should not make a brother an offender for a word," yet when one knows that it does offend, it would be better to discard the word or expression.

If brethren who convey the idea God's children are blessed in obedience and chastised for disobedience (which are true) had expressed themselves as Paul did, "your own salvation, I doubt if there had been any contention in the ranks of Primitive Baptists on these points. If certain brethren would labor as hard to see alike as they do to see differently, discussion would soon cease among us. Of Jacob it was said "He took his brother by the heel, in the womb, and by his strength he had power with God." God gave him the strength, and then calls it his (Jacob's) strength: so, God gives his people salvation, and then calls it "your own salvation." May the Lord add his blessings and enable his people to rest in peaceable habitations for his mercy's sake.

Yours to serve for the peace and union of Zion.

M. L. GILBERT.

L. H. HARDY

Thursday, April 28th, Mewborns,

Friday, 29th, Nahunta,

Saturday, 30th, and Sunday, May 1st, Memorial; at night, Wilson,

Monday, May 2nd, Elm City,

Tuesday, 3rd, Upper Town Creek.

Wednesday, 4th, Pleasant Hill,

Thursday, 5th, and at night, Tarboro,

Saturday, 7th, and Sunday, 8th, Skewarky,

Sunday, 8th, at night, Robersonville,

Monday, 9th, Flat Swamp; Tuesday, 10th, Great Swamp; at night, Greenville,

Wednesday, 11th, Red Banks,

Thursday, 12th, Hancocks,

Saturday, 14th, and Sunday, 15th,

Kinston.

L. H. Hardy.

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

ALL ONE

"For both he that sanctifieth, and they who are sanctified are all for one; for which cause he is not ashamed to call them brethren." Heb. ii, 11. The context clearly shows who is the sanctifier, and who are the sanctified. In the verse preceding our text speaking of the same characters, reads as follows: "For it became him for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."

Our text brings us to the consideration of the character of Christ, and also of ourselves. "In the beginning was the Word, and the Word was with God, and the Word was God." Jno. i, 1. "And the Word was made flesh and dwelt among us." This is a very concise representation of the unity of the trinity. Jesus was both God and man. "For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. ii, 14. Here we see the wonderful manifestation of God in the flesh. All this was done for our salvation. How great the task! None can know the price of our redemption, until we know the enormity of our sin, and the humiliation of our nature. We are too far from God by

nature, and too low in sin, to be worthy of His notice, or mercy. David said, When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him, and the son of man that thou visitest him?" We are sold under sin and led captive by the devil at his will. We were not only "free from righteousness" under the law, but we were so ignorant of the law of righteousness that any effort to obey it was sure to result in disobedience. For example read Paul's experience, Acts ix and xxii. Is it any wonder that Jesus said to the people "No man can come to me except the Father which hath sent me draw him"? Jno. vi, 44. There are two reasons why the natural man cannot approach God. He is out of his environment and dead in sin.

The Jews were looking for the Christ, because the prophets had told them that he would come; but they did not comprehend his character nor the purpose of his coming. They expected him to be a person of dignity, and political power, and that he would sit on the literal throne of David in the city of Jerusalem and deliver them from Roman servitude. They were as ignorant of his mission and personal appearance as the world is

today. The prophets had set forth his character and personality; but when he came they rejected, persecuted and killed him as an impostor.

I speak of these things to show that man is helpless in his separation from God, by reason of his nature, and his sin. To the natural man God is invisible, intangible, and unapproachable. There must be some kind of fellowship, and this fellowship can not come from the human side, but from God. "Truly our fellowship is with the Father and with his son Jesus Christ." 1st Jno. i, 3. What a wonderful fellowship, and how it is brought about. It is established through the incarnation of God. He was made flesh and dwelt among us. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren." Heb. ii, 16. He came to us under the law and also became our surety and our pass-over and came into our fellowship. Our sins were charged to him, and he bore them for us, and put them away by his own suffering and death. He became the captain of our salvation. He had all the attributes of a man, being made like unto them in all things, yet he was without sin. He suffered the penalty of our sin, even to the torments of hell. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." Psa. xvi, 10, see also Act ii, 27 which shows that the quotation refers to the resurrection

of Christ. But his incarnation, suffering, death and resurrection is not enough to enable the sinner to come to Christ or to the Father. He must not only come to us, but we must be brought to Christ and to the Father. We are brought to Christ and into the fellowship of his suffering by the work of the holy Spirit. We are quickened into spiritual life, by which we are made sensible of our corrupt nature, and we travail in pain until we are delivered in birth and are made thereby to rejoice in the air and sunlight of the spiritual kingdom, and we grow into fellowship with the members of that kingdom. We are born of God and recognized by Jesus as his brethren. We are "heirs of God, and joint heirs with Christ; if so be we have suffered with him, that we may also be glorified together." Rom. viii, 17. But we have not yet attained to the inheritance but "ye are sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." Eph. i, 13, 14. So "we groan within ourselves, waiting for the adoption to-wit, the redemption of our body." Rom. viii, 23.

Your brother with anxious desire to attain unto that glorious inheritance.

W. N. THARP.

407 North Main St.
Liberty, Ind.

DOUBLE

Isaiah 40:1 and 2.

"For she hath received at the Lord's hand double for all her sins." This is the reason given by the Lord to the prophet for speaking comfortably to the Lord's people and saying to Jerusalem that her warfare is accomplished and her iniquity pardoned. Why does the Lord give double? The Lord is infinite and His work is perfect. He does not do too much nor too little, but just what is necessary to supply all just requirements. He gives double because double is required to answer the requirements of justice in the salvation of the Lord's people. Why were two pigeons or two turtledoves required? Why were two goats required? Why did blood and water both flow from the side of Jesus? and why must we be born of water and the spirit? This all shows a double in salvation because there is a double in the need. "In that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1. Sin is the transgression of the law." 1 John 3:4.

"And the blood of Jesus Christ cleanseth us from all sin." 1 John 1:7. Job said to the Lord "Behold I am vile". Because of our vile-ness or uncleanness we sin. Our inward life is vile and corrupt "For from within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphe-

my, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21, 22, 23.

"And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." "And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Leviticus 16:9, 10, 11.

The goat on which the Lord's lot fell that was slain and whose blood was sprinkled on the mercy seat typifies the inward cleansing of the heart and life, which is the fountain from which all the evils of our natural life in our evil feelings, words, thoughts, and deeds proceed. And the scape goat typifies the cleansing or putting away of sin by the sacrificing of himself for our sins that He will remember them again no more forever. And these were both accomplished by the pouring out of the blood and water from His side on the cross. Thus cleansing the tree or inward life and the fruit or outward thoughts, words, deeds, &c. The remedy is double because the diseased sin is double. And we are born of the water and the spirit and thus made partakers of His

life and His spirit, and prepared for His worship and to live for His praise.

D. A. MEWBORN.

R. F. D. 1. Farmville, N. C.

GOD BLESSES HIS PEOPLE

Dear Readers of the Landmark:

Yesterday I was detained at home because of some slight indisposition, and during my day's reading I came across what seemed to me some very excellent and timely matter, penned by the late Elder Silas H. Durand, as follows:

"I have just read this sentence: 'God has promised to bless his people when they obey him.' My own experience concerning this subject is that the Lord's blessing causes the obedience, and so I think every child of God feels to thank the Lord that he has obeyed the sweet commands of Jesus. He does not feel that he is entitled to the credit and praise for it, but humbly thanks the Lord that he has been given the spirit of obedience. He does not say, I went in paths of righteousness, but 'He leadeth me in the paths of righteousness for his name's sake.' We must have grace in order to serve God acceptably. It is not grace because of our good works but good works because of grace; it is not the blessing of the Lord because of our obedience, but obedience because of the Lord's blessing. The disobedient child of God will feel that he is altogether to blame for his evil walk and that his punishment is well deserved; but when he is restored, and is walking again in obedience, he will not,

can not claim any of the credit for his return to the paths of obedience; he will say with Naomi: 'I went out full, and the Lord hath brought me home again empty.' His going away was all of and by himself, but his coming back was all of and by the Lord.

'Everything that is suitable in the life of a child of God, everything that is desirable to the spiritual mind, and that is becoming the gospel of Christ, is made the subject of exhortations by the apostles. Exhortations, admonitions and reproofs do not imply conditions upon which the favor of God is offered; on the contrary, the love and favor of God are the cause of the exhortations. The exhortations of the apostles are inspired by the spirit, and they touch the spiritual life, and reach and make manifest the desires of the spiritual mind; they stir up the pure minds of the saints by way of remembrance of those things which are first in our spiritual life, and which are contrary to our carnal minds. 'Reproofs of instruction are the way of life,' says the wise man; they are for our spiritual health and comfort; they feed the spiritual life. 'Feed thy people with thy rod.' The smitings of the righteous do not bruise and break, but are an excellent oil."

The above is so thoroughly in accord with my own feelings and understanding of the teachings of the scriptures that I felt desirous of passing it on for your consideration. If the branch bears forth good fruit, it is simply a manifestation of that life it received from

the vine, and hereby we know it is a good branch, of the vine of which Jesus said, "I am the true vine, and my Father is the husbandman." The infallible rule given is to judge the tree by the fruit it bears. The forest has many wonderful and beautiful trees which appeal to the understanding of nature's eye, but it is not the towering and stately oak which bears fruit, but rather the unsightly tree of the wood—the apple tree. Neither, in the spiritual forest, is it the one which nature has most richly endowed that bears the best fruit, but it is the tree which the Lord hath planted for his own purpose and glory. May he give us all a right understanding of his word.

Yours in hope,
R. LESTER DODSON,
1401 Empire Building,
New York.

THE GLORIOUS THINGS OF HIS KINGDOM

Mr. John Gold,
Wilson, N. C.

Dear Sir: Enclosed you will find three dollars (\$3.00) two dollars for renewal of my subscription to the Landmark and the other to be of whatever assistance it may be towards publishing the Landmark, and I wish I were able to be of more assistance.

All things work together for them that love the Lord, and works without faith are of no avail, neither is faith without works, but we must have both.

It is the earnest desire of my heart for a closer walk with God,

and that he may keep me from the evil.

Many claim that at the coming of Christ there will be more righteousness than there is at the present time, but I believe it is a mistaken idea for He says "the world will be far from righteousness when I come".

It is impossible for us to be perfect, but God looks at the intentions of our hearts.

What excessive joy it is to sit and listen to the undershepherds tell of the glorious things of Jesus and His kingdom, rightly dividing the Word of Truth, preaching the doctrine of Christ and His apostles, giving us instruction in the way of truth and righteousness and in the order of God's house. Proclaiming the sovereignty, immutability, omnipotence and eternal perfection of the great Jehovah, the predestination of all things, eternal unconditional election, the total depravity of man, and that the atonement or redemption of Jesus Christ is for the elect only, the effectual work of the Holy Spirit in regenerating and quickening the elect of God, the final preservation and eternal happiness of all the sons of God by grace. This is the doctrine that God's dear children love and firmly believe, it is their bread and meat, their life, this poor and afflicted people love to meditate on this doctrine, the salvation of sinners through the grace of God in Jesus Christ, and the absolute-sovereignty of God. That He rules in heaven and in earth and in all deep places, doing His will in the army of heaven and

among the inhabitants of the earth, so that all things that come to pass are according to the Divine counsel and immutable purpose of God. How can we sink with such a prop as our eternal God, who bears the earth's huge pillars up and spreads the heavens abroad.

Your sister in hope,
MRS. GEO. UNDERWOOD.
 Norfolk, Va.
 4210 Granby Street,

KIND WORDS FOR THE LANDMARK

Mr. John D. God,
 Wilson, N. C.

Dear Sir: In enclosed letter you will find check for renewal of my subscription for the Landmark. I do enjoy every issue of it. I do not see why more of our good brethren and sisters are not supporting the Landmark. I know we as the Primitive Baptist people are able to make the Landmark a self sustaining paper. The Lord has blessed us with prosperity and plenty. Now shall we neglect our duty in supporting a paper that our dear fathers in Israel have so untire-
 somely worked for, the greater part of their lives? We do not want to see this matter neglected. I, for one, am hoping to send you some new subscriptions from time to time. If all the brethren would work for this home comfort as agents and speak words of encouragement for it, I believe you would see a much larger subscription list than you have now.

Hoping you may have much suc-

cess in your work this year and that the Lord may bless you in all your duties.

Your very truly,
W. C. KING,
 Union Ridge, N. C.

NOTICE

We organized a Primitive Baptist church at Draper, N. C., in Feb. 1919, with 9 members. We now have a membership of 22. Have been holding our meetings in a school house. Our church is now a member of the Mayo Association. We desire to build a church house of our own and ask Primitive Baptists and friends if they feel like they want to help us. There is very much interest manifest in the meetings. We hope the brethren and friends will have a mind to help us if it is only a small amount. It will be appreciated. We have on hand about \$500.00. Remittance can be made to J. H. Shilling, Draper, N. C., or Elder H. F. Hutchins, Spray, N. C.

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BALTIMORE ASSOCIATION POSTPONED

On account of serious illness in some of the families who entertain the Ebenezer church of Baltimore city it has been decided not to hold the session this year. We regret this, but feel that it is best under the circumstances.

JOSHUA T. ROWE,
 Moderator.

704 Linwood Avenue,
 Baltimore, Md.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Vol. 54 No.10

Entered at the postoffice at Wilson
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WILSON, N. C., APRIL 1, 1921

THE WORK OF THE MINISTRY

Dear Brother Lester:

As I can not resist the impression to write you I now make the attempt, but with a fearful heart and a trembling hand. I have been thinking of writing for some time to say that I do enjoy the editorials and experiences so much for they tell my feelings better than I can tell them myself. I never hear any preaching except when I go to Danville. There has not been a sermon preached in this county by a Primitive Baptist, that I know of, for 30 years.

I will never forget the last sermon I heard you preach. I enjoyed it so much, and the hymn, to the tune called Head—"O, happy are they who know the Lord with whom he designs to dwell: He feeds and cheers them by his word. His arm supports them well."

I dreamed you came to see us, and I asked you to preach for us and you said you would, for you were going to spend the week, and I enjoyed the dream so much, and would enjoy it more, so much more if it would come to pass.

Pray for me, for I feel to be the least of all the saints. I am away from all my church meetings, but there is nothing that can ever turn me from away from the love of the Old School Baptists.

Yours truly,

MRS. H. B. DODD.

Charlotte Court House, Va.

REMARKS

The above letter is brief and home like as written to one of the family in an every day line of thought, and it is very suggestive, and expressive of the thoughts of many of the saints who are as strangers scattered abroad, as sheep without the immediate presence of an attendant shepherd. The church at Danville has an able minister for its pastor, and there are other able ministers there, one of whom might be sent out to preach to Sister Dodd and to other sheep which are in that section. This is work belonging to the ministry of the gospel. It is gospel work to go into these isolated places and feed the sheep that may be there. The churches might contribute after a godly sort and send them a preacher. And some preacher after the same sort might, if he so desires, go out with a little parched corn or a little meal and feed those sheep. If one has such purpose of heart let

him go doubting nothing, and if he preaches the gospel the Lord will prosper his journey.

I have traveled as many as thirteen thousand miles in a year and preached wherever a door was opened or the people gave audience, and I never went to a place from which I did not get away. A few times I remember to have felt to be practically stranded but conditions prevailed over feelings and I came away. I had said if I ever went with the present impression of mind and preached at a place and did not have that with which to get away I would hire to some one for sufficient wages to bring me home and I would stay at home. I recall an instance when I began to think the test had come. I was in Dallas, Texas, and was without appointments to preach and was short of money with which to get away. I was told that there were a few brethren and friends at Plano, about 20 miles north, and I ran up there, and found some friends. There was a preacher there who was not sound enough to be Primitive and too sound to be modern, who had me to fill his appointment, and who endorsed my sermon and said: "While versing "Amazing grace, how sweet the sound, that saved a wretch like me," the brethren will take up a collection to get this brother away from here. And the collection was taken and my need was fully supplied to put me down at Farmdale, Ky., where I then made my home. I have found it was good to trust in the Lord, and yet I have often felt that I was not able to do it, and still

the Lord has been faithful to Himself and good to me.

It seems to me there is a fault in members removing to communities in which there is no church. The church should be the first thing looked for. "Seek ye first the kingdom of God and his righteousness, and all these things—secular things—shall be added unto you. Church privileges are invaluable. We do not live long enough to live any time out of the church and away from its blessed influence. And really—as a rule—there can be no reasonable excuse for living away from the privileges of the church; nor is there any gospel reason that these isolated ones should not be fed. It is all well enough for brethren in the ministry to visit among the churches which are supplied with regular and chosen pastors, but it is better for these scattered sheep that are without a shepherd that they go into regions beyond and preach. Perhaps one of the most effectual sermons I ever preached was to an audience of but one—a young man—and he believed, and through faith rejoiced in hope of the glory of God.

There are waste places where the altars have fallen down and the worshippers are few and many whose devotions once made sacred these scenes have passed away, but there is still a blessed remembrance of them lingering in the minds of those who survived. Why not some of our young ministers go to those places and build again the altars of the Fathers and lift up a standard among the people and preach the gospel in regions beyond. P. G. L.

AMONG THE CHURCHES

Being moved in spirit to speak to the brethren and sisters abroad, appointments were accordingly sent out among the churches in the Mayo, Smith River and Pig River associations. The first three weeks Elder L. C. Gilbert was almost continuously in attendance.

The tribulations attending the ministry have been and are his to bow under and to groan under with a dear family whom he is devoted to cheer him and a blessed hope of heaven to inspire his heart I see him rise above it all once in a while.

Brethren and sisters cheered us much with their presence and tokens of kindness. I wish to say to one and all the churches, I am comforted and bettered in mind and body for visiting you. I was burdened to go and my mind leaped forward for relief which came only as the gospel of peace came to me and the joyful tidings of good news were delivered. Peace followed us and peace was with us but as we found not that peace in all the churches then a labor of love in the spirit of meekness was given us and I saw the spirit of Jesus prevailing and tears freely flowing.

Oh! brethren and sisters, do we want such coldness, do we want such rejections in our feelings one against another? Have we suffered enough? I have suffered so much myself that I feel in my heart surely that I want the remnant of my days spent as a little child, yes, as a little inoffensive baby. Mother (the church) will pick me up

and embrace me in her dear arms if I'm laying at her feet hurt but if I'm standing up over you mad she will not. If I'm laying at your feet in spirit though miles away the Father hears the groans and will and does plead the cause of such humble children and he will show whom He delights to favor.

Brethren, pray for me and give thanks to God for I have found peace. The Lord has looked upon my sad state and affliction and has healed me for His great love's sake. I hear that peace now abounds among you where I found loving favor to bless His holy name. I'm brought so low that my spirit pitifully cries within me and I go alone to my closet where there is assurance that I'm not alone for I attribute the time of this peaceful hour to His goodness and mercy. Now let those who know His power to save rejoice. Many have been the inquiries about me and why I was sad but my life to a great degree was sealed.

Some of you have rejoiced that you have once more seen my face and heard my voice among the churches where I in days gone by came leaving behind me one who was praying, Lord bless my husband to preach to the people and bring him home to us again.

This time I had a feast among you for great respect was shown. I was praying to one more time in life to see my children, and, lo, at the last appointment here comes all my sons (Mary's) and daughters in law that I had never seen to embrace me. While I was exalted, yet I was humbled.

I have also seen since my return my lost son William and his mother and pray the peace and comfort of the blessed spirit that makes home be with them and preserve us all unto His heavenly kingdom.

Farewell,
J. D. COCKRAM.

Floyd, Va.

ADOLPHUS M. HARRIS

Adolphus M. Harris, who was born in Orange county, N. C., departed this life December 17, 1920 in Atlanta, Ga., heart failure being the cause of his death, his stay on earth being 48 years, 9 months and 7 days. He was the son of Elza and Elizabeth Harris. He leaves to mourn their loss one sister Mrs. W. H. McKee and one brother Andrew Harris, besides a host of relatives and friends. His remains were brought back to Orange county accompanied by a friend and laid to rest in the cemetery at Little River Presbyterian church to await the morn of the resurrection.

It can well be said of him that he was a man of many good traits of character. A friend of his writing from Columbus, Ga., said in him he found a friend with good morals and excellent principles trying to treat each and every one right. He was not a member of any church that we know of. But the man he boarded with in Atlanta said he read his Bible and attended preaching.

He was industrious and left a good estate. He was never married.

His dear form we have bidden

farewell and laid it beneath the sod. We know we cannot meet our dear brother more on earth, but hope to meet him in heaven where there are no trials and troubles and sad farewells.

Hope looks beyond this vale of time,

Where what we now deplore,
Shall rise in full immortal prime,

And bloom to fade no more.
Then why should we lament or weep,

Since God has thought it best
To take his soul from earth away,
To its eternal rest.

Written by his heart-broken and only sister,

MRS. W. H. McKEE.

RESOLUTIONS OF RESPECT

It has pleased our heavenly Father to remove from our midst our beloved sister and mother in Israel, Nannie Evans. She was baptized in the fellowship of the church at Prospect Hill 1864, being the first one to join the new church at that time. This dear sister was a living example to the Baptists. She was faithful until the end came always attending her meetings as long as she was able to come. She was almost deaf in her late years, but that did not keep her from her meetings. She was spiritual minded. She also was a good and useful neighbor. The church wishes to bow in humble submission to the will of an Alwise God who doeth all things well.

Done by order of the church at Prospect Hill.

B. F. MCKINNEY, Mod.
W. D. BLALOCK, Clerk.

RESOLUTIONS OF RESPECT

We, the church at Prospect Hill, wish to bow in humble submission to the will of an Alwise God who has removed from our midst our beloved sister, Rowan Hall. She was born 1857, united with the church Sept. 1889, died August 29, 1916. Sister Hall was faithful to her church which she loved so well. She was highly esteemed by all who knew her. She was blessed with a good gift of understanding the Scriptures. She especially enjoyed hearing the gospel preached.

Therefore, be it Resolved,

That we, the church at Prospect Hill, do feel that we have lost a useful and faithful member. Also the bereaved son has lost a loving and kind mother, but the Lord's will be done.

Done by order of the church at Prospect Hill.

B. F. McKINNEY, Mod.
W. D. BLALOCK, Clerk.

WILL FORWARD SUBSCRIPTION

Dear Mr. J. D. Gold:

When I wrote you last month that the Primitive Baptist church house in the city of Tampa, Fla., had been contracted and was to be completed by the first of June—I did not state that together with the two lots, it will cost \$17,500.

It looks like the church will have to borrow at least \$2000.00, for the brethren and friends have gone to their limit in raising money for it. We know that most all other people would rather see Old School Baptists go out of existence than to see them build a house in which to worship the Lord. As

you have so kindly suggested that we through Zions Landmark appeal to lovers of the cause who are willing and able to contribute, may have the privilege to do so, so that when the work is done the building committee ^{over} the church will not have a debt over the house. Those who will thus help may send their contributions to P. P. Lastinger, treasurer of building committee, 1111 Franklin street, Tampa, Fla., or to Eld M. L. Gilbert, pastor of the church, Dade City, Fla.

May we join you in thanking our heavenly Father for all temporal as well as spiritual blessings.

M. L. GILBERT.

We will be pleased to receive contributions and forward them to the names mentioned above.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to remove from our midst our dearly beloved Brother S. J. Hall. He was born April 30, 1848, and was baptized into the fellowship of the church at Prospect Hill at the June meeting 1887. Died November 4, 1920; age 72 years, 6 months and 4 days. Brother Hall was a man of notable character and a useful citizen, and as to his church he loved it dearly, and was faithful in every way that could be mentioned.

He filled the office as clerk for a number of years which seemed to be a labor of love in our conference meetings. He would often speak a few words in regard to his feelings which remarks we all

greatly enjoyed. He was gentle and kind to all. The church has lost a useful and faithful brother and father in Israel. He also served as clerk of the Upper Country Line association until his health gave way so he could not attend. He was highly esteemed among the brethren of his association. He filled this office well. I feel that he was loved by all the Baptists that knew him. I can say of truth that I feel that he has been a father to me.

Therefore, be it resolved:

1st. That we, the church at Prospect Hill, bow in humble submission to the will of an alwise God who doeth all things well.

2nd. Also may the Lord's richest blessings abide with his bereaved son who mourns his loss, to-wit: Eld. Dr. C. B. Hall. But we feel that his loss is his eternal gain. May the Lord bless all that is near and dear to him by the tie of nature.

Done by order of the church at Prospect Hill.

B. F. MCKINNEY,

Moderator.

W. D. BLALOCK, Clerk.

ELD. HENRY B. TUCKER

On the morning of Feb. 7th, 1921, the summons came from on high, and the spirit of Eld. H. B. Tucker peacefully and without a struggle took its flight home to God. It is the request of the church at Red Banks that I write an obituary of his death, and although I know I am utterly inadequate but as they request it, will try to comply. This dear brother

and father in Israel was the oldest son of William and Catherine Tucker, was born August 20th, 1881, died February 7, 1921. He was married to Sallie E. Brooks October 17, 1872, and lived happily together until the end came. He had been a great sufferer for the last 34 years, and the last 6 years was confined to his bed, and helpless as an infant. During all these years of intense suffering both day and night he was most tenderly nursed. With an anxious solicitude, with loving hearts, and willing hands they administered to his every want, always ready and willing, never seeming to tire—no it was their pleasure, their's was a labor of love. Have often (while sitting by his bedside) thought while such a great sufferer how wonderfully blest to have such a loving, patient companion and dutiful children. Surely God will bless them. He was never heard to murmur or complain—but would sometimes say, How long, O Lord, how long?, and then would repeat the words of the poet:
I want a heart to pray,
To pray and never cease,
Never to murmur at my stay,
Nor to wish my suffering less.

In his death the family has lost the kindest and best of husbands and fathers, the church a beloved pastor, and the community a good and law-abiding citizen. Truly a good man has gone to his reward. In early life (when a youth of seventeen) God in mercy saw fit to convince him of sin; his conviction was poignant, his deliverance bright, ever afterward he tried

faithfully to serve his God. Feeling his unworthiness and fearful of deceiving his brethren, he omitted his duty for several years; at last God's compelling power showed him more plainly his duty, and made him willing in the day of His power. In August, 1882, he and his companion offered to the church, were received and baptized the same day. Soon after he had impressions to preach, much he suffered feeling unworthy, but like Paul, was not disobedient to the heavenly calling. The church seeing his gift, he was liberated to exercise his gift in the ministry in March, 1893, and on March 10, 1894, he was ordained to the full work of the gospel ministry. After the death of my dear companion, nearly 25 years ago he was chosen pastor of the church at Red Banks, which office he held at the time of his death. He was a pastor in the true sense of the word, ever having the welfare of the church at heart, ever faithful in admonishing them to their several duties, and how we all did prize his faithful love, his kind and tender care. Alas, he is gone, the beloved tones of his voice we shall hear no more on earth, but we believe and feel assured that he is now realizing the words of the poet:

Then in a nobler and sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering
tongue,
Lies silent in the grave.

Yes, we believe he is now forever happy, singing the heavenly anthems and will forever sing

through the ages of eternity. Glorious thought to be forever with Jesus, no more pain, no more sorrow, but

In perpetual joyful strains,
Redeeming love admire."

To his dear bereft companion and children I cannot comfort you, but God can, and will; let this be a solace to your troubled hearts; he cannot come to you, but some sweet day you can go to him in that land of bliss and happiness, where no farewell words are spoken and no bitter tears are shed. Why should we mourn departed friends,

Or shake at death's alarm?
Tis but the voice that Jesus sounds
To call them to His arms.

By one who loved him,
JANE E. HARDEE.

OBITUARY OF S. M. STANFIELD

S. M. Stanfield was born the 24th day of April, 1853, in Person county, N. C., and died in Caswell county, N. C., November 26th, 1920, at the age of 67 years, 7 months and 1 day.

This dear brother was not a member of the church and still he was a strong believer in the doctrine of the Primitive Baptists, and well posted in the Scripture. The writer has often said that Brother Stephen ought to join the church. Still he felt his unworthiness and never did join the church.

Brother Stanfield will be greatly missed. He was a noble singer and was one of the leading singers in the church, and the church at Bush-Arbor feels the

loss of this dear friend. He leaves a wife and eleven children, four brothers, three sisters and a host of friends to mourn the loss of this precious dear man of God. Brother Stanfield was blessed to raise a good family of children. And will say to the dear wife and children while he can't be with you here any more, we hope his spirit is praising God.

Brother Stanfield was buried in the grave yard at Bush-Arbor. The funeral was conducted by Elder C. B. Hall and the writer.

There was a large congregation of sorrowing friends to pay a tribute of respect to one they loved so well. And while his body was lowered in the grave his weeping brothers sang "We shall sleep but not forever in the lone and silent tomb."

Brethren we hope some "sweet day" that we can join Brother Stephen in the heaven of heavens to praise God's name forever more.

In conclusion will say, may God bless the dear family and reconcile you all is my prayer.

Oh, for a faith that will not shrink though oppressed by every foe, that will not tremble on the brink of any earthly woe, that will not murmur or complain beneath the chastening rod. But in the hour of grief and pain will lean upon God's name. Lord, give us such a faith as this and then whatever may come, we will taste even here the hallowed bliss of an eternal home.

M. B. MARTIN.

ABNER TILLEY

Departed this life December 22, 1920, our dear aged father, Abner Tilley, who lived to the ripe age of eighty-seven years and two months. He joined the Primitive Baptist church at Mt. Lebanon, Durham county, about the year 1880, and remained a most faithful and dearly beloved brother to the end. I heard an old brother, who was a member of the same church, say that he had gone in and out with him for these forty years and a more consistent God-fearing man he never knew, in fact, all who knew him have been known to express themselves likewise. We, his children, should rejoice that he has left such a perfect record on the "sands of time". A more devoted father and husband never lived, and as a neighbor, he was ever ready to "lend a hand" in all affairs conducive to the welfare of his fellowman. He attended his meetings as long as he was physically able to do so, and often remarked his deep desire to hear preaching in his last days. He was both deaf and blind, notwithstanding all this, he was never known to murmur nor complain, a perfect example of Christian patience, absolute reconciliation to his lot, knowing that the hand which had afflicted him was the only hand to pour in the "healing balm", for which he waited with sweet submission. We have every evidence that he sleeps awaiting the resurrection to blissful life eternal, prepared for the "Fathers' children" from before

the foundation of the world. He made ready everything for his passing away; even purchased his casket several years prior to the end. A day or two before he died he told one of his grandchildren to get his clothes and shoes, he wanted on. Some one present asked him what he would do when dressed; he answered: "I will die". From this it seems that he desired to have on his shroud before death, and he remained perfectly rational till the "close of his day". Our dear father's life reminds me of a poem, the title of which is, to-wit: "The house I live in" which is the natural body, the last verse of which I will quote as follows:

"Soon this old home will be dissolved,

Not lost but only laid away,
And I shall then be taken home
In Father's inner rooms to stay.
Till then the whole family shall meet,

From every land beneath the sky,
And this frail house be built anew,
A tenant in a changeless home,
For me once more to occupy;
No windows dim and no decay;
No sorrow, sickness and no death
For former things have passed away.

His devoted daughter,
(Mrs.) FANNIE HORNER.

SENT THE FOLLOWING

The following moneys have been sent to Mrs. W. H. Shields of Swoford, Washington:
W. R. Dodd, Whitmell, Va. \$1.00
Willie R. Hines, Goldsboro,
N. C. ----- 2.00

UNION MEETING

There will be a union meeting held with the church at Lickfork, Rockingham county, N. C., on Saturday and the fifth Sunday in May, 1921. Invitation is extended to all the ministers and as many of the brothers and sisters as may desire to come. Reidsville, N. C., and Ruffin, N. C., nearest railway stations.

Please publish same in Zions Landmark.

Done by order of the church at Lickfork.

C. L. APPLE, Clerk.

Reidsville, N. C. R. 1.

ELDER J. D. COCKRAM

Please make the following corrections in the appointments of Elder Cockram which should read as follows:

From Bell View association to Little Creek the first Monday in May.

Rocky Mount Tuesday.

Black Rock Wednesday.

Cross Roads Thursday.

Bethel Friday

Chapel Saturday

Ephesus Sunday.

Brethren will arrange for Monday.

Chestnut Tuesday.

Canton Creek Wednesday.

Cane Branch Thursday.

Reed Creek Friday.

Will some brother arrange for Saturday.

Martinsville Sunday.

Please publish as early as possible and oblige.

B. W. ASHWORTH,

ELDER J. E. HERNDON

Elder J. E. Herndon will preach, the Lord willing:

Rocky Mount Monday night
April 18.

Falls of Tar River Tuesday April
19.

Nashville Wednesday April 20.

Sapponey Thursday April 21.

Mill Branch Friday April 22.

Elm City Saturday April 23.

Upper Town Creek Sunday April
24.

Pleasant Hill Monday April 25.

Lower Town Creek Tuesday
April 26.

Autrys Creek Wednesday April
27.

Moore's Thursday April 28.

Wilson Thursday night April 28.

Hopeland Saturday and first
Sunday in May.

Durham Monday night May 2.

Burlington Tuesday night May 3.

J. E. ADAMS

Elder J. E. Adams will preach at the following times and places.

Newport, third Sunday and Saturday before in April.

Morehead City, Monday after.

North River and Marshalburg
Wednesday and Thursday.

Atlantic, Hunting Quarter,
Fourth Sunday and Saturday before
in April.

Cedar Island the week following.
Goose Creek the first Saturday
and Sunday in May.

Beulah Tuesday and Wednesday.

Rose Bay Thursday.

Tiney Oak second Saturday and
Sunday.

Thence to Bethlehem, Tyrrell
county the third Saturday and
Sunday.

Fourth Saturday and Sunday,
Concord.

Then to the Eastern Union.

Elder E. E. Lundy will please
publish these appointments as he
will be around among the churches
in April and May. I am now in
my 88th year, but am very well for
my years.

J. E. ADAMS.

ELDER BEN MARTIN

Please publish the following appointments for Elder Ben Martin:

Raleigh, Friday night, April 8.

Farmville, Sunday, Apr. 10.

Meadow, Monday, April 11.

Autrey's Creek, Tuesday, April 12.

Lower Town Creek, Wednesday,
April 13.

Pleasant Hill, Thursday, April
14.

Falls, Friday, April 15.

Upper Town Creek, Saturday
and Sunday, April 16 and 17.

Wilson, Sunday night, April 17.

Yours truly,

E. A. STANFIELD.

THE CONTENTNEA UNION

Please state in the Landmark that the 192nd session of the Contentnea Union was appointed to be held with Upper Town Creek church, Wilson county, N. C., Saturday and fifth Sunday in May, 1921.

Eld. T. B. Lancaster was chosen to preach the introductory sermon and Eld. W. B. Kearney his alternate.

Those coming by rail will be met Friday p. m. at Elm City at 3 o'clock and Saturday a. m. at 8 o'clock. The church is about 3 1-2 miles east of Elm City.

J. E. MEWBORN,

Union Clerk.

Snow Hill, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive Old School Baptist

Vol. LIV

April 15, 1921

No. 11



P. G. LESTER, Editor Floyd, Va.

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ELDER M. L. GILBERT Dade City, Fla.

ELDER C. F. DENNY Wilson, N. C.

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

CHURCH DISCIPLINE.

Atlantic, N. C.

March 30th, 1921.

Dear Mr. Gold:

A dear and precious brother in the gospel of our Lord Jesus Christ has asked me some questions which he desires me to answer through the Landmark, and by your permission I feel to do so because I feel that the cause is worthy, and if I am blessed of God to give advice it will be of use to the church in general.

Question 1. "When a church disregards her covenant, and takes up a preacher without any previous notice, and silences him, when he and his church were at perfect peace, and question 2nd, because he would not agree with such ruling they excluded him from church membership.

Question 3. Is the action of that church legal? And

Question 4. If not should the church in general recognize that church in such action against that preacher who has never been under any church censure, said church and preacher having been in love with each other for thirty five years previous to this, and without any charges?"

In beginning to answer the foregoing questions I will say that there

must have been some very loose discipline somewhere to have brought out such questions as the above.

In the first place, a church puts herself in a bad light to violate her covenant in the execution of her discipline. What is the sense of having a covenant by which she agrees to be governed if she is not going to abide by it. Better have no covenant than to have one and violate it. If she has one and does not propose to abide by it she had best to repeal it at once. The Sacred Word of God is our covenant, and when we fail to abide by that word we at once lose our standing as a church of the Living God. In that case we are not competent to execute discipline in the church unless it is to so discipline ourselves as to repent of our evil ways, and come back to the truth which we have left. A church that does this is incompetent to call up a preacher or any other member of her body. She is in gross disorder herself, and should get right before she undertakes to get others right. Then she has no right to bring up any member, preacher or not, without giving him some notice of his wrongs. To do so shows that such action is done through prejudice, and really is a conspiracy against the preacher or member. Then to

silence a minister under any such circumstances is the grossest of disorders, and fully proves that there is a conspiracy against him. He and the church to which he belongs are the only authority by which he must be governed. For any other church or minister to come in and do any thing in that church, only by the authority of that church, and that in the open knowledge of all concerned, is not to be noticed by that nor any of the sister churches. If any other church or ministers see things in that church which will make a breach in the fellowship of the sister churches it is their duty to that church to come as brethren to that church, and with the scriptures as their counselor, do what they can to show that church her wrongs. If they succeed in so doing, then that church is ready to act in harmony with her sister churches in getting her wrongs righted. While each church is to execute her own discipline she must be governed by the same rule which is given to all the churches of God so there shall be no breach of the peace in the whole house of our God. And when a church does not abide by that rule her sister churches have a perfect right to enter complaint to her of her wrongs. This brings all to consider things together, and prevent widespread divisions in the churches. They should act in such harmony that it will be as if there is only one body. To say that each church is an independent body of itself, and that her actions do not bother any other church is by no means right. We are all interested in the welfare of each claim to be

a gospel church, for she has violated the very principles of the gospel. Instead of doing things in gospel love she has taken the matter in her own hands and lynched a brother. This cannot be done only in the spirit of hatred, and we are told that he that hated his brother is a murderer; and this we know that no murderer hath eternal life abiding in him.

Question 3. No. The action of the church has no gospel sanction and therefore cannot be legal, or according to the word of God.

Question 4. No. The church in general should not in any wise recognize the actions of disorder. To do so is to become a party to the crime, and to throw the whole body into confusion and strife.

Some years ago a church took up her minister and about two other members who stood with that preacher because they could not agree with that which the majority held as true discipline. The church is now dead so it seldom if ever has any preacher. Why? simply because the Lord has removed the candlestick.

If their actions had been of the Lord He would have sustained them in it. Instead of doing a thing to divide brethren, and cause our old brethren trouble, we should bear with them even in their weakness, and entreat them as fathers.

I cannot agree that an old brother in the ministry or just a member shall be so disciplined by the church that they should be rebuked and in any way embarrassed. They have been faithful in the house of the Lord. They have shown them-

selves to be fathers, and when any of us younger ministers or brethren so use them as to humiliate them and to embarrass them we have undoubtedly violated the scriptures, which is the word of God, and our guide. When we forsake our guide we have put ourselves at sea without a compass, and when we come to anchor we will be at the wrong place.

"Rebuke not an Elder" will forever stand as a monument against all attempts to destroy our old brethren from the church fellowship. Brethren, beware of this one thing.

Let us nourish them, and bear with them to the end. Remember that we are on the same road, and if God lets us live many years we will be the elders in that same sense. If you have been guilty of rebuking an elder, whatever his offense may have been, go to him and beg him to forgive you. The Lord will not bless you in this thing for it is in contradiction of his Holy Commandment. Do, brethren, do let me entreat you, go to that old brother or sister, and get in peace with him or her. Do it. Don't delay. He may die. Put your work down today and go at any cost, do go and get that old mind in working shape, and let him go to his grave in peace and in the fellowship of the church. Do for this once listen to this entreaty of one who hopes that he loves the church of our God.

I will now bring this letter to a close feeling that I have been directed by the love of God in writing it, and in the love of the church. We cannot love God and hate the

brethren. No. We cannot. How can we love God whom we have not seen and hate our brethren who we have seen? The apostle does not answer this question, and I will not attempt it. I now leave the subject for the present, feeling that what I have written is the truth of our God.

L. H. HARDY.

REMINISCENCES OF ELDER P. D. GOLD

The first I remember ever hearing of our noble and beloved brother and minister, P. D. Gold, was in the days of my youth, nearly or quite a half century ago, when I heard Primitive Baptists speak of "P. D. Gold's reply to Dr. Hooper," and I knew that they appreciated it very highly from the manner in which they spoke of it, and while I was not at that time a member with them, I was a believer in Christ as the only and complete Saviour of sinners, and had a desire to know the truth and to learn all I could about the old church, as to her doctrine, practice and past history, hence I greatly desired to see and read "P. D. Gold's reply to Dr. Hooper," but it was a long while before I had that pleasure. If you want to see what Elder Gold said to Dr. Hooper concerning an educated ministry you may find it in Hassell's Church History, page 309, or in Preface to Pittman's History of Primitive Baptist Ministers. Read it, for it is plain, prudent, Scriptural, able and unanswerable, and in it our departed brother, though dead yet speaks.

I met Elder Gold first at the Little River Association, North Carolina in fall of 1903.

To me that was a great meeting, many people being there, on Sunday the number of people on the ground was estimated at 8,000 or 10,000.

On Monday morning after this association in the town of Clayton, N. C., Elder J. E. Adams and I visited an afflicted, but highly intelligent, gifted and spiritual sister, who lived near the depot. We found brother G. C. Farthing of Durham there. We had been there but a short while before Elder Gold and an aged brother Booker, a leader in song service, also came in. When Elder Gold went to the bedside of the sister to speak to her she almost shouted for joy, so glad was she to see him.

Elder Gold stood there speechless because of his emotion which he could not control. But to me that emotion and silence were more eloquent than words could have been. While there they sang, "O When Shall I See Jesus, And Reign With Him Above," etc., No. 387 Lloyd's selections. I have never forgotten that precious, sweet little meeting, how well they sang that hymn and how appropriate it seemed to be for the occasion. While there Elder Gold said to me, "I had a good dream about you last night," but he did not tell me what it was.

While on my second tour to North Carolina, I had the pleasure, by invitation, of spending one night with him at his hospitable home in Wilson. While with him there, I asked him this question, "Brother Gold, do you ever have to mourn over your failure in attempting to preach the gospel of Christ? The answer

came at once, "Yes, when I have sense enough." Wise answer, and no doubt the meaning is, that we often make such failures and have not sense enough to know it. It is said that in pioneer days Elder Henry Petty of West Alabama, was a great preacher, and that on one occasion after he had preached, a brother, much enthused and edified, met him as he came down from the stand and said, "Brother Petty, you have certainly preached a wonderful sermon," to which Elder Petty replied, "Ah! You are too late, my brother, the devil has already told me so."

I found that Elder Gold was much esteemed and most highly appreciated by our people in the Old North State. His manners among the people and style of preaching was simple, plain and without affectation. When he arose to preach he read his text and without unnecessary preliminaries proceeded to expound it, and did so in a simple, plain, pointed and forceful way and in a manner truly edifying to the lovers of truth, and when he finished he quit, and in such few words as often to surprise you. Brief and pointed in his discourse he rarely stood an hour as I remember it, and hence never had congregations praying for him—to hush.

As an editor and writer he wrote more for the Landmark than most of our editors do for their papers, and in his preaching and in his writing did not undertake to explain all mysteries and controverted questions among our people, but with both tongue and pen so labor-

ed as to build up, instruct, edify and unify the children of hope. Being well informed, of great ability, and spiritual wisdom, he was well qualified to teach, and I would be real glad if some of his people would collect some of his most important writings and publish them in book form for the benefit of those that come after us.

The following is the last letter he wrote me:

"Wilson, N. C., Oct. 11, 1917.

"Dear Brother Stewart:—I have read your articles, including Section 28, July Messenger, in the Gospel Messenger, and I thoroughly endorse them, as I do all your writings I have read.

"I have not done much work lately or letter writing, as I have not been feeling well. Hence, I have not answered your letter sooner. However, I am better now. Hope you are well.

Affectionately your brother, I hope,
P. D. Gold."

I saw the tents of Joseph in affliction and the children of Zion in mourning, because a faithful shepherd was taken from them. He had "led them forth by the footsteps of the flock," "fed them in green pastures," and led them beside "still waters," causing them to drink deep out of the wells of salvation.

G. W. Stewart.

Akron, Ala.

WALK.

Mr. J. D. Gold:

Dear Friend:—Some how or other the word walk has got in my

mind this morning. Well does walk mean to stand still; I think not. There is a time to be still and know that He is God. Well when we have learned this lesson well it seems to me that it is a good time to walk, while it is day, while the light is shining for when the night cometh if we try to walk we stumble. But how can two walk together except they be agreed. If one walks, and the other stands still, that one is not traveling; So how can he or she expect to keep up in peace, love, and fellowship. To know God is eternal life. Well don't all of His children know Him at times or when this light is made manifest. Then why not move on towards the mark of the high calling as it is in Christ Jesus the Lord and thus let our light so shine that others may see our good works and glorify our Father who is in heaven. After I awoke a few mornings ago, I heard a voice say "Your walk has been ordered of the Lord," yet I am satisfied that I have done some things that are wrong and left undone some things I ought to have done and had to suffer the consequences. To be carnally minded is death, and to be spiritually minded is life and peace. So you see that if we sow to the flesh we shall of the flesh reap corruption, but if we sow to the spirit we shall of the spirit reap life everlasting. All of us have our favorites among the laity, as well as among the preachers, but we are all one family and receive our gifts differently, but we are all of the same spirit and are to profit with all. So let us all walk in obedience

to God, as dear children honoring the cause and in love to one another for Christ's sake. Yours in hope,
J. R. JONES.

THE OLD YEAR

Dear kindred in Christ:

I am reminded that only tomorrow and the old year with all its events, will have passed forever away, and will have glided into another, to us unknown, untried year. Truly, "swift as a weaver's shuttle speed the years" and time, with its ceaseless, rolling wheels, is moving us along with it to the final end. How the goodness of God, as a sheltering Being, has been round about us, all thus far on the rugged journey of life.

How helpless do we lie in His hands, and how dependent we are upon His goodness and mercy for all future time. How great is my desire to love, honor and obey Him in all future time, better than ever before, to seek knowledge and solace oftener in His word, and to be found walking more closely in His dear footsteps.

Commending you all to the care and keeping of the all-wise God, I am your little sister, I hope.

Dec. 31, 1920. Bessie Brooks.

ELDER HARDY

ENDORSES POSITION

Mr. John D. Gold,

My Dear Friend:—I have just finished reading the copy of the *Landmark* for March 15. I am sure that I have never read any letters in any paper, nor private letters which are more worthy of serious consideration than the three letters

published in the Editorial columns, written by Elders Sylvester Hassell, P. G. Lester and M. L. Gilbert.

I do hope that our brethren will get up that paper and read again those letters which are so very rich with gospel truth and godly advice. Elder Lester said, "The *Landmark* has never adopted nor endorsed the use of these phrases and would here and now move that they be eliminated from our preaching and writing everywhere." As one hoping that I do love the place and order of the house of our God, I second that move.

The Lord bless us to abide in His love. In the hope of the gospel.

Atlantic, N. C. L. H. HARDY.

ELDER DENNY ASSOCIATE EDITOR

Since it is necessary at times to have some one nearby to go to for advice and as Elder C. F. Denny is pastor of the Wilson church, succeeding father in that capacity, he has kindly consented to allow his name to be connected with the *Landmark* as associate editor.

Elder Denny is an able minister, sound in the doctrine and a wise counsellor and a safe leader.

The Wilson church and all who have had an opportunity to hear him have been greatly edified and comforted by his preaching and we feel that the *Landmark* and the cause generally will be greatly helped by his exposition of the gospel and words of admonition. We trust that Elder Denny as well as our other editors will contribute frequently to the columns of the paper.

J. D. Gold.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. 54 _____ No. 11

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WILSON, N. C., APRIL 15, 1921.

FORCING OPINIONS

Elder P. G. Lester:

My dear Brother:

1. Has a brother preacher the right to force his opinion on a brother contrary to his understanding? If such is done, is it not a breach of church fellowship?

2. If a church forces her opinion against her sister church or churches contrary to her will or understanding, is not that a breach of fellowship between the two churches?

3. Has a council of Elders the right to set aside the action of an association without knowing the cause of her action or the legality of her proceedings against her offenders?

4. When she does and justifies the element of church independence doctrine and at the same time re-

quires the moderator of the association together with the conservative churches of the body to abide in their fellowship without any effort to restore the breach of church fellowship. Is such ruling according to the word of God? or church usage?

5. This being done what is the gospel standing of such an organization? When the excluded element of church independent doctrine being justified by the council of Elders takes the business control of the body to the exclusion of those who will not agree with the doctrine of church independence nor the ruling of such a council.

6. Is it not essential to the Primitive Baptist denomination that a meeting be called and all the churches required to represent in this meeting and all the sister associations with whom the Mill Branch Association has been in sweet correspondence for many years be requested to represent in this meeting and that a thorough investigation be made with the preachers of this association and that each preacher should make his own statement concerning the doctrine that caused the division between the churches of this once peaceful union of churches and that each church be investigated and the proceedings of this association against the offenders be made known and the ruling of the council be made manifest in the face of the ruling of this association.

For this meeting I pray for the

peace and welfare of our beloved Zion.

Thomas Bell.

Wampee, S. C.

ANSWER

It is not the privilege of one to arbitrarily force his opinion upon the unwilling mind of his brother. Such a course is liable to affect both individual and church fellowship. And the same is true with regard to sister churches. Churches and individual members should deal with each other in the spirit of liberty, love and sound gospel reasoning.

A council of Elders would have nothing to do as to an action of an association, except it might rule as a council or presbytery, of the churches that the association was without gospel authority for such action. It might determine and outline the principles of doctrine prevailing among the sister churches composing the association, especially if the elders composing the council are members of the sister churches of the association.

As to church independence, I do not think such a principle could be sustained except in such cases as do not involve the order, discipline, doctrine and fellowship of the sister churches as they stand related to each other and in such relation constitute the undivided and indivisible church of the living God. An independent family in a community destroys the unity of that community. If one would have neighbors he must himself be neighborly. Except to a limited extent in any respect, a church can

not act independent of and without regard to the peace of mind of the sister churches, and expect to have their respect and fellowship.

If a council could be assembled from the disaffected sister churches, and from sister associations, and have submitted to it all questions involved in the controversy with the understanding with all parties that the finding of the council should be observed as suggestive of the proper course and cause, the result ought to be good. We are to be and ought to be fellow-helpers to the truth.

P. G. L.

SALVATION.

By Elder S. Hassell

From Gospel Messenger, June 1897.

I have earnestly labored for years (I hope not without success, which I gladly confess is due entirely to the Lord), to show that the contention, among Primitive Baptists, in regard to predestination is, when properly understood, a mere unprofitable and unwholesome strife of words. Every true Baptist believes that God foreknows and controls all things; and no true Baptist believes that God influences or compels His creatures to sin. Thus God's foreknowledge or predestination of sin is not of a causative or compulsive, but of a permissive, directive, restrictive and overruling character. So far as I am aware, the war, among the most of our brethren, on the extent of predestination seems to have about ended—the vexed question being finally settled on this immutable basis of scriptural and eternal truth.

Another equally unnecessary and unprofitable verbal contention among a few Primitive Baptists is one similar to, if not connected with, the controversy on predestination. It is the question concerning what is called "the conditionality of time salvation," and, connected with this, the question as to the ability of the child of God to obey the commandments of his Heavenly Father.

All Primitive Baptists are agreed upon the unconditionality of our eternal salvation, and the inability of those who are dead in sin to render spiritual obedience to the law of God. Instead of repentance and faith being conditions pre-requisite to salvation, we understand that they are the work of the Holy Spirit in the renewed heart, and are thus essential parts of salvation; and, until this spiritual renewal, the fallen child of Adam will love sin and hate holiness and continue in rebellion against God.

But there is an apparent disagreement in two or three of our Associations, among worthy and lovely brethren, who would be heartily fellowshiped and gladly welcomed by other Primitive Baptists everywhere, as to whether our time salvation, that is, our deliverance from spiritual darkness, coldness, distress and chastisement during the present life is conditioned or dependent upon our obedience to God, and as to whether the child of God is able to obey God or not.

Now, even the authors of dictionaries have no right to manufacture or change the meanings of words; their business is simply to ascertain

and state the meanings which words actually and already have in the language of which they treat. It would be deceptive to use words in a different sense from that which they generally have, unless we explain the sense which we mean. The most of controversies are strifes of words; and when words are properly defined, and their correct meaning is accepted by both parties, the controversy ends.

A "condition" is defined by the best of English dictionaries to be an event, object, fact, or being that is necessary to the occurrence or existence of some other though not its cause; a pre-requisite; that must exist as the occasion or concomitance of something else; that which is requisite in order that something else should take effect; an essential qualification. And these dictionaries say that the word "if" is "the typical conditional particle and is nearly always used to introduce the subordinate clause of a conditional sentence," and means "on the supposition that; provided, or on condition that; in case that, granting, allowing, or supposing that."

There are 1422 "ifs" in the Bible — 820 in the Old Testament, and 592 in the New Testament; and these conditional sentences make up about one-fiftieth part of the Bible. Thus forty-nine fiftieths of the Scriptures are unconditional, and one fiftieth is conditional. All reverent minds must admit that this conditional part of the Scriptures, though comparatively small, has a real and true meaning.

It cannot be denied by any in-

formed and honest man that such Scriptures as the following are conditional: "If His children forsake My law, I will visit their transgression with the rod, nevertheless My loving-kindness will I not utterly take from Him" (Psalms lxxxix 30-33). "If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (Isa. 1:19, 20). "If ye know these things, happy are ye if ye do them" (John xiii 17). "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" (Rom. viii. 13). "How shall we escape if we neglect so great salvation?" (Heb. ii 3). "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7). See also such Scriptures as Lev. xxvi; Deut. iv. 29-31; vii. 29-31; vii. 12-26; xi. 13-32; xxviii; Ezek. xviii., xxxiii. Not only is it equally certain that the condition, introduced by "if", necessarily precedes the conclusion, which would not take place unless the condition took place first. If the conclusion in these sentences means eternal punishment, then Arminianism is true, but either the text itself, or the context and other Scriptures, prove that the punishment or chastisement threatened in case of disobedience, is temporal and corrective, and not eternal and destructive, for God gives His children eternal life, and they shall never perish, and though their voluntary sins sep-

arate them from His face, nothing present or future can ever separate them from His love (John x. 28-30, Heb. xxi; Isa. lix. 2; Rom. viii. 28-39). Thus the conditionality of time salvation is just as certain as the truth of the eternal word of God. Baptists have always heretofore understood it so; nearly all Baptists understand it so now; and this truth is in perfect accordance with Christian experience. And if the living child of God, having the indwelling of the Spirit of life and grace, which makes him alive, is not able to obey heartily and sincerely, though imperfectly, the commandments of his Heavenly Father, his real state does not differ from that of those who are dead in sin. Of course he can do nothing spiritual or acceptable to God except by that Spirit of grace; but that Spirit dwells in him (John xiv. 16, 17; Rom. viii. 9-17; 2 Cor. vi. 16; Eph. ii. 22); and he can do all things through Christ, who strengthens him (Philip iv. 13); and he well knows and loves to confess that he has nothing good which he did not receive from God, and that without Christ he can do nothing, and that, by the grace of God, he is what he is—a poor, hell-deserving sinner, Saved by Grace—a brand plucked from the eternal burning (1 Cor. iv. 7; James i. 17; John xv. 5. 1 Cor. xv. 10; 1 Tim. i. 15; Zech. iii. 2). And he knows just as well, both from the Scriptures and his own experience, that, in wilful disobedience to God, he does not enjoy that spiritual comfort he has in obedience. All the children of God are as assured of these truths

as they are of their existence; and bitter contentions over them is wholly unnecessary, unprofitable, unwholesome, and subverting. The entire scriptural truth about any matter unites, comforts and edifies the children of God; while a contention for a Part of the truth divides, distresses, and overthrows them. Truth is spherical; we must look at it on all sides to understand it at all aright. Extremes are dangerous; let us avoid them as we would the verge of a fatal precipice. "Let our moderation be known unto all men—the Lord is at hand" (Philip iv. 5).

"God is the only independent and absolute Being in the universe; not for one instant does any other being cease to be, both naturally and spiritually dependent upon Him. All our sins come from ourselves alone, and with confusion of face we must take all the shame for them and not charge them in any way upon our holy Creator—upon His foreknowledge, or predestination, or the partial withdrawal of His Spirit of grace, for well do we know that such a blasphemous imputation would be the grossest of sins; while all our salvation from sin and its consequences comes from God, who deserves and will receive every particle of the glory of it.

While fear and hope are, in the conditional Scriptures, recognized and addressed as strong motives to human action, pure, self-denying Love is set forth, in the Scriptures, as the highest and strongest motive that can actuate any being; the motive which assimilates us most to the character of the Three-One

God, who is Love, and who saves His people because of His eternal and infinite love for them. Without this divine motive in our hearts, our services cannot be acceptable to God, and we can never enter that "heaven above, where all is love," or, if we could enter the home of eternal love, we could not enjoy its holy delight.

Man is not an involuntary, unthinking, irresponsible machine. He can and should be moral—it will be better for him in this world; but it is far better for him to be spiritual, and to be thus prepared for heaven.

I believe that all right-minded Primitive Baptists will accept these scriptural truths. Such acceptance would put an end to the useless and ruinous strife of words on this subject.

S. HASSELL.

CULLIN ROBINSON

It is by the request of Sister Elizabeth Robinson, that I, the undersigned will attempt to write the obituary notice of her beloved husband Mr. Cullin Robinson of Marines, N. C.

Bro. Robinson was born June 9, 1835, and fell asleep in Jesus the 21st day of March, 1920, thus making his stay on earth 84 years, 9 months and 12 days.

Bro. Robinson was married twice. He was first married to Miss Victora Penevil. There were born to this union 4 children, 3 of them are dead, leaving one girl Marcilla Robinson. It is not known of the writer of this notice when Mr. Robinson's first wife died, but after the death of Mrs. Victora Rob-

inson, he was married to Miss Eliabeth Prescott, this being on the date of April 7, 1881. There were born by this, his second wife 10 children. Only 8 of them are living.

In the year of 1911 in the month of June he united with the Old Primitive Baptist church, and baptized by Elder C. C. Brown. He lived a faithful member until the blessed Lord called him from hence to his everlasting home. He offered to the church at Wardsville meeting house and there his membership remained. He always filled his seat, but never did go about to the corresponding churches much on account of being old and feeble. I, the writer, believe that if he could not visit the corresponding churches, his mind was with them, thus showing the love and fellowship he had for same. This was enough to show that he would have been with them if he had been able to attend.

Bro. Robinson died of the well known disease pneumonia, and was confined to his bed only 3 days when the good Lord took him out of his suffering. He bore his suffering with ease, and seemed to be ready for the command of God to say "come". We do believe that our loved one is now at rest forever where he enjoys that sweet rest and peace which was prepared for him, before he ever lived. Oh! how sweet to have the blessed hope, which puts a lens over the eye to look with an eye of faith and view that happy world and that seat in glory where we hope to reach and praise our blessed Lord

as we remain in glory, in peace, in joy and be happy with our blessed Divine Saviour.

His body was laid to rest Monday after the 3rd Sunday in March. Quite a large crowd attended the burying of our dear one's body. His funeral services was conducted by Elder C. C. Brown at the grave and after the funeral services his body was peacefully laid to rest.

Oh! how we miss him, but could we wish him back again, when with all our hearts, we believe he now enjoys the heavenly life. Yes we feel that he has joined that heavenly band where he realizes no pain, no sin, no sorrow and no trouble of any kind, but all peace and joy.

Bro. Robinson was well liked by all who knew him and in his death and sickness all was done for him kind hands could do, but none did any good towards saving his life for the good Lord had called for him to go, and we believe to his seat which God had prepared for him before he ever lived. Yet we dread to give our dear loved one up, but then how sweet it is for us poor mourners to have such a great peace in mind that he is so much better off than he would be here in this present time world. Oh! we only hope that we may meet our dear one some day in that sweet bye and bye, where we will be all one in Jesus the Christ our Savior. If we only can meet him in that sweet world there will be no more parting and no more sorrow, but everlasting peace and praise God from whom all blessings flow.

He leaves behind to mourn their
loss a loving wife, 8 sons and one
daughter, besides other relations
and many friends. We hope that
our loss is his eternal gain, and we
hope to meet him some sweet day.

Dear, thou art gone to rest,
To dwell with the angels blest.
We would not wish you back again,
In this sinful world of pain.

We miss thy kind and willing hand,
Thy fond and earnest care.
Our home is lonely without thee,
We miss thee everywhere.

Far from a world of sin and strife,
He now enjoys the heavenly life;
And joins to praise, and shout and
sing,
And make the heavenly arches ring.

He was a husband, father good
and kind,
The partner of our cares;
He's gone and left us here behind,
Exposed to many snares.

There's not a doubt upon our mind,
But victory he obtained;
Although he's left us here behind,
We hope we'll meet again.

Farewell dear, but not forever,
There will be a glorious dawn,
When we shall meet to part—no,
never
On the resurrection morn.

Oh! may we meet and be complete
And long together dwell,
And praise the Lord in one accord,

And so, dearest one, farewell.

Written by
E. W. RHODES.

Verona, N. C.

Written by the request of the de-
ceased's (Bro. Cullin Robinson's)
sad and heart broken companion.

ELIZABETH COLLINS

It is with a sad heart I try to
write a few words in memory of
my dear mother who was born No-
vember 3, 1849, died October 29,
1918, making her stay on earth
about 69 years. It grieves me so
much to have to give up my dear
mother never to see her again.
Though she has gone to heaven, I
believe, and I feel that our loss is
her eternal gain. She united with
the Primitive Baptist church about
8 years before she died, and was a
faithful member and would always
fill her seat when health would ad-
mit. She was the mother of 11
children, 1 dead and 10 living, and
she was a faithful mother to her
children, always giving them good
advice and telling them how they
must do as far as she knew. She
had a willing mind to help her
neighbors all she could and the
best she could and I believe she has
gone to rest where she can never
meet with any more sorrow and
trouble. She leaves to mourn her
death a husband and 10 children,
8 boys and 2 girls and many rela-
tives and friends. She leaves a
vacant seat that is greatly missed
by the family and all who knew
her.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,

That never can be filled.

Written by her devoted son,
CHRIS C. COLLINS.

B. H. DYER

In memory of our dear father whom God in His infinite wisdom saw fit to take from us December 12, 1920, Benjamin Hardin Dyer was born June 2, 1844, at Dyers Store, Va. The last 43 years of his life he lived at Leaksville, N. C. He was twice married: first to Agnes Fields Strong. They had one son who died at the age of 32. After his first wife's death he was married to Susan Adeline Taylor, Danbury, N. C., January 26th, 1875. Nine children were born to this union, all are living except two sons who died in infancy. The living children are S. Brewer Dyer, Leaksville, N. C., T. Gravely Dyer, Roanoke, Va., Hill Dyer, Muskegon, Mich., Mrs. F. C. Sharp, High Point, N. C., Mrs. P. P. Wilson, Leaksville, N. C., John H. Dyer, Winston, N. C., and D. Spottswood Dyer, Leaksville, N. C.

He is survived by these seven children, 15 grandchildren, his wife, one brother George Dyer and one sister Mrs. D. F. King, and numerous other relatives and friends to mourn their loss. Papa was 76 years old in June before he died but was an exceptionally young and active man for his age. He always led a busy life and worked up to his death.

My little family and I spent the Sunday he died with him and he seemed so well and happy and he said once he was coming home with us, then later decided to wait

and come the last of the week, so of course none of us thought the end was so near. We left him to come home at 4 o'clock and before we got here he was dead. He had finished all his night work and had eaten a hearty supper and was sitting down talking to mama and his brother when he was taken all of a sudden with a pain in his chest and died in less than five minutes. They did all they could for him but his time had come so no earthly power could keep him. The doctor said it was hemorrhage of the brain.

Papa professed religion and joined the Primitive Baptist church in 1883 and was baptized by Elder Frances Stone.

I have never seen any one that seemed to enjoy the church and talking about God and his goodness and mercy more than he did. He was always so happy to have any of his brethren or sisters visit in our home and they would sit late at night talking of spiritual things. He was a faithful church member and attended as regularly as possible even though it was 7 miles from home. He was such a dear good husband and father and always gave us such good advice when we went to him for it. He thoroughly enjoyed his family and was always so glad when he could have them all at home together. We do miss him so much. It was so hard to give him up but we feel that our loss is his eternal gain. The funeral was conducted by Elder Flinchem, his pastor, and

he was laid to rest in the Leaks-ville cemetery.

May God enable us to say "Thy will be done."

Written by his loving daughter,
GRACE D. SHARP.
High Point, N. C.

MRS. J. W. GARDNER

(By Dr. W. B. Crawford.)

Every heart in the entire community warms with deepest sympathy for our kind neighbor and esteemed friend, Elder John W. Gardner, in the death of his good wife, which occurred at their home here Sunday afternoon, after only three days' illness. Mrs. Gardner was taken sick Friday and on Saturday morning had a very decided case of jaundice, when we were called to see her. She had no pain nor fever, but upon examination her heart was found to be in a very dangerous condition, which accounted for the symptoms which had annoyed her within the past few weeks, to which she attributed it to be due to dyspepsia. Sunday morning she was taken suddenly worse and was soon unconscious, in spite of everything that could be done to relieve her.

