

Zion's landmark

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Zion's Landmark

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The Purpose of Zion's Landmark

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

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

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

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

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

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ZION'S LANDMARK

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DEVOTED TO THE CAUSE OF JESUS CHRIST.

ISRAEL'S DELIVERANCE AT THE RED SEA.

Composed by J. P. Tingen

1

I will sing unto the Lord,
For He hath triumphed gloriously
The horse and his rider
Hath he thrown into the sea.

Chorus—Hallelujah, Hallelujah,
Hallelujah, Praise the Lord.

2

We were bound by Pharaoh's chain
Until the Lord Jehovah came,
Stand still, I will save thee,
I will lead you through the sea.—
I will lead you through the sea.

—Chorus.

3

Then the Lord to Moses spake,
Stretch forth thy rod, the water
break,
The water divided,
Then from Pharaoh's host we fled.

—Chorus

4

Then the Angel of the Lord
Passed from before and stood be-
tween,
Israel then went forward
Passing safely midst the stream.

—Chorus

5

The Egyptians, who had been
Pursuing, then did enter in,
The water o'erflowed them,
Let all Israel say, Amen.

—Chorus

6

Blessed be the Lord of love,
Who reigns in earth and heaven
above,
And saves all his chosen.
He will seat them on his throne.

—Chorus

7

Glory to Immanuel's name.
Let Israel join the glad refrain.
By grace he has saved us,
In his matchless power we trust.

—Chorus

8

Oh! what love, rejoice and bow
To him who died on Calvary's brow,
He surely will save them
Who believe, and trust in him.

—Chorus

MY RECENT TRIP

To my Brethren, Sisters and
Friends among whom I have just
traveled and spoken in the name of
the Lord, Greeting:

I left my home on Monday af-
ter the fourth Sunday in July and
stopped with my oldest sister who
suffers from chronic rheumatism so
she never gets to hear preaching.
She is a strong believer in the truth
of our God but never has united with
the church for reasons which it is
unnecessary to give here. On Tues-
day I went to Durham to my first
appointment. We had a good meet-
ing there. Then on Wednesday I
went to Roanoke, Va., where we had

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a good meeting. The house was full, and the Lord blessed me to speak with good liberty.

From Roanoke City I went up to Pulaski, where an appointment had been arranged for me in the Christian church. I had a good congregation, and spoke to them with good liberty.

Being in a church of another denomination does not in the least relieve me from preaching the sacred doctrine of God our Savior. It is the truth of God, and I am not ashamed of it anywhere. So I preached just as I would if I had been in one of our own meeting houses. I must have this privilege at any place I am called on to speak. Besides, I think it altogether out of place to make the least remark as if to make some excuse for what I may say. I feel it to be right, and my duty to preach the gospel without making any excuse. I have nothing to apologize for in the truth of our God.

From Pulaski I went out to Pilgrim's Rest. It did not look like a week day. The congregation was large as if it had been on Sunday. An appointment had been made for me at Bethel in the afternoon. We went there also and had a large congregation. I was again blessed to speak to the people. I had now left the railroad and was being conveyed through the mountains and valleys reminding me of the travels of all true children of God in their spiritual goings. That country will remind any one who has thought of the same by saying of Moses: It is a land of hills and valleys, a land

which the Lord thy God careth for, and drinketh water of the rain of Heaven. I spoke from that text one day somewhere up there. It is Deuteronomy 11:10, 11, 12. I was never in a country which more fully illustrated that text than the one I was then traveling in. I went from that church to Charity with the same result. Then on the 5th Sunday in July I was with the church at Little Vine. There I met several ministers and a number of brethren and sisters from several of the other churches. It was a good meeting to me, and the liberty of the Lord in my heart was sweet. An appointment was arranged for me at the home of Brother John W. Surratt. When we met there a man, whose name I will not mention, attacked me for "information" as such generally do. He seemed to think that he was pretty well posted in the holy word of God. In his quotations he said, "Repent, and believe, and be baptized, and you shall be saved." I disputed that being in the Bible. He affirmed that it was there, and that he could prove it. I told him that if he would show it to me I would give him a twenty dollar bill. He said if he did not show it to me he would eat the Bible. I got my Bible and gave it to him and told him that he could eat my Bible, and he would have more Bible in his belly than he had in his head. He took the Bible but he did not look for the next. I kept both the Bible and the money. So far as I know he was the only unbeliever we had in the congregation that evening.

That night I was taken very sick, and remained at Brother Surratt's

all the next day. I was cared for with great kindness, most of the time and feel that I shall never forget that family. By this sickness I missed my appointment at Pine Grove. I learned that there was a large congregation and that some brother preached for them, and I was glad that they were not altogether disappointed. God has His appointments arranged before we start, and it was so at that time and place. It was His appointment for me to be in bed on that day and for the other brother to preach so He was not disappointed. It was I and the others who could see no further than I who got disappointed. It may be the Lord had sent some poor soul there for a crumb which He had given to the brother who filled the appointment. We do not know the purposes of God only as they come along and He reveals them to us. However, I met quite a number of those who went there to hear me, at other places, and was glad to meet them.

On Tuesday we had a good and full meeting at Mt. Zion. I enjoyed the meeting, and especially the closing remarks of Elder D. Smith Webb whose father I met at Dover church, Surry County, N. C. on January 9th, 1896. The old brother so impressed me that I was glad to meet and hear the voice of his son so many years after the father's death. That afternoon the spot where our highly esteemed Elder E. E. Lundy is resting was pointed out to me. It is an ideal spot where one can rest unmolested. No one can make him afraid there. He is shielded from all persecutions. There may be evil speakers and backbiters to say things

about him but he rests from them. I am glad that there is such a pleasant abode for the tried servants of the living God. It is His to give us. Brethren fight on, this will be our lot one day, and then we will rest. I think of the grave as one of the sweetest homes which this world affords. There the wicked cease from troubling and the weary are at rest. There we wait for the adoption, to wit: The redemption of our body. When our Lord comes the second time without sin unto salvation we shall receive that precious redemption. Come, even so come Lord Jesus. Give us grace to patiently wait for thy coming.

On Thursday we had an excellent meeting at Harmony meeting house. From there I was taken to Brother John A. Goad's, son-in-law to Elder Isaac Webb. There I met the dear widowed sister, widow of that veteran of the cross. She is now 87 years of age, and gets about as if she was several years younger than that. She yet likes to do for herself, and not to be a bother to any one. During the war days of the sixties when her husband was following General Lee in several battles she followed the plow to support herself and her little children. She was up against a life of hardness and God gave her that spirit of determination to meet it, and to overcome. She, with unfaltering step, went to the work and won. After her husband came back to her the Lord saw fit to have him enlist in the holy war of Zion. He went to the work. Again this precious sister was tried. She must give up her husband in a holy cause. She was not rebellious. She went to the work

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with that holy zeal which cometh alone from the Lord. She labored, she toiled by day and by night, and she conquered. Her husband came home from his labors wearied; there was a breast ready to receive him, and a bed ready to give him rest. She can now look back on these things and rejoice in Him who gave her strength to do and to live for those she loved, and whom God had given to her care. As I write these things I am brought into my own home to see one who has done what she could. What a word is this: "She has done what she could."

I remained in this home resting on Friday, and then until on the first Sunday morning. Our meeting for the two days was at Fellowship. The congregation on Saturday was large. The Lord gave me to speak on the North wind, and the South wind with good liberty. On Sunday the congregation was about two thousand or more. We spoke out doors. Elders D. Smith Webb, and J. F. Spangler preceded me. After the preaching we had dinner on the ground, and then the membership gathered in the house where as many as two hundred took the communion, and washed feet. In the morning the pastor, Elder R. P. Vass baptized a sister. It was a pretty baptism to me. The whole meeting was good. Since then Dear Sister Webb has written to my wife a most excellent letter the truth of which she knows so well that she weeps when it is read. She will ever love that dear old sister in the Lord.

From this meeting I passed on to the other appointments as I had to those before. At all of them the

good Lord blessed me to give me good liberty, and blessed the brethren and sisters to hear the things which He gave me for them. I felt all the time that I was paying a debt which I had owed for fifteen years, and which I had never been able to pay before. I think that it had just become due, and the Lord sent me to pay it.

I had the pleasure to meet quite a number of ministers, some of whom I had heard and some of whom I had not heard, but in every case but one I met brethren who appeared to have good understanding of the blessed truth of God. There was one from West Virginia who met me at two of my appointments. The first day all the points he made were good. That I felt and others who were there. One thing we all condemned in him: When I got up to speak I took the Bible and laid it by him. When he got up to speak he laid it back on the stand and said, "Brother Hardy laid this great big book down by me. I am a mighty little thing for such a big book as that, and therefore I do not need it. It is too much for me to read." The second day he repeated that he did not read the Bible, and we all saw that verified in his discourse. I had spoken something of the judgment as we have it in our experience, an earnest of that which is to come. Then I made a little reference to the judgment of the wicked in the end of the world when the dead, small and great shall stand before God. In his discourse which followed he said that there was no judgment for the wicked. That it all was for the house of the Lord.

That it began there and ended there.

When he sat down I read from Mat. 25:31 to the end of the chapter, then John 5:28,29, then Rev. 20:11, to the end of the chapter. I also remarked that the Bible is the Book of God, that it is our guide book, that it is the unbounded duty of every gospel minister who can read and study it as the man of his counsel, and that I have but little confidence in any minister who can read and does not read the Bible. I felt that those things had to be said. Elder Q. D. Weeks is pastor of that church and he with other brethren came to me in approval of my course, and I have reasons to believe that he did not have one of the brethren nor sisters with him in his assault. One brother told me that he stayed with him the night before and that he was talking that very stuff at his home, and that he was glad when it came up for me to make that reply. Even in that we see that all things work together for good to them that love God, to them who are the called according to His purpose.

I had the pleasure to spend one night in the home of Elder P. G. Lester at his old home before his removal to Roanoke, and several days with him in the churches. I know that in all the homes of the ministers and brethren in general I had as good visits as it has been my privilege to enjoy anywhere in my ministry. I felt that all these homes, these brethren, and these sisters were mine. They made me feel that way, and the Lord blest both them and me to enjoy it together. By the solicitation of Elder Randolph Perdue an appointment had been made

for me at Rocky Mount, Va., on Thursday. I filled that appointment in the presence of a large congregation, and with pleasure to myself. I was very tired but the service of my Master is sweet to me so I cannot say no when I can do it. I then left Virginia and went to Winston-Salem and stopped with my old yoke fellow, Elder O. J. Denny. He had made an appointment there and we met quite a goodly congregation at night. The Lord blessed me to speak to them. There was one brother there who did not care much to hear me because he had me down as an extremist. But when I was done speaking he came to me with an open hand and gave my discourse a hearty approval. I was glad to have the privilege to preach on the very points which he had thought me extreme. I had no knowledge of his objections at the time of my speaking, nor that he even had those things in his mind. This is another instance of the fact that all things work together for good to them that love God, and to them who are the called according to His purpose. Let us keep these facts in our minds. They are God's word. Rom. 8:28. Read it. It does not say, all good things either. We are incapable of knowing good things only as they appear in our experience, and that is as God leads us to them, as He does to all good works, to obedience, and all He will have us to do in His holy name.

From Winston-Salem I came to Kinston to our quarterly meeting. It did not look like those congregations which I had been visiting. We are a few there but we love the truth. I

felt that the good Lord was with us in that meeting also. In the evening I had an appointment out in the country at a school house where there were some grown up people who had never heard an old Baptist sermon. I enjoyed speaking to them, but no one but God knows the purpose of that meeting. On Sunday I was back to my appointment and closed up my trip of four weeks. I was not at all well, and am quite broken down. I have been written to go to a special meeting in South Carolina the first of September but my common judgment tells me that there is a limit, and that I have gotten to it. Worn out and sick, I must rest now or be down sick. I can go no farther until I rest.

In closing I want to say to all the brethren whom I met, and this includes the sisters and friends, that while in a natural way this was the hardest trip I ever took, in a spiritual way I have never made a sweeter one. I have never been among brethren who showed more love and kindness to me. You all remembered me in a financial way so I am fully reimbursed for both time and all expenses. The reason why I mention this is because so many of you ask me about it, and I know that you have a right to know. I shall ever remember you with love. The little objectionable feature which I mentioned above is like a little wind which blows and is gone to come no more. Anyway it was not of you, and I have the consolation to know that it was just as objectionable to you as it was to me, and that you approved of my act in rebuking it.

I now desire to ask the blessings

and gracious keeping of the Lord on all of you. None of us are well but so we can be up and going.

The goodness and mercy of God be with you forever.

Your brother in a blessed hope.

L. H. HARDY.

Atlantic, N. C.

LANDMARK ABLY EDITED

James R. Jones Beloved Brother:—

We received your kind letter inviting me to the union meeting at Greensboro, but we have been shut in ever since the 9th of January because of heavy snow. I have not been out from home for four weeks. Have read the Bible some, and read and re-read the Landmark, it is clean and clear. Bro. Lester is careful to not lay open any debatable question, but holds forth the plain truth. All are not competent workmen that undertake to handle the word of truth and their work is not admirable, therefore, the right things should be handled right, as in handling a clean thing we should handle it with clean hands. The Apostle Paul handled one thing the way he looked at it when he said, Who are less than the least of all saints. None other ever said that of Paul, yet he spake the truth, and every child of God has the same witness in them of their littleness as in Christ. Humility is what says "I am less." That confession is clean, and not defiled with any selfishness. Paul was taught of the Lord to know Jesus and yet he could not teach the least sinner to know the Lord. "For all shall know me from the least to the greatest." A man cannot teach one to be small, neither can he teach

a man he is a sinner, nor can he teach him to seek the Lord: For man cannot teach men to know the Lord. But by the revelation of God we are given to know we are sinners and some behold themselves to be the greatest of sinners and the brother sinner less in sin. Then when the greatest sinner hath joyfully known the Lord in the pardon of his sins—he loves the most, for he is forgiven most. He is the more humble and invests most stock in the Kingdom of God, and draws more interest from the issues of life and salvation, and still such hold the position below them that manifest the least interest in the cause, and hold them up and bear them on. So the greatest are become the least, in order to hold up the least. "Less than the least," was the qualification of the apostle to take care of the little ones in the church. But my dear brother we observe that the weak ones are not the humble ones. But the humble ones can endure the persecution.

May the Lord bless you,

D. S. WEBB.

Hillsville, Va., Feb. 1, 1921.

ENJOYS THE LANDMARK

Dear Editors, Zion's Landmark:

I have often rejoiced while reading different articles published in the Landmark. My heart is often sad when I think of the called ministers of God, passing away and ask myself the question, who will take their places. The harvest is great, but the laborers are few. Here on the Pacific coast several ministers of the Primitive Baptist faith have passed away in the last year or two. Elders J. W. Hess, Silas Williams, S.

B. Pate, G. E. Mayfield, Geo. B. Bright, W. H. Shields and others. These labored in the Master's vineyard and are gone to their reward. But we sorrow not as those who have no hope.

I want to say to those who write to this paper, the Landmark, that I have rejoiced while reading the articles you have written and I know there are many who can't hear preaching and they read what you write and rejoice in Him who hath saved them and called them with an holy calling not according to their works but according to His own purpose and grace which was given them in Christ Jesus before the world began and this grace is what makes them holy. Peter says ye are an holy nation, a peculiar people. The cause of their peculiarity is that they have been called out of darkness and do not go with those law worshipers and worship images of Baal. This is why they are hated by the world. But if they were of the world the world would hear them—the Lord gives the hearing ear and said by the Revelations he that hath ears let him hear what the spirit saith—unto the churches to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. God walks and that in the midst of the churches and in the life of His church and it is a paradise to those who are hungry and who feel that they are poor, nothing in my hand I bring, but cling to the cross of Jesus.

As ever your servant,

I. H. COLEMAN.

Riffe, Wash.

Feb. 28, 1921.

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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MUTUAL

We read that by faith we are the children of God, and that our faith is mutual, as by the mutual faith of each, if so, are we not therefore mutual, even as our faith is mutual? There is a unity in faith, and those who are in the faith are in it as in the unity of it. Faith is one individual as it is exemplified in one by which that one is adjudged a child of God. And that judgement applies to every-one thus manifested, and thus they each come into and have the same judgment. The doctrine of the gospel of Christ has for its setting this faith, by which we are the children of God, therefore we should be and are agreed in the doctrine. We are born unto this heritage. Every new born babe knows inherently whence cometh its sustenance and when applied to the breast it draws therefrom and feeds and grows. The provision for the

proper manipulation for drawing of this nourishment is peculiar to the babe, and the outfit can not be duplicated. The infant is not taught it, nor can the adult do it. When the child has been provided with molars for mastication this function ceases, never again to be attained. Therefore one thus brought up in the ministry, never feels to understand just how he learned to preach nor why he can not improve in his learning.

There is no reason why those thus brought up or thus put into the ministry should not see eye to eye and speak the same things. In fact we have the right to believe that such is the case. Therefore if any one does not give a certain sound it is evidenced thereby that he has been brought up and nurtured by a kind of wet nurse process, and raised up on the bottle, and not at the gospel breast of the true mother. The preaching of such never seems to indicate, neither by instinct nor intelligence that they have been with Jesus and have learned of him. Thence the injunction by the Apostle to try the spirits—the ministers—whether they be of God. The nearer a counterfeit resembles the genuine article the more spurious and the more deceptive it is.

Preaching the gospel should be a matter of great concern with one, because I shall have to report to God. I shall have to give an account to him. If I preach the gospel well and good, but woe is unto me if I do not preach it. It is therefore not a matter of the greatest concern with me as to what others may preach. If you and I are not agreed we can not walk together, but that may not prove a justifying

factor to either of us, because we may both be wrong. I should feel that if I have been commanded to blow the trumpet in Zion and to sound an alarm in God's holy mountain, I should feel determined that there should be no uncertainty in the sound. I know what I believe and I know the doctrine believed by the Primitive Baptists, therefore being a preacher for the Primitive Baptists it is my business to know whether I preach the doctrine they believe but if I do not know I should stop, and if I do not preach it I should be silenced. And if they do not know from my preaching what my doctrine is or whether I have any doctrine at all, I had better be silenced upon general principles. Preaching without a clearly defined gospel status is one of those varieties the less you hear of it, the better off you are. "I have eaten my honey with my honeycomb." There must be doctrine in the experience, and there must be experience in the doctrine. The one can not be properly and profitably preached without the other.

Men claiming to be preachers of the gospel for Primitive Baptists can not afford to preach to them sorrows void of doctrine, or after such fashion as that the doctrine is not even apparent. They must be fed with doctrine, and they want it well seasoned with experience and enriched with grace, and garnished with praise to the God of their salvation.

P. G. L.

FREE AGENT

An agent is one employed by another and is responsible for his acts to the employer. If man was ever

free to act as he pleased it was before God said to him, "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

Free Agency is almost as old as Free Grace, but not quite; free agency was first preached by Satan. "Ye shall not surely die; for God doth know that in the day ye eat thereof then shall your eyes be opened; and ye shall be as gods, knowing good and evil." Such a falsehood did not begin with time, and it will be destroyed just before time end; for grace was first and it shall be last, as the Lord liveth.

When some D. D. says that a man has the will to do and choose what he please, would you think he had begotten that will and thereby wrought the choice? Or would you think that certain environments and circumstances had produced such procedure? Where is the man that can will to believe or disbelieve, to love or to hate just as he may choose? If such there be, Paul was wrong when he said: "It is God that worketh in you both to will and to do of His good pleasure." Now, if Paul is wrong who can tell the difference between a man's will and his would? "Things I would, I do not, and the things I would not, that I do." If Paul did the things he would not, may we ask, did he have a will not to do them? Being taught of God, Paul was neither a free-will-er or a free-agent. However Mr. Free-Willer says that Mr. Free-Agent is one who acts as he pleases.

Now hear Paul, "If I do that I would not, it is no more I that do it,

but sin that dwelleth in me." It looks like something prevented him from doing what he would, does it not? Let Mr. Free-Willer tell if there was any difference in Paul's would and his will.

Again, "The natural man receives not the things of God, neither can he know them, because they are spiritually discerned." Doubtless while Saul was a Pharisee he was a free agent in belief, and verily thought that he could keep the law in every sense and be saved by his works; but when he became Paul, from regeneration and conversion as taught of God, he testified that the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to the other; so that ye can not do the things ye would. What spirit would make a child of God a free agent? Echo answers—"What!"

M. L. G.

CHURCH DISCIPLINE

Next to the organization of a church in gospel order, there is nothing more beautiful and essential to the order and grace of the church than an intelligent administration of sound gospel discipline. Next to false doctrine, nothing has produced more distress in the churches than false discipline, or what might prove equally as disastrous and deplorable, true discipline falsely applied. There is a remedy for each case and a proper application of each remedy; and it is our privilege to know them in their respective order and to apply them with becoming intelligence. If the rules governing the every day affairs of the church are deduced from sound discipline and

are kept alive and healthy by a faithful, continuous enforcement fraught with consistency, patience and Christian forbearance, much that is in itself of an arbitrary nature may be avoided. When a breach, of whatever character, takes place, two things should be kept well in mind. That, first, a brother is involved, who is in debt, or has been overtaken in a fault or in some such manner is in distress, who should be delivered, reclaimed, restored, gained and saved, as the case may require; and second, that the devil is at the bottom of the trouble or matter, and must be met, resisted and refuted. With these things in view, we may confidently expect good results from the work.

Dealings with a brother should be conducted in a brotherly manner hence nothing should be done harshly or rashly; and terms should not be dictated nor concessions demanded. Time should not be regarded so as to induce too great haste, depriving patience of her perfect work. Nor should there be an over-indulgence in time, so as to impair the virtue of forbearance. The church has the promise of seed time and harvest forever, and of the early and the latter rains; and she should act in harmony with these promises in order that peace and prosperity may abound with thanksgiving.

Every spirit begets its own likeness. If our dealings are in a spirit of prejudice, malice, envy, hatred, or ill will toward the already unfortunate one, we shall but arouse in him a spirit of resistance and resentment, rather than of acquiescence and peace; and thus we would cause him to block the way of his own res

foration and salvation, instead of rendering mutual aid to bring about general reconciliation.

We should not allow attending circumstances to move us to pre-judge, or to judge before the time. Ample space for repentance should be allowed, which the Lord only can give. We should look to the Lord for wisdom and wait for his law, and pray for the peace of Jerusalem.

The children of God are brethren in the Spirit and should deal with each other in the same spirit. Hence, one is delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. This should be done in meekness and fear, with due regard to the weakness of the flesh in us, and remembering that it is by the grace of God that any escape the effect of such weakness. However, our liability to come short should not be considered an excuse for failure to attempt to regulate the disorderly walk of others. Things should not be ignored because they are small. We are to despise not the day of small things. It is the little foxes which spoil the vines when the grapes are tender. A matter worth considering at all is worthy of consideration now. A little matter allowed to go unchecked and unheeded sometimes kindles a great fire. Sometimes a disposition to bury things seems to prevail. If the thing is dead the best and only proper thing to be done is to bury it. Even dead flies are better buried than to be in the ointment, making it to stink. Things fit to be buried must be surely dead. If one's fellowship for another has in it things half dead, and still other things wholly

dead, how unsavory must be the odors of such fellowship! Better for the church if all were dead and buried. Faithfulness becomes the house of God, and must also become each member thereof. If one is truly faithful to himself he will be no less so to his brethren. If one is not faithful over a few things, though they be small, surely he is not fit to consider great matters.

The church should consider all matters coming before it carefully and prayerfully, having in view the best and greatest possible good to all, giving strength to the feeble, confirmation to the wayward, and to the reclamation of the erring one. The first thing to be determined is whether there is an error, and next who is in fault and what is the remedy. The peculiar characteristics of the erring one should be well considered, and also of the one aggrieved. Some brethren seem to be on the lookout for something, and others demand more than is meet. Sometimes one is more inclined to persecute and prosecute than he is to reclaim and restore.

In all personal or individual matters each would do well to have for his proof text the golden rule, and should first examine himself whether he be in the faith and whether he is willing to receive such judgment as he would dispense.

Sometimes the scriptures are misapplied in the administration of discipline even as they are in support of doctrine at times. For instance, in Matt. 5:23, "When thou bringst thy gift to the altar," etc., is applied to preachers and their gifts to preach, whereas this having been given under the law, it must have

applied to any and all who come with gifts to be offered whether they were priest, prophet or private individual; and it must apply alike to all in the gospel in whatever respect one brings a gift to the altar. A strict application of this, under the gospel, requires one to first be at peace with his brother before he offers his gift. This is a matter between brother and brother, and not between a brother and a church. His altar may be a stone in the wilderness, the Mount of Olives, or a foot stool in the house of God. However, he may not come to it, except in peace and fellowship with his brother who had aught against him. Thus may he offer his body a living sacrifice unto the Lord which is his reasonable service.

In dealing between brethren the place of membership does not come into consideration, unless it is to be brought before the church according to the 18th chapter of Matt., when it must be considered by the church holding the membership of the transgressor.

If one holds a matter of grievance against a brother and does not proceed in due time to bring about a reconciliation, he becomes himself a transgressor, and his disobedience renders the whole body unhealthy, according to the character and extent of the disease, hence we cannot be too careful and faithful in seeking peace and pursuing it. If we would use just liberality in estimating the value of the peace, love and fellowship of the brethren, these blessed God-given ties would be strengthened and draw us more closely together, and we would see

more clearly that our brethren have feelings we should carefully consider, and rights we ought to respect; and we would find our liberalities toward them enlarged, and our peace enhanced, our love deepened, our fellowship strengthened, our joys heightened, and the fullness of the blessings of the gospel of Christ would surely be most sweetly enjoyed.

Churches should require the cooperation of all the members in all matters of consideration. An unwarrantable timidity on the part of some often deprives the church of the judgment of her soundest and most conservative members. Sometimes those silent ones venture to speak later on and clearly show that they might have spoken with profit to the church when their counsel was needed, and thus they prove themselves to have been transgressors in not having participated in the deliberations of the church.

In the reception of members every member present should voice his or her mind, and those absent should silently acquiesce in the judgment of the church.

The church may rightfully expect the attendance of each one of her members at her meetings for business and devotion, and should require the same; and nothing but a gospel excuse should be accepted upon their failure to attend. Members should attend at communion, and should not fail to participate in the ordinances, and upon failure to do so, the deacon should learn of them the reason for refusing to partake and see that the case is properly disposed of according to the gospel. A church is as much at

fault for failure to properly enforce gospel discipline according to, and in the spirit of the gospel as is the member who is known to have transgressed. A church which is at fault in judgment, should as readily reverse its judgment and correct its record as it would have its excluded members to recant. Unless the church concedes infallibility to her members she cannot claim it in herself.

The church should not act in anticipation of the judgment of the pastor. The opinion of the pastor should not lead, but rather confirm that of the church. The church should rule that a matter to be private must be known only by the parties at variance; that when one or two others know the facts and fail to adjust matters they become public and must be considered by the church through her deacons or brought before the body in church meeting.

With an experience of grace in our hearts and the written scriptures in our hands, each member and each church ought to be able to render decisions according to sound doctrine and discipline which cannot be condemned. Therefore we do not write these things unto you because you do not know them, but only to stir up your pure mind by way of remembrance.

May the Lord keep us all in his love and in his service with godly fear, and his name have the praise.

P. G. L.

VOLUME 55TH

This issue begins Volume 55th of Zion's Landmark which was estab-

lished Nov. 15th, 1867.

We hope to keep the paper, as in the past free of bitterness and strife, following the course as laid down at its beginning and steadfastly adhered to until this good day.

The communications we receive in the main indicate that the brethren are in love and fellowship, and that their minds rest with and upon the central figure of their salvation Christ crucified, rather than upon differences of opinion which divert the mind and estrange the heart.

To dwell together in unity is good both naturally and spiritually. The editors of the Landmark are able and conservative writers and deal with constructive thought and correct deportment which leads upward and onward along the path of life to righteousness and true holiness.

We are deeply appreciative of the confidence and kindness manifested toward the Landmark by its readers since the responsibility of its publication has devolved upon us. They have been infinitely considerate, and this consideration has enabled us to go forward with hope and encouragement.

JOHN D. GOLD.

MRS. ANNIE HUNTER

By the request of her family I will try to write a few words in memory of our dear Sister Annie Hunter.

Sister Hunter was born Jan. 3, 1852 and died June 25, 1921, making her stay on earth 69 years 5 months and 22 days. Sister Hunter united with the Primitive Baptist church at Muddy Creek, near thirty years ago where she remained until

it pleased God in His wisdom to call her home. The funeral services were conducted by the writer at her home at 3 p. m., to a large crowd of friends and relatives from the 15th chapter 1st Corinthians, after which her body was laid to rest in the family burying ground there to await the resurrection morning.

It has been my privilege to know Sister Hunter all my life and also to go to her home and preach for her through her declining days. I feel sure her children have lost a good mother, those kind and affectionate words they will hear no more, but may that God, who doeth all things well, make up to them in spirit what they have lost in flesh.

Mother, we are lonely

How we miss your loving face,
But you left us to remember,

That none on earth can take your
place.

Though the world is full of trouble,
Full of sorrow and pain,
Yet to us it would be Heaven
If you were only here again.

You are gone but not forgotten,
Nor shall you ever be
As long as life and memory last
We shall remember thee.

We think of you in silence
No eye can see us weep
But many a silent tear we shed
When others are asleep.
Written by

ELDER L. E. BRYAN.
Beulaville, N. C.

JOHN OLLEN HOUSE

With a sad heart I will try to

write something of the death of our darling babe John Ollen House, who was born January 1, 1920 and died April 15, 1921.

His short stay with us was only 15 months and 15 days. Only those who have lost their loved ones know how hard it is to give them up nor how bad we miss him.

He was such a good baby and had such a sweet, loving disposition it makes my heart ache to think we can see him no more on this earth, but we hope to meet him when we leave this world where parting will be no more for we feel satisfied that our darling babe is now resting in the arms of Jesus.

He was a strong, healthy baby until five months old when he had a long spell of sickness. Doctors thought then he could not live though he got well but often had spells with sick stomach and fever. On April 14 he was taken with one of these spells, we called a doctor, but he grew worse all the time until it went into meningitis and paralysis on left side. All was done for him that relatives, friends and doctors could do but we had to give him up the next day about the same time he was taken.

It is hard to stand by our loved ones and see them suffer death but the Lord's will, not ours, be done.

His funeral was preached on Saturday afternoon by Elder J. N. Rogerson to a large crowd of relatives and friends. His little body was laid to rest in the family burying ground.

Many beautiful flowers were given which covered his little grave.

He leaves to mourn his sad de-

parture father and mother, five brothers and two sisters, one aged grand-father and two grand-mothers besides uncles and aunts and other relatives.

We loved dear John Ollen,
Yes we loved you
But the Lord loved you best
For He has taken you to him
Where you can forever rest.

Written by his mother,

CADDIE HOUSE.

JAS. S. BARNES

Mr. Jas. S. Barnes, of Swan Quarter, died May 29. He had been in poor health for the last year, but his death was not expected so soon and was such a shock to his loved ones and friends and relatives. He was the son of the late Elder Billie Barnes, who preceded him to the grave several years ago. He leaves a widow and a host of relatives and friends to mourn his departure. He was a member of the Methodist church, and a good, kind husband, neighbor and citizen and liked by everybody that knew him, was ever ready to lend a helping hand, but we feel that our loss is his gain.

He was 72 years of age. He was laid to rest in the family burying ground near his home in Swan Quarter to await the resurrection morn.

He is gone but not forgotten,
Never will his memory fade;
Sweetest thoughts will ever linger
Around the grave where he is laid.

We loved him, yes we loved him,
But angels loved him more;
So they called him
To yonder shining shore.

Yet again we hope to greet thee,
When the cares of life hath fled;
Then in Heaven we shall meet thee
Where no farewell tears are shed.

In that bright eternal city,
Death can never come
In his own good time, he will
Call us from earth, to home sweet
home.

Written by a cousin.

PLEASANT BROWN

It is by the request of his father, Bro. Frank Brown, that I will attempt to write a short obituary notice of his dear son, Pleasant, who was born December 9, 1899, died May 16, 1921, at the Edgecombe General Hospital at Tarboro, N. C.

He was taken seriously ill on Wednesday, his parents had the doctor at once, but failed to get relief, on the next morning the doctor pronounced his trouble locked bowels, then he was rushed to the hospital, but was too weak for an operation. Pleasant only lived four days. All was done for him that could be, from nurses, doctors and loving hands though they could not stay the hand of death. The dear Lord saw fit to take him to a better world than this, we hope. Pleasant was liked by all that knew him so far as I know, he always seemed cheerful and pleasant. The writer has known him from his birth. He was away from home last year clerking for Moore and Brown of Macclesfield, N. C., but decided he would stay with his parents this year to help his father on the farm. He will be missed by all, especially his father and mother. The Lord giveth and the Lord taketh, blessed be His

name. He leaves a father, poor afflicted mother, three brothers, one sister to mourn their loss. Pleasant was brought home from the hospital, his body laid to rest in the new family burying ground near his loved ones amid a large gathering of friends and relatives. A short funeral service was held by my husband, Elder A. M. Crisp. May the Lord bless and comfort the bereaved family, especially his dear father and mother, is the desire of the unworthy writer.

MRS. A. M. CRISP,

W. H. SHELTON

In memory of my dear old father,
Wm. H. Shelton, who passed away
February 22, 1921:

In a quiet country churchyard
Where the many dear ones dwell
Near the oak tree's shady bowers
Sleeps the one I love so well.

Faithful father, kind and gentle,
Our sweet home is broken up now;
All his toils and trouble is ended
He now a crown of glory wears.

Evening, morning or at noonday,
His dear form no more I see;
Rich reward did surely greet him
In the great eternity.

Father my lonely heart is aching
For thy face and smile I miss;
And I long for you dear father
Whom I never more shall kiss.

Obscure is the path before me,
Matters not which way I roam;
Future days are dark and dreary
Since the angels called him home.

Home sweet home, his home forever,
All the pilgrim's journey is past;
Welcome home to wander never,
Saved through Jesus, home at last.

Eventide brings gloom and sadness,
Summer days are dark and drear;
Round the great white throne in
Heaven,

May we meet our father dear.

Written by his poor lonely daughter,

(MISS) MAMIE B. SHELTON.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to remove from earth our beloved brother, W. F. Parker, he having been born Feb. 21, 1841 and dying May 27, 1921, made his stay on earth more than the allotted years of 3 score and ten.

Brother Parker united with the church at Hickory Grove, Primitive Baptist church in November 1896, and proved to be an attentive member so long as he was able to attend.

Now in humbleness and love for the aged and deceased brother. We the church at Hickory Grove

Do resolve 1st. to bow in humble submission to the will of Him who endureth forever.

2nd. That we sympathize with the family and relatives of the deceased.

3rd. That a copy of these resolutions be spread on our church record and a copy be sent to the family and Zion's Landmark for publication.

Resolutions received and adopted at our regular meeting in August, 1921.

W. V. BLACKMAN,
Comm. and Res.

Zion's Landmark

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The Purpose of Zion's Landmark

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

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

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

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

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

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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.

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P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

ABSOLUTE PREDESTINATION

It seems to me that there had been enough and too much said about absolute predestination by both our preachers and laity too. Why not be content to let predestination stop where the scripture stops it? Why use words that are not found in the Bible thereby causing confusion, strife and divisions? Did God foreknow all events? I believe with all my heart He did. Why do I believe it? Because there is an abundance of scripture that tells us He did and I know it by experience too. Did God predestinate anything? I think He did. What was it, for His people to commit fornication, adultery and every evil work? No, a thousand times no. Did He predestinate His people to disobey His commands by getting drunk, by gambling, cheating and defrauding, profaning, stealing, murdering, robbing and the like? I say no, no, no. To be sure He did not. I feel that if some of our people were to do a little commonsense thinking, they would find themselves complaining and finding fault of and with what they call God's absolute predestination. The fellow who yells absolute the loudest is about the first to make a move to exclude the poor helpless fellow for having gotten drunk or commit-

ted some heinous crime which God has said in His word "Thou shalt not do." And yet having already absolutely predestinated that the poor helpless fellow should do this very crime, according to their doctrine. How monstrous and shocking is such doctrine? I fear it is almost if not altogether blasphemy against the Holy Ghost. O, that none of our people would charge God as being responsible for their sins! Oh, how afraid I would be to do it! I feel that the earth would open her mouth and swallow me up. No, the scripture doesn't say that God predestinated that any of His people should sin. But it does say, "For them He did foreknow, He did also predestinate to be conformed to the image of His son." Now what is the image of our blessed Jesus? I will leave this for you who are preaching absolutism to answer. Did not the Apostle Paul, admonish one of the young ministers to strive not about words to no profit but to the subverting of the hearts? Then why not leave off absolutism, for it certainly is not profitable and I don't see where there can be anything edifying about it to the Lord's people or any one else, even those who preach it. It seems to me it is just a kind of hobby they are riding and the sooner they ride it to

death the better it will be for the Lord's faithful few. Did not one of the apostles say, "Let no man say when he is tempted, I am tempted of the Lord, for God is not tempted of evil, neither tempteth He any man for when a man is drawn away of his sins by his own lust, enticed, etc.? Whom have we to blame for our sins but our own selves? Does not our own guilty consciences and hearts condemn us? If I verily believed that God absolutely predestinated that I should do all the evil I am guilty of, I would not feel the least condemned about it, but on the other hand I could truthfully charge it all up to the account of God, and would feel that I had not done anything but that which I should do and which God predestinated and therefore I was just simply bound to do it and there was no getting around it. My dear brethren, if this kind of thing be true, we the church ought not to find fault with each other, neither ought we to arraign one of our number before the church for any offense for which he or she might be guilty, in fact anything we might do ought not to be any offense to any of us that believe this monstrous and blasphemous doctrine, because it is God's predestination and therefore it is right and just in every respect and to find fault of them for it is to find fault of God's works. Yes, but says one; "Did not God make man and in his creation, did not God make an evil being? I say He did not. Man was made upright which means holy, perfect, good, above sin if you please or sinless, anyway God said everything He made was very good. The word

very is a strong way of expressing things as for instance, "The elect and very elect. Why was man driven out of the Garden of Eden was it not for his sins? Did Adam charge God with his sins? No Adam said, "The woman thou gavest to be with me gave unto me and I did eat." Was the woman to be blamed for his sins? I think not, for the scripture says Adam was not deceived, so then we see that Adam went into sin with his eyes open so to speak. Did not they try to hide from God and why? Because their guilty consciences condemned them that is why. Is not this the experience of all the Lord's people? When we do wrong our hearts condemn us and "if our hearts condemn us God is greater than our heart and knoweth all things," that is if our hearts condemn us, rest assured that God also does the same. I was in conversation with a very dear brother a few years ago on the subject of absolutism and he referred to a brother of his church, who was a firm believer in absolute predestination and who had a wayward son who was a drunken sot and this man was criticising and finding fault of this wayward son of his upon which the other brother remarked "He can't help it, he is just doing what God absolutely predestinated that he should do and you ought not to be finding fault of his waywardness for it was so fixed from the beginning and this ended the subject on absolutism and the good old brother turned away speechless. Isn't it plain to be seen that this doctrine leads to fatalism. Look at the Raleigh church, it has brought the whole Little River association into

trouble.

I have noticed in the *Lardmark* some writings of some of our preachers who were finding fault of some brother preacher for having whisky on his buggy and that on the church grounds and for having taken him to said buggy and offered him a dram, and this very preacher who was finding fault is a thorough going absoluter.

O, the way he went after this poor brother was enough! and at the same time advocating a doctrine that justifies the other fellow it matters not what he does good or bad. O, how shocking it is for an Old Baptist to preach such stuff. I consider it as dangerous as a rattlesnake. I think the above absoluter either ought to quit preaching such fatalism or let the whisky drinkers and all other criminals among us alone, for you see according to his doctrine, they can't help it. God predestinated that they should and of course they are absolutely bound to do it and there is no possible way of escape.

In our county, state and nation we have certain laws to be obeyed by each citizen and when these laws are disobeyed the guilty are punished accordingly, but the obedient and law-abiding ones enjoy the protection and freedom which the government affords. Even so in the kingdom of our Lord and master there are certain laws its subjects are to be governed by and "if ye be obedient children, ye shall eat of the fat of the land. But if ye be disobedient the sword of the Lord shall devour you for the mouth of the Lord hath spoken it." What would we think

of our government officers if they were to force us to disobey our natural laws and then punish us for it? Now this is just what you are doing who preach the absolute predestination of all things both good and bad whatsoever cometh to pass. You are accusing God of having pre-determined that we should do all the evil that we are guilty of and then punish us because we did His will. I can't hardly conceive of the idea that any of our people who are of a sound and reasonable mind can believe such stuff much less preach it. Just as sure as there is a supreme being just so sure are those who are born of His spirit predestinated to do good. "Created in Christ Jesus unto good works which God hath before ordained that we should walk in them" and not out of them. Who will have effrontery to say the God of Israel foreordained that His chosen people should walk in bad or evil works? I hardly believe the absoluters themselves would say such a thing straight from the shoulder, yet that is just what they say when they say God predestinated all events.

Personally, I have no one to blame for my sins but myself, I do not even feel like blaming the devil for it, for God's people are commanded to "resist the devil and he will flee from us, draw nigh to God and He will draw nigh unto us." Of course this is to those who have been born again, not of corruptible seed but of the word of God which liveth and abideth forever. What I have said I hope is in a spirit of meekness and in much humbleness of mind and I hope my mind has been led by the

Lord's spirit and if so then I am sure it will be of benefit to some of His humble and faithful people and all the power, glory and honor be unto His great and matchless name is my heartfelt prayer for the sake of Him who died that we poor hell-deserving sinners might live, Amen.

In much love to the household of faith and in much tribulation, I am your unworthy but affectionate brother in a sweet hope of immortality beyond this veil of tears.

OBE TINGEN,

CENTENNIAL AT BALTIMORE CHURCH

Mr. John D. Gold.

My dear Mr. Gold: I feel to give you an account of a very interesting meeting held by the Ebenezer Church of Baltimore City, which closed on last Sunday night. It was the centennial meeting of the church, as it was organized by Elder E. J. Reis, in 1821.

The meeting began on Saturday night, Sept. 17th, with preaching by the pastor, Elder Joshua T. Rowe, using as a text Matthew 16 and 18, making a specialty of the building of the gospel church by our Lord and Saviour Jesus Christ. Sunday a. m. 10:30, Elder John G. Eubanks, of Newark, Del., preached from Ezekiel 34 and 11. After which the pastor, Elder Rowe, read a sketch of the history of the church for the past one hundred years, which he had prepared at the request of the church, and then invited any who might wish to join this church to come forward. None came. So a recess was taken for two hours during which time a lunch was served

in the basement to a number of brethren, sisters and friends, scattered from Philadelphia, Pa., to Robersonville, N. C. At two o'clock p. m. the services were resumed when Elder B. F. Coulter, of Philadelphia, preached from the twenty third Psalm, followed by Elder J. G. Eubanks from 1st Cor. 1:50-31. The pastor closed with a few remarks and announced that the services would be resumed at seven p. m. The people then went to their homes and returned again at seven o'clock, when Elder B. F. Coulter preached again from 1st Peter, 1st chapter 18, 19 and 20th verses, after which the pastor with some remarks closed a very interesting and we hope profitable meeting. It was certainly good to remember the faithfulness of our fathers and mothers in Israel, and to enjoy the fellowship of those of like precious faith who came and spent the day with us.

Yours in the faith once delivered to the saints.

Joshua T. Rowe.

704 Linwood Ave., Roland Park,
Baltimore, Md.

LOVES THE LANDMARK

Elder C. F. Denny,

Wilson, N. C.

Dear Editors:

Please find enclosed money order for \$4.00 to renew my subscription to the Landmark.

I have been a reader for many years for it is so much comfort in reading from many gifts.

My heart mourned when dear Elder Gold was called home but he is

not dead but at rest from all the cares and sorrows of this mortal life. I hope and trust that the Lord may bless you dear editors to comfort his poor, helpless and despised people for there is none like them the wide world over. I hope I know some of the conflicts of this lonely journey a vile heart full of sin longing daily to be like the blessed Savior, meek and counting all things lost for His sake. But I come far short in everything. I am glad that salvation is alone by grace and His people were chosen in Christ before ever the world was and there is no power in human beings to do anything to obtain this eternal life. The poor blind men everywhere are crying to the sinful world everywhere they are helping the Lord to save them. But I know this is untrue. I too was once a member of the new school church and was there eighteen years. I hope it was the Lord that showed me that the work of redemption was complete when Jesus uttered His last dying word on the cross and said, "It is finished." There was a time when I could not understand or see clearly how this doctrine that is preached by these dear old Baptists could be true, but I know it is the only true doctrine because it gives all the glory and honor to Him that is due, and truly I can say, "Nothing in my hand I bring but simply to thy cross I cling."

May the Lord bless you and yours.

Yours in hope of life beyond,

MELISSA GRIMES.

53 Brookfield St.,

White Plains, N. Y.

GOOD NEWS

Dear Brother Lester:

I will try to write part of my experience, if the Lord will, and if He will guide my mind and my pen.

When I was a very small girl my mother sent me to Sunday school all the time, and when I was eleven years old I joined the Methodist church. There I commenced a great work as I thought. I went on in this way until I was grown, doing all I could in what I thought was good in the church and in the Sunday school. I was called a great worker in the church. I went on in this way about twenty years. I attended protracted meetings day and night, and the preacher would tell the members to talk to the people and get them to join the church, and that if we did not we were not right ourselves; but when I would go something would say to me, that I was doing wrong, that when the Lord called them to go, they would not need any begging. Just then something got wrong with me. I had been in the church so long and thought within myself that I was a good Christian, but oh, the trouble I got in, no tongue can tell. I kept on going to church day and night till I heard nineteen sermons, but the more I went the worse I got. I could see no peace day or night. At last I had my name taken off the church book. I did not want it there. I did not know what was the matter with me, I was in so much trouble. I went on in this way for a year or more. It was on Christmas day, and there was a large crowd at our home playing and dancing, but it was no pleasure to

me. A neighbor woman who was a Methodist sent me word to quit frolicking and come on to church. It went like a dagger to my heart, but I was determined to let no one know my troubles. I went on to church that night, but thought I would let no one there know my troubles, but the first thing I knew the tears were running down by cheeks, and they found out there was something wrong with me, and began to beg me to go to the mourners bench, but I was determined, I thought, to never go there any more, as I had been there once and had been deceived; but the first thing I knew I was there, and after a while I felt better and got up and shook hands with them, and thought I was satisfied, but after I left there, oh, what trouble I was in, God only knows. I could not work nor sleep, nor hold my mind on anything I tried to do; but the first thing I would know I was off somewhere down on my knees begging the Lord to have mercy on me a poor ruined and lost sinner. I went on in this way for a long time, when one night I was lying on my bed, but could not sleep. I was in so much trouble. I got up and went out of the house not knowing whether I would ever get back or not. I fell right down on the ground beside the house and poured out my heart in prayer to God—saying, hear me dear Lord, for I am a poor, lost and wretched sinner, and know of myself I can do nothing. I give it all to thee—I know that without thee I am gone forever and ever. I pray for thee to have mercy upon my poor soul. How long I was there begging the Lord for mercy I cannot tell; but

all at once a flash came over me as quick as lightning and a voice came saying, arise and go in peace, thy sins are forgiven. I jumped up and looked all around me but I could not see anything, but I felt happy and as light as a feather; and I could hardly refrain from shouting aloud, glory to God, but feared I would awake those in the house. So I slipped back into the house and went to bed, and did not want anyone to know it for fear I might be deceived. But I was so happy I could hardly stay in the bed. Everything was so new and bright to me.

I cannot say that I know I have religion, or that I will go to heaven when I die, but I can say I know sweet and blessed hope, which none but the children of God have, and which none but the God of Heaven can give; and I would not give it for ten thousand such worlds as this.

Well I thought if I could stay in the Methodist church twenty years without a hope I certainly could stay now that I had a hope. So I went back to the church, but when the preacher preached it was no good to me. He did not preach my experience at all; did not tell my trials and troubles; and the more I went the less there was for me. Oh, I got in so much trouble I could hardly stand it. I did not know what was the matter with me. My hope was as good as it ever was. I went on in this way for some time, but could hardly go to church any more, and could hardly stand it to hear them preach. I prayed the Good Lord to show me what was in the way. One night as I was lying in my bed pondering over my con-

dition, as wide awake as I ever was, I looked up towards the joists and I could see the most beautiful stars I ever saw and something said to me. The good shepherd knows his sheep and when he calls them they come unto him. And then I could see the most Baptist people I ever saw, and they were the sweetest looking people I ever saw. The thought struck me in a moment, this is my trouble, I am called to the Baptist church, but I will never go there for I had always hated them, not for any cause only what I had heard others say about them. I would not even go to hear them preach, and if I ever did go to their meetings I would not hear them. I had not attended a Baptist meeting in a long time, and would not tell any one of my troubles for I was resolved never to go there. But those beautiful stars were ever before my eyes, and I could see them, sweet Baptist people day and night. I grew worse and worse all the time, and at last I told my mother about what I had seen and heard, but she was a strong Methodist, and told me it was only imagination, and I tried to get rid of it in that way, but I only grew worse. I was in so much trouble I thought I would go and spend the day with old Brother Luke Perdue, an old Baptist, and maybe he would get up the subject of religion and I would tell him my troubles. I longed to be with the dear people, but did not want anyone to know it. But he thought I was such a strong Methodist, and talked of everything else but religion. He was a neighbor and friend of ours so I invited him to spend the day with us the

next Sunday. I told him my experience and we talked together a great deal, but still I resolved not to leave the church I was in and go to another, especially to one I had always hated, but there were even the beautiful stars before my eyes and the words ringing in my ears. The good shepherd knows his sheep, he calls them and they come unto him. And I could see those sweet people all the time. I went to see old Brother Mitchell and talked with him, and there saw Brother Ran Perdue and he gave me a lot of Landmarks to read which were very comforting to me. He told me that Elder Philpot was to preach at Brother Mitchell's the next Sunday night. I decided as I had not heard a Baptist preacher in a long time I would go and hear him, so I went and he preached the sweetest sermon I ever heard. He told my experience better than I could have myself. I could hardly keep from shaking hands with him. But I did not. I thought I would soon get rid of the people. I read the Bible through and it read like Baptist doctrine to me. I went out into the woods not knowing that I should ever return, and fell on my knees and begged the Lord to have mercy on me, and to show me the right way; if it was right for me to join the Baptist church to make it plain to me, and something said to me, arise and go in peace, it will be a sweet home for you the rest of your days. I did arise and go in peace for my troubles were gone, and I had no doubt but that the Baptist church was the home for me, and I joined the church soon after that, and was baptized by Brother

Philpot with two others beside ourselves, all husbands and wives, and it was a happy day to me. I have not doubted in the least but that the Baptist doctrine is the true doctrine; but my own case I am made often to doubt and fear as to whether I am one. The more I hear them preach the stronger I grow in the faith. I feel like if I were the only Baptist, I would always be one. I want to live where they live and die where they die and be buried where they are buried.

The experience of the least of all.
M. E. JOHNSON.
Roanoke, Va.

FIERY INDIGNATION

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:—

I am sending a copy of an excellent letter just received from Elder Dodson, which I wish to share with the readers of the Landmark if you will please give it a place.

Sincerely yours,

ELIZABETH H. BARBOUR.
Benson, N. C., R.1

May 28, 1921.

Dear Miss Barbour:

I remained at home today for the purpose of doing some work in my garden and sowing some grass in the front of the house, but a thunder shower came up and while I am waiting for the ground to dry off, have come up to my den with the idea of complying with your request to give some thoughts in connection with the scripture found in the tenth chapter of Hebrews, 26th and 27th verses—"For if we sin wilfully after that we have received the know-

ledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

To speak after the wisdom of men, the Apostle Paul was eminently qualified to be an apostle unto the Jews, for he said of himself, "if any other man thinketh he hath whereof he might trust in the flesh, I more: circumcised the eight day of the stock of Israel of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." But Paul was not an apostle by the will of men, neither conferred he with flesh and blood, but he was an apostle of Jesus Christ by the will of God, and when the Lord sent Annanias to the house of Judas for one called Saul, he said: "Go thy way for he is a chosen vassel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." In the third chapter of the Ephesians he makes use of this language himself: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." He was regarded as the apostle to the Gentiles, nevertheless he writes an epistle to the Hebrews, and begins it by saying that "God who at sundry times and divers manners spake in time past unto the fathers by the

prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Under the law covenant, which we see from the manner in which he begins the particular chapter in which the language you have referred to, all of their offerings, a lamb, the firstling of the flock, etc., along with all the burnt offerings and sin offerings, were but "shadows of good things to come, and not the very image of the things, for they could never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshipers once purged should have had no more conscience of sin, but in those sacrifices there is a remembrance again made of sins every year, for it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, sacrifice and offering thou wouldst not, but a body has thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

The Jews were still worshipping under the law, of which Paul himself was zealous until that memorable trip to Damascus, when scales as it were, fell from his eyes and he heard the voice of Jesus speaking unto him, and he was made to count all things as dung, that he might win Christ.

Now he could see clearly that these things were but shadows of good things to come; they were but

arrows pointing to the coming of the Lamb of God which should take away the sin of the world. Jesus had offered up himself in conformity with the will of God, and had sat down on the right hand of the Father, and "by this one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

Jesus having fulfilled the law of God in every jot and tittle, there was no more need for offerings of any kind, and the only door by which entrance can be had to the holiest was through the blood of Jesus, and this is what Paul was endeavoring to impress upon the hearts of his brethren, and he speaks of it as "by a new and living way, which he hath consecrated for us. Through the vail, that is to say, his flesh," thus becoming an High Priest whose feelings could be touched with the infirmities of his people, and his offering was different from that of the priest under the law, in that it was unnecessary for him to make an offering for himself (the priests under the law must first offer up for themselves and later an offering for the people) and the offering he offered was not something else, but this High Priest offers up himself for His people, and these are the things Paul would have his brethren "hold fast the profession of our faith with-

out wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Paul knew it was a fearful thing to fall into the hands of the living God, and the Lord's people today know it. The Lord hath declared that He will try every man's work whether it be good or whether it be evil, and I am persuaded that where there has been wilful, outbreking sins committed by His people after having received a knowledge of the truth, there has been a certain fearful looking for of judgment and fiery indignation.

Be sure your sin will find you out and the soul that sinneth it shall die are truths well known to all the Davids in the household of spiritual Israel, and there is no fleeing from the presence of the spirit of the Lord. He searches the hearts and reins of men, and a guilty, condemning conscience is one of the most terrible companions one ever dwelt with; it faces him on every hand, at night time as well as day, and many times it burns as a red hot iron, until full confession of the wrong is made and forgiveness is asked. The adversaries shall be devoured and the Lord knows no turning, but His word that goes forth out of His mouth is fulfilled and accomplishes

all that He hath declared.

The one offering which Christ made hath forever perfected them that are sanctified, and there is no power or combination of powers that will ever be able to rob Jesus of the weakest lamb of the fold in glory, but there shall be heard a bleating in the wilderness and He will lead them by a way they know not and into the paths they had not known. There will be the desire of the prodigal son to return unto His father's house, but it will not be until he has wasted all His substance and a famine arises and he begins to be in want. That was when His thoughts turned to the house where even the hired servants had plenty, and when repentance has been wrought in him, what do we find?

The best is none too good for him, What a merciful, long suffering and loving Father. Words cannot describe such love as that that was manifested there.

I do not know that I have answered any of your questions, but I hope since the Lord, as I trust, has stirred up your mind that He will give you some sweet indication upon his word and enable you to glean in the King's pastures and receive some handfuls of purpose. It is, indeed, wonderful to be made to lie down in green pastures and be led by the Lord beside the still waters, and to realize of a truth that "The Lord is my shepherd." Unless it becomes a personal matter to us there is little comfort received, but at times we do feel to say that he restoreth our soul; he leadeth us in the paths of righteousness for his name's sake—not for any good thing we have done—and what comfort to have sealed to one's

heart that wonderful promise, that though they walk through the valley of the shadow of death, they need fear no evil, for the Lord is with them and His rod and staff comfort them. Isn't that something to lean upon, and the poet asked the question, "How can I sink with such a prop, as my Eternal God. Who bears the huge pillars up, and spreads the Heaven abroad."

With such a one to prepare our table for us, even in the presence of our enemies, and to anoint our heads with oil, why should not our cup run over and we exclaim, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

For fear of wearying you, I will close, with the hope that I shall hear from you again soon.

In Christian love, your friend,
R. LESTER DODSON.

SINS BLOTTED OUT

Elder C. F. Denny,

Dear Brother:

Some time ago in a vision of the night I viewed myself in the presence of the judge of the universe. He appeared to me as a man of nobility. In his hands was an open book. After looking in it for some time he laid it down, while I was not frightened I felt that he was looking for something concerning myself. He picked up another book and said "I will see if I have anything against him." After searching at some length he closed it and said: "No not a thing." I then felt that all my sins were blotted out. Later while at my work feeling despondent a

voice seemed to say there was a lamb slain for you. I was then made to feel that this was true for I believe by an eye of faith I have seen him on the cross and his precious blood applied to me and felt its cleansing power and then I could say all glory to His name, and yet I am so weak I need his grace every day I live.

Yours in hope,
J. R. JONES.

Revolution Mills,
Greensboro, N. C.

TAKING LANDMARK FOR 40 YEARS

Mr. J. D. Gold
Wilson, N. C.

Dear Sir:

You will find enclosed two dollars (\$2.00) to pay for Zion's Landmark. Please move me up as paid from September 1921 to September, 1922. I have been taking it for a long time, as many as 35 or 40 years, and now I am 71 last May and feel like my time is not long in this life and I am not able to go to hear any preaching and the Landmark is very comforting to me. I do hope to be able to pay for it the remainder of my days. I have been a member of the Primitive Baptists for 40 years and do love the previous doctrines still and hope to as long as I live. I have been through much afflictions and troubles the more experience I have the better I love the doctrine. I have read so much of your dear old father's writing and it has been so much comfort to me but now he is gone and I feel he is resting with the people of God.

With all good wishes to you, I am your friend,

MRS. REBECCA E. PARKER.

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., December 1, 1921

PASSING THOUGHTS

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure:

This is the declaration of Him who says: "I am God and there is none else; I am God, and there is none like Me." It is wisely prudent to keep in mind that the thoughts of God are not our thoughts nor are our ways His ways, and that His thoughts and His ways are as high above our thoughts and our ways as the heavens are above the earth, and that therefore we cannot attain unto them, we can not compare them, nor are we comparable with Him. With the most diligent and persistent searching we cannot find Him out, nor discover his dwelling place. While the beginning of our thoughts is yet far away, He has it all thought out, and has determined what He will do, and before we can begin to

stir, He has established His purpose, and is doing his pleasure. Before time began the beginning was, from which the end was declared. We begin and work up to a conclusion, but in the beginning God declare the conclusion. We may and do fail, but God has already succeeded. He has only to speak and it is done, and to command and it stands fast. He does not have to go nor be there nor here, but only to speak the word and there is life and to reveal Himself a very present help in time of trouble. He is with His people always and tho' they may not be sensible of His presence yet they know His name is the divine interpretation of "God with us," however they may not always know the real sense and character in which he is with them. It may be that by His very presence they are made sensible of their need, and again thereby their needs are supplied, and they are made to wonder whence it all came, and yet they feel assured that every good gift and every perfect gift cometh down from the great and good hand of the Giver of all their mercies and the God of all their comforts. And as they contemplate the riches of His wonderful grace they feel that they must have fainted had they not believed to see the goodness of the Lord in the land of the living.