She was a most estimable woman, loved by everyone who knew her; a devoted wife and stepmother, and on account of her exceedingly quiet and unassuming disposition only those who knew her best and most intimately realized what a truly Christian character was hers, or saw in her those noblest virtues which constitute a "perfect woman, nobly planned."

The funeral was held from her

old home, south of Princeton, on Monday afternoon, conducted by Elder James Roberts, and was attended by a large concourse of friends and relatives, notwithstanding the inclemency of the weather.

She will be sadly missed here where she has endeared herself to everyone who knew her, and to her sorrowing husband, our good friend, we extend the warmest sympathy, and know he will take comfort in the promise of the Master whom he serves, and in whose vineyard he is a most worthy servant.

Mrs. Gardner was a consistent member of the Primitive Baptist church, and lived and died in the full triumph of faith.

JOHN NELSON HAMILTON

He was the son of Robert Hamilton and his wife Mariam. He was born September 16th, 1843, and died January 19th, 1921. In 1866 he married Eliza Smith. To them were born four sons and two daughters, Capt. Alman Hamilton, of New Bern, N. C., Allen Hamilton, Jr., Seaboard, N. C., and sister Alexenie Hamilton, together with sister Eliza Hamilton, his wife, survive him. The other three children preceded him to the grave.

Mr. Hamilton never made any public profession of religion. However he was as good a man in his moral deportment as we have. He was truthful and honest to a fault. He was a lover of the truth. He had no confidence in any form of religion but salvation by grace, and we believe that he had felt that sweet religion in his heart. It has been my pleasure to know him for

forty-six years, and I have yet to hear any person speak evil of him in any way or form.

He was a faithful Confederate soldier in the civil war. In the latter part of his life he was much afflicted and suffered a good deal, but he bore his sufferings with much patience. Several times I visited him, and held prayer services in his home. He appeared to appreciate these services, and would often be in tears. A week before he died when I had finished one of these services and went to tell him good bye, he reached up his right arm and put it around my neck and hugged me down close to his face. I felt that he felt it was a final parting in this world. He left one brother here and one somewhere south.

The bereaved surely have our sympathies, especially his widow and widowed daughter. But all of us believe that he is resting in the love of God. I am their brother and friend,

L. H. Hardy.

Atlantic, N. C.

safe to say that no church ever had a more faithful member. Believing our loss is her eternal gain,

Be it Resolved: First: That we sincerely mourn her departure and with sad hearts meekly bow to the will of Him who doeth all things well.

Resolved, second: That her bereaved husband has lost a faithful wife.

Resolved, third: That we tender her bereaved husband our deepest sympathy and commended to him One Who has promised to be with His children in time of trouble.

Resolved, fourth: That a copy of this Resolution be placed on our Church Record and a copy sent to Zion's Landmark and a copy be sent to the bereaved husband.

This written by order of Conference on Saturday before the fourth Sunday in March, 1921.

ELD. W. M. MONSEES, Mod.
A. W. AMBROSE, Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to remove from us by the hand of death our highly esteemed and worthy sister, Martha Clifton. Whereas the sad event occurred at her home near Cherry, Washington County, N. C., on March the 2nd, 1921, for 57 years liking a few months. She was a dutiful member of the Primitive Baptist church at Concord, and we feel

THE EASTERN UNION

The Eastern Union is to be held with the church at Umbra, Hyde county, to commence on Friday before the 5th Sunday in May. Those attending will take the N. S. train to Belhaven and the boat to Mapleville. An invitation is extended to all and especially to the ministers.

A. W. AMBROSE, Clerk.

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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 post offices should be written plainly.

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

WISDOM

"Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beast; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she cryeth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that wanteth understanding, she sayeth to him, come, eat of my bread, and drink of the wine I have mingled." Prov. 9:1-5.

Sister A. M. Ison, College Park, Georgia, has asked me to write for the Landmark something concerning the above quoted scripture.

Any one will know that this is the work of wisdom. That it is a work which is done. Not only in the building but in all of it. It is all spoken of in the perfect tense. Therefore it is done. That which is has been, is now, and the Lord requireth that which is past.

There can be no house in all the world to compare with this one. Houses are built on their foundations whether good and sufficient or weak and untrusty. This house is built in its foundation. Every piece of the material, speaking after the manner of men, is built in the foundation.

The house of Abraham was in him when God made the covenant with him, therefore every member of his unborn family, and yet sure to be born family, received the covenant in him. The whole of his house, or Israel, was in him, and received the promises in him. They were not then in any developed existence, and yet they had a life existence in Abraham, and were in perfect unity, in a covenant sense, with Abraham. In him they received the promises.

In the text we have something more to our interest, more precious to us. It not only embraces all the seed of God who were literal Israelites but it embraces all the chosen of God in every nation on the earth. The elect out of every nation, kindred and tongue under heaven.

Wisdom has not been enlightened by any new developments since the world began. It was wisdom before the world began and it is wisdom now, and ever will be, and without any change either in addition or subtraction.

Paul tells us of Jesus Christ that He is made unto us Wisdom, righteousness and sanctification, and redemption. 1st Cor. 1:30.

Therefore our Jesus, the Christ,

is this wisdom who has built this house. He was in the beginning with the Father, and all things were made by Him and for Him. Without Him was not anything made that was made. He was in the beginning with God and He was God. Therefore this House, His house, was built by Him in His eternal choice before there was one of the members thereof in personal existence. This establishes the fact that there was an eternal life unity between Him and the members of His body, the church, before there was a single development of them in the world. David had a very clear view of this fact, and he said, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm 139:14-16. This is clear that every member of His body, or pieces of the material of this house were fully and wholly in Him before the world began. There He was laid in Zion for a foundation, and all His children were in Him then.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall

not make haste." Is. 28:16. This is the Foundation which was laid in eternity by the hand of the Three-in-One—God, Father, Son, and Holy Ghost. In this God is their salvation, and there is none other name under heaven given among men, whereby we must be saved. Acts 4:12. These children being in Him His life is their life, so that they are as secure as He is secure. And He being in the Father He is as secure as the Father is secure. Here we see that the Foundation and the building are both one. Or they are both in one. Hence the word of Jesus: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Mat. 16:18. He is the tried stone which overcame all the gates of hell, and when He overcame He overcame for all who were in Him. Therefore to prevail now would be not only to prevail against the members of His body but against Him, the Foundation. That would be to destroy Him as the foundation and leave the church of God without salvation in this world or the world to come. Wisdom hath builded her house. Here is the church of God built in our Lord Jesus Christ. He is ascended up to the Father, and has forever taken His mediatorial throne at the right hand of God where He maketh intercession for us. This intercession is accepted of the Father, and is at all times heard and granted, for it is according to the will of the Father.

The Seven Pillars. The fulness of God in Christ Jesus. The figure

seven denotes fulness. There are seven spirits of God gone out into all the earth. He had seven eyes when John saw Him on the Isle of Patmos. He is of Eternal self-existence, Omnipotence, Omnipresence, Omnificence, Omnipercipient and Immutability. I cannot say these are the seven divine principles of our God for there are many other such words which apply to Him, and which will apply to no other one in heaven nor in the earth. But He has all of these, and they are in and of Himself. He did not accumulate them. They were with Him in the beginning, and He could not be without them. Anything short of these cannot be the God of our salvation. Upon these principles or pillars which are in and of Himself, our foundation stands, and the church or house of God stands in Him. Therefore she stands on the foundation which He has laid. And "Other foundation can no man lay than that is laid, which is Jesus Christ." 1st. Cor. 3:11. The seven pillars are in Him, and upon Him, and in Him is the whole church of God built.

By this same wisdom was our Lord slain. The same wisdom that did the rest also slew her Beast. The Jews and wicked men nailed Him to the cross, they spoke to the Governor to have Him crucified. They were guilty of His death, and self. He offered Himself to God yet He laid down His life of Him by the eternal Spirit. When He was baptized the Holy Spirit came down on Him and abode on Him.

It was this Spirit that drove or led Him into the wilderness to be tempted of the devil. Note: that this is the very purpose for which the Spirit led Him into the wilderness. Here His power to overcome should be made known. It could not be known any other way. He must come in personal contact with the enemy of God and all His poor little ones, the devil. He came out against the Son of God with all His powers, and tried Him in every conceivable shape and way, and yet he could not prevail. He was a tried stone, a sure salvation. But He had to die. He first must overcome the devil in every point. Death is the last enemy. He must overcome him. He must not prevail, not even to say, I did not have a trial, give me a chance and I will hold Him. No. He must overcome. Therefore wisdom decreed that He must go there. He must go therefore to overcome. All this was among the all things which must work together for the good of them who are the chosen of God and who are the called according to His purpose. Therefore wisdom made the provision. It was not left to the devil to do and then for Him to overcome. No, wisdom made the provision in the beginning, so there is nothing left to fate nor to blind chance. It is all of God and of His own eternal purpose. Wisdom slew Him. In doing this wisdom spilt His blood. It came forth as Blood and Water. It is mingled as wine. Herein is the refreshing that all the host of God's children have in Him. Wisdom pre-

pared the house of wine, the banqueting house into which He leads us, and gives us such refreshings as we can find in no other name under heaven.

With these refreshments has she furnished her table. Then she drinks the wine on the lees. There is no evil mixture in it, no poisonous thing. No death, nor anything to cause death. All is sure life and peace. The Holy Ghost, and the Father fully agree, so that there is nothing to cause one word of confusion. The table is fully furnished with all the needed vessels, and with all that the children need to subsist upon. There is not a single condition to be complied with on their parts. It is all of God, of our Lord Jesus, as ministered by the Holy Spirit, and fully accepted by the Father.

Her Maidens which she has sent forth doubtless refer to the scattering of her branches over all the earth and to her ministers. She was scattered according to the word of God, "Smite the Shepherd and the sheep shall be scattered." Then he said to them As ye go preach. Wisdom sent them forth even though it was done by the severest persecutions. They were not to go until they were rejected or persecuted. They were to abide in the city where they were as long as they were received but when they were persecuted there they were to go to another city and preach as they went. Don't stop preaching because you are persecuted. No. This was God's vehicle for the spread of His word. Thus He made His enemies do His will. They

took His ministers in chains to keep them securely. There could be no escaping. They carried them to the very spot where they were commanded to go to preach the word of God. Men meant it for evil but God meant it for good. It is what God meant that should prevail and not what men meant. Thus they sent Paul to Rome and other places to preach the word of God. Who sent them forth? Wisdom did it. They did just what they were sent to do. They cried that the table is spread, the Beast is slain, the Wine is mingled. All this time Wisdom is crying in their cries. She is saying the same things, they are saying it as wisdom says it in them. There is perfect agreement in the delivery of this word. There is no uncertain sound in all the holy mountain of our God. All of it is in the holy city where our Lord was crucified.

Now, see to whom this cry is made: "Whoso is simple". Not one wise one is spoken to. The simple only are commanded to turn in hither where all this great provision is made, and where this wonderful work has been going on. How wonderful are the works of God! All this for a few simple ones who want understanding. Foolish, simple, crippled, maimed, sore, stinking, wounded, not mollified, no ointment poured forth, and none to pour out, destitute. **OH HOW MISERABLE THESE WHO ARE NOW COMMANDED TO TURN IN HITHER.** What will wisdom do with such a foolish company as this? She says to them, "Come eat of my bread, and drink

of the wine which I have mingled." Jesus said, Except you eat of my flesh and drink of my blood you have no life in you. This is the bread, and this is the wine. Wisdom has prepared it all, and it is life giving, and life sustaining. There is no life without it. All out side of this is death. To not be made a partaker of this bread and this wine is to be left in death. When one is given to eat this bread and to drink this wine he has life forevermore, and shall not see death.

I do hope, dear sister that the Lord has given you to eat and to drink at this, His table, with all the little ones.

The grace of our Lord Jesus Christ be with us to the end.

With this love to all the saints I am,

Your brother in this blessed hope.

L. H. HARDY.

Atlantic, N. C.

**CAN'T DO WITHOUT LAND-
MARK**

Elder P. G. Lester:

Dear Brother in our Lord and Saviour Jesus Christ: If you will permit me to say brother. I am a poor unworthy creature in the sight of God, and yet I feel this morning as though I would like to say a few words to you, and also to the household of faith. Brother Lester, I have been taking the Landmark for the last thirty years and I do not see how I could do without it, so I expect to continue taking it as long as I am able to pay for it. I

love and enjoy it so much and the editorials from your own hand are so sweet to me. If I am not deceived I do love to hear glad tidings from a far country and I hope I love God's children everywhere. The word says love one another as little children. John says, behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. "Behold, now are we the sons of God and 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". And Paul says I shall know as even, also I am known, and now abideth faith, hope, charity, but the greatest of these is charity. Oh, dear brethren and sisters, if I could but know that I am blessed with charity it would be enough for me. So farewell and may the blessings of God rest upon Zion everywhere is the prayer of yours in the love of peace.

N. S. SOMMERS.

Reidsville, N. C.

WAITING ON THE LORD

Dear Brethren:

If one so little and unworthy as I feel myself to be may call you brethren. As I am at home alone today and feeling very little and unworthy my mind is directed to write you good brethren and try in my weak way to thank you for making up for the Landmark to come to me so long. I surely do appreciate your kindness so much.

It is a great satisfaction to read the good news from afar. While I feel to be a poor sinner, I sometimes hope I am a sinner saved by grace, and that when the summons comes to me to depart this life my troubles will be ended and I shall meet my loved ones that have gone on before when all will be joy and love. We have our troubles here, but they are not worthy to be compared with the joys of the world to come.

Dear brethren, when I think of all the great and precious promises which are given to us, and how poor and unworthy I feel myself to be, it makes me feel willing to suffer on a little longer till my change comes. This change will come at the end of an appointed time. Job says all the days of my appointed time will I wait, till my change comes. Gracious times, blessed change. So dear brethren, remember me in your prayers.

Your unworthy sister, if one at all.

MRS. ALICE TATE.

Reidsville, N. C.

RELEASED FROM BONDAGE

Dear Brethren, relatives and friends:

I feel that I must write a sketch of the feast that I have had of late. After traveling in the dark so long and so much, with only a ray of light now and then to light me on my way and I could see nothing before me but death, and I longed to see the day come for my departure. We read that it is better to depart and be with Christ, if so be that we are one of that number.

But how frail I am and how far from God I seem to lie, but I have had such a feast of late. I was blessed with the sweet privilege of going to Robersonville to their yearly or annual meeting and for my first time to that church. And as we were going I had strange feelings and was made to wonder if I would enjoy it, but when we got there they were united in prayer and as I stood near by a window that opened near by the stand and listening to the words of Bro. Cowen, he being our pastor I felt to be humbled and when I entered the church and heard the discourse I felt that surely this is home, a home on earth and oh how good it seemed to be there; and meeting with the brethren and friends. It was such a feast and as the poet describes "Tis manna to the hungry soul and to the weary rest," and there was added to the church three, two joining at the church and one at the water. And I feel so thankful for such a blessing, being aided by our dearly beloved Brother and Sister Warren. Oh, such good friends and how thankful we feel today, and I was also blessed to visit the home of our dearly beloved Sister Fannie Warren and her loving family and we met with a lot of Baptists at her home. Our much loved Sister Warren was ill, but seemed so humble. I am spending some times with our much loved Sister and Brother Warren and their dear family. I have been feeble for two or three days, but do hope that I will be able to go to our church Saturday and

Sunday.

Mr. J. D. Gold you can publish this if you think it worth a place in the Landmark. I feel that it must close for the present.

RUTHA TRIPP.

Greenville, N. C.

A BEGGAR FOR MERCY

Dear Brother Lester and all of like precious faith:

I would if not deceived speak to you in the name of Jesus. But I am such a sinner, so full of sin and uncleanness. And I have no power to cleanse myself. Oh that I was more perfect but to what I would I can't attain and from what I do I can't refrain for sin is mixed with all my ways and is what grieves me and keeps me low, and a beggar for mercy, not justice; for I readily know what my doom would be. But I know that God is full of mercy and tender compassion, but I am so rebellious I murmur and complain at His will and purpose concerning me. Oh that it were not so. Oh that I could live near the Lord and be found walking in His footsteps; then I would see none of these things nor have to be pierced through with so many thorns, but oh these enemies—the world, the flesh and the devil all unite and hold bold persecution my soul to upset and my faith is too weak at times to resist such things but I hope that the Lord remembers me, and knows that I am but dust, and that He will not leave me, but will watch over me for good and not evil and give me strength to watch so that I faint not, nor be weary, for it seems

to me that there has never been such a time as now that God's people should watch for we are living in the last days and perilous times are upon us. Deceivers have crept in unawares, to spy out the liberties of God's children and have brought in damnable heresies and have of themselves heaped up teachers, having itching ears and have turned the truth into fables and would if possible deceive the very elect, but they are kept by a strong and mighty arm unto salvation ready to be revealed in the last day, the day of the manifestation of his power.

I wonder when I see such a craze and mad rush that is going on in the world and that it has even affected God's people. Such things should not be known among us. Oh, search me and cleanse me of all impurities. They want to be like other nations round them, and I tell you every time they go into such things it proves a curse as Saul did, for all of God's people shall be taught of Him and great shall be the peace of His children, for He is their God, and they shall be unto Him a people, and when they depart from His teachings a curse follows, and I think that is one of the sad declines now. The way of the Lord is too old. They want something new, but I feel every true Israelite is satisfied with God's way and is willing to be His anything, regardless of style, popularity or opinion. There is too much conformity to this world, and not transforming by the renewal of our minds to better things. It

grieves me so much to see those professing Godliness wanting to live as the world lives and seeking for its approval and even stay away from the worship of God, all because they can't outshine their neighbor. Oh, God, when will these things have an end, thy joys when shall I see?

Pray for me and mine.

Your sister in hope,

(Mrs.) Effie Harris Carawan.
Swan Quarter, N. C.

SALUTATION

Dear Brethren:

After some consideration of the propriety of allowing my name to appear on the staff of correspondents for the Landmark, I am giving my consent, but only with the feeling that perhaps I may be of greater service in other ways than with the pen.

I am deeply interested in the cause for which it contends and will gladly use the influence that I may have to increase its circulation. I am heartily in accord with its present Editors, in their efforts to keep it free from extremes and bones of contention that from time immemorial have only served to destroy the peace and fellowship of the Baptist family.

The gospel of Christ proclaimed by word or pen, in love will never cause division, it always being a message full of good cheer and hope for heavy laden sinners of earth. It binds us together in the strongest ties of Christian fellowship, to this end may the remainder of my life be spent.

C. F. DENNY.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. 54

No. 12

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., MAY 1, 1921

PLEASED WITH THE ACQUISITION

Dear John:

I am glad to know that we are to have the benefit of the pleasing personality and valuable services of Elder C. F. Denny associated with us upon the pages of the Landmark. The name of Denny associated with the ministry among our people has been familiar with me all along the years of my ministry and has ever reflected the gospel standard by which the true, humble, sound and faithful ministers of the Gospel are measured and I feel quite sure that Elder C. F. Denny is not and will not be an exception to the rule; therefore I feel to congratulate the readers and management of the paper for this acquisition to its editorial columns.

Elder Denny resides in Wilson

and is the accepted and beloved pastor of the church there, succeeding our dearly beloved Elder Gold in his long and efficient pastorate, all of which make his selection befitting. Besides it is good and convenient to have such a gift near at hand, both as to the management and the editorship. In editorial work I find that one now and then needs concurrent if not better judgment to which he may directly turn for proper disposition of intricate questions. It is the purpose of the management of the Landmark to make and maintain it a representative paper among Primitive Baptists, reflecting the order and doctrine as understood by the Fathers, proving ourselves worthy sons of noble sires, desirous and determined by the grace of God to ask for the old paths where is the good way, and to remove not the ancient Landmark which our fathers have set.

P. G. L.

THE DAY OF THE LORD

Peter tells us that the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

It seems that Peter would have us to maintain such characters of conversation or citizenship, as shall

stand against that terrible day of the Lord. Some such manner of personal integrity and force of character, as citizens of the commonwealth, as shall endure and prevail and triumph is demanded. This conversation does not simply mean our talk but it means our manner of life, our manner of living as it pertains to our profession of following after God as dear children. That while we tabernacle here we should abide as in an atmosphere of godliness. Our lives should reflect as being of God and to God. There were those of whom the people took knowledge, that they had been with Jesus. It is not enough to tell our experience, and be baptized and take the communion of the Lord's supper and wash one another's feet. Our lives should be such as to intensify these services with the most convincing order of sincerity. Hence the injunction: But let a man examine himself and so let him eat of that bread and drink of that cup. Let him first determine whether his manner of life is consistent with this service, and especially should this service be consistent with his life.

Again, wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. De we look for them? Some times I fear I am not really interested in these things and that I am altogether too unmindful as to whether they are really to be in the course of events in time. But when I look at the beautiful rain-

bow as it seems to reach from heaven to earth and remember why it is there, I feel glad that I am privileged to account that the long suffering of our Lord is salvation; for had the Lord already come as a thief in the night surely I should not have been ready.

If we are to be diligent that we may be found of the Lord in peace, it follows that we should seek peace and pursue it; and follow the things that make for peace," and let the peace of God rule in our hearts". "To be spiritually minded is life and peace," and when we are in peaceful frame of mind we desire peace, and that it might flow like a great river throughout the borders of the Zion of our God." Righteousness is sown in peace of them that make peace". The children of God are called unto peace, and they are admonished to be at peace among themselves; and if it be possible, as much as lieth in them they should live peaceably with all men. They are not required to assume compromising relations with any body, nor with anything, in order to lead a peaceable and quiet life in all godliness and honesty. It is the peace of God we need, because with it we are at once at peace, and will seek after it in all of its blessed fruits.

This is a community peace which to be perfect in its utility, must be reciprocal. To be at peace among ourselves I should know your feelings toward me as well as I should know my feelings toward you. In this we should be diligent as to the

details of our living toward each other. We are each admonished to seek the good of others. To live for each other. If we would have friends of others we should show ourselves friendly. If we would have good neighbors he must be a good neighbor himself. To do this he must not only know what constitutes neighborship, but he must reflect it in his life. He must live it. He must do toward his neighbors as he would have them do toward him.

Our lives as we should live them, are made up of good works and we should be found diligent in them otherwise our religion is vain, and we are not ready should our Lord suddenly come into his temple. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." This readiness does not consist in having done the work of God, but of having lived in honor to His work, to the praise of glory of His grace.

We should abide in our first love—even in the love of God, and should do the first works, as in the day of our gracious espousal.

P. G. L.

PASSING OF A BRAVE CONFEDERATE SOLDIER

On January 10, 1921, the immortal spirit of Benjamin Ira Allbrook, freed from the shackles of mortality, went back to him who gave it. He died at the home of his son, Solicitor Richard G. Allbrook, Tarboro, N. C., surrounded by friends, and his own loving and loved ones, holding fast in death,

as in life he had held, to a strong, sweet hope of a personal interest in the vicarious sufferings, the shed blood and the wroughtout righteousness of a crucified and risen Saviour.

He was the son of Richard Harrison Allsbrook and Peggy Harrison Bradley Allsbrook, and was born November 27th, 1844, near Dawson's Cross Roads, in the historic county of Halifax, where he lived and grew to young manhood, and assisted his father with his well kept, thriving agricultural enterprise.

In 1861, hearing his State's call for its quota of volunteers, and thrilling with patriotism, he donned the Confederate uniform and at the age of seventeen enlisted in Co. F. 36 N. C. Regiment, Heavy Artillery, in defense of what he conceived to be inalienable rights, and their constitutional guarantees—'twas in defense of these, and not against the constitution, that the Southern sword was drawn.

Captured he was held a prisoner, some months at Fort Fisher—was paroled, and after, as before, true as the truest and brave as the bravest, he followed and he shared the fortunes he loved and he defended the "lost cause" 'till overpowered by numbers—not conquered, the Southern flag was lowered, and the Southern bayonets were stacked at the feet of the victorious in battle, at Appomattox.

Honorably discharged, conscious of a goodly soldier record, his heartbeats quickened at the prospect to soon again clasp to his bos-

om the loved ones at home, and with his own strong hands lift the wartime burdens from the shoulders of his venerated father, he hurried back to his beloved county, and in a spirit born of high ideals and good citizenship set himself heroically to repair the wastes of war.

Deprived in early life of any but meager educational advantages but ambitious and scornful to bury his talent in that specious pretext: "lack of opportunity"—behind which far too many capable souls loding, muffle and minimize their inherent possibilities—he turned his spare moments to good account and in the acquisition of studious habits became well educated.

On November 27th, 1867, the 23rd anniversary of his birthday, he was united in marriage with Temperance Della House, a fairest maid of his own counties fair maidens, and a member of one of the best families of the State. Her uncommon outward personal charm had captivated and lastingly it held enthralled his enraptured admiration, but it was her mental and moral nature, the sweetness of her temper, the kindness of her heart, the character and fruition of her inner, spiritual being, that won all his heart and unintermittently held him a truest devotee through all the vicissitudes of all the years of more than half a century, that together they went, hand in hand, and heartbeat in unison answering to heartbeat in the purest and truest conjugal devotion.

Of that union there were born to

them thirteen children, over the new-made, open graves, six of whom, together, and side by side, their parental hearts had bled ere the hand of death laid hold on him and tore them asunder.

Surviving and mourning him, beside his heartbroken widow, is one sister, Mrs. Lucy Leggett, Enfield, N. C., four sons and three daughters, viz: Mr. Richard G. Allsbrook, Tarboro, N. C., Mr. D. N. Allsbrook, Norfolk, Va., Mr. B. I. Allsbrook, Jr., Pee Dee, S. C., Mr. Sherwood Allsbrook, Scotland Neck, N. C., Mrs. C. H. Bell, Norfolk, Va., Mrs. Walter Cherry, R. F. D., Tarboro, N. C., and Mrs. Wiley Cherry, Battleboro, N. C.

For these his parental love knew no bounds, and to rear, educate and instill in their youthful minds goodly ideals and true reverence for things divine, his labors knew no faltering; nor did his kindly encouraging interest in their own later efforts to raise themselves to stations of honor and usefulness know any cessation save only in death.

In March, 1874, he was received into the fellowship of the Primitive Baptist church at Kehukee, Scotland Neck, N. C., and from that time on was a faithful, consistent and useful member, highly esteemed of the brotherhood. And in a short time—1876—they chose him church clerk, and that position he held to the close of his life. He loved the doctrine, loved the brotherhood, and for nearly fifty years, with loyalty and devotion, was one of the strong pillars

of Kehukee's lovely band of devotees. Rarely ever did he fail of attendance with the churches in an associational capacity—was well known to, and much esteemed by the memberships composing the Kehukee Association, and in 1884—the Association then convened with the church at South Ind, Va.,—they chose him finance committeeman, and yearly thereafter, when present, was chosen to, and served in that capacity the remainder of his life.

Agriculture ever held a charm for him, and his own direct interest in it he truly loved—met its demands with ready and cheerful industry; and in the spirit of the true husbandman had "long patience for the precious fruit of the earth—trusting alone to Providence for the reward of his labors, with sweet, uncomplaining patience he awaited the coming of the early and latter rain".

In his domestic sphere he was, in the truest sense, a most devoted husband, a considerate, kind and loving father—meeting ever with avidity and discharging with loving faithfulness even the smallest of the duties due from him to his large family. And withal, back in the years of the prime of his younger manhood, he rendered public service as well beside. Beginning in the useful and important position of Justice of the Peace, he served his community, at various times, during many years in that official position. And too, at latter date, the party—Republican—then in the ascendancy in his coun-

ty, although holding to tenets political different from his own, but recognizing his efficiency and noting his restless industrial activity, sought and procured his services, and during some years he rendered public service in the position of deputy sheriff.

In November, 1888, he was elected high sheriff, and from December 1st, 1888, to 1895, he served his county of Halifax in that position.

Affable and cordial in manner, he easily made friends, open and sincere by nature he held them. He loved his fellowman—honorably sought and duly prized the friendship and esteem of all worthy men; and it was with peculiar delight that he welcomed the opportunities the discharge of the duties appertaining to the last named official position afforded him to meet with, and make the acquaintance of many of the State's most renowned personages; and during all his after life, and most in his latter years, he cherished the acquaintance, friendship and esteem of Chief Justice Walter Clark, Judges Henry G. Connor, E. H. Brown, W. A. Hoke and numerous others. And that attitude of his mind and feelings beautifully betokened his genuine admiration for those who by industry and application raise themselves to the highest stations of honor and usefulness, and revealed the things of this life which he appraised the most worth while and aspired to.

Retiring from public position and relinquishing public service,

cheerfully and wholeheartedly he returned to his first vocational love,—the tillage of the soil. And out in his friends, close to nature, which he loved, and sought to make his life accord with; and in his large, well-kept garden, hoeing his plants, cultivating the vegetables, nurturing and attending the flowers of his beloved companion, he spent his latter years, respected and honored of all, and loved most of those who knew him best.

In the month of April, 1920, he was stricken with a fatal malady, and never have we known a man who suffered with greater patience or with more beautiful resignation. He felt from the first his end was nearing, and he was willing to go; his chiefest concern being about the welfare of his devoted companion of more than fifty-three years of wedded happiness.

He was taken to a hospital in Tarboro and from there to Norfolk for treatment. Finding little relief he returned, and his son, Mr. Richard G. Allsbrook, insisted that he not return to his home in Scotland Neck, but that he and his companion make their home with him there in Tarboro. To that he did not readily acquiesce, saying to do so would unavoidably become a tax on both the time and means of his son. But that noble boy, mindful of love's unnumbered services from him he had been the recipient of ere he could stretch a muscle and strike a blow for himself, and in the beautiful spirit of truest filial devotion, told him that he was young and strong, able and

willing to work; that all, both of his time and means, which could in any degree mitigate his suffering and minister to his comfort was but his rightful due from him, and that all of both that could prove effective for that, without stint, he should have,—he prevailed, his father went to his home, and with beautiful resignation awaited the coming of the end.

The writer called to see the deceased a number of times, and only when that son was away, attending the court of his solicitorial district, did he fail to see him come in a cheerful smile mantling his face, and in his hands bearing tempting fruits or palatable, nutritious viands, and a while engage his father in pleasant, cheerful discourse. At one time, when he had gone out, I remarked to the widow, his mother, upon the constancy and beauty of his attention and services, and she replied: "Yes, and Sallie, his wife, is just so. They both are just as kind and sweet to us as they can be—they could not do more". Though their industry and thrift shall acquire for them a fortune—be that a million, the memory of those kindly services will be a sweeter thought as the years glide by, and they go, as all of us go ever, with never one single pause, nearer and nearer to the time of the setting of our own sun; and they are a better passport far, to the better world.

His other children loved him as much, and served him as well when opportunity afforded, but their homes remote from him—though

they craved it, they had not at all times the like opportunity to do so. And his sister, Mrs. Lucy Leggett, with ready and willing hands, waited at his bedside, ever watchful to attend his every call. He had the close, constant attention of the best medical skill, but the malady worked apace its inroad, and naught of human instrumentality could stay the ebbing of his vital forces, and on the morning of January 10th, 1921, to him came the summons that awaits us all; that

All must obey—
Nor skilled hands intercept,
Nor prayers of loving hearts delay.

His remains, accompanied by friends and relatives, were taken back to his beloved Scotland Neck, and in a quiet, sunny nook interred; and there, in his own well beloved county of Halifax, hard by the town he loved the best, he sleeps the sleep we call death; and out of that sleep naught can ever awaken him, save only that latent, potential, divine power that awoke Lazarus—and that will, and he shall come forth into the newness of life his body a prepared body for a prepared place, and with spirit reunited death nor pain he shall know never again.

Having known him as he was, and loved him for what he was, and for the things he stood for and loved, I felt to offer this feeble tribute to his memory.

J. W. PITTMAN.

Whitakers, N. C.

BLACK CREEK UNION

The next meeting of the Black Creek Union will be held with the church at Sandy Grove, Nash county, on the Fifth Saturday and Sunday in May, 1921. Elder J. C. Hooks was chosen to preach the introductory sermon and Elder Jesse Barnes, his alternate, so brethren, sisters and friends, the Lord willing we are in hopes many of you will have a mind to be there with us. And we feel to extend a special invitation to the preachers, will be glad to have many of you with us on that date. Visitors coming from different directions, will be met at Spring Hope Saturday morning on the Atlantic Coast line R. R. from Rocky Mount, N. C. Also will be met Friday evening at Baileys and Middlesex on the Norfolk Southern at about 6 o'clock in the evening and on Saturday morning at Baileys and Middlesex at about 6 and 8 o'clock.

E. L. COBB, Clerk.

BLACK RIVER UNION

Will you please publish in your paper that the next sitting of the Black River union is appointed to be held with the church at Reedy Prong meeting house in Johnson county, N. C., on the 5th Sunday and Saturday before in May, 1921. All lovers of the truth are invited and especially the ministering brethren.

Visitors will be met at Benson, N. C., on Friday evening before.

W. V. BLACKMAN,
Union Clerk.

SKEWARKEY UNION

The next session of the Skewarkey union will be held with the church at Bear Crass, Martin county, N. C., fifth Sunday in May, Friday and Saturday before, 1921. We invite all lovers of truth to be with us. Those coming from the west, north and south by rail will be met at Everetts, N. C. The train is due at Everetts 1 p. m. and 6:22 p. m. Those coming that way will write J. H. D. Peel, Williamston, N. C., the day they will be there and also the train they will be on. Those coming from the east will be met at Williamston, N. C., by writing C. B. Harrison, Williamston, N. C.

J. H. D. PEEL, Clerk
Church at Bear Grass.

APPOINTMENTS CALLED IN

Dear Mr. Gold: Please say the appointments made for J. D. Cockram from Pig River Association are called in, and oblige

J. D. COCKRAM. *
Floyd, Va.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Dutchville, in May, 5th Sunday and Saturday before. All lovers of the gospel are invited, especially ministers.

C. T. HALL, Union Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Tabor.

THE ANGIER UNION

Please say in the Landmark that the next session of the Angier union will be held, the Lord willing with the church at Bethel, Johnston county, N. C., and will be held Saturday and fifth Sunday in May, 1921, and Elder A. D. Johnston is appointed to preach the introductory sermon and that Elder L. H. Stephenson be his alternate. We invite all visiting brethren to come and be with us in this meeting. All who come by railroad will be met at Angier on Friday before.

A. H. DUPREE,

Union Clerk.

J. C. ANDREWS

Whereas: It has pleased Almighty God to remove from our midst one of our dearly beloved brothers in Christ, brother J. C. Andrews who quiet and peacefully fell asleep in the presence of his good wife and children at his home in Hopewell, Va., on February 5th, 1921,

Therefore, be it resolved:

1st. That we bow our heads in humble submission to our heavenly Father, for we know that He doeth all things well.

2nd. That we feel the church has lost a very dear brother, who loved the church and his family above all things, and that his good wife and children have lost a kind husband and good father, loved by all who knew him. We extend our deepest sympathy to the bereaved wife and children and friends.

3rd. That a copy of these reso-

lutions be sent to the Zion's Landmark for publication and a copy to the family and same be spread upon our church records.

Done by order of conference Saturday, March 5th, 1921.

J. L. ROBERTSON,

R. A. BAILEY,

Committee.

UNION AT HIGH POINT

Our next Union Meeting will be held with the church at High Point, N. C., Saturday and fifth Sunday in May. Brethren and sisters are cordially invited to meet with us, especially ministering brethren. Also our church will convene on 3rd Sunday in May.

Yours in hope,

R. T. STONE, C. C.

SMITHFIELD UNION

The next session of the Smithfield Union will meet with Hannah's Creek church, Johnston county, N. C., on Saturday and 5th Sunday in May, 1921. Eld. J. T. Coats is appointed to preach the introductory, Eld. L. H. Stephenson his alternate. Brethren, sisters, friends and especially ministers are cordially invited to attend.

Those coming by railroad will be met at Benson by notifying either Bro. J. Willis Creech, George W. Johnson, J. D. Morgan, Benson, N. C.

Yours truly,

J. A. BATTEN,
Union Clerk.

Wilsons Mills, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Prophetic or Old School Baptist

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No. 13

13



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

HUMANLY INVENTED PHRASES

I heartily agree with Elders P. G. Lester and M. L. Gilbert in their articles in Zion's Landmark of March 15th, in their position that we should not make humanly invented phrases, used by some of our brethren, tests of fellowship, and that, when these phrases are offensive to our people, and tend to cause divisions among us, we should discard them, and use scriptural expressions, to which no child of God can object. Some of these phrases are, as mentioned by Elders Lester and Gilbert, "the absolute predestination of all things," "conditional time salvation," "eternal vital union," "saved before the foundation of the world." These phrases are not in the Scriptures, nor in the Articles of Faith of any Primitive or Old School Baptist church in the United States. Nearly all Primitive Baptists who use these phrases believe exactly what the Scriptures teach on these subjects, namely, that God works all things after the counsel of His own will (Eph. 1:11), and that all things work together for good to those who love Him (Rom. 8:28); and that, while He is most holy and hates, forbids, threatens, and punishes sin, He still, for some wise

purpose, suffers or does not prevent many sins (Isa. 57:15; Gen. 2:17; 3:8-19; Rom. 6:23; Acts 13:18; Rom. 9:22); and that He blesses His people in obedience, and chastens them in disobedience (James 1:25; Psalms 89:30-33); and that the Lord Jesus Christ gives eternal life to all His redeemed people (John 10:11, 27-30); and that He saves them according to His own purpose and grace given them in Christ Jesus before the world began (2 Tim. 1:9; Eph. 1:3-14; 1 Peter 1).

All Primitive Baptists are united in the belief of these eternal scriptural truths.

S. Hassell.

Williamston, N. C.

ELDER KEENE WRITES HIS DAUGHTER

Dear Papa:

Wesley has already written to you, I believe, but I do want to write and tell you how we all feel so very deeply for you, and for the lamentable times in which we are living. So many, many times, especially during the last four or five months have I learned to exclaim from my heart, "Because iniquity shall abound the love of many shall wax cold"—and it always seems to

me the saying can be reversed, "Because the love of many hath waxed cold iniquity doth abound."

I, myself have never known in my life—a life never smooth—a period of such distress of soul as has been mine for five months. I have so very much to make me happy! and in one sense I am most certainly happy. Wesley is absolutely good, and upright, loving, noble man, and he loves me, and I love him; and I have six precious children of my very own of far more than usual health and intelligence and character; and our dear friend Montie is so very fine and good, and I believe, the most ardently sympathetic, unjudging person I have ever known; his four little girls are such blessings to me. Little Marguerite, especially, is so dear to me as though she had been mine by birth, and I love them all passionately; they come to me, and act toward me as though I were very dear to them. It is true we have had an extremely difficult time financially, but that is after all a minor consideration, and my own health has been remarkable. So far as mere fatigue is concerned I rarely feel it, even after a long day of continual work. But, Oh, how alone I am! For so long a time I could not pray, could not even think Abba, Father. The heavens were as brass. Day after day I went about in a despair as stony as though I had no life at all. In the evening when Montie came home I always felt cheerful again, and when Wesley came in an hour later I was always lively—and during the evening. I could even sleep at night ordinarily. However, for about two months my dis-

tress has been increased, until even in the evening times when I fain would be able to be happy and lively, sometimes I can manage it, sometimes not. One evening soon after Irene came I found the house so altogether intolerable I went out without telling any of them. I could not. They were all so worried, so distressed—and I so grieved to have caused it, but I had to be alone, and to hear their voices (even if I went into a bed room)—so terribly alone! Oh, papa, I do believe you know! Wesley caresses me, but says he cannot quite enter into that—the condition of being at the end of the earth with one's heart overwhelmed. "All thy waves and thy billows are gone over me." Out, whether in snowstorm or moonlight, I can at least pour out my heart—that is usually all, though sometimes I seem to get a smile, a sound as afar of Jesus' voice.

I have ever coveted wherever I have seen the mark of his foot upon the earth therein to set my foot, always, always it has seemed as though my feet have but sunk in miry clay—that my paths have led to the place of skulls. Crucified daily—that is no longer a poetic phrase, but a living terrible experience. Yet, lately I have been given in this valley of affliction a glimmering of hope which, amazing little plant as it is, appears to spring up from veritable stone. Wesley has, since he has understood brought this and that passage from the Bible to my attention, or quoted or suggested hymns, he has prayed for me, and I love him for it. But whether my way be that of one in which the wayfaring man

though a fool like me cannot err, or the path to death, I am alone and no one can bear me company. If He whom alone I would worship and love and adore has chosen to hide from me His face then I am indeed in darkness, and no friend nor lover, nor brother can save, can help, can even comfort me; though I must love all for evidences of love toward me. Wesley! Ah I know full well how he would be with me if he could, would take from me the sorrow, the pain, the wildness of anguish which drives me out, which keeps me even from going to bed. I love him for all he fain would do, would say, would take and bear for me if he could.

And Montie Holder: "Ruth dear" he said that first evening, "May we not at least go out with you if you cannot bear the house? If not Wesley, could I go with you? Must you shut yourself out from the very love of those who hold you so very dearly? Oh do not go out again alone. It breaks my heart and it breaks Wesley's. He would, you know, and so, God knows, would I, take every burden, every care, every thing that distresses and bear it cheerfully for you. Then why not let one of us come with you? Dear Friend?"

Night before last Montie asked me what it was that so troubled me of late. I talked with him perhaps half an hour. Then I said: "Montie, it seems to me sometimes as though I can see light and God in Jesus Christ, but Oh, so very far away—it seems as though I am away down at the bottom of a crack or fissure in the earth with walls of brass—lying there I can see million

of miles above the stars and God, and blessed ones—but I am alone where no human love, no human hand can help. If God put me here or Satan. God alone can deliver me. Can you understand, dear friend? I said gently: "I have been there," he said, I know what you mean, I believe. I have tried to pray for you, I shall keep on. Oh, Ruth, down there you pray—Oh pray for me!

All this, dear papa, has not been at all the letter I intended to write. I meant to tell you how with deep distress we read your astounding letter, Wesley, Irene, and myself, how our hearts were moved with grief and shame, and feeling for you especially—and instead I have thus run on and on.

I am not nervous, I am not insane, but I cannot sing when my harp is hung on the willow tree.

I am your loving Ruth.
Mount Greenwood, Ill.

My dear Ruth:

I am glad you have written to me. I am very sure my dear child I know your path, though I do not think there is one in a hundred of the dear children of God that are called into the dismal depths that we have been made to prove. I remember in my early days, before I began to speak in the name of the Lord, and even years after, I read in the scriptures, such as, the language of Heman the Ezrahite, in Psalm 88. The language also of the Lamentations, and the speeches of Job. I read also in the Gospel Standard and found there also depths that I knew not, and heights to which I have not ascended.

But often since then I have cried, "Thou hast laid me in the lowest pit, in darkness, in the depths. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves;" and my soul can witness to most of what is recorded in Lamentations 3rd chapter.

As to the depravity of my Adamic nature I have never yet known any one who has known, so intensely, its awful depths, and yet my outward life has ever been virtuous, honorable and what people call good. Jonathan Edwards said, "When I look into my heart, and take a view of my wickedness, it looks like an abyss infinitely deeper than hell." William Cowper writes, "The heart is a nest of serpents, and will be such while it continues to beat." Another writes, "Lord! What is man when deeply tried? What? Why, a mass of cursed pride!

A filthy den of beasts unclean—
When all my purposes are cross'd,
The heart presents a dismal scene.
And God won't suffer me to boast:
When all my prospects blasted are,
I'm ready then to curse and swear."

And one named William Mushett of England wrote the following, which many, O, so many of the Lord's dear people cannot understand, and would think it was very insanity so to write; but to me it is no exaggerated language thus to loathe myself.

'Vain toad, too filthy to be damned,
Else in his face the Judge had slammed

The door of darksome hell;
He feared the vile infernal crew
Back to the earth the wretch would
spew,

Too black with them to dwell.

Though I write this and sometimes find I am in my heart singing "To thee every mercy I owe Above what the fiends have in hell, And shall I not sing as I go My Jesus does everything well?"

Yet all this conscious depravity and my sighs and moans, and self-loathings in consequence of it; all the felt disparity between God the holy almighty Creator and me a vile creature; though I am base, so low, and He so high, though I am in the abyss, and He higher than the heavens; yet this does not appear to tell the story, to describe the peculiar deeps that my soul has been in, and which unto this day I am made to know. I am sometimes so hardened, lifeless, careless, dried up; a dry parched land, dead. My prayers are as the chatterings of a crane or a swallow, Isaiah 38:14 and I have to say, "Hardly sure can they be worse who have never known His name." But all this is not the telling of my case. (Perhaps it cannot be described). Yet still, my dear Ruth, I will try to. It is all that I have written and very, very much more, and this is a little of the much more. Jesus is so precious to me a vile transgressor; to me so unholy, yet in my ardent thoughts of him, my aching heart cries after him, "O Lord my God, mine holy One." Habakkuk 1:12. Thou Holy Child Jesus. Though I am all deformity, mortal, corruptible, with spots, and wrinkles, blemishes and all such things yet I, this leper, all wounds and bruises and putrifying sores, so yearn after the surpassing loveliness of Christ, O, the immortal beauty of Emman-

uel! What amiability! He is the Prince of grace, He is graciousness, He is love, and He has won my heart. Oh, I so intensely love him; I adore Him, His deeds of love, his sacrifice of Himself, His anguish, His sore amazement, so very heavy. O the burden of sin, of wrath that weighed down the All-together lovely One, Jesus Christ, the incarnate Son of God! O Gethsemane! Can I think he drank the cup for me? Dare I do so? I do. How can I think so? I do. (I ought not to one so foul, so deformed, so ugly) I do. That I believe in the Saviour, love Him, think of Him, say in my trembling heart, He is mine, that at times so humbles me I sink into the depths of earth. I see myself so vile, unholy, so base, a thing despised, a nothing. But I am not telling what I want to tell. I cannot find the language. I am in love's hell, love's torments, in the abyss of the torments of love, love's anguish. I ought not to be allowed to love him. I do. I ought not to sigh after Him. I do. I ought not to cast one upward glance at his beautiful face, I do, and then I hang my head and blush, and feel that one so base, such a vile nothing ought never to look forth from my dismal dungeon any more. I ought not to be allowed to think of him any more, but I do. Then I am saying, I ought never to forget thee Saviour dear, and I do, "days without number," Jer. 2:32. I cry, How long wilt thou forget me, O Lord? forever? How long wilt thou hide thy face from me?" Psalm 13:1; and if he shows me his hands and his feet, crucified for me, if he shows me his face, if one kind word

he speaks, if he lifts up the light of his countenance, if a single smile he gives me: I am as one in a swoon. I am overcome, I fly to his bosom, and there, having hope that I am His loved, redeemed, cleansed, forgiven, destined to eternal glory, to dwell with Christ forever. I am ravished with his everlasting, immortal love, and in ineffable bliss I feel I shall sob my soul away while "his left hand is under my head and his right hand doth embrace me." Solomon's Song 2:6. "Kiss the Son" Psalm 2-12. I do. I am allowed to. I say within me, I ought not to be suffered to do so. He ought to disdain me, he ought to have thrust away from him one so ragged, so ugly, so foul. But if he say to me, a vile sinner, I gave myself for thee, a sacrifice for thy sin, Ephes. 5:2-25-27. Thou art all fair my love, there is no spot in thee." Solomon's Song 4-7. Then, the fulfillment S. S. 8:14 is mine. Oh, that thou wert as my brother, that sucked the breasts of my mother! When I should find thee without, I would kiss thee; yea, I should not be despised." "Kiss Jesus Christ, the dear incarnate Son of God? Rather, "Let Him kiss me with the kisses of his mouth; for thy love is better than wine." S. Song. 1:2. I cannot bear to be "solitary" Psalm 107. I cannot endure to live "alone." Though "I (sometimes) am as a sparrow alone upon the housetop." Psalm 102:7. I am as one bereaved, I have lost my mate; he has flown away from me, and well he might for what a treacherous, Isaiah 48:8, ungrateful, worthless one I have been, or rather I have flown away, wandered Jer.

14:10, away from him. I am alone, so alone. Is there anyone like me? What shall I do? I will fly to the cleft of the Rock, O Rock of Ages, O smitten, cleft, crucified One let me hide myself in Thee. I will fly to the secret places of the stairs. Rom. 8:28-30. Here I will make my refuge until the storm is over, till all calamities be over, past, and until my beloved, my Husband shall find me, and I will hear his voice, and this is what he will say unto me, "O my Dove, that art in the clefts of the Rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Solomon's Song 2:14.

"Ah me! I'm never well but when I on my best Beloved lean,

And then I'm never ill;

Crosses and trials all are right,
And pain is sweet, and troubles
light,

When Christ my soul doth fill,
If Jesus will permit me, I
Will leaning on Him live and die,
And great the blessing count;
My life, dear Lamb, I'd live to thee,
My death shall also glorious be,
Like Moses on the mount."

Seasons I have of sacred communion with our Saviour, the Lamb of God. Then all is well. Sin, all uncleanness, all accusations, all tongues are done away, are silenced, not a dog moves his tongue. Exod. 11:7. I am "sitting down" Matt. 27:36, at the feet of Jesus, crucified for me. My Lord, my Love was crucified,

"Here I sit forever viewing
Mercy's streams in streams of blood,
Precious drops my soul bedewing,
Plead and claim my peace with
God."

But why all these changes? Such blessedness and then such desolations, with the king in his palace, hidden in his pavillion, in the secret of his presence, sitting with Christ at his table, at the banquet of wine; and then as a very outcast, a captive exile in a low dungeon. Ah! my soul has many times known all this. But why? All to teach us what we are, all to wean us from earthly things, all to make us sick of ourselves and fond of him. It is all loves chastenings, love's endearments. It is the path of tribulation. The decreed way for you, my Ruth, for me.

At this moment of writing I am in faith marching on, holding on my way, I have my burdens, no light ones, just now, I have conflicts, at moments so severe, I say how will this all end; but my eyes are looking unto Jesus. I am considering him, lest I should be weary and faint in my mind. (I have had many fainting spells in my soul's warfare) but the baptism of our salvation is near, his banner is displayed, I see it. His banner over me is love, and in my heart there is melody, and this I am singing. "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 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. 8:37-39. The everlasting covenant, ordered in all things and sure is all my salvation, and all my desire. 2 Sam. 23:5, and often I am saying, show me thy covenant. Psalm 25:14. Let the sure mercies of David be mine, Isaiah 55:3.

"The gospel bears my spirit up, A faithful and unchanging God Lays the foundation of my hope In oaths, and promises, and blood."

Of this I am well persuaded that all will not be altogether well while we are in the earthly house of this tabernacle, not until we are with our Husband and Saviour in glory will everything be satisfactory.

Am I unbelieving? Am I distrustful? O what a shame! You know the hymn beginning with the line, "O my distrustful heart." O love's rebuke! They break my bones, they break my hard heart. They are as that look that Christ gave to Peter. Luke 22:61.

I have cried, "Do not abhor me." Jer. 14:21. "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed, my soul is also sore vexed; but thou, O Lord, how long?" Psalm 6:1-3.

There is a hymn, which when you were a child you often heard me sing, I used to speak of it as "my hymn," a verse of it is now consoling, assuring my heart, "No dart, though Satanic, no strong accusation, no watery deep through which

burdened I go; no sin, no uncleanness, no hellish temptation, can change his affection; Ah never, Oh no!

Well, my dear Ruth, what shall I say unto you? In our infirmity we may say, "The Lord hath forsaken me, and my Lord hath forgotten me." What saith he who is "Faithful and True"? Rev. 19:11. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isaiah 49:14-16. Read the sacred words in Isaiah 54:46th to the end of the chapter.

Oh for the working of the gracious mighty power of God in my soul to believe.

We believe through grace, Acts 18:27, according to the working of his mighty power. Ephes 1:19.

Write to me again, my Ruth, that I may continue to know in what things is the life of your spirit. Isaiah 38:16. This I feel assured of, you will not be far away from the paths that have been, and still are mine. I am yours in our sweet Lord Jesus, and your affectionate father.

Frederick W. Keene.

501 Cleveland St., Raleigh, N. C.

SEARCH THE SCRIPTURES

My Dear Brother Pickerell:

Your letter came some time ago. I was glad to hear from you. I was glad that you got some comfort out of my letter in Zion's Landmark.

No doubt but that there are many of the dear Lord's dear little ones

who suffer because the scriptures are violated. It is strange that brethren, especially our ministers, do not search the scriptures more to see what they do teach. There are some among us who love to boast that it is not needful for them to read the Bible because the Lord tells them what to say. If that had any truth in it they could not make any mistakes for God never errs.

The Bible is given to us to read and study that we may know how to behave ourselves in the house of the Lord.

It is bad if one minister begins to covet the place held by another, and tries to make some impression among the brethren that will alienate their feelings towards the pastor who has worn out his life in their service. There is an old saying, "Chickens will go home to roost." This might apply in such cases. When a younger brother begins to take a stand against an older brother, and to rebuke him he should remember that in a few more years he will be the old one, and the Lord may visit his iniquities on himself. Our God does not wink at sin, nor does He forget the evil done to one of His little ones.

I have in my mind now a case where a brother has been faithful in the churches in his section for many years, so that he was really a father among the saints in that section. In his old age (much past his fourscore years), some who are much younger in years, in the ministry have taken a stand against him, had the churches to call for his resignation, made reports against him in other sections so he

was hindered from the exercise of his ministry, and finally wound up with his being excluded from the church.

I do feel that it is such an abomination in Israel that I do want those who have so usurped the power in the dust that they will be glad to the churches to be so humbled in go to that old father in Israel and confess their sins to him. I do believe that the Lord will sooner or later visit their sins on them, and on the churches who have been led by them to do those ugly things in Zion. Since those things occurred I have had no mind nor heart to visit in that section.

There are cases where the old aged who have become so weak that when they are continually nagged at will become weary and call for their name. There they are in measure forced to take their own lives. It is suicide for one in the church to call for his or her name. A church cannot refuse such a request if it is persisted in, and yet when one is aggravated to do this the sin is yet in the church.

I knew of an old minister who, in his better days, was useful, and able in the ministry, but in his dotage he made a hermit of himself, lived all alone and drank too much. The churches in his section took his old age weakness in consideration and kept him in the church as long as he lived. They did right. I knew an old brother who was a firm believer in predestination and election, but when he was about ninety years old and very infirm denied the doctrine. Some of the brethren asked me what we should do about the matter and I told them to bear

it and let him spend the few remaining days of his life in the church. They took my advice and I have always been glad that they did so. That was more than thirty years ago.

My dear brother, I don't think it good to stand so straight up that we lean the other way.

Pastors have no right to be listening to the tattling of talebearers. They are always stirrers of strife. We should be governed entirely by the word of God, and if we run up against a point on which we have no light in the word of God, we should know that we have got to a place where we should be still and know that He is God. Better not go at all than to go wrong. Retracing steps is often harder than if we had stood still. Then we are so apt to be cowards. You know that it is real cowardice to do wrong, and to know that we have done wrong, and then to not acknowledge it, and get right. Real and true christian bravery, and true manhood lies in one's confessing, and trying to get right when he has done wrong.

Sometimes we vow and stand on our vow. We see that we are wrong but then, "I don't want to do what I said I wouldn't do." How precise we are now that we have done wrong! Miserable cowards! If we had an ounce of true bravery we would be glad of the chance to go to him whom we have wronged and beg; or to repent of our miserable fleshly vow, and confess our fault.

There are so many of these miserable little foxes that come in to spoil the vine that the yield of

grapes may not be. O Lord, take these all away, and inspire thy people with true boldness, and true holiness, that they may have a mind to walk in thy love and in thy blessed word, that the fruits of the spirit may be more manifested among us in Thy house.

Dear Brother Pickerell, I have followed the leadings of my mind. I hope it has not been in an evil spirit. I want to do all things in the love and fear of our dear God, that the saints may be edified, and comforted, and that His holy name may be glorified.

When you have read this, if you think it will be of any benefit to the household you may send it to Mr. John D. Gold, Wilson, N. C., for a place in the Landmark.

The Lord bless you and yours. I am glad to say that my folks are in better health.

Your brother in hope,

L. H. Hardy.

CARD OF THANKS

Mr. John D. Gold,

Wilson, N. C.

Dear Sir: Will you please give place in the Zions Landmark for this card of thanks? To brethren, sisters and friends that have aided us in help to repair the building of Galoways church. It has all been received with many thanks. We are progressing very slow on our repair as there has been but a small amount collected yet. Remittance can be sent to G. M. Corbitt, Greenville, N. C., R. F. D. 3, Box 161. Your friends, J. B. Williams and G. M. Corbitt, Committee.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

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WILSON, N. C., MAY 15, 1921.

WE KNOW BY FAITH

Eld. P. G. Lester:

Very dear and highly favored brother: After reading your reply to Sister Austin in December 15, 1920, number, I feel like writing to let you know how I feel to esteem such advice. I believe dear brother that there is a sense in which we know when we are on safe grounds and we would do well to heed that knowledge. We read that the scriptures are a thorough furnisher, which always invariably accords with that we do know, and that we do know is known by faith. All men have not that faith in the sense under consideration. I feel that many of God's people have not the proportion of faith that Peter speaks of in 1st chapter of his 2nd Epistle: Would to God we could read that chapter with the understanding under consideration that we might be found neither barren nor unfruitful, that we might rather give diligence to

make our calling and election sure. It seems to me those things come to us through the saving efficacy of the power of the gospel, which was purposed for us here in time, in this militant kingdom.

We are redeemed for once and all time through and by the blood of Christ, but the power of the gospel is not meant for that at all, but for those who have already been born again, some of which are favored to become the happy recipients of this gospel saving, according as we observe that law that is written in the heart and printed in the mind, and if you call this "Arminianism", then I must be one, but Bro. Lester, after all I don't know that I know anything but please remember me if you can.

Yours in hope,

JOHN R. SMITH.

Reidsville, N. C. Box 505.

Remarks

Whatever Brother Smith's position may be as regards arminianism I do not believe that he is an arminian. In fact it is not arminianism, however it would seem to involve points admmissive of question, but this may arise owing to the strong probability that his proof texts are not in accord with what he has in mind, whereas there are texts of scripture which he could readily accept as sustaining what he really believes and which of course would be true. Suppose, as food for thought, we take the position that the laws, which in the new covenant are by the Lord put in the heart and written in the mind, are the Scriptures of the old and new testament in their spirit-

ual character, to which the law of sin and death, and the law of the spirit of life in Christ Jesus answer and that the gospel is the revealed intelligence of the divine fulfillment of these laws, and that it was therefore that Paul writing to Timothy says: But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This wisdom is in Christ, who is our wisdom and comes to us by revelation through faith which is also in him. And by faith we also are in him. In fact, it is by faith that we are the children of God. And it is by faith that we walk, and not by sight; hence it is not in man that walketh to direct him steps. Abraham, our father, went forth by faith not knowing whither he went, hence he could not direct his steps. And yet we see and know that he went the right way, and to the right place. It must have been the divine intuition of the Scriptures, as they preached unto him that prospered his way. the volition making effective the divine purpose in giving the Scriptures seem to have been inherent in the Scriptures themselves, and not in Abraham as an old man, nor in Timothy as a child. And having the Scriptures written in our hearts and minds, do we not by their divine energy through faith do even as Abraham did? Are we not wise unto salvation as Timothy was?

John says, Let that therefore

abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you." Have we seducers among us?

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in it." The taught of God know the will of God, and they have but to abide in his will. They have an unction from the Holy One, and they know all things." They know what is right, and they know what is wrong. They are as well prepared to condemn that which is wrong as they are to commend that which is right, and yet their wrong doing in many respects is more condoned than their right doing is praised.

Our lives should be in accord with our profession. As ye have received Christ Jesus the Lord, so walk ye in him." This means that our manner of life in him should be in accord with our manner of life in receiving him. How was that? Tell me your experience—that is, your reasons of a hope—what you thought about right and wrong in that travail—how you felt, how carefully you considered the things which most vitally concerned you, how sensitive, how tender, how conscientious you felt to

be. You felt that you could not do right and was afraid to do wrong, therefore you could but stand still and see the salvation of God. And you saw it, and walked forth in it, and why not abide in it? Why not abide in your first love and do the first works? See that ye love one another with a pure heart fervently."

As men and women professing godliness we should live right and do right for righteousness sake. The Primitive Baptists are the only people believing good works for the works sake, and we should be careful to maintain them and thus let "Brotherly love continue".

As the spiritual children of God, we are led by the spirit of God and thus are we manifested as the children of God. And thus only are we manifested as such, and that only to the spiritual observer. We have no given rule by which we may demonstrate to the world our divine relation to God and his Son Jesus Christ. This knowledge does not come by observation. The discipline of the church does not apply in this relation. The gospel with all of its ordinances, rules and regulations, together with its promises, privileges and comforts, appertains to the church as it is apparently composed of men and women believers in the Lord Jesus Christ as sinners saved by grace. In this relation there is nothing that we do that will distinguish us as being better than other people, but there are many things that we are liable to do that would move even the brethren to deliver us unto Satan for the destruction of the flesh, that the spirit may be saved in the

day of the Lord Jesus." In this relation the admonitions, exhortations reproofs and rebukes apply to the membership of the church and should be applied in faithfulness of the ministry when necessary.

When we have kept the commandments shall we have thanks of the Master for it? I trow not. But we should say, we are unprofitable servants; we have done that which was our duty to do. Luke 7-9-10. Duty merits no reward. However, I had rather be an unprofitable servant than to be classed as a heathen man and a publican. If no profit attaches to the doing of our duty, to gain profit we would have, in some way, to do more than our duty. And that is the thing to be feared. When we can do this we place to ourselves credit, and soon become to be better than other men, and soon we are without a home and are friendless. Let us study our duty and do it the best we can, and sit down to the feast at the feet of our brethren.

P. G. L.

WM. JAMES CRAFT

In loving memory of our husband and father, Wm. James Craft.

On Friday, Nov. the 12th, 1920, at about 6 o'clock a. m. the death angel visited our home and took away our dear husband and father, Wm. James Craft to join the angelic host around the throne of God.

He was born August the 1st, 1851, making his stay on earth, 69 years, 2 months and 11 days. It was so hard to give him up. We miss him, oh, so much, but we must bow in humble submission to our

heavenly Father who doeth all things well.

We should, indeed, be thankful for the comforting assurance that he is now at rest with Christ, in whom he believed, and whom he served.

About four years ago he was stricken with apoplexy, from which he only partially recovered, but was getting along very nicely until two weeks prior to his death, he was again attacked with the same disease. He continued to grow worse until the end came.

All that a doctor, a nurse, loved ones and friend could do was done, but our Heavenly Father saw fit to take him from this benighted and sin cursed world.

Father was a kind and loving father, husband, neighbor and friend, and was loved and highly esteemed by all who knew him.

He joined the Primitive Baptist church at the Meadow in 1881, being baptized by Rev. Jesse Baker, and lived a consistent and faithful member until death.

He leaves a wife, two sons, four daughters and two brothers, a number of grandchildren, and a host of friends to mourn his departure. May God ever help us, and cheer us, and give us that consolation that can only come from the fountain of eternity. Thanks be to God, through Christ our Saviour, that we have the blessed assurance that if we will serve him faithfully until death, that we will meet our loved ones again in a brighter world, where there is no sorrow, no night and no sad farewells, and where in a glorious and a happy reunion, and in the realization of a perfect day,

unto God the Father, Son and Holy Ghost, we can render all the praise.

The funeral services over his remains were held by his pastor, Rev. D. A. Mewborn, assisted by Rev. Mr. Denny of Wilson, on the 13th day of November, after which he was peacefully laid to rest in the family cemetery amidst a host of sorrowing relatives and friends.

He is sleeping, sweetly sleeping,
In a new made grave today,
We are weeping, sadly weeping,
For our loved one gone away,
One by one the gentle Shepherd,
Gathers sheep from every fold;
Folds them to His loving bosom,
With a tenderness untold,
He is singing, sweetly singing,
In God's paradise above;
Where celestial courts are singing,
With a memory of love.

One by one the Saviour gathers,
Earthly minstrels for his own;
And our loved one has joined the chorus

Of the angels around the throne.
He is blooming, brightly blooming,
Mid the fairest flowers of light.
In the garden of sweet Eden,
Where the flowers never blight.
One by one the Father gathers,
Choicest flowers, rich and rare,
And transplants them in His garden;

They will bloom forever there.
He is waiting, ever waiting,
For the ones he loved the best,
And will gladly hail their coming,
To the mansions of the blest,
One by one the Lord will call us,
As our labor here is done,
And then as we cross the river,
May we meet him one by one.

Written by his son, who loved

him.

A. J. Craft.

Walstonburg, N. C.

HESTER C. FURLOUGH --

The subject of this notice was born November 24, 1868, and was married to W. W. Furlough, January 6, 1889. To this union were born nine children—six boys and three girls.

She died on February 20, 1921, between 8:30 and 9 o'clock on Sunday night. We both sat up and talked as usual that night. She said to me, "Let's go to bed for I am sleepy." She was dead inside of thirty minutes. Oh! what a shock it was when I found my companion dead, but I hope she is resting with Jesus and his angels.

She was a well wisher of the Primitive Baptist church, but she never joined.

Oh, it grieves me so that my dear companion is gone. We find that Jesus says, "Come unto me all that are heavy laden and I will give you rest." We must look to Jesus for the author and finisher of our faith, and hope the Lord will save us all in due time, and bring us to His fold.

The funeral services were conducted by Elder W. M. Monzes, the fourth Sunday in February. She was laid to rest in the family burying ground near Creswell.

W. W. Furlough.

ROBERT H. LEWIS

I will attempt to write you of the death of my father, Robert H. Lewis, which occurred on February 17, 1921. He was in his 78th year, as best we know his age. He had been in very poor health for some

time, but was not confined to his bed until the last few days of his life. He had been a member of the Old Baptist church for a long time and was a subscriber to the Landmark, which I think he was behind with at the time of his death.

Written by his only child.

Chas. C. Lewis.

Witt, Va. R. 1.

PATIENCE EUGENE WHITE

In sad and loving remembrance of my dear aunt, Patience Eugenia White, daughter of Wm. and Amanda House, was born May 4th, 1853, and died April 5th, 1921, making her stay on earth, 67 years, 11 months 1 day old. She was married to James A. White January, 1870, who preceded her to the grave nineteen years ago. She was a loving wife, kind mother, and a useful neighbor, always ready to lend a helping hand. We all loved her and seemed so hard to have her taken, but our loss is her eternal gain. She had been a patient sufferer for many years, although you never heard her make a murmur. She bore it patiently and only waited for God to call her home. She was a firm believer in the Primitive Baptist doctrine, although never united with any church. She was faithful to the church and went whenever her health permitted.

She leaves to mourn her loss five sons, Thomas, Frank, Lee and Sidney White, of Scotland Neck, and Alfred White of Langley Feld, Va. Also five brothers, John, Bob, Lawrence, Albert and Oscar House, the sisters, Mrs. Della Allsbrook, and Mrs. W. J. Bailey and a host of relatives and friends. All was done

for her, that loving hands, kind friends and doctors could do, but the victim of death claimed her as his own, and we hope she is now resting where there is no sickness, sorrow nor sad farewells. She was laid to rest beside her husband and children in Scotland Neck cemetery on April 6, at 3:30 o'clock. Preacher Meredith conducted the funeral services, before a large gathering of relatives and friends. The floral tributes were numerous and beautiful. We all miss her, but we hope to meet her in a better beyond.

We grieve for you dear Aunt Gene,
May God with you abide,

Our minds are filled with sad regrets,

As on the day you died.

We loved you Aunt with all our hearts,

But Jesus loved you best;

He took you from this sinful world,
He set your soul at rest.

We prayed that you might longer live,

But God, we know, knew best;

He took you Aunt away from us,
And put you safe at rest.

A bitter grief, a shock severe,
dear,

Our loss is great, but we cannot complain,

But trust in God to meet you again.
Written by her loving niece,

Mrs. T. M. Clary.

Richmond, Va.

MRS. USABY SURRETT.

Mrs. Usaby Surratt, was born in the month of October 1835 and departed this life May the 17th. 1918, which makes her stay on this earth 82 years and 5 months. She was the daughter of Deacon Patrick

Lucretia Surratt, she was married in the year of 1852 to James Alfred Surratt, who was a son of Elder Isham Surratt who lived in the northern part of Carroll County Virginia, and was the founder of the Primitive Baptist church at Little Vine, Va., to the union of James Alfred, and Usaby were born six children 3 girls and 3 boys, who are all still living except one little girl who died in the year 1865 at the age of about 4 years. Her husband James A. died in the year 1864 at the age of about 30 years, leaving her with all the children, to whom she was a faithful and loving mother.

She joined the Primitive Baptist Church at Little Vine in 1872, and was a consistent, and devout member for 46 years. She lived an upright christian life and died strong in the FAITH of her Father and mother, and in Jesus Christ her elder BROTHER, and that GOD Almighty through his Son Jesus Christ, is the author and finisher of the Christian faith. Written by McNeal Surratt by request of her two living Daughters Mrs. Corinthia McGlothlin member of the church at Little Vine in Carroll County, Virginia and Mrs. F. M. Kenley of East Radford, Virginia, member of Indian Creek church in Floyd County Virginia.

McNEAL SURRETT.

Not a member of the church.

N. T. OAKES

Whereas, God has seen fit to call from our midst, our beloved Pastor, Elder N. T. Oakes, to him in that glorious kingdom, where death cannot come any more.

Therefore, be it resolved;

First, That we bow unto God, who makes no mistakes, He doth all things well.

Second, We feel that we have lost a Father in Israel, and Pastor, and a good moderator of the Staunton River Association. We feel our loss is great, he was so cheerful, always speaking words of comfort, and with smiles, and upholding the hands of his brethren.

Third, That we extend our sympathy to our beloved sister, and his children, feeling that their loss, and our loss is his eternal gain.

Fourth, That a copy of these resolutions be spread upon our minutes, and a copy be sent to Sister Oakes, and a copy to the Zion's Landmark for publication. Approved by the Church.

Elder C. O. Boaze, M. D.
J. W. Bryant, Clerk.

FUND EXHAUSTED

The fund which has been contributed by a number of friends, sisters and brethren to send the Landmark to those unable to pay, has been exhausted. These donations have been a great blessing to some who have enjoyed the Landmark and were unable to pay for it. Those who feel a desire to help in this may forward the amounts which will be acknowledged through the Landmark. J. D. Gold

Elder L. H. Hardy will preach, the Lord willing, at the following places:

Marshallberg—Friday night before the second Sunday in July.

North River—Second Saturday and Sunday in July.

E. E. LUNDY.

MEETING OF HUNTING

QUARTER CHURCH.

The Lord will the Primitive Baptist church at Hunting Quarter will hold her regular three days yearly meeting on Friday, Saturday and 4th Sunday in June. All lovers of the truth who will and can are invited to be with us and enjoy the meeting with us.

L. H. HARDY, pastor.
JOHN D. SMITH, clerk.
Atlantic, N. C.

ELDER L. H. STEVENSON.

Elder L. H. Stevenson will preach, the Lord willing, at the following places and times:

Bethel—Saturday and Second Sunday in July.

White Oak—Monday.

North East—Tuesday at 12 o'clock.

Some of the brethren will please meet him at Kellums Tuesday morning or at White Oak Monday.

South East—Wednesday.

Newport—Thursday.

Cedar Island—Saturday and Third Sunday.

If Elder Hardy so desires he can make an appointment for him at Hunting Quarter Thursday night after the third Sunday.

Marshallberg—Friday night.

North River—Saturday and Fourth Sunday.

Morehead City—Monday night.

E. E. LUNDY.

ELDER HARDY TO PREACH IN NORFOLK

Elder L. H. Hardy will preach, the Lord willing at the Norfolk Primitive Baptist church June 17th and at night.

Zion's Landmark

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AT

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Primitive or Old School Baptist

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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

84 YEARS OLD.

Elder P. G. Lester,

Dear Brother:—The other day I came across an article that my father wrote to Elder Gold and for some reason he never sent it to him. I asked him if I might send it to you and he said all right. I am the one that he referred to in his dream.

We have been traveling together sharing each other's joys and sorrows all this time.

He is very feeble, can't sit up but very little. Today is his eighty-fourth birthday. We were expecting the children all home today but it is raining and they failed to get here which makes it rather lonely, but yet I feel that I can say I know the God of Jacob will do right.

In the song of Moses where it reads for 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. As the eagle stirreth up her nest fleteth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. So the Lord alone did lead him and there was no strange God with him."

I felt that I was in the desert and wandering, hungry and thirsty, could find nothing to satisfy my longing desire. Truly it was a desert land. There was nothing the de-

sert could offer to satisfy the longing desire of a sin sick soul; one that is seeking for the fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. But we had given up all hope of ever being able to drink of this fountain. Then the Lord appears to us as the one all together lovely and the chiefest among ten thousand. As the eagle takes away the last prop from her young ones and they begin to fall, she spreads her wings under them and bears them on her wings; so the Lord alone appears to his little ones and raises them up and causes them to rejoice in a Saviour's love.

They then exclaim, I once was lost but now I'm found, was blind but now I see. Yes can see that the Lord was leading me all through the desert land and can exclaim, purely the Lord was in the place and I knew it not. Our mourning on account of our condition is turned into joy. Here we can exclaim with David, He brought me up also out of an horrible pit, out of the miry clay and set my feet upon a rock, and established my goings.

And He hath put a new song in my mouth, even praises unto our God. Then we can look to the little babe in the manger and think of the shepherds and the angels and a multitude of the heavenly host praising God. Thus we can trace him on down to the cross, doing the

Fathers will. And when he paid the price for his bride, and went down into the tomb, and on the appointed morning rose triumphant over death and the grave, He had finished the work his Father gave him to do; and can we doubt but that he will lead us about, and instruct us and keep us as the apple of his eye?

After paying the price he did for the church, she is as true to enter into that city whose street is paved with gold as there is such a place. For Christ ascended up to the Father and is now sitting down on his right hand where he ever liveth to make intercession for the saints according to the will of God.

But before he left this world he told them many things that would befall them; But said be of good cheer for I have overcome the world.

Dear brother, if you think this wordy of being printed you may have it put in the Landmark. I thought perhaps some of the old readers would love to hear from my father again. I hope the brethren and sisters will support the dear old Landmark. I for one do not want it discontinued. It is so much comfort to me in my lonely hours. I don't get to hear much preaching for my time is spent here with my father who needs my constant care.

If you can condescend to pray for one so vile as I am please do so.

Your unworthy sister,

Cynthia L. Williams.

Linwood, N. C.

OBEDIENCE BETTER THAN SACRIFICE.

Elder P. D. Gold:—Dear Brother in the Lord, in a precious hope. Af-

ter a long delay in sending to the household of faith another article by way of communication, I attempt the solemn duty enjoined upon me. If not deceived the impression is much as calls for obedience, and I have learned by sad experience that obedience is better than sacrifice; better to obey than to sacrifice an offering upon the altar of nature's god when, such altars are erected and the offering made, it is a sacrifice to devils, and not to God. But if we are blessed to offer a peace offering upon the altar made of whole stones, not of us, but of him who lays in Zion a chief corner stone elect and precious, then we are accepted and so is our offering, and the offering is thanksgiving and praise to God and the Lamb for the wonderful deliverance wrought by his almighty power in bringing us out of the power of darkness unto his marvelous light.

Now by guidance of the divine Spirit if it is pleasing to Him to impart to me such wonderful teaching, I will relate a vision I saw this morning while in slumbers of sleep.

I saw and was in company with many Pilgrims setting out on their journey toward the celestial country.

In my travels at times I seemed to be alone, traveling a very winding path, but all the time ascending except when crossing some dangerous place which was very thick in my pathway, but making a halt in my journey. I became alarmed to look over my tedious journey and find my companions all absent from me except one.

We appeared to be near the top of a high mountain, and our stand-

ing place was as solid as the strength of the mountain itself but in looking back down to the place we started from I saw two little children preceding in the pathway I had traveled. I became so interested in their welfare that I grew alarmed. I called to them to run but they gave me no heed. I turned to my daughter who was the one with me and said, I will go back and help these children around these hills and over the rough places, for if they don't have help they will fall out by the way, and perish in the dreadful whirlpool of some of the boisterous waves that have parted over us. While thinking over these sad things without starting back, I awoke from my slumbers and the thoughts occurred to me the race is set before us and we can't always have pleasant paths for our feet; but the little children that I saw traveling so contented together have their guide to direct them and carry them safely over all the dangers of the way through which He has led me these many years.

At times the dangers have been so wearisome that it seemed impossible to get farther, yet under all these trying scenes my guide bids me press on, and continue to run with patience the race that is set before me, looking unto Jesus who is the author and finisher of the christians faith.

Brother Gold I feel this morning that mountain on which I stood in my dream is compared to the mountains round about Jerusalem which cannot be removed, and is compared to the walls of salvation which God hath appointed. Those walls

cannot be broken by time things, nor will the vastness of eternity destroy. They are held up by the omnipotent power of the oath of Him who said, as I have warned that the waters of Noah should no more go over the earth so have I sworn that I would not be wrath with thee nor rebuke thee. As the Father was not wrath with the Son of his love, who is the head of the church, neither will he be wrath with the church which is his body.

For as a young man marrieth a virgin so shall thy son marry thee. And as a young man rejoices over his bride, so shall thy God rejoice over thee. This is conclusive evidence that the salvation of God's church is sure, having this seal, the Lord knows them that are his. I can exclaim here in the language of the great apostle of the gentiles "O the depth of the riches, both of wisdom and knowledge of God, how unsearchable are his judgments and his ways part finding out."

For who hath known the mind of the Lord or who hath been his councilor, or who hath first given to him and it shall be recompensed unto him again, for of Him and through Him and to Him are all things to whom be glory forever and forever. Amen.

I often think of such a man as Paul was at a loss for words to speak the riches of God's grace, how is it with a vile sinner unclean and has never had any advantage to understand the wisdom of the world; and if I have been taught the true wisdom, how is it, at times so hid from me that I almost lose sight of things good, yet I feel at other times that if I had not been

taught by a divine teacher, I could not look back over my past life with shame and regret. Now hating the things I once loved and loving the things I once cared nothing for.

May we as the little children I saw march on our way, always trusting in the power of our guide to direct us as such for of such is the kingdom of God.

Dear brothers and sisters in the Lord, may we all feel our dependence upon such a divine power who has never directed his children to cavil over words to no profit, but may we feel a willingness to look over the faults of our brethren, and bear each others burdens and so fulfill the law of Christ.

Brother Gold you may see at a glance my failing powers, even my natural vision is so blurred that I can scarcely see a line to write on.

This may be the last of my weak attempt to write.

I feel that I am nearing the closing scenes of my earthly career as I am now nearing my 71st milestone, by which I am admonished that the things of time and sense will close with me forever.

I saw not long ago since where you wrote that a few of your subscribers that took the paper when you first became its editor were yet living.

My first subscription was sent to Brother Bodenhamer, and you had then become its editor when I got my first copy. I have been blessed to read it ever since that time and have been a subscriber all the time except about two years.

I feel that I would not be satisfied to do without such a grand and

comforting paper as the dear old Landmark has been to me all the journey of my pilgrimage, which has been about thirty three years, a member at Pine, through a very unworthy one.

I have been blessed to be present with the church at every communion season since I have had my name there and was the first one to have my feet washed by that much beloved servant of God to wit Elder J. A. Burch.

I will close this feeble attempt by asking an interest in the prayers of all of God's little children. A. M. Williams.

P. S. After correcting mistakes and errors if you think it will be a hurt to the sacred cause in which you are engaged in you can insert it in the columns of the Landmark and give such views as you may have on it.

I am yours to serve in a precious hope.

S. M. W.

Jubil, N. C., Route 1, Nov. 1, 1907

LOVE.

To the dear old Landmark:

Dear brethren and sisters:—I want to write a few lines about love. Love is the golden chain that binds our poor hearts together. The love of God in the heart of his helpless creatures makes them fall at his feet, and pour out their cries to him, for he is their all and in all. All they have to look to in this troublesome world. Their love makes them feel to be at the feet of the brethren. They love their Saviour God, because he first loved them.

If I be one of his little ones, he loved me before the foundation of

the world. He knew every pain and trial I would have in this life. He knows all things both spiritual and temporal. His love brings us together in heavenly places to praise him for the wonderful works he has done for us poor sinners. Not what we have done for him, but what he has done for us. For we are not able to do anything for him nor for ourselves, for if we are saved it is by the grace of God. This love of God is the most monderful love. The sweetest love ever known to sinners saved by grace. I wish I could express this love just like I feel it, and I hope to some day be able to speak it just like I now feel it. The word of the Lord is not bound. He opens and none can shut, and he shuts and none can open.

Dear brethren, pray for this poor worm of the dust. I am just home from the hospital, and I hope I am thankful to God that he has blessed me to come to my companions and little children, and to be with them. May the Lord bless us all in my prayer for Christ's sake. Amen.

JOHNNIE JOYNER.

Sharpsburg, N. C.

PRAYER COMES FROM GOD.

Dear Mr. Gold,

I will send to you for publication a good letter which I received from sister Sallie Bennett of Reidsville, N. C.

It was my privilege to baptize this dear sister some years ago and she has written to me a number of times since I moved from up there, and her letters are always interesting to me, and I think that this one will be to the household especially to those who are ac-

quainted with her.

I am in hope and love your true friend.

L. H. HARDY.

Atlantic, N. C.

Reidsville, N. C.

March 14, 1920.

Dear Brother Hardy;

Your kind letter was very much appreciated. After writing and sending to you the clipping I thought that I might have done wrong in asking you to write about it, and that it was God's works. He suffered the electrocution and the slanderous criticisms for some purpose.

I fear that it is partly my pride and not all because of the love I have for the cause of Jesus.

I read your article on Mat. 23: 37, 38, and was impressed with your faithfulness. I do believe that the Lord is using you to rebuke, instruct, and comfort His people, and that you must speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished. Ect.

There is no comfort in hearing that the warfare is not accomplished.

Your letter to sister Rowe did me good. I must believe as you and all the brethren do who give God all the glory. It appears to me that there are times that I cannot hold my peace, sometimes when I should. At an association last summer I heard a member criticize Elder Beaman's preaching, I just knew at the time that he was preaching the gospel and I told her so. She didn't like what I said and I felt condemned for speaking.

In speaking of your faithfulness

I am carried back to the time that you were pastor at Reidsville. How eagerly I listened to you, trying to catch a word of comfort. Some times would think surely if you preached the truth that I could count myself one of God's little ones; and then again I would feel cut off entirely. Once you said that every acceptable prayer came from God. I thought about this a great deal. I knew that since I was old enough to have a care, that I had prayed, or thought I prayed about many little troubles, such as losing a needle while sewing on dolls. I would ask God to direct me to it. If I received what I ask, and after I did, I thought, in my childish way, that God had answered my prayer. Now, I could not see how such trivial petitions could have come from Him.

I do not remember the first time that I tried to pray or the time that I did not believe in God. Very early in life I felt that I was a sinner and that I was saved through Christ. I would often be conscious of my wickedness and be troubled; have been to the mourners bench in the Methodist church at those times.

After I was satisfied about the true faith I became burdened. It seemed that I could take no delight in anything nor anyone. I knew that it was God. One day in my distress I cried unto Him, "What will thou have me to do?" The thought of the church came before me. Now, I had made up my mind that I would not join the church. I saw no good that could come of it. I knew that I could attend and enjoy preaching and sit back so that no one would know it. I never felt fit

to be a member of God's Church. I knew that the members were better than I. I only hoped for mercy through the goodness of God and not through any goodness of mine.

I know that I loved the church. I feared God and wanted to obey Him, and on that day I was willing to offer if God willed it, but knew my disposition and did not see how I could ever relate an experience to those whom I thought to be the wisest and best people on earth. So I asked God that if it was right that I might go in His strength. When I would think of what I would tell, I didn't know how to begin. If there was any there was so much that I didn't know how to condense it. I thought that no one would understand it as I did. So I was helpless but trusted that when the right time came that all would be right, and that the impressions would be so strong that I could not resist.

I had been hearing you preach for quite a while and thought you to be too faithful to receive me into the church because of your sympathy for me, as I thought some preachers had done. So I desired that you should be present if the time ever came for me to offer, but had no idea of offering at Reidsville, as papa was a member at Wolf Island.

You remember the time that you and brother Isaac Jones were at Wolf Island. You read the hymn, "Am I a soldier of the cross," I have never heard such words before or since. They pierced my heart. Brother Jones preached from the words, "I will turn my hands upon the little ones." It was all very beautiful to me. I thought during

the service that when the door was opened I would go. This announcement was not made. I went any way. I had no power to stay away.

Then I thought that I just could not call the members brother and sister. It was a joy to hear them say it but it seemed too much for me. I avoided calling their names at all.

Those who feel themselves to be sinners are surely my brethren and my sisters, especially the practical sinners.

We hear and read a great deal now about the big dinners which are being made for money to help save souls. The question arises: What has the sinner to offer that God will accept? I know that it is not money.

David said, "A broken heart and a contrite spirit O God Thou wilt not despise." God gives this and He accepts it because it is pure.

Brother Hardy, I hope that this will not tire you. I have written just as I have felt. It is poorly written. My pen is not good.

We have no meeting house now, but brother Denny brings us a good message each time.

We have the use of the Christian church, I think, through Mr. Hurdle interceding for us.

With love to sister Hardy. I hope that she and her sister are well.

Sincerely,
SALLIE BENNETT.

UNABLE TO FILL HIS APPOINTMENTS.

Dear Mr. Gold:

I arrived at home on last Monday night and was quite sick with a

combination of biliousness, cold in my head and bronchitis. I went at once to bed and have continued in bed. I am writing this sitting in bed.

I did not eat one mouth full of anything to retain it from Tuesday until this morning. This morning I have eaten a half spoon of rice, drank half cup of coffee and a swallow of milk and they appear to stick all right.

I want to thank my brethren, sisters and friends among whom I have just visited for their many loving kindnesses to me and for the liberal financial aid which they gave me, and to assure them of a continuation of the love I have for them.

I also regret very much that I cannot go to the appointments which dear Elder Lester had published for me. It will be time on tomorrow morning for me to leave for that trip but I will not be able to leave my bed in several days and will not be able to fill any one of them.

Also I have more than a dozen letters which I have not been able to read and it may be some weeks before I can look over them and answer them. It will not be from careless neglect but for the want of ability. I hope that my correspondence will not wear out in patience with me. This short letter has been written at intervals as I could during the morning and altogether in bed.

The Lord abundantly bless you all:

In hope and love.

L. H. HARDY.
Atlantic, N. C., May 22, 1921.

BUILDING A CHURCH.

Mr. J. R. Jones:—Very dear brother; I received your letter this morning containing a five dollar bill. Many thanks brother Jones, may the Lord restore you a hundred fold. Brother Jones I hope we are building this church house according as God himself has willed. God has showed me in a dream just how to do. He told me in plain words in my dream it would be two years from the time we began so we have been planning about a year to make a start we have got the plat run off and all the sills and most of the framing sawed. The committee are all workers, I think we will get it completed this summer if I am not fooled in my dream. When I began this work it was a great burden to me I could not understand why the Lord would tell me it would take me two years and He told me to go as far as Mexico so you can see how my dream is coming to pass. I put a notice in the paper and the first thing I got was a 5 dollar bill from a sister in New Mexico. Oh, how I did rejoice in my very being to think the good Lord was not slack concerning his promise and the other day I got a \$1.00 money order from a Brother in New Mexico, so in my dream I went the very route as commanded and I have received about \$25.00 in the same direction so any good word you can speak for us will be greatly appreciated. I will tell you my dream when I see you that I had last week. I was elected to serve jointly with Elder G. O. Key at Toms Creek last Saturday it was the fulfillment of a dream I had 15 years ago and I don't believe

all the opposition in the world could have kept it from coming to pass.

Well Brother Jones there is a 5th. Sunday in February this year if the Lord would let me I could come to Greensboro on that day. Write me what you think about it. So no more this time answer.

Your Brother in Bonds,

J. S. MORRISON.

Mt. Airy, N. C., Route 1, Box 82.
Jan. 15, 1920.

GOD'S JUSTICE AND LOVE

Mr. J. D. Gold,

Dear Sir:—

Enclosed you will find remittance of \$2.00 for the Landmark one year. With all the afflictions and distress in which our country is now so deeply overwhelmed we can only feel that all our chastenings are for our disobedience, and while God's omnipotent hand administer the rod so, even so, does His tender compassion ever hover over his flock and in His own good time He will pour out His balm, the oil of gladness that is sure to heal all our wounds and then with gladness we are made to say, I know that my redeemer liveth.

I know from experience that afflictions keep us nearer the feet of our lowly Saviour, the sweetest place on earth to a poor, weak one as I. How comforting to hear the dear saints speak of their afflictions in the sense of rejoicing and to feel it work for them a far more and exceeding weight of joy. Ever remembering the sufferings of one whom we hope and trust to be trying to serve in our feeble way. Many homes at this time are invaded by influenza causing great suffering

and sorrow, I feel surely it is sent on our land to cause us to be still and know that He is God, lo, remember where all our strength comes from, and to whom we must call in times of distress.

With a heart full of love to the dear family of God and asking those who are loved in prayer to please remember me.

Unworthily,

EMMA F. BRAKE.

Rocky Mount, N. C., Route 5.

ELDER A. D. JOHNSON WILL PREACH

At Pitman Grove, on Monday June 13th.

Upper Black Creek, June 14th.

Lower Black Creek, June 15th.

Wilson, June 16th.

Contentnea, June 17th.

Scott's, June 18th.

Healthy Plains, June 19th.

Sandy Grove, June 20th.

Peach Tree, June 21st.

Sappony, June 22nd.

Mill Branch, June 23rd.

Falls, June 24th.

Pleasant Hill, June 25th.

Lower Town Creek, June 26th.

Autry Creek, June 27th.

Moore's, June 28th.

Upper Town Creek, June 29th.

Elm City, June 30th

DOST THOU UNDERSTAND?

Solomon said, My son get wisdom but, with all thy wisdom get understanding.

Philip said to the eunuch whom he saw reading the scriptures, "Understandest what thou readest?" The eunuch's answer was, "How can I understand unless some man teach me?"

In other words a man may have wisdom, but if he does not understand the subject under consideration, he may form a wrong opinion. —Selected.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City, Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. 54

No. 13

Entered at the postoffice at Wilson as second class matter.

Wilson, N. C.,

June 1, 1921

"YE ARE COME."

I am thinking of these words in progressive, or continuous sense. In the sense that it could be as truly said, and is as true, said to Abel and to the last one who shall be born again, as it was to those to whom the Apostle was directly speaking. I would note the relation of those who are come, to that to which they are come. There is a twofold sense in which the church, and every principle of truth relating to it, is to be, and should be considered. And unless we do this in the light of the gospel of truth we are more than liable not to be understood. We are instructed to study, to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." The truth is undivided and indivisible, but the word of it is divisible and should be properly and rightly divided. The law and the gospel are of the truth, and are both true, but not in the

same sense, and to the same purpose. The law of sin and death, and the law of the spirit of life are of the truth, but not for the same purpose, nor to the same end. Good works under the law and good works under grace, are alike of the truth, but they do not serve the same purpose. The one is a cause and the other is an effect. We may truly consider the church as a compact, complete, perfect, spiritual body, as coming down from God out of heaven, and we may as truly consider it as composed of men and women coming up from death out of hell. We may consider it as of the spirits of just men made perfect, or we may consider it as of sinners saved by grace." "What will ye see in the Shulamite? As it were the company of two armies." Return, O Shulamite that we may look upon thee! Do we see her? She is black, but comely, as the tents of Kedan, as the curtains of Solomon. She is fair to look upon, she is beautiful for situation, the prey of the whole earth. Look upon Jerusalem a quiet habitation and upon Zion, the city of our solemnities."

This mystical something called the church is sometimes spoken of as who and again it is spoken of as which, and again sometimes the which is spoken of as who, and the who is spoken of as which, therefore we should study to know when the who is which and when the which is who.

We are to consider Zion as of a perpetual state or condition, perpetual and spiritual; always the same yesterday, today, and forever, to which, and into which sinners saved by grace are come—by grace

are yet saved, and have come, are coming, and shall continue to come until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ."

Let us consider that we are now, and have been, and shall be in a state or condition of spiritual and gracious development, assuming enlarged and extended proportions, coming upon elevated, and elevating scenes of greater grace, and into visions of things not yet done, and thus are come unto Mt. Zion as our Fathers did. And that this Mt. Zion is the church of the living God, and that He is our God, the God of the heavenly Jerusalem—the church—which we are, and to which we are come—as unto an innumerable company of angels, those ministering spirits which did minister to our Fathers, and by which they testified of the grace of God even as the spirit of Christ which was in them did signify as it testified before hand of the sufferings of Christ of the glory that should follow.

We should consider these things to which we are come as things which are fixed, as the fixed stars of heaven. And that those who are thus come are sinners saved by grace, who shall in the end of their faith be swallowed up by the perfection of the blessedness of the things to which they are come. And, should we not rest in these things, have hope in God?

The sanctification, salvation and glorification of the whole house of Israel were guaranteed in the perfections reflected in the hundred and forty and four thousand and

the same are vouchsafed to the whole of the elect of both Jew and Gentile in the general assembly and church of the first born, which are written in heaven, and to which we are come, and to God the judge of all, and to the spirits of just men made perfect." And above all and in the midst of all. We are come to Jesus, the mediator of the new covenant between God and them as well as between God and us, and to the blood of sprinklings, that speaketh better things than that of Abel. We have some better things, a more sure word of prophecy—demanding our observation and consideration. If in the great work of regeneration we have had our hearts sprinkled from an evil conscience and our bodies washed with pure water, we are subjects of gospel address, and should take heed as to how we hear. In the discipline of the gospel we have no excuse for our short comings. As men and women professing godliness, we are come unto and into a commonwealth which is governed by the laws of liberty. A liberty unto which we are born, the law of which is in our hearts. The liberty of right living. The liberty of living up to our profession. The liberty of maintaining the order of the church and the discipline of the gospel. The liberty of doing after a godly sort, that which we find in our hearts to do. Those who are taught of God know what is the will of God, and they know whether it is in their hearts to do his will. For it is God that worketh in them, both to will and to do of his good pleasure. Those who love God want to do those things that are well-pleasing

in his sight but they question as to whether they really love him. The very fact that it is in their hearts to seek his pleasure is evidence that they love him. What is it to love God? To love him that is begotten of God. If we say we love God and hate our brother we are liars, why? Because to love our brother is to love God. Therefore to please the brethren is to the pleasure of God.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

P. G. L.

NEED SPIRITUAL FOOD

Mr. John D. Gold.

Dear Sir: I enjoy the Landmark and believe it and other Primitive Baptist papers and the true gospel preached are just as much necessary for spiritually born souls as are food and raiment for the natural body. I think we can see a difference when the natural body is not properly cared for and I think we can compare it spiritually. There is a scripture which comes on my mind often which is, "How shall one escape, if we neglect so great salvation." I know from self experience when I neglect what I feel to be my duty, I am not satisfied, it worries me. Why do we neglect? I feel that I am not worthy, and will not do things like they ought to be done, but my prayer to the Lord is that I may be enabled to press forward to do what comes to hand, naturally and spiritually, with my might. I know in this we feel relieved, but we have dark, cold, forsaken feeling seasons that I do not believe a human being can control.

I believe the Lord leads us through paths we had never known and every time we are brought through one of these cold dark seasons our rejoicing in the Lord is greater.

I did not think I would have written this much when I started, although my mind leads me to write on. I enjoy reading the sister's pieces. I enjoyed Sister Will H. Oakes piece.

I see you are anxious to know about advertising in the Landmark. For my part it is all right. I can not see where it would hurt anything, but more liable to help somebody. I believe I will close. Do as you think best with these thoughts.

Mrs. J. A. Patterson.

1421 Myrtle Avenue, Danville, Va.

REMARKS

Sister Patterson, following the lead of her mind, briefly expresses in a simple, common sense way the gospel idea of Christian citizenship. The children of God are all taught of him—that is, he teaches every one of them, and they know their lesson. They know how they ought to live and how well they ought to live. The matter is in their heart, and when they seem to come short of it, or in any sense seem to go beyond, there are admonitions as a kind of foot notes to the lesson which at once come up for consideration, and their souls become disquieted within them because they have come short of the standard of right living—the way they should live—even as the grace of God which bringeth salvation unto them teaches them to live.

Sister Patterson puts it about as it is when she says, 'I feel that I am not worthy, and will not do

things like they ought to be done. A sense of unfitness and unworthiness fraught with a spirit of wilfulness are often the source of our undoing. Our lives should be such as becometh godliness, and we should be reprov'd in our feelings when we must confess that they are not. We know what manner of creatures we should be in all holy conversation and godliness and yet, when fiery trials, which are to try us, come upon us, we are not to think it strange as though some strange thing happened unto us. Then dark, cold seasons are to try us, and to prove us, that we are the children of God, without which chastisement we are bastards and not sons. These things do not pertain to the children of God as they are perfect in Christ Jesus wanting nothing but as "creatures made subject to vanity not willingly, but by reason of him who hath subjected the same in hope." These chastisements are not in default of duty it may be, but the rather in proof of faithfulness, as in the case of Job. "They that will live godly in Christ Jesus, shall suffer persecution." However, it is not for us to court these things, but the rather to endeavor to live right and do right, even as we know, and as we have received Christ Jesus, the Lord, even so should we walk in him. We have but to abide in our experience and live and move in it. Therein is all we know of what we should do, and what we should not do. We should abide in our first love, and do the first works. We know the living and the doing which are right; and as the late, and beloved Elder James S. Dameron used to say:

"We should live right and do right, whether there is a heaven to be gained, or a hell to be shunned." If for no other reason, men expect better things of the Primitive Baptists—things which become their profession, and the doctrine which they preach, and claim to believe, and men should have the shining of the true light, and glorify our Father in heaven.

P. G. L.

RELIGIOUS FANATICISM

This is an age of service that smacks much of idolatrous worship. Some may think it strange that one who loves and fears God should say that there is too much religion in the world, far more religion even in Christendom than Christianity. The word religion is only used some five times in the Scriptures, four times, either Pharisaical, Sadduceical, hypocritical or idolatrous; and only one time as pure and undefiled. Possibly more than four-fifths of the religion of the day may be spurious. Doctors of Divinity have boasted that nearly all the religious inventions had their birth in the last century. Religious societies have so multiplied, and money hunters so increased in the last few years that comers and goes have no time for supplication and thanksgiving, when moved to such procedure; and if Jesus were to speak to such He would say "you have made my Father's house a den of thieves and pretenders instead of true worshippers." The majority of those have no fear of God, make great drives and will resort to most anything to gather money from their

flock and the world to further their own selfish ends.

Some years ago I heard an evangelist at Success, Arkansas, who was traveling and preaching in the interest of a certain college for education of preachers, say to his congregation that the young preachers that had gone from that school in the last two years had been the means of the salvation of over 2,400 souls. He told the people that the Lord required them to give one-tenth of all they had. If they had ten hogs, give one, ten horses, give one and ten cows, give one. That every ten dollars they made, one must be the Lord's. He emphasized the thought that now that they had been taught their duty on his line and should they fail they might look out for a curse. He told the story of a rich man who had a family of grown sons and daughters, but did not believe in giving one-tenth and only gave five dollars per month to his pastor. The pastor finally told this man that he should give one-tenth, and if he did not he would lose more than one-tenth. Soon he lost three of the best horses he had, two or three fine cows. His family was stricken with fever. In a short time his wife, three sons and two daughters died; then the heart-broken man promised the Lord that if he would restore the rest of the family to health, who were still seriously sick, that he would the remainder of his days give Him one-tenth of his income. The Lord then restored the rest of the family to health. It is strange that an intelligent man would tell such a yarn as this, but more strange that so many

will believe it. But what is it that such preachers will not do for money? Truly, the love of money is the root of all evil. The old prophet advertised these in the following language: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look their own way, every one for his gain, from his quarter."

The true saint is not only glad that the dear Lord pointed out such characters, but that He drove them out of the true church, and will not suffer any more to usurp authority in the church of the first born, the pillar and ground of the truth.

A man who had not heard me preach for over twenty-five years until last year, said, "You preach the same hard doctrine that you did when you first began." I answered "If the Lord and His doctrine have not changed, why should I preach another Christ and gospel?" Though the Primitive Baptists are often taunted for being over eighteen hundred years behind the times, in doctrine and order, I am sure they prefer to be non-progressive, religiously speaking, than to advance a step beyond the teaching of Christ and His Apostles. Your man's works may be improved, but men and angels cannot improve the religion that the Lord creates and gives—it is perfect, converting the soul, and sure making wise the simple.

They greatly prefer the Lord's teaching to any captious spirit. I would not pray that there might be less religion in the world but that it might be more orthodox, less conformed to the world, and more

transformed, pure and undefiled. Let there not be less knowledge of things pertaining to the gospel kingdom, but that knowledge might be more scriptural and less of human opinion. M. L. G.

CHURCH MEMORIAL.

In memory of sister Cynthia Holland. According to the will and purpose of Him who doeth all things well, the Lord in mercy has visited and taken from the earthly embrace of the dear afflicted brother, Fred Holland his lovely companion that was united to him in heart and hand more than fifty five years ago. The subject of this notice was born in North Florida, February 6, 1844 and fell asleep February 5, 1921 as a shock of corn fully ripe for the great harvest of grace. She united with the old School Baptists soon after she was married at old Friendship church in South Florida, and was a true woman in every sense of the word. If faults she had, there was none more ready to confess them, and bear with the short comings of others. She had no children and save Jesus, her beloved husband were the idol of her heart. Her lovely disposition was a glad-some benediction to both old and young. She needs no words of encomium to engrave her virtues on those who knew her, or towering shaft to honor her sacred dust. Surely her epitaph is written in the hearts of so many whom she unconsciously draped the mantle of Christian graces by her modest, trustfulness, cheerfulness and untiring effort to help, comfort and console. For her to live was Christ, to die is gain. I feel assured that her

sweet spirit rests in His love; may nothing molest the grand solitude of her repose in Paynes Creek church cemetery until she is awakened to immortality and eternal life in the final abode of the blessed. I was called in 1889 to serve the church of the membership of these companions and was their humble pastor for many years. A few years ago they moved and united with Hopewell church near Sarasota, Fla. Heart dropsy laid its icy hands upon her a short while ago and about three weeks before she died she requested that I come and preach at her home. I am so glad that I was blessed to go as she expressed herself as being so comforted and strengthened by the preaching.

Her last words were: I just cannot live longer, but do not grieve after me.

Written by order of her church, Hopewell and that it be published in Zion's Landmark, spread upon the church book, a copy of the Landmark with obituary be sent to her husband Fred Holland, Route 2, Box 17, Wauchula, Fla.

M. L. GILBERT.

P. S. Ryley Campbell of Buridge, Fla., has sent me a dollar for a number of copies of Landmark containing notice. Enclosed check.

WILLIE G. ADAMS.

The subject of this sketch was the son of J. I. and Mary Alice Adams and born April 4th. 1894 in Henry county Virginia, later with his parents moved to Patrick county Virginia where he grew to manhood spending most of his life with his parents. He was drafted into the

world war, was among the first to leave for camp Lee where he received military training and then on to France to face the toils and conflicts of war but was blessed to return home in the summer of 1919 seemingly in good health with the exception of a broken leg but in 1920 that dreadful disease tuberculosis set in which together with a complication of other diseases ended his life Jan. 9th, 1921 at the early age of 27 years, 8 months and 22 days. All was done for him that loving hands and a kind physician could do but alas could not stay the icy hand of death. His body was laid to rest in the burial ground at Center church Jan. 11, 1921, and funeral preached by Elder S. D. Koger. He leaves to mourn father and mother and three brothers three sisters and many other relatives. Two sisters preceded him to the great beyond. We humbly hope that although we miss him so very much that he is peacefully at rest and free from the many sad heartaches that has been our lot to bear and that ere long we will be blessed to meet them where parting will be no more.

A precious one from us is gone. A voice we loved is still. A place is vacant in our home that never can be filled. When the evening twilight gathers. Round our lonely cottage door. Then we think of friends oh, dearer. Resting on the other shore. Yet again we hope to meet them. When the day of life is fled. And in Heaven with joy to greet them where no farewell tears are shed. Kindly submitted,

Written by request a cousin,
SARAH INGRAM.

MR. AND MRS. MANN.

Having been asked to write something of the life and death of Mr. and Mrs. Mann, I will tonight make an effort to do so. Mr. Mann departed this life June 10, 1920, leaving his wife to mourn about seven months, when the dear Lord in His infinite wisdom took her away to life eternal Jan. 8th, 1921. It has been indeed a great pleasure and privilege of mine to know these two dear people since my early childhood. They were near neighbors of ours and some of the best I've ever known, ever ready to do a kindly deed where the opportunity presented itself, always ready and anxious to help those in need, to visit the sick and troubled, and speak comforting words in the hour of bereavement and sorrow. Mr. Mann suffered about eighteen months with the dreaded disease cancer, and while we know his sufferings were severe, and trying, he bore it with patience and was seldom heard to murmur discontent, while disabled to be out he so much loved the visits paid him by relatives and friends, and though in the last stages of the disease, he was unable to speak distinctly (the cancer being on his tongue). He would try to talk to his friends and companions, and his very countenance revealed regret at not being able to speak plainly.

Mrs. Mann was only confined to her bed a few hours before her death, and though her death was quite a shock and surprise to many, it was deeply regretted by all, especially to their children who cherished their only parent so dearly. The doctor pronounced her case

pneumonia and in the weakened condition it is not surprising that she succumbed in the early stages.

I never wish to know a sweeter or better dispositioned woman than Mrs. Mann was. In sickness and sorrow she was patient, trying to look on the brighter side and bow in humble submission to the holy will of our Heavenly Father. To his union were born thirteen children, five preceding them to the grave the other nine are all married except one, Evelyn, who stayed with them till they were taken to another home. All of the children were very dutiful to their parents, and too, we know it is indeed heart-breaking to give up the loved ones in death, yet I feel that it should be a great consolation to them to know that nothing was left undone. Mr. and Mrs. Mann were firm believers in the Primitive Baptist doctrine although they never united with the Church, they enjoyed attending meetings and having the members visit them in their home. They took some of the Baptist papers and seemed to enjoy reading them so much, often re-reading the pieces they liked most for their friends. The remains of both were quietly laid to rest side by side at the family's burying ground near the home. Eld. W. W. Roberts, a Primitive Baptist minister and one they dearly loved, made a very consoling talk at the burial of each. Many sorrowing friends as well as kindred stood by and paid the last tribute of respect to the deceased. May the dear Lord grant to each of the bereaved family a reconciled heart in their sorrow is the wish of a friend.

MRS. ADDIE WILTON,
Newport, N. C.

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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

PREDESTINATION.

There are certain ends which are acknowledged by all believers in the truth to be predestinated, but there are things which are directly connected with those ends which are denied to be predestinated.

It appears to me that it will take a long time for one to explain how God knows for certain that those links in the chain of circumstances which will work right to bring about His predestinated end will actually come to pass, and come just at the right time to accomplish the thing which He has predestinated.

If a certain end is predestinated, it matters not what that end is, it is necessary that all the whole chain of things which do work to the bringing about that predestinated end, it matters not what those things are, should be predestinated also; and with the same power with which, and in the same degree that predestinated the end. If the end is permissively predestinated then all the links in the chain of circumstances which are to bring about that permissively predestinated end may also be permissively predestinated, but if an end is absolutely

predestinated to be then all of those links which contribute to the sure coming of that absolutely predestinated end must of necessity be absolutely predestinated. I cannot get any reasoning in any other way to agree with what I call sound truth.

We truly believe that the dear Lord Jesus Christ was absolutely predestinated to be the Saviour of His people and that He did absolutely save them by the sacrifice of Himself. Therefore it follows that every circumstance connected with His coming in the flesh, every circumstance which comes in His life, His death and His resurrection, and receiving Him up to glory were as surely absolutely predestinated. All of these were links in the chain which went to bring about the predestinated end.

A ferryman might have a chain stretched across a river and have the running pullies on that chain. Every link in that chain might be sufficiently strong to hold a million tons except one, that one was only sufficiently strong to hold the ferry boat. If a wise man went there to cross that river and knew that weak link was in that chain he would never risk himself and his

goods to start across that river on that chain. He would know that the very moment that that boat was loosed from its fastenings the chain would break and he and all he had entrusted to that chain would be turned loose to the destruction of the river. The whole chain would be just as strong as that weakest link and not one ounce stronger.

Even so it is in this matter of salvation. If there is one weak or uncertain link in the whole chain which God has appointed to bring about that great salvation then the whole thing is just as weak and uncertain as that one link.

Again, if He did absolutely predestinate the end, that is that His people shall be saved by Jesus Christ, in His death on the Roman cross He just as much absolutely predestinated that Roman cross and every event which brought our dear Jesus there. Otherwise there was some circumstance in that connection which was left to come about by chance or to be brought about by some other power besides His own. If that was the case then God was dependent on that other power or that chance. Now, who among us believes that our God is a dependent God? I do not believe it, therefore I do not believe that there is a single link in the whole chain from the council of eternity to the great and final end of our perfect salvation which was not just as surely and as powerfully, and as absolutely predestinated as that great and final end was.

There are very many things in this chain which are very kinked in themselves, and we are inclined to

turn away from them. Some go so far as to say that if God predestinated those things He is the author of sin and evil. With those sayings I have nothing to do nor to say about them. If it pleased God to so predestinate them and to so work in them as to make them to accomplish His eternal purpose then I rejoice the more. I see that no man can so work and do, therefore it follows that the God of our salvation does the very things which are utterly impossible with man. Again, He is not in any wise dependent on man to understand His ways and works, and they are just as sure when God does them in the dark to men as they are when men see all and agree that all is well. The beauty with His little ones is that all these things are sure whether we know them or not, or whether we can see them or not.

Mr. Spurgeon very wisely said, "If I could understand God then He is not God or I am not man." If we can understand the ways, the why so, and the wherefores of God then they would not be of God at all. We are finite, God is infinite. He does His will in the armies of heaven and among the inhabitants of earth. Man must come down or go up as He pleases. He that thinketh that he knoweth anything knoweth nothing as he ought to know. He is living in his old sins.

I am glad that the Lord does not ask us about His matters but does them to please Himself. I am also glad that He makes us to conform to His will for it is holy. I am glad that He works in us to will and to do of His good pleasure, and that

He does not consult us about any of His matters.

I pray the Lord to give us grace to be reconciled to His holy will.

In hope and in the love of the truth I am your brother.

L. H. HARDY.

FRAGMENTS BY THE WAY

By reference to the 17 and 18 Gen. we find that the Lord appeared to Abram while he sat in the tent-door. Abram was well pleased that the Lord should visit him. Here the Lord changed their names from Abram to Abraham and his wife's from Sarai to Sarah and promised that Sarah should bear a son after it ceased to be with her as the custom of women, she being ninety years old and Abraham ninety and nine years old, and the Lord named this son before he was born, so Isaac was a promise child born out of due course of nature. It was enough to please them both for it was considered a reproach for a woman to be barren. We find by reference to Judges 13:14, Samson was a promise child and Samuel was a promise child. See 1st Samuel. Jesus was a promise child. The angel said unto Mary thou shalt bear a son and thou shall call his name Jesus, for he shall save his people from their sins. Now the question might arise, what people is His people? Did not God create all people?

Through Isaac all of the nations of the earth were blest. Through Samson the children of Israel were delivered from the oppression of the Phillistines. Samuel was loan-

ed unto the Lord by his mother all of his days. Through John the Baptist baptism by immersion was introduced and he was the forerunner of Jesus. Through Jesus sinners were saved from their sins. It appears there were certain people given to Jesus long before His appearance as a babe born of the Virgin Mary in the city of Bethlehem. This Son Jesus was with the Father in the creation. See John 1, also John 8. Jesus here while talking to the Pharisees said before Abraham was I am. Here he used the past in reference to Abraham but the present as referring to himself, showing that He was before Abraham's day. Abraham saw his day and was glad. By referring to the 26th verse of the 1st chapter of Gen. it appears God the creator was holding a consultation with some one for it says. Let us make man, etc., John 1:1. This shows Jesus was with the Father in the beginning and he had a right to say before "Abraham was, I am." There is no past or future with God, but one eternal presence. Then there were a certain people given to Jesus that He must save from their sins and to redeem. There had to be a priority ownership before a redemption could take place and how must He do it? Only one way and this way was He must take a body of flesh like unto sinful man, sin excepted. Now was He to do this, no other way only to be born of woman God being His Father, so by this process He was God-man and became a mediator between the offending man and the offended God. Now Jesus could not be a mediator to none only those given

Him by the Father to redeem. Now to illustrate this: Suppose my horse should ge out of my lot and get in my neighbors lot, my horse is become the offender and my neighbor the offended, and I as the owner of the horse becomes the mediator between them, so my neighbor has a claim on my horse by capture and holds him in captivity, but when I as owner-mediator go to my neighbor and pays the redemption prixe fixed by law my neighbor has no more claim on the horse and the horse is set free. So it was with the people given to Jesus that He must save from their sins. If they had not been given to Jesus before the fall and captivity by the serpent Jesus would have had no one to save from their sins and they all would belong to the serpent, but as some claim, suppose they were all given to Jesus to save, then if this be true the serpent gets but little for his work and lies. But God being all-wise and could see the end from the beginning gave His Son a certain people that He must redeem and fix the redemption price. Now could Jesus redeem any only those given him and the people given him and the price He must pay was all fixed by the Father, so Jesus had no will of his own only to do the Father's will. Suppose He had failed and lost would He have done the Father's will? On the other hand suppose He had saved one that was not given him, could He have said I have done the Father's will? Could He have said as He did to the Father here are thine that thou gavest me. I have lost none save the son of per-

dition that the Scriptures might be fulfilled.

Every one of God's children are a chosen people, chosen in Christ Jesus before the world began and were given to Jesus that He should come into this world and redeem unto himself a peculiar people separate from all others, a royal priesthood. They are the bride, the Lamb's wife, they are ever a bride, never grown old. Made, fitted and prepared to reign with Him in eternal glory, the new Jerusalem above.

Ishmael could not live with Isaac though they both had the same father. Ishmael was a son of a bond woman, while Isaac's mother was a free woman and Isaac was a child of promise. Esau could not enter the promised land though a child of a free woman, he sold his birth-right.

L. J. H. Mewborn.

LET GOD BE TRUE AND EVERY MAN A LIAR

There is no perfection dwells in the flesh. There's none good, but the Father.

We are sinners by nature and practice. Until we are regenerated and born again, of the Holy Spirit, and made alive to Christ and His righteousness by His divine spirit. The heart is deceitful above all things and desperately wicked, who can know it. None but God. He is a discerner of the thoughts. There is nothing hid from His All-seeing eye. The Lord searches the hearts of His people, while in a state of carnality by the candle of His love shows them their sinful and helpless

condition. He alone can save them from endless destruction. The carnal mind is enmity against God not subject to His laws, neither indeed can be. The Scriptures plainly teach us to be carnally minded is death, but to be spiritually minded is life and peace. For out of the abundance of the heart, the mouth speaketh.

Let God be true and every man a liar. Be sure your sins will find you out. For men love darkness rather than light because their deeds are evil. So saith the Scriptures. Vengeance is mine, I will repay, saith the Lord of Host. So there is nothing hid, but what shall be made known. For every knee shall bow and every tongue shall confess that He is God. Besides Him there is no other. So let God be true and every man a liar. Blessed are the peacemakers for theirs is the kingdom of heaven.

God is not the author of confusion, but of peace. Woe to the peace-breakers for every tree that bringeth not forth good fruit shall be hewn down and cast in the fire.

For God is the judge of all righteousness and the avenger of all evil.

He is a shield unto them that put their trust in Him. Praise His Holy name.

The heart is deceitful above all things, and desperately wicked. Who can know it. None only to whom it is revealed, by the spirit of God. Blessed are they who know the joyful sound.

Let God be true and every man a liar for man in His best estate is al-

together vanity, He is nothing and less than nothing, and vanity. Vain is the help of man. But God is wise and well as just and kind are all His way. His ways are past finding out by man. God is love. Whosoever loveth is born of God. Vengeance is His. He will repay saith the Lord of hosts. He is a shield unto them that put their trust in Him. May God bless truth and pardon error is my sincere desire.

Mary Melissa Brooks Tyson.
Farmville, N. C.

GOD WILL PROVIDE

Mr. J. D. Gold.

My Dear Sir: I was thinking of the Landmark and how I had enjoyed it in times past, and while I was lamenting your Father's inability to keep the Landmark going as he had in the past, I thought of you, P. G. Lester, L. H. Hardy, R. Lester Dodson and others who have been so wonderfully blessed to write for it, and it came to me He will not leave Himself without a witness. This relieved me very much at the time.

I have been reading the Landmark upwards of forty years, and at times found just one piece that I felt like was worth a whole year's subscription. I hope you may be blest to continue it for the benefit of God's dear little ones. We can often get a feast from it, when we could not get it from anywhere. I just now thought of Sister Mary Johnson Thigpen. I would be glad to hear from her again. I have seen the time that I thought I was being taken away from this world.

I said as I went, I have been wanting to see God and His Angels a long time. I reckon I will get to see them now. It appeared like I went up several feet in the air and I heard a voice say, none can see His face and live. I said is it possible that I have got to die first? When I found I was back here in this old sinful world, I felt grieved, but finally the thought came into my mind, well it may be I will get to see Him some time, and I felt happy for a time. I have decided that none can see His face and live, for I always die first before I am made alive in the sense of seeing a beauty in holiness or righteousness, which is Christ.

Yours in hope. J. R. Jones.
 Revolution Mills,
 Greensboro, N. C.

THIS LETTER APPRECIATED

Mr. Gold.

Dear Sir:—I am writing this to let you know how much I appreciate the Landmark. It is always filled with good news. When I read where you said your help sometimes didn't stay with you long and you hoped to catch up, how I would have liked to help you. I know not words to tell you I was glad to see the suggestion in my last book to have it dated January 1st, 1920. I will be glad to help you that much. I thank the good Lord for the Landmarks that comes to me, and find comfort in Mr. L. H. Hardy's writings and all the rest.

Your unworthy friend.

George Parthow.

41 Moore St. Columbia, S. C.

LANDMARK GIVES HIM COMFORT

Dear Brother:—

Find enclosed check for \$2 to pay on my subscription to the Landmark. The paper gives me much comfort to read here in this lonesome place, for the Church is almost gone from this part of the country.

I am situated in the coalfields of southeastern W. Va., and what few old Baptists were here have almost disappeared although we have them claiming to be Old Baptists, all the way from Methodist belief to the Hardshell Baptist. Our Associations have divided and subdivided till we have so many different shades of Baptists, and how is a true minister to know when he is among the true church since satan's desire is to do the Church all the harm he can. How much more harm can he do the Church than to keep the true ministers away. We have people here claiming to be Baptists that will take a sound minister and swallow his doctrine and then boast about it and say that he did not believe that hard doctrine of yours or he would have gone among you to preach when they did not believe it themselves; but since the Church is the pillar and ground of the truth we ought to be very careful of the Church and not fail to attend our church meetings, for it looks like the time has come when there shall be a general falling away and then what is to become of our poor world? But let us not be discouraged for I am one who believes God made this world just such a world

as He would have it be, for He declared the end from the beginning and said that perilous times should come and ought we not to be encouraged when we see these things come to pass in our time, for we are told that when you see all these things come to pass be yet not terrified for such things must needs be. Then let us sing:

Let cares like a wild deluge come
And storms of sorrow fall,
May I but safely reach my home
My God, my heaven, my all.
There shall I bathe my worried
soul

In seas of heaven'ly rest
And not a wave of trouble roll
Across my peaceful breast.

Respectfully submitted.
Your unworthy brother.

Amos Toliver.

Mayben, W. Va.

and dear kindred in Christ I know God's word is true for I have felt His presence when just one more beside myself, have been sitting together and talking of His goodness and mercy, and why is it that we neglect so precious a duty? It shows how full of unbelief and worldly-mindedness we are. Oh! when we think about the promises of Jesus, our great high priest, our Saviour, then neglect these things, for often say nothing, what may we expect, but terrible things to come upon us, and my advice to one and all is, leave your waterpots and follow Jesus.

Affectionately,

Bettie Z. Whitley.

681 East Main Street,
Washington, N. C.

ALL THINGS IN CHRIST

Elder P. G. Lester.

Dear Brother: Please allow space in the Landmark for a few thoughts of a weak and feeble creature like I feel myself to be. Today being alone by myself I fell in deep meditation and this Scripture reasoned in me so forcibly and so plain that I cannot refrain from writing it. It is these words: If God spared not his own son, but delivered him up for us all, how shall he not by him freely give us all things, 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 to condemn sin in the flesh that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the

TWO OR THREE GATHERED TOGETHER

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold: It has come into my mind to write again for Zion's Landmark, and the words that are on my mind will be found in the 21st chapter of St. John, and the last three words of the 16th verse, "Feed My Sheep." The language of Jesus to Peter. Now we are told, i. e. the believers in Christ who have been born of the spirit are told to comfort one another with the comfort wherewith they have been comforted of God, and He has also told us that "Where two or three are gathered together in my name, there am I in the midst of them,"

spirit. It reasoned to me it is the man of God created in Christ Jesus unto good works, which God fore-ordained that the righteousness of the law is fulfilled in and for. The natural supply is not included in this Scripture, but all things to the church of God which he has purchased with his own blood. To show that it means spiritual, Paul speaks of his natural body as suffering hunger and want. We also suffer tribulation because we trust in the living God and have no certain dwelling place. The child of God often suffers for natural comforts of life as the unregenerated world. Paul speaks to the man of God and says. God will supply all your needs by Christ Jesus. By Christ only is the spiritual supply given to the heirs of promise. They are sometimes called sheep, lambs, children and little ones. They often feel so. If you show me one that feels big I will show you a hypocrite. Brethren so much as Christ gave his life for us, who can be against us, to whom coming unto a living stone disallowed indeed of men, but chosen of God and precious sand ye as lively stones are built up a spiritual house, a habitation of God through the spirit. This house is Zion, the place of my rest. I have long desired it. There will I dwell forever more, saith the Lord. He (Christ) will freely give us all things that pertain to the eternal salvation of his people or his elect. Zion is saved in Christ even before Adam was fashioned to a man, Paul says, who hath saved us and called us, with an holy calling not according to our works, but accord-

ing to his own purpose and grace, which was given us in Christ Jesus, before the world began, but is now made manifest by the appearing of Jesus Christ who has abolished death and brought life and immortality to light through the Gospel. When the morning stars sang together and truth and justice kissed each other. Who is she that looketh forth as the morning, fair as the moon and clear as the sun. Nothing more nor less than the church or Zion, purged and cleansed from sin and all iniquity. Christ then was given as her wisdom, righteousness and sanctification.

This is that sanctification that these blind and foolish people say they have got, when it is only in Christ. I thank thee Lord of heaven and earth that thou hath hidden these things from the wise and prudent, hath realed them unto babes, even so it seemed good in thy sight. No man knoweth the Father, but the Son and no man knows the Son, but to them whom he reveals himself to. Suffice it to say that that is enough to stop all argument. Now I shall close by telling how on the 7th of this month on Saturday morning about 4 o'clock, I was made to praise God. Brethren I have gone on and said many things, but my object was to tell you this and I hope you will bear with me in my weakness. In my slumber I saw the north and west portions lighten up. It grew lighter and lighter until the light exceeded the brightest day you ever saw. I saw myself sitting upon a very low seat and my wife standing by me doing something to this old body. I paid

no attention to what she was doing, but said, I hoped that God had made my garments clean, immediately these words followed. He who dyed his garments for you, and the winepress trod alone. These words awoke me and I sprang out of the bed upon my feet and praised God, so audibly that I awoke part of the family who slept in the room below. I went to the window to see if I could see that light as I had just seen it. I saw only the morning star just above the tops of the mountain, shining just faintly to the light I saw. I made a fire and waited for day to come so I could go to Brother Swan and tell him how I felt. Day came and I went. His wife was in front of the fire sitting down. She said, good morning. I said the same as quick as I could, so I could tell him how I felt, I said first. If the Lord had come last night I would have been in heaven right now. Let the world say what it will or may I was bound for heaven when I leave this world. About that time brother Swan came in from feeding and I said the same to him. That feeling remained with me until Monday. I called Brother Swan and told him where my little money was. I felt like Elijah, the Lord would take me that day, but I am here yet, waiting and hoping for the blessed restitution of this body. Brethren pray for me, that I may stand firm and faithful to the

end.

Yours in hope of eternal life.

Elder W. E. Slade.

Mohawk, W. Va.

BUILDING GREAT SWAMP CHURCH.

Whereas the majority of the members constituting Great Swamp Church live in and near Greenville, and as the Church believes it to be the best interest of all concerned, they have decided to build a house of worship on the lot recently purchased by the members of said church, located on Cotanch Street, we earnestly desire your hearty co-operation in this worthy undertaking and would greatly appreciate any amount you wish to contribute.

COMMITTEE,

John Allen

Mrs. Nana F. Brown

Mrs. O. W. Harrington

Mrs. J. G. Taylor

Mrs. W. J. Briley

Mrs. D. C. Moore

Jesse Speight

O. W. Harrington

Marcellus Flemming

Sam Flake

A. T. Moore, Treasurer.

I earnestly trust that the readers of the Landmark will respond to this worthy cause, and that each one will give as God has blessed him and as he purposes in his own heart.

S. B. DENNY, Pastor.

Wilson, N. C.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

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THE PILGRIM JOURNEY

There is perhaps no greater privilege accorded the pilgrims of the Zion of our God than to confess that they are strangers in the earth, but they seek a city, which hath foundations, whose builder and maker is God. They realize they have no certain dwelling place or abiding city here. They know there is nothing here in this life that is abiding, that hath foundations. They apprehend that all things of time and sense shall perish and pass away with the using thereof, leaving nothing abiding but things eternal to which they have not yet attained. They feel that their earthly house of his tabernacle must be dissolved, and that they must all appear before the judgment seat of Christ, but it does not appear so readily as to how they shall appear, as to whether they shall be found naked, or clothed upon that mor-

tality might be swallowed up of life. There is in them a peculiar consciousness that it is a fearful thing to fall into the hands of the living God, and that there must be a saving preparation against the great day of the Lord.

In these meditations they stand absolutely apart from all literal consideration, and their identity is distinctly apart from that of all other peoples. There are no other people that seek after their ways, nor do any desire to be like them. They are not satisfied with their state or condition, nor will they accept the state or condition of any other people. They feel that they would be free from sin, and sinful thoughts, and yet they have no confidence in those who might claim such to be their happy state. They do not know that they are Christians and yet confess that they are strangers and pilgrims on the earth, and thus they declare plainly that they seek a country. While they are not satisfied with this transient state, they are not mindful to assume their former state, but insist that there is a better country—that is—an heavenly; wherefore God is not ashamed to be called their God, for he has prepared for them a city."

If I might, I would like to find out how it is that mortals are made sensible of their relation to God, but that comes in from the other side to which I have not yet attained. We are to God what He is pleased to be to us, or rather we are to him a people because he is unto us a God. But how do we know this? To know God is eternal life, and

yet to know how eternal life takes hold upon our being so as to make us sensible of His presence and power does not seem to appear.

We read that the dead hear the voice of the Son of God, and they that hear live. The dead know not anything, and how can they hear? They can not hear, and yet we believe they do hear, because He that said the words that I speak unto you, they are spirit and they are life, says they shall hear His voice. His is the voice of the God man—the mediator, the ordained and blessed medium through which divine relations are established and maintained between God and men, whereby he becomes manifestly their God and they become His people, or rather He becomes unto them a God and they become unto him a people. In this gracious relation through the divine nature the three assume triune relations, as is said, "I in the Father; and the Father in me, and I in you, and you in me." Thus we have God and this people which he foreknew set forth as a blessed unity in Christ through the spirit by which revelations are made and consummated. It is in this divine and blessed unity that these strangers and pilgrims make their confession. And therefore, it is a confession unto salvation.

The state or condition in which these people are strangers and pilgrims is as peculiar to them as it might seem to be to any one else. It is a condition and travel which is by faith and not by sight. The natural sense do not comprehend it. The pilgrims themselves wonder at the leading of their mind and the

way they take. There is that in them that does not understand these things. "The natural man receiveth not the things of the spirit of God." I think this is true in nature in whomsoever found. Spiritual things are spiritually discerned.

In all that pertains unto them there is found in them a principle of saving virtue which assures them that if their earthly house of this tabernacle were dissolved, they have a building of God, an house not made with hands, eternal in the heavens." How infinitely far away does that sometimes seem to be which to them is then assured, and yet how sweetly expectant are its blessed realizations. How exceedingly wonderful it is that there should be in mortal beings, such infinite assurances. That mortal creatures should be made sensible of spiritual realities. That man who as such is mortal, and who in his nature is a sinner vile and corrupt, depraved, and wretched, should sustain saving relations to one who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. That a child of God should feel to be a sinner, saved by grace. That one who feels to be a sinner should claim to be a child of God. How unquestionably true that "great is the mystery of godliness."

While it is true that, "with the heart man believeth unto righteousness and with the mouth confession is made unto salvation," these people, in the very way, they take, and in the words they speak and in everything that goes to make up their very lives enters into their confes-

sion that they are strangers and pilgrims on the earth; but they seek a city which hath foundations, whose builder and maker is God."

These people are not preceded by bands of music as of pipe organs, cornets and rams' horns to herald their coming, and induce others to join the procession, however, now and then they do speak to an interested one to say, "Come and go with us and we will do thee good, for the Lord hath spoken good concerning us." While they have no certain dwelling place, yet they are not forgetful, but are careful to entertain strangers."

"Happy art thou, O Israel; who is like unto thee, O people saved by the Lord."

Truly there is no people like this people, whose God is the Lord, and whose hope is in Him.

P. G. L.

A TOUR

The brethren of long acquaintance in the Pig River, Mayo, and Staunton River Districts, saw cause to call our attention to the fact that our visits among them had always been appreciated and that the doors of these associations were open to those whose coming is in the spirit of meekness and love.

Now, in thinking of the propriety and impropriety of doing things.

If we are wrong in endorsing the Beebe platform, if you will allow the expression, then how far wrong? Far enough to go on with the missionary move for the salvation of the world, if they will? No, John Clark said not this far, but when they are regenerated by the spirit,

they are then capable of working righteousness acceptable with God if they will; that this did not mean an eternal salvation but a "time salvation."

This "plank" in the Old School platform caught many who were not hearty in the entire views held by Beebe and others in their opposition to the new school, or Missionary Baptist.

They felt that there was something good in a man when born of the spirit and that he was active in producing the good which was still called the fruits of the spirit. Here is Bible position on that, and Old Baptists know it by experience.

The Salvation is in the Spirit of Christ and man is only the subject of it, the righteousness is in the spirit and man is but the recipient thereof; he has the benefit of the righteousness of Christ.

Obedience and good works are all found here and were ordained in the power of the spirit. Brethren if we attribute weakness to the spirit at all in carrying on His work in the kingdom we must go that far with the Arminian theory before regeneration.

We should understand each other and treat each other brotherly. It is not being done as it should, therefore we say propriety and impropriety.