P. G. L.

WHY

I am thinking as to whether Job could have been a better man than the Lord said he was. A perfect and an upright man, one that feareth God and escheweth evil. It does not seem to me that there could have been anything wrong about him in

either character or conduct, and yet perhaps there never lived a man, except the man Christ Jesus, that was made to pass through greater trials and endure greater and sorer sufferings than he was. Now the great question with me is, why was this man, the greatest of all the men of his country in his day, a perfect man, a man that feared God, a man that eschewed evil, a man that served God and worshipped him, and yet all these qualities and qualifications did not serve to save Him from the direst torments of the devil and Satan. The Lord makes no charge against Him, and Satan only calls in question his character and charges the goodness of the Lord in blessing him as the cause of his greatness. Even his friend Eliphaz charges him with no overt action nor with the lack of one, only that he was not acquainted with the Lord, but Satan knew better than that, for the Lord had told him so. And I am of the opinion that Eliphaz had not been taught of the Lord the real character of his people, if so he would not have preached to Job what he did, thus adding to his effectiveness such miserable comfort. He would have known that being at peace with God does not necessarily give him peace of mind, nor cause good to come unto him. It would seem reasonable to suppose that the coming of the king of peace, whereas he says, I came not to bring peace, but a sword. And again my peace I leave with thee, my peace I give unto thee, not as the world giveth give I unto thee!"

It is not what we do or do not do as overt actions but it is what we are by reason of what we have. If we could do and be as is claimed for us

we might never know anything of the sufferings of Christ nor of the glory that follows. The real gist of the matter in Job moved him to bless the Lord just the same and just as much for the taking away as for the giving. "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." And this was his worship.

Deep down in the being of Job the Lord had deposited—so to speak—a divine nature upon which he had built an integrity against which the gates of hell could not prevail. And this integrity Job maintained, and sinned not. This integrity is the essential thing we need today both in our membership and in our ministry.

In the trial of Job it seems to me we have a wonderful life of Christ and in the revelation of his righteousness the life and trial of his people the church. He is laid for a foundation in Zion, a stone, a tried stone, a precious cornerstone, a sure foundation, and he that believeth on him shall not be confounded. To them that believe on Him he is precious, for he is their peace. If he was tried and thus proven, shall those who believe on him not also be tried and thereby proven?

The Christian life is a spiritual warfare. He fights the good fight of faith, and he lays hold upon eternal life.

The Lord has His training camps where he drills his soldiers, to teach them the tactics of the gospel that they may be able to endure hardness as good soldiers for Christ, so that upon every occasion and at all times there shall be demonstrated in their very lives the sufficiency of the grace of God as a most enduring substance

and saving virtue.

This manner of the Lord's dealing with His chosen and beloved children seemed so evident with Peter in his experience that he admonishes us to think it not strange concerning the fiery trial which is to try us, as though some strange thing happened unto us, but believe inasmuch as we are partakers of Christ's sufferings; that when His glory shall be revealed, we may be glad also with exceeding joy. Surely these are the Lord's doings and are marvelous in our eyes."

The gracious choice of the people of God is made known in the furnace of affliction, and is intensified by the chastening hand from which come showers of blessings, for whom He loveth He chasteneth. He does not do this because they are sinners, but because He loves them. It is true they are sinners, but they are sinners saved by grace. It is said the fruitful He purgeth that they may be more fruitful.

The highest and most precious privilege of the people of God is to have exemplified in them the sufficiency of the riches of his grace in His kindness toward them through Jesus Christ, their Lord. If we had the saving of ourselves as the Lord saves we would not be saved. If left to ourselves to live as becometh the gospel we would never so live. The creature is made to be subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.

P. G. L.

MRS. LUCY BRIDGERS

Mrs. Lucy Matilda Bridgers, age 44 years, wife of J. R. Bridgers, and

the daughter of Joseph and Betty Barron of Wilson, N. C., departed this life September 12, 1921.

She leaves a devoted husband, ten children, six boys and four girls, six sisters, Mrs. James Ellis, Mrs. Albert Flowers, Mrs. Charles Batts, Mrs. William Lucas and Miss Mary Barron of Wilson. Mrs. John T. Wilson of Greenville, N. C., two brothers, Messrs. Frank and James Barron of Wilson; besides a host of relatives and friends to mourn her departure.

She was a lover of the Primitive Baptist church, always glad to have them come to her home, which was a home for them. Also a good, devoted wife and mother and will be missed in her community by her many friends.

The floral offerings were beautiful.

The funeral was preached by Elder S. B. Denny of Wilson, N. C.

Jesus while our hearts are bleeding,

O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, Thy will be done.

Though cast down, we are not forsaken,

Though afflicted, not alone;
Thou didst give and thou hast taken,
Blessed Lord, Thy will be done.

MRS. G. W. BEAMAN.

RESOLUTIONS OF RESPECT

The Primitive Baptist church at White Oak, Jones County, N. C., do feel to express our thanks to our Heavenly Father for His 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 April meeting, 1907 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. Since he has taken the care of the church all has been peace and brotherly love one toward another, it can be truthfully said of him he was a man of peace.

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 order of conference, Saturday before 4th Sunday in September, 1921.

ELDER B. F. EUBANK, Mod.

B. F. SCOTT, Clerk.

A. F. SIMSON, Com.

MRS. NANCY E. BOYD

It is with sad hearts that we recall the death of our friend and loved one, Mrs. Nancy E. Boyd, wife of Ivan Boyd, who preceded her into eternity several years ago.

She had been a great sufferer for many years with that dreadful disease, rheumatism, and for the past five years had been a helpless invalid. She leaves four daughters: Mrs. R. V. Waters, Mrs. W. K. Keel, Misses Myrtle and Mollie Boyd, all of Pinetown, and four grand-children to mourn their loss, and although it is hard to give her up, we feel that the bereaved ones

do not mourn as those who have no hope. She had long ago made her peace with God and united with the Primitive Baptist church at White Plains where she remained a faithful member until death took her away. Although her afflictions were such that she was unable to attend services, no one ever heard her murmur. She was gentle and patient until the end which came January 10, 1921 in the 88th year of her life.

Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, waysore feet,
Rest from all labor now.

Rest for the fevered brain,
Rest for the throbbing eye,
Thro' these parched lips of thing no more

Shall pass the moan or sigh.

Written by one who loved her.

MRS. J. M. BOYD.

WILLARD EDWARD SMITH

It is with a sad heart that I send you for publication the obituary notice of my darling little Willard Edward Smith. He was born February 26, 1920 and departed this life August 6, 1921, making his stay on earth seventeen months and eleven days. He was sick eight weeks and bore his suffering with patience.

Oh, what a bright little angel he was, always ready to meet his papa at night. He was the only child we have, his little brother preceded it to the grave four years ago. Oh, how we miss that sweet voice that called mother. The tender footsteps that went around after me while I was at work. It never did

give up until three days before it died, it seems like it realized it had to leave us, it would call for the song book and then want me to sit and sing to it till he got so weak that it could not call for the book any more and we realize today that our little darling is in Heaven and oh, what a glorious thought to think if father and mother were ready to meet the two little bright angels that are awaiting us on the other shore. Neither one of us are a professor of Baptist doctrine, and I long for the day that we both can repent of our sins as the Bible teaches us, we must be born again.

I wrote this at the request of Willard's grandmother, Mary L. Stone, he remembered her, called her before he died but at that time she had gone back to her home in Virginia and was not here when he died. We carried its little body to Virginia for burial to the old home place where funeral services were conducted by Elder P. H. Johnson:

To father and mother:
Life is lonely, now our baby
Is called away, the hand
Of death waved over his brow;
And he the summons did obey.

So lonely is his little bed
And vacant is his chair,
He is gone no more to come;
We miss him everywhere.

Written by his sad mother,

MRS. L. A. SMITH.

Twin Branch, W. Va.

ELDER W. H. LEGGETT

The subject of this sketch was born February 24th, 1844 and died

May 8th, 1921 in his 78th year. Although perhaps never in his life was he in possession of what is termed robust health, yet the gracious giver of his life sustained it for purposes known unto himself to beyond three score years and ten. He was reared on the farm and at the age of eighteen entered the Confederate army and soon thereafter was taken seriously sick. He was sent home honorably discharged and relieved from any further military service.

On the 3rd Sunday in May 1874 at the water—on a relation of an experience of grace, satisfactory to the church, he was received into full fellowship in the church of Williams meeting house, and the same day was baptised by Elder Jordan Johnson.

On January 7th, 1875 he was married to Elizabeth Ann Pittman. Two children were born of that union; the elder, Mrs. Lizzie Davenport, survives him; the other, a little girl, died in infancy.

In 1899 he was ordained and the theme and burden of his preaching was Jesus and His love; salvation alone through the imputed righteousness of the crucified and risen Saviour.

He dearly loved the humble cause and labored for the unity of the spirit in the bond of peace among the brethren; and both he and his devoted companion seemed ever most happy when entertaining in their home the brethren.

Done by order of conference this 27th day of Sept. 1921.

ELDER J. C. MOORE,

Moderator.

C. H. SPIVEY, Church Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive Old School Baptist

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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.

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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE WHEAT AND THE CHAFF

Matthew 3:12

I have recently been reading some of Elder Silas H. Durand's writing and I have found a feast of fat things in his writings. I consider him one of the best writers that I ever read after. Perhaps second only to the inspired writers of the Scriptures. I do not think of any others just now unless it was Elder P. D. Gold, whom I think his superior in portraying the working of God's Spirit in the heart of a poor sinner.

Not that I consider that he was perfect. No man is perfect, but the Lord Jesus Christ, and no one's writing is perfect but those who wrote as they were moved by the Holy Ghost. And I do not think that I ever read a book that I did not find some objection to for sometimes find objections to the writings in the Bible. When I read "Therefore shall a man leave his father and his mother, and cleave to his wife," I feel that it was written wrong and it should have said the woman shall leave her father and mother and cleave to her husband. But when I was enabled to see the man not merely Adam, but the Lord Jesus Christ and the woman was not merely Eve but the Church of God, then I

rejoiced that it was written by inspiration and correctly as it is. For there is salvation to poor sinners who constitute his bride in Jesus, leaving his father and mother, and I find some objections, though, comparatively few when properly understood, in the writings of Elder S. H. Durand. I feel sure that no man could write as he did unless he is taught by the Holy Spirit.

I have been reading in his meditations on the word an article on page 290 and headed "The Fan," which I have so highly enjoyed that I feel a desire to write about the same things in my own language though I am sure I cannot express it so nicely as he does.

"Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner: but He will burn up the chaff with unquenchable fire." Matthew 3:12.

Some might think that because the tares, Matt. 13:25, and the chaff are both to be burned that they represent the same thing, but I feel sure they do not, for the tares were sown by an enemy, and the enemy will surely always sow something which injures the good seed, but the chaff is a necessary part of the

wheat plant and is especially serviceable to the wheat in its growth and never does any harm to the wheat in any way and the burning merely shows the end of it after its usefulness is past. Unquenchable fire here means fire that cannot be quenched but continues to burn until all the fuel is consumed and shows that the chaff is to be completely annihilated. The purpose of the whole wheat plant is the growth and protection and maturity of the wheat. The chaff forms a sort of cradle or mold that holds the young growing wheat in its first or liquid state and protects and gives it its proper shape and helps to nourish it. It is very necessary for the wheat until the wheat is mature and ripe and then its usefulness is ended and then it is annihilated.

Now what is the application?

The wheat represents Jesus, the bread of life and His pure spiritual worship, and the chaff all the necessary formaties and accompaniments that we so much need and cannot do without in our immature state but will not need in the mature ripe state. We will first consider it under the Levitical priesthood and then under the Gospel Dispensation.

The Levitical priesthood was set up in the wilderness by Moses under the direct instructions of God. In this we have the Tabernacle representing the church. The altar of burnt offerings which was composed of wood covered with brass, the wood represents humanity and the brass represents sin. Brass is a man made metal very unclean so that it cannot be made clean.

This brazen altar represents Jesus

the sin bearer. The burnt offering represents Jesus and the priest represents Jesus the Great High Priest who offered Himself on the altar of our sins, or for our sins. The brazen calves with all its ceremonial washings represents the washing of regeneration and all the cleansings that are necessary to prepare the poor sinner for admittance into the church of God. The boards composing the tabernacle were all alike, made of wood showing human beings and the covering of gold represents the righteousness of Christ, the two tenons represent faith and hope and the sockets of silver represent the finished atonement and the ring of gold represents the love of God whereby we are all bound together in the love of God. The candlestick with its lights represent the Holy Spirit shining in the heart giving the light of the knowledge of the glory of God etc. But it is not necessary to take up every thing in the Levitical Priesthood. They are all typical of the church of God and the true worship as set up by Christ and His apostles. They were all necessary parts of the worship of God under that dispensation. But when Jesus came and fulfilled the law, the wheat, or the true followers of the Lord who could see Jesus by an eye of faith in all these ceremonial offerings was gathered into the true gospel church or garner, but those who were without faith and could see no further than outward show of the Levitical worship continue until this day to reject Jesus and true spiritual worship and see nothing yet but the chaff of the Levitical worship which the true spiritual Jew knows

is nothing but chaff and is already annihilated. That Levitical worship was all typical of the worship set up in the church of God by the Lord Jesus Christ.

The Levitical worship is considered a shadow of which the gospel dispensation is the substance but the substance does not make a shadow without a light and the light must be yet a head to cast a shadow behind.

There is another dispensation ahead, a dispensation of light and love and perfection and glory, and as the church as set up by Christ is the garner for the wheat from the Law dispensation so will this dispensation of light and love be the garner for the wheat from this gospel dispensation.

There is much chaff in this gospel dispensation which is very necessary for us now and that we cannot do without now, that will be annihilated when the wheat is gathered into the glorious and blissful presence of our adorable Jesus and His Father.

"Now abideth faith, hope, charity these three; but the greatest of these is charity." "Charity never faileth." When the wheat is gathered into the garner of God's blissful presence faith and hope with all the formalities of our present worship will be annihilated. Jesus said concerning the gospel church, "I am the door; if any man enter in, he shall be saved, and shall go in and out, and find pasture," John 10:9. But when one is gathered into the blissful presence of Jesus and sees Him as He is then he shall "go no more out" but will forever rejoice in glorified presence.

Respectfully submitted,

D. A. MEWBORN.

FROM HIS DAUGHTER

Dear Brother Denny:

Enclosed is a letter from my daughter which please publish in the Landmark.

Your brother in Christ Jesus,

F. W. KEENE.

Mount Greenwood, Illinois.

May 27th, 1921

Dear Papa:

Yesterday, while bowed down with grief and sadness (as almost continually I am) I thought of you and such a longing came over me to see you, and talk with you, and hear you speak, that I cannot express it.

I feel that you would understand even more than Montie (and he alone here understands some of my experiences) and besides, such love unutterable for you overwhelmed me that I would fain see you for that reason alone.

Thursday all day long I was oppressed, feeling my own utter weakness—that perfect sense of Paul's—"pressed out of measure, above strength, inasmuch that we despaired even of life: but we had the sentence of death in ourselves that we should not trust in ourselves but in God who raiseth the dead—who delivereth us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." Thursday evening Wesley was playing some hymns—we both were singing. Irene occasionally joining for a verse—"Who all our sorrows took!"—the words struck to my heart. I excused myself and went out to the kitchen and bowed my head in lieu of a better place, upon the water pail. "Not this sorrow Lord" I exclaimed. "Not this one!" "Surely he hath borne our griefs and carried

our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted—we hid as it were our faces from him." I went on outside, halfway down to the creek and throwing myself on the grass poured out my agony to Him who in all our affliction was afflicted the angel of whose presence saves us, without which angel indeed we are, I know from unspeakable experience, lost.

Wesley went out and somehow not seeing me went into the loft of the barn to pray for me—Montie came out and looking for me found me. I begged Montie to go back for I could not forbear weeping and praying, but he would not and after a while we began to talk together, as so often before. I mentioned the last quotation in the 53rd of Isaiah, "yet we did esteem him stricken, smitten of God, and afflicted." "We hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows." Montie, I said, do you really believe Jesus died for my sins? for your sins? Answer me from your heart, not according to any church creed.

"Yes. I truly believe He died for your sins, every one of them—and for mine—yet, even for mine though I have not been able for so long now to pray to Him for myself."

I don't understand everything, but I know, I know he bore even my sins on the cross. But, Oh, how far I am from Him! But you are not; you are near Him."

"Do you believe, Montie, He bore your sorrows too?"

He made no answer. I went on with the words from Isaiah. "It

must be true," Montie exclaimed, "but Ruth, Ruth, I can't feel it, I feel sure about the sins, but I cannot feel that He has carried the sorrows too, although I know it is true—must be true." "That is somewhat my own feelings," I replied, "only I feel more or less the reality of His bearing of my sorrows, but the pain of it is so great—even with the knowledge of His participation that I cannot bear it, unless I come to Him as tonight, alone, and pour out my supplications to Him 'who only can relieve my woe, and bid my sorrows end.'"

"You know, Montie," I continued, "we, you, I, Wesley, Irene, have been hiding our faces from Him—He has been despised and we esteemed Him not—no form nor comeliness that we should desire Him."

"When?" said Montie, "How? I do not quite understand."

"When we seek our happiness or our life, our occupations our pursuits, our recreations in such a way that He is left out," I said. "When I as a mother at home think: I have studied out this thing—I know just what to do in the case of this or that child—with no thought of depending for guidance upon God—when I seek even to please and content you and Wesley and the children by doing whatsoever you want—irrespective of the relations, those things have to Christ. Do you remember the Fellowship club dinner and the dance? I did not want to go but to please you. Wesley and I both went—you said in fact, that you would not go unless we did and we knew you did want to go, so in love to you

we both went. Now there was nothing evil in the dinner—not very much evil in the entertainment, the minstrels were really vile in a guarded way—nothing much evil in the dancing—though one or two couples danced indecently, but altogether, was it a fit place for any one of us who profess from the heart to have put on Christ?"

"No, no," Montie groaned: "God! how I do loathe myself! How He can forgive me I do not know. And yet I go on—Oh, Ruth, you do not know how strong a hold the pleasant things of life have on me—dinners, shaded lights, music, fine clothes, luxury, gay conversations, wealth! I had them—and I see I love them as much as ever, yet believe it or not—oh, I know you will believe it, I know of nothing that I so much want as to live as He will have me. I want to be near Him, but, Oh, it is hard to say that I want even a cross if that is the only way to be near Him! I want to go along and make money and have comfort and plenty for Irene and the kiddies, and something to show you and Wes what I think of you. I want a fine home, and to go to the theatre, and to concerts and to the opera, and still have sweet thoughts about Jesus. Can we draw the line? I know we must but where?"

"You know I did not mean to chide you," I answered, "nor to preach at you! You know I just want so much that we four shall live worthy of the vocation wherewith we are called—not to fondle the weapons of the devil with which he crucified the Savior?"

"Yes, I know that—I too just do

want to know His will and do it."

I cannot of course repeat the whole conversation—it would take too long. Montie admitted that these lures were indeed not lovely things but veritably wrong—and spoke of his deep, deep desire to be with Jesus Christ.

"And yet tomorrow I shall I suppose forget! And I cannot pray for myself! Oh, Ruth, you do pray for me don't you? I so desire to comfort you, and then I find myself looking to you for it."

I wonder if it can be true that as in me the sufferings of Christ abound so consolations also will abound by Christ through me. I am so distressed many and many a time by the mere fact that I am unable to hide my grief and sadness when in the presence of my family even. I so want to make them happy—this is I know minor. Oh, if it all could be—is to the sweeter foundation of our faith and love!

Montie does so look forward to a letter from you to him.

Wesley and I very often talk together, both he and Montie are so good to me. Oh, pray for each and every one of us, your children here in Mount Greenwood that we may experience the felt joy of His salvation, may walk with Him even though it be without the camp bearing his reproach! I know we cannot live at peace with the world and still be at peace with God.

I am lovingly,

RUTH A. SPITLER.

FOR ELDER VIA

\$6.00 from J. L. Thompson, Wilmington, Del.

LANDMARK STANDS FIRM

Washington, N. C.

Sept. 6, 1921.

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:

Enclosed you will find P. O. money order for two (\$2.00) dollars to renew my subscription to the Landmark from August 1, 1921 to August 1, 1922. I enjoy every copy as it stands firm for the faith once delivered to the saints. Salvation by the grace and mercy of God. Jesus, the savior of sinners. Precious indeed to a poor sinner convicted of his own sins who has felt the power of grace applied to himself.

We know we have passed from death unto life because we love the brethren. Brethren and sisters let us show our love for each other. When our meeting days come let us lay our business cares down and meet each other at church, the Lord willing. I can't see why so many of us stay at home on meeting days. I do dearly love to meet my brethren and sisters at church and engage in singing the good hymns that are so sweet to me and listen to the good preaching with which we are blest. It seems to me that these blessings are a foretaste of the joys to come.

I have never felt worthy to be with the dear people of God. If I am one of them surely I am the least of all, but their fellowship for me is most precious to me. There is nowhere else for me to go. The hope I have that Christ died for me is dearer to me than all the world beside. The Lord's people are poor and afflicted, but they would not with the world exchange. The Lord

bles you to continue publishing the Landmark. I see no reason why you should not put advertisements in the Landmark.

Do with these thoughts as you think best.

MRS. R. M. CELLIGOOD.

Washington, N. C. R. 4. Box 20.

THE KING'S DAUGHTER

"The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." Psalms 45:13-14.

The church is here spoken of as the King's daughter and as being all glorious within, meaning within the soul or inward life. David addressing God, says: "Behold, Thou desirest truth in the inward parts; and in the hidden part Thou shalt make me to know wisdom." Psalms 51:6. The Lord told Jeremiah concerning this King's daughter "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people," Jeremiah 31:33. She is made clean within by the implanting of the spirit of truth within the heart of each member composing the body, which is the church. Although all the members of the body were once dead in sin the Lord has quickened them together with Christ, and shed abroad His love in their hearts by the Holy Ghost, which is His holy spirit dwelling in them and is their eternal life, and this makes them all glorious within, for as each one is so is the whole body, or church: and her clothing of wrought gold is their righteousness of the saints

which God has ordained that she should walk in for it is He that has wrought all our works in us, many of them in deep afflictions of soul. Many are the afflictions of the righteous, but He hath delivered her out of them all.

Gold is dug from the deep mines and the dross of the earth is separated from the gold by melting heat that is applied to it and then many heavy hammer blows are necessary to make clothing of gold. All this digging, melting and hammering represent the deep afflictions of soul that the members of the body have to experience as they are led by the spirit to know the Lord in His dealings with them in their pilgrimage in this life, and this is all necessary in their preparation for His service. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal; but the things which are not seen are eternal," 2nd Cor. 4:17-18. This hammering is the deep chastening of the Holy Spirit in each one's experience as He is fitted for Master's service according as his work shall be. The minister's silver cup of the gospel service is not a mere moulded cup, but like the clothing of wrought gold is formed and shaped within by the heavy hammer blows of the spirit of truth as He works in us to will and to do, that he cannot do this great and holy work but he will have to learn that the gifts and callings of God are without repentance, and will have to do what God com-

mands him to do. But when he is made willing to take the Master's yoke he finds the yoke is easy and the burden light, and that there is rest under the yoke.

"She shall be brought unto the King in raiment of needlework." Fine needlework is that which is done just right. The needle must enter the material at the exact right place, it must go in the right direction just the right distance and must come out at the exact right spot, and the thread must be drawn to just the right tension so that there will be no slack stitch and none too tight, not a missing stitch nor a pucker in this glorious raiment in which the King's daughter appears before the King. This raiment was prepared by the best workman that ever wrought a garment. It is the workmanship of the Lord Jesus Christ, who is the good man whose every step was ordered by the Lord. And His lifework here in the world was to prepare this raiment for the King's daughter to wear, and to prepare the King's daughter to wear it.

Who can look at the cloudless noonday sun? Natural things are types or shadows of spiritual things. If you can not look at the natural sun, the shadow, how can you look at the Son of Righteousness? A little glimpse of this light caused Saul to fall to the earth, and he was blind three days, until God sent His servant that Saul might receive his sight. When Peter and James and John saw the light of the transfiguration for a moment, they proposed to set up three tabernacles for Jesus, for Moses and for Elias which

would have been idolatry and John who wrote, "Little children keep yourselves from idols" was so affected by the sight of the things shown to him that he fell down to worship before the feet of the angel, who was one of his fellow servants, a man, who had lived in the service of God on earth and was yet in the service of God in that exalted and perfect state to which we cannot attain while we are in this natural state. These are recorded for our learning, to show us that this King's daughter, the church with her every member shall be brought unto the King in the glorious righteousness of Jesus, the Sun of Righteousness. And we cannot bear to see Him as He is unless we are made like Him. But will be satisfied when we awake with His likeness.

D. A. MEWBORN,
Farmville, N. C.

TRIP IN VIRGINIA

Atlantic, N. C., Sept. 13, 1921.

Dear Miss Lizzie:

Your good card has been received and we are glad to hear from you.

Yes, I had one of the sweetest trips up in Virginia that I have ever taken. I was in bed sick one day so I could not get to my appointment but I filled six which were not published in Zion's Landmark. I have received some sweet assurances of the profitableness of my ministry up in that country. Of course there are those there as well as elsewhere who are too tender footed to tread on the rocky borders of the Holy City, while others delighted to walk there because all the stones were laid with

fair colors, and every one showed the blood-stained foot-prints of our dear Jesus.

Why should we hesitate to go where our Jesus has been? Does not the fact that He has been there insure our deliverance? We are often led through the belly of hell, but our Lord went there, and the very pangs of hell got hold on Him. When He overcame them and came out a conqueror for whom did He overcome? Was it not for His precious little ones? They are the members of His body in particular. When He brought out the elect head did He not also bring out the elect members of His elect body? How shall we separate them? Ah! my sister, we do not wish to do so even if we could, and we could not do so if we desired ever so much to do so.

It is a rough pathway. Hills and valleys. Not like the plain lands of Egypt. There were no stones there, and the children of Israel had no inheritance therein.

Sometimes I fear that some of us do hunger for the leeks and the onions of that land. Those who dwell therein have plenty. The land is very fruitful. But as when they sow their seed they had to water them as one attending to a garden of herbs, the more closely they watched and worked the more plentiful their harvest be, so it is now with those who dwell in religious Egypt. The more they plow, sow and cultivate the more profit they get out of their outlay. That is Egypt, and the religion of Egypt.

Canaan was not so. When they entered that land they found the milk and honey flowing, the harvest

ready for the reaping. Another had sowed, had cultivated and they entered into that which was already there. The Lord had prepared it for them and it was theirs. They were not intruders. The Canaanites had lived for a long time on the lands of Israel. It was the Lord's and He gave it to His people. He told Abraham to rise and look towards the north and the south, towards the east and the west and all that he beheld He would give to him and his forever. Therefore it was theirs. There were about four hundred and thirty years between the promise and actual possession, but it was just as sure before they entered in as it was afterwards. When they entered in all that was there was theirs to have and to hold forever. So was the promise.

In Egypt there was no warfare for them. They were servants there, and the servant did not have to go to do battle with the enemy. He must look out for the service of his master. The owners and citizens of the country must fight. The children of Israel must not rebel. They must obey their master. Therefore they had no cattle in Egypt. When the Lord led them out it was not by battle. Even so the people of God do not have to fight for their freedom from bondage. The Lord comes and delivers them from bondage. Then all the honor is His. When they get to the border of their inheritance an enemy came against them. Then Joshua (Jesus) not Moses, (The law), and all Israel with him girded on the sword and went out to do battle with the enemy. They did not go to work for bread but they went to war.

In the land wherein we dwell as children of God there is plenty of bread, we do not have to plant, to sow, to plow and to hoe: the harvest is ready, the reaping has begun, we enter in and continue to the end. It is old corn. Adam, Abel, Noah, Abraham, and all the saints of old ate of it and yet it is there. They saw it by faith, and ate as God gave it to them. But in the land of our inheritance is where the enemy attacks us. The little of the saints must be established. There the enemy arms himself or themselves and come forth to the battle. Our weapons of warfare are not carnal. They are mighty through God to the pulling down of the strongholds.

In the battles which Joshua led Israel was victorious only when Achan had stolen the wedge of gold and Babylonish garment. Even so our spiritual Joshua always conquers without the loss of a man. He will have no wedge of gold. The riches of this world are vanity to Him. His whole life was without a penny or a foot of soil. He will have no Babylonish garment. His own robe alone shall appear. The garments of Babylon were beautiful but they were all defiled with the whoredoms of idolatry. Israel must not enter in with those. Today they are all rejected by our God. Self-good works to save us in time, to join in the religious meetings of the denomination are all of Babylon. We have no right to form any alliance with any of them. The Psalmist tells us that, "They got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, be-

cause thou hadst a favor unto them." Psalms 44:3. Therefore their present deliverances, and possessions were of the Lord and by His power.

Even so it is with the people of God today. All they are and all they have is of the Lord. They have their righteousness of the Lord, and not any of it is of themselves. It was for the present that Paul would not be found clothed in His own righteousness because that is filthy rags. (A menstrous cloth). Therefore we have to follow our spiritual Joshua to be successful in battle. We are sure to conquer. He has said: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Is. 54:17.

Is not this enough? Why should we pile up testimony? The proof is clear that salvation for time and for eternity is of the Lord. Yet if more testimony is called for it would be forthcoming.

The grace of our Lord Jesus Christ be with you and make you strong in the Lord, and the power of His might.

With love to the family, I am yours in the hope of glory by Jesus Christ,

L. H. HARDY.

RESOLUTION

For the information of our corresponding associations and others who are concerned. We, the Little River Primitive Baptist Association, do hereby pass the following resolu-

tion, to wit:

Whereas, For some time Raleigh Church has been in disorder, caused by the disorderly conduct of W. A. Simpkins, pastor of that church, who with twelve followers outnumbered the orderly members present, to wit, J. P. Temple and six others, and refused to give up the Church House and Church Records, and so continued their contention, and at the May 1921 meeting, the orderly body, to wit: J. P. Temple and twenty others, being refused the quiet possession of said property, by the disorderly body, thereupon, resorted to the church yard, where they held their regular church conference, in which they declared nonfellowship for W. A. Simpkins and his followers, and

Whereas, upon notice of such disorder, all the churches of the Little River Association, in their regular church conferences have declared non-fellowship for the said W. A. Simpkins and his followers, and have so advised his body of their action, and

Whereas, demand has been made from time to time, by the orderly body, to wit: J. P. Temple and twenty others, for the possession of said church property, which has been refused by the disorderly body to wit, W. A. Simpkins, G. T. Powell and others, and

Whereas, the orderly body, to wit, J. P. Temple and others in their regular conference, have sent J. P. Temple, W. C. Rowe and L. S. Hinnant as messengers to sit with us and take part in our deliberations,

and also a letter report from their body.

Therefore, be it Resolved:

First. That this body, to wit, The Little River Primitive Baptist Association, receive the messengers of the orderly body of the Raleigh Church, to wit J. P. Temple, W. C. Rowe and L. S. Hinnant and their report, as the true Church of the Primitive Baptist Faith in order.

Second: That a copy of this resolution be spread upon our minutes, and a copy be sent each Zion's Landmark, Gospel Messenger and the Primitive Baptist for publication.

Done by order of the Little River Primitive Baptist Association in session.

This September 24, 1921.

Elder J. T. Coats, Moderator.
Coats, N. C.

Bro. R. F. Smith, Clerk
Benson, N. C.

ELDER J. W. WYATT

Monday night after 1st Sunday in December, Kinston; Tuesday, Newport; Wednesday at night, Morehead City; Friday, Sandy Grove; Saturday and 2nd Sunday, Bethel; Monday night and Tuesday Goose Creek Island; Wednesday night and Thursday Beulah.

The brethren then will arrange for him to visit the churches once served by Elder E. E. Lundy to finish at Concord on Wednesday before the 1st Sunday in January as I do not know the arrangement of those churches.

L. H. Hardy.

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 55 No. 3

Entered at the postoffice at Wilson as second class matter.

Wilson, N. C., December 15, 1921

MOTHER'S LOVE

Elder P. G. Lester,
Dear Brother:

I wrote to you asking some questions about love. I hope to hear from you soon, I also feel to give you a few thoughts for you to dispose of as you think best. I have heard it said that a mother's love was stronger, or that she loved better than anyone else. That must sound mighty good to some folks, but is that true? I think not, the Lord after He had created the heavens and the earth said, "Let us make man." Notice the word us, make man, man was created of the dust of the ground. And the Lord saw it was not good for man to be alone and put him to sleep and took a rib from his side and made a woman, and gave him for a helpmate, or a wife, so where did she get her superiority from? She is of the man, the Lord made them of the same ma-

terial, dust. He made them male and female and when Adam saw her he loved her and said this is bone of my bone and flesh of my flesh. So you see they are no more twain, but one flesh. What the Lord joined together, let no man put asunder. The man is considered the stronger vessel or the head of the family and the woman or wife is to be in subjection to her own husband in every thing as unto the Lord and the husband is to love and cherish his wife as Christ doth the church. Christ is head over all things to the church, and gave His life as ransom for the church, the bride the lamb's wife. If a woman's love is true, she may be more devotional at times than man. He is stronger and can bear more patiently. My parents were both of respectable families, if either one of them loved me better than the other I did not find it out. If my wife loved me and the children any better than I loved her and the children I never was able to find it out. If Eve loved Adam the best she did not prove it, when she left Adam to follow satan into death. But Adam did prove his love for his wife, when he followed her into death rather than to be separated from her. This is just what Christ did. He went down in death for his bride; paid her debt and rose again for her justification and is seated at the right hand of the Father to grant repentance unto Israel for the remission of sin. All done through and by the power of love. He that loveth not, knoweth not God, for God is love. He is the fountain head or source from whence all true love emanates, and flows, so freely to all the objects of His love, which is the

church, the bride, the lamb's wife. Was it because we loved Him most or better than He loved us that caused Him to love us? I say not. It is because of His love being made manifest unto us that we love Him. We knew nothing of this love until the Lord made it manifest unto us, then we could do nothing but to love the Lord with the same love wherewith He loved us. That little word us, the bride, the lamb's wife, is the important link in the sentence. We may be devotional at times when filled with the love of God, but our love for Him does not excel His love for us, but is of the same spirit. Now if anyone can prove that the woman's love is stronger than the man's love, or that the church loves Christ any better than Christ loves her I would love to see it. One said the new Jerusalem is the mother of us all, all that are born again. True we have a spiritual mother as well as a spiritual father, who is love itself, the father of our Lord and Saviour Jesus Christ. It seems to me that the Holy Ghost must be His mother, as He was brought up with the father before the world was in the divinity. Mary was the mother of our Lord in humanity. Oh, the union, love and peace in the triune God, which will be our happy lot when we are landed safe home in Heaven.

Yours in hope of this blessed immortality.

J. R. JONES.

Revolution Mills,
Greensboro, N. C.

Remarks

In thinking of the principle of love we are to consider it both as a virtue and as an active energy. As a virtue it is inherent in the embodi-

ment of the infinite God-head and as it is commended toward the creatures of God through Christ His only begotten Son, it becomes in Him also an active energy. Love being inherent in God in His self-existence can only come to us and be found in us and actuate us through the Holy Ghost which is given unto us by which the love of God is shed abroad in our hearts. In the sense that we are the children of God and as perfect in Christ Jesus wanting nothing we are born of the spirit in which the love of God is shed abroad in our hearts and in our spirit we have in this spirit the love of God inherent as a divine virtue and as we are led by His spirit and exercised in it we have this love as a divine energy and we love accordingly, whether we love God or Christ or one another. But as coming from Christ, He evidently had and manifested the greater love to the greatest degree, and it is as with the same in us as the bride or church that our love is equal with His, but as to character, and extent no man ever loved like Jesus loved.

But I presume the love of men and women naturally is the first thought with Brother Jones.

I am not prepared to concede the thought that the love of men is stronger than that of women, and that Adam proved it by going into transgression with Eve. Adam had no thought that Eve was likely to be separated from him if he did not join her in eating or doing that which God had commanded him not to do. This command was given to Adam and not to Eve only as she was in him. Adam was not deceived but Eve being in the transgres-

sion was deceived. The commandment came to Eve through Adam, and the deception through which the command was transgressed came to Adam through Eve, but the knowledge that they were naked came to them both through Adam. Eve took of the fruit, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened and they knew that they were naked."

While it is true that the woman is of the man, it is also equally true that the man is by the woman. Eve was bone of Adam's bone, and flesh of his flesh, and they twain are flesh. The flesh is the same whether it be the flesh of Adam or the flesh of Eve. But in the flesh of each there is a difference, male and female created He them. In this relation is found the difference. The man is to forsake his father and his mother and cleave unto his wife, in the energy of which action the twain becomes to be one. Which one? The man. In the image of God created He him, male and female created He them.

This difference is in the creation. It is a created difference, in which the man is initiative while the woman is receptive and responsive. The woman is not required to love her husband but the man is required to love his wife, while she is required to reverence her husband. I do not pretend to intimate that the wife in no sense loves her husband but that perhaps the sense of reverence is a more intensified form of love and that in its incipience it goes without saying, so to speak. It seems to me that in the sense that the husband is to love his wife it is not possible

for him to so love any one else, and as she reverences her husband she can reverence no one else.

That the love of mother for her nursing child is greater than that of the father would seem to be clearly implied. The impulses of her very nature as toward those whom she loves would seem to surpass that of men. The instance of David and Jonathan. Their love to me was wonderful, passing the love of women. Just in what sense the love of Jonathan for David passed the love of woman does not appear. It might have been in the character of the love and again it might rather have been in the appreciation in which David held it, being evidenced to him so faithfully, so affectionately, so tenderly and with such impending risks of bringing upon his head the vengeance of his father Saul, who was David's inveterate enemy.

Whatever may be the truth of the matter there is, I think, a prevailing sentiment in the estimation of the human heart that there are many precious features of the love of woman surpassing love of man.

P. G. L.

J. R. MOORE

The 13th of September, 1921, Bro. J. R. Moore quietly fell asleep in Jesus, as we trust. But, Oh, how utterly incompetent and incapable I feel of doing justice to the life of such a man.

He had had a slight stroke of paralysis about six or seven weeks prior to his death, from which he sufficiently recovered that we were hopeful of him and yet anxious as he was never right well any more.

Doctors said he also had heart trouble.

He had planned to go with us to the Center Association the 2nd Sunday in September, but had to give it out, as he did not feel equal to the trip, it being a distance of about 70 or 75 miles. Mr. Coffey and I went on to the association and returned Monday evening and Tuesday morning they sent for us, saying that Uncle Richmond (as he was familiarly known and he was my husband's uncle) was about to die. We hurried over there as soon as we could to find that he had had a very deep and profound stroke during the night from which he had not and did not rally or speak any more, not even so much as to move a limb. We did everything we could and they had the doctor with him too, but all to no avail, for he breathed his last at 12:40 of that day, dying as gently as one going to sleep and we feel that he has fallen asleep in the arms of that blessed Jesus whom he professed and whom we have evidence to believe he did love and serve. But O, how sad to have to stand by and see him breath his last and realize that we were powerless to do anything to stay the icy hand of death. He was 72 years of age and leaves to mourn his loss an aged widow, three sons and two daughters and several grand-children. But we mourn not without hope for we feel that he is at rest with God.

About 17 years ago he united with Globe church at Globe, N. C., in the Silver Creek association, by experience and baptism and remained a peace-loving and faithful member of this church until his death, believing and rejoicing in the doc-

trine of election and predestination and salvation by grace alone and not by works of righteousness performed by the creature. During the flood of 1916 which swept this country, the Globe meeting house was washed away and they had never built any more, as they were so few in number and not enough outside interest to encourage them to build and the saddest of all, no preacher in this part of the country except one who afterwards went to the missionaries and so Globe church had no meetings, what few members there were and no meeting place, so last year Uncle Richmond asked for the association to be held here in the neighborhood at our school house the first Sunday in September of this year, which wish or request was granted. And it really seems almost miraculous that he lived and looked forward to it with so much pleasure and satisfaction and lived to realize the full joy of it and helping to entertain it and then passed away so soon afterwards.

What an ideal way, it seems to be taken away, so soon after such a glorious little association as we did have and then not to linger and suffer tortures of pain and be a burden on anyone to care for.

As the family were taking it so hard and especially his widow, I said to her, "Aunt Caroline, dear, this is the Lord's doing and His time for Uncle Richmond to go and let us remember that He gives and He takes away and blessed be His name." And to be sure I felt the spirit of those words and yet how sad to know that we will see his smiling face no more in this life.

Uncle Richmond was of a quiet, lovable disposition and always smiling when you would meet him and his home has been one of hospitality to what few Baptists have passed this way and to many others of his friends who have shared his kindness in days passed by and gone. But the stroke falls doubly heavy on me, as he and Aunt Caroline were the only Primitive Baptists living near us, but in this also, I must be still and know that He is God, and that He rules all things after the counsel of His own will. If I knew how I would pray to Him for sustaining grace.

The body of Uncle Richmond was laid to rest beneath a bank of lovely flowers in the family burying ground to await the resurrection morn when it will be raised in newness of life without mortality and sin—awakening in the likeness of Jesus to be satisfied and praise Him forevermore.

In his death the community has lost a noble, upright and peace-loving citizen, his children a kind and indulgent father, his widow a good, kind husband, and the church a devoted and faithful member. To the bereaved family I would say, again, weep not but put your trust in God, who taketh care of the widow and the orphan and who is able to sooth our sorrows and wipe all tears from our eyes. May He comfort you and lead you in the way of all truth and at last save you in that upper and better kingdom if according to His glorious will.

Written at the request of the family by one who loves them and wishes them well.

A little sister in hope of eternal

life beyond the grave.

MRS. J. P. COFFEY.

Rufus, N. C.

B. M. HARRELSON

The subject of this sketch was born March 20, 1844.

He grew to manhood without educational advantages, but was highly blessed with natural intellect and strong constitution.

When war was declared between the states he enlisted and was a faithful soldier. He was wounded and captured at Gettysburg. After war was over he returned home and was married to Mary Jane Wright, January 3, 1867. To this union was born ten children, three of whom preceded him to the grave.

Some time about 1881 he realized that he was a helpless sinner without God and without hope, while thus despairing of salvation by deeds of the law, Christ appeared to him as the end of the law for righteousness to the believer, so the believer in Jesus is freely justified from all things from which he could not be by the law of Moses that obedience of Christ is imputed without price. Then and there he felt the burden of sin removed and experienced a sensation of joy unspeakable and full of glory. He joined the church at Mill Branch in 1883. He was a faithful member and took an active part in church worship, especially singing.

His home was a home for the Primitive Baptists. In October, 1917 he took a letter of dismission from Mill Branch church and was in the organization of Tabor church of which he was a consistent mem-

ber until death. He had been in feeble health for some time, but was able to go about and attend to business and had prepared to attend the Union meeting July 30, 1921 but was taken ill the night before and died without a struggle.

May divine grace prepare us to follow to that sinless and tearless state.

M. MEARES.

A. D. JOHNSON

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

Monday after the first Sunday in Dec. Pitman Grove; Tuesday Elm City; Tuesday night at Bro. S. E. Williams; Wednesday at Upper Town Creek; Thursday at Fall Tar River, Friday at Mill Branch. Will preach at night at any place the brethren wish me to if the Lord willing.

ELDER J. B. ROBERTS

Elder J. B. Roberts will preach at the Community building every 4th Sunday at 3 o'clock in each month at the Borden Mfg. Co., of Goldsboro, N. C., All lovers of the truth are invited to be with us in this meeting, and every minister who has a mind to come they can write D. C. Van Hoy care Borden Mfg. Co., Goldsboro, N. C., and I will arrange for them.

Please Change my address from P. O. Box 203, Goldsboro, N. C., to care Borden Mfg. Co., Goldsboro, N. C.

Yours very truly,

D. C. Van Hoy.

Zion's Landmark

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The Purpose of Zion's Landmark

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

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

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

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

MYSTERY

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed." I Cor. 15:51. The subject of this sentence is preceded by the word, behold, calling special attention to the important fact of a mystery yet in the future; which he is able to show by words setting forth two conditions of the saints in future ages, or in a certain age, which age has never been revealed to men; "even angels have desired to look into." This mystery is shown by the words of the apostle, which tell us of the things that shall come to pass, yet the mystery remains unexplained, and shall forever be a mystery unto mortals, for this is one of "the secret things (that) belong unto the Lord our God," (Deut. 29:29). The words of Paul on this subject do not explain the mystery; he does not tell us why that the Lord makes such a vast distinction between saints, that some are to be highly favored while others are very much less favored. This looks like a "choosing by the Lord," an election within election; as all are elected to eternal life, some of these are elected to "remain" on the earth and are the real "salt of the

earth," keepers of the earth, in the last dispensation given unto the children of men on earth, but these keepers, or "salts" of the earth have the "one likeness" of the others that have preceded them, and they are, "as if a wheel had been in the midst of a wheel," for they are the very elect who hold on their way that shall not be deceived by the power of men and devils. It seems plain that there is no doubt in the mind of Paul about these that shall "not sleep," as being specially elected to "remain unto the coming of the Lord," and the fact of them being alive in the flesh "shall not prevent them which are asleep," from rising to immortality. We feel sure that Paul was speaking to believers and of believers, for they all have "one likeness," and are of the same family. He stands soldily on this ground and no argument is able to move his words from this line of thought. He uses the pronoun "we," meaning all saints, himself included: "We shall not all sleep." He speaks of that sleep to be in the future, and he does mean nothing else, only the death of the bodies of the saints. Some places in his writing he has softened the word death, by using the word,

sleep. Jesus used the word, sleep, in connection with the death of Lazarus, telling the disciples that "Lazarus sleepeth," and when his disciples understood him not, he plainly told them that he was dead. Nowhere do the holy writers speak of the death of the wicked as asleep; but many times it is recorded of the saints as falling asleep, and sleeping which shows the condition of the "dead in Christ." Let me ask myself: What is this mystery of the text? Can I answer it? No, I cannot tell it, but I may use Paul's words which show the conditions surrounding the saints "at the last time."

They are, that we shall not all sleep, that is we shall not all die a mortal death. Not all the saints are going to die, this of itself is a mystery to every mortal that has been quickened by the spirit of God. We all are taught by scripture and know also by observation, that every descendant of Adam has the seeds of death in his body. Our ancestors have all died except Enoch and Elijah, but we now have the words of Paul which says: "We shall not all sleep," (die). Something out of the ordinary is going to take place, and this is a mystery. This makes it look to me that some of the saints are going to be more highly favored than a great majority of other saints. Many thousands of saints, yea, millions have died (are sleeping) through the ages that have passed. These all fell asleep in Jesus, "these all died in faith, and confessed that they were strangers and pilgrims on the earth," and rested in "the hope and resurrec-

tion of the dead," they hoped for a "change," a glorious change. Holy men in the centuries that have passed, looked for this change to come, a most wonderful change that shall bring them into the glory world. It is glorification, the last and crowning work of the Great Redeemer of men. These all knew that a certain sleep must fall over them and that they had no power to prevent it, nor any power to waken out of that sleep, but realized that the seal of God had been placed in their consciences, which they believed, shall hold them secure "until the redemption of the purchased possession, unto the praise of his glory."

This is "the faith of God's elect." No faith, or belief can be like it; to believe that God shall change "dust" into "glory," change mortal (dust bodies) bodies into immortal bodies. Natural minds cannot comprehend nor believe anything like this; but faith can, and those that have the faith of God's elect rest in the sure mercies of David and sleep sweetly in the embrace of Jesus till the "appointed time of the Father." It is mysterious that God should decree that some of His saints who are no better by nature nor practice than others of his children, should be spared the pains and pangs of death to live a natural life and never sleep at all." While their fathers shall sleep for thousands of years, some for hundreds, some for tens, and some for a few years only, and perhaps some for a few days only; for, until His coming the world keeps on its natural course, the same as in the days of Noah. It is God's way to come suddenly upon the children

of men, however, there is going to be a rich display of his mercy and grace to mortals who carry the seeds of death in their flesh; that they shall not taste death nor see corruption; this is the mystery: Elected to the end of time; while millions are sleeping. I have no doubt in my mind about that sleep, as being anything except a peaceful rest in the Lord. Time as a weary waiting shall not be marked on our minds, consciences, souls or spirits. Whatever it is that exists after our bodies die, there is "a set time," set by the Father, and it is not for men nor angels to know when it shall come to pass. Among the last words of Jesus, after his resurrection is a positive assertion to his disciples: "It is not for you to know the times nor the seasons, which the Father hath put in his own power," (Acts 1:7). This "set time," shall come exactly in the order that all things do; as this was as well known before the world began as anything else, and it is by God's decree. It is a mystery to us that some of the saints shall not sleep while so many shall sleep, but this is according to the arrangement of the Lord, and I believe it is by his decree that a "remnant" shall remain unto his coming; are these the very elect? Happy are the few who remain till His coming, till the "last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Those who are specially blessed shall not realize that they were specially elected to not see death till the day is dawned upon them. Grace shall make them

faithful, to watch and pray for His coming, also it makes them "ready to be revealed in the last time." We cannot go beyond what the Scriptures teach, but we may consistently use Scripture that is left for us on this subject, and do no violence to the written word. I have no disposition to make all scripture have a spiritual interpretation as some seem to try to do. I feel sure that I have only one "if" in regard to this subject and that "if" is: If the scriptures be true, there is a "set time for Christ's coming," and He is sure to come, else Paul would not have said: "We shall not sleep." (die). Saints from old have lived as if they were "waiting for the coming of our Lord Jesus Christ." "Christ the first fruits; ("of them that slept,") afterward they that are Christ's at his coming," again, "And to wait for his Son from heaven," and "at the coming of our Lord Jesus Christ with all his saints," and, "we which are alive and remain unto the coming of the Lord," and, "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. (Before the living are changed.) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord." These words are to be words of comfort, they belong to the Gospel of Christ, so the apostle continues: "Wherefore comfort one another with these words." Peter bears testimony of that day

by saying: "Which God hath spoken by the mouth of all his holy prophets since the world began." It does not seem necessary to refer to any more scriptures for proof of Christ's coming because the proofs submitted are clear, without a cloud of doubt in the teaching of the apostles, for the saints shall not receive their full inheritance till that day comes, which is: "That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10).

As ever, firmly in hope, that I shall hear the "last trump" and "my eyes shall behold and not another," to "see him as he is; at his appearing and his kingdom," for I am now "looking for the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13).

In hope of immortality,

J. F. Beeman.

Eugene, Ore.

EXPERIENCE

Dear Mr. Gold:

I will enclose this letter from Brother W. E. Hooks, Ayden, N. C., for publication in Zion's Landmark. It appears to me to be a true Christian experience, and his example in coming out of the false religious institutions of the world is so worthy of emulation by all the people of God that I want those who are yet entangled with them to read his very words. They, all of them, are surely more or less a part of the 2nd beast which John saw rising up out of the earth, and when

I see one who has the grace of God in his heart strong enough to lead him to turn away from and denounce these institutions, and come home to the church to live with the Lord's despised few it makes my heart glad, and I want to call special attention to the example. SIX

The Lord abundantly bless Brother Hooks, and give him peace by Jesus Christ.

In hope and love,

L. H. Hardy.

Atlantic, N. C.

My Dear Brother Hardy:

I have just read with a great deal of interest your article in the Landmark of Aug. 15th. I noticed that you referred to me and what I had to say about secret orders. Your article is unanswerable and I enjoyed it immensely. I always enjoy your writings and dearly love to hear you preach. To my mind you preach the gospel of the Son of God in its true meaning. It was partly through my conversations with you and hearing you preach that I was made to see myself such a vile sinner. I never will forget two years ago when I went down to Concord to the Kehukee Association. When I got on the train at Parmele, you were on and I took a seat with you. That is when the conversation took place about wearing the Elk's head in the lapel of my coat. I told you I was not a member of the church and you replied, "No I know you are not or you wouldn't be wearing that Elk's pin on your coat. That reply stung me to my heart. I was a member of three secret orders and yet I had never seen any good to come

out of any of them. Since that time I have never been inside one of them. I was dropped for non-payment of dues, and when you sift it down, that is about all there is to any of them, the money. No I could never get any enjoyment or consolation out of the secret orders, but when God opened the way to me and manifested himself to me, I was made to rejoice as I never have before. I remember you preaching on Sunday at the Kehukee Association at Concord, using as your text, "The wind bloweth where it listeth, and thou hearest the sound thereof but can not tell from whence it cometh, nor whither it goeth, so is every one that is born of the Spirit." That was a powerful sermon to me. You told me my feelings exactly. I could see myself a sinner, but how to get away from my condition I knew not. I had a talk with my uncle, J. T. Hooks, of Fremont, not long after hearing you preach. I told him of my love for the Primitive Baptists and of my desire to go to the church, yet I didn't feel that I was worthy. Well do I remember his reply to me, "Don't make a mistake." He knew my weakness and I believe that God dictated that reply to me. When I would go to the church ever afterward and would feel that I wanted to go to the church that reply, "Don't make a mistake," would loom up before me. I was miserable. I kept on doing those things which I should not have done and leaving undone those things which I should have done. I tried to pray and couldn't. I didn't know how to pray. I was in this

condition for sometime. My wife and my relatives would plead with me to turn from my downward course and do better. I tried but couldn't do anything but continue doing those things which were hurtful to me. "The things I would do I did not and the things I would not do, those I did. When I would do good evil was present with me. I finally came to the conclusion that I was weak along some lines and never would be able to resist the temptations that were continually coming up before me. I would get sick, get in such condition that I would have to go to the hospital. There I would suffer and think of how fast I was going down to destruction. Yet I was helpless to help myself. I went on in this way until the latter part of last November. I was in a hospital up in the western part of the state. I had been very sick and my confinement to my bed had made me very weak. I just felt like I was going to die. One night about one or two o'clock I awoke from my slumber feeling that my time to go was near. I was made to cry out for mercy. These words came to me with great force, "Oh wretched man that I am, who shall deliver me from the body of this death." Almost immediately these words came to me with still greater force, "Come unto me all that are weary and are heavy laden and I will give you rest." I felt like that this was a command to me from on high to go to the church and offer myself. I prayed to the Lord to give me strength to get well and there on my bed of affliction

I asked him to lead guide and direct me in the way he would have me go and to give me strength to avoid the many obstacles an d pitfalls that lined my pathway. He lifted me up and I returned home in December feeling much better but not well. I made up my mind to go to Fremont and attend church at Memorial first Saturday and Sunday in January. I always felt that if I ever offered myself to the church, it would be at Memorial. There is where my dear noble father and mother had their membership while on this earth. It felt more like home to me than anywhere else on earth. Then too I felt like I wanted Elder J. C. Hooks to baptize me. His preaching had always been such an inspiration to me and I loved him so much. Well I went on up to Fremont and attended church at Memorial which was the first day of January, the first day of the new year. Elder Hooks preached and it seemed to me the most powerful sermon I had ever heard. He preached on the resurrection and while he was preaching I was moved to tears. It seemed to me that sermon was intended for me. I have been attending the Primitive Baptist church ever since I was a child. I always loved dearly to hear them preach but I couldn't understand them. All this was removed while Brother Hooks was preaching and it seemed to me that everything was opened up to me. I was made to feel that God had manifested himself to me and it was my duty to go and offer myself to the church. It was quarterly meeting and after Brother Hooks had finished preach-

ing, the church went into conference. After finishing the routine work, the doors of the church were opened for the reception of members. Brother Hooks spoke beautifully to me. I wanted to go yet I felt that I would be making a mistake if I did go and was received. I stood there while they were singing the last hymn, "Thou dear Redeemer dying lamb, We love to hear of thee, no music like thy charming name. Nor half so sweet can be. I could stand it no longer. Something seemed to take hold of me and carry me before the church. I tried in my feeble way to tell the church what great things the Lord had done for me, and that while I felt my unworthiness, yet I wanted a home with the Primitive Baptists. I was accepted and was baptized the next day, (Sunday) by Elder Hooks. I have never been so happy in all my life. It seemed a great burden had been lifted from my heart. I just felt that I would never be sick again but all would be peace and happiness with me. I went on in this way for, perhaps a month when all at once I commenced to have my trials and tribulations again. I felt that I had made a mistake in going to the church, however I kept my feelings to myself. Had I left undone some work that he required at my hand? Would he come quickly and remove the candlestick? These questions presented themselves, I felt to say with David, Psalm xxii, 7, 8: "All they that see me laugh me to scorn, they shoot out the lip, they shake the head saying, He trusted on the Lord that he would deliver him,

let him deliver him, seeing he delighted in him." I know this has been said of me almost word for word, and yet I am glad to say I am still trusting on the Lord. If he will not deliver me, then I can only die. There is no one else to whom I can go. He is my all in all, and I do not care for another. For some cause unknown to me, the Lord has spared me poor and unworthy though I be. I feel cast down at times, yet I look back over the many blessings and feel that I have been greatly favored of the Lord. I feel like saying with the poet, "Father I stretch my hands to thee, no other help I know." If I am or ever will be anything, it is through and by his grace and mercy. "He saw me ruined in the fall, yet loved me notwithstanding all."

I have written you more lengthy than I intended when I started but I had an impression to write you of my trials and tribulations, also of my hope of eternal life. My heart's desire is to live towards my dear brethren and sisters in a way that when the summons comes to bid farewell to all earthly ties, I shall not have to look back in regret to my conduct towards the children of God. May I ask an interest in your prayers? I pray God's richest blessing to rest upon you and yours.

Your brother in hope,

W. E. Hooks.

SEND NOTICES ONE MONTH AHEAD

To insure publication in the Landmark in time, notices of Union meetings, Associations and appoint-

ments should be sent in at least thirty days before they are to begin. While it is true the Landmark is supposed to be issued every two weeks, yet on account of a rush of work, or the fact the forms have been closed and the paper printed by the time the notices reach us sometimes prevents us from getting the notices published when they should be.

Whenever this occurs, we send the appointments to newspapers in the locality interested, write letters to members and insert them in the Daily and Semi-Weekly Times and do all we possibly can to give them proper publicity. But this is not like an insertion in the Landmark, where they are seen by all who are most directly interested.

We are trying to give the readers of the Landmark the best paper possible, and to publish all notices in time, and it is always a matter of deep regret to us when we feel that we are not rendering full and complete service.

John D. Gold.

GOOD TO BE REMEMBERED

Dear Brother Denny:

Perhaps the enclosed remittance ought to be sent direct to Mr. J. D. Gold. Nevertheless I am sending to you to give him, because I thought you would like for me to write about your former congregation here. I think all of us remember you and Sister Denny in love and good will.

The church has been in love and peace so far as I know this year. At our last meeting, Mrs. Bettie

Wheeler Daniel was baptized.

All has not been joy, however, for we have had some sad partings, Mr. E. F. Beck passed from our midst in February as you have heard. The last 4th Saturday night, the spirit of Sister Suit passed quietly away. She was in her 82nd year, had been sick since our Union meeting in May. Brother Herndon conducted funeral services Monday afternoon. I shall miss her sadly, as a sister in the church where we have been in sweet fellowship so long; also as a dear friend and neighbor.

Sister Maggie Stallings has been in hospital for appendicitis. She stood the operation well and is home again.

We are all very well in my brother's family. We would be glad to have you and Sister Denny visit us.

Love and best wishes for you both from all.

Bettie Green.

Northside, N. C.

REMARKS

It is good to be remembered by those we have tried to serve. We love Dutchville church and its friends. It is sad to think of the ties that are being broken, but we feel sure that our loss is their eternal gain.