The freedom of will doctrine has its start in the garden of Eden, when we say Adam was made for one thing and being left to the freedom of his will turned out to be another. When we say freedom of will we say, your own agent, or more properly your own without

the agent.

The power of God subdues man's will and to say that He lets him do as he pleases is not wisdom. It is not wise for parents to allow children to do as they please.

Those who do the worst we throw the more restraint around that they be subdued and if they are not brought under we fail.

These associations are, I feel sure, as well established in the doctrine of grace as any, but that preaching which is not in perfect harmony with the experience of the child of God is not the gospel of their salvation and they have a right to search the scriptures and call in question that which is to the contrary.

I wish to say to those I have met again and who have encouraged me so much in the work, that your deeds of kindness will not be forgotten. I shall pass on and as an individual be forgotten, but the truth will live. The tears of joy and gladness I have seen, and loved ones embracing each other as we gave the parting hand in hope of meeting to part no more.

Many have told me their reasons of a hope but great fear of deceiving the church, hence are lingering around the fold.

When shall we be revived and when shall that spirit that will call for even enemies and embrace them and pray for them be found among us? Not until suffering has come

Not until great suffering has come to humble us and make us very small and inoffensive. Then we will pray and the great physician will revive us and give us counsel.

Then we shall not need earthly physicians and the counsel of lawyers so much for our heart shall be right, one towards another as we suffer and pray for relief. Lord unite us and revive us.

J. D. Cockram.

HELP US.

Help us to increase the circulation of the Landmark. You can greatly assist us by sending us the names of those that you think would most likely be interested in the blessed cause for which it stands. Also write me about your good meetings and any other matters of general interest.

C. F. Denny.

MRS. S. E. PIVER

Ripe to the harvest at the close of a long and useful life, passed from the land where she was a stranger and sojourner to that building not made with hands eternal in the heavens. On September 19, 1830, she was born on the little island of Portsmouth, between the Atlantic Ocean and Pamlico Sound in Curroret county, N. C. She was the daughter of Asa and Sarah Willis. Of her early life I know nothing, but suppose she grew to womanhood as girls of that period did. In early life she was married to Wilson F. Piver. The fruit of this union was four children, two of them together with her husband and four grandchildren preceded her to the grave. Two children, Mr. J. B. Piver and Mrs. Sallie B. Lee of Morehead City, N. C., four grandchildren and three great grandchild-

dren survive her. I do not know on what date she joined the church, but suppose she had been a member for fifty or sixty years. I had known her for nearly twenty-five years. She was an humble, worthy Christian woman who delighted in the law of the Lord and meditated upon it day and night faithful in attendance at the services of her church, when it was possible for her to be there and when not, she nearly always wrote an epistle of love and affection which always gladdened the hearts of the brethren. There had been a great deal of sorrow and affliction in her life, but this seemed to only draw her nearer to Him, who was a man of sorrow and acquainted with grief, and in His precious companionship she found consolation and peace. After she had grown too feeble to travel around, I visited her as often as I could at the home of her widowed daughter, who tenderly cared for her in her declining years, and always found her faith strong in the Lord, and in the power of His might, and her conversation in heaven from whence she looked for Him to come the second time without sin unto salvation. On the morning October 11, 1920, she was taken with acute indigestion and died within an hour. Her last words were, Jesus is with me, proving the truth of the promise of God, I'll never leave thee, nor forsake thee. When thou passeth 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. Isaiah 43:2. Fear thou not for I am with thee. Be not dismayed for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Isaiah 41:10 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. Psalm 23:4. Oh! death, where is thy sting? Oh, grave where is thy victory? The sting of death is sin, and strength of sin is the law, but thanks be unto God, who giveth us the victory through our Lord Jesus Christ. 1 Cor. 55:15, 57. Thus passed this aged saint into her eternal rest. Peace be to her ashes.

As there was no Primitive Baptist minister the funeral services were conducted by Elders J. B. Willis and Dowd, a Methodist and Missionary Baptist of Morehead City. The floral tributes from her friends were many, so much so that she literally slept beneath a bed of flowers, emblematic of the sweet spirit that had left its tenment of clay. May God's richest blessings rest upon the bereaved ones and God's grace prepare them for that better land.

Affectionately her unworthy pastor,
Eld. E. E. Lundy.
Wilmington, N. C.

J. J. SASSER.

By request of his wife Betty S. I am sending you for publication the obituary of her late husband J. J. Sasser, who departed this life Feb. 17, 1921. Deceased was born July

28th, 1859, being in his 62nd, year. His wife before marriage was Bettie Pilkington, who with 6 children survive him. He was a relative of mine and one whom I loved. I visited in his home when a child and was always given a hearty welcome and treated with much kindness, which makes his memory very dear to me. I can truly say of cousin Jack that he was a kind devoted husband and a loving father. He was a man of noble character, energetic, industrious, honest in his dealings with his fellow man, and a very good provider for those of his own household. He was thoughtful always to provide for them, the things that added to their comforts and pleasures. Cousin Jack never joined the church, but was a firm believer in the doctrine of salvation by Grace, as long as he was able attended meetings regularly with his dear companion, who was a member of the Primitive Baptist church, and one who is held in high esteem by the church, and loved by her neighbors, and all who are so fortunate as to have the acquaintance of this estimable woman. Surely it is a time of sadness for her, being separated from such a dear friend and husband as he proved himself to be. In all the years which God in His goodness permitted them to spend together they were ever ready to share with each other their comforts, and also their misfortunes, feeling that God has a purpose in such things that come into their lives, and that all things work together for good to them who love God, to the called according to his purpose. I am sure the feeling

of unworthiness and inefficiency on his part, to live as he felt a member of the church should live, kept him from uniting with the church, never the less I believe Christ was formed in the heart the hope of Glory, and that he is now enjoying the realization of that hope which is an anchor to the soul both sure and steadfast. Cousin Betty said he woke her one night saying it makes no difference, there's one to die, and one to live, and she answered him saying, yes Jack, there is a natural and a spiritual Jack, and he said yes. This seems to my mind that this is evidence of the hope of Glory that dwells in the natural man, and he spoke often of himself as being two persons or beings and remarked one day when I was to see him, that it seemed that there should be two doses of medicine and administered to the two beings. I thought it strange not understanding just what he meant at that time, but surely he felt the meaning of it to himself. Let me say to you dear sister, in your loneliness, weep not the time will surely come, when Jesus too, will call thee home, to dwell forever in that home, where sickness and sorrow can never come. Where all is peace, joy, and love. In those bright mansions in heaven above. In that home where sin finds no place. For all its inhabitants are saved by Grace. All will be happiness, and peace and joy, no sin nor care our minds to annoy. But where perfect praise is all the theme for those whom Jesus died to redeem. We'll all be free from grief and care and the glories of heaven will ever share. O, Glorious thought that

Jesus died, and in his death redeemed his bride to dwell with him for ever more, on that bright celestial shore. Is it not comforting dear sister to have the assurance of such perfect joys, after this life of cares and strife. Dear children remember your dear Father in love, try to emulate his examples, live honestly, soberly, righteously and Godly in this present world, and trust in Jesus who is able to save to the uttermost all that come unto God by Him. Remember your mother in her loneliness, never miss an opportunity to cheer her up the few remaining days she is permitted to spend with you all, and when she is gone, from whence no traveler ever returns, you will have just cause to rejoice in the thought, that I was always kind to mother. The funeral services were conducted by Elder J. C. Hooks who preached a very comforting sermon to all believers in Jesus impressing upon them the assurance of the happiness of that life beyond the grave, after which the body was laid to rest to await the second coming of our Lord.

Written by MRS. A. J. BEST.

PIG RIVER ASSOCIATION

The Fall session of the Pig River District Primitive Baptist Association will be held with the church at Little Creek, Franklin county, Va., on Friday Saturday and first Sunday in August, 1921, to which all lovers of Truth are invited.

Those coming by rail will come to Boone Mill, Va., and conveyance will be provided.

Randolph Perdue, Mod.

LOWER COUNTRY LINE UNION.

The next session will be held with Eno Church Saturday and fifth Sunday in July. Elder C. F. Denny was appointed to preach the introductory sermon, Elder J. J. Hall alternate. We extend an invitation to the brethren and sisters and especially ministers to attend.

Dr. H. E. SATTERFIELD,
Assistant Clerk.

STAUNTON RIVER UNION

Next Staunton River Union meeting will be held with the Primitive Baptist church at Danville, Pittsylvania county, Va., commencing on Friday before fifth Sunday in July and continue three days.

Brethren and friends are invited to be present. C. W. Dodson.
Danville, Va.

Changing the Place of Holding the Little River Association

The minutes show that our next association was appointed to be held with the church at Raleigh, N. C., but owing to the gross disorder, which existed in said church to the extent of a division in that church, the churches of the association have agreed to hold our next association with the church at Rehobeth, Johnston county, N. C., ten miles north from Benson, on Friday, Saturday, and fourth Sunday in September, 1921, which notice will appear later.

This June 4, 1921.

J. T. Coats, Moderator.
Coats, N. C.

R. F. Smith, Clerk.
Benson, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Committee of Old School Baptist

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No. 15



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

\$2.00 PER YEAR

D. F. Robertson
1 Jan 21

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly. All lovers of gospel truth are invited to write for it— if so impressed.

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE CITY SOLITARY

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:—

I enclose check for \$2.00 to pay my subscription to the Landmark.

The following scripture being on my mind I will express some of my thoughts on same for your consideration, if found to be worthy of space in the Landmark you can publish same, if not no harm done.

The Scripture will be found in Lamentations 1st chapter, 1st verse. How doth the city sit solitary that was full of people. How is she become tributary.

The city spoken of here is Jerusalem after it had been captured by King Nebuchadnezzar's army, and the words spoken were spoken by Jeremiah, lamenting over the downfall of the great city which represent the church militant, but is now in the hands of enemies. And all the sacred things pertaining to the holy worship of God are bound up and destroyed and the true worshippers of God are under bondage and under servitude to the Chaldean army way off in another country where they worship idols and other things of a false nature.

Jeremiah in his meditations and reminiscences is now lamenting over the city's downfall because he knew the cause of the whole trouble which was unbelief and disobedience. Jeremiah was a prophet of God and chosen of God even before he was born for the very service he performed among his people and yet the leaders of that great city did not accept his prophecy because they had gone on into disobedience till they had forgotten God in his true mercy and love and God had chosen Jeremiah to prophecy to them and tell what was coming upon them if they did not turn from their evil ways and worship God. They failed to take the advice of God's prophet. The city had gone down as God had shown to his servant that it would if His word was not obeyed and now the poor old prophet is weeping and lamenting and no doubt shedding tears over the downfall of that great city, because they had chosen to obey man rather than God. The rulers, whom God had so favorably blessed by sending the good prophets to tell them what had been proposed against them for their disobedience if they did not take heed of His

words went to the King and demanded that he have the prophet slain and put out of the way for he upsets our plans and weakens our strength by his prophesying to our people. The King told them the prophet is in your hands do with him what you think best for I am he that cannot say you nay. They took him, but they could not take his life for God was with him, but they put him in the dungeon, down in the mire and clay and fed him on bread and water, but God could not forget him. An Ethiopian became interested about him. I suppose this Ethiopian was a servant to the King, probably janitor or something of the kind and the King told him to get some help and get the old prophet out of the pit and he did it and in the subject today we find him lamenting over the downfall of Jerusalem. Still living, but those would be rulers who try to change the purpose of God are down and out. And the city is sitting solitary, that was once full of people. When the city was in obedience to God's word and living up to the commands it was in a stir, but now they are not there.

Gold is the medium of exchange in our great nation and when gold is scarce and not much to be had all money is scarce and our produce is not much in demand, then you go to the city with something to sell, every body seems to be down and out. The city that was full of people when money was plentiful and produce bringing a good price is now, or seems to be deserted.

The love of God is the medium of exchange among his people and when love is abounding from heart

to heart and each one has taken on fervent charity for each other, all imperfections are hid and every one is in a stir and wants to see his brethren and sisters and hear them tell what great things the Lord has done for them. The city or church is full of people, but when there is no love and each one has failed to take on the fervent charity they have imperfections and improper remarks to make against their brethren and sisters and the church becomes a solitary place, and the servant of God can realize some of the feelings of the old prophets in his lamentations. Dear brethren: these things ought not to be.

Yours in love,

C. W. Brown,

Whiteville, N. C.

THE VOICE OF OUR BELOVED

"Thou didst hide thy face and I was troubled." Psalm 30:7. "I cried unto the Lord out of my distress" and inquired, "O Lord are thy mercies clean gone forever?" "O Lord restore unto me the joys of thy salvation, harken and deliver me, for I am sore troubled." My heart was full of sorrow inexpressible. I almost despaired of hope, feeling the "Lord had forsaken me never to return again. How we listen for the voice of our "beloved." It is night time with our soul, we peer out into the darkness for a glimpse of Him "whom our soul loveth," but every impulse, every tendency in that direction only increases our anxiety. We grope in darkness "seeking him whom our soul loveth." We long for His divine presence to encourage us in this way.

fare here below. Surely with his help and presence we can bear all things, but when he "withdraws himself" how poor and helpless we feel, dark, gloomy clouds gather over us, Satan helping forward our distress, holds up before our eyes a thousand things that will never come to pass yet as much dreaded as if they were real and even more painfully felt. If the Lord sends trouble he will do by the trouble what he intends. I believe every trial intended for me will last as long as he intends it to last. He metes out to each of us the "mixture of joy and sorrow which he designed for us. We know that each portion which comes to us, be it bitter or sweet helps to make up the "all things" which work together for our good. So after all it is a blessing for these dark clouds to gather over us. We may rest assured that Jesus "works all things together for good to them that love God" regardless of what we do to prevent it." He rules in the armies of heaven and doeth his will among the inhabitants of the earth." There are many things that take place within the daily routine of life which we cannot understand. God brings his people to watch narrowly circumstances in providence and grace, they have to watch God's dealings with them in their families in their own persons, in their business and occupations, and in observing these things godly people are made wise unto salvation, for it is said "they that observe these things, shall understand the loving kindness of the Lord. We cannot rejoice when God hides His face from us. The clouds that hover around us at times

are so thick we can't behold the light of him in whom is no darkness, but just as sure as he goes away in a cloud he will come again. Then let the weary take courage, the mourner raise his head, for "the voice of the turtle is heard in our said unto me, rise up my love, my fair one, and come away." "For lo, the winter is past, the rain is over and gone." "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. My beloved spake and I am his; he feedeth among the lillies." The lillies grow in the garden of his grace and love and are watered in due season. I feel the sweet and comforting influence of his presence in my soul, not a wave of trouble rolls over me. "For lo, the winter is past, the rain is over and gone."

Your little sister in Christian love.
Bessie Brooks.

CHURCHES TAKE ACTION.

To the dear brethren:—My people, Primitive Baptist, especially those of my own association—the Little River. I am impressed I hope by the right spirit to write on the above subject, as I know as the apostle Peter says: that I must soon put off this my earthly tabernacle, that after my decease they may have in remembrance where I stand in regard to gospel order and discipline. Recent action taken by one of our churches, Raleigh church against her pastor—Eld. W. A. Simpkins for his shameful, disorderly conduct, and followed by other churches—the church at Angier of which I am a member unworthily as

I feel. We in conference—Saturday last in obedience to the command of the apostle Paul, dismissed Elder Simpkins as pastor and withdrew fellowship for his disorderly conduct and all who hold with him. This action should have been taken long ago by this association. If it had been done according to the scriptures we would not have suffered the reproach we have. I confess we have not been as faithful as we should have been. I am glad our churches are taking steps to rid ourselves of the shameful things charged and proven against a minister who once had a standing among us. I now come to the important subject of order and disorder. When there is a harmful and damaging report against a minister whether true or false that minister should be required by his church to lay down his gift till there is an investigation in regard to the report. For him to go on preaching is disorder, according to the teaching of our blessed Lord and Saviour, and we should not allow it. When the circumstantial evidence is such that members, worthy sisters can not fellowship or commune with a minister under such charges there should be a thorough investigation of the complaints against him. I am aware that some say, we must not listen to what outsiders say about such. To this I reply, that some of our friends who are not members whose word for truth can not be questioned, how can we help believing it? I am well acquainted with a man—one of our county officials, will not call his name informed me of a business transaction he had with a minister of our order, was such that he lost

confidence in that man. Another said he a worthy member of our church, in his dealings with this same minister told me he lost confidence in him. We cannot, we dare not tolerate or fellowship such among us, else we will lose our standing among orderly Primitive Baptists.

I know this is plain talk, but no plainer than true. I feel now we are purging out the old leaven of disorder, that we may be a new lump. I wish to say to our brethren everywhere, and especially to our ministers, let us take heed to ourselves and all the flock over the which the holy Ghost has made us overseers etc. I feel almost ashamed to mention things I have in this article and would but for the love I have for the precious cause we all love and hate to see it reproached. We must be faithful, I want to be. I may never write another article for publication as I am now in my 88th. year. I wish to put myself on record as opposing disorder among us, no matter who is guilty. We are to know no man after the flesh. "If we walk after the flesh we die, but if we through the spirit mortify the deeds of the body we live." Put off the old man with his evil deeds and put on the new man etc.

What I have written is from a pure motive. If you see fit to publish Mr. Gold, do so, if not all well. Now let me say dear brethren, one and all, finally farewell, live in peace and love. The grace of our Lord Jesus Christ be with you all. Pray for me, your poor old servant.

J. E. ADAMS.

Angier, N. C.

BAALAM

Prophet of God in the days of Balak, king of the Moabites. The children of Israel had pitched their tents in the plains of Moab, and the Moabites were distressed because of the Israelites.

Balak knew that Baalam was a prophet of God and sent men and the reward of divination to hire Baalam to come and curse Israel. Baalam sought counsel of God and was told that he should not curse Israel because they were blessed. (Numbers 22:12.)

Balak sent again to Baalam saying that he would promote him to very great honour; and I will do whatsoever thou sayest unto me; come therefore and curse Israel.

Baalam sought the Lord again whether he should go. The Lord gave him over to his own lusts and told Baalam to go. And God's anger was kindled because he went. (Numbers 22:22.)

The life of Baalam is just as important to consider as any other life of the servant that is called of God.

That Baalam was a prophet of God is without doubt; for we read his prophecies concerning Israel recorded in Numbers 23rd and 24. While Baalam testified and spake with his lips, his heart was far from desiring the welfare of Israel. There were those in the days of Jesus that honoured him with their lips but their hearts were far from him. That the Almighty turns people over to their own lusts is without a doubt. The old testament gives abundant proof from Adam to the days of the Saviour when Judas Iscariot wanted

thirty pieces of silver for his reward.

James says: "Let no man say when he is tempted, I am tempted of God." Satan would have us believe that we should "cast ourselves down" and gives us scripture to support his argument, but the truth of the matter is that; We are servants to whom we obey, whether of sin unto death or obedience unto righteousness. Baalam received his reward by being slain with the sword.

J. M. Fenton.

Philadelphia, Pa.

JESUS THE COMFORTER

Mrs. Rutha Tripp,
Greenville, N. C.

Dear Sister:—

Your kind and very interesting letter was received a few days ago, and was read with pleasure. I was very glad to receive such a good letter from you, also glad that my preaching was a comfort to you. That is my great desire to preach Jesus in a way and manner that will comfort the dear saints. For Jesus is appointed of the Father, to comfort all that mourn in Zion. Without Him we can do nothing. The preacher can not preach the gospel unless he is anointed with an Holy unction from above. He must have the spirit of Jesus, in order that he may preach Jesus. And the hearers must be blessed with the same spirit before they can understand, or receive any comfort from preaching. I understand that preaching is teaching. If preaching does not teach us anything, it is no benefit to us. For the apostles day, that was one of the characteristics or

qualifications that was required of a gospel preacher. He must be "apt to teach." 1 Tim. 3:2. And that means to teach the truth. If a preacher is teaching a falsehood, it is good evidence that he is not preaching Jesus. For Jesus is the way, the truth and the life. John 14:6. No one can preach Jesus and a falsehood at the same time. It is so becoming in a preacher to preach what has been revealed to him, and not go into extremes, which they don't understand, nor no one else. For we read "The secret things belong unto the Lord our God; but those things which are revealed, belong unto us and to our children forever, Deut. 29:29. When a preacher presumes to preach what has not been revealed, there is no comfort in it, but it leaves the dear saints mystified rather than edified. I have heard preaching that sounded very well while the preacher was preaching, but as soon as he was through preaching, it was all gone. I could not recall anything he said. At other times I have heard preaching that seemed to take right hold of me from the start and there was something in the sermon that seemed to linger with me, so much so that I could feast on it for many days. That is the kind of preaching it seems to me that is profitable to the household of faith. Please write me again sometime. I took the liberty to send your good letter to the Landmark, so that others could read it. In hope,

J. E. Herndon,
31 Scale St. Danville, Va.

PREACHING 52 YEARS.

My dear Brother Lester:

I am sending you two dollars and fifty cents for Landmark. I love to read the Landmark I hear from the dear people of God. I often think of the days of my youth for then I was with you much, but now I am growing old, yet I hope that I worship the same God that I did when I first made a profession of His holy name, I would be so glad to again meet you and many more of the dear ones that I associated with, in my early ministry, but very few of them are now living. I am now 68 and have been trying to preach near 52 years and I feel that my time on earth is not much longer. May God give his grace to us which only can cause victory in the end.

Affectionately,
D. W. TOPPING.

Pantego, N. C.

TO SEND LANDMARK TO THOSE NOT ABLE TO PAY

Since our appeal in the last issue of the Landmark for money to add to the fund to send the Landmark to those unable to pay for it, we have received the following donations, which are greatly appreciated. Whenever amounts are sent in by others the account is credited by an equal amount from this office. In other words we are sending such subscriptions at half price.

J. D. Gold.
N. A. Smith, Kipling, N. C., \$2.
Elder E L Cobb, Wilson, N. C., \$2

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

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JULY 1, 1921

DRIVING.

One of the most universal and prolific effects of the late world war was the drive. There is scarcely anything of particular importance directly or remotely connected with war operations but that has been wheeled into line, and vehicled through in the shortest possible order. Many of these drives have assumed stupendous proportions and unprecedented results. The world has been amazed at the mightiness of the united determination of the American people. They themselves have been astonished at the imminence of their civil and domestic resources. Small nations were fed from the proceeds of private parks and back yards. School children and boy scouts became large producers and efficient conservators. Thousands of women, millions of men, and billions of dollars were brought into efficient and successful action in a marvelously incred-

ible time. Every thing hitherto imaginable has gone over the top.

These various drives having been so signally successful, a number of the leading denominations of the protestant order, have taken advantage of the burning zeal of the people consequent upon the greatly inflated and inflaming influences of the most bloody and cruel war the world has ever known and instituted secular or denominational drives for incredulous sums of moneys, and in cash and promises pledged claim to have gone over the top. And with this vast aggregation it is proposed to make one grand universal evangelistic drive and evangelize the world. And to make this great scheme doubly sure these various denominations have on a great drive to join forces and forces for the accomplishing of the great work.

In this work men will be sent into all sections of the country to investigate and determine the spiritual needs of the people and to inaugurate means and measures to supply their needs wherever found. The spiritual status of all organizations called churches will be determined and where there is found to be a deficiency, the remedy will be prescribed and the treatment administered.

I am wondering as to what the status of the Primitive Baptists might be determined to be, or whether they will be regarded as having a status in the line of the great nations which have the work in hand. Once upon a time there was a people of which it was said. Lo the people shall dwell alone, and shall not be reckoned among the

nations, and I am hopeful that the Primitive Baptists may be regarded as answering to that people, and may be allowed to peacefully dwell in their own tents alone, and to maintain the even tenor of their own way. But if an attempt should be made to disturb their peace it is to be desired that the local supervisors may be so favored as to pronounce a blessing whereas a cursing was intended. However if the lines should fall unto them in unpleasant places, there will be left for them to trust in the Lord, for they that trust in him shall never be moved. It would be well however for them to keep the fires burning upon their altars, and their lamps trimmed and burning in their houses, and the fervency of prayer in their hearts, for it might be to them the blessed coming of the bride-groom. For the son of man cometh in such an hour as ye think not, therefore be ye also ready.

There can be no sort of doubt but that the world is in great need of some kind of betterment. It has corrupted its way. It is altogether unchristian, immoral and uncivil in all spiritual respects. The system is full of blood poison, and all spread over with leprosy, and has long since broken out with gangrene. With such complications of diseases, I am unable to determine how modern doctors of divinity are going to be able to make a gospel diagnosis of the case. Or in other words, "they are all under sin, there is none righteous, no, not one, there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no,

not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet is swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known; there is no fear of God before their eyes." Paul makes this indictment, and it is an awful arraignment, before which not one can stand. It would seem that the proper and only thing the one thus charged could do would be to confess judgment and throw himself upon the mercy of the court, but this he can not do, for he neither regards the law nor fears the judge, and has no understanding through which he might be convinced of his condition, besides he has gone out of the way, and is therefore out of line with everything, and so is altogether unprofitable, and fit for nothing. How can one without understanding be taught the things of God? How shall he be made to fear God, whom the fear of God is not before his eyes?

We are ready to admit that this miserable sinner most certainly needs evangelizing, but how is it going to be done. If he were literally transformed to heaven he would not be satisfied, and would not want to stay there. The angelic presence and glory of the peace would but torment him. In this natural make up he had rather be with his pals around the corner than with the saints in the house of God. This condition is to be deplored but what are men going to do about it?

This man can be evangelized and saved, but nothing but the spirit and grace of God can do it. Except

a man be born again he can not see the kingdom of God, much less enter there.

If these vast sums of money were used to alleviate the literal condition of men, women and children, to civilize, and moralize, and legalize them it would be indeed a good work. To teach them the principles of good breeding, to respect the laws of the land, and to honor the flag, and to do unto others as they would that others should do unto them; to be self respecting and lovers of good men, and to be useful in the service of their day and their generation. Men, with money for proper using, can do these things. But when we under take to christianize or evangelize we only proselyte, and instead of elevating them in the spirit to the plane of pure evangelical religion, we only imbue them with a freshly zeal in a false religion. A respectfully self respecting unbeliever is a preferable citizen to one who has imbibed the principles of false religion. A mere unbeliever sustains a more favorable relation to the mercies of God, for of his people it is said, He has considered them all in unbelief that he might have mercy upon all."

P. G. L.

ELDER HARDY ALSO PLEASED

The following letter from Elder L. H. Hardy of Atlantic, North Carolina expresses pleasure that Elder Denny has been added to the list of Landmark editors. Elder Hardy writes:

"I am glad that Elder C. F. Denny has accepted a place on the editorial staff and we shall hope to have something from his pen. Am

also glad that the paper is catching up with the dates. With best wishes, I am yours truly.

"L. H. Hardy."

G. C. FARTHING.

The subject of this notice my precious brother G. C. Farthing, son of the late William and Carolina Farthing, was born near Durham, N. C., April 3, 1849, was married to Annie Elizabeth Raiford of Princeton Johnston county, N. C., Nov. 16, 1876 and was baptized into the fellowship of the Primitive Baptist church in Durham, N. C., by Elder P. D. Gold, August 20, 1888 and departed this life Sept. 19, 1920. He leaves to mourn his absence a devoted widow and four children, three sons and one daughter. Two of his sons W. P. and T. C. also his daughter, Mrs. H. T. Speed reside in Durham, N. C., and his baby boy B. D. in Raleigh, N. C., one brother W. S. Farthing and a sister Mrs. Laura Latta of Durham, and Mrs. Ella Powell of Raleigh, N. C., survive him. Two of his children died in infancy and a daughter, Mrs. Georgia Harten, died in the first epidemic of influenza. Brother's health had been falling for three or four years previous to his death, and for the last year or more of his life he was practically helpless, and much of that time unconscious, but bore his afflictions without a murmur. Its rare one sees such perfect patience as he manifested, under the most trying circumstances. I think it can be truthfully said he was one of the most dutiful sons. His love and care for our sainted mother 'till the day of her death which occurred on her 83rd. birth-

day was sublimely beautiful. He was so thoughtful for her comfort and so anxious to shield her from trouble and care. I doubt if he ever wilfully disobeyed her wishes in all his life, as a loving thoughtful brother. He had few equals. His widow and children, have lost a devoted companion and kind and indulgent father.

Many Primitive Baptists can testify to his love and loyalty to his church as its cause. How he loved to meet with the church and join in singing praises to Him who died that sinners might live, and listen to the servants of God proclaim the unsearchable riches of His grace. While we miss, and mourn his absence, we have an abiding hope that his welfare has ended in everlasting rest. One by one, the tender ties that bind us to earth are being severed, but the hope, that in the sweet bye and bye they will again be united, where sin and its corroding cares can never enter, is our only solace, in our darkest hours of gloom.

"One less at home, a sense of loss, that meets us at the gate; Within a place unfilled and desolate and far away our coming to await, one more in heaven."

Written by his fond sister,

ELLA.

Signs of Times please copy.

The above is a fitting tribute to one of the deserving of men. His devotion to his family and church is rarely if ever surpassed.

As a Deacon he was numbered with "They that use the office well purchase to themselves a good degree and great boldness in the faith

which is in Christ Jesus. He being dead yet speaketh."

C. F. DENNY.

DEACON SAMUEL R. SURLS.

By request I make the attempt in my weakness to chronicle the life and death of a very dear old Uncle and father in Israel, Samuel R. Surls, son of Robt. and Elizabeth Surls. The subject of this notice was born in Cumbreland county, October the 19th, 1833. In his young manhood was married to Miss Eliza Penny, daughter of Caleb and Fanny Penny. To this union was born eleven children, nine boys and two girls, six preceded him to the grave five boys are living.

Uncle Sam was a man of great energy, together with his dear companion was blessed to accumulate good property, looked well to his household, very strict in discipline, reared his children to be honest and truthful, a very hospitable home. His doors were open to his friends, especially the Primitive Baptist. He united with the Primitive Baptist church at Elizabeth, Cumberland county, and was baptized November the 7th, 1875 by Elder P. D. Gold. Was ordained deacon, March the 5th, 1875 by Elders P. D. Gold and A. J. Moore.

He was faithful to his duty as long as he was able, very strict disciplinarian in admonition. Was very good, watched over his brethren for good, and not for evil. Was a father in Israel—but for a few months before he died, his mind was taken away from worldly things, but the spirit was with him to the end. We feel now that his sufferings are over, he has fought

the good fight, and kept the faith henceforth there is a crown laid up for him in never ending eternity where all is joy and peace to all that love his appearing.

He was laid to rest in the family burying ground at the old home Nov. 24, 1920, to await the resurrection morn. I will say to his bereft wife and loved ones, be of good cheer, Jesus has overcome the world with all its conflicts, trials and tribulations, and the victory is ours through him that loved us.

Put your trust in the Lord Jehovah, in whom there is everlasting strength. May God through the comforting influence of the Holy Spirit, give you reconciliation and cause you to see that death is the gateway to endless joy and bliss for all the blood washed throng. Fight on dear aunt the warfare will soon be over, no more parting, all will be peace and love.

The unworthy writer and niece,
ROENA E. PHILLIPS.

IN MEMORY OF JOHN VARNELL

Mr. Varnell departed this life the 18th of May, 1921, at the age of 74 years, 4 months and 26 days. He married Miss Sallie Forbes with whom he lived happy for 52 years. Mrs. Varnell made her devoted husband a true, congenial and faithful wife and devoted mother.

Mr. Varnell was the father of 11 children, four boys and seven girls; three children preceding father to the grave. He leaves eight surviving married children and 72 grand children, 41 girls, 31 boys, 12 grand children dead, 11 of the grandchildren married, 13 great-grandchildren living, one dead.

In the death of this good and pious man the surviving family has lost, save their living mother, their nearest and dearest earthly friend, the community a kind neighbor, the county a loyal citizen, possessing character beyond reproach and the state one of her noble sons of which all that knew him will fondly cherish his good example of life and be blest through the grace of God, if it pleases God to meet him in the regions of glory.

We feel it unjust not to mention Mr. John T. Varnell, his only single son who was so true and faithful to his father in health, and in father's illness did all that a devoted heart, and helping hands could do.

Mr. Varnell was a son of Mr. William and Mrs. Sallie Varnell of Edgecombe county. His parents preceded him to the grave several years.

The bereft brothers and sisters could have safely and sincerely said that they were reared by as good and pious parents as North Carolina ever produced and in the death of their Christian parents the bereft children could but thank God for the fraternal and maternal earthly gift of such noble parents and in their departure rise up and call them blest and mark the precept of their parents in hope of a better and happier life beyond the grave.

Mr. Varnell was reared on the farm and labored faithfully for his earthly sustenance all his days. He was economical, energetic, honest, and loyal to his family, his home surroundings, his community and to the laws of the land, and by his bone and sinew that is God's com-

manding and scriptural way, that is laboring for his bread, he amassed a plenty of this world's material, to comfortably raise and educate his children. They can but thank God for the gracious gift of their good and noble father, submit his departure and glorious exchange of this veil of trouble and grow into the regions of eternal glory; where we believe his happy spirit is now resting in the bosom of God's love, hence his flock of children of whom he endeavored with faithful care and devotion to rear as good moral and pious sons and daughters, and of which he made good success. Hence the children can rise up and call their departed father blessed and while they mourn his earthly loss, sweetly entertain the blessed hope of meeting father by and by. Mr. Varnell was loved most by those that knew him best. A good and kind neighbor and what we term a loyal citizen and an humble penitent Christian. He never joined any church, but was strongly confirmed in the Primitive Baptist faith and doctrine of predestination and election. His funeral was preached by Elder R. H. Boswell, Wilson, N. C., before a concourse of sorrowing friends and relatives and his remains placed in the family burial ground to sleep the sweet sleep of death until Jesus descends with the holy angels to take his chosen jewels home. Then sorrowing children God has only taken that he gave. Be resigned as best you can to His will. Mark the way of a devoted and faithful father in precept and example, for he was the embodiment of all that goes to make an honest, upright devoted father and

pious, faithful Christian gentleman who was worthy of and held the respect and esteem of all that knew him and deserves more praise than the writer can find to disclose, for we realize the genuine true worth and honest convictions which flowed from his manful heart. Then bereft children trust in God and to all this good man's bereft friends we would say farewell for a season, for beyond life's sunset, we hope and trust to meet him again and with the angels help him sing the seraphs of heavens endless glory and God's redeeming love in heaven above. Written by

W. C. Thorne.

JOYCE LEE THOMPSON.

With a sad heart I attempt to write the death of Joyce Lee Thompson, the daughter of Mr. and Mrs. J. H. Thompson, near Black Creek, making her stay on earth 23 months. She died May 30, 1921, at her home on Saturday afternoon, 10 minutes after 5 o'clock.

She leaves a mother, father, 4 sisters and 2 brothers, to mourn their loss.

She was loved by all who knew her, but God loved her best, for he took her to a place where there will be no parting, no sickness, nothing but pleasure. Our dear little Joyce is greatly missed in her home, we all hated to give her up, but God knew best. We all hope to meet her in heaven some sweet day with the rest of the little angels.

Little Joyce was never sick much, she was sick nearly two weeks before her death, she had such sweet ways they will be missed so much.

She had colitis, and malaria and bronchial trouble, didn't seem

to suffer much. Her funeral was conducted by preacher S. H. Styron of Lucama and the interment in the cemetery there.

"She is gone but not forgotten, never will her memory fade, sweetest thoughts will ever linger around the grave where she is laid.

She is sleeping, calmly sleeping in a new made grave, we are weeping, sadly weeping for our darling gone away. A precious one from us is gone, a voice we love is still, the vacant place in our home, can never be filled."

Written by her sister.

GRACE THOMPSON.

RESOLUTIONS OF RESPECT.

Whereas, On April 28, 1921 the Great Spirit saw fit to call from the home of Brother O. J. and W. C. Tucker their dear father,

Therefore, be it resolved 1st. That we the members of Mohican Tribe No. 56, I. O. R. M. bow in humble submission to the Great Spirit in removing from our brothers their father.

2nd. That we commend them to the Great Spirit in all of their sorrow, for consolation

3rd. That a copy of these resolutions be sent the bereaved brothers. A copy spread on our records and a copy sent the Zion's Landmark for publication.

H. H. MANNING,

Com. on Res.

WILLIAM WOODARD.

Whereas it has pleased our Heavenly Father to remove from us our dearly beloved brother William Woodard. While he's gone from us, we shall never forget his kind face, gentle spirit and labor of love

as Deacon and Treasurer of this church. Having used his "office well he purchased to himself a good degree and great boldness in the faith." We shall greatly miss him but we sorrow not as those that are without hope for we confidently believe that our loss is his eternal gain. "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." Be it therefore resolved that we bow in humble submission to the will of Him who doeth all things well, and that we extend our sympathy and prayers to his family, and that a copy of this resolution be spread upon the church record.

Done by order of the church in conference June 25, 1921.

C. F. DENNY, Moderator,
J. W. THORNE, Clerk

GEORGE WASHINGTON THOMAS

George Washington Thomas was born May 16th, 1841, and died February 4th, 1921.

Our beloved brother and deacon was for 46 years a member of Pleasant Hill church. Elected clerk February, 1875, and soon after deacon. Bro. Thomas was the kind of Primitive Baptist that we love to follow. He let nothing hinder him from his church meetings and duties.

In the last 20 years of his life he failed roll call but once and that the last one he lived. He was almost helpless for several months, but bore his sufferings with great fortitude and thankfulness to those who cared for him.

Bro. Thomas gave good counsel

and always showed that meekness, which makes for Godliness.

Let us who knew him follow him as he followed Christ.

Bro. Thomas' riches were in Christ and we believe he is now enjoying the glories of God's righteousness.

Done by order of conference at Pleasant Hill church, February 26, 1921.

Eld. Geo. W. Boswell, Modr.
H. L. Brake, Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from us by death, one of our much beloved and highly esteemed sisters in Christ, Sister Sallie Turlington, who peacefully fell asleep in Jesus, May 19th, 1921, Therefore be it Resolved, First: That we bow in humble submission to him who doeth all things well.

Second: That we feel that the church at Bethsaida has lost a very dear sister and her children a sweet mother, her dear husband a loving wife. We believe that through rich and reigning grace she has entered into everlasting rest.

Third: That a copy of the resolutions be sent to Zion's Landmark for publication and a copy spread on the church record and preserved.

J. W. Stancil
Jason Allen
Parley Wood, Committee.

LOWER COUNTRY LINE ASSOCIATION.

The next session of the Lower Country Line Primitive Baptist Association will be held D. V. with the Church at Mt. Zion (five miles

north of Virgilina) Halifax county Virginia, on the first Saturday, Sunday and Monday in August (6th, 7th, and 8th.) 1921. All lovers of the truth as proclaimed by us are cordially invited. Those coming by rail from Wilson, Goldsboro and points east, also east of Burlington, N. C. will leave Durham Saturday morning August 6th. about 7:00 o'clock a. m., over Norfolk and Western railroad, change at Den- niston Junction, for Virgilna. Those coming by and from Danville, Va., will leave there Saturday about 7:20 a. m., over Norfolk and Dan- ville railroad, arriving at Virgilina 9:14 a. m. Those coming from Lawrenceville, Virginia via Boydton and Clarksville will arrive at Virgilina at 8:03 o'clock Saturday a. m. All visitors will be met at Virgilina on the arrival of the train from Dan- ville and conveyed to church. To the brethren and friends composing this Association, I wish to say that I know of no more worthy and love- ly body than those at Mt. Zion, but as they are few in number and live quite a distance from the church I will suggest that those of us who can, go prepared to take care of ourselves and some of the visitors.

We owe a balance of fifteen dol- lars for printing the minutes for 1920, and as there are but few Bap- tist in this section, I hope that the churches composing this Associa- tion, will bear this in mind when sending in their Association funds.

J. H. GOOCH,

Association Clerk.

Stem, N. C., June 12, 1921.

SILOAM ASSOCIATION

The Siloam Association of Pre- destinarian Baptists will be held

with Cowlitz River Church, near Swofford, Wash. August 12, 13, 14, 1921.

All lovers of the truth are cordially invited to attend. For further information write me.

Rosa Coleman, (Clerk.)
Riffe, Wash.

SILVER CREEK ASSOCIATION.

Will you please say in the Landmark that the Silver Creek Association will meet this year, if the Lord will, with the Globe church at Rufus School house, beginning on Friday before 1st. Sunday in Sept. and continuing three days. It is five miles from Olivet station on C. & N. W. R. R. and visitors will be met at Olivet if they will write J. R. Moore or J. P. Coffey, Rufus, N. C. Hope it will be the will of the Lord to send us some ministers.

Sincerely,
Mrs. J. P. COFFEY.
Rufus, N. C.

STAUNTON RIVER UNION.

Staunton River Union meeting will be held with the church in Danville, Va. Beginning Friday before the fifth Sunday in July, 29, 30, 31, 1921.

Yours truly,
P. D. WILLIAMS, Clerk.
Keeling, Va.

SMITHFIELD UNION.

The next session of the Smithfield Union will meet with Bethany church at Pine Level, Johnston county, N. C., on Saturday and 5th Sunday in July 1921. Elder J. T. Coats is appointed to preach the introductory sermon and Eld. J. W. Wyatt his alternate. Brethren, sis-

ters, friends and especially ministers are cordially invited to attend.

It is convenient to railroad for passengers coming on train.

And oblige, yours in hope,
J. A. BATTEN,
Wilson Mills, N. C. Union Clerk.

LOWER COUNTRY

LINE ASSOCIATION.

The next session of the Lower Country Line Association will be held with the Church at Mt. Zion Halifax county, Va., 5 miles north of Virgilina, Va., Saturday, first Sunday and Monday in August. Visitors will be met at Virgilina Friday and Saturday morning from both ways. Lawrenceville trains pass Virgilina from 7 to 10 o'clock A. M. and about 3 P. M. Please write C. C. Hite, Virgilina, Va. By request.

E. C. OAKES,
R. F. D. No. 1.

APPOINTMENTS FOR

L. H. HARDY.

Tuesday night, July 26th. Durham, N. C.

Wednesday night, July 27, Roanoke, Va.

Thursday night, July 28, Pulaski.

Friday, July 29, Pilgrims Rest.

Saturday, July 30, Charity.

Sunday, July 31, Little Vine.

Monday, August 1, Pine Grove.

Tuesday, Aug. 2, Mount Zion.

Wednesday, Aug. 3, Galax.

Thursday, Aug. 4, Harmony.

Saturday, and 1st. Sunday Aug., Fellowship.

Monday, Aug. 8th, New Hope.

Tuesday, Aug. 9, Indian Creek.

Wednesday, Aug. 10, Greasy Creek.

Thursday, Aug. 11, West Fork.

Friday, Aug. 12, Floyd.

Saturday and 2nd. Sunday, White Oak Grove.

Monday, Aug. 15, Laurel Creek.

Tuesday, Aug. 16, Salem.

Wednesday, Aug. 17, at night, Roanoke.

Thence to Kinston N. C.

These appointments are as Elder Lester made them for me in May and June with a few changes after Pulaski which was suggested to me by Deacon John W. Surratt of the Little Vine church. My friend J. H. Roberson of Mateawan wrote to me that all of that section is under martial law and that he did not consider it safe to travel up there now. This gave me the few needed days to take in the churches which were suggested to me by brother Surratt.

The above appointments will cut me off from visiting the Lower Country Line and Staunton River Associations as I had expected. I hope that some brother will feel an interest in Zion's Landmark and take subscriptions at those associations and I will do all I can for the paper as I go.

I have been impressed for fifteen years to visit the section of country in which those churches are situated and hoped to have done so in May and June, but the Lord visited me with the rod of affliction and put me to bed with a severe case of bronchitis which was the only attack I ever had.

I hope that He will bless me to fill these appointments at the above times, and that there may be mutual comfort with my brethren, sisters, friends and myself. I have met very few of them in those sections but I do not feel that I am going among strangers. We be brethren, fellow citizens of the kingdom of our God, and we speak the same mother tongue, not part Hebrew and part Ashdod, but the pure language of our Father's house in which we all have mutual love and christian fellowship and are all babes in our Lord Jesus.

The grace, of our Lord Jesus Christ be with us all is my prayer.

L. H. HARDY,
Atlantic, N. C.

J. E. ADAMS.

Benson, second Saturday and Sunday in July.

Hannah's Creek Monday after.

Four Oaks—Tuesday.

Smithfield—Tuesday night.

Old Union—Wednesday.

Bethany—Thursday.

Salem—Third Saturday and Sunday.

Clayton—Sunday night.

FRAGMENTS.

Autobiography and Later Writings of Silas H. Durand

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Zion's Landmark

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Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

\$2.00 PER YEAR

D. P. Robinson.
For. 1. Jan. 21

17

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

JUDGE NOT.

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. And why beholdeth thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye. Matthews 7th chapted, 1st to 5th. verses. These are the words of Jesus in his sermon in the mount, and they should be observed by all his believing people. The lesson in short is Gods people should never judge one another with cruel judgment, especially while they themselves are guilty of greater sins.

To thus do is hypocrisy on the part of the brother that beholds the mote in his brothers eye, but considerest not the beam that is in his own eye. It is the hypocrite that will demand of his brother let me pull out the mote out of thine eye. There is much said in the scriptures against this class of hypocrites, and

also how God will judge them that are hypocrites. James said for he shall have judgment without mercy that hath showed no mercy James' brethren were judging one another without mercy they even went so far as to condemn and kill the just, their judging was done with cruelty, James said: There is one law-giver, who is able to save and to destroy: who art thou that judgest another? These brethren wanted to be judges of the law, instead of doers of the law. They were doing what Jesus said not to do. In the words of our text. Judge not, that ye be not judged. Dear brethren let us all take heed to the words of our text, Judge not, that ye be not judged, let us examine ourselves whether we are guilty, are we judging with out mercy? If so then know we shall be judged without mercy, and with what measure we mete it shall be measured to us again. There is no evading these things: this is God's law, and he knows whether we are guilty of transgressing his law or not, he knows whether we are beholding the mote in our brothers eye, and at the same time not considering the beam that is in our own eye. It is the manner we proceeded in to remove the mote that makes manifest as to whether we love our

brother. If we love our brother, we will desire to see clearly to cast out the mote out of our brothers eye. We will desire to save the eye, on the other hand if we hate our brother we will demand, let me pull out the mote out of thine eye, regardless as to whether the eye is destroyed or even the brother is killed the mote must be pulled out. Let me pull is the stern demand of a brother that has a beam in his own eye, the beam is what obscures the eye from seeing clearly. Jesus said: The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. Matthew 4th. chapter 22-23 verses.

From this we learn that the eye has much to do as to whether our whole body is full of light or as to whether our whole body is full of darkness. There is no question as to which condition we should desire to be in. Our Saviour's question is asked why beholdest thou the mote that is in thy brother's eye; but considerest not the beam that is in thine own eye? When we do such things therefore our whole body shall be full of darkness; everything looks wrong to us. While in this condition we are not capacitated to remove the mote out of our brothers eye as long as our own eye is evil. The lesson is we must get our own eye right first, before attempting to remove the mote out of our brothers eye. If our own eye is single our whole body shall be full of light. We then shall be able to see clearly, we then will love our brother instead of hating him. Love for our

brother should be the cause that prompts us to cast out the mote out of our brothers eye. Our eye then will be single we then can see clearly to cast out the mote out of our brothers eye. John said: If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Such a one is a hypocrite. He claims to love God and at the same time hateth his brother.

Evidently many dear brethren fail to distinguish between hating a brother and hating the wrong doings of a brother, it is always right to hate evil wherever we see it but we always should look first at our own evil doings, and rectify them first, before trying to rectify our brother or in any way deal harshly with him, for doing things no worse than we our selves are doing. And many times our sins are greater than the sin that we behold in our brother. It is then that our judgments are cruel. Let us remember the words of our text Judge not, that ye be not judged. Paul said: Romans 2nd. chapter, 1st. verse Therefore thou art inexcusable, O man whosoever thou art that judgest, for where in thou judgest ano'her thou condemnest thy self: for thou that judgest doest the same things. It is human nature, it is of the flesh to thus judge. Note Paul said: Thou art inexcusable O man whosoever thou art that judgest. Yet in the face of all this God's people are continually making excuses for their cruelty toward their brother in the way of judging them. Try them by our rule of judging and we

will condemn our selves. It is of the flesh therefore imperfect, even David's judgment condemned himself, read 2nd. Samuel 12th. chapter, 1st. to 23rd. verses. Note especially 5-6-7 verses. And David's anger was greatly kindled against the man, and he said to Nathan. As the Lord liveth the man that hath done this thing shall surely die. And he shall restore the lump four fold because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Here we see the evil in judging harshly. David was quick to pass judgment against a man that would do what he himself was doing. Thou art the man that you say should surely die, thou art the man that is guilty of doing this thing, and had no pity, 13 verse reads and David said unto Nathan I have sinned against the Lord, O what a change in David when he saw how unjust he had been. He then confessed his own wrong I have sinned against the Lord. James said to his brethren, confess your faults one to another and pray one for the other that ye may be healed. As long as we behold the mote that is in our brother's eye, but considerest not the beam that is in our own eye we do not feel we need to be healed, we pass judgment against our brother for doing the very things we ourselves are guilty of.

James was trying to show his brethren, that they were all wrong in judging each other, instead of that they should have confessed their faults one to another and prayed one for another. God's people are not confessing their faults one to another neither are they

praying one for the other and at the same time demanding of their brother. Let me pull out the mote out of thine eye; but considerest not the beam that is in thine own eye. Paul continued Romans 2nd. chapter 2-3 verses. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this O man which judgest them which do such things, and doest the same that thou shalt escape the judgment of God. When God's people are guilty themselves they want to do the judging instead of God doing it. God has not appointed that his people should judge each other with cruel judgment. James said to his brethren. But if ye have bitter envying and strife in your hearts glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

James does not give to any man an excuse for charging God with confusion that does exist amongst God's people when they are judging God's people with force and with cruelty. Ezekiel 34 chapter, 4th. verse reads: The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them. These are the words of the Lord against his shepherds, these shepherds are described as hard fighters, we all should take heed and beware lest

we all are engaged in cruel fightings. And also lest we pass judgment against all who are engaged in such ruling with force and with cruelty, and yet at the same time are guilty of these things, lest it be a truth as in David's case. Thou art the man, or as Paul said, therefore thou art inexcusable O man whosoever thou art that judgest for where in thou judgest another thou condemst thy self for thou that judgest doest the same. Jesus taught the same in the words of our text, he was warning his people against doing such things. And also tells them that they shall be judged according as they judge. In our first experience we all pled for mercy instead of justice. In our first experience we all plead for the mote in our brothers eye, our great concern then was our own felt sins against a just and holy God. Jesus began his sermon in the mount by saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye: when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. All these are blessed condi-

tions to be in, if we always remained in these conditions we never would be found guilty of judging our brother without mercy. Note, Jesus said: Blessed are the merciful: for they shall obtain mercy. We all know those referred to in our text are not merciful and at the same time judging each other as forbidden to do by Christ. Evidently no man is in a blessed condition and at the same time beholding the mote in their brothers eye, but considerest not the beam that is in their own eye. Such a one is not hungering and thirsting after righteousness. For if they were they would not be engaged in such cruel works. Jesus will not call his people hypocrites for being in the blessed conditions spoken of by himself. Neither will he judge them as hypocrites unless they are hypocrites. O may we all remember the words of our text. Judge not that ye be not judged. This is a personal matter with all of God's believing people. Jesus said (Rev. 2nd. chapter, 23d. verse) And all the churches shall know that I am He which searcheth the reins and hearts, and I will give unto every one of you according to your works. O may our works be such as to show that we believe these words of Jesus are true. Submitted in love.

JOSEPH FORD.

Uni Place, Neb.

WHAT IS THE GOSPEL?

Dear Brother Denny:

What is the Gospel? The Bible and our experience—teaches us that it is the power of God to the Jew first and to Greek also: Is that power shortened? If God had pow-

er to create heaven and earth and make the sun and moon and the stars hasn't He power to do His will now or has that power grown weak through long use and age that He must seek the help of his creatures to carry on his work. The Hon. Josephus Daniel in his introductory remarks in introducing the celebrated Billy Sunday a few years ago in Raleigh, said the Primitive Baptists preached to the saints but he was going to present to them a man who preached to sinners. Did he tell the truth. I say he did not in a true sense; Compare Sunday's style and manner of preaching to that of Jesus and the disciples as given in the Bible. Do they coincide? We will take Christ's sermon on the Mount. What did it say? "And seeing the multitude he went up into a mountain and when he was set; his disciples came unto him:

And he opened his mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven etc. Now who was he talking to and teaching, the multitude or his disciples. Did he not go from the multitude into a mountain? Did the multitude go to him? We don't so find it—but his disciples. Who was the multitude? The worldly minded rich people? Who were the disciples? The Lord's poor the people given him by the Father before the foundation of the world was laid the sinners he should come and save; see Luke 1. Wasn't everybody given to him? Are not everybodysinners? Do you suppose the drunkard—staggering along the street feels he is a sinner? The man while cursing God to damn his soul do you think he feels that he is a sinner;

the men sitting around the card table gambling, do they feel they are lost sinners? Did the Pharisee feel that he was like Paul the chief of sinners while thanking the Lord that he was not like the publican boasting of good works?

Did Jesus ever demand a large sum of money to be made up before he would agree to go and preach? Will Sunday go without it? Jesus says blessed are the poor in spirit for their's is the kingdom of heaven. Sunday says blessed are the rich for they give much. Jesus says blessed are the meek for they shall inherit the earth. Sunday says blessed are the great for they stand high. Mat. 8:18 "Now when Jesus saw the great multitude about him he gave commandment to depart to the other side, so we see it was not the multitude Jesus sought but the few. See Mat. 7:13 "Enter ye in at the strait gate for wide is the gate, and broad is the way that leadeth to destruction and many there be which go in thereat. Because (Margin say how) strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." So it was not the multitude Jesus sought but the few. Sunday seeks the multitude, why, they give much. Mat. 8:20 "And Jesus saith unto him (a certain scribe) the foxes have holes and the birds of the air have nests but the son of man hath not where to lay his head?

Do you suppose this rich scribe after hearing these words wanted to follow him who had no where to go? I think not.

See Luke 16:19. The rich and the poor and what became of them, the rich can give much the poor can

give nothing the rich is Sunday's multitude because they can give much; the poor are the ones Jesus preaches to. They can not give for they are poor and hath nothing to give but must receive, they are not able to go to Jesus but beg Jesus to come to them, they are not able to buy—have nothing to buy with therefore must buy. Jesus preached to the poor and fed the multitude. Sunday pleases the multitude and sends them away empty—Jesus fed them and sent them away full.

Your brother I hope,
L. J. H. Mewborn.

Saulston, N. C.

TO WHOM IT MAY CONCERN: GREETING.

We, the Primitive Baptist church at Pee Dee, Horry County, S. C., in conference Saturday, June 18th, 1921, have agreed to call a meeting to be held at said Pee Dee church on the 1st. Saturday in September, 1921, and for the general information of the brotherhood on the questions now troubling the brethren, and churches of the Mill Branch Association.

1st. There shall be a moderator to preserve order, ask, and answer questions concerning said troubles. A clerk shall be selected to keep a correct record of the proceedings, of said conference.

2nd. All the churches of the Mill Branch Association are invited to be present, either in a body or by representatives. The preachers who have taken part in this trouble are especially invited, and solicited to be present in said meeting.

3rd. The Elders who were in the council at Simpson's Creek church

at the Association in 1919, are especially invited to attend.

4th. The churches of the associations that have been corresponding with the Mill Branch Association are requested to be present in this meeting.

5th. Those brethren who hold the doctrine of church independence will be expected to be present, and to make their own statements one at a time, and be undisturbed while speaking, unless they depart from the subject, or violate the rules which are general in the government of Primitive Baptist Conferences, when it shall be the duty of the Moderator to call for order. Provided that any brother in said conference shall be at liberty to call the attention of the brother Moderator to any departure which he may see in the proceedings.

6th. The Old Moderator shall have the privilege to make his statements of the doctrine which has been in this contention.

7th. When the preachers have finished the actions of the churches will be taken up and carefully considered if necessary, and the council of brethren shall have the privilege of making their own statement, if they so desire, should any be present.

8th. The meeting will then adjourn, and the investigation be submitted to the brethren visiting from sister associations of the same faith and order to say which is right or to pass their judgment on our troubles.

9th. Done in conference on Saturday before the third Sunday in June, 1921, and this action taken by order of the church aforesaid.

B. W. Martin, Moderator.
S. M. Paul, Church Clerk.

**FOR THE INFORMATION OF
THE GENERAL PUBLIC.**

And especially of the Household of faith, known as the Primitive Baptist, we the Primitive Baptist church at Roanoke, Va., make the following declaration.

WEREAS, J. C. Hurst, M. D. formerly a member and pastor of this church having come under disrepute among the members of the church, known as the Turner faction, and among many of those that are without, because of conduct unbecoming a minister of the gospel, the said Turner faction, at the regular meeting of the church for business, April 10th, 1920, did withdraw fellowship from the said J. C. Hurst, and declared nonfellowship for his conduct and

WHEREAS, the Pigg River Association, of which Roanoke church is a member, did at its May term 1920, request the said J. C. Hurst to lay down his gift as a minister, until the church at Roanoke is set in order and approved by the Association and,

WHEREAS, the Association at its August term 1920, after investigating the claims of both factions, did declare the Turner faction to be the Roanoke church in order.

THEREFORE, be it resolved, that any claims the said J. C. Hurst may make, that he and his followers, are the Roanoke church, are disorderly and untrue, and it is further resolved that, the said J. C. Hurst, is without recognition or standing among the Primitive or Old School Baptist anywhere, he having been

excluded from the church and his credentials, as a minister, called for.

Done and signed by order of the Church, at its regular meeting for business Saturday, July 2d. 1921.

P. G. LESTER, Moderator.

C. M. TURNER, Clerk.

M. S. THOMAS, Asst. Clerk.

RECONCILED TO GOD'S WILL

Dear Brother:—

Please find enclosed check to renew my subscription to the good old Landmark. Owing to much sickness I have neglected sending check earlier. Hope you will pardon me for my negligence. Am just getting out from the effects of a broken leg, after going through with much suffering for about 5 months, but through the mercies of the good Lord am able to be out again.

After the expiration of about 6 weeks just as I had begun sitting up, was taken seriously ill and apparently passed away, but through the watchful care and good attention of my good wife was revived. After being examined by four doctors it was decided a clot of blood had reached the lungs through the circulation, which most always causes instant death, but for some cause was spared to live. I felt reconciled to the will of the Lord through all my sickness and could say with David of old, "Bless the Lord O my soul and all that is in me. Bless His holy name." In our affliction then we remember the Lord.

With best wishes for the people of God everywhere I remain yours in hope of a better life.

O. M. Bennett.

THEY BEAR FRUIT

Dear Mr. Gold:

The following letter was sent to the Church at Cedar Island and read before the Conference at our April Quarterly Meeting. It shows that God's children bear fruit, even down to old age. If you will be so good as to publish it, I feel it will be interesting to the brethren, generally.

Affectionately in hope,
E. E. Lundy.

708 So. 2nd Street,
Wilmington, N. C.
May 19, 1920.

Dear Brethren and Sisters:

The time is drawing near when you will meet in your solemn assembly to praise and worship God. I hope you will remember this absent one in your petitions before the Mercy Seat. You have been most patient and loving toward me in my absence, for many years. I hope the good Lord will give you patience to bear with me yet a little while longer, until the few fleeting days allotted me on earth shall pass.

Suffering under the weight of nearly ninety years, my health and strength is failing rapidly. I have not been able to attend church at this place for more than a year and owing to my present condition, it seems that I need not indulge the faintest hope of ever meeting with you in the Sanctuary again.

Oh, dear Loved Ones, you cannot imagine how it makes my heart ache to write these words, to be deprived of visiting the dearest spot on earth to me, and where in by-gone days I had the joys of God's salvation. Then the candle of the

Lord did shine upon me. Then I could walk through darkness and not fear. Now, at times I seem to be an old stray sheep, out on the cold, bleak mountain of sin and vanity, without an under-shepherd to deliver the Lord's message, but I hope the sheepfold is not far distant, when we all will be gathered home.

Oh, may I worthy prove to see
The saints in full prosperity,
To see the bride, the glittering
bride,
Close seated at the Saviour's side.

I'll praise while he gives me breath,
I hope to praise him after death;
I hope to praise him when I die
And shout "Salvation," as I fly.

Your meek sister,
S. E. Piver.

Morehead City, N. C.
May 7, 1920.

(Sister Piver has since been called to her reward.—Editor.)

FAITHFUL FATHERS IN ISRAEL

Mr. John D. Gold.

Dear Sir:

I send you two dollars to renew my subscription, for I do not want to be without the Landmark as long as I can get it. I hope you may be blessed with power from on high to follow in the footsteps of your dear father, who was a faithful soldier in Zion. But he has now gone on to his blessed reward, to sit down in the better kingdom of his glorious King. He preached and wrote for many years. I shall never forget him and his preaching as long as I live in my right mind.

I am afraid some of us younger ones will never be as faithful as

some of the old brethren who have passed on. Especially do I fear as to myself, but I do love God's dear humble people. I want to go with them, and die with them, and ever be with them, and yet I do not feel to be worthy of the least of God's blessings. Sometimes I get so low down in feelings as to feel forsaken by everything and wonder if I have ever known the way of truth. I come in from the field in this frame of mind, and pick up the Landmark and read some dear brother or sister's experience and I am made to shed tears of joy feeling surely the Lord has been merciful to me, a poor sinner, and I go back to my work feeling relieved in mind for a while. I try to ask the Lord to give me a heart to pray for my dear family, as they are dear to me. And I want to pray for all for whom we should pray. I hope the dear people of God may have a mind to pray for this poor worm of the dust, that he may be led in the right way and be enabled to live in a becoming manner. This is a little sketch of my mind that I wanted to write and submit to your disposal.

G. W. Herndon.

Whitmell, Va.

HELP BROTHER VIA.

Mr. J. D. Gold,

Dear Sir:—Brethren and sisters just a few words in Zion's Landmark. I wish to inform all of the sad ordeal through which I am undergoing. My dear wife is in the hospital at Martinsville, Va., and has been there over 5 weeks, and I don't know how much longer she will have to stay. How sad to think this is the third hospital bill I have had

on me for the last 5 years. My wife has had one of the most serious operations I ever knew any one to undergo and live. But I am bound to give God all the praise and honor for her restoration. She has been very low and yet is very low and weak. I have been made to feel as one said, Are not all these things against me? Dear ones please pray for us. I am not able to do any work.

Your unworthy brother in afflictions.

Elder J. P. VIA.

Critz, Va.

From a boy we recall Elder Via, his communications in the Landmark, and the fine esteem he was always held by father. It is our pleasure to send him a check for \$5.00 and we trust the brethren and sisters will remember him out of their abundance. All donations will be acknowledged through the Landmark.—J. D. Gold.

STAUNTON RIVER

ASSOCIATION.

The Staunton River Association will be held at Strawberry Wednesday, Thursday and Friday before the second Sunday in August. A cordial invitation is given to all the lovers of truth and especially to the ministers.

Those desiring to be met in Danville please notify brother O. S. Boage, Danville, Virginia 1133 N. Main street. Those desiring to be met at Dry Fork please notify brother C. O. Boage, Dry Fork, Va., or brother P. H. Payne and J. O. Mitchell at Whitmell, Va.

J. C. MITCHELL, Clerk.

Whitmell, Va., July 5, 1921.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

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Wilson, N. C.

July 15, 1921

LET THERE BE NO STRIFE.

When actuated by that "faith which worketh by love" the language of the man of God will be as that of Abraham to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren."

The man of faith will let him of unbelief make choice—choose this day whom he will serve; the one stands still, sees and receives the salvation and serves the Lord; the other is in a hurry and strives and even loses the joys of salvation. His faith waits on God to fix the inheritance, and doubts not Him to make it good. Thus being satisfied with the portion that God gives, he can speak in the faith of David when he said, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Then he can well allow the man of unbelief, the Free-willer, to

make his choice. He says, "If thou will take the left hand, then I will go to the right." What a moral elevation and beautiful unselfishness do we behold in Abraham's faith. Nature never held within its bosom for one moment, such a treasure. Have you noted how God blessed Abraham who strove not with lot? Unquestionably it has always been, and ever will be that those who have learned of God and rest upon him will be sustained by his grace. So we find, "For the division of Reuben there were great searchings of hearts." Like Lot Reuben desired the "well watered plains" and "saw the land of Jarez and the land of Gilead was a place for cattle." For this division of Reuben, though but a small number compared to hosts of the tribes of Jacob, yet Moses feared it would discourage the heart of the children of Israel.

Paul also taught when he said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment." When he said, "Be ye followers of me, even as I also am of Christ," he did not mean to do so if he possessed a carnal or selfish mind. If we turn aside to follow blind leaders we will err and our sins will find us out. Paul did not plead his leadership as an apostle the grounds for this admonition, but besought them in the name of Jesus Christ. If all the preachers in our churches had possessed the holy boldness, meekness, faithfulness and the spirit of

Paul most of the bitter contentions and sore divisions in the Zion of our God would have been averted. For history proves that most of these things were brought upon the churches by certain men who speculated upon the word and were not satisfied to speak as the oracles of God. Such men are ready to stigmatize the humble servant, who preaches a simple gospel sermon, using only Biblical expressions in setting forth his belief in the five fundamental principles of salvation by grace. Fore knowledge, predestination, redemption, regeneration and resurrection.

As human nature and the divine nature were the same in Paul's day as now; and while errors in doctrine and practice cropped out in many of the churches, and while he recommended that Elders be ordained in all the churches, it would be well if every church had the gospel preached every Sunday, still Paul had the care of all the churches as every true servant has when it comes to the interest and welfare of Zion. Who ever heard of Paul wanting to unchurch or declare a nonfellowship for a church? But "night and day, with tears, I commended you to God and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified"—the churches in gospel faith and practice. So it seems in accord with divine injunction that churches and pastors are bound by the most tender ties and blessed obligations, to show forbearance and forgiveness to those who have erred

from the truth in any way or degree, though they may have wavered after the flesh grievously and unwarrantedly, if there be any that have not sinned unto death and give any evidence of the divine life. Could we not hope in brotherly labor, with the blessings of God, that he would give repentance to the acknowledging and returning to the truth.

Doubtless petty divisions will continue to arise in the church of God, as among other people, until our vile bodies are changed and fashioned like unto the body of the Son of God; for the Lord's people in this time state are subject to vanity, and in their flesh dwells no good thing, yet all are subjects of hope. In view of the all abounding and eternal promises of the great God what manner of persons ought his people to be in all things that pertain to life and godliness. Contentions and divisions in the church are deeply deplored by every lover of Zion. But as some people, false brethren have been brought into the church unawares, there is a need be that the church be cleansed and the sharp contentions may be the means of developing the real condition and state of the heart of all who have not been purged from dead works by the blood of Jesus Christ. The world was in the heart and would be reached in some way.

May the church of the living God strive for peace to the enjoyment of the-one God, that each may feelingly say: "My beloved is mine, and I am his."

M. L. G.

HOPE TO MEET HIM OVER THERE

Mr. J. D. Gold:

My dear unseen friend:

I will write a few lines in memory of my dear pastor—Elder P. D. Gold, and to let you know that I am in the Confederate home, and can not attend my church, and can not write as I have been paralyzed in my right side, nevertheless, I feel the loss of my dear pastor. If I could not hear him I could hear from him sometimes. He was my preacher for many years, but he has gone on a few years ahead of me, but not many, and I hope to meet him when I go.

My darling child Alma Fly Smith is gone too. She was married to Charles Fly for a number of years, and he died, and she was married to J. E. Smith and only lived six months. I tried to get some one to write her death, but could not, and I could not write myself, but when dear brother Gold died I thought I would write a little. I took the Landmark 25 years, and then turned it over to Alma.

May the blessed Lord help us all to bear our troubles, and may he be with us to the end, I beg for Christ's sake.

Ever your friend,

Elizabeth White.

REMARKS

This dear afflicted sister is to be commended for writing in memory of her dear pastor Elder Gold, and to let the brethren and friends know where she is, and how she is, and the brethren and sisters should write to her, especially those of her church, and send her tokens of love. We as a people are not care-

ful enough to remember after a godly sort, the bereaved, the destitute and afflicted. We may do them good when we will.

P. G. L.

WHAT THE LORD HAS DONE FOR ME.

Elder P. G. Lester,

Dear Brother:

Through much weakness I attempt to write what I believe the Lord has done for my soul, and have you to publish it in Zion's Landmark so that others may read what I hope the Lord has done for me. I have desired to tell them of the miserable life I lived under the burden of sin and trouble for about 18 years. At the end of these years I believe the Lord revealed Himself to me. I laid down one night and while in a deep sleep I saw myself and some other people walking together, and all at once the world was over shadowed with darkness and said, Lord it is judgment day, what shall I do? And a voice said to me, pray, and I prayed Lord have mercy on me. And it seemed like death was upon me, and I saw my doom. Right down in darkness I was sinking, and the last I remember was Lord have mercy on me a sinner. I went down in that darkness, and was lifted out into the light. I did not feel satisfied, so I asked the Lord in my humble way, if I was a chosen one to make it known by my being with some of the old members, that I do believe to be the children of God. And I saw myself with them, and saw my father in the midst of them. They seemed to be flying just up a little, and was made to believe I was born

of God, and was filled with love, and loved all the people of God. And my brethren and sisters, that love is with me yet for them as it was then. For I do love the old Primitive Baptist people. I feel like they are the chosen people of God. But I fell into doubts and fears, and I asked the Lord to show me if I was not deceived by showing me water that I might be baptized. And I was led down by the rivers of water, and on the other side of the water I saw a great number of people preaching on that side of the water. So I am made to believe the for I do love these whom I esteem Lord has filled my heart with love; to be the people of God and when I meet with this people and they begin to talk and tell what the Lord has done for them I can bear witness with them, for it seems like I have that in my heart, and to be with them is all my enjoyment. So may the Lord and Saviour Jesus Christ be with us unto the end, as I live in hope of eternal life.

SAM W. MOTLEY.

Mohawk, Va.

REMARKS.

We are some times specially requested to publish an article just as it is written, in fact all who favor us with communications have the right to expect as much, but now and then it is found necessary to supply a word and it is not easy every time to determine what word the writer intended to use. Again a word with a purely local meaning is used which should be displaced by one of general meaning. Some times phrases and clauses are found

to be out of harmony with the main sentence and should be cut out. Again a sentiment not germane to the subject matter under consideration is thrown in which detracts from the thought at hand and should be left out, matter purely local, and therefore of no interest to the general reader inadvertently, it may be, gets into the article and should be culled out. Little jibes and flings like little foxes sometimes steal in and hide among the branches and spoil the tender grapes. They too should be ferretted out. Sometimes an article is over loaded with generalities which renders the entire communication bulky, burdensome and of meager interest to the general reader. Good sentiment may and generally does run along through such articles, but it fails because of the burdens it leaves. I find it easier to see these things in other writings than in my own, therefore this editor does not claim to be immune to these things, but desires to be fair with both the writers and the readers, and at the same time to make the Landmark of general and increasing interest to the household of faith. At least it is desired to hold the paper to its past standard of interest.

Whatever editing may be thought necessary special care will be taken to preserve the prime thought of the writer.

It is to be hoped that the paper will soon catch up with the date and will reach your respective boxes on time. Wishing for our readers bountiful fruits for thanksgiving we remain in their service.

P. G. L.

MILL BRANCH UNION

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

ABBOTT'S CREEK ASSOCIATION

Please announce that the next Abbott's Creek Association will convene with the church at Pierces Chapel, Randolph county, North Carolina, 15 miles south of Thomasville and 18 miles west of Asheboro to begin Saturday before the fourth Sunday in August 1921.

All visitors wishing to be met at Asheboro will be met Friday by notifying A. H. Trogdon, Ashboro, N. C., Route No. 3.

All wishing to be met at Thomasville notify Henry Small, Fullers, N. C.

UPPER COUNTRY LINE UNION.

Publish in the Landmark that the next session of the Upper Country Line Union will be held with the church at Arbor, Caswell county, N. C., on the fifth Sunday and Saturday before in July 1921.

The nearest railroad station is Burlington, N. C., eighteen miles away. Please publish this as early as you can as the time is short.

Yours truly,

J. E. SIMMONS.

Arbor church clerk, Yanceyville, North Carolina, Route 2.

WHITE OAK UNION.

The next session of the White Oak union is appointed to be held, the Lord willing with the church at Hadnotts Creek, Carteret County, Saturday and fifth Sunday in July 1921. All lovers of truth, especially

ministers are invited to attend.

Affectionately,

R. W. GURGANUS, Clerk.

THE BLACK CREEK UNION.

The next meeting of the Black Creek Union will the Lord willing meet with the Church Little Vine near Selma in Johnson county, on the 5th Sunday and Saturday before in July 1921.

All lovers of the truth are specially invited to meet with us and the preaching brethren, we will be glad to have as many as can come, this is a new church just organized last year, and would be glad the brethren could have a good meeting.

The visitors coming by Railroad will be met at Selma Friday evening and at night, also early Saturday morning.

E. L. COBB.

CONTENTNEA UNION.

The next session of the Contentnea union was appointed to be held with the church at Red Banks, Pitt county, North Carolina Saturday and fifth Sunday in July Elder W. B. Kearney was chosen to preach the introductory sermon and Elder Luther Joyner as alternate. Those coming by rail from the east will be met Friday p. m. at Simpson and those from the west at Greenville Saturday a. m.

J. E. MEWBORN, Clerk.

CONFERENCE OF BRETHREN.

The church at Sandy Grove Johnson county, N. C., in conference on Saturday June 18, 1921, agreed to invite the ministering brethren generally and extend a special invitation to Elders J. E. Adams, J. T.

Coats and J. A. T. Jones to meet with this church at the Angier Union meeting to be held here on Saturday and fifth Sunday in next month. This special invitation was extended because of our love for them as fathers in Israel and former pastors of this church and to have them all together with us once more. By order of the church in conference.

L. H. STEPHENSON, Mod.
Y. A. BARBOUR, C. C.

BLACK RIVER UNION.

The next session of the Black River Union is appointed to be held with the church at North Creek to ing House in Johnston county, N. C., on the fifth Sunday and Saturday before in July 1921, all lovers of the truth are invited, and especially the ministering brethren. Visitors will be met at Four Oaks, N. C., on Friday before.

W. V. BLACKMAN,
Union Clerk.

Bentonville, N. C.

THE EASTERN UNION.

The Eastern Union is to be held with the church at Nash Creek to commence Friday before the 5th Sunday in July 1921.

We invite all lovers of the truth to come and especially ministers. Those coming by rail will be met at Belhaven on Thursday before by notifying brother J. C. Smith of Bath, N. C.

A. W. Ambrose, Clerk.

THE ANGIER UNION.

The next session of the Angier Union is appointed to meet with the church at Sandy Grove, Johnston

county, N. C., and to be held Saturday and 5th Sunday in July 1921. Elder L. H. Stephenson is appointed to preach the introductory sermon and that Eld. J. T. Spencer be his alternate. We extend an invitation to the brethren and sisters and especially ministers to attend. Those coming by rail will be met at Angier, N. C., on Friday before.

A. H. DUPREE, Union Clerk.
Willow Springs, N. C., Route 2.

ELDER M. L. GILBERT.

Eld. M. L. Gilbert of Dade City, Fla., one of the Editors of the Landmark will preach July 26, Dunn, N. C., at night 26, Coats, N. C.

July 27, Primitive Zion, Benson at night 27.

Four Oaks 28.

Smithfield 29.

Little Vine 30 and 31.

Pine Level evening 31, 4 p. m.

Beulah, August 1.

Pittman's Grove at night Aug. 1.

Upper Town Creek Aug. 2.

Wilson at night Aug. 2.

Please get these appointments in as early as you can. Elder Gilbert is an able minister and I trust as many will go out to hear him as can.

Yours very truly,

L. H. HILL,

Selma, N. C.

APPOINTMENTS FOR ELDER W. E. BRUSH OF McKENZIE, TENNESSEE.

Beginning at the Kehukee Association, Tuesday, October, 4th. Ske-warkey; at night, Robersonville; Wednesday 5th, Spring Green; Thursday 6th, Conoho; Friday 7th, Flatswamp; Thence to the Contentnea Association at Hancocks; Mon-

day 10th, at night, Kinston; Tuesday 11th, Sandy Bottom; Wednesday 12th, Sand Hill; Thursday 13th, South West; Friday 14th, North East; Thence to the White Oak Association at Newport; Thursday, October 18th, Mewborns; Wednesday 19th, Nahunta; Thursday 20th, Aycocks; thence to the Black Creek Association at Pittman's Grove.

L. H. HARDY.

ELD. F. W. KEENE.

Lower Country Line Union Saturday and Fifth Sunday in July Monday Dutchville.

Wednesday night Durham.

Thursday night Roxboro.

Thence to Lower Country Line Association. Will Elder Herndon of Danville arrange appointments from there to the Staunton River association and thence to the Upper Country Line. Elder Keene will represent the Landmark at these Association.

APPOINTMENTS FOR ELDERS F. W. KEENE & L. H. HARDY.

Friday, September 30th, Concord, Washington County; Please meet us at Creswell on Thursday.

Thence to the Kehukee Association; Tuesday, October 4th, Moratock; Wednesday 5th, White Plains; at night Washington; Thursday 6th, Smithwicks Creek; Friday 7th, Bear Grass; Thence to the Contentnea Association at Hancocks; Tuesday 11th, Redbanks; at night Greenville; Wednesday 12th, Tysons; Thursday 13th, Farmville; Friday 14th, at night, Kinston; Thence to the White Oak Association at Newport; Tuesday, October 18th, New Chapel; Wednesday 19th, Cross

Roads; Thursday 20th, Beulah; Thence to the Black Creek Association at Pittman's Grove.

L. H. HARDY.

ELDER J. E. ADAMS

The Lord willing, I will be at the Lower Country Line Association, Roxboro, Monday night after 1st Sunday in August, Saul's, Tuesday, Camp Creek, Wednesday, Helena, Thursday, Flat River, Friday, Wheeler's 2nd Saturday and Sunday—thence to Upper Country Line Association.

Angier, N. C.

WILLIAM MCLEARY.

P. D. Gold Publishing Co:—It is with a sad feeling that I will try to write the obituary of my dear husband, William H. McCleary who departed this life Feb. 4th. 1921, at half past one o'clock in the morning, he was 74 years 2 months 9 days old, he was sick 8 months and 4 days he bore his afflictions with great patience trusting in the Lord for his salvation.

I know he is safe at rest for he was a kind and loving husband, he was a good neighbor and provided well for his household, and I never knew him to turn anyone away empty handed if he could supply their wants. I shall never feel right to go to the old home any more because dear husband is not there to welcome me, for I feel like my best friend is gone, but I hope that some day I shall meet him on that happy golden shore where there is never no more parting. Written by wife,

CASEY A. MCCLEARY.

Mackeys, N. C., R. 1, Box 90.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

August 1, 1921

No. 17



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

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

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D. F. Robinson
1 Jan 21

18

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

HAD A GOOD TRIP

Mr. J. D. Gold.

Dear Friend:—As many of the dear brethren, sisters and friends, among whom I traveled and preached in my late tour in the Eastern portion of the state, requested me to write on my return, that they might hear from me. I will now give a short sketch, as it would take too much space in the Landmark to particularize all the important meetings I had with the dear people of God I met and was blest to speak in His name. I left my home in Angier Tuesday after 2nd Sunday in April. First appointment was at the church in Newport, N. C. We had a good, pleasant and interesting meeting—as I always do there with those faithful, good people. They all treated me with so much kindness and love—more than I felt worthy of, for which I hope I feel thankful to the Lord for His goodness and mercy to such a poor, imperfect creature as I feel to be. From here I went to Morehead City, preached there Sunday night and Tuesday night, Elder Monk of Durham was with me there—had good, pleasant meetings there. Then I went to Marshalburg and North River churches and was blest to preach for them two days. Much

love and sweet fellowship seemed to abound. Then to Atlantic Hunting Creek church, met our Brother Elder L. H. Hardy and those dear people there and preached Saturday and 4th Sunday. Much interest manifested, though gloom, sadness and sorrow at the death of our dear and esteemed brother Allen Hamilton who departed—died Saturday morning at 2:25. I stopped off there Friday—met Elder Hardy there. Bro. Hamilton was so weak, could scarcely speak to be understood. I think he knew me—took my hand—looked me in the face with an expression as though he knew me. I had been intimately acquainted with him and his dear wife for more than 40 years, and I never knew any man—Primitive Baptist that I had more confidence, love and fellowship for than Brother Hamilton. He was deacon of that church and loved by all the members and by all others who were acquainted with him. He was a model of a man—both as a member and good citizen. I feel sure he is resting from his labors here and his works follow him. He is greatly missed by the church and his dear wife—Sister Abigail and his dear children. I deeply sympathize with them. May the good

Lord bless them and enable them to follow his good examples. I went from here to Cedar Island and spent nearly a week with those dear brethren, sisters and friends with whom I have been closely associated with for 45 years. Preached at the church on Tuesday and over at Hog Island in the evening. Thursday evening at the school house on Cedar Island, Friday morning left for Jones Bay, Goose Creek, where I preached at the church Saturday and first Sunday in May. They have had serious trouble in that church in which some good members have gone out. I tried to instruct them to take the scriptures and confess their wrongs and forgive one another. May the Lord bless them to do so and all others where there is confusion and trouble. How important it is for churches to adhere to gospel discipline—the law of Christ which He has given for the government of His people. I am sure if this was done, we would not have the trouble, confusion and distress among us that we do. I crossed over from Goose Creek to Hyde county, and preached two days at old Beulah church to a goodly number of good brethren and sisters, some old and afflicted one eleven days older than myself—Julia A. Lupton.

Another afflicted sister, Mary Ann Spencer, a good worthy member. From here I was taken to Rose Bay where I met that dear Sister—Martha Credde—daughter of Elder Cartright, who was a worthy Elder and father in Israel, who was well known among the Baptists of the Kehukee Association and others. I preached at the school

house there on Thursday—was met by my good old friend—Capt. Ed. Bridgeman, whose wife is a member and he ought to be I believe. We have no better friend among us. I preached at Tiney Oak 2nd Saturday and Sunday, had good warm and pleasant meetings. They are a noble band of good brethren, sisters and friends. They treated me with great kindness and love—will never forget them, nor all the brethren and friends on this long trip. From here I took the mail boat for Belhaven, spent Monday night with a Mr. Credde son-in-law of Sister Eliza Bridgeman, sister to Mrs. Martha Credde of Rose Bay. From here I took the Norfolk Southern for Columbia, Tyrrell county, preached at Bethlehem church 3rd Saturday and Sunday and visited among brethren up to Concord, Washington county, where I met Elder Monsees, the pastor. We had a good and pleasant meeting here—as elsewhere—left Monday morning for Washington, where I preached at night—was much blest, stopped with Sister Bettie Z. Whitley. Tuesday morning took the Norfolk Southern for Raleigh and reached Angier Wednesday, having been gone a month and two weeks.

In conclusion I wish to say to the many dear brethren, sisters and friends that I am well and that I will never forget your love and kindness to me, a poor lost sinner, saved by grace. While many of you wondered that I was able at this great age—88, to travel and preach as I do, and it is a wonder to me, I can truly say, I never have been more favored of the Lord, or had more evidence that my going was

of the Lord, than on this tour. Hope I feel humbly thankful to the Lord that He so blest me to visit you all again, but if not, hope we will meet in a better world than this. I hope the Lord will bless you all in every way He sees you have need and that you remember me in your petitions at a throne of grace. The grace and mercy of our Lord Jesus Christ be with us all. So farewell.

Jos. E. Adams.

Angier, N. C.

ENJOYED THEIR PREACHING.

Mr. John D. Gold,

Dear Sir,

Elder C. F. Denny and Elder William Monsees' sermons were particularly comforting and edifying to me Sunday and causes my mind to dwell so particularly on the following verse, that I can not well refrain from expressing my thoughts, "Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly to thy hand maid, though I be not like unto one of thy hand maidens." Ruth 2:13. Here we see the humility every child of God experiences, the feeling of insufficiency and the lack of good qualities in themselves which they see in the brethren. "I am not like thy handmaidens." When by the light of the Sun of righteousness the child of God is made to see and feel the evil that dwells within his heart, how great is his anguish, and how unlike other followers of the meek and lowly Jesus he seems to be. Truly do we feel "I am not like thy handmaidens." When we are led by an invisible hand into the

fields of the Master's rich harvest where we find "handfuls" dropped "of purpose" for us and the kind master comes to us and speaks words of comfort and welcome, are we not, like Ruth, both happy and surprised that we should have found favor in His sight. Methinks I can see Ruth's lovely face when she uttered these beautiful words, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." and she said "Let me" "now go to the field and glean after the reapers." The fields were ripe with the golden harvest. "And she gleaned in the field after the reapers." Oh: what rich golden grain it was to her. How eagerly must she have picked up the "handfuls" dropped "of purpose" for her. Oh, how sweet to the poor, the weary, the heavy laden soul to be thus led into the golden harvest to rest and trust quietly under the shadow of the wings of the Almighty. I have expressed my thoughts upon this scripture, incompetent as I know myself to be to treat upon a deep glorious subject. The Holy Ghost never intended that those who have gifts should bury them in the earth. If I have a "great grace" given "unto me, who am less than the least of all saints" to write the unsearchable riches of Christ" Bunyon wrote "great grace" and "small gifts" are better than great gifts and no grace "small gifts" cause us to walk humbly with God and be little in our own eyes, and to remember that our gift is of God. Such profound and deep mys-

teries as are taught in the book of God, should impress us with a deep sense of our dependence on Him in whose hand are the issues of life and we should humbly seek His guidance and direction in our meditations on His holy word. The inspiration of the Almighty (not merely the act of reading the scriptures) gives us understanding. The scriptures were given by inspiration; for holy men of old spake as they were moved by the Holy Ghost. God then by inspiration moved them to speak. The power or gift then by which we have understanding of the scriptures is given to us by the same God. May you rest under the shadow of the Lord's sheltering wing.

BESSIE BROOKS.

Greenville, N. C.

BY GRACE YE ARE SAVED

To the many dear readers of the Landmark.

Dear Kindred: By referring to the 2nd chapter of Ephesians and the latter part of the 5th verse you will find "By grace ye are saved" and I hope our minds may be led together by the spirit of the living God to see and consider the things contained in this whole chapter, as it seems to me the church of God so much needs at the present time. In the beginning of the chapter it reads, "You hath He quickened, etc." We were in the world, of the world and our walk and conversation was of the same, but being quickened, made alive by the spirit of God, which is by grace there was a change and the things we then loved we were made to hate, killed to the love of these things.

How can we live any longer therein? When we were dead in sin, we were without Christ being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are Christ's upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone. So my dear kindred, Let him that nameth the name of Christ depart from iniquity. Oh! why should we be found walking with the world after worldly things when He tells us to love not the world, neither the things that are in the world and if ye love the world the love of the Father is not in you. I think the sifting time is close at hand. Walk as children of the light. I have written as my mind led me, and then I feel like I have left out many important things.

With love and I hope sincere interest in the welfare of the Church of God. Affectionately,

Bettie Z. Whitley.

Washington, N. C.

INCURRED HEAVY EXPENSE

Mr. J. D. Gold.

Dear Friend: Your gift of \$5.00 was gladly received and many thanks for same. May God bless you many folds for same. I brought my dear wife home yesterday after being in the hospital seven weeks, had to bring her on a cot. She is not able to walk a step yet, but is

slowly improving.

My doctors and hospital and expenses in her sickness was over \$500. It looks like I will have to pay out everything I have to doctors. Mr. Gold I received my July 1 Landmark today, for some cause you failed to publish the account of my wife's sickness in this issue. Be glad if you would publish same in next issue. that my brethren and friends may know of the sad ordeal through which I am passing. Hope my dear wife will soon be able to stir about.

May God's blessing be yours. Pray for me and mine. Yours in sorrow.

Elder J. P. Via.

Critz, Va.

FROM A COLORED BROTHER

Dear Mr. Gold:

At his request I have copied and corrected this letter from a colored brother in West Virginia for Zion's Landmark. Those are good brethren and sisters.

Also I have received a letter from some-one on Goose Creek Island, who gave no name. requesting me to write on some points of discipline. I will say to that person that I have fully decided not to answer any request without the name of the person who made the request.

Have respect to the pastor of the church whom I esteem as a wise man in the Lord, and I will not let any one use me to take any advantage of him.

When you write to me give me your name and postoffice address.

The Lord bless you and yours.

In hope and love.

L. H. Hardy.

Atlantic, N. C.

Elder L. H. Hardy.

My Dear Servant in the Lord,

Whom I do believe is a minister of the Gospel of Christ:

It is of much comfort that I write to you, and if it meets with your approval I would like for you to have this letter published in our Landmark, that other readers may bear with me in my feelings towards the household of faith which I have in the Primitive Baptists. I do hunger and thirst after that doctrine. This makes me love them wherever they may be.

Dear brethren and sisters, it brings to my mind what the apostle said, "We know that we have passed from death unto life because we love the brethren."

I have been a member of New Center church near Reidsville, N. C., since 1917, and am now living here in West Virginia where there is no old Primitive Baptist church. I do not visit the Arminian meetings for I don't believe their doctrine. There are six or seven of us here from North Carolina and we meet and sing together, and talk of the way the Lord has led us in and out from the burden of sin and revealed His love in us, and filled our souls with love unspeakable. Now we find much comfort in reading your writings in the Landmark. It is a feast for us, and the only true gospel preaching we get is from the brethren and sisters in the Landmark.

I have in mind that the gospel is the power of God unto salvation to

them that believe.

Brother Hardy, if the brethren and sisters can bear with me, I feel that when we have been killed to sin and made alive in Christ we are as new born babes, old things are done away and new things have taken place, so we delight not in the things of this world, for our delight is in doing the will of God. I know that we can't serve two masters, for we will love the one and hate the other.

I will close for fear I will take up too much of your time. I wish it was so I could hear you preach. I love your writings. All of our member out here send love to all the household of faith.

Yours in hope,
Sam W. Motley.
Stanaford, W. Va.

APPOINTMENTS FOR ELDER F. W. KEENE

At Lower Country Line Association at Mount Zion, Virginia, Aug. 6th, 7th, and 8th. Thence to the Staunton River Association. Mountain Spring. August 13th and 14th.

Malmaison, Monday 15th.
Cane Creek, Tuesday 16th.
Lick Fork, Wednesday 17th.
New Hope, Thursday, 18th.
Monticello, Friday 19th.

Thence to the Upper Country Line Association.

Will some brother or friend meet him at Ruffin on Tuesday evening's train 43 from Danville, arriving at Ruffin at 6:25, and care for him that night, and take him to Lick Fork on Wednesday morning.

L. H. Hardy.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Volume 54

No. 17

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. AUG. 1, 1921

THIS COMMUNICATION OVERLOOKED.

Dear Brother Lester:

I feel that I have had many trials to pass through during the year now drawing to a close but the one that leads through all these trials is still a God of mercy and of loving kindness, without which we could not live here in this unfriendly world; nor would there be any thing to live for. Therefore it seems to me that we should be more thankful to God and more loving and forgiving towards each other. It seems to me there can be no peace where there is malice and prejudice. It seems to me that a spirit of forgiveness and loving kindness is so linked with charity that we could not have one without having all, and these being gifts of God we could have none of them except as coming from His great and good hand.

I have been reading after W. J. Stephenson, and not knowing the circumstances under which he is placed, and believing that he is a child of God I have great sympathy for him, although I feel unworthy of the notice of the least of God's people. I know if we do not forgive we need not expect to be forgiven. The trials that I have passed through this year make me feel that the Lord is more dear to me, and the brethren and sisters are dearer to me, which makes me feel to be separated from them would be as death to me in a spiritual sense. Why can we not be more forgiving, especially when we have the precious promise that God for Christ sake has and will forgive all of our sins.

Why is it that we do not watch over one another for good, and warn each other when we see danger near? I have so often seen what seemed to be a lack of watching and warning each other of approaching danger. Some times it seems we will not take warning but rather take offense, but if we could heed the warnings of our brethren, how much trouble, how much sorrow, how much unrest it would save us from. O, Lord, let me ever heed advice and never fall out with my brethren by the way. Just to think there is no God like our God, and there is no fellowship like that of the brethren. Should we not trust him, and live unto him and unto them? We cannot put our trust in man nor rely upon an arm of flesh, and expect to stand before God.

MRS. B. W. ASHWORTH.
Penhook, Va., Dec. 10, 1919.

Remarks.

We are engaged in the true worship of our God when we are abiding in our first love, and are doing the first works. Peter admonishes us to see that we love one another with a pure heart fervently." And we are to love not in word but in deed and in truth. We are to consider one another to provoke unto love and to good works. John says Beloved let us love one another for love is of God. In this we are to see that we love one another for Christ's sake. If I love my brother thus, I thereby appear lovable to him, and thus I provoke him to love me, and he sees no spot in me.

Admonition is a prominent part of the fruits of love. We only feel to admonish those we love, and we are to do this "in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord." Much of this service belongs to the ministry. There are also warnings which are vested in the ministry and in the church.

The exhortation to watch over one another in love, and for good and not for evil, is commonly quoted but it does not seem to appear as scripture. We are to watch however but it seems to be rather as taking heed unto ourselves and unto the doctrine, continuing therein to the saving of ourselves and them that hear us.

P. G. L.

ELDER LESTER MOVING TO ROANOKE.

Elder P. G. Lester has accepted the pastorate of the church at Roanoke and is moving to that city. His

address after August first will be 826 Virginia Avenue, Virginia Heights, Roanoke, Va.

J. D. GOLD.

RESOLUTIONS OF RESPECT.

The Primitive Baptist church at North River, Carteret county, North Carolina, do feel to express our thanks to our heavenly Father for this kindness to us in His love in giving to us so faithful a pastor as He gave to us in the person of Elder E. E. Lundy, who accepted the care of our church at our November meeting, 1906, and served us faithfully unto the day of his death.

Therefore, Resolved that in the death of Elder E. E. Lundy we have lost a faithful pastor, and an able minister of the gospel of our Lord Jesus Christ, and a faithful disciplinarian. Since his installation as our pastor our church has been in peace, and brotherly love has shown among our members, and we always had a fair congregation when he came to see us.

Resolved, that we bow with reverence to the will of our heavenly Father in removing him from our midst.

Resolved, that a copy of these resolutions be sent to sister Lundy, a copy to Zion's Landmark with request to publish, and that a copy be spread on our church book.

Done by the church on Saturday before the 2nd. Sunday in July, 1921.

L. H. HARDY, Mod.

A. J. LAWRENCE, Clerk.

ELDER N. T. OAKES.

By request I will attempt to write the obituary of our dearly beloved

brother, N. T. Oakes. He attended meeting at Malmaison on the first Saturday, April 2, 1921, then opened services and seemed to enjoy being there. He returned home with his wife, complaining some with his arm. One of his married daughters and son in law were at his home that night, and after he had eaten his supper he made out an order for a tomb stone, for his son in law's father, and then retired.

At three o'clock Sunday morning he quietly passed away before his wife could summon the children to his bed side. He was born Jan. 30, 1862, making his stay on earth fifty nine years three months and one day. He was married twice and his first wife was Amanda Pruett, to this union were born two children.

His second wife was Nora Jones. The fruits of this union were twelve children, ten are now living and two dead. He joined the Missionary Baptist church and remained with them seven years, and then he became dissatisfied, felt it was not the church for him. He offered to the old School Baptists and was received into the church at Malmaison in 1895. He was baptized by Elder J. M. Harris and a few years later he began to exercise his gift. In 1903, he was ordained to the ministry by Elders T. N. Walton, G. W. Hundley, J. P. Johnson, and C. D. Bray. He was called to serve Weatherford, Spring Field, Mountain Springs, and White Thorn, which he served faithfully, except Weatherford, which he gave up a short while before his death.

He had served as Moderator for the Staunton River association since Elder Walton's death. I feel that the

Association has lost a noble Moderator. He was a good husband, father, and neighbor, and his home was ever open to his friends and especially to the Baptist brethren and preachers. He cared for them at his home and would take them to their appointments far and near. He never seemed more happy than when his brethren were in his home. He was loved by everybody and had many friends in every walk of life, and in all denominations, always greeting his friends with a pleasant smile, and nothing he had was too good for his neighbors and friends.

His funeral was conducted at his home and his body was laid to rest in the family burial ground, Elder J. R. Wilson, C. T. Evans, C. O. Boaz, and Brooks, conducted the funeral services. The floral designs were beautiful. The high esteem in which he was held was manifest by the large gathering of sorrowing friends who attended his funeral.

The undertaker said to me that he had never seen so large a crowd at a funeral. It was estimated that five thousand people were there.

We have lost a good Moderator, husband, father and friend. We feel assured he is on the sunny banks of sweet deliverance, around the throne of God. Written by one who loved him.

J. W. BRYANT.

Dry Fork, Va.

LOST HER COMPANION

It is with an aching heart, that I try this morning to write an obituary of my dear companion. No one but those who have experienced it know how I feel. He fell asleep

the 7th night of last month between 11 and 12 o'clock, no one present but myself and daughter. She heard him struggle and she called me. Sure it hurt me to think that I was on the bed with him and did not know when that precious life went out. On Monday night a month ago, he had done a day's work that day and seemed as well as usual, though he had the grunts at times for quite awhile, and had shortness of breath, but generally kept going. Now he is gone and I must not, I dare not murmur, but try to live for my children, till the good Lord sees fit to take me. I lost a precious son in France in 1918. It all leaves me a mourner, and I don't need black goods to mourn. It is my poor heart. I desire all who read this to pray for me, that I may live up to my duty, and never be discharged from the dear old Primitive Baptist church. Sometimes I hope to go and meet my loved ones. Jim as I called him never united with any church but was a strong believer of the church for which I have been an unworthy member near 17 years, during which he was almost ever ready to get me to my meetings and seemed to enjoy it himself, and would go with me to the many associations. We both went to Sand Hills last fall. He had said he wanted to go to Newport. We have been together near 47 years, and I feel that I know how to speak of him. Of course he had some fault, but God I feel sure had forgiven him, for I never looked on a brighter or more pleasant corpse. I feel like he is at rest. The body lies here in our garden and such a pleasure for me

to visit there, often, viewing the ground where I think this old body will be laid. He was born March 31st, 1852, was 69 lacking a few weeks. The funeral services were conducted by dear Bro. Pollard who sang the song "Must This Body Die, Etc." I hope this will be published in Zion's Landmark, that all who take the paper may read it. I think of you all. Sister and cousin Ella Dorey of Florida, will if she is yet in this old world think of me. I'm nearing my 65th year. Am generally blessed with health. God is merciful to me and how can I praise him enough, if he does take my loved ones. He has a purpose in it. I can only say "A precious one from me has gone, the voice I loved is still, a place is vacant in this home which never can be filled." Written by his sad widow.

Susan Higgins.
Jacksonville, N. C.

DEACON ALLEN HAMILTON.

This dear brother was born April 16th, 1845. He was married to Abigail Smith in April 1864. To this union were born seven children, three boys and four girls. Two of the boys died in infancy. One, Captain Mitchell Hamilton, of Elizabeth City, is Assistant Superintendent of the U. S. Coast Guard Service, sisters Alice Lupton and Maryetta Taylor of our home church, Mrs. Allen Taylor and Miss Carrie Hamilton of Sealevel.

Brother Hamilton was a very industrious man, and always had something for his family, and others who called on him. He was hospitable, and loved to have company, especially that of his brethren and

sisters whom he loved very dearly.

He was received into the fellowship of the church at Hunting Quarters at our May meeting in 1878, and was the first man person whom it was my privilege to baptize. The church saw in him the gift of the Deacon, and in January 1882 he was set apart to that sacred office, and was ordained in April 1882, which office he filled to the day of his death, thus purchasing to himself a good degree and much boldness in the faith.

It was my privilege to know brother Hamilton from his entry into the church to his death, and I never knew a more faithful man. He has often told me, "I know what you ministers have to suffer for I have felt it in my impressions to the Deaconship."

There probably never lived a man in this section who has been more faithful in conveying preachers to and from the meetings of this church. As long as his health would bear him out he was very faithful to the meetings of the church, thus making his pastor feel that he was a welcome visitor. He was also liberal with his means in caring for his pastor and other ministers who came this way.

He was blessed with a true helpmate who was always ready to bear her part in all of their burdens of home, and the church. Thus his burdens were much lighter than if he had been crossed in his service. He was faithful to his faith and the doctrine he professed, and he lived them in his daily walk and conversation. He never had any use for nor confidence in any form of Arminianism, and he did not go

where such doctrines were preached, believing that that which is not of faith is sin. In all of his long service with me we never differed in any point of doctrine or discipline. I never knew a more faithful friend.

For the past few years he was afflicted with something like vertigo, and would fall, and have to be carried home. By this affliction he was sometimes deprived of the privilege of meeting with us, but when he could do so he was here. He also left the most of the Deacon's work to our two younger Deacons, and he was glad to see their faithfulness in the church. We are satisfied that he loved the church, and was sorely troubled with whatever proved to be an affliction in her body. He was not a neutral but had had a mind on points which came up in the church, and he always gave his vote as he felt.

He departed this life April 23rd, 1921, leaving a dutiful wife, one faithful son, and four lovely daughters, with many brethren, sisters, and friends to mourn our loss, but we rejoice in God our Savior that He was so good to brother Hamilton, and to us, as to give us so faithful a brother and friend. We believe that the world nor the church were ever any the worse by his having lived in them.

The Lord abundantly bless all who feel this sad bereavement, and give them grace to endure in the same faith in which he lived, and in which he died.

I attended his funeral on the 4th. Sunday in April, and we laid him to rest until the Lord Himself shall descend from heaven and raise that body that was sown in

weakness, in power and glory to live with Him and to forever praise Him for His great salvation.

Written by one who loved Him as a dear brother, a faithful friend, and fellow laborer in the vineyard of our God.

L. H. HARDY,
Atlantic, N. C.

The above was read in conference on Saturday before the 4th. Sunday in June, 1921, and adopted as the voice of the church. It was ordered that a copy be spread on our church book, one given to the bereaved family and one sent to Zion's Landmark with request to publish.

JOHN D. SMITH,
Church Clerk.

EDWARD BECK.

I am requested by sister Beck, wife of Mr. Ed Beck to write a few lines on account of his death which occurred Feb. 14, 1921. He was born June 6th. 1860. To this union were born seven children six daughters and one son all being married except one daughter and the only son and we feel doing well—it has been my pleasure to visit this good home many times and have been serving the Dutchville church of which his good and kind wife is a consistent member. I feel Mr. Beck is one of the best men I ever knew not to be a member of the church as citizen, neighbor, husband and father. Granville county never possessed a better, truer and devoted one and I feel a true christian. The loss is great to his neighbors and Dutchville church of which he was so fond, but keenest felt in the true heart of his dear wife and children

who knew his love, devotion and faithfulness so well. Our heart is full of love and sympathy for them and we pray God's richest blessings upon them that he will be a precious husband to sister Beck, a comfort in all her lonely sorrows and wipe the tears from her eyes and bless her dear children that they may be reconciled to God's way and at an early day they may understand and as for Mr. Beck we all feel to know he is in the presence of Jesus much happier than we. He was a true Baptist, a firm believer in the doctrine of salvation by grace and sweetly proves it by his works and deeds. So none of us sorrow for him as having no hope. So God gave us this good man and has taken him away and blessed be his name. Let us all strive to meet him in that glorious bright world above where parting is no more.

Lovingly submitted to sister Beck and family by her humble pastor,

J. A. HERNDON,

Durham, N. C.

FANNIE ROBELIA WOODARD

It is with a sad heart I attempt to write the life and death of this dear little girl, Fannie Robelia Woodard. She was born October 23rd, 1918, making her stay here on earth, 2 years, 7 months and 8 days.

It was so sad and strange, but we remember "God moves in a mysterious way."

Robelia was sick such a short time. Was taken one evening with a little fever as she had been at times before, and next morning would be all right, but instead of getting better kept getting worse until about

2 o'clock next day, when she breathed her last as one going to sleep.

We believe she is at rest. Asleep in the arms of Jesus. All that doctors, father, mother and loved ones could do could not keep her back in this unfriendly world.

I could not reach her until she was unconscious.

Oh! that I could have gotten to her and taken her in my arms to kiss her good bye before her mind was gone, but she never knew me from others.

Her daddy as she usually called him, gave her last dose of medicine. She drank it, then looked up and said daddy, I've got a plenty, and she did have a plenty for God was sending his angels down to beckon her home, she needed no more of this world.

Little Robelia was such a beautiful sweet child. Indeed dear to the writer. She thought so much of me, which makes it so hard to give her up. She always liked to come to grandmas and when she came would always come to me. Seemed she knew I would take her as I never got so busy but what I would take up some time with her.

Robelia was different from most children. When she first began to talk I thought she was the most sensible child I ever saw, and kept growing more and more that way.

It seemed she loved every one. Wanted to be good and kind to all, and to act in a way that you might be pleased with what she did. Always wearing a smile. To know her was to love her. I knew her almost as a mother, as she lived just a few yards from me, had just got so she could come to grandmas with

her little brother. I have seen them come so many times hold each others hand. The little brother looks so lonely without her, but we must say little Robelia is gone to rest to reign with God forever blest and little brother is left behind to do his work below, and at God's appointed time, he too will have to go.

It was on May 31st, 1921 God called the little darling. Oh! the precious little one. We tried to think it a false alarm, till we looked upon her again. Then said God's will be done. Our hopes are all in vain. For she was getting cold, Oh! so cold as clay.

We knew God's time had come, she could not longer stay.

May God pour His blessings upon the bereaved little family that they may walk in the paths of righteousness so when done with this world can meet with the little babe to sing praises for ever and ever. God be with us all till we meet again.

Written by a loving aunt,

Emma J. Woodard.

MINNIE MASON THOMPSON

I will with a sad heart try to write a few words in memory of my loving wife, deceased, Minnie Mason Thompson, wife of A. W. T., was born March 20, 1880, and died May the 12th, 1921, making her stay on earth 40 years, one month and 22 days. Her maiden name was Wilder, daughter of Sam and Sarah Wilder, his wife. The writer was married to this girl March the 11th, 1907. To this union was born 5 children, 4 boys and one girl. Only one boy and the girl living. She had never united with any church, but had strong faith in the Lord Jesus, and

believed in the Primitive Baptist faith and doctrine, and said she had loved them ever since she was a child, and she often spoke of how well she loved to hear Elder J. T. Coats preach and how much she loved him for Christ's sake. She was confined to her bed and room 7 months and 4 days, with cancer of the stomach and her suffering was untold. She would lie and sing just when she wanted to and that was about every day and night. I can't tell the time she has awakened me praying to her Lord and Master, and prayed that she might die without a single struggle. Which I feel was answered well, for I stayed with her until the end came.

In the spring of 1920, the night that light was seen in the north we were both standing out looking at it and she said when she first saw it that it scared her and she said these words were spoken to her.

(The Lord is my shepherd and I shall not want.) I feel like she is now resting in the fulfillment of those sweet words, where she shall not want. We were fixing to go to Beulah one morning to meeting and she said those words were spoken to her, (I will go and prepare a place for you and I will come again and receive you unto myself), and we went on to meeting and she spoke of the joy and comfort she received by going. She told me while she was sick, that she wanted to hear Elder J. T. Spencer preach before she died. I wrote to him that night what she told me and he came and preached for her twice, and she spoke of the sweetness that she felt in her soul while he was praying and preaching. She

helped us sing a few songs that were sung. The next day she called for the hymn book and sung them all over again. The little children would play the little organ for her. When they would play her favorite hymn she would shed tears freely as she would pray for a hope in Jesus.

Written by her lonely husband,
May 15, 1921.

A. W. Thompson.

R. No. 1. Selma N. C.

P. S. I have one wife and two babies in two different cemeteries.

A. W. T.

P. S. Mr. Gold, as I did not get this off on the mail this morning I want to add another postscript and say to the readers of the Landmark that I can never repay my good and kind neighbors for their kindness they showed me in their helping hands and was so faithful until the end came, with her and still showing me that they are still willing to help me through by kindness to me and comforting words. I am glad that I can say so much for my good neighbors. (Amen). I have lost two wives and saw them both a corpse, just three weeks before they passed away in a dream.

A. W. T.

JULIA A. HICKS

The subject of this notice was born, February the 19th, 1862, and died January the 22nd, 1921, making her stay on earth 59 years 11 months and 28 days. She was the daughter of Noah and Annie McGowin, was born and raised near Stump Sound Primitive Baptist church.

She was noted for her kindness

and pleasant word all of her girlhood days.

At the age of 25 she was married to Brother J. J. Hicks, Sept. the 5th, 1888, and to this union was born only one child, Mrs. Addie Henderson, who survived her.

Sister Hicks was a good and dutiful companion, always speaking pleasant words to her husband, thus making a good mother and well spoken of by all that knew her. Words fail to express her kindness as a neighbor. She united with the Primitive Baptists at Stump Sound, Justice meeting house in 1891, Saturday before 4th Sunday in September and lived there a good and faithful member until her husband bought a home in another place, then she drew her letter and carried it to Yopps church where she remained as long as she lived.

Without a word of discord ever being against her she and her husband lived happy together for about 33 years. She appeared to be the picture of health, but in September her health began to fail her, but was not confined to her bed until some time in December, 1920, when her physician told her she would have to stay in the bed and pronounced her disease cancer of the stomach and a leaking heart with some other complicated troubles, which were all chronic. All was done for her that kind friends and relatives and a good doctor and a faithful husband could do, but nothing could stay the icy hand of death.

She seemed to be ready and willing to die and on Saturday morning at 3:30 o'clock she quietly breathed her last.

While we mourn her absence we feel that our loss is her eternal gain. She bore all of her sufferings with the greatest of patience and never murmured or complained and always hated to call on any one to assist her. The funeral services were conducted by Elder C. C. Brown at Yapps church, after which her body was quietly and nicely laid away in the old church burial ground, there to rest from all of her labor and quietly sleep until the resurrection morn when that blest summons will say child your father calls, come home where there will be no farewell tears to shed and where congregations never break up and Sabbath never ends.

We do most heartily extend to her bereaved husband, Brother Hicks, our greatest sympathy in his lonely condition and may the God of all grace be round about him and hold up his drooping hands and speak peace to his troubled soul. So he may be able to say it is the Lord that giveth and the Lord hath taken away, and blessed be the name of the Lord.

Written by Jerry Jenkins.
Sneads Ferry, N. C.

A. L. HOLDEN

Death claimed a "shining mark" when it snatched from our embrace our father, A. L. Holden on the afternoon of June 7, 1921, making his sojourn here eighty-four years and seven months. The moment his spirit took its flight the clock stopped. His illness lasted about eight days and he was perfectly conscious until the last two days, when he sank into a sleeping stupor, from which he never rallied. He suffer-

ed no pain whatever, just gradually weakened away caused by diarrhoea. He leaves three daughters, one widowed daughter-in-law, of Sparta, Mo., and one only sister, but a host of nephews and nieces, other relatives and many warm friends. Father joined the church at Mt. Lebanon, Durham county, in 1872, but was excluded three years ago, because of a disagreement on whom the church should invite to communion or reject. 'Tis useless for me to go into the details, for doubtless many who read these lines already know the matter as it stands. His life was an open book, nothing hidden, but expressed his views and opinions on all subjects hewing straight to the line, caring not what any man judged him. He often remarked that he could not tolerate the double minded man whom the Bible declares to be "unstable in all his ways." Salvation by grace, predestination and election were his theme, and he grew stronger if possible in this, the only doctrine of our Lord and Saviour. I have probably over a hundred of his writings on these truths, the last of which he wrote just two weeks before his entrance into that bliss for which he sighed daily. The title of this piece was: "Recognition in Heaven." He believed as the scripture teach on this subject that all would be like Christ, no distinction, as one of old hath written; to wit: "I should be satisfied when I awake in thy likeness," not a semblance of this vile world can enter there, no not the least. Father's mental faculties were perfectly clear, all who knew him considered him a man with a wonderfully deep mind all his days.

His advice was sought far and near, and he so much appreciated the confidence imposed in him and never tired when instructing. In the rearing of we children he called us together on Sabbath mornings for Bible reading or lecture (unless our church days) on the dangers that lurk in the pathway of the young, telling us how to deport ourselves, and impressing upon us the fact that we should act in such a way that should any one seek to defame our character, they could be branded "liars" by our walk. Surely no father was ever more faithful in this respect, not a stone did he leave unturned in his instructions. I've often told him that he could think of more things than volumes could contain. He was a good singer, enjoyed music so much. On Sunday, before he was taken sick the following Wednesday I sat down at the organ, he soon came in and asked that we sing the songs that "Brother Terry" sang at our services at Lebanon before he was called away. This we did, and I never heard his dear bass voice clearer since many years ago. Truly a great counselor has passed from the earth, but has left his footprints upon the sands of time, living epistles of such a life.

Our dear father had his faults as do we all, no perfection exists in any specimen of humanity and I have told him that really, he was too frank as he was could not be loaded with deception which is today the embodiment of humanity, if I am wrong I stand open to instruction, I do not want to judge wrongfully. May God have mercy upon this sin polluted world, if it be

His will, and teach the women (if any be in the ranks of the Old Baptist church that do so) not to adopt the disgraceful styles of the day, but dress as becometh, Godliness "in modest apparel, not expose the sacred person that the Lord God covered with the skin of an animal" wrought by the shedding of blood," typical of the death and resurrection of the Lord, whose commandments you trample under foot when you follow these fashions, that were originated by satan, and being worn by those who seem to "care for none of these things." Am I too plain? Simply forgive my "old-fogy-ways" for I would not give the "snap of my finger", for it all. Could my dear old father speak today he would endorse these last lines on the existing conditions. May blessings rest upon the readers of these lines, is my sincere desire.

LIZZIE HOLDEN GARRARD.

SKEWARKEY UNION

The Skewarkey Union will meet with the church at Kehukee, Halifax county, N. Carolina, July the 29, 30, and 31. This church is within a hundred yards of the Kinston railroad. Trains will stop in evening and morning at the church for the convenience of visitors.

Hobgood, N. C. C. C. Allsbrook,

CONFERENCE AT PEE DEE

Mr. John D. Gold.

Dear Sir:—Will you please add the following to the notice of the called conference at Pee Dee Church:

The church is 10 and 3-4 miles west of Conway, S. C., in Horry county where those coming by rail will be met. S. M. Paul, Clerk.

Zion's Landmark

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Mrs. Eme R. Gilchrist
15 May 21

19

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly. All lovers of gospel truth are invited to write for it— if so impressed.

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE LIGHT IS THE EYE.

"The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?" Mat. 6th. 22, 23.

Brother J. R. Jones of Revelation Mills, Greensboro, N. C. has requested me to write to the Landmark on the above scripture. I am by this as I am by almost all of the word of God. I am insufficient for the task. I feel that I know that I often do not know what it is to have an eye single to the service of God. I will illustrate:

Once I knew an evil report to get into circulation about the honesty of a man's wife: that man being sure that his wife had done no dishonest deed went to her pastor to help him and advise him in the matter. The pastor willingly shouldered the matter and together with the husband investigated the matter. In doing this some got mad with the pastor, saying that he was meddling with that which was not any of his business. However he went far enough to know that there were not the least grounds for the evil report. After a while all the reports

quieted down, and seemed to be forgotten. That husband appeared to have an eye single to that pastor until after a few years had past that pastor felt that it was his duty to expose a certain society to which the husband was joined. He appeared to get mad so that he cut loose from the congregation of that pastor and to not go again to hear him. I do not know what to call this kind of conduct but ingratitude.

Now all true christians fully believe that the Lord Jesus Christ died to save them from their sins. Also that He did give them His commandments as to their conduct in following Him in their daily walk and conversation in this life. Now what can it be but the basest kind of ingratitude for us to profess that we know the Lord in the pardon of our sins, that He has been merciful to us and forgiven us, that he has searched out all the evidence against us which divine justice has the right to hold, and that He has fully satisfied divine justice, so that the High and the Holy One sees no fault in us because of His righteousness, and yet we do not follow Him in His footsteps! Is not this ingratitude?

I have thought of the very little light that our eye can bear. The

pupil of our eye is so very small that if we put it to a pin hole through a thin piece of tin just on the other side of that tin our eyesight appears to expand so that we can see the whole horizon. This shows how small the pupil of the eye is, and yet that is all of the light of the sun we get, just what can get into that very small pupil. By this we see the light of the sun and the things which are revealed by it.

This is also true spiritually. The Sun of Righteousness is so very great that we never can, while we are in this body, behold Him as He is. He is greater than the comprehension of all the wise of the world. When He was in the flesh men saw Him only as a man. They did not see the God. It is true today. For that very reason man could not, and cannot worship Him.

When the good Lord opened the eyes of His people to see just the least bit of His light, the first thing revealed was, and is their own corruption. This is so horrible to them that they have a true desire to turn away from it, away from themselves. They want to be hidden so that they may not appear to themselves again. All they can see in themselves is darkness, a body of sin and corruption, which is altogether loathsome. This is so horrible that they are made to hate themselves because of it. Thus their eye is turned away from themselves, all men, the world, and every thing in which they may have hoped for relief. Their prayers become to them a chattering noise, or an evil thought, and their best conduct is so vile that they are condemned in it. Thus all

in which they ever trusted has become so vile in their eyes that they have to shut them to those things. Therefore they lay there in despair because they are at their wit's end. It is in this condition that the good Lord is manifested to them as their Savior, and their only Savior. Thus all their hopes are narrowed down to the one point, that of Jesus and His salvation. Here the eye becomes single. That one now knows that he is nothing in and of himself, and that all things in this world, including all that he is or ever can be of himself is vanity. Thus his eye is cut off from all the things of himself and the world.

However there is in him that old man which the Stronger Man has bound, and in his bonds he will pick up his head in rebellion to Him who has him in bondage, and that poor child will find himself trying to do something to be a recommendation of himself before a holy God. Thus his eye is double at those times and he finds that his whole body is full of darkness. It is an evil eye which turns from Him who saved us by His blood, and turns to this poor mortal flesh in hope. Therefore that evil eye is rebuked by seeing the great darkness which is yet in the body.

When the Lord has led him on from himself to the Rock that is higher than he, and given him to see that he was trusting in an arm of flesh, He leads him to the living God, with his eye single to the praise of Him who died for him. This leading we need as long as we live in this world. None of us are able to keep ourselves from the things of this world. We are not

able to walk in singleness of heart. We are not able to take thought for our steps. We are dependent beings. We need the mother's breast every day. When the prophet and the Apostles said we are the clay and He is the Potter they were talking to those who were already born again. They were not addressing dead sinners. Sinners dead in trespasses and sins cannot know anything of their necessities, nor of their condition. The dead know not anything. It is the living who are addressed in the gospel, both as to doctrine, experience, admonitions, exhortations, and everything in the gospel. The gospel is the property of the poor, and God who has the dispensing of all things of His kingdom, gives those things to them alone. It is not mete (right) to give the children's bread to dogs. God does not do that which is not right to do. God gives the eye of faith to His children, and then He commands them that if their eye is single their whole body is full of light. To be otherwise is to be evil, then the body is full of darkness. Looking to another than the living God. Trusting in an arm of flesh, and in every case those who do those things find the curse which He has pronounced on them. Suppose I trust in my own works for the comforts of my salvation, is it any better than if I had trusted in the pope of Rome, or Mohammed? What is the difference in trusting in my own arm or that of some other man? In all such cases the whole body is full of darkness for the eye is evil.

When we read in the book of Revelation of the beast whom John

saw come up out of the sea, we read of Rome with her great persecuting powers. Further on in that book we read of another who God commands to kill this beast, to burn her with fire and eat her flesh. Is this the children of God who receive this commandment? No. It is the other beast which John saw in that same thirteenth chapter, rising up out of the earth. It is this beast that shall destroy the first beast. Who is this second beast? They are those who will eventually persecute the saints as did the first beast, but it is also a power that hates the whore, for God has put it into their hearts to hate her and to destroy her. Yet that does not make them love the ways of God nor His people.

When one puts his left hand on the Holy Bible, and his right hand on the Alkoran, he at that very moment rejects the Holy Bible and accepts the Alkoran as his guide. Then he swears by the god Allah, and by the temple of Mecca, he rejects Jerusalem, the city of our God, and accepts the temple of idols. He is a sworn Mohammedan. We have them in Presidents and Governors, Judges and Solicitors, and in every walk of life. What is it? It is the beast rising up out of the earth. God will put it into their hearts to do His will, and to destroy the beast, and then to do all the iniquities which the beast did, until it shall please God to cast them into the lake of fire where He has by them cast the beast. There to remain until He is pleased to cast the old devil and satan who has deceived them into the same lake of fire where the beast and the false prophet (Mohammed) are.

If one's eye be single will he want to serve such a god as this? I am told that in some places we have members and even preachers who wear the square and compass centered with the letter "G" and that they go up in the sacred place of our God with that heathen sign on them. This is but a stepping stone to the Mohammedan Caravan, crossing the rough sands of the desert in worship of Mohammed.

I once thought of subscribing for a paper professing to be a Primitive Baptist paper, I wrote to the editor and asked him, are you in fellowship with those who are members of the Masonic Fraternity? He answered me in the Masonic expression, "I AM." I did not subscribe for his paper. His eye is evil, and his whole body full of darkness.

The church of the living God is enough for any child of God to belong to. That is the Holy City of our God. If our eye be single we will see in her all that we need here, for God has so given to us to see in His bride our companionship.

Any one who professes to be a child of God and then goes after the gods of this world in the shape of religion (and they are all of them full of Arminian religion) secret orders have not the single eye. Some have insurance in those lodges and don't want to lose what they have paid in to them on that. There is the evil eye, and the body of darkness. The Lord alone is worthy to be trusted.

Not long ago I was on a train with a young man who talked lovely of the Lord Jesus. He had pinned on his coat an Elk's head in gold. He said to me, "I am not a member of

the church." I said I knew that for if you had been that Elk's head would not have been pined there. A week ago that young man was at one of our meetings and a member of the Old School Baptist church. He mentioned the conversation which we had had. Then he said, "We have no use for those things, there is nothing to them, I know for I have been in them." See how the grace of God can make our eye single, and fill the whole body full of light? He takes away all our confidence in man and the things of man and gives us to trust Him.

James told the brethren that every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom there is no variableness nor shadow of turning. Every good gift: the gifts of God in the caring for ourselves and families, and in having something to help others when we need it. The things of His providence in nature. These are of God. The single eye tells us so, and gives us the insight to trust Him for them.

Every perfect gift: the gifts of His spirit in keeping us in the Holy Pathway of His righteousness, the things of His Spirit by which we are led on to trust God for our salvation here and hereafter. Spiritual things which lead us to the fellowship of the Lord and of His people. All, all are of the Lord. Hence, "Salvation is of the Lord." Jonah.

Brethren, if you are in any of these heathenish organizations, for the sake of Him who loved you and gave Himself for you, come out of them, and abide in the fear and trust of the living God. Remember, "If thine eye be single thy whole

body shall be full of light." Jesus.

In the fear of the living God I am your brother in the Lord.

L. H. HARDY.

PLEASED AT THE ADDITION.

Elder C. F. Denny,

Dear Brother in the Lord (as I hope) I was glad when I learned that you had moved to Wilson for I thought that the Lord had a use for you there and that the move was according to His purpose. I was also glad when I saw your name attached to the Landmark as one of the editors. I hope and believe that is of the Lord also. I think the other editors are good able men but we need an able man in Wilson. I have confidence in Mr. John D. Gold as managing editor and publisher but I am of the opinion that he at times feels the need of some one to consult with about the deeper problems of the doctrine; problems that the correspondents write about. These are some reasons why I feel to add a word of welcome to you as one of the editors of the Landmark. I seldom write for publication but when I do I like to have some one with an able critical mind to pass judgment on it before it is published. I am responsible for what I write but the editor is responsible for what is published and I have confidence in your ability.

Dear brother Denny, I have an impression (I do not know from what sources) to write a short article about Baalam. Some seem to think he was a prophet of God or was sent by the Lord. I do not think so and I wish to give some of my reasons for not thinking that God sent him,

God sends His prophets and ministers to comfort and feed his people Isaiah 40:1, 2. John 21:15-17 and they do this willingly and of a ready mind and not for filthy lucre. 1 Peter 5:2; but Baalam loved the ways of unrighteousness. 2 Peter 2:15 and taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Rev. 2:14. But did not Baalam prophesy the truth? Yes, because God made him do so. Does not God make His prophets speak the truth? Yes, he makes them speak the truth and love the truth also. They prophesy the truth because the spirit of truth and love is revealed in their hearts and is a part of themselves being their eternal life.

Baalam spoke the truth but not in the love of it for he loved the wages of unrighteousness. And he was not made a partaker of the joys of what he prophesied; notice what he said in Numbers 24:17, "I shall see him, but not now. I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and shall destroy all the children of Seth." How sad to have to prophesy of the coming of the Star of Jacob the Redeemer of Israel. How sad for him to realize that I shall see him but not now, and that I shall behold Him afar off, the Savior of Israel but not mine. O! how sad he would have felt if he had had the full realization of its meaning. It is mercy that hides the full realization of these things from those who are dead in trespasses and sins.

As a further proof that Baalam

was a false prophet I will say that he was slain by the Lord's people with their other enemies. Numbers 31:8. The Lord does not teach His people to slay each other but He does teach them not to spare their enemies. 1 Samuel 15:1-3. and sometimes He punishes His chosen people if they do spare them. 1 Samuel 15:14-23.

It is also on my mind to offer some thoughts on three sins that are spoken of in the scriptures. What is called the unpardonable sin, the sin unto death, and the sin which is not unto death. What is called the unpardonable sin is the sin against the Holy Ghost. The Holy Ghost was given after the crucifixion, resurrection, ascension, and glorification of the Lord Jesus Christ. I understand that His reception of the crown of glory and honor was the last mediatorial work which our Savior did. The Holy Ghost being sent after the mediatorial work is finished, the sin against the Holy Ghost is not included in the atonement which the mediator wrought out for His people "Who are kept by the power of God through faith unto salvation ready to be revealed in the last day." Therefore none of "the Lord's people ever commit that awful sin of accusing God of doing His work under the influence of the prince of devils nor any other devil. The Lord's people never commit that unforgiveable sin for the Lord says concerning His people or church. "For she hath received at the Lord's hand double for all her sin." Isaiah 40:2. That proves that the sins of all the Lord's people are forgiven.

The sin unto death spoken of by

John in 1 John 5:16 I understand to be a sin committed by the Lord's children and the death spoken of is death to church fellowship and being dead to the fellowship such cannot be restored to the fellowship of the church and the apostle does not say we should pray for it which I understand means that we are not to pray for or desire such to be restored to the church for we should not desire a dead member to be attached to the Lord's body, the church. The sins that are unto death may be found mentioned in the 20th. chapter of Leviticus. Those of the Lord's people who are guilty of any of these crimes of which death is the penalty should be excluded and not restored again.

The sin which is not unto death would according to my judgment include all other sins which the Lord did not prescribe the penalty of death for, and if a brother is excluded for a sin which is not unto death and the Lord grants him repentance I think the church may restore him to fellowship.

Brother Denny if what I have written meets your approbation and you think it is in accordance with the scriptures you may publish or reject according to your wish.

Yours in Fellowship,
D. A. MEWBORN.

Farmville, N. C. Route 4.

TAKING THE PAPER 30 YEARS.

Bent Mountain, Va.

Jan. 24, 1921.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:—Enclosed please find my check for two dollars to pay my subscription to Zion's Land-

mark for another year. I have been taking the paper for thirty years or longer I guess, and it is always a welcome visitor in our home, it seems that we can't or don't want to be without it, the dear and gifted writers do contend so earnestly for the faith as I believe was once delivered to the saints, and seem to be in the belief that this faith is revealed to God's little children, and that they don't attain to it, by any thing that they do or perform on their part, but a free gift, not of ourselves lest we could boast, but it is by Grace that we are what we are. We have nothing to boast of but want to praise God for what he has done for us, and not for what we have helped him do for vain is the help of man, in man or flesh dwell no good thing. There is no name among men given under heaven given save Jesus Christ that we must be saved, who found Jacob in the waste howling wilderness. So he finds all that the Father has given unto him and he shall lose nothing but raise them up in the last day. I don't believe there are or that he left any conditions, but shall come to pass, as he finished the work the Father sent him to do, and it seems that all of the dear writers in Zion's Landmark see these things the same way as if one can speak for all, except some questions that arises among them that they differ some on, it seems to me though unworthy I feel to be to say anything, but if we would quit where the scriptures stop it would be better, and not say that the resurrection be so and so, but there will be a resurrection and we are to be like Him and to be satisfied and

that is enough for us. We are not to know all here it is only in part for His ways are higher than the heavens above the earth than men's ways and His ways are past finding out and we should be still and know that he is God. I hope the dear writers may continue to write for the comfort of all who read, I miss your dear father so much he was a great gift to the Baptist cause and so ably defended the doctrine of salvation by grace but he filled his mission here and God has called him to be with Him for evermore I have no doubt. Mr. Gold thought when I sat down that I would just fill out a check and that would be all, but some thoughts were on my mind and I have tried to write as they were or come as I did write. I haven't written but few pieces to or for the paper. Would be glad to write if thought it would be of any consolation to the dear readers. I know I do enjoy their writing if any feel to write me I will be glad.

A brother I hope,

J. L. PERDUE.

Mr. Gold:

If you think what I have written worthy of space you may publish it as I am in declining years and bad health you may do so. I am sixty and if I never write again possibly some would like to have it.

Respectfully yours,

J. L. PERDUE.

WHY ARE WE SPARED?

Mr. John D. Gold,

Kind Friend:

As have been solicited by several of the brethren, and also by elder P. W. Williard to write some for the Landmark, it is with some re-

luctance that I try to comply with the request. Knowing as I assuredly do, my weakness, inability, and unworthiness, I am made to draw back fearing the result. For I know, in me, that is in my flesh, dwell no good thing. Then why should any one ask me to write on anything pertaining to doings of a divine nature, or why I should attempt to comply, is beyond my comprehension.

I know nothing as I should and do nothing as I would. But my great desire and prayer to Almighty God is, to keep me in the paths of righteousness, discharging my every duty, living a life worthy of commendation while I sojourn in this vile world of trials and trouble. But when I look back over the past and behold how far short I have lived of my desires, I am made to weep tears of sorrow and deep regret. Then I am made to exclaim, O, my leanness my leanness. Thus we see it is not in the flesh, nor the will of man to do good, or serve the Lord.

And when I consider the manifold blessings bestowed on such unthankful, sinful, creatures as we are, I am made to wonder why He has spared us to live and was merciful to our unrighteousness. Though He has spared me to live my three score years and one, I see nothing good I've ever done. But may I not ask, that He cast me not off in the time of old age neither forsake me not when my strength faileth. For thou art my hope O Lord and in Thee do I put my trust. The Lord is merciful and gracious, slow to anger and plenteous in mercy. He hath not dealt with us after our sins, nor rewarded us according to

our iniquities. If so we had been cut off long ago, world without end. I dearly love to read the scriptures, if I could understand these marvelous mysteries. But when I can hear the dear servants of God unfold the deep things contained therein, I can see and understand and I feast in mute amazement, seeing the gift from on high, to enable them to explain those things which we are desirous to know.