C. F. D.

PREDESTINATION

Dear Brother Denny:

I am forwarding you a letter from Elder L. H. Hardy to me, which explains itself, and I hope you will have it published as soon as possible. Perhaps there are many who like myself thought it strange that Bro. Hardy would write like that

after having seconded Elder Lester's motion to leave off such expressions as Absolute Predestination and conditional time salvation. So far as I am personally concerned I do not non fellowship brethren who say these things, yet as the apostles of our Lord Jesus Christ did not use them, I prefer that my brethren would not. We cannot improve on the words which the holy ghost has chosen. If we use scripture language, we shall be sound enough, preach salvation by grace and teach those born of God to observe all that the Lord has taught us to observe, so shall the benefit be ours, and Jesus shall have the praise. I am glad to give you this letter of Brother Hardy's as I love him for Jesus' sake.

You may publish this with Brother Hardy's letter.

Your brother for the peace and prosperity of the churches of Jesus Christ.

Joshua T. Rowe.

Dear Joshua:

I am glad that you thought enough of me to write to me about the apparent inconsistency which has appeared over my name in Zion's Landmark. When I saw the article on "Predestination," I looked to the end to see who wrote it. I saw my own name. I thought for sometime and remembered to have written it more than a year ago. I knew the brethren would think strange of it but there was no way for it to be remedied. I read the article and saw that it is an article of reasoning which I see no way to dispute, yet I rather, after the other things have been said, that it had

continued sleeping in the Landmark office. I believe it to be the best for the cause of Christ that we leave off those disputed words and phrases, and I hope to be able to do so in both writing and preaching.

Brother Hassell wrote to me a week ago and referred to my letter, and to my former second of Elder Lester's motion. I wrote to him in short about as I have to you. I have just received a letter from him in which he shows that he is satisfied at my explanation.

Remember, my dear brother, that neither Elders Lester, Gilbert, Hassell, nor myself have in any sense denounced the faith we hold which we hope and believe we have from the Lord, but when there are misunderstandings growing out of un-biblical expressions we all believe it best to leave these expressions off entirely.

When you have read the above if you feel it to be the best for the cause to have this note published you are at liberty to send it to Mr. Gold for the columns of the Landmark.

Hoping the dear Lord will give us all grace to abide in His holy calling, I am, your brother in hope,

L. H. Hardy.

Atlantic, N. C.

HELP THEM FINISH THE HOUSE

To the readers of the Landmark:

"We, the members of the Vine church, near Selma, recently constituted have undertaken to build a house of worship. We have the house up and closed in, but owe some yet, and need help to finish

it before cold weather, since we cannot hold meetings in same as it is. It will take \$300 or \$400 to complete the building and will appreciate any assistance thereon.

We are small as to membership, which consists of three women and four men, but we hope and feel the dear Lord will bless us in our effort. We would like to have visiting brethren come and preach for us, and shall welcome all of you at any time. Any one desiring to contribute may send their money to the building committee composed of E. A. Lamb and D. M. Morris. D. M. Morris will meet visiting brethren at Selma at any time."

Subscriptions to the fund will be acknowledged through the Landmark. We start the subscription with \$5.00 which has been sent to Mr. D. M. Morris.

J. D. Gold.

HIS WIFE IMPROVING

Mr. J. D. Gold.

Dear Friend and Brethren and Sisters: Just a few words that you may know how my dear wife is getting on. She is slowly improving, able to walk around, but not able to do anything much yet. But hope through the mercies of a merciful God that she may be yet restored to health again. The doctors say she is doing nicely, considering such a serious operation. Surely I have been made to thank the good Lord for her restoration thus far and my prayer is that she may yet enjoy good health again. And dear brethren, sisters and friends, you that have remembered me financially, may God abundantly bless you

for the same for if I know my poor heart it was received thankfully.

Dear Sister Williams of Philpot, Va., I received your check last night for \$6.00 given by Mr. W. E. Bryant, \$1.00 E. V. Wyatt, \$1.00 Y. H. Stone \$1.00, Sister A. B. Philpot \$1.00 and your self Sister H. T. Williams \$2.00. God bless you all for the gifts.

Dear brethren and sisters and all that love God everywhere, please pray for us that the few days that remain for us in this poor world may be spent more in honor and praise of our God for I feel they are few, but hope when done with the things of time to meet you on the sunny banks of sweet deliverance to praise His holy name forever. Your brother in tribulations.
Elder J. P. Via.

HELP THEM BUILD A CHURCH

Dear Brethren and Sisters in Christ Jesus the Lord: I will say there are a few Primitive Baptists here in Rosemary, N. C. I have been here 10 years. Elder Westbrook has been here eight years and we have no church to worship in. We have been holding services in private houses where it is convenient. So Elder Westbrook has a lot here with a store house on it and with a little repairing we can use it for a place to worship. It will cost about \$60.00 or \$75.00 to fix it and put seats in it. So brethren and sisters and friends we will be thankful of a little donation to help repair the house. Any amount little or big will be thankfully received.

You may send donations to J. W. Finch, Rosemary, N. C., Box 414, or to Elder Westbrook, Rosemary, N. C.

Brethren and sisters it is about 45 miles to Rocky Mt., N. C., and that is our nearest church. Your brother in hope.
J. W. Finch.

REMARKS

We are sure the above appeal will find a ready response in the hearts of Primitive Baptists and friends and they will help the brethren at Rosemary. Subscriptions will be acknowledged through the Landmark. I have sent them \$5.00.
J. D. Gold.

WILL APPRECIATE COPY FEB. 15TH

We will appreciate a copy of the Landmark for Feb. 15, 1921, in order to complete the files for this volume just closed.

STONE-GRIFFIN

Elder E. Stone and Mrs. Sallie A. Griffin were united in marriage by Elder S. Hassell, Nov. 13, 1921, at Williamston. Elder Stone's address is now Williamston, Route No. 1.

THE EASTERN UNION

The Eastern Union is to be held with the church at Pungo to commence Friday before the 5th Sunday in January, 1922. We invite ministers to come, and others who have a mind to do so.

A. W. Ambrose,
Church Clerk,
Creswell, 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.

Volume 55

No. 4

Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., January 1, 1922

THE SACREDNESS OF THE PULPIT

The Bible is a gracious gift to us, our heart's rich treasure, revealing to us God and Christ in the beauty of holiness, love and mercy, and in infinite majesty, power and faithfulness; and how displeasing it is to us if we believe it is handled to deceive by a wily hypocrite, or is ridiculed by an infidel, or if in any way the base or inconsiderate person, in an irreverent manner, prostitutes it, or anything pertaining to it, or the HOLY CAUSE IT REPRESENTS, by some change from the holy channel of reverence and solemnity these sacred things of God to the murky stream of ridicule, vain jesting and laughter, for the sensual gratification of the flesh.

With this view of the SACREDNESS OF THE BIBLE, which contains the precious gospel, a revelation of God's great mercy, reaching

through Christ to vile, reprobate sinners in the atonement, the gift of eternal life, the purifying of the soul and the perfecting his people unto eternal glory, how shall we consider the sacredness of the pulpit in a house built and set apart by the church of Christ for holy and solemn worship; the pulpit intended for devout men of God, heralds of the CRIMSON CROSS OF THE SPOTLESS LAMB, THE MEEK, SUFFERING, DYING SAVIOUR; the pulpit where it is expected they will with humble, trustful spirit, implore the great and merciful Father for his divine blessings and meekly proclaim the REVEALED RICHES OF CHRIST JESUS OUR LORD, to the comforting of mourners and the encouragement of believers?

It is a most reasonable conclusion, that when we are so much interested in relics of departed relations and give them so much care and protection; and intentional injury to them, or disrespect for them by any one would be an offence to us, that THE HOLY BIBLE, THE HOUSE DEDICATED IN OUR HEARTS TO THE SERVICE OF GOD, THE COMMUNION EMBLEMS, THE PULPIT, etc., ALL USED BY US IN HOLY SOLEMN SERVICE, SHOULD BE HELD VERY SACRED, and in using them we should manifest solemn reverence, which should be free from the least taint of hypocritical pretense. And we are very confident that if ministers, who are called by the Lord unto the holy vocation, will duly consider this very important subject, with a correct view to the

force of their example and consequent results, they will decide that it is best to follow the example of their humble Saviour, who said, "LEARN OF ME; FOR I AM MEEK AND LOWLY IN HEART." To all who truly learn the lesson of his meekness **THE PULPIT IS A MOST SACRED PLACE.** They have no desire to conduct themselves in a careless manner, to appear disinterested, to indulge in foolishness, or to say things and act in a way to move people to laughter, or to exhibit a spirit of jealousy, anger, malice, pride or hatred, or in any other way to disgrace their **HIGH CALLING IN THE SACRED PULPIT.**

The writings of inspired men, records of the acts and sayings of godly patriarchs, the holy prophets and apostles, and of events of greatest moment and vital interest to believers, are so related to the **PULPIT** as to make it one of the most sacred places to real lovers of Jesus that ministers of the gospel ever occupy. It should ever be held as sacred by all believers who hope for heaven through the blood and grace of Christ, as was the **MOST HOLY PLACE** to the true Israelites, wherein was the mercy seat overshadowed by the wings of the cherubims of gold. Think with what solemnity the faithful high priest entered that sacred place and sprinkled the covenant blood of the first testament on the mercy seat! There he expected communion with God in witness of his acceptance of his covenant and typical offering, for God had promised to commune with him there, between the golden

cherubs when his offering was accepted. And have we not his promise that he will be with us when we meet in holy solemn service in his holy name? And have we not reason to expect his shining in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ? But we should not expect the presence, glory and blessings of the Lord, if we desecrate the sacred place by fleshly indulgence. Can we reasonably suppose that he whose eyes are too pure to behold iniquity with pleasure will be pleased with a service designed to please and entice the world? Surely we cannot. Then ministers occupying the pulpit should recognize the sacredness of the place, and with due solemnity they should proclaim the sovereignty, wisdom, power, love and mercy of the infinite, "I am." They should publish his holy oath-bound covenant, which is ordered in all things and sure. They should tell of his gracious gifts to men, even his own Son, the Holy Spirit, the Scriptures and all things pertaining to the salvation of sinners and of the saved in accordance with his just and righteous requirements.—Eld. J. M. Thompson, in *The Shepherd and His Flock.* (The emphasis is mine.)

C. F. Denny.

RESOLUTIONS OF RESPECT

We, the Church at Little Creek, Johnston county, N. C., do hereby pass the following resolutions concerning the death of our dear brother and Father in Israel, Eli Batten, who died March the 30, 1921, aged 74 years, and was always a faithful

attendant to the church unless he was providentially hindered, therefore be it resolved:

1. That we bow in humble submission to our God in taking him from our midst and be reconciled to the will of him who doeth all things well.

2. That the church has lost a faithful member, the family a devoted husband and father, the community a kind and obliging friend.

3. That while we know we shall sadly miss him in the church we trust that God may apply the balm of consolation to our troubled hearts and make us submissive to his divine will, we feel that our loss is his eternal gain.

Be it further resolved, that a copy of these resolutions be recorded in our church book, a copy sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference Saturday before the 4th Sunday in April, 1921.

J. T. Phelps,

James M. Parrish,

M. E. Dixon, Comm.

Our dear beloved brother Eli Batten united with the Primitive Baptist church at Smithfield, Johnston county, N. C., on Saturday, Nov. 5, 1881, by relating what he felt and believed the Lord had done for him and was baptized by Elder S. H. Bradley on Sunday, Nov. 6, 1881.

SENY BYNUM

By request of her oldest son, I now attempt to write the obituary of his loving mother, who had been

a reader of Zion's Landmark for many years, which notice I hope you will please publish in Zion's Landmark.

She was the daughter of Stephen and his wife Jane Henderson, was born Nov. 8th, 1843, and died June 23, 1921, making her stay on earth 77 years, 7 months and 15 days.

She was a good neighbor, a kind and loving companion and ever devoted mother, and her Christian conduct could not be surpassed and now she is gone to her reward, which is prepared for those with like Christian character.

She was a very quiet woman and fitted with that emotion that endeared her to every one whom she came in contact with. To know her was to love her.

Oh! That precious name, mother is so dear; and when we all know she is no more it fills a vacancy in our heart and home which can never be filled.

She was married not many years after the civil war to Mr. John Bynum. By this union were born to them five children. Her companion, one son and daughter preceded her to the grave several years ago. She with her husband joined the Primitive Baptist church at White Oak, Jones county, N. C., in April 1884. She lived a consistent member until she was called to her heavenly home. She leaves three sons, 15 grandchildren and a host of relatives and friends to mourn her departure.

We all miss her so much at our church, but we believe she is resting in that blessed abode which is

prepared for the faithful. Her children were all present at her death and funeral. Her funeral was preached by Elder B. F. Eubanks, afterward she was laid beside her husband in the Bynum cemetery near Maysville, N. C. Many beautiful flowers were placed on their graves by loving friends.

Weep not dear children, but hope to meet your dear mother in heaven.

Mary S. Mills.

Maysville, N. C.

ELDER E. E. LUNDY

Resolutions of respect passed by the Bethlehem Old School Baptist church of Tyrrell Co., N. C.:

Whereas, It has pleased our Heavenly Father to call from our midst our much beloved and faithful pastor, Elder E. E. Lundy, who for more than twenty years has been one among the most useful and humble servants whose willing service and labor of love are indelibly written in the heart of each member of its body;

Resolved, 1. That we bow in humble submission to the will of our Heavenly Father and that we thank Him for the wonderful gift of our departed pastor and pray that our God will give us another who shall feed the flock of God;

2. That his bereaved wife, (our dear sister) and aged father, our dear brother, have our deepest sympathy and commend them to him who has promised to be an husband to the widow and who will not forsake the hoary hairs;

3. That a copy of these resolu-

tions be sent to Zions Landmark for publication.

Done by order of conference, September 16, 1921.

W. H. KEATON, Moderator.

J. B. HOLIDAY, Church Clerk.

IDA SANDERS

The subject of this notice was born in Martin County, N. C.; on December the 18th, 1878; and died June 5th, 1921, making her stay on earth 43 years, 5 months and 13 days.

She was the daughter of Henry Williams and Sallie, his wife. She was born and raised on a farm until her father's death. Then her mother being left with six children to battle through this world with, moved to Tarboro, N. C., where she could obtain work for her children, and at the age of 29 years old, Miss Ida was married to Mr. E. G. Sanders, and lived very happy together until her death, which was such a shock to us all. She had been in declining health for some time, but did not seem to be very serious until about two weeks before her death. She was taken with chills and fever and after doing all we could for her with no results for the better, we called the doctor. He and the nurse both attended her until she died. They pronounced her case malaria with some other stomach trouble. At one time we all thought she was improving and would soon be up going as she had got so she could sit up some and on Saturday morning before she died she went to breakfast with us. But could not eat anything. She soon

returned to her own room, when another chill struck her, lasting about four hours, we at once called the doctor back again. He did all he could, but it availed nothing. All was done for her that could be done. But alas! She must go. She bore all of her suffering with the greatest of patience. She never complained or murmured, and Sunday afternoon at 5:45 o'clock she breathed her last breath without a groan or struggle. She never united with any church but was a strong believer in the Primitive Baptist, and enjoyed their company.

The writer has personally known her for several years, being her step-father-in-law, have lived in the house with her for about nine years and she always seemed so dutiful and kind to me when I had been away and asking me how I felt and all those things in memory makes it hard to give her up. Yet we must be still and know that He is God and does all things right. We mourn her absence, yet we could not say "come back," for we feel from her daily walk and her very appearance that she will be housed in that eternal Heaven where there will be no farewell tears to shed.

She leaves to mourn after her a broken-hearted husband and an afflicted and aged mother, two brothers and three sisters and an afflicted mother-in-law, step-father-in-law. But we can but feel that our loss of her is her eternal gain. We miss her as we wander around, we miss her every day. We love her though she is underground, and gone from us to stay. She was taken to the Yopp's church where the

funeral services were conducted by our beloved pastor, Elder C. C. Brown, after which her body was laid to rest in the grave until the morning of the resurrection. We feel then she will hear the blessed words saying, "Come in ye blessed of My Father, inherit the kingdom prepared for you from before the foundation of the world."

Written by her step-father-in-law.

JERRY JENKINS.

Sneads Ferry, N. C.

LINVILLE UNION

Please state in the Landmark that the next Linville Union meeting will be with the church at Saints Delight, the 5th Sunday and Saturday before.

A general invitation is extended to all that have a mind to come and special invitation to the ministers.

P. W. Williard.

High Point, N. C.

ELDER T. H. B. PRIDGEN

Clayton, Saturday and 1st Sunday in Dec.

Rehoboth, Monday.

Sandy Grove, Tuesday.

Angier, Wednesday.

Coats, Wednesday night.

Bethsaida, Thursday.

Benson, Thursday night.

Hannah's Creek, Friday.

Four Oaks, Friday night.

Clement Saturday and second Sunday.

Elder J. C. Adams expects to be with him from Clayton to Angier, and Bro. D. A. Thompson will go along with him, and they will all need conveyance.

L. H. Stephenson.

STAUNTON RIVER UNION

The next session of the Staunton River Union will be held with the church in Richmond, Va., commencing Friday before the 5th Sunday in January, 1922, and continuing three days. Ministers and all who feel so inclined invited to attend.

R. L. Dodson.

147 Broad St., Danville, Va.

ELDERS J. P. VIA AND L. T. TUCKER

Elders, J. P. Via, and L. T. Tucker, Primitive Baptist ministers of Virginia will preach:

Raleigh, Saturday, Nov. 26, at night.

Clayton, Sunday, Nov. 27, 11 a. m.

Little Creek, Monday, Nov. 28, 11 a. m.

Clement, Tuesday, Nov. 29, 11 a. m.

Benson, Tuesday, Nov. 29, at night.

Primitive Zion, Wednesday, Nov. 30, 11 a. m.

Dunn, Wednesday, Nov. 30, at night.

Smithfield, Thursday, Dec. 1st, 11 a. m.

Wilmington, Friday, Dec. 2, at night.

Some of the brethren meet train at night in Wilmington, N. C.

Appointments for Elders J. P. Via and L. T. Tucker, sent in by Elder Isaac Jones.

Maple Hill, Saturday and Sunday, Dec. 3 and 4, 11 a. m.

Cypress Creek, Monday, Dec. 5, 11 a. m.

South West, Tuesday, Dec. 6, 11 a. m.

North East, Wednesday, Dec. 7, 11 a. m.

Newbern, Wednesday, Dec. 7, at night.

Farmville, Thursday, Dec. 8, 11 a. m.

Meadow, Friday, Dec. 9, 11 a. m.

White Oak, Saturday, Dec. 10, 11 a. m.

Moore's, Sunday, Dec. 11, 11 a. m.

Uppertown Creek, Monday, Dec. 12, 11 a. m.

Falls, Tuesday, Dec. 13, 11 a. m.

Brethren at Rocky Mt. can arrange meeting for Tuesday night.

Appointments arranged by E. L. Cobb:

Nashville, Wednesday, Dec. 14, 11 a. m.

Sappony, Thursday, Dec. 15, 11 a. m.

Mill Branch, Friday, Dec. 16, 11 a. m.

Elm City, Saturday, Dec. 17, 11 a. m.

Wilson, Sunday, Dec. 18, 11 a. m. and at night.

Upper Black Creek, Monday, Dec. 19, 11 a. m.

Beulah, Tuesday, Dec. 20, 11 a. m.

Selma, Tuesday, Dec. 20, at night.

Appointments continued as arranged by Elder Via and Tucker:

Durham, Wednesday, Dec. 21, at night.

Mebane, Thursday, Dec. 22, 11 a. m.

Burlington, Thursday, Dec. 22, at night.

Greensboro, Friday, Dec. 23, 11 a. m.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive Old School Baptist

Vol LV.

July 15, 1922

No. 5.

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.

HOLY JOY, FRUIT OF THE SPIRIT

See Gal 5:22; 1 Pet. 1:8 (L.M.)
O Lord, increase my Joy in Thee,
Since Joy in Thee is Thy decree,
To give a fruit of Thy Spirit,
To each lamb and joint heir with
Christ.

This holy Joy comes through Thy
grace,

It was treas-ur-ed up for me
Ere time began, or man the race
For sin did make a hiding place.

This Joy in God is made to stand
As next to love at God's command,
Love the first fruit in order stands,
Then comes the fruit of Joy at hand.

Paul did speak of this holy Joy,
In strains of might above the toys
Of sin and earthly things that fill
Our carnal minds; God saith, Be
still.

Peter of holy Joy doth speak,
Rejoice with Joy and cannot speak
The power of that heavenly flame,
Rises too high for him to name.
God's mighty angel came to show
Shepherds what God had sent be-
low,
He brought good tidings of great
Joy,
With love and peace without alloy.

Then O my Lord, increase my joy,
That all my soul be Thy employ,
That love and Joy and Peace be
mine,

In all my days on earth confined.
(Composed and typewritten by Eld-
er J. F. Beeman at 76 years of age,
Limona, Florida, May 24, 1921.)

"THE TREE IS KNOWN BY HIS FRUITS"

Elder M. L. Gilbert, Dade City, Fla.
My dear Brother in Christ:

It has been some time since I
heard from you. This morning as
I sit by the fireside I feel that I want
to write you some of my mind. Have
been sick, and just up from a very
bad spell of erysipelas. I did want
to be with you at your association
so much, but was unable to go.
Hope you all had a good meeting.
My two sons, who are now in Wau-
chula, Florida, were there, and
wrote me you all had a good meet-
ing.

Bro. Gilbert, while sitting here
very feeble I collected some of
my old Landmarks, and began look-
ing over them. It seems to me I
never had as much comfort in read-
ing papers. My cup ran over. I
would read and cry. My heart was
full of joy and peace. Matthew
12:33: "The tree is known by his

fruits." My dear brother I don't believe a corrupt tree could bear the fruit I enjoyed. I believe I was enjoying the fruit of my Saviour. The first man Adam, does not bear that kind of enjoyment. It will take the second man Adam. Either make the tree and his fruit good or the tree corrupt and his fruit corrupt. Jesus is the only good tree and when you see the children bearing good fruit it is only an evidence of the spirit of that tree within them, bearing the fruit of Jesus, and when you see them bearing the fruit of the good tree (Jesus) you need not be afraid of them. That tree bears love, gentleness, meekness, kindness, long-suffering and forbearance, sweetness, charity, etc., every good and perfect gift. If you sow to the flesh it only shows the tree that has been sowing, by his fruits which are corrupt. If you sow to the spirit it is an evidence that the spiritual tree is sowing. The fleshly tree sows to the flesh. The spiritual tree sows to the spirit, only first and second Adam.

No fleshly tree could sow to the spirit. It must sow its own seed, and it sprouts everything but righteousness. Everything after its kind. When a strong man armed keep his place, his goods are in place, but when one stronger than he comes and binds him, his goods are spoiled. This is the fleshly and spiritual tree, first and second Adam, first and second birth. The Apostle Paul said he delighted in the law after the inward man. He had no delight in the outward, fleshly man. He once did just as we

children did when he was serving the tree of the flesh, but after being born of the spiritual tree had no more confidence in the flesh, or first tree. For instance, the crabapple tree's nature is to bear sour fruit, but when a power above it comes and cuts its branches off and grafts in a sweet apple it will bear sweet fruit. Its ways have been cut off and sweet ways have been placed in. It never could have borne anything only sour apples, if it had been let alone. This apple tree had no power to amputate its branches and place sweet ones in. Neither had we, if God had not had mercy on us and cut off our ways and grafted the sweetness of our blessed Jesus. We could not have borne any sweet fruits of the heavenly kingdom. Remember the old crabapple stump and roots will sprout and the sprouts will bear crabs (sour fruit). Some of this juice was given our Saviour. Given him on the cross, and I think, sometimes we are still giving him some of the same juice. This tree (Jesus) is always known by his fruit, and this is the fruit we all enjoy so well. It is an everbearing tree and his fruits are always perfect. "He that eateth thereof shall never perish, but shall have everlasting life." This is the tree that sprang up in Bethlehem with the government upon his shoulders. This is the tree that bore the sins of the people. This is the tree that stands between heaven and earth, that was crucified between the two thieves, Jew and Gentile. This is the tree that said: "No man can come unto me except my Father which sent me draw him." This is

our Saviour, all and in all. No way by which man can be saved only in and through this tree (Jesus.) This is the tree that was rejected, was spit upon, and wore the crown of thorns. This tree went in the grave and arose the third day. The tree that is so great and marvellous that its branches encircled the universe.

Dear brethren and sisters, isn't it pleasant to sit under the boughs of this grand and glorious tree. It's shades are so cool and when we meet under the bows of it and the dewdrops begin falling from its branches, then it is that our thirst is quenched, and the heavenly fruit begins falling. No words can express enjoyment and we shout for joy with elder fathers, Abraham, Isaac and Jacob. They enjoyed sitting under the bows and branches of this tree. This is the tree that was in the street, and on either side of that pure river of water of life, that yielded twelve manner of fruits and its leaves were for the healing of the nation. The apostles were taught by this tree. While resting under the great tree, its perfumes are so sweet, if it were in our power we would sit there all the time, but it isn't in our power to enjoy the sweetness of this tree. It knows when to bless us with its fruits. It seems the corrupt tree must bear some fruit too, and seems to be mysteriously connected somehow. The first seems to serve the second. "The elders shall serve the younger." They are twin brothers. Lights and darkness blend together, cold and heat the same. So it is with all oppositions. America and Europe connect somewhere in the bring

deep, but we can't see where. So it is, with all of God's mighty works. They have their connection somewhere and all working together for good to them who love God.

The fleshly tree is always striving about words of no profit. Bro. Gilbert, there are six of us brothers, naturally, well, we would all meet at my father's on a reunion day or some other occasion, and some subject would spring up, and everyone would state his views, and you know there would hardly be two who would agree, but if you should ask them who their parents were you would hear all answer the same. So it is with the children of God. You ask them who their Saviour is and they will all say Jesus. Now my brethren we did not leave my father's house because we disagreed on these minor points, but all went right on to my father's table and ate a square meal in the finest humor. My dear brethren and sisters if we could do that naturally, certainly we ought to do so spiritually. If my brethren can fellowship me, by the grace of God, I can fellowship them. Bro. Gilbert, it may be that the fleshly tree has been doing some of this writing, if so, that portion is no good. Its only by the grace of God that we can write without the first man writing some too. I think I have seen this fleshly tree trying wear the bell off from Associations. Bro. Gilbert, feeling my weakness, as I do, please cast a mantle of charity over this letter.

May the bows of this great marvellous tree hover you and all the dear saints of God. If this meets with your approval, you may have

it published in the Landmark.

Hope you and family are well.
Let me hear from you.

Yours in love,

S. C. Hunt.

Clio, Alabama.

APPRECIATED HER LETTER

Mr. John D. Gold.

Dear Sir:

I am herewith handing you a copy of a letter recently received from Sister Ruth Spitler which is in response to one that I wrote her by reason of such an overpowering feeling of fellowship for her expressions by letter to her father, Elder Keene, which was published in the Landmark.

She expresses amazement that such a letter could be any comfort to any one because of no ray of hope, or joy expressed, but the very darkness, the very anguish of a felt sense of separation from God is what I found to fellowship and to love, because it is my experience, and an exposition of light, joy, and peace could not have met with the same reception on my part, particularly at that time. When we are in the dark, we can not understand how our groaning can help another, but it is like this, if one has lost his way in a dark woods and does not know the way out, if perchance he hears the cry of another in like condition, he at once takes courage for he has found a companion, and companionship is a blessing. Even our darkest hours are made easier if we have a true congenial companion, one who can and does understand.

I hope you may find room to publish Sister Spitler's letter if it meets

with your approval. It surely found lodgment in my heart.

Sincerely and unworthily yours,

F. Selby Fisher.

F. Selby Fisher:

Dear Friend and Fellow Traveler After Christ: Your very welcome letter came the first week in June. I have not seen the Zion's Landmark you mention, do not know just what I wrote in the letter which was published, but I do remember the agony, the despair and tormenting sense of overwhelming love for Christ and utter, irrevocable separation from Him, and even now, though I have in a measure experienced the open door of hope at times, I spend most of my days and oftentimes until late at night in agonized supplication to the God of salvation—for the very strength to go on, for a ray of light along the way, for guidance in the right paths, for keeping, for salvation.

"Mine eye mourneth by reason of affliction." Lord, I have called daily upon thee. Wilt thou show wonders to the dead? Shall the dead rise and praise thee?" Lover and friend hast thou put far from me, and mine acquaintance unto darkness."

I know that the Lord has a people who are blessed, who knows the joyful sound—the joyful sound of victory, through him that loves them, "They shall walk O Lord in the light of thy countenance." "In thy name shall they rejoice all the days and in thy righteousness shall they be exalted."

Dare I, can I really hope that such

will be my case? For it is veritably true of me that at present "the right hand of my adversaries is set up and all my enemies surely do rejoice."

I was amazed to hear of my letter being published and even more amazed to know it had comforted any one, for as I remember it, there was not a ray of hope or joy in the entire letter. No evidence even of Christianity. Some one said to me a short while ago, "and you claim to be a Christian." I answered, meekly enough and in sincerity, "I make no claim to be a Christian." I know only this (with that one in Pilgrims Progress) "Wheresoever I see upon the earth the imprint of the Lord's feet thereto I covet to set mine," that is all I can claim, just that I desire to follow the Lamb whithersoever he goeth.

I find no mark of grace upon my self. I can not praise and triumph, I can not serve him acceptably. I can only weep as I stumble on, now down, now fighting against not only worldly snares but against principalities and powers, now in the darkness with the sound of many awful things in my ears, now in the light with the sight of them so abhorrent so terrible, that actually cry out loud. "While I suffer thy terrors I am distracted."

I was reading the 88th Psalm to my husband last night, every word of it I know, and when I say every word I mean it. You write "So blessed are you dear child of God, that you have tasted the bitterness

of the terrible aloneness with him." I believe this is true. I some times feel a little of the blessedness even now. "I am crucified with Christ." Oh, do I not know what it is to be crucified," every desire, every purpose come to naught to feel the enormity and awfulness of my sins, to lose all power to enjoy any earthly or heavenly thing—to gaze upon my little baby's perfect beauty and innocence in a passion of love and tenderness but with no joy, no happiness, no hope. Crucified, crucified, crucified, nevertheless amazing thing. "I live, yet not I but Christ liveth in me," and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." Every word of your letter has been read and re-read and perfectly, I believe, understood by me. I feel now to pray for you, that no longer will the Lord hide Himself, but that He will remember how short our times are, that He will beat down the foes, wash away the sins that so easily beset us, and make us know "Who is he that endureth! Who shall separate us from the love of Christ as it is written. For thy sake we are killed all the day long Nay in all these things we are more than conquerors through Him that loved us.

My husband joins me in love and fellowship for you. We have many cares, many trials, oh, to be found in Christ at all times.

Yours faithfully,
Ruth Spittler.

Mount Greenwood, Ill.

THE FIRST BORN.

Elder C. F. Denny,

Wilson, N. C.

Dear Brother:

Jesus Christ is said to be the "first born among many brothers" who is any nearer or dearer than our Lord whom we should love with the whole heart, mind and strength. His love is everlasting, without the beginning of days or end of time.

What I wanted to say is, not long after I was baptized I was troubled. I wanted to know how is it that one is born again or born of the spirit and it came into my mind this way, that there is nothing living but what has a father and mother and God is the Father of His children and Zion or the New Jerusalem is the Mother of us all. All that is born of God.

It is said "that the nations of the earth are all made of one blood, so you see on the humanity side of the question our Saviour was of the lineage or posterity of Adam and Eve and so are we, away down here in the same line or lineage of humanity but much nearer the end of the chain of time, or life in this world. We have many evidences as to who our parents are here in this world, but no certain knowledge, except their kind care, protection and love that they manifest to us. Yet we believe with all our hearts, mind and strength that they are our parents. Well now what evidence have we that God is our Father? I have had many evidences given along down the line of life. When I was delivered from my burden of sin my soul was filled with the love of God, and my thoughts were Glory to God, Glory to God forever more, and I

was one happy mortal for a while. Later I saw in a vision my blessed Savior in a pool of water with Brother J. A. Ashburn and three ladies who had assembled for baptism, the Savior looked at me, raised his right hand and passed it over their heads and said "these are mine," and pointed his finger at me and said "you are mine too." Oh! the joy, comfort and consolation I received from this one bright evidence. I could give you many evidences why I believe that Christ is my Elder Brother or Savior, and that God is my Father.

Brother Denny while I was at my work and thinking on these things and whether I should try to write to you or not I heard a small still voice say, "I am thy God and thou shalt serve me." So if you think this is in service to God you may have it published if you feel to do so.

Yours in hope,

J. R. JONES.

Greensboro, N. C.

THE GOLDEN RULE.

Mr. J. D. Gold.

Dear Friend:—I enclose check for advance of my subscription to Zion's Landmark. I think my subscription expired last Sept. Am not sure as I have not a copy before me. I see a great many of your subscribers in renewing have to commend the spirit it conveys, etc. So it occurs to me that it behooves me to either do so or you might think I did not. So will say that I find much to commend, and some I am not sure is best for the cause. Such as your father, Eld. Hardy, Lester and a good many others, I commend most highly, but when we become

partisan we depart from the Spirit that Christ set forth in his sermons on the Mount. He did not have to offer any evidence to support what he said, but taught us when smitten on one cheek to turn the other. Do we do that. No, we try to prove what we say or do by what we have stood for or offer proof. So I am persuaded that the best way to overcome evil is an upright walk and Godly conversation. Not how good we have done, and how bad those who oppose us have done. This will not get us anywhere, except deeper in the mire. Thus let us strive to walk in the strait and narrow way if we can do this nothing man can do will ever hurt us. So may we all do this, Yours unworthily.

J. W. NEWTON.
Forsyth, Ga.

INFORMATION DESIRED

The News and Observer of Raleigh expects to issue its year book about the first of January and desires to insert therein a list of the Primitive Baptist ministers the number of members of the church in this state and the value of the church property. It has occurred to me that the best and quickest way to secure this information would be to have the moderators of the various associations in the state compile this information from the minutes published this year and forward same to the News and Observer Publishing Company, Raleigh, N. C. The time is short and the work would have to be quickly done in order to make it satisfactory, since it should be complete if published at all. John D. Gold.

LANDMARK A CLEAN PAPER.

Mr. Jno. D. Gold,

Dear Friend:—Inclosed please find check to pay my subscription to Zion's Landmark for another year.

I consider The Landmark as the cleanest and best of our religious periodicals. May the Lord continue to bless you and the other editors to continue to publish it and to keep out religious controversies and arminianism.

Very Affectionately,

D. A. MEWBORN,
R. F. D. 6, Farmville, N. C.

J. W. ROBERTSON

Whereas, it has pleased the Almighty God of heaven to call from our midst our dearly beloved brother and deacon J. W. Robertson, 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 doeth all things well; second that we feel that we have lost a faithful brother and deacon of Gills Creek church of the Pig River Association. He always discharged his duty with great humbleness; 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 be spread on our church book and a copy be sent to Sister Robertson and that a copy be sent to Zion's Landmark for publication.

Approved by the church.

S. O. Plybon, Moderator.
J. A. Perdue, Clerk.

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., January 15, 1922

MANNER

In the days of Paul who denominates himself to be without doubt our Apostle, to whom he felt to speak as unto men and women capable of considering what he says, even as he said to Timothy "consider what I say, and the Lord give thee understanding in all things," and let us consider one another, to provoke with love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

While the necessity for this reading should be deplored, yet as it exists we should examine ourselves, and should we find in us a disposition tending toward a falling away and an adoption of this objectionable manner, let us bestir ourselves with diligence and vigilance and break away from the enchantment

of such a habit. There is temptation in it and should be resisted about as we should resist the devil.

There is an assembling together which belongs to us and to which we are assigned. It is our right and our privilege to meet with the saints of God in their solemn assemblies. They are there and will be there, and they expect us to be there and look for our coming. Let us not disappoint them, yea let us not disappoint ourselves, for we are and shall be the losers.

How often have we had to fight against human frailties, domestic perplexities, business entanglements, weather prognostications, and evil forebodings, whose name is legion and the gratuitous solicitations of the desire assuring us that we could not and ought not to go to this meeting, and yet we went and had a good meeting and of course were glad we went.

There was an assembling of the children of Israel at the door of the tabernacle of the congregation, and they were to afflict their souls and do no work on that day which was to be a Sabbath, and a statute unto them forever. In this it seems to me that Paul would have us understand that Christ having come and entered into this ceremonial service through the flesh has secured and ordained an assembling for us.

In the spirit we are gathered together but as men and women professing godliness we are to gather ourselves together, and are admonished to forsake it not. In the exercise of this privilege we affirm that we have been called unto this virtue and in our failure, through for-

saking to do it we seem to deny this gracious call. When we forsake this assembling as the manner of some is we only thereby indicate that as they are so are we. Suppose the upkeep of a congregation at our church meetings depended upon the attendance of certain members to which your mind has this moment reverted, do you not see at once the result.

When you start to your church meetings, the best of all meetings, are there not certain ones in mind whom you expect to greet at the meeting? Is that not really the meeting? Is that not the assembling? And when you meet them and greet them, you feel to say with David, I was glad when they said unto me, let us go into the house of the Lord."

The sadness of the meeting is the thought of those who are not there, and you ask why are so and so not here, and the answer is why?

You have asked why and yet you hesitate as though you would repel the answer. Your mind is burdened with grave suspicions and fearfulness that they have grown cold and unsteady in their profession of faith, and are drifting away from their apparent steadfastness and are wavering as though they would turn from the right way of the Lord, and utterly forsake the blessed assembling of themselves together for the worship of God. Now what should you do? Go to see them, and visit with them, and consider them, search out their disposition, their temperament, their besetments, their temptations, their afflictions and their general state or

condition, and as you find them consider them and endeavor to have them consider, yes, and if you may engage with them in a mutual provocation unto love and good works. The way to provoke one to love is to love. If you would have friends be yourself a friend. If you would have others love you and the church show your love for them and for it. Tell it to them and to it. Tell those you love how you feel toward them. It may be they feel that same way toward you. Perhaps they will tell you so, and so are you enriched as they are made to abound in love toward you. Love consists both in principle and action in word and in deed. "See that ye love one another with a pure heart fervently."

Love is good and to show it forth and thereby prove it is a good work. There are many ways in which to consider one another and to provoke unto love and good works.

As a people we are, perhaps not as careful as we ought to be to maintain good works. We seem to be lacking in that sturdy, rugged stamina and forcefulness of character as were characteristic of our Fathers. We have drifted too far from the land of our nativity, from the little hills and valley and inner seas, and from the gorges and cliffs of the mountains and from the clefts in the rocks and from the back sides of the desert and from the wilderness, and from that goodly land of vineyards and olive yards of pomegranates and cucumbers so that the scenes of our childhood and of our youth would read to our children and to our neighbors and to our neighbors children as ancient his-

tory modernized.

We originated in the wilderness and the hill country and I like to see portrayed in our lives still some of the rugged traits of these blessed inhabitants, that though we appear as Gallileans and Samaritans; we have John the Baptist as our forerunner and Jesus as our elder brother and gracious Redeemer.

It belongs to us in this pilgrimage to live to and for each other as dear children. And the more so as we see the day approaching. But do we see this approaching? I think we do. Our very confession is that we seek a country that we are not at home in this tabernacle. Are we not looking for and expecting a house even our house which is from above? Shall we be found ready when it comes? P. G. L.

HEARING AND SEEING.

Some time ago Elder Lester wrote an apt article on the "Faculties of Sense," which ramifies every phase of christian experience.

In the natural kingdom we receive a greater store of knowledge from hearing and seeing than from the other of the five senses, so likewise in the spiritual kingdom. No man can receive an adequate knowledge of matter unless he sees and hears. You may give an obvious word picture of a city or landscape to a blind man, then give him eyesight, and he will find many mistaken ideas to correct. No blame could he find to the description, but the lack of vision made the difference. While he heard well, the knowledge was very incomplete until he could see. Hearsay evidence is not valid in any

court. Neither will hearing about the person and works of Jesus ever give a man christian knowledge. Correct mental ideas historically of Christ will not give a godly life or produce a godly fear. God must give the hearing ear before he falls at His feet as dead; and the seeing eye before he rises before Him as alive. Thus the union of hearing and seeing manifests his vital unity in Christ. To merely hear of the mighty works of the Lord is not enough, lest he should judge Him wrongly; to hear that His left hand is under his head and that His right hand doth embrace him is to see the end of the Lord, that He is very pitiful and of tender mercy. So when we have heard and seen of the faithful service of any man, it should outweigh many imperfections that he may have committed when he has grown old. In view of his dotage, Paul would admonish not to rebuke but entreat as a father—for he is forgetful and childish; and the young men, for they are not established in the faith-as brethren. Let the elders, old men that rule well gospelly, be counted worthy of double honor, especially they, preachers who labor in word and doctrine. But the church has no authority to wink at the transgressions of either when she has ample evidence of their willful disorder morally or gospelly. Let them be disciplined according to the law of Zion, knowing no man after the flesh. No one is so blind as those who stubbornly will not hear or see. The church is not to be a partaker of other mens' sins with impunity; for she joins character with those she fellowships. If I were to live

fifty years righteously in the church, performing every duty faithfully, I would not have thereby purchased license to have done one act contrary to the proportional faith of God's word. Adam could not have merited in Paradise if he had remained there till now. Angels do not merit in heaven: their obedience is due. Who is there that thinks duty, obedience and good works are meritorious? Unquestionably it requires grace to dutifully serve our God in the gospel kingdom; and it well becomes sinful creatures to acknowledge, even if we should do all required of us, that we are unprofitable servants. Should we have done all, would we not then have to admit that it was by a power not our own, but God working in us both to will and to do; and, also confess that much of it was with imperfections that deserved condemnation rather than reward. How often do men who are sowing to the flesh appeal to God, and claim to have a revelation from Him, as if they would have the church believe that the Lord was directing contrary to the teaching of the inspired word, which is the only true counsel in discipline in the church; and had turned aside with Joseph Smith into a cave, and like him not knowing the canon of inspired truth had been closed nearly nineteen hundred years. But some one may ask, is it possible for them who have been long in the Masters service to become so self-opinionated and full of vain surmises that they do not know what they are saying or doing? Yes, for those who are over-whelmed in their own passions will most likely fall into

Satan's sieve, and be exultant in his deceivings. Again, some one may ask, what should be done with such characters? Shall we conclude that they are not christians? No, never let us take the more earnest heed to the word of truth lest we be taken into such a snare. Let us be saying in our hearts, we have heard of their faith, hope and love; and we have seen their acts of holy life and conduct, and so remembering these, may the mantle of charity completely cover the imperfections of the moment, which seem so glaring as to astound the faithful.

M. L. G.

THANKSGIVING.

As every good gift and every perfect gift is from above, and cometh down from the father of light, with who is no variableness, neither shadow of turning," and as these gifts, both natural and spiritual, are continually coming down to us, we should entertain in our heart a continuous spirit of thankfulness and thanksgiving; and still we may with prosperity note the fourth Thursday in November of each year as a special day set apart or designated in which our nation as of countries, states, counties, cities, communities, and families may cease from our respective daily vocations of life, and turn our faces and look toward the hills whence cometh our help, and render unto our God sacrifices of thanksgiving.

While we may render community and national thanksgiving in a general way, yet it seems to me nothing surpasses inward emotions peculiar to a personal consideration of the manifold mercies and grace of God

which have followed and preserved us all the days of our lives. Therefore what shall I render unto the Lord for all his benefits? I will take the cup of salvation and call upon the name of the Lord.

I feel that it is my privilege to inquire after and enumerate the reasons why I should be thankful and surely I shall find that in all things that pertain unto me the hand of the Lord is in them and his goodness and loving kindness are being extended unto me. In His love he chastens me and in his pity He redeems me, or reclaims and restores me, and in his mercy he saves me from the consequences of my short comings, and in every way am I under lasting and gracious obligations to render unto him praise with thanksgiving.

P. G. L.

GRATITUDE

There is a world of meaning in those two short words, "Thank You." You have spoken them many times from the mere force of habit; you have uttered them formally and without thought.

They belong to the better side of life and stand opposed to ingratitude.

Did you ever think how much is meant by our national Thanksgiving? Bear in mind that the government at Washington appoints a special day for the expression of gratitude.

On this day it is expected that all business will be suspended, that the shop and the store will be closed, that the wheels of the factory will rest, and that the sounds of labor

will be hushed, and all will meditate upon and recount their blessings.

Is he not an ungrateful person who fails to catch the meaning of this day? Recall the benefits he has received, and prize the treasures of health and prosperity?

A national Thanksgiving is reasonable, for, as we receive the season's bounty, so we should give evidence that we appreciate it.

The very flowers lift up their beautiful petals as if to bless the sun that warms them into loveliness.

Practically, our national Thanksgiving is a national harvest festival, fixed by proclamation of the president and governors of the States, and ranks as a legal holiday.

The earliest harvest Thanksgiving in America was kept by the Pilgrim Fathers at Plymouth in 1621, and was repeated often during that and the ensuing century; Congress commended days of thanksgiving annually during the revolution, and in 1789 after the adoption of the constitution, and in 1795 for the general benefits and welfare of the nation.

Since 1817 the day has been observed annually in New York, and since 1863 the presidents have always issued proclamations appointing the last Thursday of November as Thanksgiving.

People who have all the luxuries of life, who are possessed of abundant means, who have only to wish and the wish is gratified, yet forever complaining, grumbling, and appear to be disgusted with every thing in general, except themselves may smile in derision that the good

old Pilgrim Fathers should have appointed a day of Thanksgiving.

What had they to be thankful for? No stately mansions, no gardens of floral beauty, no velvet carpets, no rosewood furniture, no glittering chandeliers, no service of silver or gold, no silks and satins, no fashions from Paris.

How did the poor creatures live?

Log houses, chinked with mortar, bare floors and unpainted ceilings, homespun garments, a wilderness of savages, around the real comforts of home entirely wanting, plain manners, make up the picture of their rugged life.

They toiled, they struggled, they fought, they suffered, they sometimes knew hunger and privations—they were happy.

In the midst of all their struggles in paving the way of civilization, they found sufficient cause for setting apart a day in which to give public expression of their gratitude to God for all the blessing summed up in the lines composed by Ellen Tupper.

For all that God in mercy sends;
For health and children, home and friends,

For comfort and in time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks.

For beauty in this world of ours,
For verdant grass and lovely flowers,

For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,

In everything give thanks.

For the sweet sleep which comes with night,

For the returning mornings light,
For the bright sun that shines on high,

For the stars glittering in the sky,
For these and everything we see,
O Lord our hearts we life to thee,
For everything give thanks.

C. F. Denny.

JOSEPH B. GARDNER

The subject of this notice was born June the 1st, 1874, and departed this life July 29, 1924. He was the son of Henry and Martha Jane Gardner.

The deceased was born in Pitt county, N. C. He was married to Mara Lilly Moore, March the 27, 1895, of Wilson county, N. C., the daughter of John and Emily Moore. There was born to the union six children, five daughters and one son, all living in Rocky Mount, N. C. He leaves two brothers and two sisters, G. W. Gardner of Rocky Mount, N. C., W. H. Gardner of Wilson, N. C., sisters, Mrs. J. G. Short of Wilson, N. C., and Mrs. J. W. Robbins of Emporia, Va.

Mr. Gardner had never joined the church, but had a good hope for some time of which he often spoke to me, but always expressed himself as feeling two unworthy to tell it to the dear old church but he always enjoyed going to meetings with his wife and others, who were members, and many times when the unworthy writer and others were preaching I have seen tears of joy steal down his cheeks and well do I remember the last time I was at Moore's church with his as he sat

and drank in the gospel it came into my mind in a most forceful way Mr. Gardner is going to die soon. This was the 4th Sunday in June, 1921. This was constantly in my mind, Mr. Gardner is not going to die till Friday before the 5th Sunday in July, 1921. I got a message that Mr. Joe Gardner was dead, please come and preach his funeral tomorrow. So I said there it is, I knew it. So I went and in my weak way tried to speak and I hope to the comfort of his many loved ones, who are left to mourn his loss, but let me say to you all, do not weep for Joe, for we all feel that he is better off, than any of us who are in this world of woe. May the dear Lord bless his dear wife and children and keep them by his grace is the prayer of the unworthy writer, who had fellowship for Mr. Joe.

Submitted in love.

J. W. Wyatt.

ALFRED HENRY TEMPLE

To one who knew him well there must come a deep sense of humility and unworthiness when they are asked to write of the sweetness and fullness of the life of our departed friend, the gentle-hearted friend of all men, Alfred Henry Temple, than whose character none can be finer or more worthy of simple praise.

If living can be prayer and walking quietly with God through the vicissitudes of many years can be held as a promise of God's pleasure, then surely this good man was a living epistle of faith and his life an evidence of the power and goodness of God.

Asking only to give and never

thinking of himself he passed in and out among us, a gentle presence through the years, whose way was like a hymn of praise and whose hand was always around the unfortunate to steady and to bless. God, who fashions the oaks of the forest, and spreads His name in the sky, sometimes sends us men and women to live before His people in the beauty of that perfect strength and humility which gives pause to those with hearts to understand and unfolds before their seeing eyes all the song of life as He would have it lived.

Steadfastly holding to his belief that God was close beside him, a partner in his work, who insisted that more than the gain or loss was to be considered the method and the quality of the service, he brought to many a realization that God can occupy a life and shape it to His will, that love is kind and seeketh not its own, that in some way the open hand is filled again and he that giveth shall not want.

Born of stalwart pioneer stock in Johnston county, North Carolina, on August 19, 1838, he stepped into the history-making last mid-century with a manly character actuated by all those sturdy ideals of faith and service which prevailed among his forbears.

His people were all members of the Primitive Baptist church, and from his sainted mother in the golden firelight of his long boyhood evenings, he early learned those gracious tenets which were to guide and make beautiful his unselfish life.

In the opening days of the Civil War, he volunteered for service as

a private in Company D, of the 26th North Carolina Volunteer Infantry. He was wounded three times during the war, once in action near Plymouth, North Carolina, again during the charge of Pettigrew's Brigade in the first day's fighting at Gettysburg, and finally so severely as to render him unfit for further service at Bristow Station, Virginia, during the last year of the war. Cheerful and uncomplaining he bore his last wound through life, a faithful soldier to the end. With a great love, he loved the old 26th and his Colonel, Zeb Vance, with whom he later bore close personal relations. This affection seemed to broaden and to deepen with the years and one of the happy events of his last few weeks was the reunion he attended at Durham, N. C., where the handful gathered to renew old friendships. How sweet must be his final reunion with the hosts who have gone before.

After the war, he married Annie Myatt, of Wake County, N. C., and engaged in business at Raleigh, N. C., where for a time he was very successful, but the hard times of the 80's found him with many of his people unable to meet their obligations to him and he lost heavily. Many owed him, but he could not find it in his heart to sell them out, so he took the loss himself and in 1889 moved to Glasgow, Virginia, for a new start. In 1897, he moved from Glasgow to Richmond, but remained there only a few months before moving on to Newport News, where he engaged in contracting work until the time of his death and where he was affectionately regard-

ed by a multitude of friends.

He helped to organize the Primitive Baptist Church of Norfolk, and worked faithfully with the brethren to help bring it to its present happy condition. He always gave as liberally as his means would permit to every good cause and many of God's poor will miss the sound of his gentle footstep and the touch of the now still hand, which so quietly shared his living with them. Strong in his faith he held fast to his ideals, he put service above profit and all of his ways were ways of peace.

The closing days of his life still shed their tender after-glow about his bereaved people. He and his devoted wife, who still survives him, had within the last few months celebrated their golden wedding anniversary and crowded within the last few weeks there was the Confederate reunion at Durham, followed by a family reunion of all his brothers and sisters and their children; a visit to his son's home in Virginia, attendance at the Primitive Baptists' Association at Columbia, N. C., and finally back in Newport News with all of his business affairs straightened up as if in preparation for the end, he went to Norfolk on the third Sunday of October, and took an active part in the Church meeting there, came back to Newport News in the late afternoon and sent flowers to the cemetery for the graves of his children there. Monday morning he arose, seemingly very happy and well; then the call came to him, just as he had so often said he hoped it would, when quietly as a little child he fell asleep and knew no more. He'swept

his house clean and surely God stood at the threshold to make smooth the path that stretched before those patient feet which had traveled so long and so far in his service.

Written by one that loved him.

ANN LOUVENIA ANDREWS.

Whereas it has pleased the Sovereign Ruler and Judge of the universe, to remove from time and our midst our beloved and esteemed Sister Ann Louvenia Andrews.

Therefore be it resolved: First that in the death of sister Andrews the Church at Robersonville of which she was a member, has lost a beloved and an esteemed member, and her husband, Bro. S. L. Andrews, a kind and faithful wife, and their children an affectionate Mother.

Resolved Second: That we bow with humble submission and reverence unto Him who doeth all things well.

Resolved Third: That a copy of these resolutions be sent to Zion's Landmark for publication, one to the bereaved family, and upon our Church record.

Done by order of Conference, in session on Saturday before the first Sunday in November 1921 for and in behalf of the Church.

D. F. ROBERSON
J. L. ROBERSON.
Committee.

UPPER COUNTRY LINE UNION

The Upper Country Line Union will convene with the Church at Reidsville on Saturday before and 5th Sunday in Jan. 1922. All lov-

ers of truth are cordially invited to be with us.

E. R. Harris, Church Clerk.

ANGIER UNION

The next session of the Angier Union is appointed to be held with the church at Willow Springs, Saturday and 5th Sunday in January, 1922, and Eld. J. A. T. Jones is appointed to preach the introductory sermon and Eld. J. T. Coats his alternate.

We invite all lovers of the truth to be with us in this meeting, and we will be glad that some of the ministering brethren will have a mind to come and be with us. All who come by railroad will be met at Willow Springs and cared for.

A. H. Dupree.

Willow Spring R. 2 N. C.

SKEWARKEY

The next session of Skewarkey Union is appointed to be held Friday, Saturday, and the fifth Sunday in January with the church at Skewarkey, near Williamston, N. C.

S. Hassell.

W. M. MONSEES

Elder W. M. Monsees will preach, the Lord willing:

Wilson, Dec. 22, at night.
Concord, Saturday and 4th Sunday.

Bethlehem, Monday.

White Plains, Tuesday at 3 p. m.
Red Banks, Wednesday at 11 o'clock and Greenville at night.

Hancocks, Thursday and Bro. Speight at night.

Smithfield, Saturday and 1st Sunday in January, 1922.

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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.

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 or 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.

SAVED BY BAPTISM.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." I Peter, III, 21.

The leading subject here before the mind of the apostle Peter is SALVATION. He shows us the positive WAY of salvation and that way is firmly established by the resurrection of our Lord Jesus Christ and without Christ's baptism into death there could not be any occasion for his resurrection. The Lord's death and his resurrection are so inseparable that in speaking of one the other is plainly understood to be a fact.

Going back to the testimony of Jesus long after he had been baptized by John in the river Jordan, we hear him say: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke XII, 50, also Math. XX, 23, Mark X, 39. I have no doubt in my mind about Jesus referring to this same baptism into death, when he speaks of it by using the word regeneration, for He Himself is in the regeneration as well as His people are: His clinching words are firm: "Ye which have followed me, in the regeneration," are sufficient on this point. Math. XIX, 28.

More reference of Scriptural words could be shown, but I want to speak directly to and of the text as quoted above. I have never heard this text explained according to our use of words; since so many readers lose the main subject intended to be impressed upon the mind, as soon as the eyes rest on the subservient clause inclosed by the brackets. It seems an easy matter to point out the main subject in my text, this I have already spoken of, and that is SALVATION. The preceding verse (20th) speaks of the "eight souls were saved by water," "the like figure whereunto even baptism doth also save us by the resurrection of Jesus Christ." Any English scholar must admit that I have quoted correctly the principal part of this twenty first verse, that it conveys the leading thought of the writer, and the primary meaning of that verse. I feel certain of this if I have learned anything of my mother-tongue; and that the words included within the brackets are secondary, submissive. That the enclosed words is a sentence, within a sentence; therefore it is a subservient clause which means inferior, submissive. Being parenthetical it is secondary that is a sort of explanation that should not divert the mind from the leading thought in the principal sentence. Bringing the words of

Jesus as I have already quoted about His baptism, which no doubt means His baptism into death as the waves of death overflowed his soul, and joining them to the words about the resurrection spoken of in I Cor. XV, 20, and in other places as well as on the text presents the ONLY way of salvation unto the church of God.

This text is peculiar in its formation and in a sense, it is unique, that it has not quite a parallel in expression anywhere; so that an ordinary reader is liable to be confused because it seems to have two meanings. In one breath it says "save" and in the next (not reading it right) only the answer of a good conscience toward God; thus teaching that two things are "evidently spoken of; one is real salvation, the other pointing to that salvation. In speaking of salvation here I mean the real work that Christ did which forever put all his people out of danger, not his call to them which makes them believe, but Christ's sacrifice which is salvation.

There can be no doubt that water baptism to the believer satisfies the conscience pointing to the baptism of our Lord in death and His rising from that state of death; thus the baptized believer should walk in newness of life, this outward evidence of his indwelling testimony that he believes that Jesus died and rose again according to the scriptures, See Rom. 8th. 1 Cor. 6-14, Eph. 1-20, and these are not all the scriptures that testify of Christ's coming from the tomb. Paul tells us that it is ALL important in our salvation that Christ should be rais-

ed from the dead and that he has risen from the dead, he has asserted as a fact: "According to the Scriptures." In Paul's argument to illustrate the weighty importance of the resurrection, hear him say: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." "But now is Christ risen from the dead and become the first fruits of them that slept."—1st Cor. 15.

It is not necessary for me to quote more scripture here as proof of our Lord's resurrection; but I do want to emphasize the greatness of that work, and my text is not a whit behind other scripture proofs, that Christ's resurrection is the salvation of the church, "which is his body." As eight souls were saved in the Ark from destruction in the great flood of water which bore the ark on its bosom, and in a sense the element that destroyed the world saved the "eight souls." So a like figure death, which destroys all outside of "The Ark of the Covenant of Mercy," bears Our Ark through the baptismal waters of death (hear Jesus: "How I am pained!"—Margin. Luke 12:50) and "doth also now save us by the resurrection of Jesus Christ." It is a clear fact not only from our text that Christ's baptism unto death and his resurrection from the dead did save us but also from many more scriptures than I have cited here.

From these few hints of Holy writ may we rest in our great Redemer, feeling a security in His love and

that "He hath triumphed gloriously," who "died according to the scriptures, and rose from the dead according to the scriptures."

In hope of immortality,

J. F. BEEMAN,

Claremore, Okla.

LOVE ONE ANOTHER.

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

Dear Brother:

For some cause the words of the Apostle have been on my mind "Beloved let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

This scripture like all others has its true meaning it being "given by the inspiration of God" we need the same spirit of inspiration to understand them.

We sometimes feel in our hearts to say that we know we love God and his people, and then there is a questioning whether it be with a love pure and undefiled? Hope is our only anchor "that God having loved his own he loved them to the end." Again the Apostle tells us "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him, 1 Cor. 2:9. Oh the length, breadth and depth of such love as this, the half has never yet been told. It was love that brought the blessed Savior from the shining courts of his Father to earth to bleed and die for the sins of his people. They are the objects of his care, and how sweet is the

manifestation of his love to them, such love casteth out all fear and we rest, sweetly rest in him, our hearts being drawn to him. But we cannot always feel his presence. It is "through tribulations that we shall enter the Kingdom but blessed thought his love ever remains the same. How pleasant the company of the saints when they are "made to sit together in heavenly places," and how different where envy and strife abounds. Oh that we might continue in his love and that our preaching and labors might be attended with the spirit of the Gospel of peace. "Whom the Lord loves he chasteneth." So when we are rebuked in love for our good we should not become offended for it is as necessary for our health and growth (spiritually) as anything else; but if effectual it must be done in love. Love begets its own likeness, I have thought that when one relates an experience of grace that in a general way the experience of the whole family of God is told, because the substance of all is Salvation by grace. Often when one comes for admittance into the church their countenance begets the love and fellowship without relating a word. Well might the poet say

"Love is the sweetest bud that
blows

Its beauty never dies;

On earth among the saints it grows
And ripens in the skies.

Our soul is absorbed in wonder
when we think of the wonders of
his love. May this be dedicated to
the praise of God's dear name.

W. L. EDWARDS.

A VISION

r. John D. Gold,

Wilson, N. C.

Dear Friend:

I am sending sister Amy F. Goury's dream or vision to the dear old landmark for publication. It was such a sweet comfort to me. I enjoyed reading it so much it was precious food to my poor hungry soul feel like others will enjoy reading this dear sister's dream. I feel so worthy of her fellowship which is worth more to me than all this world's goods. We had the sweet privilege of having the precious sister visit our humble home in August and we enjoyed her goodly conversation so much, which is sweet to my poor soul. May the dear Lord bless his little children everywhere. If this should appear in the dear old Landmark, I ask all who give a mind to remember me and other in your prayer.

Yours in a sweet hope,

MISS ADA WALKER.

Proximity, Greensboro, N. C.

Miss Ada Walker:

Dear sister as I promised to write you concerning the dream or vision that I had several years ago, I will try to do so. I had been reading the Bible, and felt like it was so full of the sweet promises of the blessed Jesus, there was a great and sincere desire down in my poor heart and on my mind that I might have a view of this blessed Jesus. It seemed to appear on my mind so often and I read the Bible when it seemed so sweet to me, and I dreamed I was reading it and it was so plain and

the words so sweet in my dream. I knew it was the words of my blessed saviour and I lowered my head down in my lap with the Bible open in my face and was praising the Lord for such glorious promises, and shedding sweet tears of joy and I raised my head up and saw the blessed Saviour (up about as high in the East as the Sun when it is two hours high), above the brightness of the sun. I knew it was the blessed Jesus sitting on his throne as the great mediator between God and man and behind him was the glory of the God of Heaven and the brightness was brighter than the noon day sun. Oh, such brilliancy I can never describe and while I looked on in wonder and joy, behold he was surrounded by millions and millions of the most beautiful and sparkling little mansions that eye ever beheld and the most beautiful colors, which outshined the colors of the rainbow, and while I looked on, there was one beautiful bright and lovely gem flashed out and a voice said to me there is Ida's home, Ida my precious daughter, which was a sweet lovely young lady had been dead some time and I knew these beautiful little gems were the redeemed of the Lord and this blessed Jesus was the great mediator between God and his redeemed children. Oh, the joy that was in my poor heart was so great that I awoke with these words in my mouth, "In the year that king Uzziah died I saw also the Lord sitting upon a throne high, and lifted up and his train filled the temple." Oh, blessed thought this train was in my mind as the complete bride of the blessed son of God and the glory

of the Father that was beyond. Showing that she was complete in her great redeemer, but dear sister the love and grandeur of the scene I can not describe for the half has not yet been told, for eye hath not seen nor ear heard neither hath it entered the heart of man the things that God hath prepared for them that love him. Oh, blessed hope to feel that we are embraced in that train and to feel it takes this poor unworthy being to help complete the glorious bride that is to be presented to the Father without spot or blemish of any kind. Oh, dear sister just think for a moment what a precious gift to be in possession of a sweet hope. I never can fully describe to you the beauty and love that surrounded His glorious head, his entire being seemed to be in the most majestic form the eye ever beheld, love seemed to enthrone his very being and the bright shadow behind seemed to cast a halo all around him and showed that the Father was perfectly satisfied with his son and that his bride was complete in him. Oh, such a sweet countenance I can never describe, well might Paul say, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord," His love is so great for his bride he can not be separated from her, my precious little sister. I have given you the dream the best I could, though I feel very unworthy of the sweet fellowship of you blessed people,

but take that away from me as you take away my life. So fare ye well dear precious saints. Your humble little sister in a sweet hope.

Mrs. Amy F. Gourley.
Stokesdale, N. C.

LOVES PRIMITIVE BAPTISTS

Editor Landmark.

I have been thinking I would write a few lines, but I feel so unworthy that I don't feel to write to you. I have been with the Baptists a great deal in my life and the more I go with them the better I love them. I had a dream the other night that I think of right much. I dreamed that my mother and I went to Old Mill church and Elder J. R. Wilson preached and I thought it was the best I ever heard and dreamed that I offered myself to the church and was received and I felt so happy that I can't help from thinking about the dream. I have been to church and Elder Wilson would preach and I could not be still and he would make cold chills run all over me. I have been to places and seen people standing about laughing and talking and I would go up where they were and it seemed to bother them and I would walk away from them and stay away from them for I felt that I was bothered to them. I am not well, but I am in hopes that this will find you and your wife well and in good health.

If you see fit to publish this in the Landmark you can do so. I will close for this time with best wishes to you. As ever a friend in hope.

Miss Elizabeth Pruitt.
Ringgold, Va.

ENJOYED THE MEETING.

Dear Bro. Denny:

I am sending you the enclosed article concerning the death of Bro. J. R. Moore, for publication in the Landmark if you should feel to give it space.

I would also love to say to its dear readers, that we had a lovely little session of the Silver Creek Association at our school house right near us the first Sunday in Sept. I had looked forward to it with mingled hope and fear all summer, feeling that if the dear Lord did not remember us in His tender mercy that it would be a failure. But to be sure He did remember us and send us ministers to preach the gospel unto us and our poor hearts were made to rejoice once more in God our Saviour. Is it not a precious thought that the Lord's little ones are never so few in number that He forgets them? So many times I have felt in my loneliness that I was not only entirely cast off, but was forgotten of my God.

But though the blessing tarrieth long, yet, in His own good time He revealeh Himself to us the chiefest among the thousands, and the one altogether lovely; and we are made to wonder why we have ever been so doubtful and so distrustful; and now, surely I will not grow so dependent any more. But then, I remember that the Scripture says, "We have not power over the spirit to retain it."

The ministers who were with us and preached for us so ably, and so much to our comfort during our lit-

tle Association were Elders W. C. McMillan, J. A. Cave, J. M. Royal and S. J. Reich.

The Lord be praised for this one more manifestation of His loving kindness to us poor creatures of the dust.

We were blessed to attend the Center Association, which was held the next week after ours.

They had some wrangling among them; but the preaching was comforting and edifying, and I feel glad we went. There were a number of ministers present, some whose names I do not remember; but those whom I heard preach were Elders W. C. McMillan, Billy Cave, J. M. Royal, Ed Davis, Miller, Baily and J. R. Wilson, whom I had long desired to meet and hear.

Would it not be a lovely sight to behold as well as "good and pleasant," if brethren everywhere would "dwell together in unity" and be content with the plain order of God's house?

Our lives are too short to be spent in wrangling over so many things that cannot be of any benefit to us as children of God.

O, that He would lead, guide and direct us in the way of all truth; and He does, but we are not content to follow in His foot-prints; and hence we go astray and run in forbidden paths, and the result is, we reap sorrow and destruction.

Your little sister in a faint, yet sweet hope through grace.

LOUISA A. EDWARDS CAFFEY.
Rufus, N. C., Oct. 12, 1921.

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 55

No. 6

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Wilson, N. C. February 1, 1922

AN EXPLANATION.

Dear Editors:

It seems necessary to make some explanation concerning what was published of the Pee Dee Conference in the Landmark of Nov. 1st, 1921.

In 1919 one of our churches realized that she had made a mistake in giving license to one of her members to preach and while considering the advisability of revoking said license we received a letter from Elder Bell and one Church asking us not to call in the liberty of this questions. Does a Church have the brother. We asked Elder Bell these right to judge the gift of one of her members by his public exercise?

What should be done when a church realizes her mistake in liberating one to preach and his preaching is burdensome and hurtful to the church? These questions have not been answered. The church

thought that she knew the circumstances better than those twenty five and forty miles away and for reasons deemed sufficient the license was revoked. But there was no agreement with any other church nor any outside influence that caused the church to so act. Elder Bell made this act a test of fellowship and refused to fellowship some of the churches saying the church had no church authority for this act but it should have been decided by the preachers and one church that enjoyed the service of him whose license was revoked. Elders Gore and Harrelson labored with Elder Bell trying to show him his errors but he would not yield. Nothing said to him was intended to down him personally but to oppose his disorder. At the Union meeting in August 1919. Elder Bell preached, then assumed the office of moderator and was not elected, and conducted the meeting in his own way, re read his resolutions which he says dismissed Mill Branch and Tabor churches and part of Simpson Creek Church but in this meeting there was not a motion made nor order past, neither was there any expressed opinion in favor of the resolutions by any one except Elder Bell. At the Association 1919 Elder Bell called for a council to settle our trouble, both sides agreed to this proposition and to abide the decision of the council. The only issue was "Does a church have the right to revoke the license of one whom she has liberated to preach?"

Report of the Council.

Whereas there having arisen trouble, confusion and dissension

among some brethren and churches of the Mill Branch Association from the act of Mill Branch in revoking the license of one whom she had liberated to preach. And as a reconciliation had not been effected it was agreed by the leaders of the contention to leave it to and abide decision of certain Elders living in different Associations as to whether said church had the Gospel right to so act. We your council fully agreed that any Gospel Church has the Sovereign right to so act. J. C. Hooks, J. E. Herndon, Isaac Jones, M. L. Gilbert."

Elder Jones reported the council's decision and said if there was any one that would not agree let them now speak, no one objected. Then Elder Bell preached the Introductory sermon, again Elder Jones admonished the churches to lay down all strife and contention and live in peace and love as all Baptists should do.

And any one hereafter violating this agreement should be dealt with.

Elder Bell was chosen moderator and served that day; since then he refuses to abide the council's decision. The churches now comprising our association are abiding the decision and are in peace. We have been accused of holding an extreme doctrine of church independence. We hold that each church has a gospel right to discipline her own members and transact all necessary business but no right to do any thing unsound in faith or immoral in practice.

Elder Bell invited a council of Elders to meet him at our Union Meeting in February 1920. Elders J. T. Coats, Lee Hanks and M. B.

Martin were present, after the Union adjourned Elder Bell presented his grievance. Then the visiting Elders submitted a proposition of peace. Our churches complied with the terms of the proposition" Elder Bell refused to comply.

By reference to the Primitive Baptist of June the 1st, 1920, you will see that Elder Bell withdrew fellowship from his own church about five months before his church withdrew from him. Our people were loath to give up one whom we loved but chose Gospel order rather than follow him in disorder. We regret the accusations made against the council of Elders who are held in high esteem in this and their own associations. Submitted in love.

ELDER B. H. HARRELSON.
ELDERS G. W. GORE,
M. MEARS.

Remarks.

The article referred to was published in good faith, not being familiar with the situation we thought the call for this council was a renewed effort on the part of all concerned to reach an amiable settlement of the trouble.

We regret very much that such was not the case. In as much as we published the result of that meeting we think it is right that we should allow the above article to appear and this will close the affair so far as we are concerned. In so far as we are able to judge we will not allow these pages to become a vehicle for strife and contention among the brethren. How much better it would be if brethren everywhere would keep their difficulties localized as much as possible, and not dis-

turb the minds of those abroad that know nothing of the circumstances pertaining to it.

The church rightly considered is just a large family, one husband with the same rules or discipline for the government of the entire household.

What do you think of a man or woman imparting their domestic difficulties to those that do not know them?

Is there anything comforting or elevating about it. Is the life and character of the meek and lowly one portrayed in such a procedure? We think not.

In addition to the above I wish to call attention to a recent Editorial from the gifted pen of Elder Lester in which he strongly and rightfully appeals to the brethren everywhere to eliminate from both their writings and preaching the use of extreme expressions not to be found in the Bible terms that never have in the past nor never will in the future serve any other purpose than to gender strife and confusion among the brethren,

Many of our ministers and brethren have heartily endorsed the proposition and have expressed their intention to be governed accordingly.

However since the above article appeared there has been published a few articles that some of the readers have construed not to be in harmony with the policy outlined. This can best be explained by saying that Mr. John Gold now owner and publisher formed the habit during his Father's last days of sending to the press a great many articles

without submitting them to Elder Lester then the Associate Editor and we wonder how he managed things as well as he did. But to prevent a repetition it has been mutually agreed that from hence forth that any article written for publication that possesses an element of extreme will be submitted to Elder Lester or better direct your communications to him at Roanoke, Va.

And "Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of Good Report; if there be any virtue, and if there be any Praise, think on these things.

Those things which ye have both learned and received, and heard, and seen in me (Paul) do; and the God of peace shall be with you. Phil. 4-8-9.

Yours with a sincere desire that Christian fellowship may abound.

C. F. DENNY.

IS IT JUST AND RIGHT

Eld. P. G. Lester.

Dear Friend:—I enjoyed so much your letter in the Landmark in reply to Mrs. Joe Robertson's letter, (and also her letter) that I'm prompted to write you. I have so much wanted to know my duty in regard to voting, and had thought often of writing to you myself in regard to it, feeling that you would be competent to answer. I am perfectly satisfied in my mind now, although I have not registered and voted. And if not asking too much, there is another question on which I would like to have your

views: Do you think it just and right for a husband to require his wife to join the church with him against her wishes? While I know its more pleasant for both to be agreed on religious matters and attend church together, still I don't think they should let that mar their pleasures and duties as husband and wife. I think each should regard the other's wishes and try to conform to them. When one's religious pleasures taken from them life is blank. I have been a Primitive Baptist in belief since I was old enough to discern the differences between them and others, and I feel that to join any other church would be death to me, spiritually, and I would prefer to suffer persecution and abuse and ridicule than to cast my lot with any other church. They have no charms for me. I don't get to hear preaching often and the Landmark is so much comfort to me. I enjoy every piece you write. Your piece on church discipline was excellent. There is so much coldness and confusion in the churches today.

If not asking too much please answer through the Landmark.

ANSWER

I gather from the clear sounding tone of the foregoing good letter that the writer, whose name I hold in confidence, is a true wife that loves and renders due benevolence and reverence to her husband, and truly feels that in that mystical unity in which they twain are one flesh, there exists nothing that should prevent the fullness of happiness vouchsafed to such as are thus unit-

ed, notwithstanding any spiritual sentiment and belief that might exist in which they are not agreed. It is not required that the wife shall be in agreement with her husband in spiritual things, but it is required in literal things as husband and wife, that the husband should love his wife, and the wife should reverence her husband. In spiritual matters the Apostle says: "If any brother hath a wife, or if the woman hath an husband that believeth not, let not either put the other away. If each is pleased to dwell with the other, let them do so, for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases, but God hath called us to peace, or in peace."

From your letter you must have been in the faith when your husband courted you and was married unto you, because of which, if for no other reason he can not entertain any claims upon you other than those for which he courted you and married you. No man worthy of the companionship of a Christian woman, for a wife, and the mother of his children, can afford to ask that she worship God according to the dictates of his conscience. It may be defiled in some way, or "seared with a hot iron." It may be arminian in its dictates, whereas the Primitive Baptists are not of arminian tendency, nor can they be. They are not free agents.

They can not do as they please, nor as any one else pleases. They are not their own. They are bought

ZION'S LANDMARK

with a price, therefore they want to glorify God in their bodies and in their spirits which are his."

The husband might with propriety prefer that his wife should be with him in the church of his preference, but to require as much of her is not only unjust and unrighteous, but it is unlawful and un-Christian.

The great organic law of our land vouchsafes to every citizen within the dominion of its jurisdiction the absolute right and liberty to worship God according to the faith that is in him or her without the slightest hindrance or molestation from any foreign source whatsoever. The constituted rights of a man as the husband of his wife gives him no authority with respect to her religious mind, to say how and according to what rites she shall worship God.

The fellowship of the Primitive Baptists is in the spirit and not in the flesh, therefore a man that is an husband, and a child of God, has and must have as much fellowship for women of the precious faith with him, although they be the wives of other men, as he can possibly have for his own wife who is of the same faith. This being a matter of faith there is just as much sense and reason for a man to require women who are wives of other men to go with him to his choice of church, because they are wives, as it is to require the woman who happens to be his own wife to go with him.

In these respects you owe allegiance only to your spiritual and divine husband, therefore as your

expressed faith in him implies can but live unto him according to the desire and purpose of your heart. May the Lord sustain and keep you.

P. G. L.

ELDER E. E. LUNDY

Elder E. E. Lundy was born in Carroll County, Virginia, April 20, 1867. He lived there until grown then went to Tazwell county, Virginia with his parents, while there he professed a hope in Christ and joined the Primitive Baptist church at Thompson Valley the 4th Sunday in August, 1888, and was baptized by Elder J. R. Sparks and began preaching in 1890. He was ordained 1892, he came back to Carroll county, Virginia, and was married to Miss India B. Frost, December 5, 1892. To this union were born two children, a son and daughter, the latter died in infancy, the former is yet living, is married and lives in Ohio, and is a professional electrician.

Brother Lundy made his home in Carroll County until the death of his first wife, which occurred June 22nd, 1896. He then broke up house-keeping and traveled and preached nearly all the time until he was again married to Sister Hester A. Surrat of Carroll County, on October 19th, 1899. To this union no children were born. After his second marriage he bought a home in Wilmington, N. C., where he remained until his death which occurred June 13th, 1921, at the age of 54 years, one month and twenty-three days. Some time before Bro. Lundy left the mountain country he had a vision of a beautiful flat coun-

try and broad waters to travel on and the most beautiful people he had ever met, so his mind led him to this beautiful country, in 1897, where he had never been before but he knew the place and people and he felt that was his gospel field. So in 1899 he and his wife moved to this beautiful country where he served fourteen churches faithfully until the 1st Sunday in June, 1921, when he had to give up his work and go home. He loved these people and they loved him. He didn't want to miss a single church meeting and didn't miss very many. These churches were of three Associations, Kehukee, Contentnea and White Oak. He served them in the true spirit and they looked after him in a temporal way as the Scriptures teach all true Baptists to do.

Language fails to express our love for Bro. Lundy, [we miss him so much. He told his father and wife when he went home the first of June that his work was done on earth and he was reconciled to the Good Lord's Will. He told the doctor that they could do nothing for him, that the time of his departure was at hand and that he wanted to go and be with Jesus, which is far better. He often spoke of his churches and how good the Lord had been to him and how much he loved them for Christ's sake. He said the Lord would send them another pastor at the right time, as he wanted to return to his old home county to die and be buried so they came to Carroll County as soon as possible and he only lived six days after he arrived. He sent for the writer and I went to see him. He embraced me in his

arms and told me he had come die and wanted me to attend funeral, which I did.

He was the most reconciled any one I ever saw. He said he had always been conscientious and felt that all was well and he would not exchange with a millionaire if the Lord had blessed his labors, but natural and spiritual. The work was closely connected with Bro. Lundy from his boyhood days, and his teacher the last school he went to. We began preaching very near the same time and traveled and preached together thousands of miles. There was never a quarrel or word or hard feeling as I ever know of. He earnestly contended for the faith once delivered to the Saints. It would be hard to say too much in praise of this good brother, but will just say he was a good and faithful son, a loving husband, and a father and neighbor in every respect.

Oh, may we all be as reconciled as he was when we come to die.

He leaves an aged father, wife and son, two sisters and four brothers and many relatives and friends to mourn their loss.

Written by one who dearly loved him as a brother and yoke fellow in the Gospel.

J. D. VASS

(Gospel Messenger and Zion's Advocate, please copy.)

G. W. T. MARTIN

By the request of his sister, I tried to write a sketch of his life and death.

He was born on August 15, 1846, and died Aug. 15, 1921, making his life here on earth seventy-five years.

In early life has was an active and business man and accumulated much property. He was never married.

He professed a hope in Christ. I do not know the date, but long before he united with the church at Sardis in Rockingham county. I have spent many hours talking with him before he united with the church and his reason for not joining sooner was like many others. His infirmity was his excuse that in his old days he came telling what great things the Lord had done for him.

He was never able to attend church regularly on account of his affliction. He was a great sufferer of asthma. He was one of the old soldiers of the war between the states and a good moral man. He loved to tell of his past life and how the Lord had led him through this troublesome world and blessed him with a good hope of heaven, when gone from this world. The last enemy that shall be destroyed is death, so the sting of death is past with this dear brother.

His dear sister and brother waited on him till the end came. He was asleep in his chair where he spent his last days.

He left a good hope that he would be raised in power and fashioned anew unto the glorious body of Christ. To hear the glad news, "Come in ye blessed of the Lord." I have had many good talks with this dear brother and baptized him. The funeral services were conducted by Elder Ben Martin.

He has paid the debt we all must pay. He is now sleeping "Blessed

from which none ever wake to weep. He leaves one sister, two brothers and many friends to mourn the loss of this dear one.

P. W. Willard.

High Point, N. C.

OBITUARY OF DEACON

AUGUSTON F. STONE.

Deacon Auguston F. Stone was born Sept. 11, 1852; and departed this life June 23, 1921, aged 68 years, 9 months and 12 days.

He was married to Sallie A. Stone February 25, 1880. She died February 1, 1916. He has two brothers living, Enoch A., of Spokane, Wash., and S. W., of Osawatomia, Kans. He had one brother and one sister deceased, to wit: Elder Wm. M. Stone, and Mrs. Malissa Stone.

He, with his good companion, joined the Primitive Baptist church at Stony Creek, Saturday before the third Sunday in October, 1911, and were baptized by the writer the next morning, near their home.

Brother Stone was ordained a deacon on Saturday Dec. 30, 1911, which office he filled well till the Death Angel called him home.

Brother and Sister Stone had no children of their own; but, at the death of Brother Stone's only Sister, they took her baby and raised him up to manhood.

Brother Stone was a farmer and, by hard work and strict economy, together with the help of an industrious helpmate, accumulated a plenty of the goods of this world to keep them comfortable in life, with surplus out of which they gave comfort to their friends and neighbors, especially Baptists, visited in their hospitable home. They

were always ready to lend a helping hand to the needy, and dearly loved the church, desiring and laboring always for peace. They showed what they were by the Christian lives which they lived.

After the death of Sister Stone, Brother Stone lived with his nephew, Mr. Silas Stone, whom he raised. He, and his wife and children, did all they could to make life pleasant for him, for which he showed his appreciation. But a part of the sunshine of his life was gone, never to return. He often told me that he had nothing to live for, but he must await the Lord's time.

He was afflicted almost six months with heart-dropsy, and was a great sufferer; but he was always submissive, and often remarked: "How glad I would be if it could only be the Lord's will to let me pass away; but not my will, but the Lord's will be done: for I want to do my suffering here," and we feel that he did.

After funeral services at his home church, conducted by Elder G. O. Key and the writer, his body was laid to rest beside his companion, in the presence of a large concourse of relatives and friends.

His relatives have lost a good and kind kinsman; our country one of its best citizens; and the church a good faithful deacon, a father in Israel. To his nephew and family, whom he loved so much, let me say, may his many prayers for your welfare be answered; and may it be your aim ever to take pattern after him, and may we be blessed with the same submissive spirit that he possessed.

Thou source of life and joy supreme,
Whose arm alone can save;
Dispel the darkness that surrounds
The entrance to the grave.

Lay thy supporting gentle hand
Beneath my sinking head,
And with a ray of life divine
Illumine my dying bed.

Written under an appointment of the church, in conference on the 16 day of July, 1921.

His pastor,
F. P. STONE.

Francisco, N. C.

CONTENTNEA UNION

The 195th session of the Contentnea Union was appointed to be held with the church at Meadow Meeting House, Greene Co. N. C., Saturday and fifth Sunday in January, 1922.

Elder T. B. Lancaster was chosen to preach the introductory sermon and Elder W. B. Kearney as alternate.

Those coming by rail will be met at Fieldsboro, Friday p. m. and Saturday a. m. The meeting house is about one mile from Fieldsboro.

All lovers of the truth and especially our ministering brethren are invited to attend.

J. E. Mewborn,
Union Clerk.

ELDER JASON D. KEY.

Elder Jason D. Key of Winston-Salem will fill the following appointments: Tuesday after the fifth Sunday in January, Muddy Creek; Wednesday, Sand Hill; Thursday, Stony Chapel; Friday, Cypress

Creek; Saturday and first Sunday in February, South West; Monday, North East; Tuesday, Hadnott's Creek; Wednesday, Newport; Thursday, Morehead; Friday, North River; Saturday, Straits; Sunday, Hunting Quarter; Monday, Cedar Island; Wednesday, Goose Creek Island; Thursday, Bethel; Friday, Sandy Grove; Saturday, Little Washington; Sunday, Farmville; Monday, Meadow; Tuesday, White Oak; Thursday, Moores; Friday, Wilson.

Elder Key will be met at Wallace Monday morning after the fifth Sunday in January by Brother Cavanaugh.

Please publish as soon as you can.
ISAAC JONES.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Roxboro, N. C., on the 5th Saturday and Sunday in January. All friends and especially ministers are invited.

C. T. Hall, Union Clerk.
Woodsdale, N. C.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Simpson Creek.

BLACK RIVER UNION

The next session of the Black River Union will convene at Old Harnett in Sampson county, N. C., about 15 miles southeast from Dunn, N. C. All visitors will be met at Dunn, N. C., on Friday before. Time of meeting on Fifth Sunday

and Saturday before in January, 1922 at 11 o'clock.

A general invitation is extended and especially to the ministering brethren.

W. V. Blackman,
Union Clerk.

Bentonville, N. C., Rout No. 2.

ELDER ISAAC JONES.

Elders Isaac Jones (the Lord willing) will preach as follows in the Mill Branch Association.

Black Creek, Wednesday after the first Sunday in Jan. 1922.

Tabor, Thursday.

Mill Branch, Friday.

Simpson Creek, Saturday and second Sunday.

Pireway, Monday.

Bethel, Tuesday.

Pleasant Hill, Thursday and Friday.

Tabor, Saturday and third Sunday.

And oblige your friend,
C. M. WARD.

SMITHFIELD UNION.

The next session of the Smithfield Union will be held with Smithfield church, Johnston County, North Carolina on Saturday and 5th. Sunday in Jan. 1922. Elder W. G. Turner is appointed to preach the introductory sermon and Elder J. T. Coats his alternate. Brethren, sisters, friends and especially ministers are cordially invited.

Yours in hope,

J. A. BATTEN,
Union Clerk.

Wilson's Mills, N. C.

A THREE DAYS' MEETING.

The church at Pilot Mountain by resolution has decided to hold a three days' union meeting Friday, Saturday and the fifth Sunday in January. A general invitation is extended to brethren and ministers to attend. Please publish in The Landmark.

G. O. KEY.

NOTICE

The next meeting of the Black Creek Union, will meet with the church at Lower Black Creek on Fifth Saturday and Sunday in January, 1922.

All lovers of the truth, salvation by grace, are requested to meet with us.

Visitors will be met at Black Creek, N. C.

E. L. Cobb,
Union Clerk.

ELDER HALL THEIR PASTOR.

Mr. J. D. Gold,

Dear Sir:—Please state in the Landmark for the benefit of the brethren in general that we the Church at Angier, Harnett county North Carolina has called Elder C. B. Hall as our pastor and for his convenience have changed our meeting time from the second Saturday and Sunday until the first Saturday and Sunday and we agreed to hold our meeting on Saturday at 2:30 o'clock p. m. so he can reach the church by railroad. We hope the brethren will have a mind to visit us as much as they can, for we are always glad to have the brethren

with us at our church and in our homes.

We pray that the good Lord will bless our little church at this place and ask all who may read this to pray that the blessings of the Lord will rest on us.

Your brother in Christ I hope, unworthy as I feel to be.

A. H. DUPREE,

Church Clerk.

Willow Springs, N. C. R-2, Box 34.
Dec. 10, 1921

NOTICE!

On account of some criticism by the holders of deeds to lots which were sold by Elder J. B. Hardy in the Powell Oil and Development Company of Texas, and the fact that a number of Primitive Baptists purchased these lots from which no income has been realized I would like to state that the failure of a number of holders of deeds to these lots to send them in and thus enable the company to consolidate the territory and make arrangements whereby wells could be drilled and the property made remunerative has prevented the consummation of the plan. Therefore, I would request all holders of deeds who have not done so to send them to Brother J. L. Powell of Wichita Falls, Texas, who has written to me that he has made arrangements with an oil company to develop our field and pay the stockholders one-sixth of the proceeds of the field.

Very truly,

L. H. Hardy.

Advertisement,

Zion's Landmark

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AT

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Primitive or Old School Baptist

Vol LV.

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No. 7.



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.

AFFLICTIONS CHASTENING ROD

Lord enable me, to submissive be
To all Thy will and pleasure;
And from earthly idols flee,
That I may have no earthly treasure.

Give me patience to endure,
Afflictions heavy chastening rod,
And when my journey here is thru,
May I reach my Heavenly abode.

I am afflicted, and sorely tried,
My strength and patience almost gone;
But hope I'll not be denied
On that resurrection morn.

O, could I live as I desire,
Free from every sin and care;
Then would I sing Thy praises high,
And feel free from every snare.

I want to be resigned to Thy will,
Whate'er Thy will may be,
And may my heart with pleasure thrill,
for me.
to find 'twas a blessing in disguise

Afflictions are oft in mercy sent,
Tho' we suffer and cry with pain;
It will lead us to repent,
Of many things, foolish and vain.

If my affliction is for my good,
Then let me suffer still;
I'll try and bear it as I should,
And bow to Thy sovereign will.

I've reached my three-score years
and ten,
Why should I murmur or complain;
Yes, I will trust Him to the end,
Hoping eternal bliss to gain.

Composed by Mattie J. Everett.
Sept. 23rd, 1921.

ADAM—THE TWO SEEDS

Elder J. W. Gardner, Goldsboro, N. C., has requested me to write for the benefit of his son and others on the following question, to wit: "Why did God people the world and predestinate some to hell, and some to heaven, and not give all the same chance?"

Elder Joseph E. Adams, Angier, N. C., requested me to write on "The two seeds," in Gen. 3:15. "And I will put enmity between

thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel."

These requests being so very near akin I will try to notice them in this one letter. I hope to be guided by the spirit of truth, and that those who read may read by the same spirit.

"And God said, Let us make man in our image after our likeness." "So God created man in His image, in the image of God created He him male and female created He them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it." Gen. 1, parts of 26, 27, 28. And God saw everything He had made, and, behold, it was very good. Verse 31.

While the male and the female were in the one man the commandment to multiply, and replenish the earth was given. Thus the woman received the commandment in the man, so that she did not have power in herself, nor did the man have power in himself as do the vegetable creation, but the male and the female are dependent the one on the other.

I will call special attention to the fact that God commanded the male and the female while one in the man to multiply and replenish the earth.

When Adam had viewed all the beasts, and named them, there was not found an helpmeet for him. 2:20. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh in-

stead thereof;" And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. "And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man." Then the Lord said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Chapt. 2:21-24. This is God's ordination of marriage.

Remember that all this was very good. Not any of it is said to be perfect. Solomon said that man was upright, this tells us that there was not one evil thing in all this creation. All was good.

Thus we see that God is clear, and not one thing can be charged up to Him.

However it is sure that man in that primeval state could not obey the word of God, to multiply and replenish the earth. He must fall into the ground and die or abide alone. Our Lord said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

Adam was the corn (grain) of wheat of the human race, and in order for him to multiply, and replenish the earth he must fall into the ground, and die.

The wages of sin is death." Rom. 6:23. God does not give Adam anything but that which he had earned. He knew the law, and the penalty. But of the tree of the knowledge of good and evil, thou shalt

not eat of it (and live); for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

Note: I have enclosed the words "and live" in parenthesis because they surely are implied as the language proves.

Remember, that the woman was in the man when this commandment was given. Thus they were both under the one law to God, and were not free to act for themselves.

The serpent came and tempted them through the woman, and they violated that holy law, and fell under its curse. Who was to blame? Did they not sin wilfully? Then the penalty is justly on them, and all their offspring are under the same curse. All dead. Now who can say that God is under any obligation to Adam, his posterity, or to any part of them?

Now, what are they? Surely, children of wrath. Eph. 2:3.

Have they any claim on God? Surely not. They are all under His curse, or the curse of His holy law, and none but themselves to blame. **THEY ARE LOST; ALL OF THEM.**

It was at this time that the Lord God fixed the curse upon the serpent, see Gen. 2:14, and told him of his destruction by the seed of the woman, assigning him to the heel (the flesh) only. "Unto the woman He said, I will greatly multiply thy sorrows and thy conceptions," etc. Gen. 3:16.

Note: The Hebrew here appears to say, "I will multiply thy sorrows in thy conceptions." Thus multiplying the sorrows instead of the conceptions.

The woman being in bondage to a holy law all of her increase are in the same bondage.

Let us suppose that God had not done anything until now what would have been the result? Surely all of Adam's race would have justly perished.

However, some of these were chosen in Christ Jesus before the foundation of the world. Eph. 1:3, and others were left vessels of wrath fitted to destruction just where they in their sins put themselves. Rom. 9:22.

Did God fit them to destruction? We are not so told, but we are told that they are vessels of wrath, and that there were others who were vessels of mercy. Were not the vessels of mercy in themselves just as deserving death as were the vessels of wrath? Surely so. They were all by nature children of wrath.

Now, here it appears to me are the two seeds. Not that the devil or serpent infused into the body of the woman a seed which produced Cain. We are told that "Adam knew (cohabited with) Eve, his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord." Gen. 4:1. Thus Cain was of the seed of Adam and Eve, and not of the serpent as some suppose. But God cursed him from the earth so that not one of his seed existed after the flood.

The seed of sin and wickedness were infused into the whole human race by the believing of the teaching of the devil, and there they remain in the vessels of wrath, and fully in every way fit them for de-

struction. While the seed of our Lord are sent so graciously in the hearts of the vessels of mercy to their sure salvation, these must grow together until the end of the world lest in rooting up the tares we root up the wheat also. A vessel of wrath fitted to destruction, in his humanity, may be the father of a vessel of mercy. They must grow together. If that father should be rooted up the son would not be, he must grow to fulfill the purpose of God in bringing in the vessels of mercy. "Let them grow together until the harvest." Mat. 13:30.

Here is a divisions of the sins and blasphemies. All manner of sins, and blasphemies against the Son of Man shall be forgiven unto men. Shall be forgiven. But the sins against the Holy Ghost, or God as a spirit in His holy law shall not be forgiven. All the sins of the vessels of mercy, the chosen in Jesus Christ, are against Jesus Christ for He is their surety. The vessels of wrath have no surety, and their sins are against the righteous law of God, and therefore they are the seed of the wicked one, and must be gathered by the holy angels in the end of the world, and be burnt with unquenchable fire.

While the elect of God are of Adam's race yet the election of His people was in Christ Jesus, chosen out of the seed of Adam's race, but in Christ. As the election was in Christ, and before the foundation of the world, the standing of the elect was, and is in Christ; and though the elements shall melt with fervent heat, and the earth shall be

burnt up, it will not work any destruction to the elect for they have their standing in Christ, their elect head. The vessels of wrath have not this standing, and must therefore go down in everlasting fire prepared for the devil and his angels.

Those on whom the Lord will have mercy were justly deserving this same condemnation only as they are in mercy given to Jesus Christ, their Saviour. It is God's pleasure to harden whom He will; and to have mercy on whom He will, and the thing formed cannot say, "Why hast thou made me thus?" Elihu said, "Why dost thou strive against Him? For He giveth not account of any of His matters." Job. 33:13. Or, "He answereth not," as the margin. Isaiah says, "Woe unto him that striveth with his Maker!" etc. Is. 45:9.

Now if any have any complaint against God for His doings, before what tribunal will they arraign Him? Consider these things.

It also appears that God has appointed that all things shall work to the end of His glory. "He holds in His fist the eternal destiny of all men, and nations, and worlds," said one of our oldest ministers, about 30 years ago.

In quoting some poetry just a few days ago another said, "Sent down to perdition by God's decree." Still another brother in speaking of a terrible incident said, "It is just as bad as it can be, and just as good as it can be, for it was just as it had to be." These three brethren do in their ministry limit God in His Predestination.

Now I want to take up some quo-

tations of scriptures, and hope my young friend, and others who read them will not complain that I am any more of an "Ultra Predestinarian," than were those who spoke and wrote them. If they do I shall rejoice that I am on the side of the inspiration of God, and not with the rebellious.

Take your Bibles and follow me.

"Out of the mouth of the Most High proceedeth not evil and good." Lam 3:33. "I form the light, and create darkness; I make peace, and create evil; I, the Lord do all these things. Is. 45:7. "But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18.

"For of a truth against Thy holy child, Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentile, and the people of Israel were gathered together, for to do whatsoever thy hand, and thy counsel determined before to be done." Acts 4:27,28. "He turned their hearts to hate His people, to deal subtly with His servants." Ps. 105:25. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:16,17. Does God's mind, (the Holy Spirit), know what God did? and is He correct in His declarations?

"But Sihon king of Heshbon would not let us pass by him; for the Lord thy God hardened his spirit, and made his heart obstinate, that He might deliver him into thy hand, as appeareth this day." Deut. 2:30. "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that He might destroy them utterly, and that they might have no favor, but that He might destroy them, as the Lord commanded Moses." Josh 11:20. "If one man sin against another, the judge shall judge; but if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them." 1st Sam. 2:25.

The seed of Abraham, the children of Israel could not inherit the land of Canaan until the iniquity of the Amorite was full. "He that smiteth a man, so that he die, shall be surely put to death. "And if a man lie not in wait, but God deliver him into his hand; then will I appoint thee a place whither he shall flee." Ex. 21:12,13. "And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2nd Thess. 2:11, 12.

Inasmuch as so many of our people do so much object to the term, "all things" in connection with God's eternal purpose I will quote a few texts for their consideration, and bring this lengthy letter to a close.

"And we know that all things work together for good to them who love God, to them who are the called according to His purpose." Rom. 8:28. "For of Him, and through Him, and to Him, are all things; to whom be glory forever, Amen." Rom. 11:36. "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1st. Cor. 8:6. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers. All things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:16,17. "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." Heb. 2:10.

If after they have read the things I have written those at whose request I have written or any one else have questions in their minds and wish more, and plainer statements, and will write to me, and state their troubles, I will try again to see if I can relieve them.

I am but a poor little one, but these things are with me, and I have to believe what I so plainly see taught in the Bible.

The Lord bless us all to know and to love the truth.

L. H. HARDY.

WIPES ALL TEARS AWAY

"Thou tellest my wanderings;

put thou my tears into thy bottle; are they not in thy book." Psalm 56:8.

I read these words a few minutes ago and some of God's dear children came into my mind.

If it were a custom among some of the ancient nations for sympathetic loving friends to catch the flowing tears of mourners in their tear bottles, and to treasure up these tears as memorials of the anguish of their afflictions, much more does our heavenly Father have, in His infinite understanding, all the sighs and groans and tears of his elect. These dear children of God who came into my thoughts were some who suffered unkind, wicked treatment from heartless men, carnal, presumptuous professors of Christ's name. Men who crept in unawares among the saints, who were of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and in their hypocritical lives denying the only Lord God, and our Lord Jesus Christ. Jude 4. It is written of Zion, "He that toucheth you toucheth the apple of his eye." Zech. 2:8. Ah! those who wickedly hurt the children of God will find that He takes knowledge of it. Our God so accounts their acts as done to Himself; they have injured him in the tenderest spot. Would any one dare to thrust his fingers in God's eyes? Then touch not God's anointed ones, and do his people no harm. But heartless ungodly men, that they may reign; hurt, condemn and kill the just. It were better for them that they had never been born; that

a millstone were hanged about their necks, and they had been drowned in the depths of the sea. Matt. 18:6. But though the wicked for a time triumph, and the workers of iniquity boast themselves their damnation slumbereth not. God, to whom vengeance belongeth will avenge his own elect who cry unto him day and night. He has recorded their tears in his book, and hath put their tears in his bottle.

Would ungodly men injure God's dear children, persecute them, speak all manner of evil against them falsely for Christ's sake, and as Diotrephus cast them out of the church trample them under their feet? Such things have been done, and tears in great measure have been the sorrowful portion of these oppressed ones. But the tears of these suffering believers in our Lord Jesus Christ are in God's bottle, and written in his book. Saul of Tarsus ignorantly, in unbelief made havoc of the church; but Christ arrested him by his sovereign electing grace and spake unto him from heaven, saying, "Saul, Saul why persecutest thou me."

So near and dear those who are Christ's unto him.

"The foot can't be crushed below,
And the Head not feel it above."

What, though the eyes of the injurious stand out with fatness, and for a time they flourish as a green bay tree, and make provision for the flesh to fulfill the lusts thereof, and Christ's dear injured ones are so tried that waters of a full cup are wrung out of them! Doth God know, is there knowledge in the most High?

He counts and treasures up these tears of his loved and redeemed people.

There are also other peculiar sorrows of God's elect. There are love's chastenings. Rev. 3:19. Afflictions, oppressions that bring them to weep before the Lord, and water their couch with their tears. Psalm 6:6. The Lord feedeth them with the bread of tears, and giveth them tears in great measure to drink. Psalm 80:5. Sometimes Zion is radiant in her blessedness, and we say, Happy Zion, Out of thee, the perfection of beauty God hath shined. But, look at this picture, "She weepeth sore in the night, and her tears are on her cheeks." Lam. 1:2. See also those captive Israelites by the rivers of Babylon. They hang their harps on the willows; and their hearts and tongues refuse to sing the songs of Zion; but they weep in their remembrances of Zion.

Jacob wept at that time when there wrestled a man with him until the breaking of the day. Hosea 12:4. But the most sacred scene is the incarnate Son of God in tears: Christ wept at the grave of Lazarus. John 11:35. Our Jesus, the man of sorrows, our divine Surety Redeemer gave himself a sacrifice for our sins, and offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Heb. 5:7.

Be assured of this ye tried and bruised, sorrowful, contrite, weeping children of God. Weeping may endure for a night but joy cometh

in the morning.

All thy nights of sorrow will end, for there cometh soon immortal day; heaven is our home; for our God hath called us unto his eternal glory by Christ Jesus; and there shall be no night there. And God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. 21:4.

Frederick W. Keene.

WASHINGTON BAPTIZED BY ELDER GANO

Dear Brother Moore, and Mr.
J. D. Gold:

I will send to you the statement I have about George Washington and Elder John Gano.

"Elder Charles W. Vaughn, pastor of Hopewell Old School Baptist church, recently read to his congregation an interesting bit of History concerning the baptism of George Washington. It was from "The Witness of Spirits," by James W. Zackery, in part as follows: "George Washington, the father of our country, was reared an Episcopalian, but had learned the way of the Lord more perfectly, and when he saw Elder Gano, his chaplain, who was holding a meeting with soldiers, and taking candidates to the river to baptize them, he exclaimed, 'I have never been scripturally baptized,' and demanded immersion at the hands of his chaplain. Elder John Gano immersed George Washington in the Potomac river in the presence of about forty persons."

Elder John Gano was born in Hopewell, N. J., July 22nd, 1727. He was of French descent, and received his education at Hopewell Academy. He was ordained to the ministry in Hopewell Church May 26th, 1754. From there he moved to Morristown, and after two years to Yadkin, N. C., where he succeeded in establishing a large church, which was discontinued during the war of 1756. Elder Gano then returned North with his family, owing to the ravages of the Indians. Mrs. Mary Gano, ninety nine years old, the great-grandmother of former Secretary of State, William J. Bryan, is a granddaughter of Elder Gano." Copied from the Signs of the Times for April 15th, 1919.

L. H. Hardy,

Atlantic, N. C.

THE GOODNESS AND MERCY OF GOD

Dear Brethren in the Lord:

As I feel it is a solemn thing to fall in the hands of the Lord if not deceived, as I have been impressed for four days and nights to try to talk about the goodness and mercy of God but hoping the Lord would guide me to talk about what I feel to be the true way, as this scripture fell upon my mind. That God so loved the world that He gave His only begotten Son, and through Him we should live and glorify His name. For I hope to see the church set up in King Jesus before the foundation of the world, that we should be perfectly holy, and we see the church highly favored in the Father. What word is this that he speaks to the troubled water and it

obeys, he speaks to the sinner and he trembles. And God is a spirit and seeks such to worship Him in spirit and truth as it is in Christ Jesus, and we hear Him say comq unto me all that is burdened and heavy laden and you will find rest unto your soul.

Then brethren what shall we say unto these things, that his grace is given that we should preach the unsearchable riches of Christ and His Kingdom, for I feel that no man can withstand God, for every knee shall bow and every tongue shall confess. For as God appeared to me about sixteen years ago with a Holy Bible in His hand, and He told me to eat the Holy Book. I do not remember eating the book, yet I feel like I have consumed it, and the Lord said in your mouth it shall be sweet as honey, but in your belly bitter. And the Lord led the way and I followed him. He carried me to the gospel field and all I could realize was ascending and descending from heaven, God the Father and God the Son, saying that my counsel shall stand, and I the Lord will do all my pleasure. And He led me to a machine running, and God was the power of the machinery running, and the machinery was hid in the earth. There were sixteen belts running to all parts of the earth, and God placed me on one of these belts about a foot wide, and every belt got smaller and the last belt got small as a hair, and He told me I had to travel all these belts by the electrical power of God.

Now brethren that gave me a lot of trouble, a great burden I could not forget. For sixteen years I have

been carrying the burden feeling the power of God was in it, and was never able to interpret the dream until the Lord appeared unto me and opened the book of my experience for sixteen years, then I saw in that book the interpretation of that dream. Now I believe this, that the machinery was buried into the earth, meaning our body, and the sixteen belts represents sixteen years of my travels, each belt representing a year, and every belt getting smaller that meant to my mind making a man willing for Jesus sake to be persecuted to bring him to repent in dust and ashes, therefore I call thee to go in the name of the Father and the Son, and you shall find houses and land, wives, and babes. Therefore I say go in the discharge of thy duty, teach all nations the Kingdom of heaven is at hand. Tell them how sinners are saved, for "I am the way, the truth and the light." Then I will ask the question, that it is not by works but it is by grace that means free the gift of God before the foundation of the world, that we should be His workmanship created in Christ Jesus unto good works, and if you know me, then you know the Father, for I and the Father are one. So go ye into all the world and preach My Gospel, baptizing them in the name of the Father and the Son and the Holy Ghost.

So I will close with these few remarks. With strange friend I shall find, and I hope they will prove kind. Neither people nor places shall alter my mind, and my Jesus having done all things well. For my Father gave them to me, for my

Father is greater than all, for no power can pluck them out of my Father's hand.

Your brother, I hope in tribulation. We shall sleep, but not forever.

G. W. Howard.

Lillington, N. C.

NOT SUFFICIENT MONEY

Dear Brethren and Sisters in Christ Jesus the Lord: We have failed to get enough money to build our church in Rosemary, N. C., that I asked the brethren and sisters some time ago to help us with. There was only \$10.00 sent us. Mr. John D. Gold, Wilson, N. C., sent us \$5.00, a sister in Kentucky sent \$3.00, a friend in Reidsville, N. C. \$1.00 and another friend in Reidsville, N. C., \$1.00 and I have returned the money to these good people except the two in Reidsville, N. C., and they did not sign their names to their letters, and I don't know who to send it to. So dear brother or friend I hope you will see this notice in the Landmark and will send me your name and I will send your money back to you.

Your brother I hope.

J. W. Finch.

Rosemary, N. C.

LOWER COUNTRY LINE UNION

The next meeting of the Lower Country Line Union will be held with the church in Roxboro. A general invitation is extended to all.

Dr. H. E. Satterfield,

Assistant Clerk.

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. February 15, 1922

AN EXPLANATION

Some time ago I made a motion that certain objectionable clauses and phrases be eliminated from our writing and preaching which motion was seconded in these columns and in the hearts of our readers generally, so far as I have learned; and I had flattered myself in the hope that my suggestion would be respected, at least as to their use in the Landmark, especially in an offensive sense.

It was not meant that any one should renounce this or that peculiar feature of the faith as he understood it, but that he leave off the use of certain qualifying phrases which do not seem to qualify, or which are not understood in a general way, and the use of which the scriptures do not seem to authorize. It was not intended to close these columns against the undue discussion of these questions and the use

of these phrases by those of our brethren who might have favored their use, and admit with favor such reflections as characterize the article by Brother Tingen in the issue of Dec. 1st.

We have a number of criticisms of that article and replies to it, which if we should publish would only bring on more and counter criticisms, therefore we hope we may be allowed to plead an oversight due to human frailties, as we have to say that this article was published without due consideration on the part of the editors.

In view of the fact that a common agreement had been reached not to allow a discussion of this question through the Landmark, we truly trust that our contributors and readers may be preserved in the spirit of mutual forbearance for us and for each other, and that we consider one another to provoke unto love and good work rather than to indulge in undue and unfair restrictions upon the peculiar views of brethren who are in good standing and fellowship in their respective churches and associations.

We are truly sorry for this disturbance, and with gospel forbearance of our readers we are hopeful that the purpose of the publication of the Landmark may be fully understood and appreciated, and that we shall continue to receive your communications of love and good will.

P. G. L.

CONSISTENCY

The most consistent feature of consistency, consists in one being

consistent with himself. Consistency is a principle well seasoned with common sense. Common sense is the most uncommon kind of sense of which human nature is commonly possessed. The common sense side of consistency denes it as a jewel, because of its rarity. Rarity adds to the value of intrinsic worth. Therefore to add to the value of our understanding of the truth of the doctrine we claim to believe, we should contend for it consistently with common sense.

In contending for the faith of our conviction of the truth, we should be true to ourselves as well as to the faith; otherwise we show ourselves unfair with the faith of others and untrue to their convictions of the truth they claim to know, and to the faith of the truth as they claim to understand it. The same cause is said to produce the same effect, and like causes produce like effects. Could this be less true as to spiritual convictions and effects of faith? This being true, unless I have the same convictions that you have I am not qualified to judge your faith, nor to determine the character of its convictions. My judgment would not be from the standpoint of what you believe, but rather from what I do not believe. Unless I believe what you believe, as a matter of faith, I do not know what you believe and therefore as a matter of belief I am untrue to myself and unfair to you.

I have heard men say, "If I believed as you do, I would just take my fill of sin, for if I was going to be saved I would be saved anyhow,

Now common sense would readily indicate that men who thus declare neither believe as I do, nor do they know what I believe. Consistency would indicate that to believe as I do would be to do as I do. My life surely does not indicate that I take my fill of sin, nor that I really take pleasure there in. My experience is that I am dead to sin, and my realizations are that I can not live therein. And my desires are that I might live entirely free from sin, and that I might be careful to live as my profession would indicate that I should live; therefore my very life denies that I believe as their charge would imply.

Now it is not what I really and truly believe that arouses their ire, but it is what they seem to think I believe. It is a conclusion deduced from a matter of which they know nothing.

We know we do not hold the belief that if we are going to be saved we will be saved anyhow, but we believe that we are saved. How? "By grace are ye saved." While we do not believe that salvation is of works, yet we do not hold that because it is by grace and not by works of righteousness which we have done or can do, that therefore we should engage in all manner of sins. While we know that such a disposition is perfectly congenial with our depraved carnal nature, yet we can claim no reason consistent with common sense for so doing.

If salvation were predicated upon good or gracious works we know at once that our condition is helpless and hopeless, because in the

experience through which we have come we have not so learned the way of salvation.

We know in whom we have believed, and we feel it to be a privilege to pay that which we have vowed, that salvation is of the Lord.

P. G. L.

THE LANDMARK

There seems to have been waged for a time quite a persistent drive for the extension of some of our church papers. This is all right if it is done in a gospel spirit, that is according to the golden rule. To do as we would have others do is indeed an exemplary spirit, but to do unto others as we would that they should do unto us is truly golden.

The Landmark is not disposed to impose itself upon the field being occupied by other papers, but it would seek enlargement in the circle in its accustomed field of circulation. I have thought it might find friends in many more homes of the lovers of gospel truth after its fashion of salvation, if just a little effort could be set forth by its readers. Just a word, calling attention to the value of such a paper in the house. Why should it not be found in every home of our people in the bounds of its representative circulation? What better investment in so small a sum could you make than to have the Landmark come to your home every two weeks, bringing tidings of good cheer to the household? How many are we hearing say, "I can not do without the Landmark." It is as an old friend dropping in for a visit. You soon learn to look for it and to count the

days when it is due, and you are disappointed when you do not find it in the box. Is not this your experience? Tell the brethren about it, and have them share with you in these pleasing anticipations. It will be of mutual good both to you and to them.

P. G. L.

ELDER J. F. BEEMAN

Elder J. F. Beeman was a son of Ariel and Catherine (Berry) Beeman, born in Warren County, Ohio, January 24th, 1845. At school he was an apt scholar and was especially proficient in mathematics. Before he was fifteen he had finished algebra and began the study of geometry. Soon his health failed and he was reduced to a mere skeleton and was given up to die. Up to this time he had—to use his own words—been a little infidel but was now led to pray for mercy to see the way to salvation and given a sweet hope in the Saviour. In this experience he was made to feel that he would die, and he told his mother he felt so impressed, and sent for many of his friends and neighbors to come to see him die, but as they would come into the room he would begin to preach Jesus to them. He got well without the use of medicine which he had for years depended upon and like Paul conferred not with flesh and blood but united with the Church, was baptized by Elder J. C. Beeman in October, 1860, and began preaching Jesus, but in a few months afterwards he soon became ashamed of his forwardness, concluded he was mistaken and for years tried to stifle the desire within him to preach.

This experience was bitter—led him to try—Jonah like—to run away. He was employed by a photographer, traveled from place to place. He landed in Chicago and then in St. Louis, and in this aimless, restless condition joined the army. He was sent to the front—belonging to the Northern Army in the Civil War—and unhurt passed through the raging battles and storms of a condemning conscience and then shot and shell, all the time feeling a faith that could not be killed for God had a work for him to do and this was true for God shielded him and brought him back home, and, after more trials, finally to the Church. He was ordained May 9th, 1878, by Elders Thomas Rose and Joseph Ferr, and served several churches in various States, and travelled considerably among the Baptists.

Elder Beeman was married twice and I am sorry to have to state that I am without further data as to his first marriage, except the fact that there were five children born to this union. He was married the second time on November 25th, 1884, and to this union were born four children, namely Nellie, Leona, Oscar and Etta, the last named one being his baby girl, who had been his housekeeper since the death of his last wife, and to whom he was lovingly attached. His last wife died on the 11th day of July 1917.

After the death of his second wife he moved to his late home, Claremore, Oklahoma, in November, 1919. He went to California and stayed five months. In November, 1920, he went to Florida and

bought a home there where he lived until July, 1921, at which time he went to Oklahoma to visit his children and then to Pennsylvania, and during this visit he was sick with a cold, but seemed to improve. He left Pittsburgh on September 7th and went to St. Albans, West Virginia, where he was attending an Old school Baptist Association. When he arrived he was very sick and was unable to preach but once, and then for a few minutes only. He began getting weaker and weaker, until he passed away on the 20th day of September, 1921. He was in the kindest hands. He died at the home of A. O. Edwards in St. Albans, West Virginia. He had splendid medical attention, as well as good care but the Lord saw fit to take him away from this world of trouble and sorrow. He leaves to mourn his loss nine children, six boys and three girls.

He was on his way to Virginia, having an appointment at Roanoke on the 17th day of September, but he failed to arrive at the appointed time. In a few days it was learned that he had passed away. He had preached frequently among the Baptists in the South and had visited the home of the writer and was highly appreciated and esteemed among the brethren in all the churches he had visited. The writer has had many letters concerning Elder Beeman and this obituary, and I am sorry that there is not in hand sufficient data to enable me to give a more detailed outline of the life of this wonderful man of God.

In this bereavement we will say

to the children to remember the father who went in and out before them serving and praising the God with whom he is now resting and to place their confidence in the same line of thought if possible for he had them in mind, and often spoke them to the writer.

Remembering that I was one of his best friends in the hope of immortality, I am,

J. W. Simpkins.

Roanoke, Virginia.

JAMES BURTON SAULS

The subject of this sketch was born in Wake county, N. C., Feb. 25, 1863, and departed this life Jan. 31, 1921, at the age of 57 years, 11 months and 6 days.

On Nov. 13, 1895, Bro. Sauls was united in the holy bonds of matrimony to Miss Mamie Vinson, daughter of Mr. and Mrs. Henry Vinson, to this union were born 10 children, 7 boys and 3 girls, all living. Bro. Sauls united with the church at Middle Creek on 2nd Saturday in July, 1892 and was baptized the next day by Elder J. A. T. Jones.

Bro. Sauls was a faithful member always filling his seat unless providentially hindered. He was faithful in helping to keep up the correspondence of his church to sister churches. His home was ever open to his brethren. He was a great talker and it was his theme to talk of Jesus and His goodness and mercy, to tell what he hoped the Lord had revealed to him.

In all his church career I never knew a charge brought against him, nor I never knew him to bring a

charge against any one.

I miss his company more than any one I ever knew. He and I were together very near every Sunday for the past four years. It seems to me that I have lost a friend that will never be replaced.

On the 2nd Sunday morning in November, 1920, I performed the solemn duty of helping to ordain him as deacon of our church. He only acted in the discharge of his duty once.

Bro. Sauls was sick only a few days. He was taken sick on Wednesday, but not so serious until early Sunday morning. He was taken suddenly unconscious and never regained consciousness any more and on Monday about 20 minutes past 1 o'clock his spirit went to the God who gave it and his body waited to be placed in the tomb. He was buried Feb. 1, in the family burying ground.

Funeral services were conducted by Elders W. A. Simpkins and E. C. Jones.

Now to his bereft widow. May God be unto you a husband, for I know you miss the one He gave you, but remember he gave him to you, and in your thoughts of him it is sweet to hope you knew him in a Christian experience, and now dear children, forget not your father and I pray God's blessings upon you that He may lead you by the same spirit that he led him, and may the

time come when each of you may meet together and talk of the same goodness and mercy of Jesus with the spirit that he delighted in.

Written by O. C. Jones.
McCallers, N. C.

ELDER E. J. HARRISS

Please publish the following appointments for Elder E. J. Harriss:

Bassett, Va., Feb. 15, 11 o'clock.
Martinsville, Va., 16, 11 o'clock.
Shilo, N. C., Feb. 17, 11 o'clock.
Walnut Cove, N. C., 18 and 19,

11 o'clock.

Greensboro, N. C., 19 at night, 7 o'clock.

High Point, N. C., Feb. 20, at 11 o'clock.

Bunkers Hill, Feb. 21, 11 o'clock.

Saints Delight, Feb. 22, at 11 o'clock.

Winston-Salem, Feb. 23, 7 o'clock at night.

Pilot Mountain, N. C., Feb. 24, 1 o'clock.

Rock House, Feb. 25, 11 o'clock.

Pine Grove, Feb. 26, 11 o'clock.

Snow Creek, Feb. 27, 11 o'clock.

North View, Feb. 28, 11 o'clock.

Wilson, Mar 1, 11 o'clock.

Clear Springs, Mar 2, 11 o'clock.

Wilmington, 1st Sunday in March.

Stump Sound, Monday.

Yops, Tuesday.

Bay, Wednesday.

Southwest, Thursday.

Cypress Creek, Friday.

Muddy Creek, Saturday and

Sunday.

Sand Hills, Monday.