I was called to witness my brother Stephen Strawfield's funeral and burial at Bush Arbor in Caswell county on the 27 of Nov and while this unexpected message came as a shock to my sorrowful heart, I tried to be reconciled to the will of Him who doeth all things well; yet I was grieved because he couldn't speak to me or visit me again. Then on Monday the 27th we carried my husband to Dr. Long's hospital in Greensboro for an operation. Now my heart was full to the utmost. It was still sore from the death of a dear brother, and now it seemed like death for my husband to go through the ordeal. I dreaded the worst, yet, hoped for the best.

I prayed the Lord to spare him to return and that the operation might prove a successful one. He has been there near 2 weeks and is getting on fine. So I still hope he will be restored to health and vigor once more and return with health and strength sufficient for his day and trial. For I sincerely believe trouble and trials await us and that we are living in the last days and that the abomination of desolation spoken of by Daniel the prophet is now at our doors. The whole world seems to be involved in wickedness

of the deepest hue; murdering and stealing in every conceivable manner. What the sequel will be God only knows. It seems the love in the churches has waxed cold, or in a lukewarm state; and if so, then we are in a sad plight. Do ye think the scripture sayeth in vain, the spirit that dwelleth in us lusteth to envy?

Submit yourselves in the sight of the Lord. Resist the devil and he will flee from you.

Humble yourselves therefore to God and he will lift you up.

The future looks dark and dreary we know not what is before us, but I believe the worst is yet to come. But please remember, I am no prophet, and am not prophesying. I only feel impressed that way. Now brother Williard, you promised me if I would write some for the Landmark, you would do likewise. But I expect when you read this scattered scribble, you will be disgusted and ashamed of me. I have written as my thoughts ran, tho' in no particular channel.

Now, let me hear from you, for I know you can do a subject justice and explain it to perfection.

So now I will close and feel what I've written is so much like the writer—full of flaws and imperfection. Peace and grace be with all them that love our Lord Jesus Christ in sincerity.

Your sister I hope in Christ.

MATTIE J. EVERETT.

Summerfield, N. C., Route 2.

NO CONTROVERSIES IN THE LANDMARK

My dearest and most precious
Brothers and Sisters of the House-

hold of Faith: To you who read Zion's Landmark: Have you ever thought what a great paper we have, one with no worldly advertisements in it, and best of all, one that will not allow any controversies between brethren and sisters to enter its pages. Oh, I do earnestly and most humbly thank our heavenly Father for having given us such a lovely paper, to me (one who never hears God's word preached in its simplicity) it is food and raiment spiritually. I want to talk to you a little about predestination and election, and about the resurrection. All three of these subjects are just as sweet to me as they can be, but I never mention either of them unless I do so in a private letter to some brother or sister, and even then the brother or sister must agree not to allow one of my letters or a part of one to be published. Some may believe exactly as I do and yet express themselves differently and his way of expressing him or herself might cause trouble. I think like this: If God wants me to understand these subjects differently from what I do, that my Father in Heaven will explain them just as He wants me to understand them. If I could, I would like to tell you some of God's dealings with me. I do most humbly ask God to guide me, and I go as He guides, not as I (naturally) want to go. Would we do anything to cause an uproar around our private firesides? Do we want a controversy in our home? Of course not. Do we want our children to fuss at each other, when they get home at night? We all want our natural home to be quiet and at peace.

How much more ought we to make our Home (the Church) happy; and we can only do so by living closer to God. If there is some passage of scripture that bears on our minds and we are really anxious to know its meaning, ask God to explain it to us, just as your child (naturally) would ask you to explain a problem in arithmetic, for instance. I could not understand how I could become as a little child (Except ye be converted and become as a little child) I asked God to explain it to me and He did so immediately. I asked God because he told me to. If ye ask anything in my name I will do it. If ye love me, keep my commandments. If I were gifted with a pen I feel like I would like to write to some of our good papers. I know some of those (personally) who write to papers. I would like to know if there are any old Baptists in or near Fayetteville, N. C. That is my old boyhood town.

I must close. Please, oh, please don't fail to pray for this poor old sinner, saved by grace and grace alone. I know I'm but a little child and my strength will not protect me, but then I am my Saviour's lamb and He will not neglect me. Then upward still to Zion's hill to the home of joy and beauty my path before me shines more clearly as I near that golden city.

Your brother in Christ.

H. L. HOLMES.

Anson, Texas.

HYMN BOOKS ON HAND

Dear Mr. Gold: I wish to say to you that I have on hand about 400 Primitive hymn books that Eld Lundy bought before he died, which I

wish to sell as early as practicable. Will you kindly publish this in Landmark for me. Prices are as follows: Plain sheep bindings, \$1.25, Morocco bound, plain edge, \$1.50, Morocco gilt edge \$2.00. Will sell in any quantity desired. Will sell cheaper by dozen. Thanking you in advance I am very sincerely yours.

Mrs. E. E. Lundy.

Galax, Va.

PREFERS THE LANDMARK.

Ayden, N. C.

June 22, 1921.

Mr. J. D. Gold,

Dear friend:—Please find enclosed a check for \$2.00 to pay for my subscription for the Landmark from Oct. 1920 to Oct. 1921. Am sorry I waited so long to pay my subscription for the Landmark for I love dearly to read it and don't reel like I could do without it. I am always glad when it comes. I enjoy reading the good news and glad tidings it brings each time. I read other papers but lay all aside when the Landmark comes until that is read. It is read first and enjoyed the most. It has been on my mind some time to try to write some for the dear old paper, but realizing my inefficiency as a writer, I felt like the task was too great for one who writes so seldom. We read in the precious Bible it is through great tribulation we enter into the Kingdom.

We have troubles, trials and tribulations in this world.

While mine are so great and grievous to be borne. If I knew I am having just what it takes to cause me to enter the Kingdom and

be with our Heavenly Father where love, peace, and rest is perfect and eternal I could not only bear these great troubles, but I feel I could rejoice in them and be exceedingly glad and could call them light afflictions.

Afflictions though they seem severe are often in mercy sent. Blessed are you when men shall persecute you and say all manner of evil against you falsely for my sake.

Let us be treated here as we may be we won't be treated any worse than the Humble Nazarene was when He was here and He was perfect. What more need we expect than to have to bear persecutions of the worst kind notwithstanding our innocence I feel that I can say as Jesus said, Father forgive them they know not what they do.

All things work together for good to them that love God and are the called according to His purpose.

Cast thy burden on the Lord and He shall sustain thee.

Whatever brings one nearer to the Lord is a blessing. Whatever humbles men under the mighty hand of the Lord is a blessing. Where would be any chastening or scourging if no suffering evil or loss befall us. Where would there be any trial of our faith if all were sunshine. All were good to our feelings. Every day a smile and a joy? Where would there be any proof of our obedience or submission to God if nothing unpleasant ever befall us. What would there be to bear or endure if there were no load put on us. It is enduring or behaving well when trials and temptations befall us that our strength is shown. Oh, there will come a time when all of

our tribulations will end in eternal tranquility.

Now may the Lord be my leader, my guide, my director and my protector all through the stormy and uneven journey of this life is the prayer of the least sister if one at all, in hope of eternal life.

JULIA A. WORTHINGTON.
Ayden, N. C.

SENDS MONEY FOR SUBSCRIBERS.

Smithfield, N. C.

July 19, 1921.

Elder C. F. Denny,

Wilson, N. C.

Dear Sir:

Enclosed you will find four dollars (\$4.00) for which please send Zion's Landmark to N. C. John Gurdley. Post Office Smithfield and to Mrs. Laura Beasley, P. O. Coats, Coats, N. C.

Mrs. Beasley is for renewal from Oct. 1920 to Oct. 1921.

These are two worthy old Baptists that don't feel financially able to pay for Landmark. So I am giving the subscription to them.

Your friend,

J. WALTER MYATT.

We appreciate Brother Myatt's donation and interest in the Landmark. We are sure the paper will be of much comfort to the sisters mentioned above.

C. F. DENNY.

FOR ELDER VIA.

Mrs. Rebecca L. Rand, McCullough's, N. C. \$1.00.

Jane E. Hardee, Greenville,
N. C. -----\$1.00

ZION'S LANDMARK

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

P. G. LESTER.....Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Volume 54 No. 18

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., AUG. 15, 1921.

GLEANINGS AND NEWS NOTES (By C. F. Denny.)

The church at Memorial, under the watch care of Eld. J. C. Hooks had seven additions last meeting, one his brother in the flesh.

Brothers and friends together with the efforts of Dr. C. B. Hall have erected a meeting house at Mebane, N. C. They purpose to meet Saturday, and Second Sunday in August, at which time an organization will be effected. They request the brethren to remember and visit them.

Elder W. E. Brush, of McKenzie, Tenn., proposes to visit the Associations of Eastern Carolina in October. Brother Brush is an able gift.

When writing for publication, write as plain as you can and on

one side of your paper only.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Psalms 133.

Eld. J. T. Rowe of Baltimore writes very interestingly of a recent visit in Canada. The same will appear soon.

Brother Pharoah Bullock of Carthage, N. C., writes that they are in need of help to finish paying for their meeting house. Those inclined to assist them send your remittance to him. This is a worthy cause.

HELP THEM BUILD A CHURCH

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:

We have purchased a lot on which we expect to build a house of worship soon.

We need a great deal of help, as we are few in number.

Hope you can send us a donation. Send to Mrs. O. W. Harrington, Greenville, N. C., P. O. Box 325.

REBECCA YEATTS SHELTON

Mrs. Rebecca J. Yeatts was born April 20, 1846, married to Wm. H. Shelton, June 20, 1861 died Nov. 8, 1920; was the mother of eight children six girls and two boys. She was one of the most pleasant and peaceable old ladies I ever met. She was a kind and affectionate wife and a tender, loving mother, and a good neighbor. She always had a kind word for all. She joined the Primitive Baptist church at White Thorne, 3rd Saturday in

August 1877, was baptized the next day by Elder John Martin.

Weep not dear children for we all feel that she is safe in the arms of Jesus. I was with her right much in her last days, and I never heard any one talk as pretty in my life. She would say so often, now I am ready. Come on Lord. She would often say, oh, when shall I see Jesus and reign with him above. I fully believe she viewed heaven before she died. She told her daughter she was dying, and not to grieve, but thank God for we all had to go. She would often say, Rest, sweet rest. I want that sweet rest. I want that sweet rest. She bore her sufferings so well and was submissive to God's will, through all her sickness.

How can we leave the place,
Where mother is at rest,
With the cold clay for a pillow
And the dewdrops on her breast.

She has gone to live with Jesus,
And we feel that she is blest,
We hope some sweet day to meet
her,
In that happy land of rest.

She is resting sweetly resting,
From her labors here below,
She has gone to that bright mansion
There to rest forever more.

How gentle was the stroke divine
She bowed her head in death,
How peaceful did her soul resign,
Her friend, her life her breath.

The golden gates were opened wide
A gentle voice said, Come.
The Angels on the other side,
Welcomed dear mother home.

I just want to say to her children,
Weep not for her for we all believe
she is at rest. Our loss is her gain.
You must say:

"Sleep on dear mother, take thy
rest.

We loved you well,
But Jesus loved you best."

Remember she can't come to you,
but by the help of God you can go
to her.

Your sister in hope of a better
world,

Mrs. G. R. Compton.

"MOTHER."

It is with a sad heart, that I try
to write the obituary of mother.

I feel too unworthy of taking
such a duty upon myself.

Mother was born March 6th,
1850, and died November 28, 1918,
making her stay on earth 68 years
7 months 22 days.

She was married to John Hardy
Joyner, on March 12th. 1868. She
was the daughter of William and
Eliza Robbins. To this union were
born 9 children, two preceded her
to the grave in their infancy. Seven
living to follow her to hers. One has
been called since her passing away.

Mother joined the Primitive Bap-
tist church at Pleasant Hill in Edge-
combe county, North Carolina July
4th, 1875, along with several oth-
ers and was baptized by her beloved
pastor Elder Bennett Pitt, and en-
joyed the sweet fellowship of that
church, until Mill Branch church
is constituted, when she with her
husband, took letters and helped to
constitute Mill Branch church and
lived a consistent member the re-
mainder of her days.

Her seat was always filled, with-

out providentially hindered and O, what a burden it was, when she was absent from her meetings and O, how sad it is to see her vacant seat now, but what a sweet comfort to know how happy she was to fill her seat. She loved her brethren and sisters above all else.

And O, how we do miss her at church and at home, and her Godly conversation for that was her delight, to talk of her Saviour and His goodness and mercies to poor sinners. Yes we miss her good advice, and her ever pointing us to the blessed lamb of God, which taketh away the sin of the world.

Children, how could we bear up under this great loss if we did not have the fullest confidence that our loss is her eternal gain. Yes we must be submissive to God's will, ever looking unto Him for all things, both natural and spiritual and may each of us walk in her foot steps and if it's God's will be prepared to meet her in the great beyond, where there will be no sickness, sorrows nor death, where we all will gather around the great white throne of God and be at rest with Jesus, our Saviour. For we shall see Him as He is, be like Him and be satisfied, may God in His mercy guide and protect each of her dear children in life and when each of us are called to die, may He give us grace sufficient, go with us through death, and in Heaven crown each of us, as one of His, where we will meet dear mother, and all who love His appearing. We desire the prayers of all.

Written by her loving daughter,
MRS. T. W. WILLIAM.
 Elm City, N. C.

WILLIAM SHELTON

William H. Shelton was born April 15, 1840, died Feb. 22, 1921. He was 81 years old. We cannot say too much of this dear brother. He was such a kind and devoted husband, and tender loving father, and a kind neighbor. All who knew him loved him. His wife died just three months before he did. He never seemed the same after her death. I believe he saw her just before he died. He said, only a little while before he died, "I am ready and just waiting to go," and reached up both hands as high as he could and looked up and said, "I am ready."

I will always believe he saw her. He was a member of the Primitive Baptist church and joined at White Thorne, Aug. 20, 1881. He was baptized by Elder G. W. Hundley.

He will be greatly missed, as he always filled his seat when he could. The church has lost a faithful member, the children a kind and tender father, and he will be missed by all who knew him.

Father is gone but not forgotten,
 A voice we loved is still,
 A place is vacant in our home,
 Which never can be filled.

We loved him, yes we loved him,
 But God loved him best,
 So He called father to live with Him
 In that home forever blest.

He was laid to rest in White Thorn Cemetery to await the resurrection morning.

Your sister in hope,
 Mrs. Vergie Brumfield.
 Chatham, Va., R. F. D. No. 5,

ESSIE PERMELIA CONNOR

With a sad heart I will try to write a few lines in memory of my dear little niece, Essie Permelia Connor, who was born Dec. 14, 1916 and died Jan. 17 1918, making her pilgrimage here only 13 months and three days. She was the daughter of Posie C. and Naomi Connor. She certainly was a bright sweet little darling, so mild, so good natured, and so beautiful; it was hard indeed to give her up, but the good Lord knows best when to gather His precious jewels home.

I believe she was too good to stay in this sinful world, and we should try to be submissive to His most holy will. She left father, mother, a little sister Evelyn Irene who was older than she and there is now a little brother, Linwood Posie, and another little sister, Virginia Myrtle and a host of relatives and friends to mourn our loss. But we truly believe she is gone to that blessed home above, where she will know nothing of the troubles of this world.

Her disease was diphtheria and membranous croup and with all that physicians and loving hands could do, could not stay the hand of death. They were residing with us, having not then moved to their home. Her father was an orphan and we raised him from a small boy, and she was very closely related to me on her mother's side. And the little ones were very near and dear to us. A short while before she died she was on her mamma's lap

and she reached her little arms to embrace and kiss her, then reached for her papa and little sister; then pointed to the door and said, "In there," that led into the room where my husband his father and mother and I were seated around the fire, she went around to us all giving us the same greetings, as if she knew she was bidding us adieu. She seemed so devoted to her little sister and all of us, and it was very remarkable how little Evelyn mourned for her after her departure, could scarcely eat or sleep or be satisfied any where for some time. As I beheld her lying in her beautiful little casket with such a sweet smile on her face I thought I had never seen anything more beautiful. And my thoughts were, "Oh! may we all meet you in that happy home above, where sickness, sorrow pain and death are felt and feared no more." Funeral services were conducted by Eld. J. D. Cockram and Bro. P. C. Brammer, which were very consoling to the bereaved ones after which her remains were borne to its resting place here at home, and there tenderly laid to rest to await the resurrection morn when it shall be gathered up to meet King Jesus and all the redeemed throng. Now bereaved father and mother I believe you have a sweet hope of meeting your loved one there and may it be that you with all your little ones and all that is near and dear to her may meet and be a complete family in

the New Jerusalem there to sing
God's praise forever more.

Her dear little face,
We'll no more see,
While in this world of pain
But hope to meet in that Great
day,

With Jesus Christ to reign.
Oh! could we meet to part no more,
On that Celestial Plain,
And sing and shout the praises o'er
Our Great Immortal King.
Who suffered death upon the Cross
To cleanse our souls from sin
Then why should we think it loss
When they are gone to Him.
And if we are so blessed to meet,
Around the dazzling throne,
Then shall we sing
Thy praise so sweet and Christ shall
be our song.

Composed and written by her de-
voted aunt,

Mrs. Nannie F. Conner.
Woodbine, Va., R. 1, Box 71.

ELDER E. E. LUNDY.

Kindly publish in the Landmark
the sad death of Elder E. E. Lundy.
He died of bright's disease and high
blood pressure, and while it is sad
to give up one in the prime of life
and so useful in the ministry he
gave us the blessed assurance that
he would be where the wicked
cease from troubling and the weary
are at rest. He was only sick about
two weeks, but his disease had got
so far advanced that it was beyond
medical skill before he realized his
serious condition. A suitable obitu-
ary will be prepared as soon as
practicable. Will you please change
the address of his Landmark from

708 south 2nd. Street, Wilmington,
N. C., to Galax, Va., care L. R.
Kyle, Route 3. With kindest regards
I am very sincerely,

A. LUNDY.

Galax, Va.

MISS KITTIE LYONS.

Zion's Landmark,
Wilson, N. C.

Rev. G P. Lester,

Dear Brothers and Sisters:

My sister Miss Kittie Lyons, died
on the 10th of January. She was
seventy-five years of age, and had
been a member of the Primitive
Baptist church for over fifty years
and a subscriber to Zion's Land-
mark for many years. You can dis-
continue the Landmark, I think the
subscription expired a few weeks
ago.

Sincerely your friend,
MISS SUE LYONS.

Deahard, Tenn.

KEHUKEE ASSOCIATION

The next session of the Kehukee
Association will convene with
Bethlehem Church, Tyrrell county,
1st, 2nd and 3rd of October, 1921.

Those coming from the north and
west will come on the Norfolk &
Southern railroad which makes
connection at McKeys, N. C., arriv-
ing there about 2 p. m. Friday, Sep-
tember 30th, 1921. All visitors
will change cars at McKeys for Col-
umbia, N. C., and arrive there
about 4 p. m. and will be met by
brethren and friends.

Owing to the early train all vis-
itors will have to wait over until
Tuesday a. m.

W. H. Keaton,
Columbia, N. C.

Zion's Landmark

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No. 19



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Associate Editors

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ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

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1 Jan 21

30

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE SPIRIT OF GOD.

"By His spirit He hath garnished the heavens His hand hath formed the crooked serpent." Job 26-13.

In the preceding verses of this chapter Job has been enumerating some of the things which are peculiar to the omnipotence of God, and in summing up, he exclaimed, "Lo, these are parts of His ways, but how little portion is heard of Him?" Man can only enumerate parts of His ways, we can not describe His attributes, we talk of God—we delight to talk of Him—we love to meditate of Him, and His way with the children of men—we love to think of the grandeur of the omnipotent throne, and in contemplating parts of His ways, we love to remember that his omnipotence includes unfathomable love and mercy without ceasing. Man has been talking about God since creation, volumes upon volumes have been written, yet, only a mention can be made of parts of His ways.

When we consider the God of creation just along natural lines, looking at nature, our sight becomes so blurred we can not see anything clearly, our brain whirls and we faint because of the dizzy heights to which our vision has carried us.

Science searches, delves and dives

into the mystery, but can find no foundation upon which to rest, for God is the only foundation, and none by searching has ever found God.

The clouds are his habitation, draped in impenetrable gloom and darkness and while He is everywhere present, yet so elusive no man can lay hold on Him.

When we contemplate the earth which he hath formed and upholds by the word of his power, its products, the days and nights, the change of season, seed time and harvest, in all their well ordered routine, we are lost in amazement, and in view of these things it seems strange that any one could contradict the existence of the Being of Almighty God, His Sovereignty. The universal rules of all things and none but "the fool hath said in his heart there is no God," only a fool could say it.

When we consider the heavens, the unparalleled beauty of a night of inky blackness for a background, studded with innumerable stars whose glimmering brilliance claim our attention, through pure fascination and enraptured thought, drinking in the beauty of the heavens which by His spirit He hath garnished: or again, we have the moon, the illuminary of the night, glorious in

softness, making her lonely circuit through the stillness of the night travelling in her predetermined pathway, whose mellow light yields strange and peculiar influences on her admiring observers.

When this night of beauty ends there appears in all his glory the great orb of light, sending his beams as mighty shafts of light high above the horizon in long splendid well defined pillars of His glory, as heralds of His majesty's approach, which send the dismal shadows of earth scurrying ahead finally to be swallowed up by His light. The witnessing of sun rise is attended with an awe and solemnity that hushes mortals' mouth with a feeling of dare not to speak, as the great illuminary makes his approach; preparatory to wending his way through trackless space in his well ordered course giving light and good cheer to mankind, even the inanimate respond to his glorious ways, as he travels in the heavens that God by His spirit hath garnished with this glorious planet whose light and warmth is felt for millions of miles, as we reckon: even the moon and stars reflect his glory, each one set in order by Jehovah and following its prescribed path every moment since God called them out of nothing and set them in motion which he also upholds by the word of His power. How beautiful are the heavens which he hath garnished by His spirit.

Job does not stop with the presentation of this beauty but continues to speak of the wondrous work of God, saying, "His hand hath formed the crooked serpent." Some men these days have become so tender

of God, that they consider it wicked to accredit him with having any part in the formation of what we call evil things, but scripture abundantly supports the fact that it would be more dishonoring, to assert the existence of a self sustaining power in opposition to God. For we know that there is none other than He, and we know it is He who forms the light and he who creates darkness. He makes peace and creates evil. Isa 45-7.

"And we know that all things work together for good to them who are the called according to His purpose."

How good and it is also pleasant to us when we can see the Lord's hand in all things, in what we call bad or unpleasant experiences.

Now as we have taken a slight view of the heavens by way of contrast, we may as well look upon the crooked serpent and his evil and hurtful ways, who was one of the first actors in the scene of life staged on earth. In fact he seems to have been the principal actor in the first scene, taking a more prominent part than either man or the woman. We have no record of, nor any thought of there being any rehearsal for this tragedy played in the garden of Eden, yet the crooked serpent played his part perfectly, not appearing the amateur that he really was. We have in the experience of our forefathers the truth of Paul's statement many years afterwards "The wages of sin is death." Each of three actors here receive their full wage or payment for the performance, also receive their pay in order as they played, which shows the justice of God. The serpent coming upon the

stage first receives his wages first, viz: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Gen. 3-14.

Here is the compensation for his services, the wage for wrong doing, although he was doing the very work for which he was designed and fitted. In our ordinary trades, does not a master mechanic always choose a workman of the gang, that is specially and particularly fitted for a particular piece of work, a superintendent who would not exercise such judgment is incapable of the position he occupies. Then why not the Great Master Mechanic have a more perfect right, whose wisdom excels ours to such a degree that our wisdom is foolishness to Him and why would He not prepare an actor and perfectly fit him to play his part in harmony and in order as the play was written before hand by the Great Author.

Therefore to make his work complete, to stage a perfect scene He must needs have an actor to play the serpents part, so He formed him with His hand, and remember He formed him a crooked serpent. Made crooked for a crooked work.

The carpenter does not bore holes with a plane, because it is a straight tool, so man made an auger, a spiral or crooked tool for a special work. May we not permit the Almighty the same privilege, that we assume, that we take. He is not more amenable to His creatures than we are to our tools. It is a truth that the serpent can not go straight, his path is in conformity with his nature,

crooked existence. He is crooked and by the hand of God, therefore we acknowledge the Lord's hand in his crooked existence, his crooked and detestable ways for He hath made all things, even the wicked for the day of evil.

As we have taken a partial view of the literal side of the matter, it is not meet that we should leave the subject until, by his grace, we may also take a glimpse of the spiritual import of the language of Job.

As the literal heavens are a type, and in all the glory of the firmament which God hath set in order, they only faintly portray the beauty and glory of the substance which only by the grace of the ever merciful God we can view even in a veiled way, being blinded by flesh and sense we are unable to clearly see and fully understand the grandeur and transcendent glory of the church, the spiritual heaven, which God hath garnished by His spirit. As he has set the sun, moon and stars in the literal heavens for His glory and the fulfillment of His purpose, so also has he set a bodily luminary and bodies reflecting the illumination of the Great Orb of Spiritual day in the church. It is by His spirit that his graces shine in these bodies which he has placed therein, it is His spirit in them. The heavens are garnished by his spirit and not by the bodies.

How good and how pleasant it is for brethren to dwell together in unity. Ps. 133-1. In oneness of mind, unanimity of thought. When we see this we are glad when they say "let us go up into the house of the Lord."

The great luminary which dispels all darkness, which by the word of God says "Let there be light" and there is light in the soul of him who has been darkness," without form and void" which begins to pour forth into the dark recesses of the benighted soul shining in darkness even though the darkness comprehends its not," John 1-5, is a glorious sun rise, which is the birth of day, coming forth from the womb of darkness into the refulgent glory and unexcelled beauty of light. What Jesus is to man, that man, can never tell, the signs of expression of the finite, can never tell what the infinite being of Jesus is to us, but by His grace and mercy who hath garnished the heavens with His spirit. We have hope and consolation, that the strings that make us tongue tied here will be cut and the lisping, stammering tongue will properly function, pouring out in unbroken praise throughout eternity in fitly formed expressions to Him and of Him who fills space with His presence in whom we move and have our being.

As the natural sun warms and cheers the earth giving us light and in His absence His light and glory is reflected by the moon in her pale opalescent light, not dazzling, but soft and encouraging, whose glory is not her own and without His glorious rays and the power of His light she would be a dead and dark object, and as in a night in nature when we view the moon ascending the heavens on her journey through an uncharted sky, though not deviating from His prescribed course attended by an innumerable number of stars in the

journey, companions to the moon in her flight, so we see the church in this night, since Christ returned to the Father after having finished the work which the Father gave him to do, reflecting the light of the glorious Son, a thing of beauty to him who has eyes to see and a heart to understand, wending her way on and on in the line of duty designed for her, giving light and cheer to this one and that one even as many as the Lord God shall call, who in lonely vigil ask of the watchman "what are the signs of the night." What a privilege to be even a lonely watcher of the glorious scene for none can see except they be given sight, so we see the brethren following the church attending her solemn ordinances, reflecting the graces of the Master, though unable to see these graces in ourself, but God hath set each one in his place as it hath pleased Him.

The life of the Christian is sweet, all fair and pleasant to the flesh and after such darkness surrounds us we fain would turn back but cannot, we would give up, but cannot, we would die, but cannot. As Paul encountered contrary winds so do we find many disappointments. For the hand of God hath formed the crooked serpent, that in the garden caused the woman who is a type of the church to transgress the law of God given her in Adam being bone of his bone and flesh of his flesh in vital and inseparable union with her husband and head, and while she was deceived by the serpent Adam was not, but deliberately and open eyed partook of the forbidden fruit because of the relationship existing between him and

the woman, because he could not live alone and without her and for this he received the wages of the transgression, the serpent receiving the greater because the seed of the woman should bruise his head, that is he conquered by the seed of the woman which is Jesus, but it, the serpent shall bruise his belly—the church—the heel being the hinder part of the foot, or the walk or travel of the body. We see the ability of the serpent to torment, annoy, aggravate, cause to doubt and fear those who come after Christ, that is, they who follow him in the life and ordinances of the Christian and this may be taken as evidence by those of doubtful and fearful minds.

There were fiery serpents in the wilderness that bit the Israelites and caused much trouble, but we must remember that they bit, only Israelites, none other and that Moses—typical of the law, raised upon a pole the brazen serpent. Christ crucified by the law of God—for, by the determinate counsel and foreknowledge of God he was taken and slain and when or as soon as an Israelite was bitten by one of the fiery serpents—as soon as he looked on the brazen serpent on the pole he was immediately healed. So we see the portrayal of the seed of the woman bruising the head of the serpent who can not attack the church in the face of Jesus Christ but attacks the followers of Him. Some of the serpent's work is to make brethren to differ, speaking harsh things of each other, this is purely the work of the crooked serpent; while this is grievous and detestable yet it is in perfect harmony with the nature of the serpent who

is formed crooked for a crooked work who can not stand erect but going upon his belly making a crooked track and while we dare not take refuge in this that God's hand formed the crooked serpent for our evil ways, offering it as an excuse, but rather as the wayward son when after having spent his portion in riotous living, returns in shame, degradation, and poverty, saying "Father I have sinned against heaven and against thee and no more worthy to be called thy son", make me as one of thy hired servants, which can not be done because of the relationship of Father and son. There is but one God, one power; all things were made by Him. "By his spirit he hath garnished the heavens, his hand hath formed the crooked serpent, Lo, these are parts of his ways but how little a portion is heard of Him."

Your unworthy brother,

F. SELBY FISHER.

Salisbury, Md.

DON'T OBJECT TO ADVERTISING

Mr. John D. Gold,

Wilson, N. C.

Dear Friend and I hope Bro. in Christ: While feeling so cast down and lonely this afternoon, its got on my mind that I want to speak to you concerning advertisements in the Landmark. I for one, can say I do not object to it at all, for probably some one may be benefited by it, and it will help you on the expense of the Landmark so much. If I don't want to read them I can easily let it alone. I had just as live to read Coca Cola advertised in the Landmark as to read where two

brethren have differed in their views on their preaching and said wrong things of each other, which looks bad indeed to me. If all of our preachers will preach Jesus and Him crucified, they will all then preach salvation by grace and we will not see any more non-fellowship declared against them through the advertising pages of our Christian papers, then we will be clear of all split-ups in our churches.

I think it's time for us all to think more and say less. I've been deeply constrained more or less for the past five weeks upon these things, such things as try our faith, and have been made to say Lord increase my faith more abundantly than ever before. Now I guess dear reader you want to know my reasons for this. My wife, Minnie, was confined to her bed near six weeks ago and she awoke me through the night praying and singing, and my faith so little, I was lying asleep, not thinking of the Lord and His protecting hand and mercy, while I was made to remember Him through her feeble prayers and petitions to Him for help. So many times I've heard her saying, "O dear Jesus, have mercy on me." It has made me feel so sad and lonely and wondering to myself is there another like me. No one near by me except two little children, not able to help me though she was to go into convulsions at some dead hour of the night. Dear readers, let me ask you to remember me when sorrows and afflictions surround our pleasant moments, and you then can only remember the ones that are weak and heavy laden. Those are the hours of

prayer, while we are way down in the dark valleys we can then realize the good of an all-powerful hand. When we can feel him beneath our helpless forms, and be blessed to see him by faith.

Your little brother, I hope.

A. W. Thompson.

R. 1, Selma, N. C.

IMPRESSED TO WRITE

To the dear Readers of Zion's Landmark:

I am impressed to write you; have just been reading in the editorials what Elder Lester says about writing, if you feel impressed. Now my dear kindred everywhere, I have wanted you to know of me and I have had a mind to pen some lines to the Landmark for some time, and more so since the irreparable loss of my dear precious son, whose life went out for his country. Oh! mothers, everywhere, is your loss like mine? Yet I must not murmur. God gives and He can take, and He is so full of love to me, how can I thank him enough for caring for me all through my life. I am 64 years old; have had a name among you near 15 years. I was made to love the Landmark when but a child. I sometimes feel that I was born a Baptist, for I have never known anything else, but to love them. Please pray for me that I may live and die among you. Nothing else pleases me only for a short season. I have been blessed to attend many of our Associations. I hope I can go to Sand Hill in October and see many loved faces and hear the sweet singing and preaching. I should miss dear Elder Gold, who is now I believe, resting so sweetly, at

name in heaven. What a blessed thought. I met Sister Bettie Whitley at our last association. I had so often read her pretty letters to the Landmark, and I think I promised to write to her, no doubt, but she will read this and will know that I remember her. As Elder Lester said in his editorials, it is a source of pleasure to me to read after the brethren and sisters, and no sooner than I read what he said, I hastened to write. Not that I feel that it will benefit any one, but it's a comfort to me to tell some of my feelings to the dear old Primitive Baptists.

It is near five years since I moved from my old home church, where my father was pastor, and I had seen him and my mother there so many times, both being members before my recollection. They are now, I feel like, asleep in Jesus.

Where I now reside there are but two or three Primitives. I hope that when this old sinful body of mine is laid away it will be put in the old family graveyard, where father, mother, brothers and sisters and other relatives are, and that the body of my precious son in France will ere long be brought and put there too. I will close and write to Mr. John Gold. I've never met him, but have a near feeling for him for his father's sake. I hope all you dear readers will please look over errors in this letter for its like myself, so imperfect. For when I would do good evil is present. I have many ups and downs in this life, but oh, I hope for a home in heaven, where there is no more parting and all is peace and love.

I hope I am your little sister in

Christ. Mrs. Susan Higgins,
Jacksonville, N. C., R. 1, Box 77.

STRUCK BY MOTOCYCLE

Mr. J. D. Gold.

Dear Friend: I am sending you a note that you may publish that the brethren and friends may hear from me.

I had the misfortune of a bad accident, being struck and knocked down by a motorcycle on July the 4th. My head and neck and right leg and hip were badly injured. I was unconscious for 30 or 40 minutes and don't know who took me up and carried me to the doctor or who brought me home. My suffering has been great, more than I can tell, but God's mercy has been greater and He has blessed me to recover so as to be able to be up and go about the house on crutches. I hope to be out soon, though I don't think I will be able to do any work for sometime yet. I do hope to attend my churches soon.

I trust that you and your family are well. May the Lord's blessing rest and abide with all His saints.

G. M. Trent,

Reidsville, N. C.

A HOME IN FLORIDA

Mr. John D. Gold,
Wilson, N. C.

My dear Friend and Fellow-believer in Christ:

It is a long time since I have sent anything to you for the Landmark; now I am sending you a copy of my last song. It is being sung in some of the churches and more demand for copies. It is according to Scripture and peculiar in that it is a subject that has not been much dis-

cussed by writers of poetry.

I have planted 5 acres in oranges since I came here; they are growing rapidly. I have a nice home in this suburban village which is ten miles east of the city of Tampa, the second city of Florida.

I expect to return on my journey to the Northwest tomorrow. I expect to stop in Alabama, Oklahoma, Ohio, Pennsylvania, West Virginia and Virginia, and get to your state in time for the Little River Association, then continue to "roam around" in your part of North Carolina, till about the first of November, when I expect to be back here. Continue to send the Landmark to this office, it will be cared for.

My correspondents that read this notice will not send any letters after this date to this Postoffice, until November first, 1921, as I will be on a journey in several states in the north and east but expect to be back here at the later date.

J. F. Beaman.

Limona, Florida, July 29, 1921.

GIVE HIM THE INFORMATION Mr. J. D. Gold,

Wilson, N. C.

Dear Editor: I am enclosing a letter from Elder Hardy that rings true. No doubt many of our people would love to read this letter. I don't know that I can write the desired information asked for in this letter. However, I think there are a good many old Baptist churches in the vicinity Brother Hardy speaks of, especially in Pike county, Ky., where there are a good many elders that I am personally acquainted with. If this is published I hope a copy of the same will reach

some one in this vicinity who can give more complete information and arrange for our precious Brother.

Yours,
W. L. Edwards.
Dante, Va., Box 365.

Elder W. L. Edwards,

My dear Brother: In looking over some letters I find one from you which you wrote Nov. 28, 1920. If I have answered it, it has passed my mind, and if not I feel ashamed to have so neglected so good a letter.

I fully believe that salvation is of the Lord. I have had many ups and downs in the past years, since I received a hope, and have been taught that our dear Lord is all my dependence. If He does not hold me by my right hand I am sure to go astray. I have been taught that I cannot come to Him unless the Father draws me. I do hope and believe that the Father entwines His precious love around my heart and draws me through Jesus Christ to Himself. That is my only hope of a safe arrival in His glory. I know that I cannot keep myself. I am only saying the things which I have experienced in my own heart. I read my Bible and hope I am willing to be governed by its precious word, but I am not able. If He does not keep me I have no hope. I am but a little child and need the guiding hand of my Father every moment. When one talks to me about salvation being conditional he goes away from my experience of things in the way, and I don't believe him. All of my sins are time sins, therefore I need a salvation which saves now in time. If it saves me now it will save me for-

ever. I have no eternal sins for I was never in eternity as an individual. I believe that I was there in the eternal mind, in the covenant relation with our ever loving Head, but I never sinned in Him. All my sins are in Adam and therefore in time. For this cause I need salvation for the present. This is given in Jesus Christ and so revealed by His holy spirit. When it is manifested to me that this salvation is mine, it is for time and for eternity, and is enough.

I also know in my experience that God chastens me in my sins and in my disobedience. I also know that in obedience He gives me His blessings and makes me to rejoice in His salvation. It is in this way that He says, "Well done thou good and faithful servant, enter thou into the joys of thy Lord." This is sweet peace in my heart.

Brother Edwards, a friend at Matewan, W. Va., adjoining Pike county, Kentucky, has given to me a special invitation to visit him the last of May. I do not know anything about the churches in that section, but I could have two weeks appointments. If I be at Matewan, W. Va., on the 5th Sunday in May, I could quit off near the railroad on Wednesday or Thursday, June 8th or 9th and get to my appointments at Kinston, N. C., for the 3rd Sunday in June. I am writing to hear from my friend then I shall want some one who is acquainted to arrange for me. In looking my World Atlas I see that you are away up in the southwestern point of Virginia, not far from Kentucky and Tennessee, and you may be able to give me some information about the

churches.

Hope the Lord will remember and bless you. Pray for this poor sinner.

Your brother in hope. L. H. Hardy.

REFLECTIONS ON THE 12TH CHAPTER OF ROMANS

Having been requested to write about the chapter, I shall first glance at its general import and teaching. The first two verses seem to be deep, profound and of great importance; the remainder, more simple treating on the most common rules of life for a believer in the kingdom of grace. Most of the preceding chapters of this Book are treating on the strong doctrine of Christ and the church. Perhaps more than half of Paul's letter to the Romans is doctrinal, more so than in his other epistles.

This chapter begins with a most earnest appeal: "I beseech you therefore," referring to the last verse in the preceding chapter which is the most profound; it is a wonderful declaration of doctrine, to-wit: "For of him (God) and through him (God) and to him (God) are all things, to whom (God) be glory forever. Amen." Rom. 11:36. Paul in bringing his hearers to view such an high, holy and wise God; with propriety could use the words: "I beseech you therefore, brethren;" urging them in view of the mighty sovereignty of God to heed his exhortation with true devotion, a service that requires a wonderful sacrifice, not like a sacrifice under the law, (which money could furnish) but of a higher order, and which is "nigh unto us," a sacrifice which deals with our conscience,

which makes us think of "the mercies of God" that call forth our best efforts to present our bodies "a living sacrifice," which forms a marked contrast to the sacrifices under the law of Moses, which were dead before they were offered. (Scapegoat excepted, which was led into the wilderness bearing the sins of Israel, alive, figurative of Christ who was offered while yet alive.) This living sacrifice when properly offered is "holy and acceptable unto God." It is our "reasonable service, too; for it sets forth our love for the truth in crucifying the old man (not dead yet), and favoring the "new man" and as this is humiliating to the flesh it really is "a living sacrifice," that is well pleasing to the "Father of all our mercies" being presented by faith it all belongs to the New Covenant of grace and "speaketh better things" than the dead sacrifices under the law which only pertained to the purifying of the flesh but our living bodies (ashamed, they are of gospel worship, being presented through faith which is "The substance of things hoped for," are holy, acceptable to the Lord. In this "living sacrifice" we are not to be "conformed to this world," but to be to the opposite, "transformed by the renewing of the mind" which is a certain proof that we are moving in the line of the "will of God." All this is suitable only to a "circumcised Jew" of the royal line "who worships God in Spirit, rejoices in Christ Jesus and has no confidence in the flesh." If any think that he can apply Paul's teaching in this chapter to a system of carnal works to buy the favor

of God he shall be sadly mistaken; for in the first place he is not addressing dead sinners, but living ones, and secondly, such words do not fit the carnal mind for here the meaning is: That the carnal mind is to be restrained by the "mind of Christ," which is after the "law of the inner man." The carnal mind is not subject to the law of God, is enmity against God, cannot be merged with the "law of the Spirit of life," it blocks up the way in the walk of the Christian, it must be sacrificed—"a living sacrifice"—though living in the same body as the "mind of Christ" or inner man. Why must there be a living sacrifice? Simply, for this reason: That it is impossible for two to live together in harmony unless they are agreed, and it is evident that these two men, or minds are opposite, and love things that are opposite, and do things that are opposite, as Paul would say: "With my mind I serve the law of God, but with the flesh the law of sin." So then our bodies are not presented "a living sacrifice" unless the fleshly mind, or natural mind is checked, not converted, because the natural mind or carnal mind cannot and never can be merged into the spiritual mind, they cannot mix; and because of this impossibility it becomes a great effort for believers to walk worthy, as true followers, and first of all in that honorable and stately calling, is to "worship God in spirit," and bring down the haughty carnal mind by nailing it to the cross of Jesus, and thus "we sow in tears and we shall reap in joy; and bear precious seed with rejoicing," as we return to the arms of Jesus

"bringing our sheaves with us."

All of the latter part of this chapter are instructions to the saints how to treat one another, and how to live above reproach with our fellow creatures who are not believers, this may be summed up in the 18th verse, and reads: "If it be possible, as much as lieth in you, live peaceable with all men."

In hope of immortality,

J. F. Beeman.

Eugene, Oregon, June 30, 1920.

SEVEN MILE ASSOCIATION

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Bethsadia, M. H. in Harnett, county, N. C., Friday, Saturday and third Sunday in September, 1921. A general invitation is extended and especially to the ministering brethren. All visitors will be met at Benson, N. C., on the A. C. L. Railway. The church is located about 2 1-2 miles west from Benson, N. C. Reader please take notice. Don't be governed by our last minute which reads the 2nd Sunday in September, which should read Friday, Saturday and Third Sunday in September, 1921. Will the preachers please call attention to this correction and particularly in all the associations the Seven Mile corresponds with and accept thanks in advance.

W. V. Blackman, Clerk.

Bentonville, R. F. D. 2, N. C.

ELDER J. P. VÍA, CRITZ, VA.

\$5.00 sent in by Mrs. Julia E. Holland, 876 Pine street, Danville, Va.

ZION'S LANDMARK

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

P. G. LESTER.....Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City, Fla.

Elder C. F. Denny—Wilson, N. C.

Volume 54

No. 19

Entered at the postoffice at Wilson as second class matter.

Wilson, N. C., September 1, 1921

THE MINISTRY

I have been requested to give my understanding of the proper or orderly advancement of a gift in the ministry, and while there seems to be no specific rule given except as to the character of the one claiming to have an exercise of mind with reference to the work of the ministry, and the character and effect of his exercises therein, common sense should readily determine the cause and conduct of the church in bringing forth an orderly development of the gift both with respect to the church and to the one exercising. There are some features in this advancement that should be safeguarded. There is a kind of spirit in the flesh that seems to want to preach which should be kept in the back ground, and there seems to be another spirit in the flesh that is so exceeding averse to the thought of preaching as to become burdensome

to the truly exercised mind, which renders it needful that encouragement should be administered in comforting words. Neither undue forwardness nor backwardness should be tolerated in one claiming to be exercised to speak before the church in a public manner. For one to be anxious and ever ready to go forward is not the best evidence of a gospel work. Nor should one seem to decline when called upon by the moderator of the meeting. One should be of a ready mind; but ready only to stand in his place, and serve to the best of his present ability in the service to which he is assigned by the church through its moderator. It is proper and orderly for the young speaker to lead in the service followed by the older and abler gifts; however one may be excused, and give place entirely to others present.

It used to be the custom of the fathers, and ought to be yet, to say at the close of the business meeting: "Brethren, if any of you have a word of exhortation, say on." That affords the mind, that has a word, opportunity to speak it; and he does not have to feel like he has to preach to do it. A sister might feel like she would love to have them sing, "How Firm a Foundation," and nothing more befitting to the occasion would seem to be in order, and so let us all sing that good old song from the foundation to the top of the mountains.

The general custom among our churches is to grant to one claiming impressions to speak before the church, liberty to speak in the bounds and judgment of the church. In due time, if a gift is sufficiently

evidenced the church grants him license to go wherever God in His providence may cast his lot, make appointments for himself, take up a portion of Scripture and tell what he understands it to teach.

In this liberty the brother is placed before the judgment of the churches everywhere. And should the church of his membership judge him qualified to administer the ordinances of the church, this judgment should in some proper way be submitted to all the churches at least to the bounds of the Association of which the church is a member. The church of one's membership is not the sole judge of the character and utility of his gifts, of his soundness in the faith and his aptness to teach. Every subject of gospel address comes into judgment as to whether his preaching is to edification, and has the right to call for his services. Before this judgment can be effective it must be confirmed by the presbytery composed of the elders of the Association and in reasonable bounds beyond which is called by the church to sit in her midst and call for and pass upon his general qualifications for the service of the gospel ministry in the fullness of its functions. Especially does the presbytery pass upon the evidences of his call to the work, and his soundness in the faith. Being thus ordained to preach the gospel in the service of churches and to administer the ordinances according to the gospel, it should go without saying that he is expected to preach the doctrines of the church as evidenced by the articles of faith upon which the church was constituted, and

which was confirmed by the presbytery. And should he advance and insist upon principles of doctrine different and contrary to that upon which he was ordained, the presbytery should be immediately called to pass upon it and should it decide that the principle is not orthodox or in accord with the articles of faith, his church and the sister churches should maintain the decision of the presbytery. There is too much indifference manifested in our churches in this matter. One who has been called of God and taught the principles of the gospel of Christ should know the truth of the gospel, and should therefore know the gospel of truth, and the order and discipline of the church should make him afraid to preach otherwise. Paul felt that woe was unto him if he preached not the gospel.

Because one is ordained to preach the gospel does not give him the right to preach anything contrary to sound doctrine and he should be careful to maintain the unity of the spirit in the bond of peace.

P. G. L.

MRS. M. C. PLYBON.

By the request of the church at Gills Creek I make the sad attempt to try to write the obituary of my dear old aunt and sister, M. C. Plybon. She was born November 28, 1844, and died, December 25, 1920, making her stay on earth 76 years and 27 days. She was married to Thomas T. Plybon, April 21, 1870, only living together five years. Her husband died in 1875 leaving her with two little children to fight the battle of life, the youngest one be-

ing only one year old when he died. She leaves to mourn her loss two children and seven grand children, four sisters and a host of friends and relatives. We mourn not as those that have no hope. She was laid to rest by her husband to await the resurrection morn, when the Lord will come to gather his elect from the earth he will say to the north give up, and the south keep not back. Aunt Kitty as we always called her joined the church at Gills Creek several years ago, giving a bright evidence of grace and always filling her seat if not providentially hindered. The church has lost a faithful member. She did not believe in any thing but salvation by grace. I believe she has made a happy exchange and will never tire of praising his glorious name. I will say to her children, your dear mother can never come to you but by the grace of God you can go to her. I visited her not long before she died. She was so pleasing, so reconciled to the Lord's will. She said she had to live her days out, but she didn't dread death. All was done that her loving children and friends could do to stay the hand of death, but God had a vacant seat which none but dear aunt Kitty could fill. I feel like she had the faith that will do to live with and do to die with. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. I feel like she has won the prize, that is before God's saints. She walked out her Christian life here. If I can be as willing to leave this troublesome world as she was I feel like it will be enough. She often spoke of dying before she was taken sick.

Said she didn't care to live. I believe all his people are that way at times. May the Lord comfort her dear children and enable them to follow her example is the desire of the unworthy writer. Please correct all mistakes.

J. T. Rowe,
H. C. Caines,
D. L. Topping,
Maggie J. Byrd,
Ella R. Chilcoat,
Elizabeth W. Rowe,
Mamie W. Rowe.

Dearest sister thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet
thee,
Where no farewell tears are shed.

Written by one that dearly loved
her. Lucie Delong.

THE CHURCH BEREAVED

The Ebenezer Old School Baptist Church of Baltimore City, desires to express its feelings of sadness in the loss of their dear sister, Mary Elizabeth Scott Johnson, therefore be it resolved:

1. That we bow with becoming reverence to our God who is full of mercy and cannot do wrong.

2. That in the death of Sister Johnson we have lost one of the dearest of sisters and one of the most useful of members of the church, greatly beloved by all who knew her.

3. That a copy of these resolutions be sent with the obituary notice to The Signs of the Times and Zion's Landmark for publication, also a copy to her bereaved husband, our dear brother, deacon, E. A. Johnson.

Committee:

RESOLUTION OF RESPECT

Whereas it has pleased the mighty God of heaven to remove from our midst our dearly beloved Sister, M. C. Plybon. She was born and reared in Franklin county, Va., and lived to a ripe old age. She was a faithful member of the Primitive Baptist church at Gille Creek and not ashamed to say salvation was by grace and grace alone. We feel sure her church has lost a faithful member always filling her seat whenever she could, and never brought any trouble in the church. We miss her presence in our church, but God had a vacant seat and none but the dear aged sister could fill. We feel our loss is her eternal gain.

Be it resolved:

1. That we mourn the loss of our beloved sister by the mighty stroke of death, but hope to be submissive to God's will, who is too good to make a mistake. We feel sure she has reached that happy home.

2. That her bereaved children have lost a good and pious mother, ever willing and ready to share their troubles:

3. That you children have our sympathy and commend you to the Lord, who is able to save to the uttermost.

4. That a copy of these resolutions be placed on our church book and a copy sent to Zion's Landmark and a copy sent to the bereaved

children.

Written by order of church in conference, April, 1921.

Elder S. O. Plyler, Moderator.
J. A. Perdue, Clerk.

EUGENE B. SAUNDERS

By the request of his father and step-mother, I will in my weak way, try to write a few words of this noble young man.

Eugene was born June 19, 1894, died May 17, 1921, making his stay here twenty-six years, ten months, and twenty-eight days. Brother Saunders was born in Rockingham county, North Carolina, but went with his father to Kenbridge, Virginia about seven years ago. His father bought two large farms there. Eugene took an active interest in this, always ready to help papa and mamma. He was an active, useful young man, very modest and refined in his manner. We seldom see such characters. (I do not know how to portray his life.) Oh, that we had more such lives. They are a benediction to our country.

Eugene's mother died when he was only six days old, but he had a good mother to raise him to manhood. His father, Mr. R. C. Saunders, married Miss Mamie Dilworth the second time, who never knew any difference between him and her own children. (Such devotion we seldom see.)

Brother Saunders united with the Primitive Baptist Church at Richmond the 4th Sunday in October and was baptized the 4th Sunday in November, 1919, in James river by Elder E. Compton. He was a faithful member, going to his meet-

ings, seventy-five miles, regularly. He had no faith with what man could do, but gave God all the glory and power. This young man was taken to Harris Hospital to be operated on for appendicitis, the operation was successful and he was getting on fine, but ate something that did not agree with him, his bowels locked, and he soon died. His mother went to see him on Sunday — found him sitting up in bed and cheerful. On Tuesday of the same week she was notified to come at once. She went and found him too weak for another operation. When his mother and father went in his room, he looked at them and said, "I'm all right, I'm ready." He could see how they were affected, and with that tenderness and love that he had for his loved ones he said, "Don't you all stay in here." He told the nurse about ten o'clock that the end would come about twelve, and at that time he looked at her and smiled and genty passed away. His suffering was great but he bore it patiently, his face wore a look of peace. Thus one of the brightest, best, loyal young men has passed from death to life. We cannot understand these things now but some day we hope to understand. He leaves a father, step-mother, seven half-brothers and six half-sisters to mourn their loss. I want to say to the bereaved, not to mourn for Eugene for we feel assured he is sweetly resting with Jesus, whom he so fully trusted.

You sisters and brothers, emulate the good example Eugene set and live as he lived. May God comfort you all.

T. A. Stanfield,

McIver, N. C.

LITTLE RIVER ASSOCIATION

The next session of the Little River Primitive Baptist Association will be held with the church at Rehoboth, Johnston county, N. C., ten miles north of Benson, ten miles west of Four Oaks and twenty-four miles south of Raleigh, N. C., on Friday, Saturday and Fourth Sunday in September, 1921. Visitors will be met at all trains in Benson on the A. C. L. Ry., twenty miles south of Selma and thirty miles north of Fayetteville. All lovers of the truth are invited.

R. F. Smith, Clerk.

Benson, N. C.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION

Please publish in the Landmark that the 1921 fall session of the Bear Creek Primitive Baptist Association is to be held with the church at Philadelphia, Rutherford County, N. C., October first, second and third. (Saturday, Sunday and Monday.) Ellenboro on Seaboard railroad is only a mile or so distant from the church. Those wishing to attend will please so inform either of the following brethren at Ellenboro, N. C., Foster Beam, F. N. Gardner or Julius Beam. This little church is off to one side but I am assured by these good brethren that all who come will be welcome and properly cared for.

J. W. Jones,
Association Clerk.

Peachland, N. C.

ELDER J. T. WILLIAMS

Four Oaks, first Saturday and Sunday in September.
Monday at Corinth.

Tuesday at Oak Forest.
Wednesday at Hannah Creek.
Thursday at Benson.
Friday at Hickory Grove.
Saturday and Sunday at Mingo.
Monday at Reedy Prong.
Tuesday at Seven Miles.
Wednesday at Harnett.
Thursday at Dunn.
Then to Seven Mile Association.
Monday after Association at Coats.

Tuesday at Angier.
Wednesday at Bethel.
Thursday at Fellowship.
Then to Little River Association.
Expect to be with him on some appointments. A. D. Johnson

UPPER COUNTRY LINE ASSOCIATION

The Upper Country Line Association will be held with the church at Wolf Island, about two miles from Reidsville, N. C., at which place visitors will be met. This session begins on Saturday before the third Sunday in August and continues three days. A general invitation is extended. J. W. Gilliam, Asso. Clk

CONTENTNEA ASSOCIATION

The next Contentnea Association will be held with the church at Hancocks in Pitt county, N. C., on October 8, 9, 10, about two miles from Ayden, N. C.

Visitors by railroad from the north will be met at Winterville, Friday afternoon at 1:30 and 8 o'clock. From south at Ayden, Saturday morning.

All lovers of gospel truth and especially ministers are cordially invited.
H. L. Brake, Asso. Clk,
Rocky Mt., N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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September 15,

No. 20



P. G. LESTER, Editor ----- Roanoke, Va.

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

AN INTERESTING LETTER

Elder C. F. Denny,
Wilson, N. C.

Dear Brother in Gospel Bonds:

I notice in the last Landmark that you ask for an account of interesting meetings, and having been blessed recently to attend one, I feel to give you an account of it.

By especial invitation to attend the quarterly meeting of the Particular Covenanted Baptist Church of Canada, wife and I boarded the train at Union Station Baltimore, on Thursday, June 23rd at 7:25 p. m. and arrived at Rdigetown, Canada at one o'clock the next day, Friday, a distance of about seven hundred miles. We were met at the station by our highly esteemed Brother Elder John B. Slauson, the beloved pastor of the above named church. It was indeed a pleasure to be in the home of such an humble servant of the most high God, who with his dear wife, also a sister in Christ, made us feel so much at home. We spent the night with them, and being tired from our long journey, we retired early and the Lord gave us refreshing sleep. In the morning we were conveyed by Elder Slauson in a machine to the home of Dea-

con Gillis, who with his dear wife, Sister Gillis, took us in with them and conveyed us to the place of meeting, Elkfrid, Ont., Canada.

On our arrival at the place we met our highly esteemed brother Elder Charles W. Vaughn, pastor of the Hopewell Old School Baptist church, Hopewell, N. J. A good congregation assembled and as we were introduced to them so cordial was their greetings that we did not feel like strangers among them. When meeting time came the pastor invited Elder Vaughn and myself into the stand as it is their custom to have prayer first, Brother Vaughn spoke in prayer and they all stood while he prayed, then they stood and sang a Psalm. They do not use hymn books in their church service, but sing the Psalms altogether and the whole congregation sing and it is good to hear them. The singing over I was called upon to speak, which I did using as a text Rom. 1:15-16. The dear Lord blessed me with liberty of soul, and they gave me assurance of their reception of the word spoken. After this they organized for business, which they conducted as we do in the states by motion, second and vote of all the

church. Their business over the meeting was dismissed until 4 p. m. and the folks went to the homes of brethren and friends near by for dinner and a short rest. At 4 o'clock we returned to the meeting house which is a very pretty and comfortable one and Elder Vaughn preached for us a good comforting sermon. This ended the service for the day and we were taken to the home of Sister Smith for the night. There were several there and the time was spent in talking of the goodness and mercy of God to poor needy sinners as old Baptists in this country are apt to do. We had a good rest and plenty to eat and returned to the meeting house at 10 o'clock on Sunday a. m. and I spoke first using for a text 1st Cor. 2:2, followed by Brother Vaughn. The dear Lord gave us both sweet liberty in speaking and the dear ones present liberty in hearing. We all felt good in that we felt the Lord was with us. The meeting was again dismissed until 4 p. m., at which time we returned and as is the custom of the church at their communion seasons that the pastor shall preach the sermon immediately preceding the supper, Elder Slauson preached, using as a text Luke 10:21, and a good comforting sermon it was, telling of the wonders of God's grace in the salvation of lost sinners, even to the resurrection of their mortal bodies from the dust to which they have returned. It was to me one of the very best sermons. This over they arranged for the observance of the Lord's Supper. I was invited to assist the pastor. He proceeded to serve the bread and as the deacons passed

around they all took a piece and held it until all were served. The first deacon to return to the table put his plate on the table and took his seat, the other came up and served him and put his plate on the table, and took his seat. Then the first one arose, took his plate and served his brother deacon. Then the pastor arose and said: "They all took and they all ate," and all ate their bread at once. Thus ended a day's pleasant service of our glorious Lord. While some things were done a little different from what we had ever seen before, we were pleased with the reverence for the Lord manifest in all they did, and we felt that we were indeed and in truth among the children of our heavenly Father. Also that it was good for us to be there. We met again on Monday. I spoke first using a portion of the 15th chapter of 1st Cor., declaring the resurrection of the bodies of the saints of God. Elder Vaughn followed, preaching a good sermon, the meeting was closed by the pastor, who made a few appropriate remarks, and then we bade farewell to the dear ones, who in so short a time we had learned to love, and who had so freely manifested their love to us. We visited in the homes of some brethren and sisters until about noon Wednesday, the 29th when we boarded the train at Dutton, for Niagara Falls, Ontario, arriving at 3:17 p. m. We went to the home of a sister Campbell, who took us around to see the wonderful Niagara Falls, both the Canadian and American side. It is wonderful indeed, and makes one think of the greatness of the God of creation. We spent the night

with Sister Campbell, and left early Thursday morning, June 30th for home arriving about 8:30 p. m. tired, but otherwise none the worse physically, and feeling we had been blessed of the Lord to attend so spiritual a meeting and meet such a lovely people. May God be with all His and bless them to worship him in spirit and in truth.

Your brother in gospel bonds.

Joshua T. Rowe.

704 Linwood Avenue,
Roland Park, Baltimore, Md.

THE HEART

Elder C. F. Denny.

Dear Brother: I feel to write you a little dream I had not long ago. I dreamed I had had a view of my heart, and it was plumb full of clear bright looking water, not a speck or strek of anything in it. I dreamed I was telling this dream to somebody, but after I awoke i did not remember who it was, but when I thought of the dream and how clear the water looked I felt tender and when I thought of the Scripture where it speaks of the hope that is within us being as wells of water springing up into everlasting life, I felt happy for a while. Is not this wonderful, not even a mixture of anything in this abiding hope of eternal life. You know after manner of the flesh we are imperfect beings, but thank God it don't last always, it doth not yet appear what we shall be, but when we see Him as He is, we shall be like Him, and be satisfied. Well I hope with the efficiency of our beloved Brother P. G. Lester as editor with all the editorial staff will live and prove a blessing to God's humble poor. You know that our

God and Saviour comes first, and yet in days gone by how we used to look up to His beloved ministers for the truth as it is in Christ Jesus our Lord, and how close it appeared like that those old ancient worthies, a part of whom are gone to their blessed reward, such as Gold, Lester, Hardy, Branscome, the Elders Webbs, Hardy, Elders Dennies and many others could lead us right on up into love, peace and fellowship with the household of faith, and how sweet it was to dwell together in love and peace, and cause us to feel that all was well between us and our God. Ain't this glorious, and oh, that we could have more such feasts in this day and time.

Yours in hope,

J. R. Jones.

Revolution Mills,
Greensboro, N. C.

A GOOD EXPERIENCE

Dear Brother Denny:—

Since joining the Primitive Baptist Church I have had a desire to write my experience for the readers of the dear old Landmark. If you think my desire to write my experience for others is vain imaginations and notions of mine, then do not fail to cast it aside, but if you think it worth publishing you may do so.

In the early beginning of the summer of 1918, it seemed that I was going to be drafted and sent to the European War, and this, together with many other things began to trouble me quite a lot and I could not help it. The thought of going to the battlefield in which I felt I would most surely be killed caused me to think of my many sins, which I endeavored to drive away, but

they came all the more plainer. Oftentimes I thought I would join the navy and then again I felt that if I had been drafted, I would have been much better off. Sometimes the thought of my sins would come into my mind while on the way to my farm work, and I would have to sit down and weep. One day while plowing tobacco the vision of all my sins came upon me, as if some one had come, and told me everything evil I had ever done. It was nothing but sin after sin; my heart became so full that I had to stop, as I was unable to go any farther. While on the ground I felt like my sins had carried me down into a pit and the sides were caving in and the bottom sinking with me. In this woeful condition I was made to feel that if I was sent to hell, I would receive my true and just reward, that there ruled in heaven a true and righteous God, who doeth all things well. While in this wretched condition it seemed there rose the brightest star I ever saw and I had to turn and hide my face, as I could not, because of my sins, look upon anything as bright and beautiful as it appeared to be. I could not pray for my sinful lips could not speak his precious name; I could only groan and weep, but after a while it seemed that the power of his most wonderful love raised me from everlasting to everlasting. It seemed that I could not be satisfied, as these things kept coming up in my mind, which made me sorry and shed tears. I felt that I would not be satisfied any more until I joined the Old Primitive Baptist church for my desire was to be with the people that worshipped

God in truth and spirit.

A few months after this I started to school in Richmond and I found a Primitive Baptist church there. Sometimes when at preaching I would become so full, I would wish I had not come, for the preaching, it seemed, was not for me and it troubled me and sometimes I thought of going to China for some tobacco company to get away from my trouble, yet I thought and felt that no matter where I went, that same trouble would be with me whether I be in China or anywhere else. I felt that if I could have gone to the meeting and no one see me I would have felt much better, for I was not worthy to sit among them and they might think me something, when I was nothing, yet I could not miss the preaching for it was the life of my poor soul. Often in school while studying, the preaching I heard from the Primitive Baptist minister would enter into my mind, and I would have to lay my book aside and in my meditation for a while I would almost weep and wish I was listening to the wonderful word of God.

One night with a friend, I attended a meeting at Broad Street Methodist Church in which it was said a lady preached, who asked people to come up and accept God. I thought of how Christ drove the money changers out of the house of God, and I wept and thought of who would be able to save us from our many sins, I thought how different that instead of our accepting God He Baptists for they worshipped creature instead of Creator, and I felt that instead of us accepting God He accepts us and we learn it when he finds us running from Him, not at

handles, over the wash tub, on the the altar, but between the plow road and in prison heavy laden with sorrow, feeling ourselves not to be worthy to even utter his precious name. I promised myself I would join at the next meeting which was to be on the 4th Sunday in October, 1919. I was at that time at home assisting in harvesting the crop, being about seventy-five miles from Richmond, which was the nearest Primitive Baptist church to my home. I left home for Richmond on 4th Saturday and attended services at the Primitive Baptist Church on the next day; told my experience, was received by the church and baptized on the 4th Sunday in November, 1919, in James river by Elder E. Comton, after which I felt the most satisfied person on earth and thought I would not have any more trouble, but it is entirely different for most of the time I am in the valley of doubt and sorrow, but sometimes I get upon the mountain and have peace and joy. I am sure that if I could have been satisfied out of the church I would have remained outside, but I could not. Sometimes when thinking of my unworthiness, I feel that I have deceived the children of God. Sometimes I am satisfied. Wish I lived near the meeting house, so I could attend more often, for around here the people know nothing of Primitive Baptists except sometimes the Primitive Baptists are raked up the back for not believing in anything good. God raised me up out of the miry clay and set me upon a solid foundation and I was the happiest person on earth and there was peace for

me everywhere I went; in the sky and on the earth.

Written by one who loved him,
Eugene Saunders.
T. A. Stanfield, McIver, N. C.

JOSEPH

And Joseph said until his brethren, "Come near to me, I pray you," and they came near, and he said: "I am Joseph, your brother, whom ye sold into Egypt. Now, therefore be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." Gen. 45:4-5.

It has been said by some that Joseph's brethren did not sell him, but if they did not, then Joseph was mistaken about the matter. Joseph is a beautiful type of Christ. It was the will of God that Christ should come in the flesh, that he must be delivered into the hands of wicked men and be crucified that his people might be saved from their sins. The Jews hated Jesus without a cause. He spoke the truth for He was the way, the truth and the life. He spake and it was done, He spake as never man spake. Now Joseph's brethren hated him without a cause, they did not like his dreams, they wanted to make way with him to see what would become of his dreams. So they sold him to the Ishmaelites for twenty pieces of silver, and they brought Joseph into Egypt. God was with Joseph all the time. His brethren meant it for evil but God meant it for good, and brought good out of it. The dream the king had was interpreted by Joseph and could not be by any one else. So, the famine came on and Jacob sent

his ten sons down to Egypt to buy corn, Joseph having laid up a sufficient amount of corn during the seven years of plenty to take care of the seven years of famine. So his brethren had to go to him for corn; they knew not Joseph, but he knew them, and he knew they had sold him to get him out of their way to see what would become of his dreams. Yet he was merciful to them and sold them corn. They were willing to pay for the corn, but Joseph had all the money they paid him put back in their sacks, and on their way back they found their money in the sacks. This brought them in deep trouble. This was the beginning of Joseph dealing with his brethren. Now when our spiritual Joseph begins to deal with us it brings us in trouble. And while we have sinned against him and transgressed His holy law yet He (Jesus) shows mercy and does not require any of our works, but gives us grace that saves us from our sins.

May His name have all the praise.
Submitted in love.

A. B. Denson.

FAITH IS THE GIFT OF GOD

Elder C. F. Denny.

Dear Brother in the Lord:

Yours at hand this morning. I may, the Lord willing, attend the Union meeting at Eno, so you may, if you will, arrange appointments for me from there, as I do not recall the names of churches. I cannot suggest any, indeed I have no choice in these matters, all I desire is that I may be among His people in the fullness of the blessing of the gospel of Christ. Rom. 15:29.

Dear Brother, for some days I have been of faith, my faith, my trust, my confiding in our gracious God and Saviour. I acknowledge that faith is the gift of God. Ephs. 2:8. The fruit of the Spirit. Gal. 5:22. That Christ is the author, and I would also believe He is the finisher of our faith. Heb. 12:2, but just now I am tried in many ways and I feel I have need of (not that faith suitable for fair weather, for smooth paths) but that faith that will not shrink upon the brink of an earthly woe; that faith that clings to, looks up to God in the storm, out of obscurities and darkness, Isaiah 29-17, that leans upon Him in the wilderness, rough places, that cries unto Him in the battle. 1 Chron. 5:20.

"My soul with various tempests
tossed,
Her hopes o'erturned, her projects
crossed,
See's every day new straits attend,
And wonders where the scene will
end."

"If thou faint in the day of adversity thy strength is small." Prov. 24:10. I've had some fainting spells of late, and I found in truth my strength was small. "Wearied and faint in my mind" Heb. 12:3, I have been and yet I felt I must not give up, I must hold on, even though with "weak knees," Isaiah 35:3, and I have found thought at times "discouraged because of the way," Num. 21:4, yes I have to confess it, murmuring too, yet my soul followed after Thee, O my God.) So, then, this I have learned once more that I need the gracious comforter, the Holy Ghost to nourish my faith. I need the operations of His

gracious ministering power that "my faith fail not," for our faith is of the operation of God. Ephes. 1:19. Oh, then, out of my weakness I am made strong. Heb. 11:34. Indeed, I was valiant in the fight, and tread under my feet every foe, all adversities and triumph through the kindness and love of God our Saviour to a poor sinner like me. In all things that have peculiarly been my portion since last August, I find as I review all the way that the Lord has been very merciful to me, for we read, and I have found it so true, "In trouble have they visited thee, they poured out a prayer when thy chastening was upon them." Isaiah 26:16. Yes, I have visited him many times and found the door open. I was welcomed, I showed before him my trouble, I asked his counsel, craved his support, and sometimes I was very peevish, fretful, I murmured, I complained, and I told the Lord he was dealing hard with me; that he was showing me hard things, and that the wine in my cup was bitter and filled me with astonishment. Psalm 60:3. But though I complained the Lord held the cup to my lips and day after day I had to drink, sometimes so unwillingly; and then at some sweet and blessed moments acquiescingly for the Lord showed me a tree. Exod. 15:25. That plant of Rnown, Ezek. 34:29. The cross of Christ, Christ crucified for me, who bore our sins in his own body on the tree." I Peter 2:24. And so, in ways the world cannot understand He sweeteneth my cup. "He shows me his hands and his side.

And kindly speaks peace to my heart;

He says he will all things provide,
And never, no never, depart!
He shows me that all shall end well,
His blood is my prevalent plea;
And this to his glory I tell,
He saved a sinner like me."

But I will close my few lines. I am hoping to see you at some of the coming associations, perhaps before.

May this find you and yours possessing new covenant mercies. I am, I trust your brother and companion in Christ's gospel.

Frederick W. Keene.

501 Cleveland St.

Raleigh, N. C.

SALVATION A MIRACLE

My Dear Miss Elizabeth:—

Your precious letter came on last Saturday. I had been thinking of you all the week and thinking that I would write to you, but kept so busy with the sick folks, and trying to care for those at home that I just did not get to it.

We have had quite a trial all this winter. Last fall I felt that I should stay at home during the winter and be all the help to my wife and her sister that I could. They were both taken with the flu about the same time and I had a light attack of it myself. It settled in my head and throat, so I have been troubled to talk. I had been preaching here twice a day on our meeting times, but had to cut that out until I get well of the flu. I have kept up my appointments here and spoken on Wednesday nights also. I missed my February appointment at Kinston because I could not leave my lady folks. Wife had it worse than I did, but I believe that she will beat me get-

ting over it. Her sister had a bad case of it and has not near gotten over it. She has got so she can do a little light work about the house.

For six weeks I had the house cleaning and all the heavy work and dodging to do. It might appear to you that I had a burden on me but it was not a burden. It was one of the greatest privileges to me that I have ever experienced. Everything I had to do was a privilege. It was just sweet. It appears that it was sucking honey out of the flinty rock. The doing for and waiting on and nursing my wife and her sister has drawn them to me in a way which I never could have felt otherwise. I feel that the Lord sanctified their and my afflictions to our good. I hope also that He is glorified in it all, and that we will be able to give Him praise and glory for His tender mercies and great salvation.

Like it was in 1918, our doctor was out of commission so the burden of several of the sick has fallen on me. I am glad to say that all my patients are now about well. We have not lost any this year. In 1918 I lost one. She had a bad case of double pneumonia when I was called to see her. I was sure from the very first that she would die. That is the only one I lost in that epidemic. This time we have not had a death, nor a case of pneumonia.

I hope that all of your folks and neighbors will be as successful as we have been.

My dear sister, I feel that it is all the Lord. I am not a physician and am very ignorant. The success is all of the Lord in His tender mer-

cies to me and our people.

Now, my family is so much better that I am anxious to get out among the brethren and churches again. I have this morning sent off some appointments to begin the first of May. Also a few will be filled in April which I have made by cards.

If I could I would tell to all the world how good the Lord has been to me, but I know that it is not in my power, and if my tongue could speak so loud and so strong it would not be believed by those who know not the Lord in His wonderful power.

I have always felt that it was one of the greatest of miracles that He loved and saved me. I believe He did but I can see no reason only His love to a poor sinner who without His mercies am justly condemned and cast off forever. Surely it is all of His rich and redeeming grace that I am saved.

Then all of the blessings which I have received have come in mercy to me for I do not deserve any one of them.

I do not feel that there is anything in this letter which can be of much benefit to you, but I did feel that it would be relating to you some of the dealings of the Lord with me in nature as well as in grace, for it is all of Him.

I feel to thank Him that He has given to me a word to write which was of comfort to you. I have received many very encouraging letters from different brethren and friends in which they express themselves as being comforted in the things which I have written. I am glad for it is evidence to me that the Lord has comforted them

through the least of His little ones.

I desire to pray the Lord to abundantly bless you and all the family and the connections of whom you wrote as being in afflictions.

I have written an article on that subject and sent it in to the Landmark. You may see it.

I feel to say that I am your brother in hope. L. H. Hardy.
Atlantic, N. C., March 8, 1920.

**ELDER LESTER'S ADDRESS
ROANOKE, VA.**

Please say through your paper that Eld. P. G. Lester is now a resident of Roanoke, Va., and pastor of the Primitive Baptist church here. Therefore all correspondence from the Elders of our order and faith who may contemplate visiting our church by appointment or otherwise will write him at 826 Virginia Ave., Virginia Heights, Roanoke, Va., this duty has been placed upon me for some time. I do not feel that I am sufficient for this duty, therefore we wish our pastor to pass on all questions of matter concerning the church here, thanking you in advance for the publication of this notice beg to remain yours in hope.

J. W. SIMPKINS.

**TO HELP THOSE NOT ABLE TO
PAY.**

The following amounts have been received to aid in sending the Landmark to those unable to pay.

David S. Moore Roxboro, N. C. \$1.00.

Mrs. John Guin, Goldsboro, N. C. \$3.00.

ZION'S LANDMARK

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

P. G. LESTER.....Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Volume 54

No. 20

Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., September 15, 1921.

IN REMEMBRANCE

The following letter is a copy of an old letter written to me years ago by my beloved father, giving a portion of his experience of grace. It was not long after he received a hope until he joined the Primitive Baptists at New Hope, a church of the Soldier Creek Association of Kentucky. At his death which occurred August 18th, 1904, he was seventy-five years, five months and two days old. He died with cancer which made its appearance in one eye twelve years before. To get relief and be cured, if possible, he went to many cancer doctors as well as other physicians; but every effort thus made was unavailing. During these wearisome months in which the disease was doing its work, he was remarkably cheerful; no word of complaint or discontent escaped his lips. He talked calmly and resignedly of the situation. Many times he declared in substance

that God's will was his.

While he was unable to attend church for some months before he died, he would often forget his suffering and weakness when in conversation about the blessed truths of the Bible; such as special atonement, salvation by grace exclusively, predestination, especially where it good to them that love God, the is declared to work together for the preservation of the saints, and that our vile bodies shall be changed and raised from the dust like unto the glorified body of the Son of God. The dear ones who so faithfully administered to him, greatly dread the coming of the last hour, expecting the final conflict would be painful and protracted; but when it came there was no struggle. He passed into the embrace of death like an infant falling asleep in its mother's arms.

I believe that my father was one of the best men I ever knew, and I know he had imperfections, but his virtues eclipse them all and are lost from view. Death has only embalmed his memory to me; and however much I miss his company and companionship here below, I would not if I could recall him to the sufferings and sorrow of this vale of sin and misery; for, if by faith we step beyond the tomb, we shall view him safely landed on the shores of eternal glory. M. L. G.

Clear Springs, Ky.,

Dec. 25th, 1886.

Mr. Mozelle Gilbert,
Dade City, Fla.

My dear son and brother I hope, in Christ: Through your earnest request, I now attempt to write you my experience, as I hope, from na-

ture's dark thralldom of death and sin into the marvelous light of the grace of God through His Son.

In Sept. 1850, my youngest brother died. As I stood around his bedside a little before his spirit was borne from earth, the question, "Are you prepared to meet your brother in heaven?" seemed to pierce me through and through, while my sins rose before me as thick mist, mountain high.

Day after day and night after night I was made to cry in this sorrowful state for mercy, but then it seemed like there could be none for such a sinful wretch of the dust as I felt to be. Many a time have I gone to the dense woodlands, falling upon my knees, to beg for mercy, and would arise feeling that it was a solemn mockery for me to supplicate before such a righteous and holy God. I would often return from these secluded places without attempting to pray, unless groaning, sighing and weeping, feeling that there was mercy for others, but none for me. When I would try to plead for the Lord to forgive my sins my speech rebuked me. All this while I did not want any one to know how wretched I was. I would go to hear preaching and the preacher could tell my feelings until he came to tell how the Lord spoke peace to the sinner and removed his burden and condemnation in these low grounds of sin. I was made to grapple until June, 1855, when the last hope of mercy had gone forever. In this woeful state as I was returning from the school house where I was teaching, it seemed that the awful cloud of darkness had encompassed me and

hell was my portion, when unexpectedly a light shone around me, my burden of sin was gone, and I was praising the Lord involuntarily, singing, "I am not ashamed to own my Lord," I went on homeward, rejoicing in the Lord as my Saviour, and praising Him for His great love manifested to me, a poor sinner. I went that night to see an old aunt of mine, whom I believed to be a Christian indeed and truth. I wanted to hear her talk of Jesus and her hope in Him; and when she had told of the Lord's dealings with her my eup of joy was so full that I had to tell her what I felt He had done for me, and we had a most joyous time. I thought then I would never see any more trouble, but as I was returning to school next morning, the thought came forcibly to my mind that I was deceived, had only a shadow and nothing more. O, how miserable and troubled I became in a moment, but not as I had been. My prayer was then as has been many times since, "Lord, if deceived, undeceive me!" It has been my consolation from that hour till now, that when faith seemed gone, hope had sprung up. I can safely say that if I am saved, it is through the mercy and grace of God and not for any good actions that I have or can do; for if I am to be judged according to the deeds done in my body the heavens of immortality I shall never see.

Now, dear son, I have only written you a brief cause of my hope in Christ. You know not how overjoyed I was when I heard that you and your dear companion had joined the church. Therefore I pray that you be followers of Christ as

dear children and that you both may ever walk worthy of the vocation wherewith you are called. May the spirit of the God of all grace be with you forever, and should we never meet again on earth, may we meet where there will be no more partings, sorrows, or troubles.

Yours in hope,

W. M. Gilbert.

JOHN WILKES BROOKS

On the evening of April 4th, 1921 my dear father, John Wilkes Brooks, was summoned from the tumultuous scenes of earth to the blissful realities of immortal glory. With joy did he hail the messenger as the despatcher of all his sufferings, when he should stand in the presence of his God "as one having come up out of great tribulations," and triumphantly did he pass through the cold waters of death with the goodly land in view, relying alone upon the blood of Christ to procure for him a crown of glory. Oh, the dumb agony that filled my soul in this sad hour. Like one who had received a hard blow, I felt, though I made no out cry, uttered no word of complaint. And if I had not been soothed and strengthened by Him who is our refuge and strength, a very present help in trouble, I would have sunk down under this heavy stroke. What is there in this transitory life, that we may safely love and trust, since time will take it all from our grasp? "As the flower of the field it vanisheth away," and, after all, everything in this life is but dust. My father was not a member of any church, but was a firm believer in

the doctrine of salvation by grace, and fearing he could not live as a "bright light set upon a hill," he refused to seek admittance into the fold. Being honest, industrious, ambitious to do well, and possessed of excellent moral character, he merited the good will of all with whom he dealt, and by his good walk and prudent conversation, won the confidence and esteem of all who knew him. His children now mourn the loss of a devoted, indulgent father, my mother the loss of a noble, generous companion, his three sisters the loss of a dear good brother.

His disease was cancer of the stomach, was confined to his bed six weeks, and bore his sufferings with patience and was submissive to the will of God. All was done for him that doctors and the family could do, but our days are numbered. We go at the appointed time of our God. He was the son of Edwin and Martha Brooks, was born Nov. 16, 1856, age 65 years. He was married to Lizzie Felds March 25, 1884, who with ten children survive, six boys and four girls.

May the Lord grant that we be submissive to His will and so care for us and watch over us that we may yet meet him with all the redeemed host of heaven where we may be an unbroken family around the throne of God.

Written by his sad daughter.

Bessie Brooks.

Greenville N. C.

MARY ELIZABETH SCOTT JOHNSON

At the request of my dear brother Deacon E. A. Johnson I will try

to write a memoir of his late dear wife our dear sister Mary Elizabeth Scott Johnson.

Sister Johnson was the daughter of Thomas M. Scott and Mary Elizabeth Shaul Scott and was born in Baltimore county Md., July 11, 1847, and was baptized into the fellowship of the Black Rock Old School Baptist church, September 16, 1888, by the late Elder F A. Chick. She was married to Edward A. Johnson, Nov. 1, 1888, and came to live in Baltimore city.

She retained her membership in the Black Rock church until the year 1898, when she was dismissed by letter and joined the Ebenezer church of Baltimore city in November of the same year, the writer became the pastor of the Ebenezer church and from then to the close of her natural life was intimately associated with her in the church and in the home, and can truly say I have never known a more faithful and useful member of the church, always interested in the affairs of her church, her pastor and all of her brethren and sisters.

Sister Johnson was a bright, cheerful woman, a great talker and loved to talk of Jesus and His wonderful works to the children of men. She suffered for twenty years with stomach trouble yet kept going and was faithful in her attendance upon all the meetings of the church and in the homes of brethren and friends until November, 1920, when her health gave way to that extent that she could go no longer, but her interest in the church and its members continued to the last.

She was a great sufferer the last few months of her life, but was graciously favored with the pres-

ence of her dear Saviour, often telling the writer of this notice that Jesus at times was so near and gave her a view of that little company over there. I feel that she was perfectly reconciled to leaving this world and often prayed the Lord to take her out of her suffering. She loved her husband, her sister and church people, but she said the Lord will take care of them.

It was sad indeed to see such a faithful and useful sister going down, down, and not be able to do one thing to stop it. Yet it was wonderfully comforting to hear her talk of the sweet love and sustaining grace of an all powerful God. The last time I saw her alive, as I entered the room, she said, "My dear pastor, you have been a great comfort to me as a preacher and the Lord will be with you. You have been called upon to pass through sore trials, but the dear Lord has blessed you with three good wives. I have loved them all, but I will not be here very much longer." So on the morning of May 26, at 12:50 o'clock she gently passed from this state of sorrow and suffering to that of perpetual health and eternal joys to be forever in the presence of that Jesus whom she so devotedly loved in life, and on the 29th of May, (Sunday) her mortal body was taken to Black Rock church, where in the presence of many sorrowing friends the writer read and commented upon a large portion of the 15th chapter of 1st Cor., also 1st Timothy, 1st and 15th, and about 1:30 p. m. she was laid to rest in the family plot, to await the coming of Jesus when he shall call the sleeping dust to arise and ever be

with the Lord.

And now she will be sadly missed by fond friends and brethren and sisters dear, who for so many years enjoyed her in her home and theirs, and at the church of her membership where all who attended its services were sure to meet her and see the joy of her soul which she so plainly manifested in her every action. Dear ones I sympathize with you all, her dear sister, Miss Johanna Scott, who for years has made her home with her will sadly miss her, but none so much and so sadly as her devoted husband. May God's richest blessing attend him.

And allow me to say for myself that I never had a dearer sister or a better friend.

May God bless all the bereaved is the prayer of her loving pastor.

Joshua T. Rowe.

MRS. SALLIE TURLINGTON

By request of our much esteemed brother, James G. Turlington of Benson, Johnston county, N. C., I will write the obituary of his beloved wife, Sister Sallie Turlington, who departed this life May 19, 1921, aged 59 years.

Sister Turlington was the only daughter (raised) of her parents, Daniel and Nancy Stuart, and was born March 30th, 1862.

She was united in marriage with James G. Turlington in February, 1880. There were seven children born unto them, one boy, Charley, died while quite young. The others are A. J. and Harvey Turlington, Mrs. Charles Johnson, Mrs. Avery Baggett, Mrs. W. L. Alexander, and Mrs. V. C. Jackson, all of near Benson, except Mrs. Baggett, who re-

sides in Sampson county.

Besides her husband, children and grandchildren, she leaves two brothers, Mr. Niel Stuart of Clayton, N. C., and Mr. Claud Stuart of Coats, N. C.

After a period of deep conviction, Sister Turlington received a hope of eternal life in the year 1885, and united with the church at Bethsaida the 1st Saturday in November, 1894, and was baptized the next day by Elder Rufus Hutchins. She had for a long time, wanted to join the church and be baptized, but had held back for two reasons: their pastor suffered so much from heart failure he was afraid to go into the water, and she felt so little she felt that she could not talk to the church, so by her husband's suggestion she wrote an account of her experience to hand to the church clerk whenever there was an opportunity for baptism. Bro. Hutchins was a stranger in this country, and had an appointment at Dunn the day she joined, but received a command he felt, from above to go to Bethsaida instead, he obeyed the command, and Sister Turlington joined the church. Her health gave way about five years ago. Brother Turlington and her doctor took her to a hospital, but the doctors there told them they could do her no good. They did all that medical skill and loving hearts and hands could do, but she steadily grew worse, suffering the most excruciating pain at times with heart trouble and dropsy, and was confined to the house for more than a year, and did not walk any in 6 months until two weeks before she died, she got so she could walk in her room a lit-

tle. Sometimes while suffering so terribly, unable to lie down, sometimes for weeks at a time, or to sleep but little, she would tell her husband that she wished she could fall asleep and never awake. At last she began to realize her desire. One week before she passed away she began to sleep and grow weaker. Her physician was called, but could do no good. She didn't speak any more after Tuesday, nor take nourishment but one or two times, just kept sleeping, propped up on the bed, as she couldn't breathe lying. Her breathing grew softer and softer until her sweet spirit gently passed from the shore of time, Thursday night about 11 o'clock.

Funeral services were conducted Friday afternoon at Bethsaida church by her pastor, Elder Exure Lee, assisted by Elder L. A. Johnson, after which she was laid to rest in the cemetery at that place.

An unusually large crowd of relatives and friends were present to pay the last tribute of respect to one we all loved. Loving hands covered her narrow bed with flowers, and while the sun was sinking low, brethren, sisters and friends softly sang, "We Shall Sleep, But Not Forever." Many hearts were heavy at the thought of meeting her no more in this life, yet comforted with the hope of the glorious dawn, to meet to part no never, on the resurrection morn."

As I gazed upon her mild and lovely features, smiling in her heavenly repose, she looked so natural it seemed almost as if twenty years were but yesterday. Twenty years ago, before my marriage, I spent six months in their home while teaching

school. I didn't feel like a boarder for they made a happy, delightful home for me. They were so kind, their companionship so dear. Never, while memory holds, can I forget.

There are some friends that one holds especially dear, that one feels a peculiar bond of affection unites them. She was one of that kind to me.

Sister Turlington was indeed, a lovely lady, a model wife and mother, looked well to the ways of her household, and always seemed prepared and glad to have company, especially the Primitive Baptist brethren and sisters. I am sure many will read this that have enjoyed her hospitality, and sorrow that they will meet her no more on earth.

She and Brother Turlington were so devoted to each other, never becoming careless and unthoughtful of each other, and now, after more than forty years of such dear companionship, it is like tearing life asunder for him to part with her. His home has for many years been a "Baptist's home," and he desires the Baptists to continue visiting him, even though his dear one is gone.

We feel that the influence she had on life will live on and on like the perfume of some sweet flower.

"Blessed are the dead, who die in the Lord, yea, saith the spirit, from henceforth they shall rest from their labors, and their works do follow them."

Affectionately submitted,

Mrs. Emma Gilbert.

Benson, N. C. R 3, Box 8.

WILLARD BRUCE BOYETTE

With a sad heart I attempt to write the death of little Bruce Boyette, the son of Mr. and Mrs. J. B. Boyette, living near Wilson.

Bruce was born October 31, 1919, died April 24, 1921, making his stay on earth 17 months, 24 days. He was a bright and sweet child. He leaves a mother and father, three sisters and three brothers to mourn their loss. He was loved by all who knew him, but God loved him best, for He took him to a place where there will be no parting, no sickness, nor death, nothing but pleasure. Our dear little Bruce is greatly missed in his home. We all hated to give him up, but God knew best.

We all hope to meet him in heaven some sweet day with the rest of the little angels. Little Bruce was sick for seven weeks with pneumonia and was operated on at a hospital in Wilson on the 14th of April and was taken with membranous croup and lived only a few more days. All was done that doctors, nurses and parents could do, but nothing could stay the cold, icy hands of death. He had such sweet ways, and will be missed so much.

His funeral was preached by Elder George Boswell at Contentnea church and the interment made in the cemetery there.

Bruce is gone but not forgotten, never will his memory fade. Sweetest thoughts will ever linger around the grave where he is laid. He is sleeping, calmly sleeping in a new made grave. We are weeping, sadly weeping, for our darling gone away.

A precious one from us has gone, a voice we loved is still; the vacant

place in our home, which never can be filled.

Written by his mother,
Mrs. J. B. Boyette.

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:

Please state in the next issue of Zion's Landmark that the next session of the Contentnea Primitive Baptist Association will convene with the church at Hancocks, Pitt county, N. C., commencing on Saturday before the 2nd. Sunday in October, 1921 holding through Sunday and Monday following.

Hancocks church is 2 1-2 miles east of Ayden, N. C., and 4 miles southeast of Winterville, N. C., Ayden and Winterville are on the Weldon and Kinston branch of the A. C. L. railroad. Trains going south will be met at both places Friday 7 P. M., and those going north will be met at both places Saturday morning about 7 o'clock.

Any further information desired write to Bro. W. E. Hooks of Ayden, N. C., or to brethren B. A. Highsmith, Josephus Cox or to Dr. B. T. Cox of Winterville, N. C.

B. T. COX.

ELDER J. E. HERNDON.

Thursday night before the 3rd. Sunday in September—Benson, N. C.

Thence to Seven Mile Association.

Monday after, Primitive Zion.

Tuesday, Black River at Dunn, N. C.

Wednesday, Reedy Prong.

Thursday—Hickory Grove.

Thence to Little River Association.

Monday after, Clement.

Four Oaks, at night.

Smithfield, Tuesday.

Little Creek, Wednesday.

Cleveland, Thursday.

Durham, Friday night.

Mebane, Saturday and 1st. Sunday in Oct.

Burlington Sunday night.

Dear Brother Denny:

The above appointments have been arranged by Brethren D. L. Temple, and W. M. Monsees. They have sent them to me for my approval. Please publish them in the next issue of the Landmark and oblige your brother in hope.

J. E. HERNDON.

APPOINTMENTS

For Elder W. E. Brush, of McKenzie, Tenn.:

Smithfield, Sunday night, Sept. 25th.

Beulah, Monday, Sept. 26.

Wilson, Tuesday night, Sept. 27.

Contentnea, Wednesday, Sept. 28.

Thence to the Kehukee Association.

FOR J. P. VIA

C. T. Hall, Woodsdale, N. C. \$5. C.

\$5.00—Mrs. Julia E. Holland, 876 Pine St. Danville, Va.

Money sent.

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P. G. LESTER, Editor ----- Roanoke, Va.

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

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D. F. Robertson
1 Jan 21



22

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

OUR GOD A CONSUMING FIRE.

Newark, Delaware,

June 6th, 1920.

Elder J. D. Cockram,

Stuart, Va.

Dear Brother Cockram:-

In reading your article in the Landmark under date of May 15th, entitled, "Retrospecting," brings me closer to you, once more. Four years ago, I met you at Bethlehem church, Manassas, Va., and was given to hear you, you edified me that day, and your "fiery trial" of the present leads my mind toward you, even closer. Your experience of the present, in deep waters, is my experience, not only of the hour, but I have passed through the same once before, for nearly two long years, which was just preceding my entry into the church six years ago. Just at this present moment our Lord has healed me for the time being by His healing balm, but the past few months I know what was meant by "fire" of the Almighty, baptized by fire, and can say that, that our God is a consuming fire, and who can look upon His face and live. It is a withering fire, almost consumes our whole being, yet He scourgeth every son whom He receiveth, if we were not chastised, we would be bastards, and not sons. You state, "a spirit has been going before, mapping out

things which must needs come to pass," and I feel I can fellowship you in saying this, making it even stronger, that, instead of a spirit, I hope to say and believe, by faith, by the faith of the Son of God, the spirit, the Spirit of Him that raised up Christ from the dead, is the Spirit that has preceeded you, and me, and all the children of grace in whom He chooses to reveal himself in such a way, according to the measure of the gift of His Son, in us. Who else and what other spirit can this truly be, but the Intercessor, the Holy Comforter, the Spirit that He promised to send during His last hours in the garden of Gethsemane. The world does not understand this, only those of God's children who are blessed to have these things revealed unto them. But as you say, we are given strength to be passive in these revelations of tribulation to come, and therefore are obedient, for this grace or strength that cometh down from the Father of lights, makes us so we may become rebellious in these fiery trials, yet, we through this scourging are obedient, just the same. It occurs to me, that while we are rebellious, yet we cannot be disobedient, for He binds us to conform to His will and good pleasure. He gives us strength, faith and patience just at

the right time, but oh, the suffering we have to endure before these trials are consummated, but in all this we are made to 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. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren"—there is the unity of Christ in his people, all one. He is our rest, and if we are given a hope we are entered into his rest, we have ceased from our own works. Therefore we are at his mercy, must be passive in this rest, yea, even in tribulation." In the world ye shall have tribulation, but be of good cheer, I have overcome the world." I will never leave thee, nor forsake thee, is another of His many precious promises. You say, "I prefer the grave, knowing what is to come, and I can fellowship you dear brother, even in this expression, but after it passes, how quickly he can heal us. Let us refer to our Saviour in the garden, this same Spirit from the Father revealed it unto Him, even Him, that He should taste death—"Now is my soul troubled and what shall I say? Father save me from this hour; but for this cause came I unto this hour." I am brought to this very experience, and have been made to see and to say, I was born for the hour, so you see we have ceased from our

own works. God has given this portion or lot to us, to glorify Him in His creatures, whatever we are to perform or suffer, it is all to His honor, praise and glory, we may yet, some of us have to go to prison to consummate His work He has for us to execute. No, our skin cannot stand fire, if we were left to ourselves we would not select a fiery furnace to voluntarily humble ourselves. I have actually and literally been made to bite the dust of the earth, crushed and humbled in both spirit and body, fallen upon that stone and broken. But dear brother, is it not better that we are blessed in that hope that we have fallen upon IT, rather than have IT fall upon us, and grind us into powder. It occurs to me, this means the elect and the non-elect. It is only His mercy we have a hope we are His by relationship and inheritance. He leads me as He leads you, never fails to warn me of impending danger, yet, we say take this cup from us, our faith is dim, and fading, we have none of our own, no patience, lost as it were in the flesh or wilderness, apparently, yes, satan would even have us betray our Master, for it was done once by Judas, and satan would have us all Judas' if he were not conquered by the Stronger-man. My faith is even less than Peter's and he had none. Thomas doubted Him, and they all forsook Him at Calvary. No we cannot exercise this faith, it must be of God, therefore when He forewarns us of impending trouble then we are given faith to believe this must be, and is His Spirit that is leading us, He always leads, we follow; He calleth His own sheep by name, and

leadeth them out. And when he putteth forth His own sheep, He goeth before them, and the sheep follow him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

In passing through such deep waters as you are at present, I feel you require the fellowship and sufferings of a brother of like mind, and as these trials seem to grow and multiply as we ripen with age, I believe it our duty to endeavor to comfort each other with the same comfort with which we hope to be comforted with. If we are of the same mind in Christ we will be drawn to each other through such mediums as the Landmark which is very precious to me. I have had spirited comfort many times in the different writings and experiences of many of God's little children. Elder L. H. Hardy for one is a precious personal friend and brother to me, having been associated with him at times in the Eastern Association of recent times, and Elder Lester whom I have known for a long time. He is true and firm in doctrine, a mighty staff of the Landmark, and I also enjoy the editorials of Elder Gilbert, never having seen him in the flesh. The doctrine of God our Saviour with all it embraces will be preached and defended to the end, for he will raise up men and call them to this work until the end of time. The doctrine of the resurrection of the dead seems to confuse a few, and both sides sometimes go to extremes in endeavoring to explain the "how", and "it" of it, but the more some try to explain it away, the more confused they seem

to be in their minds when they have finished. None of us should make a hobby of it, for it is a "a mystery," yet, it must have a final consummation, and that time must surely be when the end of this time—state occurs. Paul speaks plainly of a future, not of a past, but God's truth will stand notwithstanding confusion and error that may arise in the hearts of men, even His dear children, and I hope none of His may fall out in controversy and perversion of words.

Trusting I have fellowship with you, in our hope that we are members of His body, I am,

Your little brother in gospel bonds,
J. B. MILLER.

Remarks.

The above letter comes as a healing balm; as a friend and fellow traveler he has encouraged me.

Though forsaken as I feel to be surely the Lord who led me to a poor and afflicted people will go with me through this sad hour and restore unto me the joys of His salvation.

J. D. C.

HE WILL PUDGE HIS FLOOR.

Dear Mr. Gold,

For several days my mind has more or less been meditating on the words, "Whose fan is in His hand, and he will thoroughly purge His floor." Mat. 3:12.

I never know why the words of the Bible came forceably on my mind and then I not be impressed with them as a text to speak from.

At the time when our Lord came in the flesh, like unto sinful flesh, and the word was made flesh and dwelt among us, Israel was in a

dreadful state. Israel were the people of God from a national standpoint. They had so terribly corrupted their way that the Lord had spewed them out of His mouth. They were nothing better than nasty, filthy vomit. They were not fit to dwell in the house of the Lord. When the pure and holy Jesus went to the temple instead of finding it a house of prayer, He found it a den of thieves, and He took a scourge of small cords and drove them out of the temple, and overthrew their money tables. They hadn't power to resist Him. He was purging His floor.

The whole church of God, yet in the flesh, had corrupted its way by turning away in the sins of Adam. They were by nature children of wrath even as others. To cleanse them the Lord had taken on himself all of their sins, and by imputation, they had become His sins. Therefore when He came He came bearing all the sins of all His people. It was His pleasure to do the will of His Father, and it was the will of His Father that He should save His people from their sins. Hence a fan is put in His hands for the express purpose.

This fan is composed of many small parts so perfectly fitted together that they are inseparable. Every sorrow of our Lord, every pain He endured, every burden He bore: The awful betrayal by Judas, the being forsaken by all so He had to tread the wine press alone, the crucifixion on the cross, the turning away of His friends, the denial by Peter, His lying in the grave; all, all are parts of His fan by which He purges His floor.

There were some among the Jews as, "The lost sheep of the House of Israel," who must be brought into the fold. Who must do this? He who are the sheep. He is sent out at supper time with the command, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Thus while He purged out the rich and the great He saved the poor, and the maimed, and the halt, and the blind among the house of Israel. "The whole need not a physician, but they that are sick. Therefore the supplies of the house of the Lord are not for those who can go and buy for themselves, but for those who have no money; and are poor and needy. The rich are sent empty away, or are purged out.

Among those who received the talents there was one to whom only one talent was given. That talent was the gift of "a part of this ministry." He had no love for what he had, nor for them who gave the talent; therefore he had no mind to use it so he buried it. That one was swept out, and his talent was given to him who had ten talents. I have no doubt as to this one being Judas Iscariot. He is the only one whose gift was taken and given unto another. "His bishoprick let another take." Doubtless this same character is in the church yet, and so hidden that none can see and know it until the Lord points it out, saying, "Thou art the man", Then he is swept out.

I know of a case where one was a most brilliant orator, very eloquent, and very successful in the ministry, baptising more than five

hundred, holding large congregations spell bound for hours, but he was a wicked adulterer and murderer, and finally wound up the race in suicide. Then even those who had held so firmly to him could see what a spot he was in their feasts. The Lord endured with much long suffering this vessel of wrath, fitted to destruction and finally made use of his own hand as a fold in His fan to purge him out. One may continue in the church for years and sin with impunity, and keep the membership deceived, but there is no hiding from God. He has a time to do things, to purge His floor. Some of those who appear to be the most brilliant may be only folds in the fan which, when He is ready to open it for use, are there for the purging of His floor. Straws in His broom for the sweeping. Our God is the high, the holy, the wise one. He will uncover all at His appointed time. He will thoroughly purge His floor.

Now, who of us will dare to say that our God is a bad house keeper, and that He should have swept out this trash before? Who has wisdom that he may instruct our God? Who has power that he may help him?

I am satisfied that there are brethren who are brought in unawares at the proper time as holders of the broom—staff in this sweeping. Esther was brought to the kingdom just when Hamon would try to destroy the Jews. She was there not only to save Israel but to have Hamon hung. None were so great in the king's eye as Hamon until God revealed his true char-

acter. Then he was hung and the Jew whom he hated was exalted to the place which he had so corrupted. It is even so now. Corruptions get in the house of the Lord, and they are so serpent like that they hide away under some pretext or other, and appear innocent and very brilliant until the Lord is pleased to sweep them out. Then He brings things to the light in so clear a way that even we who are in the house will say, why was I so blind as to not see this before?

The true child of God is afraid to do wrong. He is not afraid of "falling from grace," but he is afraid of incurring the displeasure of the High and the Holy God. The joys of His salvation are so sweet that he is afraid to lose them. He wants to abide forever in the shadow of the Almighty, and to hide in His secret pavillion. The rebukes of the Lord are as two edged swords to him, and he wants to so live that he may hear the sweet and encouraging words, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

No one was ever cast into outer darkness where there is weeping and gnashing of teeth but those who are of the character of Judas Iscariot. They are so hopelessly cast out that they can never again come into the kingdom. They have to endure forever their cast out state. They are purged out from the floor of the Lord who doeth all things well.

The Lord bless us and guide us.

In hope and love for the truth.

L. H. HARDY.

Atlantic, N. C.

EXPERIENCE.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:—The following is a letter I received from sister Maud E. Ward of Rocky Mount, N. C., She has written her experience in this letter and I am sending it to you for publication in the Landmark. I was blessed to baptize this sister, her husband and mother at the same time.

Yours truly,
A. B. DENSON.

Rocky Mount, N. C.
650 Peachtree St.
Rocky Mount, N. C.
March 13, 1921.

Dear Bro. Denson:

As it is impossible for me to be at church today and enjoy the good preaching which I am sure to have heard, I will, with the Lord's help try to write a letter which has been on my mind to write for a long time. But I am so weak and poor of expression that I am afraid I will bore you with my writing.

I hope the church will excuse me for not being there this meeting, as our baby has been very ill and her condition is still serious, though she is able to be up.

We feel so thankful that the dear Lord has seen fit to heal our darling little one and let her continue to dwell in our midst shedding joy and love all about her.

Bro. Denson I feel we have so much to feel thankful for that I am afraid do not praise or thank our Heavenly Father as I should. I feel my unworthiness so much that I can't see why I should be so blessed. But His great mercy endureth forever.

I wanted to write to you before I joined the church but I did not know how to express my thoughts or feelings and therefore kept finding or making excuses for not writing. Though I feel that those who have had that feeling of unworthiness will understand my feeling and can sympathize with my condition.

I do not remember when I did not love the Baptists and enjoy hearing them preach. But I was 9 or 10 years old when I saw my sinful condition and realized my unworthiness. I was afraid I was going to die and knew I was not fit.

When I was twelve Father brought me to his mother's to board and attend school. I went around to several meetings with my grand father, W. C. Trevathan and grand mother went most every time too.

My father moved back here and went home. I had met lots of children my age who went to Sunday school and they asked me on several occasions to go with them. I was so dissatisfied that I tried everything. I went from one Sunday school to another for six years. I knew I was not fit for the Primitive Baptists but there was comfort nowhere else. I never joined any church but visited nearly all. Once during the time I was trying to find a place of comfort, I tried to pray to the Lord to have mercy on me and deliver me of my burden and make me more worthy to call on His sacred name. I was standing on the back porch looking at the sky when I beheld something snow white floating over my head with the word "Welcome" in bright letters written in the center. I felt perfectly happy for my burden was

gone and I was at peace with all the world. And everything was beautiful. Of course this feeling did not last, and often I was in the dark pit of despair with no light to comfort me.

Then oftimes my friends would dishearten me by their innocent remarks and make me feel I was alone and one to myself.

One night after reading aloud as usual to my sister and brothers I was so troubled and felt so lonely I prayed the dear Lord to lead me to the fold or show me the way. I was not asleep but I heard a small sweet voice speak very distinctly saying "Come and Follow me." I followed my Lord and Saviour through a narrow path bordered with most beautiful flowers and shrubbery I ever beheld even the leaves were beautiful. We traveled this path till we came to a large pasture of the nicest grass and there were a mother sheep and two lambs feasting on that grass. Christ said, "These are away from the Fold". He then gathered the lambs to his breast and was no longer walking, but was being carried to the fold in the arms of my Lord and Saviour. The mother followed behind. We did not have far to go before we came to an enclosed pasture, this sweet grass had a walling around and we had to enter through a gate door. In here was the flock or fold. My burden was gone and I was once more perfectly happy.

I knew I was not to go alone.

This happiness lasted a long time and this hope has been very precious to me and also a great comfort. I knew one was my mother and the other I felt to be my future com-

panion, whom I had often seen in dreams but had never met. We had spent many happy hours together by the shady brooks.

The next Fall the Primitive Baptists had their Association in the Warehouse here. My father had lots of company to come and on Saturday the young man of my dreams came to our house. I recognized him when I met him at the door. In three years we were married. I knew he loved the Baptists and I prayed for the time to come when we could go before the church together. I said nothing but waited till the Lord saw fit to make him willing to go.

The year before we were baptized, we lived in the country near Brier Swamp and had no hopes or thought of coming back here. I saw my mother my husband and myself baptized by you in Tar river at the falls. Then in one year my dream was realized.

Bro. Denson you may have this published in the Landmark if you think it worthy a place in that dear paper. And I hope a kind brother or sister will sympathize with me and breathe a word of prayer for me.

Your humble sister in hope.

MAUD E. WARD.

A GARDEN OF SPICES.

Copper Hill, Va.

Dec. 8, 1919.

Eld. H. V. Cole:

Dear brother, will try in my weak way to write off my little experience as I promised.

When I was very small I dreamed one night my aunt and my two oldest sisters and myself were out gathering grapes, and a beautiful white bird came to us. It had the large

and the prettiest white wings I ever saw, and it followed me everywhere I went. I thought it came to judge the righteous from the wicked. It followed me home and flew in the house and looked all around, and looked at one of my sisters and said, she was a good girl. Then it went away and didn't say anything to the rest of us. Then I thought I was sure lost. Then I went to a place they called torment. It was a large place dug deep down in the ground, and all those in there were burning and the fire was passing out and burning all those around, except my self. I first looked on for a little while, then found myself lifted up off of the ground, and coming away, the next morning I told mother my dream and she told me I must be a good girl or I would go there. Then I told it to one of my sisters and she told me I was going there when I died, or I never would have had this dream, then my troubles began. I couldn't think of anything else only being lost. Ah how my little heart did throb with pain, but after a while that wore off and I went and with my little play mates, having a good time, not thinking much about my soul, until I was about 16 years old, then I began to lose sight of the things of this world, I felt to be friendless on earth, and in heaven, I felt to be a cast away orphan, without home or friends or parents as it seemed. They had forsaken me. Oh, then was when I begged for a friend, I felt there was nothing could help my awful condition, but a higher power, and I asked the Lord to please look down upon my sinful flesh, and send anything over it

that was His will for me to suffer in the flesh, if it would only give me a home with Him after death. And He took my health. Then I thought my prayers certainly must have been too unworthy, for I thought He sent that spell of sickness on me to take me from this world, and oh, I felt so unprepared to die.

I went morning from morning till night, and one night after I was retired I felt so hungry and thirsty for God's righteousness I asked Him would He please look down upon my hungry soul but felt it never reached His ear, so I never thought to myself I had just as well try to go to sleep for it seemed there was no answer for my cries. Then after I worried off to sleep I was waked in a few minutes with these words, oh, how I love Jesus, because He first loved me, then I was made to wonder why those words waked me for I didn't know then they were in the Bible. So I didn't take it to be anything much and as time passed by I began to think may be it was the Lord speaking to my soul, as I had found it in the Bible.

Yet being so cast down, I thought if I had been changed from nature to grace I would have more evidence than that, and I begged the Lord if my soul was in Christ Jesus He would give me more evidence, and one night just after retiring these words came to me "He has loved me, I cried, He has suffered and died to redeem such a rebel as I." It started in my heart and went all over me, I was so rejoiced I felt I was bound to sing as I thought my Lord had died for me. And I began to sing, and sung those

beautiful words over, and if singing was ever sweet to me it was that night. My mother asked me was I crazy. If I was it was a very happy feeling. But it wasn't long until I began to get doubtful again, so I went on for a while and I hope it pleased the good Lord to show me in a dream not to be doubtful, that He was in the beginning and would be until the end, it seemed He showed me the dark road I had been traveling, and also showed me His great love and power, and showed me how he had held to my hand when I was trying to partake of those worldly things, and showed me His love and mercy had been following me all the time, and that He would still hold to my hand and stand by my side until the last trial was over. Then again one night after I had lain down I began to think over my condition and wondered why I couldn't enjoy myself like my friends around me. It seemed I had so much here to go through with, and all earthly joys had fled away and my heart began to ache with grief, but in a few minutes I received a little message I hope was from heaven, and these were the words, "Suffer little children to come unto me, for of such is the Kingdom of Heaven," and then I was made to believe I was suffering for His sake. I felt calm and peaceful, and I was shown that the things of this world were nothing for the soul and my heart gave them up in peace. Some times I get so doubtful about my soul being changed, that it may be lost. And yet that beautiful little message has never been thought of but that it was spoken by a higher power. I felt such a

great power pierce through my soul from head to foot and I feel like if this little message was taken away I would not have much to lean upon, as it follows me every day and it seems as clear today as it did that night, then some time after that I was standing in the door one day thinking over a bitter trial I would have to soon face in the flesh, and I was thinking it was almost more than I could bear when these words came to me as natural as if they had been spoken by the natural voice, "I will be with thee thy troubles to bless," then I was made willing to undergo my bitter trial as I felt His presence so dear. One of my sisters said to me some time ago, she didn't see how I did endure so much, and I told her that was all the evidence I had of being on my way home for without my trials I was very sure I would go astray, and I needed all of these to keep me down at His loving feet. And I told her if she ever was changed from nature to grace, she would be glad to take His sufferings. I professed a hope when I was about 18 years old and have spent an awful dissatisfied life ever since, as I have been hungering and thirsting after something the world could not give. I thought I would try to stay away from the church as long as I could, as I thought I would be watched so close in the church, but oh, I came to the place where I felt I had to go. It seemed more than I could bear to stay away; but brother Cole, I can't express my feelings, the next morning after I had talked with you and brother Moran, I felt so awful before a just God, I felt like I had disgraced His loving

throne. I told my aunt after you all left, I felt like I wanted to tell you all something about by heavy burden, but for cause I did not. Please remember my little weary soul in your many prayers.

Your little sister in Christ I hope.
OAKLEY MAY CANNER.

DOES NOT FEAR DEATH.

Rocky Mount, N. C.

July 15, 1920.

Mr. J. D. Gold,

Dear Sir:—The following is a letter I received from sister Lula Worsley and as I think others would enjoy reading this letter I am sending it to you to be published in the Landmark.

Wishing you much success in your undertakings.

Yours very truly,

A. B. DENSON.

Rocky Mount, N. C.

June 27, 1920.

Dear Brother Denson,

This beautiful Sunday morning and I am staying home from church. I went yesterday and the preaching was good, this morning I felt weak and too, I had a feeling that I wanted to write you some of the things I have passed through. You ask me if I did not think I was going to die, I didn't feel to fear death but I did fear that I was not a child of Promise, it seemed that worldly things were dead to me and yet that was all I could hear I was glad when night time came and all was still, then is when my soul was pleading for mercy and as I hope meditating on spiritual things. For eleven weeks I lay on my bed with these feelings, as a last resort an operation was suggested, I felt that I could never

go on that table unless God made me submissive, "that I could not do my self" then I felt the need of prayer. "The prayers of the righteous availeth much; was constantly on my mind, I wanted you to come to my bed side and pray for me that I might be reconciled to the thing that was best for me to do, and when you did come you can never know how my poor heart felt lifted up. I felt that I had a Saviour that could not do wrong, then I told the Doctors that I gave myself up to their better judgment and trust in my God who doeth all things well. I told my people that without an operation I was no good to them, if I should live through it I might be well again, if I didn't I hoped that God would take my soul to rest and they would be none the worse. Some years ago I was very sick and had doubts of being one of God's little ones. I felt cast down and suddenly Christ appeared in the door holding a pure white robe in his outstretched arms and said, here is a robe of righteousness for you. Immediately I opened my eyes and such peace of mind I can't describe, I must have been dreaming but it was sweet to me, another time I dreamed of seeing my bed clean and white in a green pasture with angels playing on it and beckoning to me to come. Now when I feel cast down with a burden of sin I often think of these precious promises, "If I should claim them as such," and wonder if they were messages from my Saviour if so, is it not enough. When I was being rolled to the operating room I had a feeling within me that my faith was sure and steadfast,

since my operation I have been improving rapidly and surely my Saviour has been with me all the way through and Oh, that I might praise his name forever.

And now Brother Denson that God has taken our beloved pastor to his eternal home he has not failed to prepare another one to fill his place in our little church at the Falls. I hope for our good and to His glory. Now I love our meeting place just as well as ever, I have felt like it would never be the same to me after his death but now I feel that all is well. Am so sorry, there is trouble brewing in our church, let us pray that God will be in the midst of it all and the innocent protected.

Yours in hope,
LULA WORSLEY.

ALL OF GRACE

Read the 32nd chapter of Exodus, see the great sin the children of Israel did commit, and how hard Moses plead: I have heard it said two of the greatest speeches that ever were delivered were delivered by Moses to the Lord in behalf of the children and Judah to Joseph in behalf of his brother. The Lord heard Moses and granted his request, so did Joseph. We see in the 32nd verse of the same chapter that Moses says "Yet now if thou wilt forgive their sins and if not, blot me I pray thee out to take the children's places if the Lord would not forgive their sins. We see Judah offered to take his brother's place if Joseph would not release him. Are these not striking illustrations of what Jesus did. Jesus took the sins of his people upon

himself and died for them that they might be with him. Jesus says in John 14 "Let not your heart be troubled; ye believe in God, believe also in me. "In my Father's house are many mansions; if it were not so I would not have told you. I go to prepare a place for you. "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Moses was sent unto the children down in Egypt to lead or bring them into the Promised Land, a land chosen and prepared for them by the Lord. The Israelites had nothing to do with the preparation. Joseph was sent down into Egypt to save and store up food that was already prepared. Joseph nor Israel nor any of his family had anything to do with the preparation but they were to go down and enjoy that which is already prepared, so do the Lord's children today and always have, they enjoy the sweet blessings of God that have been kept stored up for them. They had nothing to do with the preparation of it. The children of Israel were commanded when they built an altar to the Lord they should build it of whole stones, that they should not lift a tool on it. If they did they would defile it so it is of God's grace. Grace is a free gift of God and when we try to mix works with it, it is sure to be defiled and we cannot mix grace and works. Grace is free, works comes by labor toiling. When man was made man had nothing to do with his being made, and when he was put in the garden he had nothing to do with the making or planting. I think it was the most beautiful place that has ever

been on this earth and the man who God put in it was the most beautiful man that has ever been; he was without a single blemish to mar his beauty; he was as near to God's perfection as God could make for he made him in His own image and likeness.

Man had nothing to do with making the garden or the planting, but was to keep it I think in its beautiful state as it was given to him. We have nothing to do with the making of the grace given to us, but it is a duty we owe to the giver to keep it dressed clean and sweet that it may ever shine glorifying the Giver. We cannot hasten or retard God's works. See what Sarah, Abraham's wife did and it proved a curse to her. I feel it is better to wait the Lord's time for He will bring to pass things according to His own will and pleasure. When we try to hasten His works it always produces an Ishmael. The children of Israel in committing this great sin wanted to hasten God's work and by so doing produced a golden calf, an idol and it proved a curse to them, not only this but they were naked which was an abomination in the sight of God. I fear the children of the Lord are doing so now stripping themselves naked trying to follow strange false gods. So let us return lest we be consumed.

L. H. J. Mewborn.

Dear brother, if you see anything in the above it is at your disposal. I wrote to relieve my burdened mind. Dispose of it as your better judgment may dictate.

REMARKS

Brother Mewborn sets forth the doctrine of grace in a very plain and

comprehensive way. It is the only thing that will save us in time or eternity.

C. F. D.

HE HEALETH THE BROKEN IN HEART

"He healeth the broken in heart, and bindeth up their wounds." CXLVII Psalms. "O Lord, my God, I cried unto thee, and thou hast healed me." XXX. 2 verse Psalms. It is God that wounds and He must heal. He smites us and then heals us. If we escape His wrath, we are not the sons and daughters of the Almighty for "as many as I love," saith the Lord, "I rebuke and chasten. O Lord, my God, I cried unto thee and thou hast healed me." Where there is any trouble, where there is any sickness, in the heart this is the only remedy. Many an inward sigh, cry, and groan come up to him, whose ears are ever open, and many a secret prayer is spread out before these Holy and gracious eyes which neither slumber nor sleep. Often in the night season are you looking up to His blessed Majesty that He would himself speak a healing, reconciling, comforting word with power to your heart for "He healeth the broken in heart and bindeth up their wounds."

We are wounded by the power of the enemy. He fires darts at the poor soul to torment and afflict it. To escape such things as these is contrary to the statements of the word of God and to the experience of God's dear children. They cannot escape the suggestions and temptations of the enemy, but the word of the Lord comes to them in the midst of their troubles and vexations, and proclaims to them the

sweet truth that "the Lord will heal them." Yes dear children of God the "Lord will heal us," and when we have been healed once the wounds will come again, and the troubles that we have had before will be sure to be succeeded by others, and after we have felt the power of the Lord healing up our hearts we shall again question whether He will heal us again or not. We have often thought we should never be happy any more, and that all consolation was shut up against us. We think that when God is with us, that nothing can hurt us while He remains with us, that we need not be afraid, but as soon as "He hides His face," our confidence and comforts decline and we begin to make the greatest lamentations, and to commit the greatest mistakes. But these comforts are not long in returning and through the good favor of our God they are restored to us in His own good time. Here, on earth we must not always expect to be happy. There is a time to "weep and a time to rejoice" and if we "sow in tears," we shall surely "reap in joy." Then blessed be His Holy Name, "who healeth the broken in heart and bindeth up their wounds," and restoreth comforts to the mourners.

Your little sister in hope of a blessed immortality beyond the grave.

Bessie Brooks.

Greenville, N. C.

June 14.

FOR ELDER VIA.

\$5.00 J. C. Smith, Callands, Va.,
Route 2, Box 19.

ZION'S LANDMARK

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

P. G. LESTER.....Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Volume 54

No. 21

Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., October 1, 1921.

THE LAW OF SIN AND DEATH.

Whitesburg, Ky.

Dec. 13th, 1920.

Zion's Landmark,

Wilson, N. C.

Dear Editor:-

I read in your paper of Vol. LIII, November the 1st. 1920 No. 24, a letter written by our dear brother E. M. Grider, in which he expresses the idea that the law of sin and death is the law given to Adam in the garden and the Mosaical law, given to the children of Israel. This as I have always thought was what brought about sin, and sin brought death, for the wages of sin is death but the gift of God is eternal life, through Jesus Christ our Lord.

The law being a rule of action, then the law of sin is to kill and the law of death is to hold that which is killed, then when the law of sin is put in force, there is a dead man. Now comes in the work of

law of death, whose duty it is to hold the victim, which is slain, in its grasp, and the victim has no way to escape. Until the Spirit of life enters the victim, then the law of the spirit of life in Christ, being a rule of action its power is to make alive—that is the law of the spirit of life in Christ Jesus is to make alive that which is slain, and deliver it from the bondage of sin and death, and when this is done the victim can say in the language of the Apostle Paul, the law of the spirit of life in Christ Jesus has made me free from the law of sin and death, sin has lost its sting and death is swallowed up in victory, and we the victim is then made to cry Hosanna to the name of the Lord. He is my rock, my salvation, my great high tower, and the great fountain of life, and in his life he can see light, and then the man that was dead is made alive by reason of the spirit of life that is in him, which is the gift of God, or in other words, it is Christ made manifest in the individual, that was dead, and held there by the law of sin and death, and now he has a new heart, a new life, a new way, his heart is new his way is different.

Well I will stop here as I have never written anything for publication before. You may publish this if you desire.

And I will say that I have a considerable amount of manuscript that I would like to have published if I was able to have it done, that is, I have certified copies of all of the records in the noted and excitable case of the Old Regular Baptists against me over the Church House which case went to the Court of

Appeals of this state, in which our people won in the lower court and also in the Court of Appeals, a complete transcript of the evidence on both sides, and my own depositions, which will give the brethren a good idea of what we poor mortals have had to go through with. I have been in the ministry with the Primitive Baptists for something like forty years.

Enclosed please find my check for two dollars for The Landmark for one year.

Yours in the Bonds of the Gospel,
Elder ROBERT BLAIR.

Remarks.

As Elder Blair claims to be a Primitive Baptist, we conclude that those to whom he refers as "Old Regular Baptists" are what are commonly known by us as Missionary Baptists.

The older order of Baptists believe in the doctrine of predestination, unconditional election, effectual calling and final glorification, and are generally known in the north as Old School and in the South as Primitive Baptists. All believing that salvation is by grace,
P. G. L.

GLEANINGS AND NEWS NOTES.

We shall not all sleep, but we shall all be changed." 1 Cor. 15:51. The second personal coming of Christ to raise the dead, and change the living, and judge the world, is the most certain event in the future—more certain than the natural death of any human being now living. Those who deny that momentous event need a new Bible and a new hymn book that have never been written, and never will be; for

such a religion is as false as it is new. Sylvester Hassell.

* * *

We attended the Skewarky Union at the Kehukee church, (one of the original seven that composed the Kehukee Association). The attendance was large, many we had never met before, but we felt at home with them. Their next session is to be held with the church at Whitakers, N. C.

* * *

Elder S. B. Denny attended the Contentnea Union at Red Banks on Sunday. Elders E. G. Cobb and R. H. Boswell attended the Black Creek Union at Little Venice. All report pleasant meeting with love and Christian fellowship abounding.

* * *

Subscribe and read the Landmark. Help us make it larger and better.

* * *

Elder Lester is now a resident of Roanoke, Va. We hope his move will be both pleasant and profitable.

* * *

Elder M. L. Gilbert (Associate Editor) paid us a short visit recently. Elder Gilbert is an able minister and gifted writer.

* * *

We attended the Upper Country Line Association. There were about thirty ordained elders present. The attendance was large. We enjoyed meeting many of our brethren and friends that we had not seen since we left Greensboro several years ago. The next session goes to Bush Arbor.

* * *

When writing about your change of address always be sure to give

both your old address as well as the new. It will in many cases save the office force both time and trouble.

* * *

Brother J. R. Jones of Greensboro writes that he has attended some very enjoyable meetings at High Point and Walnut Cove. Six added to the latter. Elder Fagg is their pastor.

* * *

Sister, Mrs. W. Y. Raper writes that she accompanied Elder Hooks to Mebane who assisted in the constitution of the church there and enjoyed the meeting very much also the country, it being so different from ours. Dr. C. B. Hall was called to serve them. We think there is a bright future for the cause there. This is also the home of our much beloved Sister Mrs. P. D. Gold.

C. F. DENNY.

ELDER J. E. ADAMS.

Elder J. E. Adams, the Lord willing, expects to visit the Kehukee Association the first of October and the week following will visit the churches at Kitty Hawk and Flatty Creek, Pasquotank county, North Carolina.

If any of the brethren from Kitty Hawk or Flatty Creek will come to the Association at Bethlehem in Tyrell county, Elder Adams will return with them and preach to them.

He writes that he knows the brethren miss their dear pastor, Elder Lundy, and that he is anxious to see them and comfort them as the Lord may enable him to do.

Elder Adams further writes that if he is blessed to make this visit he will return and visit the White Oak and Black Creek Associations,

SEVEN MILE ASSOCIATION.

Will you please publish that the next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Bethsadia, M. H., in Harnett county, N. C., to begin on Friday before the third Sunday and continuing through Saturday and Sunday in September 1921. A general invitation is extended and especially to the ministering brethren. All visitors will be met at Benson, N. C., on A. C. L. Railway. The church is located about 2 1-2 miles west from Benson, N. C. Reader please take notice, don't be governed by our last minute, it reads on the 2nd. Sunday in September, where it should read 3d. Sunday, Friday and Saturday before in September 1921. Will all the preachers please mention to their audiences this correction and accept thanks in advance.

W. V. BLACKMAN, Clerk
Bentonville, R.F.D., No. 2, N. C.

ELDER J. E. ADAMS.

The Lord willing Elder Adams writes he will preach at Salem Monday after the fourth Sunday in September, Tuesday night at Wilson, Farmville Wednesday night, Washington Thursday night, thence to the Kehukee Association.

If the Lord will I will be at our Association the Little River which convenes Friday before the Fourth Sunday at Rehoboth. Elder Adams writes that he is still blessed with health to preach and every one will rejoice that this beloved minister

who is now advanced in years is preserved of the Lord to continue the work in His Master's vineyard.

He was at Fellowship Saturday and Sunday and was greatly blessed of the Lord in speaking.

ELDER T. R. SAWYER.

New Bern Wednesday after 2nd. Sunday in October at night, will Bro. Philip Carawan please arrange appointments Northeast Thursday.

Hadnotts Creek Friday. Thence to Newport to White Oak Association.

Morehead City Tuesday after 3rd. Sunday.

Beaufort Tuesday night.

Stump Sound Thursday.

North River Friday.

Straits Saturday and 4th. Sunday.

Davis Shore Monday.

Nelson's Bay Wednesday.

Marshallburg Thursday.

Portsmouth Saturday and 5th. Sunday.

Hunting Quarter Tuesday November 1st.

Cedar Island Thursday and Friday.

Jones Bay 1st. Sunday in November.

Gilead School House, Blount's Creek, Saturday and 2nd. Sunday.

Dear Mr. J. D. Gold:—Will you please publish the above named appointments for me, as early as possible and oblige.

Yours affectionately,

T. R. SAWYER,

Edenton, N. C.

Will need conveyance.

Zion's Landmark

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Mrs. Edie R. Gilchrist
15. May 22



P. G. LESTER, Editor ----- Roanoke, Va.

Associate Editors

ELDER J. D. COCKRAM ----- Stuart, Va.

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER C. F. DENNY ----- Wilson, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST. 7025

THE HOUSE I LIVE IN.

The following poem was a special favorite of my father and in commemoration of his precious life, and triumphant death, I am sending it to the Landmark for publication, thinking its readers will enjoy it as it so beautifully portrays the "passing out" of God's children after reaching the age, ripe for the Master's sickle, which Solomon has expressed in the last chapter of Ecclesiastes. (Author unknown).

The House I Live In.

The house I live in has grown old,
Some parts of it are in decay;
The thatch upon the roof, once brown
Has now all turned to grey.
Light through the window panes is dim,
So that I cannot clearly see;
The new ones I have now outside
Have been a wondrous help to me.

The grinders from the kitchen gone
I miss their presence every day;
Some others that I once put it
Are not much service any way.
The unseen, noiseless engines beat,
That has not ceased for eighty years
Is still at work; but slower now
Its action to my sense appears,

And the warm liquid that it sends
Through the old house to heat its walls
Grows cold as 'round about the place
Black winter's withering snowflake falls.

Though I have had the house repaired
Sometimes outside, and oft' within;

Yet, as the silent years roll on
I feel its walls are growing thin.
'Twill grieve me much to leave the place
Each nook and corner I revere;
Sweet joyous days I've spent therein
Through many a bright, glad, golden year.

To me its walls are sacred too;
Within them I have suffered long;
But "God has been my strength and stay"

In weakness He has made me strong,
And He has come and "supped with me,"
And soothed my sorrow, eased my pain,
And made the place like "Bethany's home"
Bright with restored life again.

Soon this "old house will be dissolved,

Not last, but only laid away;
And I shall then be taken home

In Father's inner rooms to stay;
'Till then the whole family shall meet,

From every land beneath the sky,
And this frail house be built anew
For me once more to occupy.

A tenant in a changeless home
No windows dim, and no decay
No sorrow, sickness and no death
For former things have passed away.

LIZZIE HOLDEN GARRARD.

Mr. John D. Gold,

Dear Editor:

Will be glad if you publish above poem. I feel sure you will enjoy it when you think of your dear aged father who is waiting, sleeping, resting, for his "old house" to be built anew; a blessed residence through all eternity.

Most respectfully,

LIZZIE HOLDEN GARRARD.

THE TEMPLE OF THE HOLY GHOST.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's." 1st. Cor. VI-19-20.

The apostle in this epistle to the church at Corinth found much fault with their manner of living, and justly so, for they were not living right one toward another, nor with themselves.

One of the wiles of Satan is to persuade one, of the safety of their position or condition before God—by advocating the doctrine of predestination and the security of the perfect fulfillment of all the purpose of God, giving one for a time to view this doctrine of the predestination of God as does the world, tho' we are at this time unaware of its misapplication, for while satan often tells the truth, he does it in such a way as to deceive, and while deceived, being in an overconfident state of mind, one is most sure to go beyond their rights.

To look on the matter in the light that satan shows us—that nothing can be able to separate us from the love of God—is an entirely wrong view. It is most surely true that there is nothing whatever that can separate a subject of grace from the love that God has for him, but that does not give license to live after the flesh. There is nothing that can ever separate us from the love of God in the sense that one of the redeemed can ever possibly be lost eternally but there are many things that can and do separate us from the enjoyment found in obedience and in the presence of Jesus, for it is true that if we live after the flesh we shall die, that is, if we mind the dictates of the flesh and live a worldly life we shall most surely die to the enjoyment of spiritual things, and in this way, we are separated from the love of God. Not that He has ever withdrawn from us his love, for his love reached us when we were dead in trespasses and sins, and his mercy endureth forever.