Sloans, Tuesday.

South West Wednesday.

North East, Thursday.

New Port, Saturday and 3rd Sunday.

Isaac Jones.

ELDERS HOUSE AND WYATT

Elders B. F. House, of Buffalo, Ala., and J. W. Wyatt, of Selma, N. C., will preach the Lord willing:

Harnett, 1st Saturday and Sunday in March.

Smithfield, Monday, March 6.

Beulah, Tuesday, March 7.

Wilson, Wednesday, March 8.

Elm City, Thursday, March 9.

Mill Branch, Friday, March 10.

Falls of Tar River, Saturday and 2nd Sunday in March.

Whitakers, Monday, March 13.

Tarboro, Tuesday, March 14.

Kehukee, Wednesday, March 15.

Conoho, Thursday, March 16.

Spring Green, Friday, March 17.

Beargrass, Saturday and 3rd Sunday in March.

Smithwick's Creek, Monday, March 20.

Skewarkey, Tuesday, March 21.

Robersonville, Wednesday and night, March 22.

Flat Swamp, Thursday, March 23.

Briery Swamp, Friday, March 24.

Bethany, Saturday and 4th Sunday in March.

Little Vine, Monday, March 27.

Clayton, Tuesday, March 28.

Little Creek, Wednesday, March 29.

Clement, Thursday, March 30.

Farmville, Monday, 30.

Greenville, Tuesday, 31.

Flat Swamp Wed. Feb. 1.

Four Oaks, Friday, March 31.

Harnett, 1st Saturday and Sunday in April.

They will need conveyance when off the railroad.

Sylvester Hassell.

ELDER ISAAC JONES

Farmville, Friday night, Jan. 27. Meadow, Saturday and Sunday, union meeting 28 and 29.

Robersonville, Thursday, 2.

Tarboro, Saturday and First Sunday Feb. 4 and 5.

Pleasant Hill, Monday 6.

Falls, Tuesday, 7.

Wilson, Wednesday, 8.

ELDER BEN MARTIN

Newport, Saturday before the 1st Sunday in February.

Sunday, Morehead City.

Monday, New Port.

Tuesday Hadnott's Creek.

Wednesday, White Oak.

Thursday, North East.

Friday, Wardswill.

Saturday and Second Sunday Yopps.

Monday, Bay.

Tuesday, South West.

Wednesday, Sloans Chapel.

Thursday, Sand Hill.

Friday, Muddy Creek.

Saturday and 3d Sunday, Cypress Creek.

Tuesday, Maple Hill.

Thursday, Stump Sound.

Saturday and 4th Sunday, Wilmington.

Isaac Jones,

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol LV.

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No. 8



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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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.

IT IS THE GIFT OF GOD

It is not what the tongue can say,
Or willing hands can do;
But God in His majesty,
Can save a sinking soul.

It is our will but nevertheless,
It is not to them that willeth,
But God who saves the sinner's soul
And leads us on to heaven.

It is not to the boastful one,
Who knows his sins forgiven,
But God who sees our sinful ways,
Who knows, who cares and loves us.

It was not the righteous Jesus called
But poor heart-broken sinners;
He came and died that they might
live,
To glorify their Maker.

It is not them that runneth,
Or get the praise of men,
But God who gives us mercy,
That takes us to the end.

Mrs. Nettie Ellis.

132 Pollock St., New Bern, N. C.

ACCOUNT OF TRIP

Mr. J. D. Gold.

Dear Friend:

As I was requested by many dear brethren, to write when I returned home, so they might hear from me, I will give a brief sketch of my in-

teresting visit to the associations and churches I visited. I attended my own association—the Little River—held with Rehoboth church, Johnston county, N. C., Friday, Saturday and 4th Sunday in September. We had a good and harmonious session. The congregations were large and attentive. Good order. We had many visiting ministers and members from Sister Associations. The business was transacted all in harmony. The preaching was good and sound so far as I heard—not a jar. The weather was fine and pleasant. From this association, I filled appointments as follows: Salem Monday, Tuesday night Wilson, Farmville Wednesday night, Washington Thursday night, then to the Kehukee—held with Bethlehem church, Tyrrell County, N. C.

This old and one among the most noted associations in the U. S., has stood firm in the apostles doctrines, fellowship and practice, I think for 140 years or upwards. I was a member of this association for 15 years. There has been less division, strife and contention among the churches than any association I know of. Her worthy, meek and humble moderator, Elder Sylvester Hassell, serves them and has since his dear father, Elder C. B. Hassell

who was one of the noblest and ablest, most conservative ministers I ever met. While this session was not as largely attended as usual, nor not as many ministers, the preaching was able and sound. The business was transacted in harmony. I do not think I ever witnessed more love and fellowship and good feeling manifested than was at this meeting. Oh! how good and pleasant it is to see brethren meet together and embrace each other in Christian love for Christ's sake.

The people were well cared for during the meeting. From here I accompanied the brethren from Kitty Hawk in Brother Robt Perry's comfortable gas boat down the Albemarle Sound to Kitty Hawk church in company with Elders Tingle and Corbitt where we preached Tuesday and at night and Wednesday and at night to a band of as lovely Baptists as I ever met anywhere. I had not visited them in about four years. It was a feast of love and joy to meet them again. There is more interest by the young people here than anywhere I ever visited. They sit with their parents with their hymn books and sing and are well behaved. I love to see this. Fathers and mothers should encourage their children to do this, show respect for the Baptists and the doctrine. For I am sure from 50 years experience in preaching, that it is the only true doctrine of God our Saviour.

From Kitty Hawk I came up to Elizabeth City and down to Flatty Creek church where I spent a week with these dear good people,

preached 2nd Saturday and Sunday and Wednesday after—had meetings at their dwellings at night. We all enjoyed these fire-side meetings very much.

While they have had serious troubles among them, seems they are forgetting them and love and peace seem to prevail, hope the Lord may bless and prosper them. I never shall forget their love and kindness to this poor old sinner, saved by the grace of God. Hope you will remember me and I will you and pray for you that the Lord may be with and bless you to live in love and peace. The grace of God be with you all.

From Elizabeth City I came to New Bern and to the White Oak Association where I met with many precious brethren and sisters and friends from down East, Cedar Island, Atlantic, North River and other places. This was a lovely association, many ministers and brethren from a distance. The preaching was able, good and sound, and all in peace, love, union and fellowship, everybody well cared for.

After this association I came up in company with Bro. John Dawson and many others to his comfortable home, where Elder Miller from Washington, D. C., preached.

I spent the night with Dr. and Brother Rufus Temple. Tuesday came to Pine Level and rested up with Brother Alec Wiggs and his dear wife, then to the Black Creek Association, where we had a good and pleasant meeting. I left after the forenoon service, took the car at Kenly, came to Dunn Sunday

evening and home Monday morning.

I would be glad to have mentioned many precious ones I met, but it would take too much space in the Landmark. Will say in conclusion I never enjoyed any tour I ever took more than this. The brethren, sisters and friends were so good and kind in helping me on in every way they could. I will never forget them. May the good Lord bless you all to live in love and peace and the God of peace be with you all, and if we never meet here below any more, I have an humble hope of meeting where parting will be no more in that blissful and heavenly home, to praise our dear Redeemer forever and ever. So farewell.

J. E. Adams.

Angier, N. C.

THE TRINITY

Elders P. G. Lester and J. D. Cockram:

Dear Brethren:

The trinity—this is to me a glorious subject and unless enabled I cannot write for the glorious doctrine of Christ has never been declared by tongue, nor tongue nor pen except in the light of revelation. The most powerful discourse down to the fewest words, if declared in this wonderful way will carry a power and sweetness to our souls. Our hearts will rejoice. Christ was righteous in both natures, united together, which made him the second person in the glorious trinity and qualified him, the glorious me-

diator between God and man. So we behold in one the glorious trinity, the great three in one, the Father and Son and the Holy Ghost. Christ did not possess only a measure of the Spirit, for the Godhead rested bodily upon him. He is our peace, for we read the counsel of peace shall rest upon Him. We read the Father gave His Son to us and that to be our righteousness. This is the name whereby He shall be called the Lord, our righteousness. It is glorious to feel that the trinity is within our souls, there they bear sweet testimony. O! blessed thought that they should dwell in the heart of a saint, and this is in our heavenly union with God. And it is in the light of grace, that we realize wonderful blessings. We read there are three that bear record in heaven, the Father, the word and the blood. And these three are one, and these that bear witness in earth the spirit, and the water, and the blood. And these three agree in one. 1 John 7:8, and its in the heart of a saint. There they bear their witness. There the witness agrees. I had a most wonderful view in a dream of the trinity of the meeting of the Father and Son in heaven, in the glorious agreement made, whereby sinners are saved in heaven and at the same time a gift or measure of the Holy Ghost fills my soul, but we must sing low in the depths before we are raised in the joy of these glorious subjects.

Yours in hope,

(Miss) Mollie Salmons.

Floyd, Va.

PRAY FOR HER

To Readers of the Landmark:

I wish to say with pen that I so often think of you. I don't feel worthy to write to you, but I can't rest without doing so. I can't say anything to benefit you, but I ask you to pray for me. I am so lonely, my companion dead and gone and my children grown and scattered except one girl remaining with me. Seems like I just can't make out. God alone can make me able to bear it. My son's body was brought from France 30th of July, that's a consolation to me to think his body is back. I just have seven children, all very dutiful to me, and I'm where I can attend the Primitive church, which is almost all of my enjoyment. My membership is at White Oak. Elder E. E. Lundy was our pastor, and oh I was again heartstricken over the death of him. I have his picture as he lay in his coffin, looks so happy, and he so ready to leave this old world. Oh, how I long to be ready when my time comes.

I will close now. Publish this in the dear old Landmark if you see fit, if not throw it aside, hoping you all a merry Xmas as possible. It will be a sad one to me, should I live to see it, for my dear husband had been with me 46 Xmas, this one would have made 47. We were united together on Xmas day, 1874. Those that have experienced it know how I feel. I hope God will bless us all. He is all in all to poor me, for if I'm one of His children,

I feel the least. I hope I am your sister.

Susan Higgins,
Jacksonville, N. C.

COMMUNICATE WITH HER

Mr. J. D. Gold,
Wilson, N. C.

Dear Brother:

This is to request you to change my address from Fayetteville, W. Va., to Tucson, Arizona, care Tucson-Arizona Sanatorium, until further notified. I cannot get along without the Landmark and particularly now when I am unable to be out. My health has failed and my physicians advised me to come here immediately, hoping the dry, warm climate may restore my health and strength. It was hard to give up my work which I enjoyed so much, leave my people and friends to come so far away to live in a strange land, but it is not in man who walks to direct his steps. There is one who has ever directed our way, even when we comprehended it not, and I earnestly desire that he may henceforth lead me in that way that seemeth good in his sight. I feel to say with that sweet singer of old,

"Praise the Lord. Praise the Lord, O my soul. While I live will I praise the Lord. I will sing praises unto God while I have my being."

Will the readers of our beloved paper remember this lonely pilgrim at a throne of grace if you can feel to do so? I desire the prayers of God's children everywhere that I may be blessed with sustaining

grace. May God's richest blessing rest upon his people and his mantle of love protect them from harm. Your little sister in affliction,

Lola Holland.

Care of Tucson-Arizona Sanatorium
Tucson, Ariz.

PLEASED WITH EDITORIAL

Elder C. F. Denny.

Dear Brother:

I have been wanting to write you ever since I saw the Landmark for Jan. 1st. I am much pleased with your editorial "The Sacredness of the Pulpit," copied mainly from Elder J. M. Thompson in "The Shepherd and His Flock." I have so often been made sad by vain and foolish jokes woven into sermons while other preachers sat behind them taking part in their folly by laughing at the joke. How dare the servant of God appear in the court of God with vain and foolish jesting that would not be tolerated in the common courts of men?

I have been having some sweet seasons among the churches of Fla. I have several weeks appointments on the West coast and will reach home about the middle of March.

I fell from the front steps and broke the ball of the left arm at the shoulder. It has given me pain and inconvenience, but it is getting along as well as could be expected. Yours in hope,

W. N. Tharp.

ENJOYED THE TRIP

Mr. John D. Gold.

Dear Friend:

Will you be so kind as to give

space in our dear old paper, the Landmark, that I may say a few words to the faithful in Christ Jesus our Lord, whom it was my privilege to meet on my recent trip to Eastern Carolina. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. Surely our journey was prospered by the hand of God, who loved sinners before you or I were. I arrived at home on Christmas Eve and found my little family blest with good health. This was a source of comfort for me. Coupled with the many appreciated courtesies shown me by the dear brothers and sisters, and feel assured that I will never meet with all of you again in this life. But there lives in me hope, that it pleased God, in His eternal wisdom that Jesus, should be born into this world with a perfect body of flesh in the form of man, thus bringing together in union the Holy Ghost and human flesh in one body, that He, Jesus we hope, is our elder Brother and if indeed He is our Brother in that perfect body of flesh, and our sins were laid on his body, and not His Spirit, and, that body rose from the Spirit, and that body rose from the all my heart and mind and strength, then brethren and sisters, I hope to meet you beyond the grave for if children then heirs. Heirs of God and joint heirs with Christ and we are waiting for the adoption to wit, the Redemption of our body. Glorious thought brethren, we are to be joint heirs and we certainly could not be if our bodies are not resurrected from the grave. I feel that

Brother Via heartily joins me in sending greetings.

Yours in hope,

Elder L. T. Tucker.

Nettle Ridge, Va.

NECESSARY FOR SALVATION.

James R. Jones, beloved Brother: In answer to your kind letter will offer a few thoughts on what the Apostle meant when he said, "I am made all things to all men, that I might by all means save some." 1 Cor. 9:22. There was a certain class or some, among the lawless, and these he must arrive at, and come near unto, to save them from lawlessness. Also to the Jews as under the law, and looking to the law for righteousness. In order to arrive at some of them he must come under the shadow of the law and point them to Christ in whom is the law of the spirit of life. And, "to the weak became I as weak, that I might gain the weak." The apostle had received at the Lord's hand, the reward of what his work in the gospel of Christ should be, and he did not abuse the power of this gift. The man that is blessed (Rewarded) to preach the blessed gospel of Christ without offense to any, can reach effectively some that are carried away by the traditions of men. You remember brother Jones that in 1888 I baptized fifty four in Surry County, N. C. And some of them came out from the Missionaries, and the Methodist profession. They said of me, "He is against us; for he said nothing about missions, nor Sunday schools." Well I had not found these things in the Bible, and I had better things to

employ the mind and feelings of the people. I had to appear weak, to gain the weak. Some people think that as a minister wears nice clothes he has a high head, and they can't esteem him. Therefore he must be qualified to arrive at and get close to them in love and the fellowship of Christ that, by all means he may save some from the delusion. One must have the strength in a pure motive to remove all embarrassments to come near the embarrassed. One time Elder J. R. Daily entered a common home, and the sister was in wonder—how to entertain such a noble man." The table was well furnished but Brother Daily saw and asked for a pint tin-cup and poured the rich sweet milk out of the glass into the cup, and crumbled the warm cornbread in it, and with a spoon began eating and said, O if Mrs. Daily knew how I am enjoying myself, eating this good milk and bread at this good home." All embarrassment was gone.

Brother Daily knew how to remove the bashfulness away from the dear sister. And a few days later I passed that way, and they reported that Elder Daily was the humblest and the greatest man they had ever seen.

The work of the ministry of the gospel is what the apostle had under consideration, therefore we must by all means, arrive at the state the subject of our search is in, and come near unto them, with the precious fruits of the gospel of Christ. A kinsman once had a flock of goats and a flock of sheep, some of the sheep were with the goats, and we boys ran to separate the

sheep from the goats, we threw at them, and the sheep ran off with the goats. But the owner said, boys! take some meal and go in among the goats, and give the sheep a taste of the meal and they will follow you out." Go in quietly and gently and not frighten the goats." We obeyed the order and the sheep followed us back. The minister of God must study the work of his ministry and enter into the state and condition that some of the Lord's people are in, and wisely, and righteously relieve them of the entanglements surrounding them.

Your brother in a blessed hope.

D. S. WEBB,

Hillsville, Va.

EXPERIENCE.

Miss Elizabeth H. Barbour,
Benson, N. C.

My dear Miss Barbour:

Your letter received and appreciate your kindly feeling toward me even though I do not deserve it in the least.

It is an ever increasing wonder to me why it is that you or any one can have the feeling for me as expressed by yourself but it serves its purpose in that to me it comes as an evidence that each have been to the same school and teacher learning the same lessons by a personal experience. For except two be agreed they can not walk together therefore if you can agree with my writings it is a proven fact that you know the same things of which I write, and if, by the grace of God I am given to speak of the things of Jesus and His kingdom having tasted and handled these precious

things which are life then you too have tasted and handled them or else you would not, could not know them when shown to you.

So much of the time my mind seems a barren chaos, full of a muddle of thoughts that will not materialize. I seldom enjoy a trend of thought in any one direction for very long at a time. I remember that for a long time after I united with the church my thoughts were continually on my Father's business, but now days I seem to have grown—oh! I don't know how. I hope not indifferent, but often feel afraid I am. I feel settled on points of doctrine, and on the way and order of God's house, but see so much creeping in these days that causes discord and hard feeling among the brethren, that I often wonder where and when it will all end. We rather enjoy the bright place where food is abundant where all are of one mind and that the mind of Christ, but without a doubt, the ugly places where all is dark and torn up is just as essential as the smoother way.

The Christian need not look for nor expect all his pathway to be strewn with flowers, he would not be a christian if it were so, for to be a christian is to be like Christ and to be like Him we must needs meet with the things which he did when here in the flesh. The enemy never fails to use the most effective weapon to destroy our pleasure in Christ, and the question often comes "if you are what you profess to be you would not do as you do" or "if you were a child of God you would not doubt so." We recall that satan used these or similar accusations to

Jesus. "If thou be the Son of God command these stones be made bread." There was the temptation to the flesh for Jesus was hungry when satan said this to Him. The accusation carries with it a far greater hurt because the "If" is questioning the legitimacy of His birth. So all that are His must feel these things subject to the insults of satan. In fact no other than the children of God know anything of the tormenting doubts caused by satan's accusations and deception. The scriptures are written for the Lord's people, and further everything that is, is for them, time and time things were brought into existence for the manifestation of the elect according to the fore knowledge of God.

Human intelligence can in no way grasp the wonderful plan of God in the creation of the world and that which is in it, time and time things. The finite can not grasp the infinite, often we wonder why sin must needs be in the world, why could we not live here in love and harmony and enjoy life with no sickness nor pain, no sins piling up before us on every turn. These questions come through ignorance, but we do know that as by one man came sin so also by one man came righteousness. Were there no sin there could be no salvation if we would have done away with sin and condemnation, then the coming of Jesus and His offering of Himself would be superfluous, there had been no need of a Savior. Who then could or would we adore? Could we rejoice in salvation if there was none or nothing to be saved from, could we exalt the name of Jesus above ev-

ery other name? Could we rejoice in the God of our salvation. God's ways are ever equal. In creation He made two of a kind, male and female He then created also evening and morning, cold and heat, seed time and harvest, adversity and prosperity; sin and salvation, sinner and a Savior.

This is a very poor excuse to put you off with for a reply to your letter, but perhaps I may do better some other time.

I trust you may feel His sustaining grace about you, and that you will write me freely as you feel, and may you feel drawn near unto God.

Sincerely yours,

F. SELBY FISHER.

Salisbury, Md.

CHANGE OF ADDRESS.

Please announce in next Landmark that Elder L. H. Stephenson desires that all who correspond with him will please note that his address is changed from R. F. D. No. 4, Benson, N. C., to R. F. D. No. 1, Willow Springs, N. C.

ELDER B. F. HOUSE.

Please publish the appointments for Elder B. F. House of Alabama as follows:

Old Harnett church in Sampson county for March the first Saturday and Sunday; Smithfield, Monday; Beulah, Tuesday; Wilson, Wednesday; Elm City, Thursday; Mill Branch, Friday; Falls, Saturday and second Sunday. Elder Hassell will arrange as he may see proper in order that he may get back to Pine Level the 4th Sunday. Please publish and oblige. Yours truly, J. W. Wyatt.

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 55 No. 8

Entered at the postoffice at Wilson
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Wilson, N. C. March 1, 1922

TELL IT AGAIN.

The prospectus of the Landmark briefly sets forth the character of its purpose and the principles for which it would contend, and its Editors have endeavored to be faithful and true to the traditions therein indicated; and all lovers of gospel truth are invited to write for it, in the spirit of its purpose, if so impressed.

In the editing of such a paper the editor's judgment may be at fault in this or that instance, so that proprieties are not fully maintained; and now and then long suffering readers would bring him in to judgment, and some of them do, but they are merciful and patient and indulgent, so he continues.

In this connection a word should be said for the publisher. He is always busy and sometimes very busy, he becomes rushed at certain times. Copy is being called for and he finds

the editors basket is empty, and delving into his own basket he sometimes gets out something which, if the editor had been close up on his job, would have been in another certain basket hard by. But being in the wrong basket thru an over sight, in the rush it went wrong again, and got into print. But thru the same gracious indulgence the publisher is allowor to continue "tho it be at the skin of his teeth." But we would not always live this way.

Sometime ago I kindly moved that hereafter we leave out of our preaching and writing the phrases absolute, as applied to predestination, and conditional time, as applied to salvation, and that the agitation of these questions and the consequent contentions should be allowed to subside, which motion was duly and heartily seconded, and I had flattered myself in the hope that my suggestions would be respected; and that the lowering condition which seems to be hovering over our beloved Zion, threatening the disruption of associations and churches and the destruction of their peace might clear away.

I am sure there can come no good to our people thru the agitation of these questions. It is true that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins but this is not to be accomplished, I dare say, by indulging in criticisms which in their very nature are unkind, unfair, unjust and untrue.

James is speaking of one of the brethren who might err from the truth. When I would criticize my

brother, if I dare do it, I should keep in mind the fact that he is a brother; and when I would bring to an issue any principle of doctrine as held by my brother I should first be assured that he really believes what I understand him to believe. It may be that I do not understand what he believes, and when I go to him and ask him if he really believes so and so, he will probably say no. And tho he may not be able to explain to me just what he does believe, I should believe him when he tells me what he does not believe. If I think I believe something that I am not able to show to the brother I should leave it off and talk about things that I can have him to see and be agreed in the unity of the faith. But by what law or rule or authority do I undertake to criticize and correct my brother, who is in good standing with his brethren at home, and who perchance upon general principles is a better man than I am?

It is not my right to make a gospel preacher nor to unmake him, but if I feel assured that he is not preaching in harmony with sound doctrine as interpreted in our articles of faith to be the truth of the gospel according to the scriptures, it is my right to go before the church of his membership and file my charge and have his church to call the presbytery—the Elders of the Association—and let them determine as to his soundness. Brethren I declare this to be a gospel procedure, and if followed faithfully men among us who may be unsound will be set right or silenced.

What right have I to go around over the country preaching that for

doctrine which is not sanctioned by the articles of faith common among Primitive Baptists? If I have soundness enough to preach the gospel I should have and must have sense enough to know when I am preaching that which is not indicated by the articles of faith of my association and church, and I should have grace enough to leave it off. When my preaching produces confusion among the brethren, I should at once know that there is a wrong somewhere and I should have charity enough for my brethren to fear that the wrong is in me. I would have it kept in mind that the fact that I differ from my brother does not prove that I am right.

The Landmark does not pretend to prescribe metes and bounds for controverted questions but it does not approve of contentious discussions, but would again suggest that we leave them off, and devote our time and talents to preaching the gospel according to whatever principle of the doctrine may be peculiar to our gifts respectively, which principle the Scriptures clearly define.

The articles of our faith are designed to define what we as Primitive Baptists understand the scriptures to teach, and we should be required to govern ourselves accordingly.

P. G. L.

THE RESURRECTION.

Dear Bro. Lester:

It is in my mind to ask a question as touching the dead. I find in The Landmark and other Primitive Baptist literature, good illustration, various subjects from scripture

standpoints, and views. Of course I have my own understanding on the subject but admire hearing what other thinks, according to their belief.

In speaking of the dead—such as die in infancy, do you think a baby dying in infancy will be in heaven, the eternal home, with Jesus and His saints, if dying before having the knowledge of good and evil. Some think they were all aforeordained for a purpose. Some unto life eternal and some unto eternal destruction; while some think all babies that die at an early age are asleep in Jesus. I hope you will have time to take up this question that you, or some of the brethren will feel disposed to reply to this in connection with scripture standpoints.

I wish to state the death angel on July 16, 1920 paid our home a visit with the death of our little girl, age one year and eight months. Ever since have felt nearer the home that Jesus says he has gone to prepare.

I was converted on May 4th, 1916 but at times have wandered far from Him; but yet feel often his love and goodness towards me. The Primitive Baptist is a new church to me. We never hear much of it, as there is none here in our midst. I learn they are not so far away and after investigating some I am filled with the idea that I will belong to that church shortly. From what is commonly said of its creed, and platform, it is nearer the commands of the scripture. I hope this will be admitted, with love and best re-

gards, brother through grace.

JESSE H. HAMLETT.

Charlotte, C. H., Va.

R. F. D. 2 No. 26.

Remarks.

The resurrection of the dead is the most profound, mysterious and indispensable of all the principles comprising the gospel of our salvation. If there is no such thing as the resurrection of the dead then all other operations and considerations are vain, and all mankind shall perish in their sins. It is an unfailing declaration of the divine efficacy of that covenant which is ordered in all things and sure. But for that abiding fundamental and eternal principle of divine truth Christ himself would not have been raised from the dead, and could not have infinitely occupied his own glorious body, like unto which our vile body is to be fashioned. It is only in the blessed fashion of the glorious body of Christ that anyone shall see God and live, whether it be an infant of days, or an old man of a hundred years. Every one of the redeemed family of God must pass through this divinely appointed ordeal, through and by which they are born from a state or condition called the dead, and are thereby declared to be the sons of God—begotten and born to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for them, to which they are kept by the power of God, through faith unto salvation ready to be revealed in the last time." Paul says, by the grace of God I am what I am—that is by the grace

of God I am a believer in God and His son Jesus Christ. I am a child of God—I am a saint of God, tho' less than the least—less than the little infant could possibly be. What I am is what God has done for me, and what He is to me. Could not God do as much for, and be as much to the infant as to the adult? Whether an infant dies unborn of its mother or lives to be nine hundred and sixty nine years old can have nothing to do for nor against the effectual working of the Holy spirit in the revelation of salvation which is by grace through faith. In the case of Jacob and Esau the Lord manifest his pleasure and his displeasure before the children were born, or had done either good or evil—and Jesus thanked his Father because he hid the mystery of the riches of his grace and salvation from the wise and prudent, and revealed them unto babes." So we find that babies are the subject of salvation, and their salvation is not consequent upon their "knowledge merit" of good and evil, but upon the revelation of the grace of God.

While the scriptures do not say that all infants are saved, they do say that infants are saved but do not say that even one has been lost, therefore the Primitive Baptists claim for them universal salvation. We as a people do not claim that there are reprobate infants, notwithstanding such is charged against us. As a rule we aim to speak of matters of revelation, and of the doctrine as revealed. Christ says, except a man be born again he cannot see the kingdom of God. The new born babe can see the light of day as surely as

can the man. Again Christ says, suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

When Paul would proclaim from the heights of infinite glory that Jesus "loved me, and gave himself for me." Your little girl baby will join in the heavenly acclaim and say, and he loved me, and gave himself for me. I dare say this will not be as by an old man, and a little babe, but as the angel of God, sinners saved by grace.

P. G. L.

HOW ABOUT IT.?

Dear Editor:—As I used to read the Landmark I want to ask if you have read the Booklet entitled "Millions now living Will Never Die," and if so, what do you think about its statement?

(Miss) Burzy Wade.
Bloomfield, Mo.

Answer.

I have not read the booklet referred to, but I feel as much assured that its statements are not correct as I would be had I seen it and read it. Were it entitled "Many Then Living May Not Die," there might be good scripture reason to believe it. But to designate this particular period of time, limited to the lifetime of people now living is a direct contradiction of the words of Him by whom the worlds were framed.

As Jesus sat on the Mount of Olives, the disciples came unto him privately, saying, tell us, when these things shall be? and what shall be the sign of thy coming, and

of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you." For many shall come in my name, saying, I am Christ; and shall deceive many." And ye shall hear of wars and rumors of wars; See that ye be not troubled for all these things must come to pass, but the end is not yet." Men are now traversing the country and lecturing upon this question in every city in which they claim, that by linking Bible prophecies with present day events, to furnish positive and thrilling assurances that the Kingdom of Messiah will soon completely supplant the existing rulership of the earth and bring about such a state of existence as shall be of such inherent force as to compel the judge of the whole earth, by a unit of mandamus, to issue an injunction to suspend the further execution of the sentence "Dying Thou Shalt Die." This would bring about a state of existence hitherto unknown to men of either prophetic or apostolic lore, and which, it seems to me, would be but a veritable state of fatalism. But let none of these things move you. The Master has said, "Ye believe in God, believe also in Me."

We have a sure word of prophecy; whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts." We have heard of things which have been—wars and rumours of wars and we read of things which shall be—Nation shall rise against nation, and kingdoms against kingdoms; and there shall be famines, and pestilences, and

earthquakes, in divers places. These things have been, are being now, and no doubt shall be, and while they are generally regarded as the fore-runners of the end of the world, and of time, and of the things of time the great Teacher tells us, "all these things are the beginning of sorrows. Why should we link scripture prophecies with present day events? Why not define the signs of the times in the light of scripture. Are not the events of the day in the fulfillment of scripture? But if we do not believe the scriptures we shall not determine the signs of the times as indicated by the present day events. The prophecy goes on before and events follow after. If we are wise enough to look into the prophecy then may we define the things prophesied and fix their day, otherwise we might interchange times and events, causes and effects, and bring about times and seasons not divinely intended and bring about a state of endless life at inopportune time, and under circumstances, and in the midst of conditions altogether out of harmony with the popular idea of good living.

The world should be evangelized, and a state of universal peace and good will should be effected. Swords should be beaten into plowshares and spears into pruning hooks, and all other weapons of destruction should themselves be swept away, and not until we cease to learn war shall we have but the beginning of sorrows. These are perilous times in which we are now living. But our faith is that the Lord will perfect that

which concerneth us. All of our times are in his hands; and we are admonished to be ready, for in such an hour as ye think not, the Son of man cometh." And Paul says, those of us who are alive and remain shall be caught up together with them in the clouds that is with the dead in Christ who shall rise first; when the Lord himself shall descend from heaven with a shout, and with the trump of God; and together with them shall we meet the Lord in the air; and so shall we ever be with the Lord." Wherefore comfort ye one another with these words."

In this final and universal dissolution of all things there is the resurrection of the dead. As the Lord descends and at the last trump them that sleep in Jesus will God bring with him. But Paul says, we shall not all sleep, but we shall all be changed—that is those of us—the children of God—who are alive then shall be changed as it is said, who shall change our vile body, and fashion it like unto his own glorious body. And I dare say that in this change which shall come upon those thus remaining, all that death could mean to the children of God will have passed upon them. It is not said however in the New Testament that the Saints or children of God die, but they fell asleep, which speaking plainly means death. They died even as Jesus died. Those who live with Him in that day, live with him in the clouds in the air and not on the earth in the world.

P. G. L.

RESOLUTIONS OF RESPECT.

By the Church at Roanoke, Va.

WHEREAS: It has pleased Almighty God in his infinite wisdom to remove from our midst, our dearly beloved Brother and Deacon, M. W. Gray, whose death occurred November the 8th, 1921. In the 72d. year of his life. Brother Gray was a most excellent Deacon. A peace maker at all times, although a cripple and badly diseased for many years, had the interest of the Church at heart, and was always ready to hold up the hands of our Pastor, in the right,

But few men had the knowledge of the scriptures that our Brother possessed—firm in the doctrine of God our Saviour, contending for Salvation by Grace. The purposes of our God in the foreknowledge, election and predestination. Our brother was possessed of a gift in the absence of our pastor to sing and offer prayer, read a chapter and comment on same to the comfort and edification of brethren and sisters.

Brethren we shall miss him, but bow in humble submission to that God that doeth all things right, while it is a great loss to the Church, we feel that it is his eternal gain.

Done by order of the Church in conference, Saturday before the 1st Sunday in December 1921. A copy of these resolutions to be sent to Zion's Landmark, with request to publish, and a copy to be spread on our Church Book.

P. G. LESTER, Moderator.

C. M. TURNER, Clerk.

M. S. Thomas, Assistant Clerk.

MRS. LOTTIE GOULD.

The shadow of death hovered over the home of Carmie Gould's on Tuesday November 15, and took his loving companion, Mrs. Lottie Gould to the realms of eternal glory.

With aching hearts and drooping heads we bow in submission to the will of a just God and feel that our loss is her eternal gain and she is standing at the portals of heaven's gate beckoning to loved ones left behind this way, this way. Aunt Lottie was a loving wife and a good mother, she wanted to live right and tried to teach her children to do right, if they'll follow her example they won't get in any trouble. She was married to Mr. Carmie Gould 32 years ago the first Sunday in October. To them were born eleven children, 6 boys and five girls, 2 boys and one girl died in infancy. She leaves to mourn their loss a husband, 8 children, 13 grand children, 3 sisters and a brother besides a host of relatives and friends. To know her was to love her.

She and her husband both united with the Primitive Baptist church at one time in Newport, N. C. She filled her place every time unless providentially hindered. She was born August 23, 1869, making her stay on earth 52 years. Everything was done for her that could be done. She was sick only a short while and wasn't confined to her bed at all. She had that dreadful disease, heart-dropsy and died suddenly. Weep not dear husband and children for she has gone where there's no sickness, pain nor death, resting in the arms of Jesus.

Sleep on dear mother,
And take thy rest,
We all loved you,
But God loved you best.

Know that mother now is with Him
Who has called her spirit home.
Crowned her with a crown of glory,
And with angels she will roam.

Tho' your hearts are sad and lonely,
As you see the empty seat,
In God's own time he will call you
And with mother you shall meet.

Then there will be a happy union,
As you walk the golden street
No more grieving, no more sorrow
For your joys will be complete.

Written by her niece,
One who loved her.

W. C. LESTER

W. C. Lester was born, Feb. 1st, 1854, and departed this life Nov. 19, 1921, in the 67th year of his age.

In his early manhood he was married to Louisa T. Snead. Of the children of this union but one survives him, Mrs. M. L. Dalton. In November, 1893, he joined the church at White Oak Grove, Floyd County, Virginia, the church of my membership and I baptized him. After some years he became a constituent member of the church at Floyd, Va., where he remained until his death. In this constitution he was chosen clerk of the church and served efficiently, and was an active member in other respects, in recognition of which he was chosen deacon of the church and in all

these respects he was a useful member, serving as he saw his duty to the best of his ability. He was an industrious man, full of energy, and being of an economical and frugal turn of mind he acquired an abundant competency. He was a man of affairs in his community as well as upon his farm, ready to serve both in public and private capacity as opportunity required and afforded. In his death both the community and the church have sustained a considerable loss.

P. G. Lester.

CORRECTIONS IN APPOINTMENTS OF ELDERS HOUSE AND WYATT

In Zion's Landmark of Feb. 15th, page 112, second column, omit the first three appointments (Farmville, Monday, March 30; Greenville, Tuesday, March 31, and Flat Swamp, Wednesday, Feb. 1. I never sent these appointments).

S. Hassell.

ELDER E. R. HARRIS

Elder E. R. Harris of Newark, Ohio, will preach as follows:

February 25, Winston-Salem.

February 26, Burlington.

February 27, Mebane.

February 28, Durham.

March 1st, Raleigh.

March 2nd, Goldsboro.

Thence to Wilmington.

C. F. Denny.

NOTICE TO LANDMARK SUBSCRIBERS

Landmark subscribers will please watch the date after their names in

order to determine how far they have paid. The mailing list is corrected only once a month, and after remitting the label should be changed within at least three issues. We are not mailing receipts on account of the cost in time, stationery and postage. If your date is not changed within three issues after a remittance kindly notify us.

John D. Gold.

ELDER J. T. SPENCER

Saturday and third Sunday in February Durham 18th and 19th.

Mebane, Monday 20.

Burlington Monday night 20.

Greensboro, Tuesday night 21.

Walnut Cove, Wednesday 22.

Rock House, Thursday, 23.

Pilot Mountain, Friday 24.

Stewarts Creek 25 and 26.

Round Peak, Monday 27.

Lamburgs, Tuesday, 28.

Flower Gap, Wednesday Mar. 1.

Elks Spur, Thursday, 2.

Mt. Lebanon, Saturday and Sunday 4 and 5.

Crooked Creek, Monday 6.

Coleman, Tuesday 7.

Galax, Wednesday 8.

To be continued.

L. H. Hill.

CORRECTIONS IN APPOINTMENTS

In the February First number of the Landmark the appointments for Elder Isaac Jones stated that he would be at Moore's Thursday and Friday at Wilson. They are corrected to read on Wednesday, Feb. 22d at Moores and Thursday Feb. 23d at Wilson.

Zion's Landmark

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AT

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No. 9



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

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

ELDER C. F. DENNY ----- Wilson, N. C.

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Mrs W L Stalls
607 W Main St.
I Ma

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 GOOD LETTER.

Mr. J. D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I am enclosing to you a letter from Elder R. Lester Dodson of New York, which I wish you would publish in the next issue of the Landmark."

I am anxious for the sisters and brothers who read the dear old paper to hear from our young brother. This letter has given me so much comfort that I am very desirous to share it with others.

Please have the label of my paper changed to March 1922. It has been paid for to that date and I am sure it is only an oversight.

Yours in hope,

LAURA E. GAY.

2720 East Broad St.
Richmond, Va.

Dear Sister Gay:

It is now about eight thirty p. m., but when I first saw sister Reilly after her return from Richmond and made inquiry about the brethren and sisters down there she informed me that you said you would at least like to hear from me and I hope the Lord gave me the desire to communicate some message unto you. At any rate, I seem to want to write you, that you may know my Christian love for you in your feeble days

is unabating. The love of God as manifested in the hearts of his children is truly something wonderful; words cannot describe the depth, the height or the grandeur of that love which passeth knowledge. Paul in his epistle to the church at Rome, asks the question: Who shall separate us from the love of Christ? After enumerating a number of things, including life and death, to be sure that the ground is absolutely and perfectly covered, he says, "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." While speaking last Sunday, this scripture came into my mind, and I felt to ask the question, Why is it that tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, nor any other creature shall be able to separate us from the love of God, and the answer came, because it "is in Christ Jesus our Lord." Then, the credit all belongs to our blessed Jesus, and he having overcome all the opposition of the world, even death, hell and the grave, let us ever rejoice in him, marching underneath the banner, "The Lord hath triumphed gloriously, the horse and his rider hath he cast into the sea." With King Jesus as the Captain of our salva-

tion, we shall be led through all the various and shifting scenes of this life and be brought forth more than conquerors, through him that loved us and gave himself for us.

The Lord's people rejoice only in a complete salvation, a finished work, a perfect redemption, and all this is found in Jesus, while outside of him there is no salvation, in time or eternity, for he hath declared himself to be the way, the truth and the life. His true bride, then, adores her husband; she glories in his strength and realizes the wealth of his storehouse is adequate for all her needs, that she shall lack nothing, for the Father "that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." The reason this bride is satisfied to plead the merit of her beloved is that he found her in poverty, having spent all she had, only to grow worse; without hope and without God in the world, feelingly, this Good Samaritan journeys her way, that is he comes that way on purpose, for he knows where she is, what her condition is, and being the Great Physician that he is, he has all that is necessary to bind up her wounds and pour into the broken heart the right kind of oil (grace) and not only takes her to the inn but forever stands a surety for her, so that at no time shall there ever be any able to rise up and condemn or to lay anything to the charge of God's elect. It is God that justifieth. My dear Sister in the Faith of God's anointed, let us stand firm, as I am sure you ever will, as long as life endures, in the perfect work of our God, and in the keeping of

his commandments, shed abroad that love, which is of him and is Him, for God is love, toward our kindred in Christ.

One of the minutes of the Lower Country Line Association, held last August, has been sent me, and the one thing in it which seemed to delight me more than anything else, was the text of scripture used by our much esteemed and beloved servant of the most high God, Elder Compton, as follows: "For by him were all things created, that are in heaven, and that in earth, etc."

I believe I know how he feels and while he was among those the majority of whom, no doubt, believe in salvation by grace from first to last, there are others who are shaky, and I hope the Lord gave him that text and blessed him to speak to His, God's honor and glory and to the comfort and edification of the saints. If it was to God's glory, rest assured it was to the comfort of the saints, for they are the one who bless him, who rejoice in Christ Jesus and have no confidence in the flesh, neither before nor after regeneration. The apostle who wrote the brethren to work out their own salvation, with fear and trembling, did not leave the matter there, but stamped indelibly the right seal upon it by declaring, for it is God that worketh in you, both to will and to do of his good pleasure, or words to that effect.

I was also glad to learn of Elder Evans election as Moderator of your own Association. He is a sound brother and preaches Jesus in demonstration of the Spirit and with power when, like all others who ever preach to the glory of God,

the Lord gives him liberty and the unction of the Holy One. I understand Elder Compton was instrumental, though, tell him for me that I have the hope it was only a manifestation of God that he had not forsaken his people. I do love many of the people of your Association with a love I cannot express and it has pained me dreadfully in the past to know that a strange speech was being spoken among you by some. May the dear Lord, in his own and wise way, ever watch over Zion and be a wall of fire round about her, and raise up faithful servants to stand upon her walls, crying aloud and sparing not to declare the whole council of God, is my prayer.

Was interrupted by callers and it is now quite late, but felt wanted you to know I was and have been thinking of you. Give my love to each and every one, since I have not the space here to mention them separately.

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

THE FREEDOM OF THE WILL.

A good deal is said in this day about the freedom of the will. About all the Armenian religionist claim to believe is Free Will and they charge that the doctrine of predestination is in opposition to free will.

It is my purpose in this writing to show where the opposition to Free Will is.

Reason should teach every one that whatever circumscribes the boundary of the mind is prohibitive to Free Will.

The word, "Cirmumscribe," literally means, "To draw a line around;

to surround by or as by a boundary line; to bound." Therefore any form of teaching which prescribes the limits of the mind of a child is circumscriptive, and in direct opposition to the Freedom of the Will. We need nothing but common reason to teach us this.

I am told that the Roman Catholics have said, "Give us the children until they are seven years old and you can have them the rest of the time." This shows the powerful influence they have in circumscribing the minds of humanity.

Is it not also true with the teachings of any denomination who pretend to teach their religion to little children? the youth, or even grown up people? Therefore the religion which is most in opposition to the freedom of the mind is the religion which binds itself on the mind.

If a mother takes her child by her knees and instills her religious views in the mind of that child she has put a boundary around the mind of that child, and circumscribed the boundaries of that young mind.

Unless it is changed by something more powerful than the teachings of that mother that mind is fixed, and the freedom of the will destroyed.

When a child is taken into a religious school, Sunday School or Day school, and put under certain religious training the freedom of the will is destroyed.

"Therefore just what the Armenian world charges against predestination is the very thing of which they are guilty, and yet they contend for the freedom of the will. O, consistency where art thou?

True predestinarians teach that

there is no such thing as free will. Of this number the apostle Paul was one. His word is, "For when ye were the servants of sin, ye were free from righteousness." Rom. 6:20. "But now being made free from sin, and become the servants to God, ye have your fruit unto holiness, and the end everlasting life." verse 22. Thus it is clearly set forth that man is never free. He is a servant of sin, or of righteousness.

True faith shows this, and anything which teaches otherwise is of the carnal mind, and an enemy of God.

Our Lord showed that it is only by revelation of the Father that one should know that Jesus Christ is the Son of God.

"Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Mat. 16:17. What is it that the Father hath revealed unto Simon Peter? Why, the fact that this Jesus Christ is the Son of God. Then He tells Peter that this faith which was given to him, and which brought out this declaration is the Rock on which the church is founded. Thus Peter was taught that Jesus is the Christ, and was so taught by a revelation from heaven. Paul was taught by the same source. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12. When one is thus taught their minds are not free for they have been made free from sin and become the servants of righteousness. They are taught that "salvation is of the Lord." Jonah 2:9, and that it is

"by grace we are saved." Eph. 2:5. Then their minds will be so circumscribed that they will contend for this way of the Lord, and against the false teachings of men, and of their institutions.

The above is the true doctrine of all true Predestinarians.

Yours in the love of this blessed truth.

L. H. Hardy.

Atlantic, N. C.

THE DEVIL IS A LIAR

Mr. John D. Gold.

My precious Friend: We learn from reading the Scriptures that the devil is a liar, and the Father of it, so we see that the devil is a father too, and we believe that he is father of all wickedness, for God is not the author of sin, nor confusion, but of peace and is angry with the wicked every day. Christ said to the wicked, "Ye are of your father, the devil, and the lust of him will you do. The serpent was conceived in sin, and brought up in iniquity. It came forth from the womb speaking lies, so you see they are sinners when born into this world or natural kingdom, and is not able to do anything to sustain life naturally, and is entirely helpless, so far as doing anything to obtain spiritual life. They have eyes and see not, ears and hear not, hearts and do not understand spiritual things. Can't see the kingdom of God, until they are born again. Born of the spirit of God. Can any man do or say anything to bring about that spiritual birth. No. It is impossible. The regener-

ating power in the heart of man is of the Lord. Christ is the Redeemer. He paid the whole debt of all that the Father gave Him out of the world. Christ in speaking to the Father said, Thine they were, and Thou gavest them to Me. There was a covenant or an agreement entered into between the Father and the Son before the world was, that Christ was to come into the world, to suffer, bleed and die to redeem His people from under the curse of God's holy and righteous law. When Christ expired on the cross, the redemption price was paid. Now how is this spiritual life to be made manifest to us? One said that the wind bloweth where it listeth. You can hear the sound thereof, but you can not tell from whence it cometh, or whither it goeth, so is every one that is born of the spirit of God. God sends His spirit into the heart, and it causes us to cry abba Father. We learn from Holy Writ that God is the Father of the righteous. One said the New Jerusalem is the mother of us all, having reference to the righteous, as I believe. When Zion travels she shall bring forth song and laughter into the kingdom of our God here in the world. Well these little children of God need sustenance to, or to be fed on the gospel that they may grow in grace, and in knowledge of the truth, as it is in Christ Jesus, the Lord, who is our life light and liberty in the gospel, which is the power of God unto salvation to every one that believe, the Jew first, and also the Greek.

Yours in hope.

J. R. Jones.

Revolution Mills.
Greensboro, N. C.

ENJOYS THE LANDMARK

Dear Elder Denny:

I am herewith sending \$2.00 for my renewal of the Landmark. I enjoy reading the good writings of the dear people of God. I fully believe these folks are his by election and adoption before they were formed. I love the Word of Truth preached by them and the sweet old hymns they sing too. I believe they are the salt of the earth, a city set on a hill that can't be hidden. We had a lovely association Danbury church first Sunday in last August, 1921. After that meeting we had the pleasure of hearing the gifted old man, Elder E. Thompson from Indiana. He is what I call a sound "Old School Baptist." I visited the Little Kehukee Association at Rocky Mount in October and had a sweet and lovely time listening to the same pure word expounded by some of the same men of God.

I will close, Yours in Christ I hope.

G. B. Bass.

Reidsville, N. C.

A WHOLE SAVOUIR

Dear Brother Hardy:

As it has been impressed in my mind for some time about what a brother said to me about the good in "all churches." Now I am going to tell you my experience on that subject.

I have once thought that a per-

son could serve the Lord in one denomination as well as another, but our blessed Saviour is a whole saviour with His loving mercies which He has bestowed upon His children to repent them of their sins, and after my eyes were opened as I fully believe, and if I am not mistaken this passage of Scripture came in my mind: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The first opportunity I had after that I went and was made to see a man who practised sprinkling baptize me. Then, dear brethren, you may know that there was some trouble for me, a poor sinner. The last time I went to that night satan got after me. But thanks be to God's holy name, He gave me that love that don't fade away, to love that ugly people who I once hated so badly. I know that is a different love from all other kinds of love.

That brother said, "good in all denominations, but I was in the Methodist church one year, and I did not find a bit of this sweet and precious love there for me.

He that knoweth his Master's will and doeth it not shall be beaten with many stripes.

That is true. The only true and wise God who took my feet out of the miry clay, and placed them upon the Rock which is both sure and steadfast, has taught me that the Primitive Baptist is the only true church of God today in this whole world.

Poor and afflicted Lord I am.

I am your little brother if one at

all.

J. S. Willis,

Atlantic, N. C.

REMARKS

The Saviour can lead us into this peace.

He said, no man can come to Me except the Father who sent Me draw him; and no man can come unto the Father but by Me. Thus He is the way of our life and salvation. When He has manifested our deliverance by His spirit then we see that in the very midst of our troubles he made our storm a calm, and brought us into our haven of rest, our desired haven for which we had been hungering and thirsting.

This man is our peace. We enter in and rejoice in His great salvation. Amen, Lord Jesus.

In hope and love.

L. H. Hardy.

PLEASED WITH THE LANDMARK

Mr. J. D. Gold.

Dear Friend: The time is at hand when I must send in my remittance for the Landmark, so please find enclosed money order for two dollars for another year.

Sometimes I think I will give up the Landmark, but when the time draws near that I must either have it stopped or renew, I feel I cannot give up the dear Old Landmark.

I have been knowing the Landmark from my earliest childhood. My father (Isaac Doroty) took it when it was in newspaper form and on as long as he lived. I have been taking it for twenty five years ex-

cept one year I missed.

The Landmark is like a dear cherished friend to me. I am personally acquainted with right many of the writers. I have just received Feb. 15th issue, and it is so full of good things. Elder Keene's letter is so comforting, so full of the blessed promises of the gospel of our Lord Jesus Christ. And Elder Hardy's letter is so full of the deep mysteries of our God. The doctrine he sets forth in so deep and full, yet so plain it seems any child of God could see and rejoice in such wonderful doctrine that gives God all the glory and leaves man entirely out only as the recipients of God's mercy.

It makes my heart rejoice to know that God has reserved to Himself yet (in this land of idolatry and false worship) a few that are not afraid to set forth the true doctrine of the most high God.

I think Elder Lester is very wise to strive to keep contentions out of the Landmark. Our Father in Israel, dear Elder Gold in his life time never allowed such. But sought diligently to let brotherly love continue.

May the Lord bless you all to continue the Landmark on in the gospel of love and peace thus uniting the whole brotherhood in peace and unity.

Submitted in love.

Margie Rowe.

R. 6, Raleigh, N. C.

A TRIP EAST

To Pub. Zion's Landmark:

I left my home 5th April, 1921, for a visit back east. I stopped off

in Independence, Mo., to visit with Brother and Sister N. J. Leak, was with them best of a month. On account of a serious spell of nose bleeding (which continued most every day) we did not get to visit many of the brethren, but I had the pleasure of meeting Elder W. L. Hall, spent one night with him and his good wife, which will never be forgotten by me, as I enjoy so much the company of God's Saints.

I arrived in Roanoke, Va., May 7th, 1921, there I met many of the Lord's loved ones. Elder P. G. Lester is the pastor of Roanoke church. This dear brother I had not seen for nearly forty years. When he first commenced preaching he often came to my house and spent a night. I am glad to say that he preached salvation by grace then and is still preaching the same glorious doctrine.

Most of the preachers I met while in Virginia were sound in the faith, some few dropped hints that they did not see as I did but most of them preached sound doctrine. Elders R. Perdue and Dyer of Rocky Mount are good sound preachers. I was with Elder Perdue about three months and found him all-right in pulpit and out of pulpit. His walk and godly conversation at home and abroad were good. I remember hearing Brother J. C. Hall say "A man could preach as great a sermon with his feet as with his tongue." That is true. We are commanded to let our light shine and I know of no way to let it shine but by our walk.

If we love God we do not wish to do anything to injure the cause,

either by talk or walk. So let us watch and pray the good Lord to guide our feet and tongue.

W. S. Perdue.

Dear Editor: Find enclosed a check for two dollars, to pay for the dear old Landmark another year. I have been reading this dear paper for over 40 years and am glad to say have never grown tired of it yet. True I do miss dear Brother Gold's writing, but I get out some of the old papers and read them. He is gone, but his writing is here and as good as when he wrote it.

Yours in Christian love,

W. C. Perdue.

Lamar, Colorado.

THE FRUIT OF THE FLESH

Elder C. F. Denny.

Dear Brother: Here is a good letter from our precious Brother Elder D. S. Webb. I would be glad if you would give it space in the Landmark, as I believe what is good for one of God's children is good for all the household of Faith.

Yours in hope,

J. R. Jones.

Revolution Mills
Greensboro, N. C.

James R. Jones

Beloved Brother in a precious hope: I was reading galatians and found where the Apostle told what the fruit of the flesh was. Then told what the fruit of the spirit is, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, etc. And you came into my mind as one that bears the fruit. I referred from Gal. 5:22, to

John 15:4. And there we find, except the branch abide in the vine it cannot bring forth fruit. Jesus said "Abide in Me and I in you."

We must be in Him to abide in Him, and that is according to the election of the grace of God, to them he hath chosen in Christ before the foundation of the world that we should be holy, and without blame before Him in love." Therefore, He who hath chosen us in Christ, hath also begotten us together in Him, in love. And this is the first fruit of the spirit. The fruit is in revealing of the thing which did and does exist. The spirit hath power to perform that which God chose to do for all them He did foreknow. That in Christ they should and do possess the fruit of the spirit as described by the apostle, and fully made manifest by Jesus Christ, in meekness, temperance, faith, goodness, gentleness, long suffering, peace, joy and love. All these are the perfect gifts of God, and are the fruit of the spirit. And if the spirit of Christ is in us these things do surely abound. But if we have not the spirit of Christ, we are none of His. And do not bring forth the fruit of the spirit, but the fruit of the flesh. The truth is, if we have not the spirit of Christ we are none of his. But if we are a branch in the true vine, we surely will bring forth fruit, after godliness. And if we are not begotten in love we cannot bear the fruit of love, neither possess we the long suffering and gentleness, unless we do abide in the vine. And one thing is sure. No volunteer branch ever put itself in the vine. But the vine brought

forth the branches, and causes the branches to bear fruit unto righteousness. So we receive our righteousness through him, as the branches receive their life from the vine, as they do (not may) abide in Him.

Bro. Jones, the world may have all the conditional-ism, for it does not belong to the works of God. "If ye be willing," God worked in you to be willing, and obedient." God wrought in you obedience, "ye shall eat the good of the land, ye shall eat the riches of the fruit of the spirit if ye are created in Christ Jesus a new creature, then all the issues of life we may partake of in the goodly land that floweth with milk and honey. Milk is the gospel flowing from the breast, the sincere milk of the word. And honey is the sweetness of the fellowship of the saints as they like bees collect and work together. With love and fellowship I have written. May the grace of God be with you dear brother.

D. Smith Webb and Wife.
Hillsville, Va.

LOVES THE LANDMARK.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:—I am inclosing you \$2.00 (two dollars) to pay for Zion's Landmark another year. Hope it will reach you before my subscription expires which is March 15th, 1922. Have been taking the Landmark since Nov. 1883, feel like I can't do without it.

S. M. PAUL,
P. O. Toddville, S. 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., MARCH 15, 1922

AN UNCLEAN THING

Editor Zion's Landmark,

Dear Sirs: Please give your views on the following Scriptures, "But we are all as an unclean thing. All our righteousness are as filthy rags."

Respectfully,
J. P. Tingen.

Timberlake, N. C.

Under the law, there were many things that were unclean. These conditions seem to have pertained to their classification as much as to their nature. All manner of animals and fowls and creeping things were made, of the same material but some were classed as clean and some as unclean. Peter saw all the things in the sheet, and when he was commanded to stay and eat, he said not so Lord, for nothing common nor unclean hath at any time entered into my mouth. But the

Lord said: call thou not common that which I have cleansed." And when Peter had entered the house of Cornelius he said, "Ye know how that it is an unlawful thing an unclean act—for one that is a Jew—a clean man—to keep company or come into one of another nation—an unclean man—but God hath showed me, that I should not call any man unclean.

Ceremonially, the clean, beasts, represented the Jews and the unclean beasts, represented the Gentiles. This distinction of pertaining only to the flesh, and the distinctions by which one is a child of God pertaining only to the spirit, the one outwardly and the other inwardly, the Jew loses out in the outward sense, and the Gentile gains in the inward sense. The Jew loses his ceremonial distinction in the law, outwardly, and becomes a Jew inwardly in the spirit, and the Gentile not having the law, becomes a law unto himself, his conscience either excusing or accusing him. The Gentile does not become as the Gentile, an unclean man—a sinner saved by grace. Paul who, as touching the righteousness which is of the law, was blameless, was the chief of sinners as touching the righteousness which is by faith. And says, in me that is my flesh, there dwelleth no good thing."

In a special sense it had not always thus been with him. He had been given a thorn in the flesh, a consciousness of indwelling sin, of the depravity of corrupt nature, an inner working of all manner of concupiscence, a sore that runs all through the night," a covering of

leprosy that keeps one from entering the camps of the righteous, and compels him to hold up his hands and cry, unclean, unclean. Something that so moved Job whom the Lord declared to be a perfect and an upright man, one that feared God and eschewed evil, to put his mouth in the dust and refuse to speak because he was vile.

All these truly felt to be as an unclean thing, and their righteousness as filthy rags. They can but defile anything they attempt to handle. Even things which are ready to perish with the using thereof, as rags are defiled and rendered filthy by their touch, and they finally are made to cry out, O, wretched man that I am, who shall deliver me from the body of this death? I thank God through my Lord Jesus Christ, to them with the mind I myself serve the law of God, but with the flesh the law of sin." The law by which is the knowledge of sin. To worship God is to know we are sinners and are therefore unworthy of the very least of divine favor. The woman realized that she was but as a dog and did not have the right to the children's bread, yet God was good to allow the dogs to eat the crumbs that fell from his table, that her child, her dear daughter, might eat and live, and thus confessing she worshipped the Master.

The Lord is the light and salvation of his people. It is what the Lord is to them and what he will not behold in them, and not what they feel themselves to be in his favor because of anything in them that merits his esteem or gives him

delight that identifies them as his people and worshippers of his great name. In themselves they can be nothing but vile sinners, all unholy, all unclean, and this they feel and know, and thus they worship the Lord, casting their burdens upon him being persuaded in their heart that he careth for them, and that he will come and save them.

The God of salvation does not give his power to another, nor his praise to graven images. Sinners are brought nigh unto God by the beloved of his Son Jesus Christ, who by his beloved cleanseth them from all sin."

He came not to call the righteous, the self righteous, but sinners to repentance. The whole need not a physician, but they that are sick. The clean need not the cleansing virtue of the blood of Christ but they that are filthy. And nothing but the blood of Jesus through sanctification of the spirit can do this, nor will anything else present a sinner faultless before the throne of God with exceeding glory. Salvation must be to the praise of the riches of his grace. Job says if I wash myself with snow water and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." To be reconciled to such realizations, states and conditions, as entering into consideration as evidences of divine and of gracious work, and as evidences of a good hope through grace is not a matter to be determined by a course of natural reasoning. Jacob said all these things are against me, but Israel said, it is enough, my son Jo-

seph is yet alive, and I will go and see him before I die."

It is for these reasons that the Master said, if any man will come after me, let him deny himself and take up his cross and follow me."

P. G. L.

PREACHERS

There are a great variety of gifts in the church, but all for the edifying of the body, the glory of God, and bringing to the unity of the faith as it is in Christ Jesus. One is attractive and alluring, both in the matter and manner of presentation, proclaiming a present salvation to believers, that as ye have therefore received Christ Jesus the Lord, so walk ye in him. Another continually preaches doctrines dry and steely, and in a way deceptive to the worldly minded, and uncomfortable to the spiritual minded, as if all were irresponsible beings. Then one will speak as if what he said was of no vital consequence to the hearer, as if he cared not if the believer should receive the grace of God in vain; and while he pretends to advocate the doctrine of grace, his abstract deductions of it are so intricate as seeming obedience, while strenuously deying his power to do any thing. Then another will present the gospel gently, showing the inability of the natural man to render gospel service, and so spiritual as to attract one with divinely-given powers to serve God, is to the comfort of one, with no offense to the other. Extreme views are seldom best. Moderation in gospel teaching, for the most part is safe. Too much zeal and anima-

tion in the pulpit may produce a fleshly belief by working on the natural passions of the hearers, a false joy and a presumptuous faith-like upon the stony, thorny and wayside hearers in the parable, without fruits of righteousness or the witness of the spirit. Then comes one slow in speaking, and with no animation, or with no apparent interest as to chill almost to death the hungry and thirsty souls. Some times it seems that a preacher hides himself with the thought that a long prayer and a long sermon are proofs of great gifts in the ministry. A preacher prayed in the opening prayer service at our association once, one hour and five minutes. The prayer our Saviour gave His disciples was less than two minutes; and any prayer that He does not direct or teach today is but little worth. Christ condemned long prayers and vain repetitions to be noticed. What elegant words and rhetorical expressions do we sometimes hear one use when he fluently prays for everything he can call to mind, as if he thought much speaking constituted prayer. Doubtless, if the one who prays and preaches so long was only conscious of the Lord's presence he would not be numb and burden his hearers almost to death, I saw a man preach over two hours when another was appointed to follow; and he concluded his discourse by saying, "If there are any present who think I have preached too long, do not blame me, but the Lord, for I have just said what He put in my mouth to say."

Paul must not have thought as this man when he said, "And the

spirits of the prophets are subject to the prophets." Evidently he meant that the exercises of their gifts were under the control of their judgments. What authority has any one to speak as long as he can think of anything to say? The one to follow might think he could speak just as well if he had the opportunity. Should a subject and occasion demand a longer discourse, all good and well. For the most part, when one is blessed to speak an hour or less, it will be more to the glory of God and the comfort of the saints.

Every gift has his own way of proclaiming the gospel; and if he should try to conform his idea to the individuality of another he will lose his power. One gospel preacher has his mind imbued with a text or subject, and when blessed of the Lord confines himself to the subject in hand; another gospel preacher speaks and if you did not hear him quote his text you could not tell from his discourse what his subject was; for he preaches in substance the same in every discourse.

There are habits in the stand that might be corrected without injury to the gift. I know of one gifted preacher that often pulls his nose one that holds one ear with his hand. Some of us talk too fast and cover too much pulpit space.

M. L. G.

GLEANINGS AND NEWS NOTES (C. F. Denny.)

Brother C. J. Draughn, Yadkinville, N. C., wants a copy of the Biography and Labors of Elder Wilson Thompson. Any one having one

will please send to him.

The church at Farmville has changed their quarterly meeting time beginning the year with February instead of January as in former years. The brethren will please take notice that the next one will embrace the second Sunday in May.

I am glad to report that there were two additions to the church at Farmville last meeting, three at Wilson and two at Lower Black Creek.

A sister writes, that the Church at Hamilton, N. C., is without a pastor, the membership is small, but they have repaired their meeting house, and desire the brethren to remember them when making appointments in that section.

RESOLUTIONS OF RESPECT.

WHEREAS, it has pleased our heavenly Father to remove from earth our beloved sister Bettie, wife of Deacon Jesse Brake, she having departed this life on the 27th day of October, 1921, making her stay on earth 73 years. Sister Brake united with the church at the Falls March 1898.

She was a devoted member of the church and always filled her seat promptly until a short time before she was stricken with blood poison. She lived only a few days when the Lord called her to her eternal home above where all is peace and love.

Now in humble submission to the will of one that cannot err. We the Falls church do resolve, 1st. that the church has lost a lovely member and companion, 2d the family a devoted mother, 3rd that a copy of these resolutions be spread on our

minutes and be sent to The Landmark for publication, a copy be sent to the family.

Resolutions received and adopted by our regular meeting in December 1921.

Done by order of Conference.

A. B. DENSON, Moderator.

W. H. Worsley, C. C.

MRS. J. C. GILBERT.

For several days we realized that the Angel of Death was near, even at the door, and on September 5th at 1:20 p. m., it entered and laid its cold hand upon the brow of mother, and she fell asleep in Jesus.

Nearly 86 years she had been traveling the uneven and toilsome journey through life, but her courage never failed.

Her health gave way five years ago to the extent that she was unable to do her housekeeping and finally she became helpless to the extent that she was unable to walk without assistance of two persons. About the first of last May she was taken seriously sick, and was a helpless as a tiny babe, with the exception that she could sit on a wheel chair some, until a short while before she died.

She seemed heartbroken over her helpless condition, always wanting to be able to work, and trying to sit up when she was too weak to sit. We did all we could for her, and tried to make her last days as comfortable as we could. Often she would say, "Oh, that I could die, I have lost my strength, and what am I living for?" I would reply, "mama, when the Lord's purpose is filled, he will call you home to rest."

I feel thankful that the Lord coun-

ted me worthy to be His hand-maid to administer to her in her sad condition. Mama had lived through many changes of the times. It was interesting to hear her tell of all she had experienced, especially during the Civil War and reconstruction days.

She had a wonderful constitution and resolution .

Mama's maiden name was Nancy Lee, she was half-aunt to the late Henry M. Johnson.

Soon after the Civil War she was married to James C. Gilbert, of Har nett county, but most of her life was spent near where she was raised in Johnston county, near the Sampson county line. She was well beloved by all her neighbors.

She leaves a sorrowing, aged husband, three sons, A. R., Sidney and L. Gilbert, of Benson, two daughters, Mrs. Arabella Lee and Mrs. Prilla Fore. She died at the home of her son, A. R. Gilbert, near Benson, but was taken to the Lee cemetery near her old home, for burial.

She never united with any church, but was a believer in the Primitive Baptist faith. We had preaching for her during her illness, which she enjoyed very much.

Funeral services were conducted by her nephew, Elder Xure Lee, after which her body was consigned to the tomb to await the resurrection morn, when we believe she will come forth arrayed in immortality to meet her Saviour and be like Him.

Written by her daughter,

MRS. A. R. GILBERT.

THE EASTERN UNION

The Eastern Union will convene

with the church at Pungô on Friday before the fifth Sunday in April. We will be glad to have as many come as will, and especially ministers. Those coming by rail will be met at Pike Road Thursday before.

A. W. Ambrose, Clerk.

ELDER KEENE TO PREACH

Editor Zion's Landmark.

Wilson, N. C.

Dear Sir:—Please publish the following in the Landmark:

Elder F. W. Keene will preach at Asheboro Sunday, April 2, forenoon and afternoon.

Yours truly,

L. B. Lambert.

Asheboro, N. C.

APPOINTMENTS FOR

L. H. HARDY.

Friday, April 28th, Mewborns.

Saturday and 5th. Sunday, Meadow, Union meeting.

Monday, May 1st, Auters Creek.

Tuesday, May 2nd, White Oak.

Wednesday, May 3rd, Moore's.

Wednesday, May 3rd, at night, Wilson.

Thursday, May 4th, Elm City.

Friday, May 5th, Pleasant Hill.

Saturday and 1st. Sunday, Tarboro.

Monday, May 8th, Williams.

Tuesday, May 9th, Lawrences.

Wednesday, May 10th, Kehukee.

Thursday, May 11th, Conoho.

Friday, May 12th, Spring Green.

Saturday and 2nd. Sunday, Ske-warky.

Sunday, at night, Robersonville.

Monday, May 15th, Flat Swamp.

Tuesday, May 16th, Briary Swamp.

Wednesday, May 17th, Great Swamp.

Wednesday, May 17th, at night, Greenville.

Thursday, May 18th, Red Banks.

Friday, May 19th Hancock's.

Saturday and 3rd. Sunday, Kinston, Quarterly meeting.

APPOINTMENTS

Elder E. J. Harris, of Newark, Ohio, will preach at the following places, the Lord's will on the named dates:

Muddy Creek, Saturday and Sunday, March 11 and 12.

Sand Hills, Monday, March 13.

Sloans, Tuesday, March 14.

South West, Wednesday, March 15.

North East, Thursday, March 16.
Newport, Saturday and third Sunday, March 18 and 19.

Greenville, Monday, March 20.

Farmville, Tuesday, March 21.

Wilson, Wednesday, March 22.

Reidsville, Thursday, March 25-11 a. m.

Danville, Va., Saturday, March 25 at night.

Martinsville, Sunday, March 26 at night.

Elder Harris is a sweet preacher, an able gift, and in high esteem. It is hoped and urged that our people will turn out to hear him. He is in poor health, will need the care of our people, and it will not be expected that he get to points which are remote and when conveyance is inconvenient and uncomfortable to such an extent as to further endanger his health.

Arranged by Elders G. O. Key, Isaac Jones, C. F. Denny.

COMMENDS ELDER HARRIS.

P. D. Gold Publishing Co.

Wilson, N. C.

I notice Elder E. J. Harris of Ohio has a list of appointments in the Landmark in the east for March 1922. I want to say to readers of the Landmark and members of the churches he will visit that Elder Harris has been here and preached ably. I take him to be a called man of God, able and instructive and in every way worthy of your attention. I hope he may have a good hearing as he is on his first visit east. Hoping the good Lord will bless his labors to your comfort unworthily.

G. O. KEY.

Pilot Mountain, N. C.

BEAR CREEK ASSOCIATION.

The Spring session of the Bear Creek Primitive Baptist Association is to convene with the church at Liberty, three miles south of Monroe, commencing on Saturday the sixth day of May 1922. Those coming by rail should reach Monroe Friday or early Saturday morning. Notification made to the following brethren will aid them in meeting and caring for visitors, to wit: Edmond Privitt, Oscar Broom or J. B. Whitley, Monroe, N. C. We are hoping to have a good meeting.

J. W. JONES,

Association Clerk.

Peachland, N. C.

ELDER E. J. HARRIS OF NEWARK, OHIO.

Elder E. J. Harris will fill the following appointments:

Greenville Monday March 20.

Farmville Tuesday March 21.

Wilson Wednesday 22 at night.

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Reidsville Thursday March 23.
 Danville, Va., Saturday 25.
 Martinsville Sunday March 26.

STAUNTON RIVER UNION

Owing to the condition of the weather, the meeting appointed to be held in Richmond, Va., the last fifth Sunday and Friday and Saturday before was practically a failure, and the brethren there propose that the brethren and friends meet with them and have the meeting if the Lord will, Friday, Saturday and fifth Sunday in April next.

ELDER G. M. TRENT REIDSVILLE

Elfider C. F. Denny,
 Wilson, N. C.

Dear Bro.:—I am sending you list of appointments made for me in the Primitive Baptist, made by Elder R. W. Gallimore, which I want you to publish in the Landmark.

Beginning at Laxington 12 of March.

Pine at 13th of March.
 Salisbury 14th. of March.
 Concord 15th. of March.
 New Zion 16th of March.
 Liberty 17th. of March.
 High Hill 18th. of March.
 Union Grove, 19th of March.
 Crooked Creek 20th. of March.
 Watson 21st. of March.
 Pleasant Grove 22nd. of March.
 High Ridge 23rd. of March.
 Lawyer Springs 24th of March.
 Jerusalem 25th of March.
 Jones Hill 26th. of March.
 Howard's Chapel 27th of March.
 Flat Lake 29th of March.
 Cotton Creek 30th. of March.
 Lambs Grove April 1st.
 Brush Creek April 2nd.

ELDER PINER WILL PREACH.

Lawyers Spring, Saturday, April 15th, at 2 p. m.

High Ridge, Sunday April 16th, at 11 a. m.

Pleasant Grove, Monday April 17th, at noon.

Jerusalem, Tuesday, April 18th, at 11 a. m.

Watson, Wednesday April 19th, at 11 a. m.

Union Grove, Thursday, April 20th, at 11 a. m.

High Hill, Friday April 21st, at 11 a. m.

Crooked Creek, Saturday April 22nd. at noon.

Meadow Creek, Sunday April 23rd. at 11 a. m.

New Zion, Monday April 24, at 11 a. m.

Concord, Tuesday, April 25th, at noon.

Bear Creek, Wednesday April 26th, at 2 p. m.

Clark's Grove, Thursday, April 27th, at 11 a. m.

Running Creek, Friday April 28th, at 11 a. m.

Liberty Hill, Saturday April 29th, at 11 a. m.

Jones Hill, Sunday April 30th, at 11 a. m.

Freedom, Monday May 1, at 11 a. m.

Mountain Creek, Tuesday 2nd, at a. m.

Flat Lake, Wednesday, May 3rd, at 2 p. m.

Howard's Chapel, Thursday, May 4th, at 2 p. m. then back to the Spring session of the Bear Creek Association with Liberty church on Saturday, Sunday and Monday, May 6, 7 and 8, 1922.

Zion's Landmark

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AT

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Primitive & Old School Baptist

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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.

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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

A GOOD EXPERIENCE

To the Brethren and Sisters and Household of Faith:

With fear and trembling I will try to write what I hope has been the dealings of the Lord with me.

I do not feel worthy fo the task or think I can write anything that will be of any comfort to you, but for relief of mind.

I joined the Missionary Baptist church when thirteen years old. because I felt that it was time for me to live a better life. Not being persuaded by any one but felt it my duty. I was perfectly satisfied several years, but after I was married was thrown with the Primitive Baptists a great deal. as my mother-in-law was a member of that church and my husband a firm believer. My husband was always kind and good to me and always ready to take me to my church when I wanted to go, and we never talked on the subject of religion much as I believed one way and he another, but lived in peace and happiness always going with each other to different churches. At night I always knelt to utter some words of prayer, often not thinking of the Lord.

On one night as usual I knelt to pray but could not say one word. For then I knew I was a perfect sinner in the sight of God. I got up

crying Lord be merciful to me a sinner and teach me to pray. This seemed to be my continual cry as I knew and realized I had never done a thing or could do one that could deliver me from this great sin.

So I begged the Lord for mercy and the scripture came so forcibly to my mind. Believe on the Lord and you shall be saved.

I can not mention the very time that I felt to be delivered from this burden of sin, but it passed from me and I was made to praise His holy name. After being delivered my first thought was I will not go to the Primitive Baptist church as the rest of my people were Missionaries I felt that if I had lived there for several years a sinner I could certainly remain there after I received a hope. But doubts and fears would arise and I felt I had been deceived, but as time passed I had a stronger desire to hear the Baptists preach as they preached what I believed. I became so dissatisfied until this burden grew so heavy until my life seemed to be a burden to me and I did not have any desire to go to my own church. About three years ago I had a dream which I will here relate. I dreamed of being at a Primitive Baptist meeting and seeing one of my brothers-in-law unite with the

church and it seemed I could not stay away, and a voice spoke to me saying you can't go as long as you keep your name where it is.

I had several other dreams right after this of being at the Missionary church and I would always take a back seat and my husband would on each occasion try to get me to go up and take part in these meetings and I would tell him I could not as I did not believe that way. I went on in this way for three years until it seemed I could not live under such a burden, as the time would approach each month for services I felt I could not go and didn't go much. On Tuesday morning before the third Sunday in September 1921, I arose in a more troubled condition than ever but went about my work with tears streaming down my cheeks and begging the Lord if it was His will to make me satisfied as I felt I could not live in this condition and if not to show me in some way if I was not deceived in this little hope and immediately this scripture came to me. We know we have passed from death unto life because we love the brethren and then I cried Lord what shall I do. And these words came to me, Go home to thy people and tell them what great things the Lord has done for you. I was then made willing to go and ask for a home with the Baptists.

On the fourth Sunday in November we went to Pigg River and when the doors of the church were opened after services I went forward and told a part of what I have here written and was received and was made to rejoice as my husband

came also and was received at the same time. My cup then seemed to be filled to overflowing. The week afterward seemed to be one of great happiness to me. But these pleasures do not stay with us at all times. I feel that I can truly say the Lord is my Shepherd. I shall not want and by the grace of God I am what I am. We were both baptized by Brother T. F. West on Thursday in Xmas. As I had dreamed of going in the water with Brother West before I united with the church I desired to have him baptize us. And as we stood by the waterside it seemed to me I had never seen any water so beautiful. I have written much more than I expected, but if you do not think this worthy of publication cast it aside and all will be well with me. Brethren and sisters pray for me and mine when at a throne of grace.

Your unworthy sister if one at all.

Mrs. S. G. Akers.

Callaway, Va.

THE SOVEREIGNTY AND THE HOLINESS OF GOD.

The Scriptures clearly teach, and every child of God heartily believes in the eternal and Almighty sovereignty and in the infinite and perfect holiness of God, and that these Divine attributes are inseparable—that God is the everlasting and most holy Sovereign of the universe. He created all things one of nothing as He pleased, and rules over all things in righteousness forever more. Everything that He created was in the beginning, very good (Gen. 1.) so that angels and men who sinned, when left to themselves, did so of

their own will, and fell from that state of innocence or uprightness in which they were created, and are themselves to be blamed for their fallen condition, and their most holy creator is not to blame. While He commands, approves, and graciously rewards righteousness, He suffers, endures, gives up, gives over, delivers up, or leaves men and angels to sin (2 Chron. 32:31; Ps. 81:12; Mark 1:34; 5:13; Luke 4:41; 8:32; Acts 2:23; 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22). He forbids, threatens and punishes sin, of which He is neither the author nor approver, chastising His own children for it, to make them more humble, watchful, and prayerful, clouding their sense of His love, and causing them to feel more deeply their dependence upon Him, and giving over the wicked, for their former sins, to their own lusts and the temptations of the world and the power of Satan, so that they harden themselves, and He is said to harden their hearts by the same mercies or restraints by which He softens the hearts of His people. The Hebrew and Greek words translated, in the King James version, "evil," occur about 300 times in the Scriptures; in about 200 passages they mean word evil, or sin, and in about 100 passages they mean penal evil, or the punishment of sin (see not only the Hebrew and Greek Lexicons, but also any English Dictionary, large or small, and Cruden's Complete Concordance). In Isa. 45:7 it is self-evident that, as the darkness mentioned is the opposite of light, so the evil mentioned is the opposite of peace—it is not sin, but the punishment of sin—dis-

trous, suffering, adversity, calamity. As God has all power over all beings and all events, He is often said, in the Scriptures, to do what He suffers others to do; as, in the first chapter of Job, when God, to prove the indestructibility of Job's divinely given faith, suffers or allows Satan to take away Job's property and children, Job humbly and resignedly says, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Of two great practical facts the child of God is thoroughly assured—1st. that sin, which is enmity to God and ruin to man, comes only from the creature, and for it the creature alone is to blame, and 2d. that salvation from sin, in both soul and body, comes only from the electing, redeeming, and renewing love of the Three-One God, and for it He alone will receive all the glory. Neither the foreknowledge nor the predestination of God gives any creature the slightest excuse for sin either of commission or of omission.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17). To arrive at the truth on any subject, we must receive all that the Scriptures teach on that subject; and then the people of God, instead of being confused and divided, will be united and edified.

S. HASSELL.

A TRIED PATHWAY.

Beloved Brother in the faith of God's

elect:

Yours is a tried pathway but you still hold on your way, and as the apostle speaks in Phil. 1-6 so I feel to think and say of you, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

When a child of God is in straits in providence, intricate, and distressing experiences, and the soul becomes hedged in with trials, and all is obscurity, perplexity and darkness: Can his human reasonings straighten out matters? Can an arm of flesh fight his battles, and bring salvation? We surely, at times, are at our wits end. Then, what mercy, a mercy it is to show before the Lord our troubles. Psalm 142-2 and feeling how much we are lacking in wisdom to find our hearts humbled and made gracious unto the Lord to ask wisdom of Him, who giveth to all liberally and upbraideth not. James 1-5. How encouraging is that gracious word concerning our God. "Upbraideth not," He knows our needs, he knows we lack, he knows we are sinful weak and unwise and need succor, to be nourished and cherished that we may hold on our way. The Lord himself is the interpreter of difficult Scriptures, difficult providences, difficult experiences, and all the hard things, and the hard questions that arise in our hearts under the distressing experiences that are ours in the house of our pilgrimage. You have found, and I too, we every day must have renewed supplies that we may be in acquiescence to the will of our heavenly Father.

Amidst the tribulations of my

own path not long ago I found myself singing,

"How bitter that cup no heart can conceive,
Which He drank quite up that sinners might live;
His way was much rougher and darker than mine
Did Christ my Lord suffer, and shall I repine?

Indeed that which sweetens every trial, sweetens the waters of Marah is Jesus, the tree of life, of God's covenant everlasting love and mercy. Exod. 15-23-25.

"Trials must and will befall;
But with humble faith to see
Love inscribed upon them all,
This is happiness to me.

I have had a hope in Christ for over fifty years, yes, I believe the Lord hath called me by his grace according to his purpose, and has caused me to love Him, and then by that same exceeding riches of his grace I have found my heart given to confide in the sacred fact that all things work together for good to God's chosen ones. This has been peculiarly my consolation and stay in times of trial and I believe

"All that concerns the chosen race,
In nature, providence, and grace,
Where they shall dwell, and when remove
Fixed by predestinating love.
Their clothing, growth, and robes they wear,
Their conflicts, trials, daily care,
Are for them well arranged above
By God's predestinating love."

Oh, to truly trust in the God of our salvation. May the Lord graciously lift up the light of his countenance upon us. I am your brother in our sweet Lord Jesus.

FREDERICK W. KEENE.

ACCOUNT OF A TRIP.

I have a desire to pen an account of my trip to the east, but I so much feel my inability, I know I can only hint at it. Except the Lord direct my mind I am nothing, yea and less than nothing. Several years ago I had a vision. My Uncle, Elder Gabriel Denny and myself were traveling in an eastward direction. We reached what seemed to be a low flat country as far as I could see, it was a wheat field. From where we started leaving his home the wheat was just beginning to be ready for harvesting, and I saw one of his boys taking the little patches that ripened ahead of the balance. But we passed to the east where the wheat had almost all fallen down on the ground, only here and there a head standing, I was engaged in raising those up that were bowed down. I found the straw and chaff very much decayed, but the grain was fine and golden, uninjured. The farther east we traveled the more dilapidated the field. From time to time I have felt that sometimes I would go to the east and see that much neglected field. I continued to feel that the time is not yet, until quite recently. I have been confined to the bed of affliction, at different times have found my health giving away. At last about two years ago I commenced to weaken and kept on until I could hardly sit up, I believed I was soon going to die. When I

would think of dying something would seem to say you haven't made that trip to the east, yet a little more than a year ago my health began to improve, yet I have been too feeble to do any manual labor to amount to anything for two years. Last fall for some reason I was made to feel that the time was at hand for me to go east and I dreamed who to correspond with and was directed in my dream where I should go, that was to the churches where our dear brother Elder E. E. Lundy served. I want to say I have been blessed to go to the places, all but two, that Brother Jones named, part of them Brother Lundy's churches. I would like to say were I master of languages I feel that I then would fail to tell the half of what the good Lord in his kind providence permitted me to enjoy. Every place I went I was met and cared for in the most kind and brotherly way. I do not feel that I was very much blessed to preach on any occasion, but the manner in which the good brethren and sisters manifested their kindness to me, enabled me to feel that surely the Lord was in the matter. I joined the church about 35 years ago, was ordained deacon when only a boy. Have enjoyed many good meetings and associations for a few days, but never in my life did I have a continual feast of good things for a whole month. If I fell down so to speak and could not preach at all, there was some brother present to take me up in his arms just as he would his own dear babe and speak words of comfort, in other words pour oil on my sores as did the good Samaritan when He found one by the wayside, took him up and

poured oil and set him on his own beast, took him to the inn and paid all.

To the editor and brethren who compose the staff and all who may read this I hope you can look over me with charity, which loveth all things. May God's blessings ever attend all his chosen ones.

Yours in hope,
JASON D. KEY.

Winston-Salem, N. C.
408 Cleveland Ave.

DAVID, THE KING, WAS UNDER LAW.

David was king in Israel, but he was an Israelite. He was one to whom the law of Moses was given.

The ten commandments were the foundation for the whole law. There is not one sentence nor clause in all the law in violation of the ten commandments.

David was an Israelite and his being king did not in any wise exempt him from his obligations to that law. If there was any difference he was that much more bound by the law for it became him to so live and walk in the administrations of his kingdom that all Israel could walk in his footsteps and not violate any principle set down in the law for the government of Israel.

In everything save one he was a man after God's own heart. Not that he was not a sinner, no, for he was a sinner and was often made to cry out to God for His mercies. He as much needed the grace and mercy of God to save him from sin as any other poor mourning soul. To this end we often read his petitions to God in the books of Samuel and in the Psalm. He found himself

in the horrible pit as he expressed it in the 40th Psalm. We found him fearing and praying to God, and then seeing his infirmity as he said in the 77th. Psalm. All the way through his life we find him complaining of the wretchedness of his own life. He was truly a sinner and he knew it. Therefore he was mindful of the fact that he violated the law, for sin is the transgression of the law.

In the case of Uriah and his wife he especially violated two of the ten commandments. To wit: "Thou shalt not kill. Thou shalt not commit adultery," and a third, "Thou shalt not covet thy neighbor's wife."

According to the Biblical statements he coveted Bathsheba, the wife of Uriah, committed adultery with her, and then had Uriah put in the forefront of the battle, run close up to the wall where it was sure he would get killed. Thus he had him killed and then took his widow to be his own wife.

When David said in the 51st Psalm, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest," he plainly sets forth his conviction that he had violated the holy law of God, for it was only in so doing that he could sin against God.

He was not under any law to man any more than that his high and honorable position in Israel as their king put him under obligations to walk before them in the humble fear of the living God who had made him their king, that he might be a light to them in his walk and in his judgments.

Therefore he was sensible of the fact that he sinned against that holy law of God.

Then the Lord severely rebuked him; first by taking away the child which Bathsheba bore unto him, secondly, by causing that the sword should never depart from his house, and thirdly by putting his concubines in the hands of Absalom that he should publicly commit adultery with them in the presence of all who followed Absalom. Thus the Lord chastened David and he could not open his mouth in objecting to any of these things because he knew he had done this sin.

The Lord bless us with His truth.

L. H. HARDY.

**"GO HOME AND TELL
YOUR FRIENDS."**

Dear Papa,

I know you will be surprised at what I have done. Brother Denny said in his discourse this morning "Go home and tell your friends what great things the Lord has done for you." And dear Father I am telling you what He has done for me, poor me.

I do not feel worthy to be numbered with the saints, but it has been impressed on my mind to take this step for some time. I would try to forget it but could not, at times my mind was so exercised that I could not attend to my household duties, I could not find rest or comfort, anywhere but today I feel better. I had tried to pray that the Lord would relieve my mind in some way. When brother Denny began speaking it seemed the burden left me, but it soon returned and I felt if I left without offering myself to the

church I would suffer more than I had, so with the Lord's help I went and was received, and today I cannot thank him enough. Oh! it is so good to be permitted to say brother and sister in the Lord. There is no one but Him knows how I feel today my mind is at rest and my work is easier. While I have always loved the church it seems since I came to Wilson and have been with them more, and they have been so good to me and my little family that my love has grown for them, and to think that the Lord has blessed me to have a share in the church with them. Last night when I went back it seemed I was going home, yes Papa I am glad to have a home with them and I want to be baptised as Christ was. I hope if it is the Lord's will you can be here Sunday night and baptise me. It would not make any difference at all if you were not a minister, but as it is I would dearly love to think that my Father baptised me.

I hope you will be pleased to learn of the step I have taken and help me to thank the dear Lord for it.

Your daughter,

EUNICE BARNES CRISP.

Lucama, N. C.

Feb. 22, 1922.

Elder C. F. Denny,

Wilson, N. C.

Dear Brother Denny:-

I am enclosing a letter that I received last week from my daughter, sister D. G. Crisp. If you think it worthy of space in the Landmark you may have it published; and also these few lines with it.

Eunice always seemed to have great respect for the Primitive Bap-

tists, but for the last year or more I thought by her talk and the way she seemed to enjoy being with them that she truly loved them, and would some day seek a home with us: But when I would think of it, I could hardly believe that I should ever be so highly favored of the Lord as to have the blessed privilege of baptising one of my own children.

On Monday morning after she joined Elder Cobb was talking with me over the phone on a business subject and when we were through he told "the news," and the sudden joy was so great that I had to "hang up" the receiver and weep with joy.

I will say to those interested who were not present, that I was there Sunday night and, suffering right much with a heavy cold that I had had for a week, though somewhat improved, after services being introduced by the pastor, Elder C. F. Denny, enjoyed preaching to a large congregation, immediately after which, I baptized Eunice.

To me it was one among the most solemn, sacred rejoicing hours of my life.

How glorious are the ways of our God, His ways are past find out. How merciful He is to our unrighteousness. His loving kindness endureth forever. He moves in a mysterious way, His wonders to perform. Who is like unto the Lord, our God.

May all our days be devoted to His praise.

In an humble hope,

JESSE BARNES.

THE WICKED ARE

NOT TROUBLED.

"The wicked are not troubled as

other men, therefore they have no bands in their death." Psalm 73rd 4th. and 5th. verses.

With no love for, or belief in the blessed Saviour of sinners, the unregenerate go down to everlasting punishment with no fear or care of what the consequences may be. Truly is it said, "they have no bands in their death;" and they are not troubled as those who feel their insufficiency and inability to save themselves. But the poor, trembling child of God, who sees nothing but indwelling sin, with all his "righteousness as filthy rags," with nothing to commend him to a holy and just God, is filled with fear. When we are so filled with fear and trembling at the thought of leaving this prison of clay, let us remember that our now glorified and risen Saviour once suffered the same in his human nature, though in far deeper degree of pain and anguish and woe. Let us look at Him in the garden of Gethsemane, where He sweat as it were, great drops of blood, and when He cried in the anguish of His soul, "Father, if it be possible let this cup pass;" and even when groaning in all the agony of His ignominious death upon the cross, He cried, in anguish, "My God, my God, why hast thou forsaken me?"

Several weeks ago I suffered with Lagrippe, was very sick one night and it seemed I lay at the very edge of the silent, solemn river of death. Heavy clouds of darkness and doubts as to my interest in the dear Saviour's blood also encompassed my soul. So very sick, with no feeling sense of the invisible presence of Jesus, my anguish was too great for utterance. But through the thick

cloud did our covenant-keeping God cause to shine His bright hued rainbow of peace and hope. The next morning I felt better and it seemed that I could almost see the heavenly Jerusalem, the city of the great king. It is sweet indeed to stand upon the shore, and by an eye of faith catch bright glimpses of the glorious city just beyond. In the twenty-first chapter of Revelation we have a beautiful and vivid description of the holy city. As I lay thinking of the golden city, of its jasper walls, of the precious stones, the gates of pearls, I thought how beautiful it all is and yet if God the Alpha and Omega, the bright and morning star, did not dwell in this beautiful city, what a poor place would it be to the child of God "and I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Commending you all to the faithful care of the Saviour, I am truly the least of all.

BESSIE BROOKS.

Greenville, N. C.,

WANT VISITING MINISTERS.

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

Dear Bro. Denny:—The Primitive Baptist Church at Hamilton, N. C. has been without a pastor for nearly three years. There are only six mem-

bers and they are all real old but a few of Spring Green (3 miles from here) members live here.

(I am a member at Spring Green but live here and would have joined here had they had a pastor or had church meetings.)

The church has been cleaned up and repaired and we want you to please put a little notice in The Landmark that we would be glad to have any minister to come and preach for us. If we can't get a regular minister, will be glad if the traveling ones would stop over and preach for us. If they will let me know D. V. they will be met and entertained in our humble way.

We will appreciate your kindness so much and if the dear Lord would put it in your heart to come and preach for us some time would be so glad to have you.

Yours in hope of a better life.

BETTIE SALSBURY.

MRS. R. W. SALSBURY.

Hamilton, N. C.

Feb. 6, 1922.

Remarks:

Brethren bear this in mind and visit them I hope to go some time in the near future. C. F. D.

STAUNTON RIVER ASSOCIATION

The Staunton River Association will be held with the church at Galilee, Chatham, Va., Pittsylvania County, beginning on Wednesday before the second Sunday in August 1922 lasting 3 days. All lovers of gospel truth are invited to this meeting. Those coming North and South will get off at Chatham, Va., depot.

Eld. C. O. Boaz, Moderator.
O. B. Linthicum, Clerk.

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., APRIL 1, 1922

KINGDOM

Elder B. H. Myers requests my views as to whether the kingdom of Christ is an everlasting kingdom, or will exist forever and ever.

Daniel says, His kingdom is an everlasting kingdom, and His dominion is from generation to generation." And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed, but shall stand forever. The prime signification of the terms everlasting and forever is with respect to time, while forever and ever applies to time throughout and into eternity-eternal.

Kingdom implies dominion, authority and rule. In the great work of redemption, power over all flesh—all power in heaven and in earth was given to Jesus and he sits in the throne of his father David, and shall continue to sit

there until he shall have overthrown, broken in pieces, and destroyed all other kingdoms, and extended his dominion and made his kingdom to rule over all to the bringing down of every high look, and haughty spirit, and to bringing into subjection and obedience to him every thought, and to the destruction of him, that has the power of death, that is the devil, and to the delivering of his children, who, through fear of death, were all their life time subject to bondage; and finally to utter destruction of death itself. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also be subject unto his Father who put all things under him, that God may be all in all."

Thus shall be consummated the mediatorial work of Christ, and His reign as such shall cease. But all the virtue, authority, rule and power will abide for ever and ever in the infinite and eternal Godhead to the praise of the glory of His wonderful grace, eliciting thanksgiving, adoration and songs of rejoicing from the redeemed throng to Him that sitteth upon the throne forever and ever.

In the beginning God created the heaven and the earth, after which all the revelations of God with respect to His creatures are wrought in the earth. His will is done in earth as it is done in heaven. All

we know about what is done in heaven is deduced by faith. We might say, from what is revealed to us in earth. Secret things belong to God and pertain to heaven and revealed things belong to us and to our children and pertain to earth. The things in time are mere shadows compared with the things of eternity. Things unaffected by things material pertain to eternity, and things affected by material things pertain to time. The salvation of sinners, we may say, is the prime purpose of God in all of His works, and His works are wrought so far as we are told where they are needed. The sinner being in the earth salvation must be wrought there. The kingdom must be set up there. Yet salvation is not of the earth nor is the kingdom of the earth. But as long as the earth shall stand this kingdom shall stand, and when the Lord is done with the earth, he will be done with the kingdom. And as salvation is not needed in eternity, and we do not read of eternal salvation, there will be no need of an eternal kingdom. We read of an everlasting salvation and of an everlasting kingdom. We might do well to study these relations that their profiting might appear.

P. G. L.

A GOSPEL LIVING

Paul says, Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Did those brethren to whom the Apostle addressed this affirmative

question know that to be true? The apostle implies that they did know how those who ministered and served thus, obtained a living for themselves and their families. It was an evident fact manifested continually directly under their immediate observation as regularly as the days and weeks and months and moons came and went in the order of their ordination, and as the set times and seasons came on the people came with their respective offerings and presented themselves with their offerings at the altar and presented their offerings to the officiating priest who sanctified them to the service whereby they became holy things in the hands of men who were ordained to minister in the temple at the altar. And after the holy service these things were removed to the homes of the priests for their consumption, for their living.

In the division of the land among the tribes the Levites were not given a portion of land, but they were to live among, or of the substance of their brethren. They were to live upon the bread and meat in the offerings of their brethren. And their brethren were blessed in these offerings. Their lands were made rich and productive by the blood of their sacrifices, so that the more faithful and true they were to their obligations the more they had to offer. When the Israelites observed the judgments and statutes of God they were the most prosperous and happy people in the history of the world.

While all the things aforesaid were written for our learning and

have their spiritual signification in the gospel in the churches this is the only one of all the various Jewish rituals or maners and forms of service, that is in any literal sense brought over into the service of the church. Even so hath God ordained says the apostle that they that preach the gospel "shall live of the gospel." Not spiritually but literally. That the minister of the gospel should live of the substance of his brethren just as certainly as the priest lived of the liberality of his brethren. As a rule the ministers of our faith are not thought to draw much of their living from the substance of the brethren whom they are supposed to serve, or to whom they claim to preach the gospel, and for this very evident reason it would seem that the apostle's positive declaration, "even so hath God ordained," has not hitherto materialized. And I will here say that it is the business of the man who preaches the gospel to determine and declare why it is that the term "ordained" has not been standardized, shall I say, with the term in its common acceptation among our people. I am aware that the word ordain obtains its signification from the connection and relation in which it is used; but whatever may be its meaning or signification when and wherever used, it is given by the inspiration of God, and is therefore not to be trifled with. It belongs to the ministers of the gospel to know the spiritual import of the precepts and examples in the gospel, and to instruct his hearers in them and to

see that the proper response is in evidence.

When a church demands a minister's service as pastor, that minister has a gospel right to expect that the church will contribute, after a Godly sort to the support of himself and family. And no church has a gospel right to make such demand if it is not willing to thus care for him. And in my judgment it is the business of the deacons to see that this relation is practically sustained.

Each church should have not less than three deacons, if possible, seven would be better. And it seems to me that it belongs to the deacons to see the best they may, that the church in selecting a pastor secures a man as one among the people of the church and of the community. He may not be regarded as an able speaker, but gifted in qualities for a good pastor, sound in faith and faithful in service, appealing to the better things of the kingdom. And if he renders acceptable service, preaches the gospel in its divine functions, let the deacons see that the church and every member of the church communicate to him according as the Lord has prospered them. It should be kept in mind that it is the man who preaches the gospel and the church is the judge, and its judgment should be thrown into the balance so as to see that neither side be found wanting. If the pastor does not preach the gospel dismiss him, but if he does preach it then feed him. I do not believe the scriptures authorize a specified salary, nor the plan of assessing the mem-

bers. Yet a member may assess himself. One may truly determine for himself what he ought to be willing to do. He alone is sensible of how the Lord prospers him, and it is reasonable to conclude that wherein he is sensible that the gospel is preached to him he is equally sensible of the character and extent of the response adequate to the divine proclamation. In the gospel the righteousness of God is revealed from faith to faith. The preaching and the hearing are alike of faith and to faith. Therefore the minister of the gospel knows what he is talking about, and the hearer knows what he is hearing about. Now we are not to be hearers of the word only, deceiving ourselves, but we are to be doers of the word as well. I am due to speak to this question now and then, because I have promised God to try to be faithful in this matter, and having to render an account to him as to what I say it is to him I shall stand or fall. Consider what I say, and the Lord give thee understanding in all things.

P. G. L.

CALVIN LASSITER.

Resolutions, to the memory of Willis Calvin Lassiter:

WHEREAS; God in His wisdom has seen fit to call from us our dear and highly esteemed Brother W. C. Lassiter who departed this life on Dec. 7, 1921, and

Whereas: Brother Lassiter has for many years been a most faithful and worthy member of our church and

Whereas: He never failed to fill his seat unless providentially hin-

dered, and

Whereas: He was ever willing and ready to contribute to every call of the church, to the Pastor and poor of the church, and to any other call of duty, and

Whereas: He was one of the foremost citizens of our county and community.

Now, Therefore, Be it resolved, that we the Primitive Baptist Church at Clement, Johnston county, N. C., bow our heads in humble submission to the will of God who doeth all things well, and does not err, even though removing from us one of our most faithful and dearly beloved members and brother. Yet we trust Him, that He in His infinite wisdom will fill the vacant seat with such as He will have, own and bless:

Resolved further, that a copy of these resolutions be entered on our record and a copy be sent to the bereaved widow and family, and a copy be sent to Zion's Landmark and other papers for publication.

Composed and adopted by the church at Clement in conference on Saturday before the 2, Sunday in December being the 10, day 1921.

Eld. A. D. Johnson, Mod.

J. W. Lassiter, Church Clerk.

S. W. MIDKIFF.

It is with a sad heart I attempt to write the death of my mother, Mrs. S. W. Midkiff. She was born March 18th, 1858, and departed this life December 12th, 1920 making her stay on earth 62 years, 8 months and 28 days. She was married to J. H. Midkiff November 16, 1876 to this union was born 7 children, 1 girl and 6 boys, She was a

kind and dutiful wife and kind and loving mother, always ready to give her children good advice. To know her was to love her. She had many trials and tribulations in this life. But bore them with great patience. She united with the Primitive Baptist church at White Thorn, Pittsylvania county, Va., June 14th, 1890 and remained a faithful member as long as she lived. She was a strong believer in the doctrine of Salvation by grace and always enjoyed attending her meetings when able to do so. It seemed hard to give her up but it was God's will to take her home from the troubles and trials and afflictions of this life and I hope He will reconcile us to His holy will. We should not mourn as those that have no hope for I believe she is now enjoying the rest that remains for the children of God. May God enable all of her children by His grace to live in a right and acceptable way with Him and when we are called from time to eternity may we meet mother on that happy shore where we may ever sing His praise forever more.

Written by her son,

J. W. MIDKIFF.

EMMA J. MORRIS.

This dear sister was born January 8th, 1852, and died April 6th, 1921. She was 69 years, 2 months, and 28 days old. She was the daughter of William and Rathsheba Hill.

She was married to Wallace Morris September 5th, 1871. To this union were born seven children. The oldest, Mrs. Christopher Fulcher and one more preceded her in death. Those living are Mr. James R. Morris, Atlantic, N. C., sister Alvin Ma-

son, Atlantic, N. C., Mrs. Dr. Adams, LaGrange, N. C., Mr. Melvin Morris, Atlantic, N. C., and Mr. Edward K. Morris, Atlantic, N. C. These with many relatives and friends mourn for her but not without a good hope. Her husband died January 11th, 1905, and she was left a widow and continued one to the day of her death.

She was received into the fellowship of the Primitive Baptist church at Hunting Quarters at our February meeting 1893 and was baptized by myself at that same meeting in the waters of Core Sound.

She was a true believer in salvation by grace, and she proved her faith by being faithful in going to hear the word preached for she was a regular attendant at all of our meetings unless she was providentially hindered. Her walk was circumspect and upright in all her life, thus setting a worthy example for her children and others and leaving a well ordered walk behind when she was taken away.

When the world war came her only single child, her baby son who lived with her was taken and sent away to France. While she felt sore at this bereavement yet she had no hard words for the government under which she lived. Until her son's return she kept up her home but spent her time mostly among her married children.

She was a devoted mother, neighbor and friend, and we can truly say that the world is no worse by her having lived in it.

Her funeral was attended by me, and she was laid to rest by the side of her husband to await the call of the Lord on the morning of the

great resurrection, when she, with all the redeemed host, will be called up to behold, adore and worship that savior who she loved to serve while she was here in the flesh.

Written by her pastor who knew her and loved her.

We do hope and pray that the good Lord will comfort her children and as far as is His will, give them the same preparation of His grace that He gave to her toward Him in peace in His holy eternity.

L. H. HARDY.

MRS. MILDRED DAVIS.

The subject of this notice was the daughter of Thomas and Betsy Clayton of Person County, N. C., born March the 26th, 1845 and departed this life November the 24th, 1921 making her stay on earth 76 years, 8 months and two days. She was married to Ruffin Davis, Dec. the 14th, 1864 and unto them were born nine children, seven sons and two daughters which are all living, one brother and one sister and a large number of grand-children. Her husband and her children and brother, sister and her grand children are all left to mourn the loss of a kind and affectionate wife, mother and sister and grand-mother. While she is gone we all have reasons to believe that she is far better off than any of us that she left behind and is with Christ her Saviour in whom she trusted her hope and trust seemed to be all in the Lord. She has talked with me several times about dying and would tell me that she would fall into the hands of a just God. She seemed as if she had all confidence in the Lord and joined the old Primitive Baptist church in Web-

ster county, Kentucky and was Baptized by Elder A. L. Moore and after returning from there back to her native country she joined at Surl Person county, N. C., and remained a consistent member till her death. She lived the doctrine of salvation by grace and adored her profession by an orderly walk and a godly conversation.

She was highly esteemed by her neighbors and all that knew her and will greatly be missed by her church and all who knew her. She has for a long time felt more like a mother to me than a sister and I feel that I loved her as my mother and now I will say let us all be reconciled as best we can. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Written by W. T. Davis,
her brother-in-law.

ORDINATION.

Persuant to a call from the Primitive Baptist Church at Farmville for a Presbytery to ordain brother J. D. Gates to the office of Deacon if found qualified, Eld. R. H. Boswell of Contentnea, and C. F. Denny of Wilson after the usual manner solemnly set him apart by the laying on hands and prayer to the work where unto God has called him clothing him with the authority to serve the church of Christ as the New Testament scriptures direct.

January the 8, 1922.

C. F. DENNY,
Presbytery.
R. H. BOSWELL.

SMITHFIELD UNION.

The next session of the Smithfield Union will be held with Smithfield

church, Johnston County, N. C., on Saturday and 5th. Sunday in April 1922, as they did not have any union meeting in January.

Elder W. G. Turner is appointed to preach the introductory sermon and Elder J. T. Coats is appointed his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend.

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

Wilson Mills, N. C.

BLACK RIVER UNION TO MEET 5TH. SUNDAY IN APRIL.

Please publish in The Landmark that owing to the bad weather the Black River Union failed to meet at the last appointment which was at Harnett, M. H. Sampson County, N. C. If the Lord willing. It will convene at the above named places on the 5th Sunday and Saturday before in April 1922. A general invitation is extended and especially to the ministering brethren.

W. V. BLACKMAN,
Union Clerk.

MILL BRANCH UNION

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

THE ANGIER UNION

Owing to the condition of the weather the Union meeting that was appointed to be held with the church at Willow Springs, N. C., Saturday and fifth Sunday in January was a failure, and the brethren there ask that the next session be held with that church and to

convene Saturday and fifth Sunday in April 1922. Elder J. A. T. Jones is appointed to preach the introductory sermon and Elder J. E. Adams is to be his alternate. We hope the brethren will have a mind to come and be with us. Those coming by rail will be met at Willow Springs, and be cared for by notifying Brother D. H. Adams, Willow Springs Route No. 1.

A. H. Dupree, Union Clerk.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with the church at Briery Swamp if the Lord will on Friday, Saturday and Fifth Sunday in April, 1922. We invite all of our brethren to attend that can. They will be met at Stokes and Whichard on Thursday and Friday evening. Those coming from the west will be met at 6:30 and those coming from the East will be met Friday morning at Whichard, N. C., at 7:45 o'clock.

Yours in hope,
G. N. Warren.

Whichard, N. C.

SHAPE NOTE TUNE BOOKS.

An edition of shape notes is in the bindery, and by the time this notice is published I shall be prepared to fill orders, which I hope to have. I am sorry the price cannot be reduced. \$1.00 per single copy, \$10.00 per doz. post paid.

P. G. LESTER,
826 Va. Ave.
Va. Heights,
Roanoke, Va.

t.f.

Zion's Landmark

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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.

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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 GOOD EXPERIENCE

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

My dear Bro:

The following is a letter I received from Sister Clara Bunn of Rocky Mount, N. C., and after reading if you think it good matter for the Landmark please publish it. It does seem to me that there is not near as many rich experiences in the Landmark as used to be. I am one that feels that if there were more experiences written and more of the goodness and mercy of God to us poor sinners, it would be by far more profitable to God's children than some other writings might be. There is always some poor trembling sinner that is hungering and thirsting after righteousness and asking within, Oh, Lord is there any one like me. Then when such ones can read the dealings of the Lord with them it often tells the experience of the reader and he or she as the case may be rejoices in spirit, and finds that there is some one that feels like they do. This brings about a feeling of love that unites God's people and causes them to have fellowship, one for another. I know that many of God's children feel that they can't write as they wish to, though impressed to write yet they remain silent. Hence no one is comforted and the one thus

impressed finds no joy in disobedience. How good it is, when under the influence of the spirit of our God, to write, preach, sing and pray, and when prompted by the spirit to do these things. We worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh.

Bro. Denny, please pardon me, I did not intend to write so much, but I do feel this morning the spirit to write and underweight of it as I am would write more, but time and space forbid.

Sister Clara Bunn is a daughter of the late Bro. James Proctor, a man that served his God in this life. Sister Bunn was baptized into the fellowship of the church at the Falls, about two years ago, by the writer. Her husband joined some time before she did. They are bright and faithful members.

Your brother in hope of immortal glory.

A. B. Denson.

Rocky Mount, N. C.

Dear Brother Denson:

I have felt impressed for some time, to write some of what I hope, was the Lord's dealing with me, if indeed he has ever dealt with me. I so often have doubts and fears, as to whether it will be said, depart from me, I never knew you. I feel so weak and sinful. I often fear

that I have not been born again. I cannot, as some do, tell just when the Lord made Himself known to me. It seems that since childhood the Lord has been guiding me at times I would have serious thoughts about my soul's welfare, and then it would pass off, and time would go on, that I would enjoy worldly pleasure, to some extent, but it seems I never enjoyed the things of the world as some did, but I felt then that I was of the world, and I must go on with the world, so time passed on until I don't know how long, but several years ago, sin became a burden to me. I would often try to pray, but it seemed to be in vain. I tried to live as best I could, but I soon realized that after that, my life was anything else but perfect, and without the grace of God, I was surely lost forever.

I would go to church, and I felt that they preached to me they would tell my feelings better than I could. I felt to feast on hearing the good sermons. I felt that I loved you all so much, I desired to be one among you, but felt so unfit, so prone to sin. But it is said, you may know that you have passed from death unto life because you love the brethren. This has given me much comfort, for I felt if I knew my heart I loved you all with an everlasting love.

After losing my father, I felt that he had lived such a life before his children, always meek and humble his conversation was most always of the Lord's mysterious works and most wonderful power. I felt like he was a fit subject to enter the kingdom.

Oh! I so much desired to walk in his footsteps, that my burden grew more heavy each day. I could not sleep, it seemed that my mind was continually in prayer to God day and night. It seemed that I could not hide my trouble. I cried and prayed day and night for several weeks, when I hope the Lord spoke peace to my soul, I don't know just when it was, but during the summer before I went to the church in Oct. it seemed that I arose on Monday morning the best I remember, the burden I had been suffering under for some time, was gone, everything was peace and joy. A song was on my mind, I had sung when a child, but had not heard it in years. It seemed to be over and over in my mind, until you were to preach at Sister Annie Daughtridge one night, and I asked you to sing that song.

After hearing it sung, it has never troubled me since, the words of the first verse, were what seemed impressed on my mind,

Arise my soul, arise;

Shake off thy guilty fears,

The bleeding sacrifice

In my behalf appears.

I was so impressed to go to the church, but felt so unfit, I stayed away, until the impression grew so heavy, it seemed I could wait no longer, when I went before the church 2nd Saturday in Oct., 1920, and was received, and baptized on Sunday morning with six others.

I hope I am thankful for a home with you all that I love so dearly. But often wonder, why did you all receive me. I did not tell anything that I felt you all could fellowship me who am the least of all, but it has

been a sweet resting place to my sin sick soul.

I love the doctrine of salvation by grace, and grace alone. It is not of works, lest any man should boast, for it is I that worketh in you, both to will and to do. I don't understand that we make the first step, when he works the will in us, before we desire to do anything righteous.

Brother Denson, I don't know whether it has been of the Lord or not, I only hope. Though I feel there has been a change beyond the power of man, my hope is little compared with others, though I would not exchange with the world. I don't know why, but I desired to write some of my feelings to you. I felt that you could bear with me, if any one could, so just read it and throw it aside. Look over my weakness and imperfection, and pray for me and family, when you have a mind. Hope you are all well. Come to see us. Love to you all.

Your unworthy sister,

Mrs. Clara Bunn.

_"WOE IS ME IF I WRITE NOT."—
Elder C. F. Denny,

Wilson, N. C.

My dear Brother:

I have a mind to write something for the readers of the Landmark, and "Woe is me if I write not." This Scripture is on my mind—the 66th chapter of Isaiah and the latter clause of the 2nd verse, "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." Oh! poor children of God, you to whom this scripture applies. Fear not press on through trials and tribula-

tions. A crown is at the end of the journey. They that are fearing and trembling are not exalted in themselves. "Woe to the world because of offenses, it must needs be that offenses come, but woe to that man by whom they do come." Even to this man will I look, the one that has this humble and contrite spirit wishes no harm, intends no harm but pressing on desiring with all the heart to do his or her Master's will, letting their light shine before men, to give the light of the knowledge of the glory of God in the face of Jesus Christ. To you poor tempest tossed children I would say. Look up for now your redemption draweth nigh. To this man will I look. He that beareth all things is not puffed up, vaunteth not himself, is kind, gentle, enduring all things, to this one so dear child of the living God who art cast down, you are not destroyed, and, when we at last in heaven appear, There we shall Him adore, Destroyed shall be our sin and fear and we cast down no more.

Submitted in love,

Bettie Z. Whitley.

THE ELDER.

Mr. John D. Gold,

Dear friend, as I believe you to be:

I am inspired I hope of the Lord to write an article for publication in Zion's Landmark, if you see fit to publish.

The subject about which I desire to write is in 1st Peter, 5th and last chapter which reads as follows: "The Elders which are among you, the strangers scattered throughout the different countries mentioned,

I exhort who am also an elder and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed; 2nd. feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3rd. Neither as being Lords over God's heritage but being ensamples to the flock. I have quoted the above as a foundation for what I may be blest of the Lord to write. The inspired apostle speaks of himself as an Elder. I am an Elder or have that title unworthy of it as a I feel. Am now the oldest minister in our association, or any of our sister associations that I know of. Now in my 88th. year. I see and feel there is great need of calling the attention of our ministers to the importance of how we should behave ourselves in the church of God. There has been so much trouble and distress caused by preachers among us. I think there is great need of exhorting, reproving and rebuking according to the Scriptures which should be our guide, but should be administered in gentleness and love. It is a well known fact that preachers have caused more trouble, are causing more than all the lay members. I almost blush and am ashamed to speak of these things, but feel it my duty. As I know my stay here is now but a short time. The subject of Gospel discipline as laid down in the Scriptures by our dear Saviour is too much neglected, which is one cause of the trouble among us. If a brother or sister trespass, accuse or offend a brother, or sister instead of taking the Scripture in the

18th. chapter of Matthew and go alone to the one offending and taking the proper gospel steps, it is spread all over the land and becomes public. This is all wrong, hence all become more or less guilty. This should not be so. If a minister is accused of improper and shameful conduct and there are circumstantial evidences of such, which leads to the belief of such, let the church of which he is a member, thoroughly investigate the matter and if found to be true why deal with him according to the Scriptures. If he is guilty he knows it and he knows the Lord knows it and he should acknowledge it and if he does not let the church withdraw from every brother if a minister, that walketh disorderly. If a church does not take a scriptural course with such disorder let the sister churches labor with that church and if she does not set herself in order let the church or churches withdraw from her and report it to the association.

Dear brethren, I know I am speaking plainly, but I am inspired to do so for the good of the cause. If we do not deal with disorder, such as is among us, our standing and correspondence with our sister associations is gone. How sad it would be! Oh! let us all take heed to ourselves and especially ministers. Be sure our sins will find us out. What I have written is in the best of feelings toward all and for the good of the cause. If you see fit to publish. If not return to me. Your friend in sadness and sorrow.

J. E. ADAMS.

Gospel Messenger please copy.

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., APRIL 15, 1922

"THE EARTH HELPED THE WOMAN."

I see that Chief Justice Taft was chosen president for the third time, of the recent unitarian conference, of which order he is a member; and as president of the conference he is also the head, temporarily of the church. Plans are being devised for a permanent head of the organization as they do not believe in the Divine Personality of Christ who is Head over all things to the church of the living God. No doubt Mr. Taft will be found eminently fitted in all corresponding respects to be its permanent head.

While the unitarians can not be classed with the many so called Christian denominations, as they do not believe in Christ—yet as a religious order they may be found in the service of a divine purpose. In their recent conference they resolved to ask the United States not to treat with Roumania except upon

the condition of religious liberty for the people of that country. That is a commendable note, where there is religious liberty there is perchance Christian liberty, the liberty to follow Christ in the ordinance of the church. One may have religion and not be a Christian, but one can not be a Christian and have no religion. The agnostic and skeptic may be consistently tolerant of religious liberties. In fact our Christian liberty today has rather come to us through that channel as of human rights and personal liberty, and thus the earth helps the woman, the world helps the church.

The government of the U. S. is religious in that the people claim for it the title of "A Christian Nation." As a people, our profession of Christianity is our religion, in which we tolerate all kinds of religion whether Christian or pagan. According to James' definition of religion, pure and simple, it might be said of us as a nation and people that we have more religion and less Christianity than any other of the great powers now grappling with the great problems of earth. The leading trend of public demonstration, of whatever kind or character of community action, has for its initiative some form of religious ceremony which I presume answers well enough for secular purposes, but which must perish in the using thereof like all secular things, and consequently avails nothing as pertaining to those things which abide.

During the terms of my service in the Congress of the United States resolutions of condolence were passed in behalf of the persecuted Jews in Russia while seventh day adventists

were incarcerated in the jails of the great state of Tennessee for the very same reason that the Jews were persecuted in Russia. There are things that are described as earthly, sensual and devilish, but this peculiar religion which wrought in Russia and in Tennessee did not help the woman and therefore does not rise to the dignity of earth, but is only sensual and devilish. As we are to let no man judge us with respect to the Sabbath day; and if one has faith, let him have it unto himself before God; if one feels to dedicate unto the Lord for himself the time of a certain day in which he would render devotion to God, whose business is it other than his own, if he ceases from his secular affairs on Saturday for professed purpose of worshipping God and works in his field on Sunday provided he does not disturb the man who feels to make Sunday his chosen day to devote in serving God professedly. Otherwise the earth could not help the woman. Our laws are not to say when, where and how one shall worship, but to afford and protect him in the privilege of worshipping God under his own vine and fig tree, as it were, according to the dictates of his own heart, with no one to molest him or make him afraid.

Religious liberty through the channel of human right comes more graciously to the Primitive Baptists than to any other denomination professing Christianity and yet we seem to be the least appreciative and thankful to God for it, and instead of lending our devotions to the maintenance of the principles of

our religion in the unity of the spirit in the bond of peace, we devote much of our time in ways and manners undevotional and unprofitable. Not only does the earth help us but renders our situation such as that we may with the diligence the more help ourselves. I am of the opinion that the years of our prosperity may not much longer continue. Present agitations are such as to indicate a change of conditions which may not be so favorable to our character of religious devotions—hence the injunction “be ye also ready.” “Watchman, what of the right?”

P. G. L.

OBITUARIES.

On account of the large number of obituaries we have on hand we are devoting a large part of the Landmark space to these in this issue and setting them in smaller type.

J. D. GOLD.

DEACON JAMES ALLEN MIZELL.