The church at Corinth had cer-

tainly fallen into a deplorable condition, in that, they were arguing one with another, going to law, leading immoral lives, which is wrong, as Paul so plainly shows, and without doubt the churches written to in those days and in the manner in which they were written to, was for their good and to restore them to the strait and narrow way, and did not only apply to them, but the writers were given to cover every condition and its remedy, that did exist then among the various churches, and also to extend through all the maze of unfinished time, and no condition has, or can arise in the church or pertaining in any way to the church that its counterpart can not be found in the New Testament. Paul spoke not only to the churches then existing, but also to those that should exist in the future, also to the individual members, for the church is composed of many members, being the body of Christ. The teachings of Jesus is ever simple; nothing elaborate or not understandable ever come from him, or his apostles, and neither from his ministers today. He used synonyms that were plain and in every day life, comparing things spiritual to natural surroundings, the wind, the lightning, the storm, the wheat field, the olive tree, sheep, house, the human body—Paul here uses the body, and often speaks of the body by way of comparison.

The members of our body are dead except for the life that is in us, and thereby we are possessed with a motive power, a directive force, and in that, that we are born again, not again of the flesh, but of the spirit, we have another mind,

and find in ourselves as it were, a company of two armies, a fighting, a pulling, one this way, the other another way, until at times we quite despair, and these two lives are actuated by desires in conformity to the nature of the particular life.

Naturally we are possessed with natural faculties, which are to be used, and not abused, spiritually we are possessed with spiritual life, therefore with each life its particular desires as pertains to it. We, all—every one are subject to temptations, because of the lusts of the flesh, still in our mortal bodies, and they will come to the surface seemingly at the most inopportune time and cause us much shame and confusion, but in each and every instance, he to whom we yield, to him also we become the servant, whether to sin, a servant of sin, or whether to righteousness, a servant of the truth.

Because one does sin and commit foul deeds both in thought and act does not prove that he or she is not a child of God, but to live righteously to hate sin and love righteousness is a proof of son-ships, and if we have been accepted in the Beloved, which God in his mercy has given us to hope, should we not live, O, so very differently from the world? Should we not be very careful to not profane the temple of the Holy Ghost that dwells in us? What! the Holy Ghost dwelling in me, and I hating my brother, speaking bad things of him, who is also the temple of the Holy Ghost, calling that which God hath cleaned common or unclean, and in otherwise leading a worldly life, and finding pleasure therein, and feel a

confidence that, in that I have been given a hope, I may go on in this way, satisfying my natural passion as my evil mind may direct and all will be well? God forbid that I may, but cause me to search diligently and give me strength to flee from temptation, to shun even the appearance of evil, for we surely make of ourself a servant of whom we obey.

Our very "body is the temple of the Holy Ghost" which is in us, it is spoken of as "the" temple, not a temple, and too, a temple is not an ordinary house, not an ordinary abode, neither is the occupant an ordinary being, but God the Father, God the Son, God the Holy Ghost. God dwells in the hearts of his people, not in the literal organ, the site of life, but in the understanding of his people, they are given a new heart, a clean heart and understanding of Him and parts of his ways, and He dwells there, in that understanding, for there is an understanding or an agreement with God and his people.

He not only deals with us as a people, a church, but as individuals. He personally comes to you, and deals with you, as it were, as man to man, being omnipresent He can and is wholly present with you at one place and at the same time be just as wholly present with another in a remote part of the globe, for we may not limit his presence nor surround Him with a line of boundary.

Therefore our body is not an ordinary dwelling place but is made the temple of the Holy Ghost by Him for His own use, He has given

us our body to be the temple of the Holy Ghost and we are not our own. How solemn does this appear when he gives us a heart to understand, the awfulness, the awe the solemnity, that we are not our own for one moment, that the sovereign God, the Creator, the Ruler of the universe is ever present with us and dwells in our heart the temple of the Holy Ghost, we can not change one thing, can not lay down, nor pick up.

Man says he is his own master, he can and will do as he please, he comes here and goes there at will, but he is not his own. The Great Master mind recorded each movement of our body, ere time began, because it is His temple, does not the owner of a temple, secure that temple. We may not charge God with foolishness to set his building on shifting sands and that it might not be there when he came. No, he assures himself that it is upon a secure foundation and that the title is clear.

He is that foundation. Jesus Christ being the chief corner stone, the all important one, and the title is clear, therefore he has possession and has taken up his residence in our body, the temple of the Holy Ghost, then should we not live as becomes us, and not as the world lives, should we not love one another with a pure heart, fervently: our heart, our understanding of one another, pure and clean, no malice, no talking about another, no, not a word should we speak against another, should we speak ill or abuse the temple of the Holy Ghost? for if He dwells in my body,

does He not also dwell in my brother and my sister, then should we speak ill of the place he has chosen to dwell? I hear you agree with me.

Our body—the temple is surely very valuable for it is bought with a price, so great and extortionate price was never paid or demanded of any, for anything, before nor since, the pearl of great price which when found the Man gave all he had to possess, the last drop of his life blood. O, what a price, then we are his, and not our own, how careful we should be, not to defile, in any way, our body, the temple of the Holy Ghost. For we are not our own but bought with a price. "Therefore (for this reason) glorify God in your body and in your spirit which are God's." Our body is his as much so as our spirit. Surely it is, does he not shield and protect our body from heat, cold, storm and harm, where would we be if he withdrew his protecting care for even a moment, therefore we should not suffer the members of our body to do evil, we should bridle our tongue that unruly member, we should watch our feet, heed the admonitions laid down for our good, present our bodies a living sacrifice which is our reasonable service, live peaceably with all men, not be back biters, busy bodies and meddlers with other men's business, so much we should do, and so much we should not do. And in living a clean life, in living a life of faith in God, trusting him for all, acknowledging him Sovereign over all by our walks as well as conversation each moment, we glorify Him in body and in spirit, but we do not

glorify Him nor honor him when we live in turmoil and confusion, nor when we follow the paths of unrighteousness for none can serve God and mammon.

May He help us to turn toward Him, and live a life befitting the profession wherein we stand, loving the brotherhood, the assembly of the saints, esteeming each other better than ourselves, having no false gods before us, and remember, "ye are not your own. For ye are bought with a price."

Unworthily,

F. SELBY FISHER.

Salisbury, Md.

ENJOYS READING THE LANDMARK

Dear Brother:

Enclosed find money order for \$2.00 to pay for the Landmark until November, 1919. I enjoy reading it so well, and as I am living alone with my aged grandmother who is very feeble, I am deprived of the privilege of attending church and mingling with God's little ones as I desire which makes me sad and lonely, and to realize what a sweet place it is to meet here at a place of worship and praise His blessed name, who said on this rock (the rock of revelation) I build my church and the gates of hell shall not prevail against it.

I thought the last Landmark was worth the subscription price. Oh! how my heart was moved with pity for those two dear sisters who are still lingering outside the fold (church.) As I read their letters tears filled my eyes and I said to myself, Oh! why tarry thus and not know the joys of obedience. We

remember He said "Come 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 of heart, and ye shall find rest to your souls."

Paul says, "There is one body and one spirit even as you are called in one hope of your calling, one Lord, one faith, and one baptism," and he gives some apostles, some prophets, and teachers for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ that we henceforth be no more children tossed to and fro and carried away with every wind of doctrine, but as one body fitly framed together, we grow into a holy temple of the Lord."

How good to dwell here as one body. We remember Christ's prayer to His Father was to keep the ones he had given him as one even as they are one. He also says His Father has always heard Him, then is it any wonder that we all have to travel the same road to learn of him? All experience runs the same way after trying every way to work out one acceptable way to bring us to Christ, and every effort fails, and we but go deeper at every move. We are ready to cry out, "Oh! wretch, what am I, who shall deliver me from this body of death." All our works fail and we can only stand still and we see that salvation is of the Lord. When Christ who is the end of the law reveals himself to us as the fairest among ten thousand, and altogether lovely, then we realize that in Him all fullness dwells, then we can say he has taken my feet out of a mire of clay and placed them on a sure foundation, and,

put a new song in my mouth. No wonder the apostle could say, "Ye are dead to the world and your life is hid with Christ, in God, and since He has done so much for us we should remember he says, "if you love me keep my commandments," and if any would be a follower of him he must deny himself, take up the cross and follow daily."

Then dear trembling ones, who have been given an humble hope through the mercy and love of our once humble but now exalted and risen Redeemer, why bury the talent that God has given you for it is his money and should be put to exchange. Let your light so shine before men that they may see your good works, and glory your Father which is in heaven, not some great works you have done, but what the Lord has done for you. Men do not light their candles and put them under bushels, but put them on a candlestick that they may give light to all in the house. It is those of the household of faith that care for the light, but how beautiful it is to them, and how we rejoice to see it.

I often think of the church as a family of little children gathered at the table to eat, yes, we often come faint, and hungry feeling poor, and forsaken, but when we meet and greet our beloved brethren and sisters and hear the sweet songs of Zion and the pure gospel as food for the hungry, and drink for the thirsty, we forget our own poverty and rejoice in the rich provision prepared for us in Christ Jesus before the world began.

Dear readers, I have written this while sitting up alone with my grandmother. I hope if published

it will find a welcome place in somebody's heart. I find great consolation in reading after the spiritual minds, and often get comfort which cheers me on through this low ground of sorrow. I have thought often how we are kept from despair often when the clouds are so dark we become so heavy laden and feel the Lord has hid His face forever, and that we will never be able to enjoy his sweet presence. In some mysterious way we are revived by reading a word from others, or in a dream or in some way, we again find ourselves rejoicing in hope of eternal life. Then we remember He has said for a little while "I will hide my face from you," but in great mercy He will return. No He will never leave or forsake His own for He says, "I loved them with an everlasting love, therefore with loving kindness have I drawn thee, and they who were once a far off are now made near by the blood of Christ."

What a blessed thought to be kept by His mighty power through faith unto salvation ready to be revealed at the last time. Then may we go on holding fast the faith once delivered to the saints live at each others feet in sweet fellowship and love for we know we have passed from death unto life because we love the brethren, and since He has paid the debt that we could not pay bought us (as we hope) with his own precious blood, bore all of our afflictions. I find no stopping place but fear this will not be of interest to any of the little ones.

I will close for this time with love to you and all the household of faith

in hope of a better home beyond this vale of tears.

(Miss) Fannie Wood.

Floyd, Va., Route 1, Box 69.

THE CHILDREN OF PROMISE.

Whiteville, N. C.

September, 4, 1921.

To The Landmark:

Mr. J. D. Gold:—As my mind has been on the following scripture I will make the attempt to give a few thoughts on same.

The Apostle in writing to the Galatians says, "Now we brethren as Isaac was are the children of promise." The apostle was settling a question with the Galatians on doctrine. Some parties who were smart in their estimation had brought up to them a doctrine not in accord with the teaching of the apostle, in a doctrine not in accord with the teachings of Christ. These teachers taught them that they must obey the law and do many things that the teachings of Christ did not include. Therefore they had departed from the true doctrine of Christ as taught them by the Apostle, and the Apostle was giving them the true doctrine and used the above language to convey to them the true meaning of the doctrine of God the Father.

Of course the Apostle had used many words before he used the above to convey to them the true doctrine they were organized under as a true church of God, and to confirm them he uses the above quoted words as a final confirmation of the doctrine where they stood as members of God's Holy church here on earth. And I must say that the

thoughts of what the apostle meant when he used these words does my soul good to think of it. I feel like it has done me lots of good to think of the same words. If these words are not expressive of the true doctrine of the Primitive Baptists as I understand it and as I believe that it was taught to me in all my travels in my convicted state, then I do not understand them.

Now we brethren as Isaac was, are the children of promise, just like Isaac was. Then are we not brothers to Isaac and our relations to God just like Isaac was? If we are the children of Promise as Isaac was are we not in that sense the children of Abraham. The pronoun we applies to all the Ephesians and every one of God's chosen people that have been born on earth, and that ever will be born. Now as Isaac was of the promised seed of Abraham and was born under that allegory so is every one of the same royal family. Now Isaac was born out of the ordinary course of nature and so is every one that is born again are born out of the ordinary course of nature. Jesus said to Nicodemus ye must be born again. You have been born here on earth according to nature but now you must be born again as Isaac was to be an heir in the estate of your father.

Isaac was the son of Abraham by promise. Abraham here illustrates God the true Father, and his wife the church militant. So as Isaac was born to Abraham by promise, so must every one be born by the same, or the church would soon be lost in darkness and no one would have any hope of the inheritance

which Jesus Christ obtained for us when he bowed his head upon the cross and said it is finished. As Isaac was the Child of promise he was sure of the inheritance of his father's estate and there was no power to cut him out of it. There was no chance to contest the right of inheritance. Lawyers couldn't get a law that they could set his right of inheritance aside, nor could a law be passed by any power in existence to cut him out of his right of inheritance. Now brethren as Isaac was so are you the children of the same promise, having the same father, same mother and brethren, the same breath established by the same faith, serving the same father, and living in the same world, able through faith to embrace the same hope. In fact as the apostle says you are just like Isaac was, just as Isaac was, and I believe you are just like Isaac is in every particular. Your inheritance is in heaven just as Isaac was. Your hope is in heaven just like his was. And just as sure as you have been born again there is not a power that can keep you from that inheritance. That promise to Isaac was eternal life or the inheritance of eternal life. And as you are the child of Promise just as Isaac was why you will inherit it sure. The greatest evidence we have that we have passed into that hope of life, or that life, is that we love the brethren, so said John. And I believe it to be the truth. I believe that love is from God the Father and is that part of the inheritance we receive here or that part of it we enjoy here. And we have the promise imbedded in our minds and we daily enjoy it, often going miles

and miles to see our brethren who have the same love and can embrace the same promise. If this doctrine is not in accord with Primitive Baptist doctrine I am badly mistaken in it.

The promise was unto Abraham and to his children and to as many as were afar off to as many as the Lord our God shall call. And I believe with all my heart that every one will be called that are as Isaac was.

C. W. BROWN.

SEEK THE KINGDOM OF GOD.

"Seek ye first the Kingdom of God and His righteousness and these things shall be added unto you."

This scripture seems appropriate to my thoughts and feelings, and especially fitting today. Never did Elders Boswell and Pridgen preach sweeter and never was Pleasant Hill church filled with a more attentive congregation. It just seemed that the river of the water of life, never flowed more freely. The thought occurred to me that in this present drought when famine for water and bread seems so imminent and men are exhausting their every means to supply their worldly wants and then their efforts avail so little, that we begin to see that all we do is but vexation and vanity of spirit.

Just such as this makes us turn to Christ and to know that he is God and that we are not trusting Him, but are trusting to our own vile nature. So many, think they can't take time to go to church, for losing something. But to today's yearly meeting, they came, and received the precious Heavenly Manna and

just as our services were closing the long needed rain began to fall, which blessing is added to us just at the right time.

Brethren, for a long time, I have looked on the wars, disease and pestilence and drought as righteous judgment sent on us by the Lord for our slackness as Christians.

I have visited many of our neighbor churches of late and the members seem more lovely and baptizing more numerous, with greater interest by outside believers.

I am made to rejoice over this awakening among our churches. It does not require prosperity to love and worship God. Some of the most lovely Christians I ever met are those that are old, poor and even helpless, yet having the love of our Savior, they have all things. With the cares and things of this life that we possess, this is nothing as compared to God's love.

On a visit to a brother who was helpless, could not read and dependent for support, but talked sweetly of God's work and was contented and cheerful, I felt how much better is he than I. God supplying him with wisdom and meekness to encourage vile sinners through this journey of life.

All the real pleasure we reap or hope for is in serving God and if we serve Him our worldly needs will be supplied.

Mr. Gold, I can't write these things just as I feel them, but if you think worthy, commit them to the readers of the Landmark.

With love to all the saints, I am most sincerely,

H. L. BAKER.

Rocky Mount, N. C.

ZION'S LANDMARK

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

P. G. LESTER.....Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

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Wilson, N. C., October 15, 1921.

AN EXPLANATION.

Mr. John D. Gold,
Wilson, N. C.

My Dear Friend:—For sometime I have had a mind to write an article for *The Landmark*, more by way of an explanation, as there has been some questioning among our people as to what I believe regarding things touching the predestination of God.

I wish to say I stated my views years ago in the "Council," and have repeatedly stated it among the Baptists in the 28 states where I have traveled, but it will not do any harm to state it again.

I believe that God is an unchangeable being and is the Sovereign of the universe and is of one mind and none can turn him from his purpose, that he owns all things and disposes therewith of his own good pleasure, that he is causative in all righteousness and over ruling in all wickedness, that he is perfect in all his at-

tributes and the source of all good and is not the author of sin.

God is above all law and therefore cannot sin since sin is the transgression of the law. When we sin we are drawn away of and by our lusts and enticed. While he has fixed the rain and snow and the sea and wind and all things in nature under the literal laws he has been pleased in his wise counsel to put man under a moral law, yea, and also a deeper law, a law of conscience which is always accusing or excusing us. He visits our sins with a rod and scourges every one He loves so that no man can hide behind any of his purposes to do wrong. But be sure your sins will find you out. What a man sows, he shall also reap, is fixed by law.

I have read much of late from many of our elders on this subject and want to go on record as one who believes if I understand what I believe, as Elder Hassell, Gilbert, Lester, Jones, Oliphant and others. This is all I have ever contended for as all who have heard me know. May the Lord bless us to understand each other and watch over one another with a spirit of fairness and love for the cause and each other. I have written hurriedly and very much condensed, but hope this will satisfy all doubting minds. Submitted in love and, I hope, the fear of the Lord.

I am yours in hope of a better life,
J. W. WYATT.

Selma, N. C.

Remarks.

I am pleased to see such a conservative disposition springing up in the hearts of the brethren with re-

spect to questions upon which different views have been entertained; and with respect to the different temperaments of the different minds, and of the stand point from which each makes his point of view.

There can be no doubt but that all Primitive Baptists are predestinarians, and believe that the salvation of the people, of which it is said: He shall save his people from their sins," is the central and prime feature of the purpose of Him who worketh all things after the counsel of his own will, but they differ in the manner of setting forth their respective thoughts as to how it all comes about. We know that the pleasure of the Lord prospers in the hand of Jesus, but we may not at all times see that blessed hand, nor know what is the divine pleasure. Our meaning may be all right, but our zeal may run away with our judgment, and we over draw our conclusions. Again we may fall short of the uttermost extent, but if we are in the way we may be filling the measure of our gift fully as well as others who may be in the advance of us along in the way. An Elder who now is not with us said to me once upon matters in which he thought I came short, "You are all right as far as you go, but you do not go far enough," to which I replied, "If I am in the way, but cannot get up with you, why should you turn and throw stones at me?" Do I deny the faith, or is it that I am rather weak in the faith? If I am in the faith, though I be weak therein, I should be received, but not to doubtful disputation. I should be at least conservative in the prin-

ciples of the doctrine of salvation by grace. None of the children of God are so weak as not to believe in his or her experience that salvation is of the Lord through the riches of his grace by faith. The feeblest lamb in all the flock knows the source of its nourishment. The weakest brother and humblest sister knows that, "Known unto God are all his works from the beginning of the world." They may not know all his works, but they know God knows. What else is there to know about it? Jesus says, my sheep hear my voice, and I know them, and they follow me. They may not at all times feel this to be the case as to them but they know it is true as to the sheep because Jesus says it is.

These little ones know that the works of God which he thus knew are in perfect accord with his will, his purpose and his pleasure. And they know that nothing can turn his counsel, nor stay his hand, nor divert his mind from his infinite purpose. They believe there is but one God who is the God of providence as well as the God of grace, and that nothing in either providence or grace comes to pass or takes place by chance; and that whatever intermediate powers there may be, and however to the contrary they may array themselves and whatever aggression they may appear to effect they cannot disaffect the divine purpose of him who worked all things after the counsel of his own will.

The taught of God do not claim nor feel to understand the workings of his providence nor of his grace,

nevertheless they think upon his name along these lines, and as they have in mind the wonders of his infinite power and great God head they are wont to nestle together between his knees and to walk humbly and circumspectly before him, and to put their trust in him, and to expect of him the divine fulfillment of all of his gracious purposes concerning them, which to them is verily strength and salvation.

It is said, all thy works shall praise thee O Lord, and thy saints shall bless thee and yet there are workings going on in the world in which we do not see the praises of God, and we wonder whence they are and how they are, and why they are; and when we shall have determined in our minds the whence, the how, and the wherefore of them, still they are and we find we can not control them, but must flee unto the Lord, and cry unto him: "Master carest thou not that we perish?" And the Lord rises up in his might and rebukes these powers and they subside and we are possessed of a great calm, and are immediately at shore. And for the time being as we contemplate the manner of the man who spake, and the character of the wonderful words of his mouth, and note the supreme calmness in which we are for the moment so restful enwrap we may not so readily see how this could be had that been otherwise. How blessed the thought and how precious the realization that 'neath the rolling billows and midst the raging storm there reigns and rules the God of peace, who speaks and it is done, who commands and it stands fast. It can be only with

such abiding assurance and present help that one sets out upon the pilgrim journey to which the people of God in his providence and in his grace are assigned, "What shall we say to these things, if God be for us who can be against us." To feel that God is for us, that he is our God and will be our guide even unto the end; to feel that he has begun a good work in us, and that he will perform it unto the day of Jesus Christ—is that not what we desire, and is it not enough? Are not such assurances as these characteristic of soundness in the faith? If so, why go farther? Why attempt to explore beyond the reasonable conservative bounds of Christian experience.

It is the virtue and sweetness of the experience of the little children of our God that we are expected to preach to them. That is all they know, that is all they desire, that is what I would love to preach to them. They are the judge. They judge angels—the ministers. As great a preacher as one may be thought to be his preaching can not be greater than the experience of the humblest one of the audience. We evidence our love to Jesus by feeding his sheep and lambs. There is peace where one feeds. There is no biting and devouring there. I should not want to preach where my preaching does not feed—does not edify, does not unify, does not strengthen and build up in the unity of the spirit and faith, and in the bond of peace.

We seem to labor for unification but we do not seem to unify. Now it seems to me there should be but little or no difficulty about the

question of unification which should be associated with some other unscriptural expressions. If all of our preaching brethren would just preach like I do the ministry would at once be unified, and in due time there would be a famine among the churches for want of the gospel in the varied gifts in the ministry which, though differing, are all of the same spirit and are all to profit with all. The mystery in which the wisdom of God is preached might consist in the fact that gifts differing in some essential sense are all of the same spirit and dwell together in the unity, of the spirit. It must be noted that this difference is in the gifts and not in the unity. The gifts in the ministry tho differing are never the less in perfect accord in the unity of the spirit.

I am of the opinion that what ever lack of unity might exist at this time is in the ministry and not in the church. "O my people, they which lead thee cause thee to err, and destroy thy paths." "Thus sayeth 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." Now to whom do these sayings refer among the leaders of the people of God today?

Surely we should all readily feel that we should stand in the ways, and see, and ask for the old way, the right way, but who of us is saying we will not do it? My human nature says you are the man. You are the one who is bringing in these new things, these hobby horses which the boys are riding and caus-

ing such confusion and distress among the saints and that I am riding the white horse of the gospel. But what has human nature to do with the preaching of the gospel of the truth of the salvation of our God? Paul says, woe is unto me if I preach not the gospel. Not if you do not preach it, but if I do not preach it. We are admonished if not commanded to, "take heed unto thyself and unto the doctrine and continue therein, that thou mightest both save thyself and them that hear thee." Why should we not heed the admonition to "speak the things which become sound doctrine." Why should a gospel trumpet give an uncertain sound. Why should we not use the form of sound speech, speaking the truth in love.

Brethren should have salt in themselves, and let their speech be always with grace, seasoned with salt, that they may know how to answer every man." We should ever keep in mind that we are professedly brethren, if indeed we are not truly so and therefore should have due regard for each other's feelings, and in speaking of points of difference it should be with respect becoming the speaker, at least. The use of offensive comparisons and questionable insinuations are unworthy of one professing, to be a minister of the gospel of the Son of God. We should examine ourselves to see if we might not be sometimes hateful and hating one another. Should we not forbear one another in love.

Suppose we leave off the discussion of these mooted questions and

devote our time and talents to preaching the gospel awhile, and see if the improvement of conditions does not at once appear. Let us not conclude that the heavens will fall if we do not persist in our contention for this or that. Our not very remote fathers never heard of some things over which we are contending, and they survived and the cause prospered under their ministry. Why should we not prosper by their example. I had been preaching at least ten years and had preached in twenty one of the states before some of these questions arose. What is really the matter with us? Let us repent, and do the first works, and return to our first love.

P. G. L.

ELDER E. E. LUNDY.

With a sad heart I am sending you a short sketch in memory of our loving Pastor E. E. Lundy from Wilmington church. I lived next door to him and his dear companion a good many years and I can say in deed and truth he was a God fearing Christian man, he always looking over others for good, and not evil. He always was happy when he had the brethren and sisters in his home he could not do enough to make them welcome and treated all alike. How sad and lonely we all will feel next month at our meeting when we all meet and he not there. He never has been away more than twice since he took the care of the church and that was when he went west to see his father and mother. As far as I know all of his churches were in peace and he died in honor

to the cause of Christ which we all feel thankful so many of our pastors are not living in honor to the cause. He came home and said his work was finished and he was ready to depart and be with his Saviour and did not want to get well. We believe he is happy and oh, how we all miss his cheerful voice but we don't want him back to suffer it all over again.

From one who loved him for the cause of Christ.

MRS. J. W. SCOTT.

Wilmington, N. C.

MRS. SARAH ELIZABETH WILLIS.

This dear sister was born May 13th, 1844. She was the daughter of Deacon Wm. B. Smith, and Pollie Smith, his wife. On January 5th, 1863, she was married to Martin Willis, with whom she lived in love and peace until September 11, 1876, when the Lord saw fit to take her husband to Himself. Thus she was left with five little children, the youngest being two and one half months old, to battle with the hardships of life. Here where she was left it is not like it is on the farm where she could go out and make a little bread, etc., to subsist upon, or in town where there are factories in which she might do something for support, but at the time of her husband's death there was nothing for her to do but to go to the net-needle and tie nets for the fishermen at a low price. That necessitated her having to live hard and hear her little children cry for the necessities of life when there was nothing to which she might resort to give

them relief. Notwithstanding these adversities she went to her task with renewed energy, and fought as few would have done. She was helped materially by her brothers in law, Mr. John N. Hamilton and Deacon Allen Hamilton, both of whom were taken up to God during this year.

Notwithstanding her hard life she raised her children. Three boys and two girls in good credit so that today they are among the best of our citizens, except one, Brother Walter Willis, who died in February, 1912.

Sister Willis came before the Primitive Baptist Church at Hunting Quarters on Saturday before the 4th. Sunday in August 1879, and was baptized by me on Sunday morning together with two other sisters.

All of us who knew her know that she was steadfastly minded to live in, and to live out the profession she made at that time. She had no use for the doctrines of the day. She had no fellowship for any form of Arminianism, and she proved her faith by her works. She did not go to hear them to see if her faith was good for she was willing to trust Him who had called her unto His holy calling.

One of her sons united with the Methodists while two sons and two daughters united with the Church at Hunting Quarters, where all except the one who is dead are members to this day.

Sister Willis was so very faithful to her profession that she was always present in our meetings unless she was compelled to remain away because she was providentially hindered.

I attended the funeral of her husband before I was ordained to the ministry, and from then until the day of her death I was well acquainted with her and her manner of life. Therefore I know the things I have written.

She died on the 7th, of August, 1921, while I was away in the Mountains of Virginia, it being the first Sunday. Her son, brother, C. W. Willis, got Elder William R. Styron, Lola, N. C., to attend her funeral. This was very pleasing to me, her pastor.

It is rather significant that her husband's funeral was the first I attended, and hers was the first which brother Styron attended.

We pray to the good Lord that He will so bless her children that when He calls for them to go home they may leave behind them the same good sweet record which now, and ever will crown her life and death.

Written by her pastor who loved her as one of the precious in the Lord.

L. H. HARDY.

Atlantic, N. C.

UPPER COUNTRY LINE UNION.

The Upper Country Line Union is appointed to be held with the church at Moon's Creek, Caswell county, N. C., the fifth Saturday and Sunday in Oct. 1921. The nearest Railroad station is Danville, Va., 8 miles. Any one wishing to be met

will notify Wm. L. Neal, stating what time they will arrive in Danville.

BELLE NEAL,
(Acting Clerk.)

MILL BRANCH ASSOCIATION.

The next session is to be held with the church at Black Creek, Horry County, S. C., November 4, 5, and 6 about nine miles south of Nichols.

Visitors will be met at Nichols Thursday on the A. C. L. trains going east will be met in the forenoon, those going south in the afternoon.

M. MEARES, Clerk.
Tabor, N. C. Route 1.

BLACK CREEK ASSOCIATION.

The next session of the Black Creek Association, will meet the Lord willing with the Church Pitman's Grove, Johnson County, near Kenly, N. C., on Friday, Saturday and fourth Sunday in October 1921.

All lovers of salvation by grace and grace alone are invited to meet with us, and hope the preaching brethren will feel at liberty to meet with us, and that the Dear Lord will bless us to have a good meeting.

The visitors will be met at Kenly Thursday evening and Friday morning, those coming by way of the Southern Railroad will change trains at Selma, N. C., taking the A. C. L., north bound train for Kenly which is only a few miles.

E. L. COBB, Clerk.

THE ANGIER UNION

Please publish in the Landmark that the next session of the Angier

Union will be held with the Church at Middle Creek, Wake county, N. C., Saturday and fifth Sunday in October 1921, and Elder J. A. T. Jones is appointed to preach the introductory sermon and Elder E. C. Jones his alternate.

All those coming by railroad will be met at Garner or at McCullars, N. C., by notifying Brother J. B. Britt, McCullars, N. C., Route 1. All lovers of the truth are invited to come and be with us in this meeting.

A. H. DUPREE, Union Clerk.
Willow Springs, N. C.
Route 2 Box 84.

SALEM ASSOCIATION.

The Salem Association will convene in the church at Cross Roads, four miles east of Summerfield in Guilford county, North Carolina the second Sunday in October, beginning the Saturday before, and will hold three days. Those attending the Association will be met at Summerfield Friday evening and Saturday morning.

A general invitation is given all who have a mind to come, and we hope the ministers will remember us and be with us.

P. W. WILLIARD,
High Point, N. C.

FRAGMENTS.

Autobiography and Later Writings of Silas H. Durand

Price \$2.50

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Southampton, Penn.

Zion's Landmark

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AT

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ELDER M. L. GILBERT ----- Dade City, Fla.

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The Purpose of Zion's Landmark

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

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and 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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If the money sent has not been received, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

JUST BEYOND

It seemeth such a little way to me,
Across to that strange country—
the beyond,
And yet, not strange, for it has
grown to be,
The home of those of whom I am
so fond,
They make it seem familiar, and
most dear,
As journeying friends bring dis-
tant regions near.

So close it lies, that when my sight
is clear,
I think I almost see the gleam-
ing strand,
I know I feel those gone from here,
Come near enough to sometimes
touch my hand,
I often think, but for our veiled eyes,
We should find Heaven right
round about us lies.

I cannot make it seem a day to
dread,
When from this dear earth I shall
journey out,
To that still dearer country of the
dead,
And join the lost ones so long
dreamed about,
I love this world, yet shall I love
to go,
And meet the friends who wait
for me I know.

I never stand above a bier and see,
The seal of death set on some
well-loved face,
But I think, one more to welcome
me,
When I shall cross the interven-
ing space,
Between this land and that one over
there,
Once more to make the strange
beyond seem fair,

And so for me there is no sting to
death,
And so the grave has lost its vic-
tory,
It is but crossing—with bated
breath,
And white set face—a little strip
of sea,
To find the loved ones waiting on
the shore,
More beautiful, more precious
than before.

SELECTED,

CHURCH CONFERENCE

Conference held with the church at Pee Dee as was previously appointed and published, opened by praise and prayer, moderator and clerk chosen, churches called for and none represented, ministers called for, none present. Council of elders called on, none present, sister associations called for, none represented.

Then the old moderator was called on to make his statement and he arose and said: Men and brethren, the position I occupy before you to-day is very peculiar as a man condemned by my people and none present to make known their cause for such doings. I will say to the people, I joined the Primitive Baptist church in 1867, was licensed to preach in 1868, was ordained as an elder in 1869, and in 1871 was called on and was present in the organization of the Mill Branch Primitive Baptist Association and did preach the introductory sermon in that meeting and have served continuously among these churches from that time until 1919 without any disturbance between me and any of the ministry of this organization. I will state in 1917, a new church was organized at Tabor, N. C., and I was present at that meeting and did learn that there was a discord existing in the new organized church concerning a preaching gift and I was much concerned about that discord and knowing that this new church was preparing to enter the Mill Branch Association, I became burdened over this situation and I saw in a vision the new church and the old church from which these members were dismissed, standing

in two groups before me; while looking upon them there was not a woman among them, a voice was spoke to me high in the Heavens above Tabor church saying to me in plain language, "these will destroy you" and at that word I saw a pit opened in front of me without a bottom and the thought was that they would destroy me in that pit and the vision passed away.

The next session of the association convened with the church at Mill Branch and I was to preach the introductory sermon, and I being burdened, took the parties before the preaching gift and they all agreed and settled the discord. In 1919 the church at Tabor violated her agreement and had secured an influence with the church where this gift was and they both agreed to stop him from preaching. The churches where he was mostly serving did petition the church of his membership to continue the liberty of his gift for their benefit and I labored also with the pastor of his church to continue his gift but they refused and when they saw that I had taken an interest in the behalf of this preacher against whom they had never brought any just accusation against him and claimed nothing against him in a disorderly way until after they had stopped him from preaching, and these proceedings brought a sharp contention between me and the two elders that had come up under my ministry and they introduced a doctrine of church independence and the supreme right of the church in judging a preacher's gift above all other churches and they refused to reason or give away to my counsel. Up-

on this point of doctrine our church fellowship was parted and I told them that I would have to die out of the church before I could agree with a supreme church government as all churches were equal and I told them that my heart was bleeding over this trouble and had been. Then I asked them was he detrimental to the cause and they both said he was not, then I said, what are you trying to do then? The pastor said the church is going to stop him from preaching and she has a perfect right to do it. Then I said, I can never agree with you, then I labored with the two elders both privately and publicly to hold their churches back and not let them take action against the preacher.

The second Sunday in June after begging and pleading with Elder Gore and seeing that his course would destroy the peace of the churches and begging him not to allow his churches to do that, I was sitting in my buggy going home with my heart to God in prayer for direction I saw a bright cloud in the heavens and out of that cloud came a voice saying, "stand fast in the Lord," and this gave me strength, and when the time came for the church to take action in July and being pressed with a deep sense of duty I wrote the church of the preacher's membership saying to them, as you are going to take the liberty from your preacher, I ask you not to do that for if you do you will inflict a grievous wound on these sister churches that you may not live long enough to see healed but they would not heed my advice regardless of all the petitions that had been made in his behalf claim-

ing that they had the right to do that. And after they had done this Elder Harrison came to my home and in a bitter contention for about one hour, trying to force me to agree with what they had done, next day at his own church, slapped me on the shoulder and said to me: If you don't agree with me I will down you, and I can do it. When the conference came on the two preachers holding their membership with that church together with a majority of the church departed from their own church to be identified with the disorderly churches.

Considering this departure and knowing the rule of our decorum which I had labored strictly to conform my ruling to, I summoned all the churches together and they were all present except one in representation conference being opened. I said, this is the Union meeting of the churches composing the Mill Branch Association and all the churches that are in peace and love and fellowship compose this meeting and those that are not have no part in this meeting and whereas, the churches of Mill Branch and Tabor have wilfully, willingly and knowingly departed from the peace, love, and fellowship of their sister churches; Be it resolved, that we dismiss them from our list of churches and, whereas, Simpson Creek church in the majority together with the two preachers departed from their own church to be identified with the independent disorder. Be it resolved that we hold the departure as excluded members and the minority as the church at Simpson Creek. Be it resolved that this body receive back

any that may come asking for membership upon their confession, those received by the independent Baptist since this division can only be received by experience and baptism. These resolutions were adopted by acclamation without a dissenting voice.

The second Sunday in September I went to the church of Harrelson's membership and offered my services to the minority of the church which was the church and Elder B. H. Harrelson was ruling the meeting and was in a spirit of anger and was preaching and did not look at me and emphasized "your old age and all your past uprightness does not count a bit for you now. Mill Branch has the keys of the Kingdom of Heaven and she can bind and she can loose and no man has any right to say anything against what she does," and when he got through speaking I humbly asked the privilege to speak to the church, Elder Harrelson said, "this is our meeting and you can't speak in this house."

To my brethren I will say I will now present to you the picture of the Mill Branch Association as it now stands: You have before you now a supreme church government, justified by a council of elders of our denomination to enforce her laws and doctrine without regard to feeling upon all of the churches that have submitted to her rule which are but her subjects that have no right to say anything against what she does as she "holds the keys to the Kingdom of Heaven." This is the standing of the Mill Branch Association, and while I regard that council of elders

as high-toned Christian gentlemen in good standing with their respective churches, that is all I can say for them, when they did in their ruling, justify the supreme government with the independent right to do what they did, they did condemn me and the conservative churches for being and ruling just as we had done for forty-eight years without giving any reasons for it, at their ruling that little word "these will destroy you" as a reminder as seen in the vision was a fixed sentence to my destruction and while they did appoint me to preach the introductory sermon I did not accept because they said so but because I was appointed by the association while she was in Gospel order and that sermone finished up my ministry and in the language of the Apostle to his Corinthian brother I bid them all farewell and felt that my work on earth in the Gospel ministry was done and I never expected to take any part in the service of God any more; but on the night of the 13th of November, after a sweet night's rest I woke up in glory inexpressibly happy and in that state of mind I was made to see that I was able to suffer any kind of a death rather than to deny my Lord, in that state of mind I saw how easy it was for the old martyrs that suffered death for his namesake rather than to give up their profession, in that happy state I was made to wonder how such a state of happiness should come to me and all at once the word came with power, Jesus is not dead, didn't he speak to you from the cloud, and I replied, yes my Lord, and the glory departed and His word was living in me with power

and it has never yet departed.

I will say to the people the cause of me being unchurched was because I would not agree with a doctrine of supreme church government, or with the ruling of the council who did establish it.

The church at Bethel, Brunswick Co., N. C.

Brethren, I am compelled to withdraw my membership from your church for the reason that I cannot fellowship the ruling of the council of our association which ruled that order and disorder should abide together. I know it to be un authorized by the word of God. Please transcribe this on your church book and erase my name and my wife's name from your church book.

Now brethren, I do this because you were disposed to force me to fellowship that which I could not fellowship. The spirit of God would not allow me to. You are perfectly welcome to your associational ruling and Harrelson and Gore for your preachers, but as for me and my wife, we desire to serve God as we have tried to do for a long time without any changes, as our God is not subject to change.

Then they took me up and excluded me.

To the Publisher:

The above is the statement of the moderator and he is responsible for every statement herein, while it does not contain all the words as he spoke them.

BRO. B. W. MARTIN, Mod.

S. M. PAUL, Clerk.

ENJOYS THE LANDMARK

Dear Editor and Publishers:

I tonight have been re-reading

Landmark, March 15th, 1921 and have enjoyed each article. Cannot say which appeals most to my feelings. There is the dear letter from Brother and Sister Webb, then follows one from Elder L. H. Hardy, rich and instructive, wish he would come and preach for us at Axton if the Lord so wills, his writings have often comforted and strengthened me in my journey. Have heard him preach once.

Then follows that precious piece by S. Hassell. "The Common Salvation." Am so glad that it was printed, it is timely and explains to my satisfaction and to others also. There is a contention in this community over that very thing and is causing trouble, yet I feel sure our God will bring good out of this confusion which seems evil, will work all things for good to those who love Him and are the called according to His purpose. We love to feel He rules and His will will be done. Nothing too small for His notice, nothing strong enough to hinder His purpose. In His faith we can overcome the world, but only through Christ, who strengthens us. Then follows "Remarks," regarding Elder Durand and Hassell, by Elder P. G. Lester, which I enjoyed. Have often felt like writing to Bro. Lester to tell him how instructive his writings have been to me and especially after hearing him preach at North Fork, and he wrote a piece encouraging us to write, as we feel, we little ones, often wish to write but feeling our insufficiency we refrain, but he kindly encouraged me. I feel he is truly a Father in Israel.

I love the article "Strife of

Words" by Elder M. L. Gilbert. Keep writing Brother Gilbert, your kind, peaceable explanation of those words which are dividing the Baptists will surely have an influence for good on many, may the truth run and God's holy name be glorified in the earth.

Am enjoying and receiving instruction and comfort from the Landmark. As I do I feel ashamed that I have not sent in my remittance which is overdue, so please find enclosed two dollars which will pay only to Oct. 15th.

Address

MRS. SALLIE B. HOLLAND
Axton, Va.

PRIDE BEFORE A FALL

Mr. John D. Gold,
Wilson, N. C.

Dear Friend:

I have a few words on my mind, I think will be found in the Book of Proverbs, that reads like this: (Pride goeth before destruction and a haughty spirit before a fall). Now we want to notice carefully just how it reads and what it means, it does not say or mean meekness, humbleness or thankfulness, but pride destruction and haughty spirits and the fall, the worst of all. What is pride? and where is it seated? in the head, the devil's work shop, led by an evil eye, a foolish notion, coupled together with the weakness of the flesh, spoken by an unruly tongue, which is never trained or bridled. What is a haughty spirit? where is it located? In the heart, and linked together with the pride of the head, self than others, causes us to scorn this spirit makes us think more of

others, speak evil things about them with this unruly tongue, unbridled, no bit in the mouth at all, to guide this body of darkness, treading the downward road to destruction and can't see it, following the stakes and chops of the devil. Lo here is the way of truth and life. But not so, go ye not after them, for their ways are the ways of deceitfulness and shame which leads to destruction, of which ends up in that awful fall, of which no other is able to raise save (Jesus). You know it is said in the scriptures (When the unclean spirit is gone out of man, he walketh through dry places, seeking rest and findeth none). Now did we notice how this unclean spirit went out, not bound and cast out was it? No, no, it went out, and when this man returned he found his house swept and garnished and the second stage of that man was worse than the first. Why? Well it went out on its own free will and could return in the very same way for it was unbound. This is pride and haughty spirits that are carried about by every wind that blows, not established in the doctrine of our Lord and Savior Jesus Christ, which brings forth the awful fall when we get to serving the money gods of this world. Now we will notice it a little further while I give you a little of my own experience for the past five years. We often hear it said, at times, we had ought to be proud of our wife or children or husband, whoever it may be. But I want to say right here, we haven't anything to be proud of, for pride goeth before destruction and if we get proud we are sure to become haughty then fall. Now I was once

proud of my wife, she was fleshy, red and rosy, looked like the picture of health to me. I got proud of her, I thought she was the prettiest woman there was and behold, death's disease crept in on her and she was confined to her bed and room seven months. When the end came she left me only with the picture of her skeleton resting in my view and memory of her last days. Now you can see just what the fall meant to me.

So dear readers let me admonish you, please never get proud and haughty. But rather be humble and thankful for ever. Blessing, (Amen).

Your unworthy Bro.

A. W. THOMPSON.

Route No. 1, Selma, N. C.

ELDER LUNDY GREATLY MISSED

My dear Brother C. F. Denny:

In our last meeting of the Eastern Union we had with us our dearly beloved Brothers, Elders E. E. Lundy and Harrington and we feel that the Lord blessed us to enjoy the word of God preached in its purity, the word that was made; flesh; that word that hung on the cross for poor sinners such as I feel to be if I am not mistaken.

For many years I have been with Elder Lundy at different times but this last time it was the saddest time that I ever saw with him, when he bid farewell to the brethren whom he had served over twenty years. When I looked on him and saw how much he had depreciated

in flesh and in preaching the farewell sermon seeing him break down so he could not speak for a while, we all had to weep with him and on Sunday night myself and Bro. T. F. Halida with Brother Lundy, stopped with one Sister Cullifer and Monday morning we boarded the boat for Bellhaven, then I bid Elder Lundy farewell, he said he was going to the mountains to rest up until the fall and if he got better he would be back in the fall, but I have learned of the news that Elder Lundy was dead and O, how it struck us all with sadness to think how something like fourteen churches in eastern North Carolina are going to miss him, he has been so faithful to them for over twenty years. The Lord sent him from West Virginia to the churches in eastern North Carolina but if Elder Lundy is dead we know his labor of love is still living in eastern North Carolina and the same God that sent him can send another one or prepare another one in our midst. I want to say to all that may read this if you feel the loss of Eld. Lundy go down on your knees to that God who can fill his place and pray for Elder Lundy's place to be filled. My dear brethren, remember, we are taught in the holy book to ask and ye shall receive, and I believe with my heart that the Lord will hear His people and grant or answer their prayers.

Elder Denny if you want to put this in the Landmark you can.

I am your brother I hope.

A. W. AMBROSE.

ZION'S LANDMARK

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

P. G. LESTER.....Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

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Wilson, N. C., November 1, 1921.

QUERIES AND ANSWERS

Is the devil a fallen angel?

An angel is in some sense or other a minister, either as a being through or by which the Lord works His will, His purpose and His pleasure, in which He makes known the divine power of His great God-head in mighty deeds, if they serve as messengers and ministers through which he communicates with men in various respects. And these are called the angels of the Lord, chief among which is Michael—called the arch angel. There is but one of this kind, even as there is but one Lord Jesus.

On the other hand we read of the devil and his angels, or the dragon or his agels. It is said "there was war in Heaven; 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." By reason of sin Satan seems to have had a place in Heaven, that is in the legal or law Heavens. Sin is born of the devil, and through the commandment of the law is made strong in the devil who has the power of death, and in death reigned from Adam to Moses, when the law entered that the offense might abound, that grace might much more abound; that as sin hath reigned unto death by him that had the power of death, that is the devil; that grace might reign through righteousness unto eternal life, by Him who had the power of life, that is Jesus Christ. Thus was the war waged and thus was the victory won. Jesus who had the power of life, destroyed him who had the power of death—that is the devil, and delivered them who, through fear of death, were all their life time subject to bondage. This war was waged during the days of Jesus in the flesh, and was waged in his flesh wherein he wrought the will of His Father even as it was wrought in Heaven, during which time Jesus said, "I beheld Satan as lightning fallen from Heaven." When Jesus fulfilled the law and delivered its virtue to His apostles the devil and sin had no place in it any more but fell down into hell to be reserved in everlasting chains under darkness unto the judgment of the great day."

We may truly say that the devil is a fallen angel, but not as one having been an angel of light. We are not authorized to think of the devil as being anything else, or as even having been anything else but the devil and Satan—the dragon.

The devil is the opposition to

God, and to Godliness—the deception and deceiver of mankind. This origin we may not determine, suffice it to say that he is abroad in the world and we are admonished to beware of him, that he is a liar and the father of it, and we are commanded to resist him and he will flee from us.

P. G. L.

AN EXPERIENCE OF GRACE

Sandy Leach, Va.

Elder P.G.Lester,
Floyd, Va.

I feel inclined to ask you a question and also ask you to excuse me for not saying Brother Lester—I feel so small.

Doubtless you will say you are a stranger to me. But before I ask the question I want to say a few words about what I love to talk about, when I was very small the thought that I had to die and what would become of me, where would I go? was a great trouble to me. While I was yet a girl, in 1875, something seemed to take hold of me in a private nature, or rather when I was alone, it was worse on me than at other times, I wanted to be a Christian, I tried with all my might to be one, but it was all a failure. The Primitive Baptists were a clever looking people to me, but I doubted every one of them.

My father was a dear good man, honest, truthful, sober and I have looked at him and said to myself, behold the upright man, yet I doubted one thing about him and that was his experience. He had joined the Primitive Baptist years before I was born, for all that I doubted him—and every last one of

the Primitive Baptists, when it came to their experience, yet in my secret heart I liked them. One Monday morning, I think it was, I was packing up the books and papers that were scattered and as usual when to myself was thinking about people's experience; it just seemed to me they copied their experience, for it all ran in the same channel, and if I was compelled to write out one I certainly would have to copy it off for I had none.

About this time I was folding the Landmark (It was then in newspaper form) and I wished that I had never heard any one speak of their experience, and had never read one, so if I ever had an experience I would know it.

Just then my eyes rested for a moment on these words, "we are often like one whose feet are in the quicksand, the more we try to free ourselves the more we become entangled, this reminded me of a cloudy time when the clouds broke from over the sun a few seconds and then closed up again and was dark and cloudy as before.

Now this hit me with such force and every word in place I felt almost like I could eat the paper. I looked at the closing of the piece and found the writer to be P. G. L.

Now I will ask the question about less important things. I have asked Mr. Robertson, my husband, about this and as usual he said do as you please or as you think best. I suppose I will have to pay a tax and if that is the law I will pay as long as I am able financially. There is a good deal said about women voting. I consider this a step out of place and I suppose a good many have regis-

tered and voted. We live at Menlee precinct and Mr. Robertson, my husband, is registrar and I have always been a Democrat and a Primitive Baptist since 1896, but all this doesn't make me know exactly what to do. You have the mind's eye over the fifth congressional district, now I would like to know your views on this matter, especially this, would you advise me to register and be in readiness should something come up that we know nothing about now, that the women might reasonably vote it down? I have no desire to vote under present circumstances. I would like to do the right and the best way, I am asking this for my own information. If it is not asking too much would like for you to answer.

My regards to your people, yours
in hope of rest beyond the grave.

MRS. JOEL T. ROBERTSON.

Sandy Level.

Pittsylvania Co., Virginia.

REMARKS

Yes, you are a stranger in the flesh, in so far as I can recall, but in the spirit and in our experience I am glad to feel that I have spoken to you as in that day when you read my words. That is what we call preaching. David knew something of the quicksands and the miry clay and he wanted to talk about how the Lord heard his cry and brought him up out of them, and out of the horrible pit, and put a new song in his mouth, having set his feet upon a rock and established his goings. You were going along in the way of experience and seemed to be floundering and critical, yet there was a confident abiding, and a secret ex-

pectation which held you in the assurance that after all there must be something in experience of grace; and that deliverance would come. Seeds may lie long in the earth but eventually as the fallow ground is being digged, as the hills are digged with the mattock, they are thrown up to the moisture, heat and light, and they germinate and produce the wanted harvest. My words were there, printed upon the page, and when the time came to which they were purposed you were there, for whom no doubt you felt in the graciousness of your heart they were purposed of the Lord, and as you looked upon them your heart was turned unto the Lord full of gladness, and your mouth yearned for and took hold upon the precious message, and your spirit magnified the Lord in the riches of His grace; and the love of God was shed abroad in your heart by His holy spirit, and hope anchored your throbbing, trembling heart, and your experience was complete for yourself, without having to copy that of others, and yet you are glad that yours is like theirs—the same experience of the same grace.

The right of suffrage has been persistently sought by some women for years, and according to the real spirit of our government and its institutions some have all along been entitled to it. But the overage woman—and I may say the real woman—upon whom a conservative perplexity of our Republican form of government together with a Democratic temperament of its institutions depend has had this thrust upon her, therefore it is becoming of her to make the best of

the situation so as to best govern and conserve to a Democratic conclusion.

Women having property in their own right upon which taxes are levied for general and special purposes should have automatically had the right of suffrage. As to the general exercise of the right under present conditions, women are subject to both property, and poll taxes therefore to be consistent with the rule of the powers that be, to which the children of God are to be subject, it is altogether proper and expedient that they register so as when in their judgment and feelings they deem it necessary they may express themselves in matters of government. The time may come when the better things for our nation and people may not only depend upon our women for statesmanship but for patriotism as well. They are the grace of our homes, and the bulwarks of our hearthstones, therefore from thence we look for the finer qualities of culture in their many fair daughters and a high order of protecting chivalry from the legions of their brave sons.

May the ship of state and the ship of Zion ever be kept in their respective channels, and the name of our God be praised.

P. G. L.

BLOOMFIELD TYLER BRAND

Bloomfield Tyler Brand, fifth son of Isaiah C., and Charity Brand, was born December 25, 1844 near Loganville, Walton County, Ga. Was married to Mrs. Kittie E. Stovall June 14, 1865 by David Shelnuti, J. P. To this union were born

five children, of whom the following survive: Mrs. W. N. Reeves, Garden Valley, Texas; Mrs. A. S. Nunnally and I. E. Brand, Loganville, Ga. After the death of this good woman in 1874, he was married to her sister, Miss Bennetie Jane Harris, January 3, 1875 by A. J. Webb, J. P. To this union were born twelve children, six boys and six girls. Only two survive. Mrs. H. W. Couch and Mrs. J. D. Garrett, Loganville, Ka. These five children together with his widow, Mrs. Bennetie Jane Brand, a number of grand-children, great grand-children and two brothers, M. V. Brand, Loganville, Ga.; J. T. Brand, Lithonia, Ga., are left to mourn; besides many relatives and friends. Their mourning is not without hope, for we have every reason to believe he is now at rest with God in Heaven. He joined the church at Shiloh in Walton County, Ga., May 5, 1877. Was baptized next day by Elder W. D. Almand. Was chosen clerk of the church June 1, 1878. Ordained Deacon May 3, 1884. He was faithful in the discharge of these duties and in attending his meetings. It was never too hot nor too cold for him to meet with the church, which ever seemed his chief delight. It can be said of him, he was the most punctual member at Shiloh. One of the many virtues of this dear brother was his kindly consideration of the poor and afflicted. When he learned of one being sick he visited and ministered unto them.

On February 4, 1921 he fell from his buggy breaking some of his ribs and receiving other injuries. He had been a sufferer from dropsy for

several months and after his fall from his buggy was never able to be out doors again. His suffering was trying, but he bore it all with beautiful patience; never mumuring about anything. He was tenderly cared for by his dear companion who was constantly by his side; and by his dear children who did all in their power for him. He had the best medical attention of good physicians. The kindly aid of neighbors and friends who ministered unto him in every way they could. Many brethren and sisters from different sections of the country visited him. He was glad to see all who came, and although he said little we know he was comforted by their thoughtfulness of him. On Thursday, May 12, they called Bro. Livsey to see him. He came and Friday while all were at dinner, except his dear wife, he requested Bro. Livsey preach in the afternoon. A few brethren, sisters and friends met with the family for the service. Uncle Tyler arranged it himself, asking Bro. Kennerly to go forward and Bro. Livsey follow. This they did, the Lord blessing them to speak in His name to the joy and comfort of the hearers; specially to the dear old Father. Although he had been able to lie upon his bed only a short while at the time, God gave him ease, so that he lay perfectly quiet during service, and tried to help sing one of his favorite hymns. "Thou dear Redeemer, dying Lamb" number 503, Lloyd's selections.

How glad we are and how thankful we feel for that sweet meeting with and for him as he neared the end of his sojourn here! He seemed to be perfectly reconciled to the

will of God concerning him, and was ready to go when his Father called "Child, come home," Which was on the afternoon of May 14, 1921, at the home of his daughter and son-in-law, Mr. and Mrs. H. W. Couch. Just after Mr. Couch, Elder Jordan and others had assisted him to his chair he expired without a struggle. Thus, one dearly loved passed away in the same community in which he was born, and with the exception of a short while, lived all the days of his life. Truly this Scripture "Occupy till I come," was fulfilled in him. Sunday afternoon May 15 at Shiloh, after comforting and impressive services by his beloved and faithful pastor Elder J. M. Livsey, Elder John A. Jordan and Bro. R. L. Kennerly to a large host of relatives and friends, his body was laid to rest beside his loved ones gone before. There it will lie mouldering in the dust until the morning of the resurrection, when it then shall come forth a spiritual body. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

He fully believed in the doctrine of God our Savior as revealed in His written word and as taught us in our experience that Salvation is by grace. And we can say with him in the language of Holy writ "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" and "Grace, grace unto it."

And we now say to all the bereaved to dry your tears. Weep not for him, for he has gone where sorrow cannot come.

May God who was his stay be

yours here on earth and finally may He for Christ's sake carry you to that eternal Home of rest there to meet him with all the redeemed of God in eternal praise to Him who has said that thus it must and shall be.

Written for the family and humbly submitted by one who dearly loved him.

His great niece,

SILLA WILSON.

Gospel Messenger, please copy.

SISTER CHLOA ANN WILKINS. DEAD

On August 6th, the death angel hovered over the home of Mr. and Mrs. Charlie F. Blackman and bore the good spirit of Chloa Ann Wilkins, wife of A. H. Wilkins, away to a home not made with hands. We, the members of the Primitive Baptist church, have lost a dear and loving sister. It seems so hard to have to part from a precious jewel as she was.

She had been in failing health for four or five years, but when she left her home to visit her brother and the rest of the family she seemed in her usual good health, she had for years had heart failure and we all thought she would sure go that way but the Lord's ways are His and she was paralyzed.

Oh, how we grieve to give up such a loving sister as that but God's will be done and not ours. She was as faithful to her husband as anybody could be and was always ready and willing to do anything she could to please him. I sympathize with him in his sad hour and so does the community of people in which he lives. She was never the mother of chil-

dren but she raised two, a girl and a boy. The man is Arthur Peedin, who lives in another state, the state of Colorado, but was unable to be here at her death and burial and the lady, Mrs. Frances (Wilkins) Pittman, was there with her and witnessed the last scene (the burial). She leaves to mourn her loss a most devoted husband, two own brothers, and several half brothers and sisters that I am unable to mention.

Sister Wilkins was born December 26th, 1855 and December 26th, 1881 was married to A. H. Wilkins by Elder S. H. Brady at his home and on second Saturday she united with the dear old Primitive Baptists and on second Sunday, November 1894 was baptised by Elder Bradley.

We feel that the church has lost a very dear sister, one who loved her church above all other things. We bow our heads in humble submission to our Heavenly Father for we know that he doeth all things well.

Her sister in Christ, I hope.

Mrs. Sara (Creech) Massingill.

Princeton, N. C., R. F. D. No. 3.

CORRECTIONS IN APPOINTMENTS.

Atlantic, N. C.

Sept. 24, 1921.

Dear Mr. Gold:—The Landmark for Oct. 1st. contains a list of appointments for Elder T. R. Sawyer made by himself which he cannot fill, and as there is time for correction I will take the liberty to correct them. I do not think that he should feel hard towards me for so doing. He has arranged, after preaching at Beaufort on Tuesday

night, to preach at Stump Sound on Thursday. That will put him more than half way to Wilmington, and entirely out of the line of his appointments. Then he puts himself at Straits for Saturday and 4th, Sunday in October and then at Marshalburg on the next Thursday. Straits and Marshalburg is the same place. Then to go to Portsmouth for Saturday and 5th, Sunday and at Hunting Quarters on the next Tuesday is going a long way backward and over the same track. Therefore I will make the correction.

Morehead City Tuesday after the 3rd Sunday in October, Wednesday night, Beaufort, North River Friday, Saturday and 4th, Sunday, Straits, Davis Monday night, Nelson's Bay Wednesday, Saturday and 5th, Sunday Hunting Quarters, Tuesday, at night Portsmouth, Thursday and Friday, Cedar Island, first Sunday in November Jones Bay, Saturday and 2nd, Sunday Gilead School House, Blount's Creek.

I hope that brother Sawyer will excuse me for doing unto him just what I would have him do unto me, and accept these corrections.

Yours in love,
L. H. HARDY.

SMITHFIELD UNION.

The next session of the Smithfield Union will meet with Union church Johnston County, N. C., on Saturday and 5th, Sunday in Oct. 1921. Elder L. H. Stephenson is appointed to preach the introductory sermon and Elder E. F. Pierce, his alternate.

Brethren, sisters, friends and min-

isters especially are cordially invited.

Those coming by railroad will be met at Smithfield by notifying Bro. J. H. Braddy, Smithfield, N. C. and at Princeton by notifying Eld. E. F. Pierce, Princeton, N. C.—of time or train on which they are coming and oblige.

Yours in hope,
J. A. BATTEN,
Union Clerk.

Wilson's Mills.

ELDLER W. N. THARP.

W. N. Tharp of Indiana will preach as follows:

Black Creek Association.
4th, Sunday night—Wilson.
Monday—Moores.
Tuesday—White Oak.
Wednesday—Auter's Creek.
Thursday—Meadow.
Saturday and 5th Sunday—Mewborns.
Monday—LaGrange.
Monday at night—Kinston.
Tuesday—Sandy Bottom.
Wednesday—Sand Hills.
Thursday—Muddy Creek.
Friday—Sloan's Chapel.
Saturday and 1st, Sunday in November—South West.
Monday—North East.
Tuesday—Ward's Mill.
Wednesday—Yapp's.
Thursday—Bay.
Saturday and 2nd, Sunday—Cypress Creek.
Tuesday—Maple Hill.
Thursday—Stump Sound.
Saturday and 3rd, Sunday—Wilmington.

L. H. HARDY,

FATHER VERY ILL.

Dear Readers of Zion's Landmark:

I want you all to pray for my father, Micaga Phelps who is seriously ill in Fair View Hospital, New Bern, N. C. He was taken sick the 10th of July and was in great pain all the time, only when the Doctor gave him medicine, and then it only deadened the pain a little. He has kidney and bladder trouble and also heart trouble.

His daughter,
ZELLA PHELPS.
 Columbia, N. C.
 Route No. 1.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Pleasant Hill.

LOWER COUNTRY LINE UNION

Please publish in the Landmark that the next Session of the Lower Country Union is appointed to be held with the church at Ross in Durham county, three miles east of Durham, on the 5th Saturday and Sunday in October. All friends and especially ministers are invited to visit us.

ELDLER C. L. WOOD, Mod.
C. T. HALL, Clerk.
 Woodsdale, N. C.

ELDER J. A. BROWN

Elder J. A. Brown of Collins, Ga., will preach the Lord willing. He will attend the Black Creek Association and after that as follows:

Monday, October 24th, Sandy Grove.

Tuesday, 25th, Peachtree,

Wednesday, 26th, Nashville.
 Thursday, 27th, Sappony.
 Friday, 28th, Mill Branch.
 Thence to the Black Creek Union.
 Saturday and Sunday at Elm City.
 Sunday night the 30th, at the home of J. T. Williams.
 Monday, 31st, Wilson.

Tuesday, November 1st, Contentnea.

Wednesday, November 2nd, at Scotts.

J. T. WILLIAMS.
 Sharpsburg, N. C.

APPOINTMENTS

For Elder Harrell of Oak City, N. C.

Monday after the fourth Sunday in October.

Lower Black Creek.

Scotts, Tuesday.

Contentnea, Wednesday.

Wilson, Thursday night.

Upper Town Creek Friday.

Thence to Black Creek Union at Elm City.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union is appointed to meet with Moon's Creek church, Caswell County, N. C., on the 5th Sunday and Saturday before in October, 1921. Brethren, sisters and friends are cordially invited to attend. Danville, Va., and Blanche, N. C., are the nearest stations.

W. C. KING, Union Clerk.

THE EASTERN UNION

The Eastern Union is appointed to be held with the church at White Plains Friday before the fifth Sunday in October, 1921. All lovers of truth are invited and especially ministering brethren. Those coming by

rail will be met Thursday at Pine Town, N. C.

A. W. AMBROSE, Church Clerk.

LOWER COUNTRY LINE UNION

The Lower Country Line Union will convene with the church at Ross, three miles south of Durham, N. C., Saturday and fifth Sunday in October.

All friends, ministers and all lovers of truth invited to worship with us.

DR. H. E. SATERFIELD.

STANTON RIVER UNION

The next Staunton River Union will be held with Cane Creek church, five miles east of Danville, on Friday, Saturday and fifth Sunday in October, 1921. Baptists are invited. The church is one-half mile of Ringgold depot on the Richmond and Danville railroad.

R. L. DODSON, Clerk.

147 Broad Street,
Danville, Va.

BLACK RIVER UNION

Please give notice that the next session of the Black River Union is appointed to be held with the church at Hickory Grove, in Johnston County, N. C., on the fifth Sunday and Saturday before in October, 1921. All lovers of truth are invited and especially the ministering brethren. The church is seven miles east from Benson, N. C. All visitors by rail will be met at Benson.

W. V. BLACKMAN, Clerk.

Bentonville, R. F. D. 2, N. C.

BLACK CREEK UNION

The next meeting of the Black creek Union will, the Lord willing,

meet with the church in Elm City, N. C., the fifth Sunday and Saturday before in October, 1921.

All lovers of the truth are invited to meet with us, and especially the preaching brethren, may the Lord bless us to have a good meeting. Elder J. C. Hooks was chosen to preach the introductory sermon, and Elder G. W. Boswell his alternate.

E. L. COBB, Union Clerk.

CONTENTNEA UNION

The Contentnea Union was appointed to be held with the church at Mewborn's Greene County, N. C., the fifth Saturday and Sunday in October, 1921.

Elder G. W. Stokes was chosen to preach the introductory sermon and Elder D. A. Mewborn, alternate.

The afternoon trains will be met at LaGrange Friday. The one from the west is due about 4 o'clock. The one from the east is due about 8 o'clock.

The morning train from the west will also be met Saturday.

We extend an invitation to the brethren, sisters and friends and especially ministers to attend.

J. E. MEWBORN, Union Clerk.

ELDER A. L. HARRISON

Elder A. L. Harrison will preach as follows:

Wednesday, Oct. 19th, Falls.

Wednesday night, Elm City.

Thursday, Oct. 20, Wilson.

Thence to the Black Creek Association.

Tuesday, Oct. 25, Tarboro.

Wednesday night, Oct. 26, Bethel.

Fifth Sunday, Oct. 30, Morra-tock.

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Zion's Landmark

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