Deacon James Allen Mizell, son of Alfred Mizell and his wife, Afay Askew, was born in Martin county, N. C., August 7, 1844, and died of paralysis Sept. 11, 1921. He was a soldier in the Confederate Army, Co. F, 17th N. C., regiment, Hoke's Division, from Aug. 29, 1862, to the close of the Civil war in April, 1865. Like his father, he was a farmer. He was married Jan. 31, 1870, to Charlotte F. Coburn; to this union two sons were born, James Alford, Nov. 3, 1879, who died Nov. 28, 1874; and John Henry, born Oct. 17, 1872, and still living. His first wife died Feb. 26, 1885. He was married to M. A. Brown Oct. 13, 1886; she died March 2, 1890. He married Lucy Ward Feb. 12, 1891; she is still living. He united with the Primitive Baptist church at Shearkey, near Williamston in July 1877; and was chosen Deacon in March, 1895. He was a faithful member, and always attended his meetings when he was able. He suffered with rheumatism several years, and had three strokes of paralysis, and died shortly after the last attack. As I was attending appointments in Georgia at the time; Elder B. S. Cowin held the burial services.

S. HASSELL.

Williamston, N. C.

A. S. FAUM.

I will write a few lines in memory of my friend who passed away from us on Aug. the 18th, 1918 near Critz, Va. He was born May 1837 making his stay on earth 81 years. He leaves 9 children, 5 boys and 4 girls with a host of friends and relatives to mourn their loss. He belonged to the Primitive Baptist church he has been in declining health for some time before his death. He had that incurable disease cancer. While he suffered severe pains he bore it with all patience and never murmured or groaned. Surely there was never one more considerate than he, Oh how they miss him. He was a kind and affectionate and dutiful husband and a good loving instructive father and dear good grand father and a friend to everybody. His funeral was conducted by Elder S. R. Biggs and J. R. Tucker, after which he was conveyed to the narrow limits of the tomb in the family burial ground near his home to await the resurrection of the body. Written by a friend,
MRS. A. S. COANS.

Martinsville, Va.

ELDER E. E. LUNDY.

With a sad heart I try to write to you and the brothers and sisters of the Primitive Baptist church what I know of the death and life of our beloved Minister Elder E. E. Lundy. He has served our church Mattamuskeet church in Hyde County for 21 years and I know no words of harm of any one toward him, he knew all in our county and every one knew him and all liked him. The last sermon he preached for us at Fairfield, Bethlehem church was the first Sunday in June 1920. He spent Saturday night in our home at this meeting and Oh, words cannot express the joy it was to us to have him with us and that joy still rests in our hearts today so sacred; it is; may God bless and comfort his loved ones left behind him to await the resurrection morn when we shall see all things well done and that we feel like he will stretch out his hand to the children of his own church and will say come ye blessed of my Father thou hast followed me and may their hearts be comforted by remembering to say well done thou good and faithful servant which Mr. Lundy was a faithful servant to all whom he served.

Mr. Lundy was on his way here the last Sunday in May 1921 when his health became so bad that he could hardly preach at Fortescue Creek while he was trying so hard to speak a dear brother minister W. B. Herrington from Martin county came in to lend a helping hand, Mr. Lundy said God knew his weakness and sent Bro. Herrington to him and on Monday Mr. Lundy turned back for home as he was

so weak and this was the last Sunday in May 1921. I have heard say he reached his old home to die and that his last words were Oh, grave where is thy victory, Oh, death where is thy sting, these precious words were so hard to bear to me, this was June 13, 1921.

Oh, when this sad news came into our hearts it was the same as a two edged sword piercing every heart who knew him, but God knew best and we must bow in humble submission to his decree.

Dearest Elder thou hast left us,
And our loss we deeply feel,
But 'tis God who has bereaved us
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life has fled
When in heaven with joy to greet thee
Where no farewell tears are shed.

Why should we mourn departing friends
Oh, shake at death's alarm
Tis but the voice that Jesus sends
To call them to his arms.

Are we not tending upward too
As fast as time can move
Nor should we wish the time,
More slow to keep us from our love.

There is no death the stars go down
To rise upon some other shore,
And bright in heaven Jewel crown
They shine forever more.

Mr. Gold I cannot write as I feel I cannot do justice to him of whom I write, but I feel like all who reads this will know my weakness. Mr. Lundy was a devoted minister to all and my two little children age 6 and 3 looked forward to his coming so sweet and always ran to meet uncle Lundy as they were taught to call him and Oh, how sweet it was to see them do this. I felt like they would always be the same way but as Mr. Lundy has paid his debt that we have all got to pay I feel like we have no one as yet to help us guide our little ones, only God the Father who doeth all things well, I feel that the greater joys of my life would be to be one of God's little ones and for the sisters to fold me in their arms and the Bros. to take me by the hand and say come and sup with us but something keeps me away. I know not what. May God bless and comfort all and if Mr. Gold feels like this is not worth the little family reading he can return to me as a memory of my first attempt to write. A loving friend in hope.

MRS. LELAND BAUM.

Fairfield, N. C., Hyde County, N. C.

JOHN W. FERRELL.

Whereas it has pleased our heavenly Father to remove from us, our dearly beloved brother, John W. Ferrell, who fell asleep on January 25, 1922.

Therefore be it resolved:

1st. That in the death of brother Ferrell, the neighborhood has lost a good neighbor, the family has lost a kind husband and father and the church a faithful member.

2nd. That we bow in humble submission to Him who doeth all things well, feeling that our loss is his eternal gain.

3rd. That a copy of these resolutions be sent to Zion's Landmark for publication, one to the family and record one in our minutes.

Done by order of the church at Scott, on Saturday Feb. 4, 1922.

ELDER S. B. DENNY, Mod.

I. A. LAMM, Church Clerk.

ARTHUR DANIEL QUESINBERRY

Youngest son of Daniel and Jane Marshall Quesinberry was born December 20, 1896 and died with honor in the service of his country during the world's greatest war, while on his way to the front in line of duty he contracted a severe cold, which developed into pneumonia and was carried to hospital No. 52 at Lemon, France, where on October 22nd, 1918 he passed to the great beyond. We can only say as David of old, "He shall not come to us but we can go to him. He left six brothers, W. F., E. W., E. C., V. L., R. H. and C. L. Quesinberry and two sisters, Mrs. J. A. Barnard and Mrs. Floyd Staphin, besides father and mother together with a host of relatives and friends to mourn his early death. One brother G. B. and sister Eliza J. preceded him to the grave. When our country first went into war he was not old enough to be in the draft, but as the boys all around him kept leaving for service he felt that duty called him too, and volunteered in the navy, but on account of his health was sent back home in a few months. He was called out and this time went to camp Lee Virginia, the 7th of August and left there on the 12th of September for over seas duty, being in camp a few days over one month. Miss Mary Carroll the hospital visitor from the American Red Cross writes that she saw him and that he had every care and attention, but death claimed him in spite of all. He was an honest upright boy, whom every body liked and if he ever had an enemy we never knew it. He had never professed a hope in Christ, but there were instances that showed he must have thought of the eternal welfare of his soul, realizing that he must be born again. In leaving his brother V. L. Quesinberry, he said, "we must bow to the will of God, who does all things right." Coming down

to bid his mother good bye he came with a smile, he spoke of loving to hear the Primitive Baptist songs. The last we heard from him he was singing. It is well with my soul, as he sailed over seas. He was not careless about showing appreciation for kindness done him and spoke warmly of the kindness of the Red Cross. He was buried in the American cemetery beside other American heroes. Religious service was held and the regiment band played Nearer My God to Thee, with other hymns we love. His grave was visited by his brother, C. L. Quesinberry who was also in the service of his country in France at the time of his death. His body was brought back to America and interred at the family burial ground September 4th, 1920 to await the final resurrection.

His cousin,

OLIVIO TURNER.

JOHN W. HUTCHENS.

John W. Hutchens, the son of James F. and Nancy Hutchens was born January 22nd, 1849 and died September the 29, 1920, making his stay on earth 71 years 8 months, 7 days. He was married to Chollette T. Nunn, December the 9th, 1866. There were born unto them ten children, 6 boys and 4 girls, four of whom preceded him to the grave, two being Elder R. H. Hutchens and J. E. Hutchens, the others died in infancy. He professed a hope in Christ in the Spring of 1869, joined the Primitive Baptist church at Tam's Creek, Surry county, N. C., Saturday before the 4th. Sunday in September 1869, moved to Patrick county, Va., in Fall of 1874. Joined the church at Russell Creek by letter in April 1875, was appointed clerk in 1884 ordained Deacon in 86 or 87. He was a faithful member, never too busy to attend his church meeting or any other business needful in the church. He served the church at Russell Creek until the Lord saw best for him to move, he moved to Guilford county, N. C., joined the church at Hillsdale in April 1911, serving the church there until his death. His wife preceded him to the grave 6 years and 6 months after her death he spent the most of his time in going to preaching he had told me that it was all the enjoyment he had. He stayed among the children making his home with his youngest daughter, Mrs. I. E. Neal of Greensboro. He was up in Virginia, went to Shady Grove the 4th Saturday in September the church asked him to serve as clerk, he did for the last time, it being 51 years that day since he joined the church. He often spoke of being ready to go when ever it was the Lord's will he told me a few days before his death he never wanted to be down and be trouble to any of his children. He went home the

25th. day of September. Had him with us for a month, got home eleven o'clock and died that night at 12:15, only sick about 15 minutes, died with heart disease. He leaves six children to mourn their loss, J. Walter Hutchens, Banner D. Hutchens, Mrs. D. E. Ellis all of Nettle Bridge, Va., Mrs. I. E. Neal of Greensboro, Mrs. C. C. Tuggle of High Point and W. G. Hutchens of Greensboro, R. F. D. He was a kind and affectionate father, good husband, good neighbor. He will be greatly missed by many but while our loss is his eternal gain. We do miss him so much, his good council as a father in our home and in the church, but as Paul says he has fought the fight, has kept the faith and there was as we believe a crown laid up for him. If we can only meet him in that bright and better world where all will be peace and joy. Written by his son,

J. WALTER HUTCHENS.

DEATH OF A BABY.

On Monday afternoon, March 13th, 1922, as the death angel gathered jewels for the Master's Kingdom he hovered over the home of Mr. and Mrs. S. F. Thompson whose baby Sidney Floyd, Jr., age ten months and eighteen days, had been battling for two long weeks with pneumonia and its complications. As the death angel lingered there, the little spirit was released from its body of pain and suffering, gathered gently into those strong arms and carried to that "Home not made with hands" where all is peace and joy.

The little body was laid to rest Tuesday afternoon, in the Thompson Graveyard being accompanied there by scores of friends and relatives.

Weep not, fond parents; and while your thoughts will often wander to that little mound so newly made, let them oftener travel to "The Home on High" where the little spirit is experiencing joys unthinkable, and those tiny hands are beckoning you to some day meet him there.

You had a little treasure once,

He was your joy and pride.

You loved him Ah! perhaps too well,

For soon he slept and died.

God in His wisdom has recalled,

The boon His love had given,

And though the body slumbers here,

The soul is safe in Heaven.

ROSA ANNA CURRY.

Rosa Anna Curry was born in Rockingham county, N. C., just before the Civil War. She was twice married, both husbands having preceded her to the grave several years ago. She was the mother of eleven children, six of them having died at an early age, she leaves five children to mourn her death, three daughters, Mrs.

Daisy Curry Reid, Mrs. Lillie Curry Rogers of Reidsville, N. C., Mrs. Mary Curry Allen of Baltimore, Md, Mr. Charles W. Curry of Reidsville, N. C., and Mr. James L. Curry of Greenfield, Mass.

She was a faithful member of the Primitive Baptist church for more than thirty years, having united with the Danbury church under the leadership of Elder George Gunn deceased.

She often told us that she had been killed dead in sin and made alive in Christ and that she had died to die no more, but when she should leave this world, that she would just simply sleep away in Jesus.

She seemed to be conscious of her death from the beginning of her illness, and never prayed to get well but always said, "Do thy will, Lord, not mine." She was a most patient sufferer and seldom complained and was always cheerful and contented.

On Sunday night, August the 28th. 1921, about 9 o'clock, she fell into that peaceful sleep that knows no waking. Her soul took leave of the body, wended its way heavenward, and she did what she often said she would do—Slept away in Jesus."

To Dear Mother.

Sleep on, Oh, Mother dear,

No one can fill your place,

You asked us not to shed a tear—

But Oh, how we miss your dear face!

Sleep on, Oh, Mother dear—

The sweetest earthly name given,

We will never more see you here

But will strive to meet you in heaven.

By a devoted daughter,

MARY CURRY ALLEN.

JAMES HARDEE

James Hardee was born June 29, 1843 and died May 19, 1921, making his stay on earth 77 years, 10 months, 20 days. On April 25, 1865 he was married to Rebecca L. Tyson, to this union was born eleven children, six girls and five boys. He is survived by his beloved wife, Mrs. Rebecca L. Hardee and Mesdames G. W. Stokes, J. B. Gladstone, J. B. Edwards, M. M. Mills, J. R. Mills, G. B. Bible, Messrs James M. Charles R., Henry B., William O., Edward S. Hardee and on the second Saturday in June 1850, grand father and grandmother both united with the Primitive Baptist church at Red Banks and on the following Sunday was baptized by Elder John A. Williams. He served three years as a soldier in the Confederate army and was wounded once. He was a kind husband and indulgent father, kind neighbor and his doors were always open for his friends and the Baptists especially and was loved by all who knew him. He served as a deacon of his church several years

For the last five years of his life he suffered with rheumatism and was unable to attend his meeting on the second Saturday in April 1921, he suffered a stroke of apoplexy and was unable to be up any more, he suffered another stroke on the 17th. of May and he never revived any more. He bore his sufferings with great patience and died strong in the faith once delivered to the saints. Oh, how we miss him, but we feel as if he has gone to rest.

Father I stretch my hands to thee
No other help I know.
If thou withdraw thyself from me,
Oh, whither shall I go?

What did thine only son endure
Before I drew my breath,
What pain, what labor to survive
My soul from endless death.

Author of faith, to thee I lift
My weary, longing eyes:
O, let me now receive that gift
My soul without it dies.

Written by his grand-daughter,
MARY N. STOKES.

MARY FRANCES HARRISON

Mary Frances, daughter of T. L. Harrison and wife, Frances Dupree, was born Nov. 29, 1917 on Thanksgiving day she and her twin sister Jessie Dare were taken with pneumonia second Saturday in Dec. 1921, all was done that loving hands and wishful hearts could do for them both, they were attended by one of Edgecombe county's best physicians, Dr. M. Harrell and the greater part of the time a trained nurse. In a few days Jessie recovered, but Mary grew worse until at last the end came on Jan. 3, 1922. When God saw fit to claim her as his own. Oh, what a sad and lonely time, when the death angels came and wafted her spirit away to the most High.

Her mother and father did grieve for her so much. But not as those without hope.

For we feel that she is resting now free from all sorrow, grief or despair. She was laid to rest in the old burying ground at the home of her late great grandfather, J. Dempsey Jenkins, in the presence of right many relatives and friends. Brother Boswell after reading the hymn "The Little Babe Has Gone to rest," which was very appropriate, made some very consoling remarks.

Yes, we feel to say all was done that was in their power—
But God knew best,
As she needed rest,
And that no mortal on earth could give,
So He took her home

To the heavenly throne,
Where she forever could live,
Her dear little voice is still with us now,
And we mourn for her day by day,
For it's sad she has gone and left us alone,
And we no longer can see her play,
Oh, if we could but say
In this hour and day,
God's will on earth, and not ours,
What a blessing 'twould be for we know
she is free,

And all things are in God's power,
But the mother she cries,
She weeps and she sighs,
For the dear little babe of her own.
For what is any dearer to a mother on
earth,

Than the dear little ones in her home,
May God see fit to comfort those that
mourn. She left father, mother, one
brother (her senior) and her little twin
sister to grieve for her.

Written by her devoted great aunt,
Mrs. W. L. Stallings.
Tarboro, N. C.

ANDREW OWENS

By request of his mother and father I will try to write a few lines in memory of Little Drew. He departed this life in a Wilson hospital, November 23, 1921. He was born August 30, 1911. His stay on earth was 11 years, 2 months and 22 days.

He was the son of Mr. and Mrs. Charlie Owens of Fountain, N. C.

Little Drew was shot by his cousin accidentally on the 22nd of November, and was carried to a Wilson hospital. He lived just one day and night after the accident. He leaves a dear mother and father, three sisters and one brother, and a host of friends to mourn their loss. Our loss is his eternal gain. Oh, how we do miss him, but we bow in humble submission and say, "Thy will be done."

The little bud was sent here on earth to bloom for a short while, and then take its flight to heaven, where there is no more sickness, pain nor sorrow.

"Asleep in Jesus, oh how sweet,
From which none ever wake to weep:
A calm and undisturbed repose,
Unbroken by the last of foes,
In the bright eternal city,
Death can never come;

His good time, He will call us,
From our joy to home sweet home.
May God's people in their prayers,
remember the bereaved parents, sisters and
brother. May the good Lord in all his
tender mercy bind up all their broken
hearts.

Written by his aunt,
Annie L. Owens.
Fountain, N. C.

SARAH E. BARBOUR

In memory of my mother, Mrs. Sarah E. Barbour, wife of J. W. Barbour, who was born April 26, 1846, died Oct. 28, 1921, making her stay here on earth 75 years, 6 months and 2 days. She was married to J. W. Barbour, November 1873. To this union were born 5 children, one preceded her to the grave near 20 years ago, also father. There was but about nine months between their death. Father died Dec. 13, 1901. Mother leaves one brother, C. B. Barbour, two sisters, Mrs. Cornelia Coats, and Mrs. Esther A. Barbour. Also four children, L. M. Barbour and W. J. Barbour, Mrs. J. D. Dupree and Mrs. J. D. Britt. We mourn our loss, but feel that our loss is her gain. We feel to hope and believe that her suffering is done. She had a light stroke of paralysis one year ago last August. She kept having them but light; till she could not travel any at all for several months before her death; she staid on a rolling chair in the day time, not lying, but little, for some time we had her to feed like feeding a small child, as her strength failed, her mind failed, till she had but little, and her last few days, but very little. All was done for her that children and kind friends could do, but could stay the hand of death. The good Lord saw fit to take her out of this world of trouble, to a better world above.

Mother had a good hope for many years but thought it too small to go to church with. While in her afflictions she became so anxious to be baptized she was afraid to wait longer, so she went to Middle Creek church, Saturday before the second Sunday in December last. She told them some of her feelings and was received into the fellowship of the church, was baptized on Monday morning. She could not walk without help. She had to be led in the water by the help of two. She seemed to be content after being baptized, but that did not last. She had her fears and doubts, like we all have. After Father died the boys both married and Sister Ora too, so Pennie was left to stay with mother. They lived there alone several years, seven years ago last September she was married to J. B. Britt of Wake County, N. C. Soon afterwards mother had to break up and live with her children. She stayed with one awhile and then another a while till 5 or 6 years ago, she went to J. B. Britt's for her permanent home. We moved to Durham 5 years ago, the first of next year. She would come up here and stay 6 or 8 weeks then she wanted to go back to Brother Joes. I wish to say Brother Joe did all that lay in his power to make life pleasant for her. He was a true son-in-law. His children treated

her as though they were her grand-children, but they were not.

Dear mother is gone never to return. Asleep in Jesus from which none ever wake to weep.

Written by her sad hearted daughter,

Mrs. J. D. Dupree.

R. 7. Box 4, Durham, N. C.

AQUILLA SPAIN

This dear sister was born April 2nd, 1834, and died October 22nd, 1921, making her sojourn here in this sin smitten world of trials and tribulation, 87 years, 6 months and 20 days. The date of her marriage is unknown to the writer, however somewhere in the early fifties, she was married to Mr. George Spain, who preceded her many years to the tomb.

To this union was born 10 children, 6 boys and 4 girls, only 4 of whom survive her to mourn the loss of a kind and affectionate mother, together with a goodly number of grand and great grandchildren. About the date of 1871, she joined the Primitive Baptist church at Goose Creek Island, Pamlico County, and was baptized by the late Elder Thomas Goodwin. It wasn't the privilege of the writer to be in the company of Sister Spain, but very little during her last days, but I am informed by her children and neighbors that she bore her afflictions with a great degree of patience and Christian fortitude, never being heard to murmur nor complain at the dispensation of God's righteous providence, but resigned to his most holy will in all of her infirmities and frailties of old age, she went partially blind in her last days; however she could see sufficiently to walk alone, also to visit her nearest neighbors. She was confined to her bed only a few days before the grim monster death claimed her, as its victim, and her departing spirit was wafted away on the pinions of God's matchless love into the sublime presence of the Holy Three in One, and the innumerable company of glorified saints, where sickness and sorrow, pain and death are felt and feared no more. And so, dear bereaved ones, mourn not as those that have no hope, comfort yourselves therefore in this blessed assurance, moreover you are favored with a consciousness that your hands did administer to her needs, that she lacked not anything on your part:

I have been personally acquainted with this dear sister about 45 years, and during all of those years, my observation of her has been that of an exemplary christian lady. A model wife, and mother, a good neighbor, kind and tender hearted to the sick and unfortunate, always ready to respond to their calls if not provisionally

hindered, a very good nurse, and attendant in all cases of a delicate nature, so you see that we were all loth to give up one so useful. Especially her children, and others or those who knew her best; it is true, she had her peculiarities, frailties, imperfections, and weaknesses. Now I will say however, that she was human, therefore in conclusion, to her bereaved children, Weep not for your mother, but pray God to grant unto you the grace of strength, and heavenly wisdom to emulate her exemplary life both in word and in deed. She cannot come to you, but through the intervention of Immaculate Sovereign Grace, it is possible for you to go to her. Like as Job said in his reflections upon his bitter bereavement of children and property, of which language of his denotes resignation to the Most Holy Will of heaven. May we all while suffering under the chastening rod of Almighty be moulded to the same degree of humiliation that those words of the venerable patriarch, may be made to bubble up from away deep down in our tried souls. This very imperfect sketch is written by request.

Yours in hope of that blessed resurrection life, which is in Christ Jesus.

T. R. Sawyer,

Ransomville, N. C.

Alice Estelle Rimmer

Alice Estelle Rimmer of Burlington, Alamance county, N. C., was born April 10, 1899, and married to Lester Debruler, Dec. 25, 1918. To this union was born one child. She died April 4th, 1921. Mourn and grieve not, dear husband, mother, brothers and loved ones, as we hope Estelle is at rest with Jesus.

Though Estelle we miss you from our home, we miss thee from thy place, we miss the sunshine of thy face, we miss thy kind and willing hands, thy fond and earnest care of our home. Our home is dark without thee everywhere we look. 'Tis so hard to break the cord that love has bound the hearts together with. To think we must part to meet no more in this world, but we have a hope for Estelle that she is at rest as we will give a few lines that she wrote some time before her death that her husband wants added to this writing.

Mr. Jones: Dear Sir: I want to tell you some of my dreams I had some time ago. I saw my self dead and in a coffin, and it was black. My father and mother led me to the corpse under an oak tree and I looked in at my self and I rejoiced. There was a large crowd of men standing with me, and I had another dream I was fixing myself to be baptized and Elder W. C. Jones was going to baptize me and my father too and I said my dress looked too

bad. Mr. Jones said it would do. I would put on a clean dress after I was baptized, and I told Mr. Jones that I was too little to be baptized, and he said no that he had baptized "many as little as you are," and then I awoke and I can't tell how I felt. I felt like singing and asked mother to help me sing, "The Time is Swiftly Rolling on When I must Faint and Die, My Body to the Dust Return and There Forgotten Lie." I love to go to preaching and hear Mr. Jones preach, but I am so full of fear when I go and I feel like that I am in somebody's way, and nobody don't enjoy my company. So loved ones, don't forget me.

We want to say in conclusion that Estelle never united with the Baptist church, but manifested her love for the old Baptist church, the one that Jesus Christ set up and said the gates of hell shall not prevail against it, so loved ones don't grieve for her, but may we all have hope that we may meet her in that upper and better world, where the weary will be at rest and there will be no sorrow there.

So let us say thy kingdom come, thy will be done on earth as in heaven and ask the question why do we mourn departing friend or shake at death's alarm. It is but the voice that Jesus sends to call us to his arms. So loved ones, husband, mother and brothers, be still and know that he is God and David said precious in the sight of the Lord is the death of the saints.

Written by one who knew her,

W. C. Jones,

Burlington, N. C.

RESOLUTIONS OF RESPECT

Whereas our God in His all wise Providence has called from his earthly labors one whom we loved and honored, our beloved pastor, Elder E. E. Lundy, whose death occurred at the home of his sister-in-law at Galax, Va., on June 13, 1921, and whereas we feel keenly the loss of our brother, our friend, our pastor and although we do so much miss his dear companionship, his kind counsel, and his pastoral care; now therefore we the Primitive Baptist church of Wilmington, N. C., in conference assembled do bow in humble submission to the will of our Heavenly Father, knowing that He doeth all things well, and is too wise to err, and too good to be unkind, and what now seems so hard to bear and be reconciled to may be for good and His glory:

Resolved, That a copy of these resolutions be sent to Zion's Landmark and to Zion's Advocate, also a copy of each for publication be sent to his wife, Sister E. E. Lundy.

Zion's Advocate, Please copy.

ELDER E. E. LUNDY

The church at Providence, Kitty Hawk, N. C., met in special conference Tuesday, Oct. 4, 1921.

Conference was opened with the following hymn being number 552 Lloyd's selection:

Father we bow before Thy throne,
With hearts oppressed with grief,
Our pastor's gone, we're left alone,
Where shall we find relief.

Thy word he faithfully proclaimed,
His doctrines from it drew;
Regardless whether praised or blamed,
So he thy will might do.

Nor did he merely preach alone,
Obedience marked his way;
His holy life as well as tongue,
Inclined to endless day.

We feel the loss of such a guide,
And now, before thy throne,
We pray his loss may be supplied
Supplied by thee alone.

Give us a pastor in his room,
To wipe our falling tears;
And guide and guard us safely on
From all our rising fears.

Elder J. S. Corbitt was chosen moderator. Visiting brethren were invited to seats with us.

Agreed that: Whereas it has pleased our Heavenly Father to remove from among us our much beloved and faithful pastor, Elder E. E. Lundy, who for many years has been among us and rendered faithful service in a labor of love and peace, therefore in memory of him be it Resolved, That we bow in humble submission to the will of Him who hath done all things well, and makes no mistakes and that we thank God for the wonderful gift of our departed pastor and pray that while he has gone to his heavenly home that his mantle may fall upon another.

Resolved, further, That, we send a copy of these resolutions together with the hymn and minute to Zion's Landmark for publication and that a copy of same be recorded on our church book.

By a unanimous vote of the church Elder J. P. Tingle was chosen pastor.

Business of conference adjourned.

Eld. J. S. Corbitt, Mod.
Fred Perry, Clerk.

B. J. POLLARD

Through the request of the family I'll try to write a few lines in memory of one of our much esteemed friends, Mr. B. J.

Pollard, who was born June 3, 1863, and left this sin-crushed world 15th of September, 1921.

He was the son of Elder B. J. Pollard and Lucinda, his wife, was married to Miss Sarah A. Humphrey, Oct. 1st, 1884, who was the daughter of Mr. and Mrs. David J. Humphrey.

She died Sept. 21st, 1903, leaving four children, besides her husband, father, two brothers and a large circle of friends and other relatives.

On Nov. 16th, 1904, he again was married to Miss Harriet Stanley, daughter of Mr. and Mrs. James B. Stanly.

To this union there were seven children born three dying in infancy.

He joined the Primitive Baptist church, August 28th, 1898, and was baptized together with his brother E. F. Pollard and Mr. Hardy Matthews by Elder C. C. Brown.

He served as church clerk for several years, until trouble arose in the church when he gave it all up, but yet, he was strong and held out faithfully to the last a genuine Primitive Baptist.

He also served as Justice of Peace for thirty or thirty-five years, and shell fish commissioner as long as it was a law. In his magistrature work he tried to carry out the law direct to the letter. He had quite a lot of law work to do. Married numbers and numbers of couples, and indeed was a very popular J. P. of his county and district.

He leaves to mourn his absence besides his wife and four children who are Lola N. Elmon J., Bernard J., and Avery A., the baby boy, 5 years of age, also his first wife's children, who are Mrs. John T. Brown, Jr., Mrs. I. S. Dexter, both of Sea Gate, N. C., Mr. J. E. Pollard of Durham, N. C., and one sister, who is Mrs. W. A. Mills of Marines, N. C., and many dear relatives and numerous friends.

Feeling my incompetency and unworthiness I am sure I shall leave out the most important to portray the genuine eulogy fitted to this brilliant, noble, broad minded and talented Christian character.

He was first taken sick with the dreadful epidemic "flu," March, 1920, which developed into T. B., when he gradually grew worse. His daughters with the rest of the family did everything possible for the comfort of him, his daughter, Mrs. Dexter even took him to her house several miles from his home. Then he expressed a desire to be taken to the Red Cross Sanatorium, New Hanover county. They took him there, but did no good, he lived only one week when the end came to that dear precious father's life.

He was then taken home for burial. Eld.

C. C. Brown held burial services.

He was buried at the old home spot,
Where passers by will forget him not,
Here in this little quiet nook,
My dear loved ones will chance to look.

"So now my dear wife and children
I bid you all farewell,
And from my very heart,
Affectionately I do tell
That you and I must part."

"I trust I can to record call,
All you that hear me now;
I have declared God's counsel all,
As he did me endow."

MRS. SARAH ELIZABETH DIVERS

On the evening of April the 26th, 1921, at half past 4 o'clock the spirit of our beloved mother, Sarah E. Divers, took its flight to the great beyond in her home near Wirtz, Va., for weeks she had suffered untold agonies with that dreadful disease, cancer of her liver and heart trouble, her sufferings were borne as were all her afflictions in life, in a patient, gentle way and her lips let pass no murmur against her Lord in whom she trusted ever for sustaining grace and aid.

All that devoted children and grandchildren as well as friends and neighbors and her loyal physician could do, was done to alleviate her sufferings and if possible restore her to health and strength, all to no avail. God called her home and we were left to mourn our loss, not, however, as those who have no hope; but through our tears to glory in her triumphant death, for she left us evidence that she has gone home and we believe she is now sweetly resting with her Saviour 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 she was our mother but because we know it to be a fact we can truthfully say that a purer, sweeter spirit we never knew than hers was. Gentle as a dove in her manner, she quietly moved in and out among her loved ones, never making much demonstration, but proving by her daily walk and conversation that she was one of Christ's followers, and as such she has left us and gone to be with Him and await our coming in the "sweet bye and bye."

She united with the Primitive Baptist church while living in Floyd Co., Va., about 47 years ago, and was baptized by Elder Amos Dickerson, and was a faithful member, always filling her seat when health would admit. She was the daughter of John and Asenath Ann Perdue. She was born Oct. 11, 1844, and died April 26, 1921,

making her stay on earth 76 years, 6 months and 15 days. She was married to Thomas C. Drivers, January 15, 1866, who preceded her to the grave 19 years ago in December. To this union were born 6 children, only two survive her, Mrs. Ollie Oyler and Mrs. Nannie Turner. All the rest died while young, except Mrs. Lydia Holland, who preceded her to the grave 14 years ago in September leaving 4 little ones.

Mother raised one niece, Mrs. W. A. Bussey, who survives her, she loved as she did one of us. She also leaves 4 brothers, W. C., of Col., and J. A. and Jussie A., of West. Va., and J. O. Perdue of Franklin Co., Va. and two sisters, Mrs. Willie Hunt of Franklin, and Mrs. Susan Davis of Radford. Her funeral was conducted by her pastor, E. L. Blankenship at her home, April 27, 1921, and her body was laid to rest beside that of her dear companion in the family burial plot. The numerous handsome floral tributes and immense crowd assembled to pay their last respects to her bore mute testimony to the love and esteem in which she was held.

Her pallbearers were her grandsons, P. B. and T. L. and W. C. and J. F. and P. G. and B. D. Oyler and R. D. and G. F. Holland and grandchildren lovingly bore the beautiful flowers. Touching indeed, were the little ones whom she loved so dear walked right behind her casket bearing a huge crown of white roses and lilies.

While her grave was being filled and as the sun of a perfect spring day was slowly setting they sang, "We Shall Sleep, but Not Forever," and all that was mortal of her 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.

Mother thou hast 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 long and sad without you,
And I have nowhere for delight.

Sighing, crying for my mother,
Who will never come to me,
Lord have 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 asked thy blessings,
On me her daughter dear,
May I now to thee resign her
And be 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. May
I ask that all who read this will pray for
me in my lonely hours.

Nannie B. Turner.

GILFORD PAGE

By request of his children I will write a few lines in memory of their father, Gilford Page. He was born in Pitt county, May 1846, but I don't know the day of the month. He died Dec. 10, 1921. He was twice married, the first time to Ida Haddock, to this union was born 6 children, four girls and two boys, all living. He had no children by his second wife. He united with the church at Red Banks the second Saturday in June and was baptized on Sunday by John A. Williams in 1893. He was a faithful member to his death, a good neighbor and will be missed. He was a kind and affectionate father.

Dear children don't grieve, for he is gone where the wicked cease from troubling and the weary are at rest.

Your hope is that he is at rest and that is all you need dear children. Pray the Lord that you can walk in his footsteps and examples, so when you are called home that you can meet your dear ones and be at rest. Brother Page was a great sufferer with asthma, but always attended meeting when his health would admit, and always seemed to love the church and was willing to do his part. He had a stroke of apoplexy Dec. 7th, and never revived again.

A precious one from us is gone.

A voice we loved is still;

A place is vacant in our homes,

Which never can be filled.

Written by his pastor.

G. W. Stokes.

Greenville, N. C., R. 3.

BLACK CREEK UNION

The next meeting of Black Creek Union, to be held on fifth Sunday and Saturday before in April, the Lord willing, be held with the Church Lower Black Creek, one mile from the town of Black Creek, N. C., and six miles from Wilson, N. C.

All brethren and sisters of the same faith and order, together with our friends are invited to come and meet with us. This is a prosperous church, and a lot of good brethren and sisters there to take care of you, and we especially send a message to the ministering brethren to come and be with us.

The introductory sermon was chosen to be preached by Elder J. T. Collier and Elder R. H. Boswell, his alternate, may the good Lord bless us to have a good meeting in his name.

E. L. COBB, Clerk.

STANTON RIVER UNION

As a notice has already been published in the Landmark that the Stanton River Union will be held with the church of Richmond on Friday, Saturday and fifth Sunday in April, I wish to announce that all lovers of truth are invited.

Those wishing to be met can write Sister Lucy Butcher, 510 North 11th St., Richmond, Va., or Mrs. G. W. Gay 2720 East Broad St., Richmond.

Yours in love of the truth,

G. S. Weider, Church Clerk.
Centralia, Va.

UPPER COUNTRY LINE UNION

Will be held at New Hope church, 7 miles East of Reidsville, Rockingham county, N. C., on the 5th Sunday and Saturday before, in April. All that may come by rail will get off at Reidsville, Saturday morning, No. 11 Southbound due at 8:30 a. m., No. 44, Northbound due 8:40 a. m.

John R. Smith.

Reidsville, N. C., P. O. Box 505.

BLACK CREEK UNION

The next session of the Black Creek Primitive Baptist union will be held the fifth Sunday and Saturday before in April, with the church at Lower Black Creek, one

mile from the town of Black Creek and six miles from Wilson. The introductory sermon will be preached by Elder J. T. Collier and Elder R. H. Boswell will be his alternate. Ministers and brethren and sisters cordially invited as well as the general public.

E. L. Cobb, Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Roxboro, Person county, N. C., on the 5th Saturday and Sunday in April. We extend a welcome to all brethren and sisters, especially ministers, who will be met at Roxboro.

C. T. Hall, Union Clerk.

CONTENTNEA UNION

The Contentnea Union will be held with the church at Meadow Meeting House Greene County, N. C., Saturday and fifth Sunday in April, 1922.

Those coming by rail will be met at Fieldsboro Friday p. m. and Saturday a. m.

All lovers of the truth and especially our ministering brethren are invited to attend.

J. E. Mewborn, Union Clerk.

ERRATUM

In my article in the Landmark of April 1, page 147, 12th line from the bottom "word evil" should be "moral evil."

S. HASSELL.

THE BALTIMORE ASSOCIATION

The Baltimore Association will be held with Ebenezer Church in Baltimore City, on Wednesday, Thursday and Friday, May 17th, 18th and 19th, 1922. The meeting house at 210 E. Madison street, near Calvert street, will be opened Tuesday p. m., where visitors will be met and taken to places of entertainment.

To all friends, brethren, sisters and ministers of our faith and order a cordial invitation is extended to meet with us.

A. S. Rowe, Church Clerk.

ELDER J. E. ADAMS

Reedy Prong fourth Saturday and Sunday in April.

Seven Mile, Tuesday after.

Black River Union meeting fifth Saturday and Sunday.

I will also preach among the churches of the White Oak Association:

Newport second Saturday and Sunday in May.

Hadnot's Creek Monday after.

White Oak Church Tuesday.

North East Wednesday.

Wards Mill Thursday.

Yopps, Friday.

Bay 3d Saturday and Sunday.

Southwest Monday after.

Maple Hill Tuesday.

Cypress Creek Wednesday.

Muddy Creek Thursday.

Sand Hill Friday.

If the brethren think necessary they can make changes to suit.

I feel now like it will be my last visit among these good people that I have been visiting among for nearly fifty years. I am now in my 89th year. I know I can't remain in this poor sinful world much longer. I have an humble hope of a better. Hope you and yours are well. I am suffering some with a cold. With love and best wishes.

J. E. Adams.

Angier, N. C.

J. C. HOOKS AND J. P. TINGLE

Goose Creek Island, Monday after 3rd Sunday in May.

Beulah Tuesday.

Tiny Oak, Wednesday.

East Lake Thursday.

Kitty Hawk, Friday, Saturday and 4th Sunday.

Flatty Creek Tuesday.

Bethlehem, Thursday.

Concord Friday.

ELDER ISAAC JONES

I want to go to Richmond to the Union Meeting Friday and 5th Sunday.

Danville, Wednesday night before the first Sunday in May.

Martinsville, May 4th, at night.

Then to Pig River Association May 5th, 6th and 7th.

Republican, Monday May 8th.

Union Tuesday, May 9th.

Riverview Wednesday May 10th.

Reed Creek, Thursday, May 11th.

Camp Branch, Friday, May 12th.

North Fork, 2nd Saturday and Sunday in May, 13th and 14th.

Fairfield, Monday, May 15th.

Old Mountain, Tuesday, May 16th.

Strawberry, Wednesday, May 17th.

Mt. Springs, Thursday, May 18th.

Malmason, Friday May 19th.

Danville Friday May 19th at night.

Then to the Mayo Association.

SHAPE NOTES ON HAND

I have now shape notes of the Durand and Lester hymn books on hand and will fill orders at \$1.00 per single copy and \$10.00 per dozen, postpaid.

P. G. LESTER.

826 Va. Ave.,

Virginia Heights,

Roanoke, Va.

Zion's Landmark

Mrs. Emma R. Gillespie
15 May 22

PUBLISHED SEMI-MONTHLY

AT

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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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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

JESUS WEPT.

Why should I fret and worry,
Over things I cannot help,
And be so tired and weary,
When I read once, "Jesus wept."

This world and all its sorrows,
He cares for without help,
He's the ruler of tomorrow,
When I read once, "Jesus wept."

He leads us by still waters,
And does that without help,
I feel He'll carry us onwards,
When I read once, "Jesus wept."

Mrs. Mattie Ellis.

132 Pollock St., New Bern, N. C.

A GOOD LETTER.

Larkins, Fla., July 13, 1920.

Dear Editors and readers of the Landmark:—Sometime ago I received such a good, interesting letter of Spiritual food and comfort from our very dear and much esteemed Brother in the Lord, R. Lester Dodson, and the contents of this letter has indeed afforded me much comfort and consolation, as well as others who have had the privilege of reading it and certainly feel it is worthy of publication. It was my intention to send it in sooner, having informed him to that effect but have delayed until now, however, I feel the blessed truths set forth therein never grow old, but are like

apples of gold in pictures of silver to the hungry souls in Zion, and I hope that many others may glean comfort and consolation from its contents, and be strengthened and edified in the Lord to press on and not faint by the wayside.

Dear precious ones in the kingdom and patience of God's dear Son, surely one of the greatest duties placed upon us, as children of God, is to comfort one another, and to love one another as God for Christ's sake has loved us. How simple and child-like it appears to the natural mind, but "without controversy, great is the mystery of Godliness." We know nothing except as we are led and taught by that Great All-wise Teacher who always leads His people forth by the right way. Some times when we are deep down in the valley of despair without so much as a ray of light on our path way, when all seems darkness and gloom, and we feel alone and forsaken not only of all earthly help, but oh! when we feel utterly forsaken of God, then we feel surely we are cast down never to rise again, all hope seems gone, and we feel to give up in utter despair, but the terrible felt necessity of our condition causes us to cry and beg for mercy without ceasing, and we are as powerless to stop those earnest pleadings and groans with-

in our heart for mercy, as we are to stop the wind from blowing. In such trying ordeals we are made to realize our utter helplessness, and entire dependence upon God for help and relief and that He alone is our Deliverer, to Him we must look, in Him we must trust and on Him we must lean. "The Eternal God is our refuge, and underneath are His everlasting arms." We as Moses, are placed in the cleft of the rock (Christ Jesus) and God places the hollow of His hand over us that we may not see His dear face, for He says no man can see His face, and live. So we are hid in the cleft of the rock under the hollow of His hand until His glory passeth by, then we are enabled to see where He has been with us, and His goodness and presence is felt and we are made to rejoice in and realize as did Paul, that our strength is made perfect in weakness, for God's grace is sufficient. As long as we live in this body of flesh, we have Satan to buffet us, but it is all for our good and God's glory that we suffer such trials, our flesh resteth in hope, for when we awaken in the likeness of the Son of God, we shall see Him as He is face to face in all His glory, then we shall be satisfied.

My mind was somewhat exercised to write a few words tonight in connection with the sending in of Brother Dodson's letter for publication and I hope you will do with it as you think best. My thoughts are so feebly expressed and imperfectly written, I am made to doubt, fear and tremble in weakness, lest I am miserably deceived. Desiring the earnest prayers of all who have

been brought to realize the exceeding sinfulness of sin and depravity of nature and to hope in Christ as our Savior, I am I hope a little sister, if one at all.

MAGGIE LARKI: S.

621 West 179th. Street,

New York City, Feb. 6, 1920.

Dear Sister Maggie:

You have been in my thoughts many times since it was my privilege to make your acquaintance last December, as well as that of your good mother and the other members of your family, and the kindnesses shown me at that time together with your valued letter of January first have made me feel such a sense of indebtedness that I am fearful of ever being able to pay what is due. As I came through the city this afternoon—my office is about twelve or fifteen miles from where we live—I was made to wonder what you would think of New York as it is now. In all the years I have been here, never before have I witnessed such a complete paralysis of the transportation lines. The subways are about the only sure means of navigating any distance. The elevated lines, which are five or six stories above the street in some places, have been terribly handicapped because of the sleet on the third rail (this is the rail that supplies the power). It is no exaggeration to say that in traveling, as I did, from almost one end of the city proper to the other, not a single trolley car did I see in operation. Auto trucks, taxicabs, buses and private cars are buried in the snow and in some cases apparently deserted. Horse-drawn

vehicles are seldom seen. Worse than this, we are threatened with a shortage of coal in the bins of the power house which furnishes the current for the subways; unless coal can either be brought over or under the river—you may or may not know that New York City proper is on an island—walking will become the popular mode of travel. This should make you appreciate more than ever the wonderful climate of your beautiful State. I have had to contrast it with New York more than once since my return, and almost immediately, for it was only a few days after reaching home that the temperature about these parts was reported to be 7 to 10 degrees below zero, which is a big change from 82 above. Really, I had a most wonderful trip to Florida—one that shall ever linger in my memory, and those of my household were delighted with the delicious fruits which you people were so generous as to insist upon my bringing back with me. We all thank you again and again for the nice grape fruit, oranges, bananas, etc.

I have read your letter more than once and thought sufficiently well of it to pass it on to our pastor. Feeling as I do so barren and unfruitful of the things of the Kingdom, I hesitate to attempt to launch out into the deep things of God. If I have been taught anything by the Great Teacher, though, it has been my dependence upon him for even my good thoughts, if such I have, knowing of a truth that in my flesh dwells no good thing. As Paul, even when I would do good, I find evil present, and the thing I would, I do not, while the thing I would not, I

do, which causes me to cry out, O wretched man that I am! who shall deliver me from the body of this death? Every heaven born soul realizes that there is but one deliverer, even the one who delivered Jonah out of the very belly of hell, and all such conclude with Paul, "I thank God through Jesus Christ our Lord." Why through him? Because his is the only name given under heaven, among men, whereby we must be saved. It is because he is the first and the last and ever lives to intercede for his people. He says, "I am he that liveth, and was dead; and, behold, am alive for evermore, Amen, and have the keys of hell and of death." These words were spoken to John who was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. How wonderful are the works of the Lord! He does nothing in vain. At the time John was on this lonely isle, little did he think that it was for the word of God, and for the testimony of Jesus Christ. When the Lord leads one by a way they know not and into unknown paths, out into the desert in a solitary place, and they seek water and there is none, what a woe there is. We hear them speaking bitter things against themselves, not aware that they are at the same time testifying of the sufferings of Christ and those of like precious faith are rejoicing because of a brother and companion in tribulation. Was not our Elder Brother a man of sorrows and acquainted with grief, an High Priest whose feelings can be touched with our infirmities, and was there ever a place more destitute than the one where he, real-

izing that not even his brethren could watch with him, for he must tread the winepress alone and of all the people there were none with him, agonizing as it were in blood, was made to cry unto his Father, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Again, we hear him in the 22d Psalm, crying, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?" I am sure that it is for the word of God, and for the testimony of Jesus Christ that each and every trial and affliction is experienced in the camp of Israel. The smiths and the coals are for a wise purpose, to shape and fashion, according to the perfect plan of God, all the materials that are to enter into the workmanship of that building of God, not made with hands, eternal in the heavens. John said, "when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, etc." Some times, by an eye of faith, the Lord's people behold him, that he has brought them forth by a right way, a way wherein was no strange god, and they can say of a truth, "The Lord is my shepherd; I shall not want, etc.," but they invariably fall at his feet and bury their unworthy selves in the dust. The Psalmist exclaimed on one occasion, "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine

enemies, that thou mightest still the enemy and the avenger. 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?" But this one in whose hands are the keys of hell and of death, laid his right hand upon the one who lay at his feet as dead, saying, "Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive forevermore, Amen." This right hand signifies not only power, for all power in heaven and in earth is given unto him and he hath triumphed most gloriously over death, hell and the grave, conquering every foe and destroying the works of the Devil, but it also is significant of blessing—see Genesis 48-14. Could there be anything more wonderfully glorious than for a poor worm of the dust to hear the voice of King Jesus, saying, "Fear not?" Can you not testify that there is a still, small voice, which says with power, "rise up and come away?" The Lord of glory speaks to his people, calls them by name revealing himself unto the elect bride, and is not this the very foundation which the poet speaks of as being a "Firm Foundation?" Is it not also the foundation to which Jesus himself referred when he said unto Peter, "Upon this rock I will build my church and the gates of hell shall not prevail against it?" Surely, all other ground is sinking sand, but this will withstand every attempt that can ever be made by all the powers of this world. The winds of men-made doctrines cannot shake

it; storms may arise and beat vehemently at its base, as was the case when Jesus was crucified and slain by wicked hands and the opposing army may have seemed to be all victorious, but it is at just such a time, a time of trouble such as never was in all the world before; it was for such a time and unto this hour that Christ came, that his power might be made manifest. He told his disciples that he was glad for their sakes that he was not present when Lazarus died. How could they have known of a truth that he had power to raise the dead, except they had seen a manifestation of it. The disciples who were being tossed hither and thither upon the sea of Galilee by the stormy winds and the raging billows, in the darkness of the midnight hour, could not have known that he had only to speak and it was done, to command and it stands fast, except for the fact that the winds did obey his voice and there was a great calm. Do you, or any of the Lord's children, learn the same lesson in any other school? Surely not. You will recall that the disciples did not recognize Jesus as he came walking upon the troublous waters; they were not looking for him to appear at such a time and in the manner he did, neither do we recognize him in our trials and afflictions until he reveals himself unto us, and then it is the bitter waters are made sweet and there appears one like unto the Son of man in the furnace, destroying the effects of the flame, and hear him saying, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when

thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." With Christ in the vessel, we smile at the storm." Could there be a more desirable foundation upon which to rest than that which is laid, which is Jesus Christ? He says, "Fear not, I am with thee, O, be not dismayed! I am thy God, and will still give thee aid, I'll strengthen thee, help thee, and cause thee to stand, Upheld by my righteousness, omnipotent hand."

You will see that I have not even attempted to answer your letter; but have simply written as my mind was led, I hope by the Lord. I am satisfied that you have a gift in being blest of the Lord to write to the comfort of the saints and I hope you will follow such impressions as the Lord is pleased to give you concerning the sheep of his pasture. He alone can lead you beside the still waters, showing you the deep things of God, and the way may be solitary and rocky, but be assured that he will bring you through more than conqueror and land you safe on Canaan's shore. But it will be in such a manner that you will be made to give all glory to him, declaring that he hath made crooked things straight, rough places smooth; that he has made the desert to blossom as the rose and springs to sprout up in dry places, all to the glorifying of himself and the lifting of Jesus on high. This is good news from a far country to those who are walking through the valley of the shadow of death, and the voice will be one crying in the wilderness, but

the word of the Lord shall prosper in the thing whereto he sends it, and it shall not return unto him void, for he shall do all his pleasure and none shall stay his hand or need say unto him, What doest thou? I was glad to find a people, though many hundreds of miles from the place of my abode and perfect strangers to me in the flesh, who believe the blessed truths which are so precious to me, and among such people I feel at home and love to hear them relate the dealings of the Lord with them.

I know you miss having my father with you since Christmas, but not half so much as he misses you. I hope that not only he will be able to return to you again before very long, but that it may also, some day, be my privilege to spend a longer season with you than I did while on my flying trip. Remember me particularly to Grandpa and Mother, as well as the others whom I met, and write me again when you are exercised so to do.

Yours in Christian Love and Fellowship,

R. LESTER DODSON.

AN EXPERIENCE.

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

Dear brother in Christ.

No doubt but you will be surprised to receive these lines from me, but I have a strong desire to write some of my experience before I joined the church, and hope it is of the Lord.

To introduce myself will say that I am the daughter of Benjamin Bell, Grifton, N. C. When but sixteen years of age I joined the Christian

church and when I was baptized there appeared to me a light streaming down upon me and I felt that all my sins were washed away. I attended very regular for a time and was very happy until I was married and moved away, and soon grew cold, in fact, wandered far away from God. I sometimes enjoyed going to places of amusement my friends often begging me to take part with them, this I would not do but on returning from them I could not rest. So one Sunday I attended the Primitive Baptist church at Farmville with my Grandmother (in-law) Mrs. Louisa Skinner, and somehow I fell in love with the doctrine preached and often when attending my heart would sink so deep that I could not listen to you without crying. You all looked so happy, I could not restrain the tears while something seemed to tell me to offer myself to them, but would put it off while I wanted to share in love with them but I felt I was not fit to be with them and went on this way until the burden became so great that I could not rest day or night and it constantly running through my mind that I would find no rest until I joined the Primitive Baptist church. I was then placed in a state of mind that I would not yield for a time. I soon saw, however, that I would never rest until I had discharged my duty. A voice then said to me, "If you will promise to join the church you may rest," so I promised the Lord I would do so the next Saturday. I went to sleep and rested in peace. The second Saturday in February I attended the meeting but thinking I would not fulfill my promise if I

could help it, but the sermon just filled me and while singing the last verse of the dismissal hymn I felt compelled to go and was received, and I am glad to say that I feel so much better. I now have a place to go where I can hear the gospel preached that I love so well. Brother Denny a few nights ago I dreamed that you came and spent a day with us and that you preached to me about baptism and said that you loved to look at all kind Christian faces, I thought I enjoyed your preaching, this I hope may prove true. If you think this worthy you may publish in Landmark, I could write more but will close.

Pray for me,

MRS. BERTHA ODAM.

HELP BUILD THE CHURCH.

To the Brethren and Sisters of America:

Dear ones in Christ:

It has become necessary that we the Church of Christ at Hopewell, Sarasota, County, Fla., make a change in our location for our meeting place, owing to the following circumstances, our old house is in bad repair, hardly worth repairing, it is also located in the flat woods, several miles for the brethren and sisters to travel over very bad roads, through ponds, mud holes, over roots, and every thing which is very inconvenient for any one to get there any way they have to travel, and as we are very small in number only three male members that can do any thing. Our congregation has gone down until it looks as our little church will die if there is not some change soon, and under these circumstances we have decided that

the best thing that we can do is to try to build us a new Church in the Little City of Sarasota which we believe, would be up-building to our little body and help us to keep going, and to make this change will cost us somewhere about \$2,000.00 or perhaps \$2,500, and as we have stated that we are small in number, and very poor, we have to petition our dear brethren for help to do so, and to keep from putting a great burden on a few of them, we decided to make the call for help, nation wide asking that as many as can and are able to, to just send us \$1.00 each, and we feel that if they will that we will get all we need for the occasion, without injury to any one, we know that there are several thousand peace loving and charitable old Baptists in this united land of ours, who would be willing to donate this small amount to the cause, and we humbly ask that you come to our relief and you can rest assured that all that is sent will be thankfully and prayerfully received, and when enough has been sent for the work we will notify you through the (Landmark).

We placed this add and call for help in the Primitive Baptist, of Fordyce, Ark., a few weeks ago and to date we have received \$17.50, for which we feel thankful to the ones who sent it. One good brother sent us \$2.00 and wrote us that if all that were able would do that much, that we would have twice the amount we need immediately, another brother sent us \$5.00. He also wrote us a nice letter of encouragement, hoping that the brethren would all help us.

Any one who wishes to help us

may send remittance to any of the following names,

Elder E. N. Anderson,
Bradentown, Fla.

Dan Campbell, Sarasota, Fla.

Riley Campbell, Bee Ridge, Fla.

Building and finance Committee
for Hopewell Church.

Gospel Messenger please copy.

Bee Ridge, Fla.

We are sending \$5.00. All subscriptions sent through the Landmark will be acknowledged.

J. D. Gold.

THOMAS GRAHAM.

On Sunday morning, November 27, 1921, the death angel entered the home of Mr. C. F. H. Graham and took from them their darling boy, Thomas.

Little Thomas was sick about six weeks. It was thought he was improving some, until a few days before his death when he was taken suddenly worse and continued to grow worse until the end came.

He was born January 9, 1917, died November 27, 1921, making his stay on earth four years, nine months and 18 days.

All was done for him that father, mother, kind physicians and neighbors could do but none could stay the hand of death.

How sad it is to part from one so dear to our hearts, but God knows better than we. And may we all try to live so as to meet little Thomas some day.

He leaves to mourn his death a father, mother and one little brother, Roby. —Written by a Friend.
Coats, 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., MAY 1, 1922

YE OUGHT

"If I your Lord and Master have washed your feet, ye also ought to wash one another's feet."

It is very necessary to have in mind the meaning of the principal words in the subject to attain unto a correct understanding of the subject matter it is meant to contain. Sometimes the meaning of a word is so evidently apparent that one does not have to be versed in the laws governing the meaning of words to at once grasp the signification. Such is the case as to the meaning or signification of the word ought in the text. However, there is one consideration to be taken and determined leading up to it, and that is did Jesus actually take a basin of water, and having girded himself with a towel did actually, literally wash his disciples feet, and wipe them with the towel? John, the beloved disciple and apostle says he did and the

other apostles all say that John's testimony is true, therefore we must believe the narrative is absolutely true. And we also must believe that we ought to wash one another's feet, and we should do just like he did; for he says, "for I have given you an example, that ye should do as I have done to you."

The washing of one another's feet is a personal, superficial, ceremonial character of service involving obligations to one another, because of that which Christ humbled himself to do for each of us. But what does it all mean, what does the service signify to you and to me? Do you feel that the Master has washed your feet? Has he so humbled himself as to wash my feet? If so, shall we not humble ourselves and wash one another's feet?

In the law ceremonials each one washed his own feet, but under the gospel ceremonial we wash one another's feet. Under the law the service of each was direct to God. They were to love the Lord, but in the gospel we are to love one another, and thus love God and serve the Lord. Under the law they wrought with their hands, hence they washed them, and having clean hands they went on their way, grew stronger and stronger. In the gospel we walk with our feet which having been cleaned and made beautiful, we are under obligations to consider one another to provoke unto love and good works, and to make straight paths for our feet and walk therein, keeping our feet clean. We are not to wash one another's feet to make them clean, but to keep them clean. We are to seek the

good of others; and to admonish one another in psalms and hymns and spiritual songs, singing with grace in the heart unto the Lord.

If my brother will seek the privilege to humble himself before me to wash my feet, does he not thereby imply that he wishes for me all spiritual good, and that I might walk before God and in the church in a manner worthy of the vocations wherewith he feels that I am called; but these admonitions, encouragements and brotherly considerations do not constitute feet washing, any more than baptism is walking in newness of life. One who has not been buried with Christ by baptism into death can not and is not required to walk in newness of life. And none but those whose feet have been set upon a rock, and whose goings have been established can truly wash one another's feet, and they ought to do it.

The widow may be 60 years old, and may have been dilligent in every good work, and yet having not brought up children or having not lodged strangers or having not washed the saints' feet she could not have been taken into the number, in some certain respects. Again, she may have washed the saints' feet, and yet have not been careful to entertain strangers. This would seem like the common saying of laying up for a rainy day, and it does seem quite much that way. There are some things to be done, and there are other things which should not be left undone.

The consideration of the subject of feet washing is often attended with considerable feeling, indicat-

ing a spirit of bitterness, threatening to involve an open rupture of fellowship upon the part of either side, for it or against it; and sometimes say things that would indicate they might well outstrip Peter and say, not only my feet, but my hands and my head, my mouth and my tongue. Unbrotherly criticisms are far from the spirit of Him who washed his disciples feet. However, comment may be suspected in a contrary spirit when we consider the fact that the devil in the person of Judas Iscariot was actively engaged in his nefarious work of betraying the friend and Saviour of sinners. At the same time the blessed Master was active in humbleness of washing his disciples feet, and we should be careful that the devil does not move us to express an opinion as to why some good brethren do not wash feet, and why others, some just as good do wash feet.

About the best the fathers could do in this latitude was to let each one be fully persuaded in his own mind to wash feet or not to wash, and it should not affect the fellowship, and we have had no trouble over it for years.

Strange to say a little way north, no one washes feet, and a little ways south and they all do. Whereas here in Virginia this church and a part of another practice it, and that church and a part of the others do not do it. No one seems to determine why this is, nor has any one been able to convert the erring ones from the error of their way. And yet the Master says, "If I your Lord and Master have washed your

feet, ye also ought to wash one another's feet."

Consider what I say, and the Lord give thee understanding in all things.

P. G. L.

WHY?

I have always been disposed to wonder why it is that the Primitive Baptists are so tenacious for and so much inclined to treat of the doctrine, and I have thought that this largely accounts for so much variety in those things upon which we find ourselves at variance.

Some of us are apparently very strong and decided in the doctrine of predestination, and are disposed to dwell much upon it, and why? The presumption often seems to prevail that we want to establish the fact that it is a Bible doctrine, and perchance that we must defend it. And suppose we do establish it and defend it, who has required it at our hands? Paul is the only one to use the word, and it does not appear that he ever preached a sermon on the subject, nor said a single word in its defense, nor did he know—I dare say—that the few times he used the word would stand to us as words so fitly spoken as to appear to us as apples of gold in pictures of silver. But whence the pictures in which these apples are found? I read it was those whom the Lord foreknew that he predestinated. How far back and far away that sometimes seems to be, and I am sometimes made to wonder if such divine and gracious appointments could have comprehended me. I feel to know that it could

have been, but when the gracious thought was conceived in the divine mind, to give to whom he would quickening grace, in Christ, did He then think on me. If so, he predestinated me to be conformed to the image of his Son, and if so, all down through the ages of the world he has had me in mind, preserved in Jesus Christ and throughout all succeeding generations my descent has been maintained until it was said in my father's house a child was born. And in due time there came into my heart what I have regarded as a divine call from the region of darkness into the miraculous light of the gospel of Christ, which shined unto me in which I have been given to review the scenes and consider the circumstances of life which have affected me along the way, and sometimes as I contemplate this and that incident, I am made to wonder why things came to pass just as they did. It seems they should have been otherwise, and on my part under every reasonable consideration would have been otherwise except that the Lord must have been on my side.

When I look for the high mountains which one time crossed the way I came, they spread out in my view as vast plains and the deep valleys that through my pathway lay are lifted up and made to be my high places; the quagmires through whose mirky depths I came appear as solid places; the crookedness along which I zigzagged has been straightened out,—the rough places are smooth, and the exceeding darkness of the succeeding night times

are as the radiant light, and in all these amazing transitions it seems for the moment that I see the great and good hand and the wise and gracious counsel of our God determining, over-ruling, subjugating and bringing forth to the praise of the glory work of his wonderful grace, so that after all, things in conditions and circumstances have been made to work together as affecting me in such fashion and to such conclusion as to make me feel that it is good to be found in such a glorious way, and to feel that of old the Lord has loved me and has given himself for me. And how good it is to feel that I remember to have come all along this wonderful journey at the hands of a wise, merciful and gracious God. Then I feel to say, surely God has been good to me. His goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." Why should I not be glad when they say unto me, let us go into the house of the Lord. It is my home and to dwell there is my happiness to the praise of the glory of the grace by which I am what I am. Why should it not be thus.

P. G. L.

SYMBOLIZING

What should be the manner of the communion supper? I have failed to find any ritual given in the new covenant by either Christ or the Apostles. However, from some disorders in the Corinthian church some light is thrown upon the mode of observance. The church came together at stated times "TO BREAK bread"; and on such occa-

sions prayer and supplication were made: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? In some Old School or Primitive Baptist churches the deacon or a brother carries the bread to the brethren unbroken. But in most of them the pastor breaks the bread and some member serves the church and each member takes a piece and eats thereof. This manner seems to be apostolic, for we read, "When he (Paul), therefore was come up again, and had broken bread." Hence Paul broke the bread for the disciples, and not themselves break it. Jesus broke bread and gave it to His disciples. Is this not a good pattern? Often there are two prayers made; one that such a portion of the bread as may be used might be blessed from a literal to a spiritual use; and likewise a prayer for the other element. Since Jesus blessed these as symbolic of His bruised body and poured out blood to be used as a memorial by His church until the end of time, would it not seem more appropriate to pray that the communicants might eat and drink in faith discerning the Lord's body? Otherwise, the manner of their eating and drinking might be condemnation, as it was with the Corinthian church that ate and drank to satisfy her own appetite and taste.

I have sat with a church when leaven bread and wine were served, and when unleaven bread and grape juice were the elements. There are many brethren who say they would not commune with a church that

used other than unleaven bread and wine. From the elements used I have never refused to eat with a church when with her at her supper, though I have in heart questioned whether the supper was scripturally symbolized.

I fully believe that unleaven bread and wine were used by Christ and the Apostles, but feared I would be more condemned for regarding the state of the emblems than to eat with them discerning only the bruised body and poured out blood of our Saviour. However, some brethren say that there is no authority for using unleaven bread at the supper, and some say that grape juice is as much the fruit of the vine as wine. Would it not be well for the church if brethren would waive mere opinions and use the same in the eucharist, then no offense could arise from that source. Still it is possible to have more zeal than knowledge. I knew a preacher in Florida once to find fault with his church for using the kind of vessels she did at the supper, saying that she had departed from the order and could not be following Christ if she did not use the same He did. The pastor had to resort to some diplomacy, else have a great contention with him in the church. He had the church to pass on a motion to have the preacher by the next communion to have the proper vessels as no one could object to that that Christ used. It proved too much for him. He never brought the matter up again.

Unquestionably, it was leaven bread that was eaten at the Paschal supper; "and as they were eating

(Paschal supper) Jesus took bread, and blessed it, gave it to His disciples." For the most part, leaven is used in the Old and New Testaments as emblematic of evil. Eating unleaven bread at the Paschal supper gave remembrance to the Jews of their separation or redemption from Egyptian bondage; so the church eating of the unleaven bread and drinking the wine are the proper accompaniments of the Lord's Supper. Since unleaven bread is symbolic of the roasted lamb, how could leaven bread be an emblem of Christ's broken and bruised body? Evidently the law covenant was not a type of the new covenant; neither the things of the law entwined—passed into the gospel only as Jesus gave them substance in their fulfillment. The law only had a shadow of good things. Christ is the substance. While the Israelites were not saved by the unleaven bread but by the blood, still leaven would have cut them off from the communion; so the church is not saved by her good works, but should she indulge in evil she would lose the joys of salvation.

M. L. G.

MRS. SALLIE W. LEWIS

It has been on my mind right much of late to write a short sketch of my dear mother's death. Mrs. Sallie W. Lewis was born in Halifax Co., N. C., in 1845. She was 75 years, one month and eleven days old. God sent His angel and called her home to rest where all is love, the eleventh day of May, 1920. Little did we think she was in a dying condition when she was taken so suddenly that night.

We did every thing we could think of sent for the doctor, but she didn't live but about one hour and quietly passed away. Mama had been afflicted 5 years, one month and eleven days with that awful malady paralysis. She got so after six months she could get up with our help and sit in

her chair and could get up by herself sometime. My boys and I waited on her during her illness. They were very good to her, reading for her at times, when she felt like hearing it. She would read good dear herself and sing also. She had several favorite hymns in our hymn book, she dearly loved to sing when she was able.

Mama did not have her right mind all the time. Her sufferings were heartrending at times, but she bore her sufferings well, hardly ever complaining at anything. She said she had rather have it here than hereafter. We sadly miss her, yet we could not wish her back for we have evidence enough to believe that she is now at rest. Only those who were acquainted with her knew of her patience and kindness and her love for that which was right. Some times she would say, "What is the Lord letting me stay here so long for? I want him to say, 'Child come home.'" She often talked to me about heavenly things. It was very pretty and sweet to me. She and I had some very good times together, and some very sad ones. All of my family were down sick with the flu about nine weeks before she died and I didn't see her in three weeks and the first time I went in to see her she could only whisper and held up her hands and hugged and kissed me and said "I am so glad to see you. I have missed you so much," and cried.

I knew she had many dear friends who came to see her often and she loved to see them come. She was carried to church several times during her sickness and several ministers came and preached for her a good many times. She was a member of the Falls church here at Rocky Mount about two years before she was taken down sick, so didn't have the pleasure of going long, but always expressed a desire to go. Some of you will remember Brother Gold was pastor of Missionary church at Scotland Neck some years ago, our home then. Mama joined his church there under his preaching and he baptized her and he also baptized her here at Falls when she joined. She said she loved Primitive Baptists all her life. Brother Gold came to see her when he was around and it was convenient for him to do so, she often spoke of him being such a good man. She was married to Mr. John Lewis 45 years ago. They had three children, one died in infancy, two are living, Mrs. Mattie Cooke and myself and one sister, Mrs. J. R. Brown, and we do hope when that great day comes in which Jesus shall come in all His glory and gather his loved home we will be able to meet her in that glory world, where sickness, sorrow, pain and death are

felt and feared no more.

Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of our mother,
Took its happy homeward flight.

And we long to cross the river,
And to rest upon that shore,
There to see and know our loved one
Is with the Saviour ever more.

Written by her daughter, Minnie,
Mrs. A. A. Hux.

Rocky Mount, N. C.

MRS. NANNIE J. POWELL

The subject of this sketch was born in Pitt county, Va., July 3, 1866, and departed this life Nov. 5, 1921, at the age of 55 years, 3 months and 27 days. On Nov. 10, 1891, Sister Powell was united in the holy bonds of matrimony to Brother J. W. Powell. To this union was born one child which died in infancy. Her maiden name was Nannie J. Allen, the daughter of Green and Margaret Allen. She joined the Primitive Baptist church at Fairfield, Va., and was baptized by Elder B. L. Stultz, the fourth Saturday in July, 1898. She obtained a letter in full fellowship some years afterwards, and united with the Primitive Baptist church at Chapel, Franklin Co., Va., and remained with this church until death. She was much devoted to the cause of Christ and was a regular attendant to her church meetings, kind, affectionate and hospitable, ever ready to entertain her brethren and sisters that visited the church and home of her and her beloved husband.

The writer was her pastor for a number of years and visited in her home. I can only say that a good woman is gone from this world as we believe to a better world.

She filled her calling, fell at her post, and God is glorified.

Written by request of her husband, J. W. Powell.

Written by Geo. F. Dyer.

MRS. ALAVANA HIGGS WARREN.

At the request of her daughter Mrs. Lula Peebles of Macesfield, N. C. I will try to write the obituary notice of dear sister Alavana Higgs Warren who departed this life of heart failure Aug. 11, 1921 aged 83 years, 1 month, 14 days.

She was the daughter of Joseph Higgs and wife of Scotland Neck, N. C., was married to John R. Warren of Scotland Neck March 22nd, 1863, there were ten children born. Her husband and eight children preceded her to the grave. She is survived by J. C. Warren of Farmville, N. C. and one daughter Mrs. Lula Peebles

of Macesfield, N. C., whom she has made her home with for the last sixteen years, 18 grand children, 19 great grand children, also many friends. Sister Warren joined the church at Tyson's in Pitt county, N. C., on the fall of 1874, she was faithful in attending her meetings as long as she was able. Several years ago she was attacked with vertigo since then she could not get about much on account of her head being so dizzy she told her daughter she would be so glad to go to preaching, she felt like she was missing the greatest pleasure of her life, she enjoyed reading the Bible and Landmark so much she spent most of the day she died reading the Bible. I was told she seemed willing to go feeling her troubles and sorrows would be ended then. Sister Warren was one of those industrious women her hands finding something to do the funeral service was conducted at her daughter's by the unworthy writer then her body was laid to rest in the family burying ground at her old home "Warren Wood" near Greenville, N. C. amid a gathering of relatives and friends. May the Lord bless and comfort the bereaved especially her daughter Mrs. Peebles who so willingly and faithfully waited on her all these years, when she has those sad and lonesome days may she feel to cheer up while mother is resting.

A. M. CRISP.

Pinetops, N. C.

C. M. TURNER.

Whereas it has pleased the Lord to visit our church, at Roanoke, Va., and the good home of our dear and beloved brother C. M. Turner, and take him from our midst by death. We would bow before Him as unto the infinite and all-wise disposer of all events, and would humble ourselves under his mighty hand, and acknowledge him as the Father of lights and the giver of every good and perfect gift, and in the passing away of our aged beloved brother we feel to acknowledge that it was the Lord that gave and the Lord hath taken away and blessed be the name of the Lord.

While we feel that in his departure our loss is great, yet we must confess that we have been greatly enriched by his long and faithful life among us. We shall miss his presence in our solemn assemblies in the church, in our associations, in our homes and upon our hearthstones. But while we shall miss him in the absence of his presence in these blessed precious relations, yet we feel to render unto the Lord thanksgiving and praise for the gracious benefits which we have through the savor of his good name and character, which shall linger long in the memory of our hearts to make glad our thoughts of him.

While our dear brother made good profession of his faith, yet he was humble and unassuming in his profession, but in the life that he lived by his faith, even the faith of the Son of God he was a veritable tower of strength, and a bulwark of defense in the doctrine and order of the church, and was well rooted and grounded in the things which make for peace and unity in the fellowship of the saints.

His life was a constant confession of good and wholesome principles of discipline and order, so that his very presence was as an inspiration to the brethren and sisters who were pleased to gather about him with salutations of good will in the bonds of peace and fellowship in the Lord.

Brother Turner had great pleasure in visiting in the meetings of the sister churches, and the sessions of his association of the sister associations, so that many who read these thoughts will review their acquaintance with him with much pleasure.

Much more might be said of this good man, but we refrain knowing that his long and useful life, both as a citizen and as a member of the church is as an open book from the page of which his brethren and sisters, his fellow citizens and his many friends and comrades may read as their lives may stand peculiarly related to him in his life, from which they may draw lessons of usefulness as members of the church, as artisans of industry and as fellow citizens for the progress and prosperity of a common and beloved country.

Done and signed by order of the church.

P. G. LESTER, Mod.

M. S. Thomas Clerk.

MRS. SARAH WEEKS.

Sister Sarah Weeks was the daughter of Christopher Davis and Hoky Davis, his wife. She was born January 21st, 1853. On October 2nd, 1872 she was married to Jabez E. Weeks who afterwards became a member of the Primitive Baptist church at Hadnots Creek, and who died several years ago leaving his widow with four children.

Sister Weeks was received into the fellowship of the church in December 1899, and was baptized in June, 1900 by Elder C. C. Brown.

She was a woman of delicate health but continued to battle with her afflictions, and wait on herself until she was stricken with paralysis on Saturday night before she died on Monday. Her last words to be understood were "Where is Jimmie?" This was her son who at the time was holding her up in bed. She died March 14th, 1922, leaving four children. One daughter in Wilmington, one son in the navy, one daughter in Swansboro, and her very faithful son, James E. Weeks, who continued

with his mother to the time of her death. All of her children were there except her youngest daughter who was not able to be there.

It was my privilege to know sister Weeks since November 1879, and to know that she was a faithful woman. Faithful to her husband, to her children, to her neighbors and to the church of God of which she was a member.

She left four children two daughters and two sons, twelve grand children, and six great grand children, with a host of brethren, sisters and friends to mourn their loss, but with the belief that it is her eternal gain.

Of all the rest her youngest son is the hardest hit by the death of his mother. He lived with and cared for her to the end, and now he is left all by himself to fight life's battles.

It makes him cry to meet mother, and he writes to me that he could now welcome the call. But he must wait the time of the Lord when He shall call him hence away.

I have a warm feeling for them all, and want to pray the Lord to give them grace to prepare them for that day when, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the triumph of God: and the dead in Christ shall rise first." 1st. Thess. 4:16.

Then I fully believe that sister Weeks will be among that member, and with all the redeemed of the Lord, will be caught up to meet the Lord in the air, and will be forever with the Lord. Answer, Lord Jesus.

Written by her brother in the faith, and the friend of the bereaved.

L. H. HARDY.

MRS. JANE OLIVER PITTMAN.

On March 30, 1922, the soul of my mother, Jane Oliver Pittman, relic of J. E. Pittman took its flight to the God who gave it.

We know the pearly gates have stood ajar for the entrance of this good wife and mother for a long time, she having been an invalid for six years or more, during all this time never complaining of her suffering, but ever trusting in her Lord and Master.

In her youth she joined the Methodist church, but later changed her membership to the Primitive Baptist remaining a consistent member of Johnston Union church until death.

We know that she is standing as a beacon light beckoning us onward to the throne of God.

Mother was the daughter of G. A. and Chellie Oliver and was born on October 23, 1873, making her stay on earth forty-eight years, five months and seven days.

She is survived by her husband, an aged mother, one sister, one brother, and the following children. Mrs. Zora Warren, of Princeton, N. C. Mrs. Edna Bass of Mt. Olive, Mrs. Mammie Blackman, of Falling Creek, Mrs. Chlo Kornegay of Mt. Olive, Misses Zelda, Rosa, Fannie and Masters Royster and Robert Pittman, who reside with their father of Grantham Township in Wayne county.

Mother thou are gone from us now.
But we know you are free.
And some way or some how,
We hope your sweet face to see.

CHLOE PITTMAN KORNEGAY.

MARY H. CROFTON.

This beloved sister departed this life Dec. 17, 1921, she was born in Martin county, Sept. 28, 1854 making her stay on earth 67 years 2 months and 19 days.

She was the daughter of Ashley and Elizabeth Manning.

She leaves two brothers Joe and Dos Manning one sister Mrs. Maggie Briley and her two step sons.

She united with the Primitive Baptist church at Flat Swamp Friday before the first Sunday in Sept. 1890 and was baptised on Sunday A. M. by her pastor Eld. G. D. Roberson and there she lived a faithful member until her death and was strong in the faith that was once delivered to the Saints always filling her seat if not providentially hindered.

She was married to Royal Crofton a widower with two children, George and Jack Crofton, he only lived 5 years leaving her with his two boys which she raised and cared for until they were grown.

Jack's was her home though she was a nice dress maker and spent part of her time in visiting and sewing for her friends and went home whenever she wished to.

She was a great sufferer with a cancer on her face for about 3 years before she was confined to her bed the last of Sept. at home she bore her suffering with much patience her step son, family and friends did all for her that could be done but none could stay the icy hand of death. She quietly passed away on Dec. 17 at 7 o'clock p. m. By her request she was buried the next day in E. A. House's family burying ground. Her funeral was conducted by her pastor Eld. J. N. Rogerson in the midst of a large crowd of relatives and friends.

1st. We the church at Flat Swamp bow our heads in humble submission to Him who doeth all things well.

2nd. That a copy of these resolutions be spread on our church book, a copy sent to Zion's Landmark for publication, also a copy sent to the family.

Done by order of conference Saturday before first Sunday in January 1922.

Eld. J. N. Rogerson, Moderator.
Lester House,
E. C. House, Clerk.
Grey Corey, Committee.

WYATT WINIFRED WALKER

On Feb. 3rd, 1922, the death angel visited our home and took from us one of our brightest children—Wyatt Winifred Walker. He was five and one-half years old and such a bright and loving little boy. Oh, how we miss him and our home seems to different since we can no longer hear his little prattling tongue, and that so often called "mama and daddy." He was sick three weeks and bore his sufferings so patiently until the Lord called him home to suffer no longer. He leaves a sorrowing mother and father, two brothers and one little sister, Ragland, age 7 years, Garnet 4, and Hal Hedrick 2. His little lifeless

Winifred, dear, how we miss you is more than tongue can tell. And yet we try to realize that "All with God is well." Our home is so sad and lonely. We miss your smiling face and each time at our table, there's a little vacant place.

God needed little Winifred for a little angel fair. Perhaps to unite with another for a happy little pair. He wanted him for a purpose, as we all do well know, or he wouldn't have snatched him from our arms, and left us so heart-sore.

May God grant each and all of us in this our sorrows and trials combined. Some of his great and wonderful joy to satisfy our weary minds. Oh! we would be so pleased to see him, but he's in a world where there's no sin. So it's not our hearts desire to wish him back to die again.

Winifred's troubles here are over, never to sick nor suffer no more. He is now one of God's little guiding stars, on that happy golden shore.

It is true little Winifred has left us. Left us here till life is o'er. Then by the grace of God we hope to meet him never to part no more.

Written by his lonesome mother,
Mrs. Chas. H. Walker.
Melver, N. C., R. 1.

ELDER McCONNELL DEAD

A telegram announcing the death of Elder J. H. McConnell, pastor of the Primitive Baptist church in New York is received as we go to press on the Landmark. Elder McConnell was a very gifted minister and his death is a distinct loss to the church.

Zion's Landmark

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The Purpose of Zion's Landmark

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

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

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

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

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

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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

THE WORKS OF THE LORD

Atlantic, N. C.

Dec. 9th, 1921.

"They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distress. He maketh the storm a calm, so that the waters thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." Ps. 107:23-30.

When the Lord is pleased to have His servants to do business in the deep He sends them out to sea in ships.

We have boys who pole around the shore in skiffs, whom any old seafaring man could not well convince that he was not a good sailor. That boy, if he was to go on board of a ship, would not know even the names of the tenth part of what he saw there. But it would take a

very wise sailor to show him his ignorance.

When God would have Jonah preach damnation or destruction to the Ninevites He sent him down to the sea. It matters not how he went, God sent him. He must be a witness of the resurrection of Jesus Christ, therefore he had to go down in the deep, and he went. The Lord prepared a haven of trouble to take care of him, and to put him in the proper place to do the preaching He had bidden him to do.

There, in that haven, (the whale's belly) he learned that salvation is of the Lord, and was made to vow that he would pay that he had vowed.

I suppose that if God had said to Jonah go and say some pleasant things to the people of Ninevah he would have been willing to go, and likely the people would have had a big celebration, and feasted him. However, he was not willing to say those hard things, and bring down on his head the scoffs and frowns of the whole city. Yet that that was the thing he must do, and God would not excuse him. He had been chosen, and appointed to do business in great waters.

I have been sailing when the trough of the seas into which our

boat had to go was so deep that the waves on each side of us were half as high as our mast, but that was our course and there was no other way for us to go, and our God showed His omnipotent hand in taking care of us in those rough waters.

Jeremiah said, "O Lord, thou hast deceived me, and I was deceived; Thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:7-9.

These were deep waters he was in. Israel did not know, and they had him in derision, they persecuted him sorely because of the word of the Lord which He had put in His mouth, and he had to speak. Read verses 14 to the end of the chapter, and you will see something of the strait of the prophet. Let us quote: "Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed. Cursed be the man who brought the tidings to my father, saying, A man child is born unto thee; making him very glad." etc.

Nevertheless, God has said unto His tried servants, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment

thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Is. 54:17.

Therefore if any have not this evidence he has not the heritage of the servants of the Lord. If any be without chastisement he is a bastard, and not a son.

It would not do for every one to go down to the sea in ships. Some one must lay near the shore, catch fish, and pole around in shallow waters. Such know but little about the compass, (faith), nor the anchor, (hope), nor yet the cables, (love). Those who know the use of those things are made to praise God who commanded both the North wind, and the South wind to blow upon His garden that the spices thereof might flow out. The treasures of the ice and the snow are known to them as well as the precious odors of the precious flowers of the spices in the tropics. Take from us the North wind and there will be no cold, no ice, no snow, and no wheat nor any apples. Our blessed Jesus is a fruitful soil. He learned obedience by the things He suffered. Therefore His sufferings were just as much purposed of God as was His obedience. The sufferings were His teachers for He learned obedience by them. So says the book.

He said, "Follow Me." To do this we must go as He went. To go as He went we must become acquainted with grief, and become men of sorrows. We must suffer persecutions, and endure tribulations, for He did. And all that will

live godly in Christ Jesus shall suffer persecutions. They shall suffer them. There is no escaping from them. Those who do not suffer persecutions are not living godly in Christ Jesus. Therefore persecutions are witnesses that we do live godly in Christ Jesus.

We shall be evil spoken of, and men shall hate us because of our faithful testimony of the Lord and His Kingdom. It is away down in the deep that we come together, and not on the balmy surface.

We are predestinated to these things. Paul said, "Whom He foreknew He did also predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." The image of Jesus Christ in this world was an image of suffering. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Is. 53:3. We must bear that part of His image. We are predestinated to it. It is the image of the earthy, and if we have borne the image of the earthy, we shall also bear the image of the heavenly. What evidence have we that we shall bear the image of the heavenly if we have not borne the image earthy?

He does not take the storm away to produce a calm, but He maketh the storm itself a calm. The Lord did not still the waters to walk on them, but He walked on the rough and restless sea. The calm came after He had taken Peter in the ship and delivered them, There-

fore He delivered them in the storm. The wonderful hand of our God is just as much with us in the storms of trouble as it is in our most placid moments. Indeed, it is in the midst of the storm that we see and feel our needs. It is there that He reveals Himself to us, and the storm at once becomes a calm. He makes the rough places smooth. Not takes away the rough places, but makes them smoothe. In the Lord Jesus is given us peace in our worst confusions, and deliverances in our worst troubles. As the blessings come to us in the obedience to and in which God guides us, even so our deliverances come to us in the very heat of our troubles. Thus the storm itself is by Him made a calm, and the rough places are made smoothe.

What haven do they desire? Is it not peace in Jesus Christ? Surely so. Then it is He who brings us into this peace.

He said, no man can come to me unless the Father who sent me draw Him; and no man can come unto the Father but by Me. Thus He is the way of our life and salvation. When He has manifested our deliverance by His Spirit then we see that in the very midst of our troubles He made our storm a calm, and brought us into our haven of rest, our desired haven for which we have been hungering and thirsting.

This man is our peace. We enter in and rejoice in His great salvation. Amen, Lord Jesus.

In a good hope through grace, and in love to all the people of God, I am your brother. L. H. Hardy.

THE EXPRESSION 'ALL THINGS' IN THE SCRIPTURES

The expression "all things" occurs 216 times in the Scriptures. In 194 times it seems to have an unlimited meaning; but in 22 passages it evidently has a limited meaning, as determined by the use of it and by the connection and by the general teaching of the Scriptures, just as the terms "all," "every," "each," and "world" have a limited meaning, as thus determined.

I will quote a few of these 22 passages. The Apostle Paul says, "All things are lawful unto me." (1 Cor. 6:12). And "I am made all things to all men." (1 Cor. 9:22), and "I please all men in all things." And "God quickeneth all things." (1 Cor. 10:33). And "Charity believeth all things" (1 Cor. 13:7). (1 Tim. 6:13). And the Apostle John says, "Ye know all things." (1 John 2:20). And the anointing which ye have received of Him teacheth you of all things." (1 John 2:27. When Paul says that "all things were created by God," and "are of Him." (Col. 1:16-17; Rom. 11:36), we well know that he did not mean sin, for "sin is the transgression of the law." (1 John 3:4), and, therefore not a creature, by the rebellious act of a creature, and is "of the devil" (1 John 3:8). God is most holy, and hates, forbids, threatens, and punishes sin, even in His own children. (Psalm 89:30-33; Heb. 12:6-11) and, wonder of wonders, proving indisputably His utter abhorrence of sin, He pours out His infinite wrath upon His

own dear sinless Son, when His Son bore our sins in His body on the accursed tree of the cross (Isa. 53; Rom. 8:32; 2 Cor. 5:21; 1 Pet. 2:21-25; 1 John 2:2; 3:5; 4:9, 10). God does not even tempt, much less influence or compel any one to sin (James 1:13-20). He is the High and Holy One that inhabiteth eternity (Isa. 57:15), and is "of purer eyes than to behold iniquity" (Hab. 1:13), and will consign every unredeemed and impenitent sinner to everlasting fire prepared for the devil and his angels (Psalm 9:13; Rom. 2:1-16; Matt. 25:41-46; Rev. 14:9-11; 21:8).

Let us "study to show ourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). No spiritually minded subject of grace believes that a holy God makes him sin, but he blames himself for his sins, and confesses them, and begs God for His mercy and forgiveness and purification.

(Psalm 51; 1 John 1:5-10). We learn, from Gen. 1:27, 31, and Eccles. 7:29, that everything which God made was very good, and that He made man in His own image, upright, and therefore without sin, which is man's work. (Rom. 3:9-28).

S. Hassell.

BELOVED IN THE LORD

I have been very deeply exercised in my soul, more so than in all the fifty years that Christ Jesus has been precious to me a poor sinner, and this particular exercise of my soul you will learn in reading,

what I now write, and which I hope will be of profit to you, and cause you to examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5.

Does sin still live in us? Ah, what a grief this is! "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7.

The called of God dare not, they cannot live in sin. Rom. 6:2. For the grace of God teacheth his elect that denying ungodliness and worldly lusts they should live soberly, righteously and godly in this present world. Titus 2:12.

This blessed teaching of God's grace continues all the days of the pilgrimage of the taught of the Lord, to the better, heavenly country. So they that are Christ's are found, not living in sin, not making provision for the flesh to fulfill the lusts thereof, but "they are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. If we are of God we strive against sin. Heb. 12:4, we turn from transgression. Isaiah 59:20. But what a contradiction! A professor of godliness, and yet a worker of iniquity. Luke 13:15-17.

They profess that they know Christ, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Titus 1:16. There were those who declared they had prophesied in His name, in His name had cast out devils, and had done many wonderful works; and this to Christ's

face." Matt. 7:21-23, but saith Christ, "and then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Never, till of late, did I so fully enter into the awful description of such ungodly persons who creep into churches and there practice their iniquities to the distress of those who are Christ's, but unto their own damnation, which slumbereth not. The holy scriptures very clearly portray these ungodly characters; and, dear children of God, we are to have no fellowship with the works of darkness, workers of iniquity; but rather reprove them.

The antinomian hypocrite can talk of faith, and that there is no condemnation to them who are in Christ Jesus, that Noah was drunken, David committed adultery, Peter lied to save his life, that Christ said to the woman taken in adultery, Neither do I condemn thee, and thus by handling the word of God deceitfully, and by their own graceless carnal, sensual lives, in their doctrines and lives they turn the grace of our God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ. Jude 4. They talk of faith, and eternal life, and joy, and all the while their souls are destitute of all experience of the same. "Their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude 16. "For when they speak great swelling words of vanity they allure through the lusts of the flesh, through much wantonness, those

that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption." 2 Peter 2:18-19.

Such vile characters know nothing of crucifying the flesh with the affections and lusts, but license themselves to all sensual gratifications, and make provision for the flesh to fulfill the lusts thereof. Rom. 13:14.

Such ungodly persons may talk about not being under the law but under grace, but you never hear them utter a word concerning the called of God being not without law to God, but under the law to Christ. 1 Cor. 9:21. That the Lord in calling his elect unto the fellowship of his dear Son puts his law in their inward parts and writes it in their hearts, and declares, "I will be their God, and they shall be my people." Jer. 31:33.

Oh, the pardon of our sins, union with Christ our crucified Redeemer, access unto the Father by Jesus' precious blood, a broken and contrite heart, hungering and thirsting after righteousness, a daily cross, crucifying the flesh with the affections and lusts, the communion of the Holy Ghost who takes of the things of Christ and shows them unto us; these are in very truth some of the things found in the lives of those who are called by God's grace. But how dreadful is the state of that presumptuous professor of Christ's name who is an antinomian in spirit and a libertine in

practice, who in his teachings and life is turning the grace of our God into lasciviousness. The evil doings of some of God's elect are not recorded in the scriptures to give the dear children of God license to do the same; but rather, these things were our examples, to the intent we should not lust after evil things, as they also lusted. 1 Cor. 10:6-12. "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 in all manner of conversation, because it is written, Be ye holy; for I am holy." 1 Peter 1:14-16. If we know the grace of God in truth (Col. 1:6) the word of the truth of the gospel will bring forth fruit in us. It is not that it ought to; but it verily does. The grace of God in the hearts of His people is not a failure, and continued new supplies each hour we need while pressing on to God. We are taught of the Lord to say unto him, "Take away all iniquity." Hosea 14:2. "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19:13-14.

Sin is not that which those who are born of God roll as a sweet morsel under their tongue; but they loathe all iniquity, sin is not cherished and lived in. It is sin that causes the child of God to cry out, "O wretch-

ed man that I am, who shall deliver me from the body of this death?" And our souls' yearning are that our conversation may be such as becometh the gospel of Christ.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:1-4. Amen!

Frederick W. Keene.

501 Cleveland Street,
Raleigh, N. C.

PLEASED WITH THE LAND- MARK

Mr. J. D. Gold
Wilson, N. C.

Dear Mr. Gold:

Please find enclosed a money order of \$2.00 to pay for my subscription to the Landmark. I dearly love to read it and don't feel like I could do without it. I have been taking the dear old Landmark a great many years and now I am in my 83rd year and feel like my time is not long in this life. I am not able to go and hear any of the dear Old Primitive Baptist preaching and the Landmark is very comforting to me. I have been a member over 50 years. I want the brothers and sisters to pray for me that I may hold out faithful to the end.

I am very sincerely yours,

Mrs. Sarah Williamson.

Jarvisburg, 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., MAY 15, 1922

BEHOLD

"Behold, how good and how pleasant it is for brethren to dwell in unity." The word behold denotes the presence or existence of something to be noticed and considered from which we may deduce virtue according to the character of that which is noted. In this instance the Psalmist is given an insight into the virtue of the fullness of the communion of saints and of the present and perpetual benefits there are in such gracious and blessed relations. Brethren dwelling together in unity: How good it is to dwell together, and how pleasant it is to dwell thus in unity. This unity implies oneness in every sense in which brethren are such.

It is to be reasonably concluded that this unity belongs to the brotherhood of the saints and that they may be sought out in such blessed

estate. It is to be expected that in all brotherly relations the very tendency of their lives would be toward this most centralized condition. It is the real home-like dwelling place, the inner court of the sanctuary, the home of the soul. There is no place like it. Isaac took Rebekah into his mother's tent, into his home, and made it her home. There was no place so befitting, no place so goodly and pleasing as in his mother's tent, in which to plight his vow with that of beautiful Rebekah, and there make her his wife—and the home which his mother had been, that he might be comforted in her love when his mother should pass away. Once upon a time it was popular to have mottoes upon the walls of the home one of which was "What is a Home Without a Mother?" but it seems to me that the real gist of home is mother that there is no such thing as a home without mother? We do not think of mother simply as a woman, but of a woman who embodies the fullness of human beauty, grace and charm, from which emanate those pleasing, enhancing and enabling forces of virtue and gentleness of character which made her the crowning and indispensable help-meet and mother of all living to him who was the highest of all created things.

This unity is the unity of the spirit. The spirit of which the brethren are born, and therefore is their mother and their home as they dwell in the spirit. And the beauty and charm which make this dwelling good and pleasant is that they dwell together in the unity of

the spirit, and in the bond of peace. Surely there is no dwelling so goodly as dwelling together in the unity of the blessed spirit of Him in whom dwelleth all the fullness of the God-head bodily; and there is nothing more inspiring, reconciling and restful than to be made sensible of the embracing bond of the peace of God that passeth all understanding.

This unity in which it is good and pleasant for brethren to dwell together is one that abides continually; and reasonably considered, it is the gracious privilege of the brethren contemplated by the Psalmist to abide in it and to dwell in it and thereby to keep it. And if need be they should labor to that end: putting forth such endeavor as shall appear necessary according to present requirements. Should I feel to be out of harmony with the brethren for some cause, and not in such accord with them as the mutual faith of brethren should readily indicate, I should know at once, and I do know that the dwelling together of brethren as to my part is neither good nor pleasant: therefore it devolves upon me to examine myself whether I be in the faith. The devil would, no doubt, attempt to assure me that I must be all right, and that the lack must be in the brethren, but I should only determine the matter by the saltness and light which should be in me. I have that in me to which I do well to look. If I am what I profess to be, I have a vocation wherewith I have been called, of which I should walk worthy. That is my religion should be a living exemplification of what

I believe. If I believe that salvation is by grace, I should be careful to maintain good works. If I believe that God has predestinated the final and glorious estate and condition of his people and that he overrules, subjugates, controls and orders all events and things so that His purpose in all things is to the glorification of the election of grace, then I should walk circumspectly and softly before Him with all lowliness and meekness, with long-suffering, forbearing the brethren in love; endeavoring to keep the unity of the spirit in the bond of peace.

Having the Spirit of Christ in us and dwelling together in the unity of His Spirit, and being led by His Spirit whereby we are denominated the Sons of God, we ought, most assuredly, to be agreed in the fruits of the Spirit, and to dwell together in its blessed and perfect unity. Might it therefore be said, and well and truly said "Behold, how good and how pleasant it is for brethren to dwell together in unity.

We should keep well in mind that this unity is in the Spirit and not in the flesh. There is one body, and one Spirit; even as ye are called in one hope of your calling." This one hope is the hope of everyone, so that the hope of one is the hope of the other and as each one dwells in his own hope and each and everyone having the same hope, hence they dwell together in the unity of hope, or in a hope unity. And when we turn from our hope and begin to search in the flesh for assurances and comforts we find no unity there nor any good thing—nothing good nothing pleasant there—there is no dwelling there—there is nothing

pleasing there—there is nothing in the flesh but dissolution and death.

Once a dear old sister had searched in all the flesh for something good wherewith to be comforted, but finding nothing but distress and distraction she came to the conclusion that she was mistaken in her profession and was not fit to belong with the good people in the church, and she would have the church to take her name from the book, and having made her request, through the plea of unfitness and unworthiness, one of the deacons, grasping at once the dear sister's dilemma, said "Well sister, if you think you cannot stay with us, and will go, will you not leave your hope with us. I will give you ten cents for it." "Law me," she said, "I would not take the world for my hope." "Well why do you want to leave us, if you have such a hope as that?" to which she replied with much assurance "I dont want to leave you." While considering what she was, she was truly nothing and less than nothing and vanity, but when a price was to be estimated upon what she had, which at the moment seemed to be all she did have, and all she possibly needed it was worth more than all the world besides. It constituted all present needed sufficiency and lifted her up into a prospective attaining unto an infinite fullness of everlasting satisfaction, therefore she found she only wanted to abide where she was in the blessed unity of the hope of the people of God. Can anyone doubt but that dear sister then and there sweetly realized how good and how pleasant it is for brethren to dwell together in unity.

We are all what we are by virtue of what we have rather than by what we do—we have to do, rather than do to have. We have the unity and it for us to dwell together in it. It would seem that in the sense of dwelling together in unity, one alone could occupy, hence the importance of being in the church, in the manifest fellowship of the brethren. The unity is in the church therefore to dwell together with the brethren one must be in the church. However, one might belong to the church and still not be found in the unity dwelling together therein with the brethren. One must be in accord with the brethren in doctrine, in discipline and in order. It is reasonable that he should desire

put himself in ready agreement with the brethren with whom he dwells. For one to be discordant with the brethren with whom he professes to dwell is neither good nor pleasant to anyone. There is a disturbance in the church so that neither he nor the brethren with him are in unity and peace. Such a brother's consciousness of peace should require him and the brethren with the knowledge of conditions should require him to put himself in order. There should be mutual endeavor according to the mutual faith of each to maintain the unity of the Spirit in the bond of peace.

Sometimes there seems to be a lack upon the part of the whole church. There seems to be no life among the membership, but rather a tendency to indifference and carelessness which produces coldness and barrenness and but few attend her solemn feasts. Under such condition there used to be meetings an-

nounced for fasting and prayer, and heart-searchings for the cause for such conditions. They may not have determined the cause nor been able to apply a full treatment nor attain unto the remedy, yet they put forth such endeavor as they could which is all that is really required. The church has the right to expect the presence of all of its members and not only to expect it, but to require it. Members habitually absent add nothing to the church, and the church is of no importance to them.

According to our doctrine we are the only real living people in the world and perhaps in an outward sense show less proof of it. However, there is one thing that we do prove most conclusively, and that is if we are saved, it must be by grace.

It is said "We have the mind of Christ," which is true no doubt, with respect to the taught of God, but is it true of the people and church known as Primitive Baptists? Have we the mind of Christ? Have I the mind of Christ? If so, why should I not let that mind rule in me, even as I am admonished of the Apostle so to do? Do I believe that the brethren, whom I profess to love have in them this blessed mind, and do I grant that it rules in them, and renders them Christ-like? Is it because I see in them the fruits of righteousness to the praise of the grace of God that I love them, as the children of God, whereby I am sealed with the blessed assurance that I have passed from death unto life? And yet I am not in accord with them. There is something wrong, and the devil is the author of it. I am at variance with myself. My very life or citizenship is

a contradiction of my profession. My life is untrue to my experience and denies the faith and renders me unworthy of the confidence of my brethren. What shall I do? I will do like they do, I will resist the devil and by the grace of God I will do the things which I have known all the while were the things to do. I will seek peace and pursue it. I will enlarge upon the fellowship and confidence of the brethren. I will endeavor to keep the unity of the Spirit in the bond of peace. There is no reason why I should not have the privilege of proving in myself the blessed truth of the saying, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

P. G. L.

SOUND DOCTRINE

Elder P. G. Lester,
Editor Zion's Landmark,
Dear Mr. Lester:

I am not a member of the church; I wish I felt worthy of a home with the Primitive Baptists. If I am not deceived in myself, I love their members; their preachers preach just what I believe to be sound doctrine. They preach unconditional salvation, the world preaches conditional salvation. As I understand the Scriptures, the Lord reveals Himself to every one of His people. I have never read a passage of Scripture that had even a shadow of condition except in Paul's writings. He says "I am made all things to all men, that I might by all means save some."

I have been a subscriber and reader of Zion's Landmark more than forty years, have read many

good letters from your pen. Will you please say what you think Paul really meant and oblige,

Yours very truly,

J. L. WILLIAMS.

Atlas, Virginia.

ANSWER

Unconditional salvation has always been a fundamental principle of the doctrine held, believed and preached by the Primitive Baptists. From the very giving of the Scriptures to the present time there have been a people of whatever name which held it to be a vital principle of the doctrine of salvation by grace. Believing that human nature was not only carnal but totally depraved, there could be no other reasonable conclusion but that salvation must come without condition upon the part of the sinner, and must therefore be by grace as the Scriptures so positively and clearly declare.

During all these years a great body, and perhaps always the greater body of the people claiming to be Christians, have denied the total depravity of human nature, in the belief that the Scriptures are addressed to all men and that inasmuch as it is not consistent with the intelligence of the Divine mind to conclude that it would require of men that which they were not inherently qualified to do, and therefore there must be in all men in nature a spark of grace, "as it were," or a sufficiency of divine substance, which, under congenial circumstances, conditions and influences, if properly applied, might quicken this divine energy to such an extent as to move the individual, and in-

duce him to turn in with the overtures of mercy; and by complying with the terms and conditions of the gospel, accept offered grace, and be saved. That is if one shall turn away from his sinful course of life, and believe these things and be baptized he will be saved; but if he will not he will be damned. They claim that salvation is by grace in the sense that it is free to all who will comply with the terms of its acceptance.

The Primitive Baptists believe that all the divine substance, together with all circumstances, conditions and conclusions were comprehended in the divine purpose and in the grace which was given us in Christ Jesus before the world began, and is now made manifest by the appearance of our Saviour, Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. That is in these times, the gospel times, these things are revealed unto us in the quickening of the spirit whereby we are sealed unto the day of redemption as the heirs of salvation, being the subjects of redemption, and salvation and the resurrection.

We are the characters of whom the Scriptures speak, and to whom they are addressed. And as these Scriptures are able to make us wise unto Salvation through faith which is in Christ Jesus, our Lord, they continually testify unto us of the grace and sufficiency which are in Christ, and what He is to us, and are therefore—as they testify of Christ and His fullness a continual and abiding source of strength and salvation to those of their address.

In the experience of the children of God, these things are revealed unto them, and in the ministrations of the gospel they are preached unto them, and through the operation of faith they are confirmed unto them, and in their gracious effects they are saved by them and in them. The Scriptures testify of Christ as He is in His people, and to His people, and when the gospel is preached it is for a witness testifying of the revelations of Christ in them the hope of glory. And this is salvation to them. It is the grace of God to them, and "by grace are they saved." Saved yesterday, saved today and saved forever.

When Israel saw the wagons coming to take him, he said "it is enough, my son Joseph is yet alive, and I will go down and see him before I die." The very coming of the wagons was to him an inspiration of salvation. So is a good gospel sermon. It has life in it, and it quickens you, you had felt to be dead, it has power in it, and it lifts you up. You had felt to be in sinking sand, it strengthens you, you had felt to be so weak, it confirms you and you had been so fearful and doubtful. Sometimes you feel that you must surely be a child of God, whereas you had felt to be the very chief of sinners.

When the Lord put Paul into the ministry, He made him, as a minister, the very embodiment of every realization of the experience of the children of God, so that he was and is their apostle and ensample in all things. There is not a shadow phase, nor virtue in all the scope of Christian experience with which

Paul was at once perfectly familiar. In his disposition he was adaptable to the states and conditions of the brethren in all gospel respects.

There was an inbred distinction between the Jews and the Gentiles, and although Paul was a Jew nationally and first preached the gospel to the Jews, there came a time when his ministerial work was transferred to the Gentile, which required him to become a Jew to the Hebrews and a Gentile to the Greeks, and yet so as thereby not to affect his status in the gospel in which there was neither Jews nor Greeks, but all one in Christ, the sons of God, and heirs of His grace. There were bondsmen with whom he was the prisoner of the Lord, and free men with whom he also was the Lord's free man. There were those who felt to be sinners above all, and to them he became their chief. There were those who realized deeply a sense of weakness and to them he became weak, and cried out "Who is weak and I am not weak."

While he was made all things to them they were made one to him and with him, that is those who through faith heard him, and believed the doctrine he preached. And thus were they saved to him, and to the fellowship of his doctrine, following him as he also followed Christ.

The divine revelation of the Scriptures unto us is salvation and strength and much assurance in faith to the praise of the glory of the riches of His grace. When any principle of the doctrine is revealed to us we see in it salvation, and

when this revelation is made in any certain respect we are given in that relation to feel a special need of salvation in that particular respect. The gifts in the ministry have their particular settings, so to speak, in the respective principles of the doctrine and when one comes digging with his mattock—Isa. 7:25—upon your little hill—Ps. 65:12—you begin to rejoice in the God of your salvation.

Paul was sent forth as an ox from the very midst of these hills that are digged with the mattock by the quickening spirit of God; and following in the line of this divine work he digs in all these hills and they bring forth the treading of the lesser cattle every one after his kind.

While Paul says to the Gentiles "Doubtless I am your Apostle," each one of them can say with equal truth and assurance "He is my Apostle," because each one is now and then in this and that particular specially comforted, and feels to say, that is to me and for me, because it assures me that Jesus loved me, and gave Himself for me.

These revelations and assurances in a large measure comprise the gospel of our salvation, the gospel that is preached unto us, testifying witnessing and affirming that our hope is in God., which is Christ in us, the hope of Glory.

There were many things from which those to whom Paul preached were to be saved in this that respects as subjects of the gospel of salvation. In fact all the disciples in that day were so closely allied to things received by tradition from

the father it was difficult for many of them and perhaps in some instances all of them to turn away from them and abstain from their influence and shun the appearance they presented. The law having been fulfilled, the gospel must now be preached, but it presented such a radical difference, Paul seemingly had to yield to prejudices, and superstitions and to an apparent belief in idols in order to reach some who were being held in the meshes of the things of former services and usages. When he would have Timothy go with him because of the Jews who knew that Timothy was a Greek by his father, he took him and had him circumcised that it might appear that circumcision was necessary. To those who believed that an idol was something and that meat offered to idols was somewhat affected Paul abstained from eating that meat for the sake and salvation of this class of unbelievers in the gospel, thus keeping them from eating it because Paul did, and thereby defile their consciences. To those who were without the law, did not hold it in its traditions Paul was in perfect accord without it, in its traditions, but not without it to God. In whatever condition one was Paul had in him that same condition, and allied himself with them in that particular condition, and yet he was to them so much more than this they esteemed it a privilege to be like him in whatever respect, and thus they came into fellowship with him in the things of the gospel, and followed him even as

he followed Christ, and thus were some of them saved to the belief of the truth and fellowship of the gospel.

Our good friend wishes he could feel worthy of a home with these people, whom he loves, which is the very best reason why he should turn in with them. That is the way they feel toward each other; therefore he would make a congenial fellow with them, and would give them no trouble. The fitness the church requires in one is that he is really, truly and fully dead, dead enough to be buried. The church buries her dead. Why does she bury them? Because they are not fit to keep. They can neither be lived with nor looked upon. Abraham buried his beautiful and beloved Sarah—his dead—out of his sight. And that is what the church does, because one is dead to the law by the body of Christ. And yet that one is not dead, but is passed from death unto life. Wherefore, because he loves the brethren. Our friend says he loves the brethren, and loves their praching and believes their doctrine, and I believe he does, but he lacks at least one thing—and that is to do as they do. The church is the judge of the fitness of its members. What he regards as unfitness in himself the church will not despise him for, but for which he would be buried out of its sight or would be baptized. By this only can he prove his faith to the satisfaction and delight of the brethren. Suppose you try it, and tell us about it. It will be worth telling.

P. G. L.

MRS. PATTIE WILLIFORD

Whereas God in His love, wisdom and mercy has taken from our midst our beloved sister, Mrs. Pattie Williford, wife of Elder M. B. Williford. She died November the 5th, 1921, making her stay on earth 78 years. She was a devoted wife and mother. She was good to her neighbors and nice to everybody. She was loved mostly by everybody that knew her.

I lived by her for three years. I always found her to be the same. She was strong in the faith and died that way. She loved her church and always filled her seat when able to go. When we go to church we see her place is vacant and we miss her dear sweet voice. Though we feel to know she is far better off than we are. She was sick most of the summer and was so feeble she couldn't go to preaching. She stayed home and read her Bible and was comforted. I would go to see her some times after coming home from preaching. And she would tell me how she would love to go but unable to go. But was comforted by reading her Bible and felt the Lord's presence with her.

Her membership was at Nashville. They all miss her. She told me during her sickness she was willing to go if it was the Lord's will. I grieved for her and prayed to God in my weak way if it was his will to restore her to live with her dear companion, and it came to me plainly the Lord doeth all things well.

Oh, they were so devoted to each other. I stood by her and wished I knew if she was suffering when

she was in those stupors. She was quiet and seemed to be resting good. She aroused from one and told her children where she had been. Her daughter, Mrs. Hales told me she said she went to the prettiest place she ever saw, so pretty and white. And had a little baby in her arms. And I believe that was her baby and they were in heaven together. She was so easy and peaceful. And the bright and pleasant expression on her dear face showed she was in a brighter and better world. Therefore we hope by the grace of God to meet our beloved sister on yonder shining shore. She bore her sickness with patience. She was confined to her bed about six weeks. Had two trained nurses with her. All that loving hands and medical attention was done for her. She passed away peacefully as she slept, surrounded by her loving husband and six children. We feel our loss is her eternal gain.

The funeral services were held at her home conducted by our dear pastor, Brother Denson. I thought he preached as pretty as I ever heard. A large crowd attended her funeral. Lots of beautiful flowers. She was highly esteemed I very often go over to see Brother Williford. I miss her. I sometimes feel like I want to see her and talk to her.

I feel mighty low down and despondent sometimes and I go over to see Brother Williford. As I live in front of him I can go often to see him and he comforts me. He is a dear brother and father in Is-

rael. He is sick now, has been for some little time, but not serious. He can be up part of the time. He is strong in the faith and full of grace. I don't believe he minds dying. He says he is waiting on the Lord's time. His daughter, Mrs. Little stays with him. She is mighty sweet and attentive to him. He says he is awaiting the Lord's time to be with his dear wife again.

Blessed are the dead, who die in the Lord. Brother Williford has my deepest sympathy. He is lonely without her, and looks lonely. He goes out to her grave every day when able to get out. May the God of all grace comfort the hearts of us all is the prayer of the unworthy writer.

Emma Deal Nichols.

ELDER JOHN McCONNELL

A telegram informs me that Elder John McConnell, pastor of the Ebenezer church in New York city, has been called to lay his armour by and to enter into rest in the Paradise of God. Many of our readers whose privilege it was to know and to love this able minister of the New Testament, would join with me in expressions of deep sorrow at this sudden and surprising event in the providence of our God, and yet would acknowledge that it was the Lord that gave him, and the Lord hath taken him, and that blessed be the name of the Lord.

Elder McConnell was richly gifted in the ministry of the doctrine of salvation by grace, and was humble and faithful in the service to which the Lord had assigned him. His labors were blessed of the Lord in

the gospel of His Son to the building up and nourishing a gathering of the children of God, which constitutes a model church. His life and character as a man and as a minister of the gospel will so abide in the hearts of the friends, who were favored to feast upon the fruits of his labors in the ministry, as that it may be truly said of him, tho' he be departed from this life yet he speaketh.

May the Lord be with dear Sister McConnell and sustain her in his love and in the riches of his grace and in his loving kindness, and finally bring her to her dear husband to whom she was an help meet indeed.

P. G. L.

CALLS IN HIS APPOINTMENTS

Mr. J. D. Gold, Wilson, N. C.

Dear Friend:—

I write to call in the appointments published for me in the White Oak Association, as I don't think I will be able to fill them, as I am suffering with weakness in my back—have been for a week. So without I should improve don't think it would be advisable or prudent for me to undertake the trip, owing to my age and feeble condition of my back. I am able to be up and can walk about some. I desire to be reconciled to the Lord's will as much as He is pleased to reconcile me. I have been blest above many of my age to travel and preach among the churches. Hope the brethren and sisters may have a heart to remember me in their prayers—that I may hold out faithful to the end, which will not be much longer. The hope I have had for 50 years is more to me than all this poor sinful world.

Your friend in hope,
Angier, N. C. J. E. Adams,

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The Purpose of Zion's Landmark

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

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

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

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

A GOOD EXPERIENCE

Elder A. L. Harrison

Front Royal, Va.

Dear Brother if not deceived:

It has been my desire to write to you for a long time, but feeling my unworthiness I have postponed. However, I feel unworthy just as much today as I ever did, but I am prone to believe that if I was to wait to feel worthy I would never write to you or any of God's people. It is very often that I think of you and how wonderful you preached at Maple Hill meeting house during the association 1919. I felt to believe that you preached wonderful though God deserves the praise, for God gives the spirit therefore He deserves the praise.

Just after the association broke on Monday you remember mother carried me up to you and introduced me to you, and I will never forget the words you spoke to me, when I told you I had enjoyed your preaching. You remember you placed your arm around my neck and said that you felt to know that I had a "hope." When you spoke that it went all over me. I just can't express the feeling that came over me. I feel that meeting you and the sermon you preached was all the association to me.

Brother Harrison, in the year

1917 in the month of April was when I first felt to be condemned and found that I was wandering from the fold of God. While I hope that I had lived a moral life in my past days, yet I knew I was mean, but never knew that I was so mean until I hope God showed me just what I was. Then I felt to be the meanest sinner that ever lived, and just looked to me that my doom was hell, but was willing to say that it was just. However as you may know, I was in a distressful condition. I was in a desirous condition, but desiring for what? The world's goods? No, I was desiring the blessed mercies of God. I knew that the world's goods could not reach my case—I knew that my case was a case that nothing but the mercies of God could reach. I felt that God could not relieve me and be a just God, for I knew that He knew just what a sinner I was. Yet I felt to know that He had the power, for I felt to know that He had all power in both heaven and earth, but I was just too mean for Him to have mercy upon. Yet while I felt all like this that did not stop me from desiring the mercy of God. I just felt too mean to sail upon such a righteous one as God, yet it was my desires, and when I knew anything I was begging God for mercy, and

that I feel that I received. Yes, when He saw fit to manifest Himself to me there was a joyful time. I was right by myself in the field planting cotton, but again I felt that I had the greatest company I ever had for I felt that God was with me, and sure you may know I was praising the blessed one (God) who had raised my feet out of the mire and placed them upon a rock. The words that I was singing over and over were "Sing your Saviour's worthy praise; Glorious in His works and ways." I just could not help it. Yes even the little branches of the trees and the little tongues of the birds were all praising God for me. Oh! I can never express the joy I was in. I had just been in a mourning condition, but now was rejoicing. Blest are they that mourn, for they shall be comforted." Soon after this I wrote a letter to Elder E. F. Pollard, Jacksonville, N. C., and told him a dream that I had when I was about 10 years of age, and soon he made a reply to my letter and stated to me that he took my dream and experience of grace, and in connection with this he says: "For ye were some time darkness, but now ye are light in the Lord; walk as children of light." I had seen this scripture many times, but never knew anything about it, but if not deceived when I looked at the first word of the scripture in his letter I felt to know then, and it seems to be plain, where all before it sounded foolish. He soon after advised me to offer to the church and let the church be the judge, but I had no mind to unite with the church or to be baptized.

Though I did not tell any one about my having such a mind until about 3 months ago, when papa told me that he believed that it would be better for me to offer to the church; I then told him about me having no mind to do that, and how strange it looked to me that I would not have a mind to be with the old Baptists. Yet I loved to hear them preach and love to be in their company, but felt so unworthy to be in their company. I felt to love them and was made to love them in 1917 with an everlasting love, and how strange it did look that I had no mind to join the church, but I did not until about the 15th of August, 1920, and then had no strong mind, but had considerable more than had before, so the Union was to be at our church (the Bay) the 5th Sunday in August, and I thought that it would be best for me to offer, as I felt that I was living out of my duty, and again I felt that if I did not offer judgments might come on me and my dear wife, but when the union came I did not offer for I feared that I might do something wrong, but after the meeting was over I felt dissatisfied about not offering to the church, so the regular quarterly meeting was to come Saturday and 3rd Sunday in September and I tried to beg God that if it was right that I should join the church that I might go boldly before and offer, and when the time came I did and for some cause I was received, and now I feel much better satisfied and I hope that God had a purpose in my going. I only hope that God will be with me and that I may be reconciled to His

blessed will, for His will be done and not mine.

Brother Harrison, I feel that I am wonderfully blessed in more than one way. The first Sunday in March 1920, I was married to a lady of which her profession was Missionary and was a member of that denomination. Well in my consideration of a married life this greatly troubled me. Knowing the lady that I was engaged to marry was of some different profession to that of mine, and I did not know but what she would bring great trouble to me about my believing the old Baptist doctrine. So my mind led me to look to God and I did in the best way that I could. My mind then led me to tell her just exactly the way I believed as per the religious affairs, and tried to give reason for me thus believing as I did which was a pleasure to me, and I told her to never speak against it, but please help me to prepare for the old Baptists for I wanted them to come around me when they would, and I told her that I would fix for her to go to her meetings. This seemed to be very agreeable. I was at all times trying to beg God that if it could be His will to manifest Himself to her, and show her what she was by nature and what she must be by grace, and if not deceived I feel and hope that God has already commenced a work within her. Just before I joined the church she would advise me to go and do my duty and she would prepare for me. One day I asked her why did she want me to offer to the church, she said that she was afraid that God would send judg-

ments on me for not doing my duty. I tell you a natural person would not see fear like that. When I was baptized she met me at the water side as I and Brother Pollard came out of the water and threw her arms around my neck and was crying. She was rejoiced and I believe the time is near at hand when she will come in the same way that I did. I believe she loves to hear the gospel preached, and oh! how wonderful I am blessed to have that precious hope of a better world to come, and again to feel that my dearest wife will have the same if not already. And how wonderful it is to think that when we are parted by death that we hope to meet again in a world of peace and joy where we will never part any more. Oh! how thankful I feel to be. I tell you we are the greatest blessed people that there are on earth.

Brother Harrison, if you have any of your pictures that you might spare one I would appreciate it very much if you would send one to me.

As I feel that my remarks along this line are of little interest I will come to a close. I felt that I wanted to write you a few lines and I hope that my mind will be contented by doing so which I feel it will. Though I feel so unworthy of writing to such Christian people, but I will to admonish that it is a pleasure to me to write to God's little ones.

Papa, mother and my wife join me in love to you and yours. Try to come down our way sometimes. We would be glad to see you again and hear you preach. I want to say that we are separated by many miles but I hope we are joined in

heart. May the good Lord be with you and enable you to speak the unsearchable riches of Jesus Christ and comfort His little ones, and again may the riches of God's grace be with us and sustain us in faith to follow Him in the liquid grave.

I would be glad to have a letter from you and write if you have a mind to, and often as you can, and oh! may I and my dear wife come within the fold of your prayers.

May God be with and lead and guide us in my prayer for Christ's sake. If I never see you again I hope that we will meet in that happy bright world above.

Your little brother if not deceived,

Fred W. Rhodes.

Verona, N. C.

UNRIGHTEOUS MAMMON

Elder A. D. Johnson, Coats, N. C., requested me to write on Luke 16:9, and connections. "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

This is the parable of the unjust steward. The Lord does not commend his unjust dealings, but He does commend his wisdom. He seemed to know how to get out of the trouble he had gotten into by his liberality with another's goods. These things had been entrusted to him by his master, and he had allowed his liberality to make an unjust use of them with his friends.

The word mammon is of Syriac origin, and means, riches, especially the riches of the world when

deified or worshiped.

There was a time when the kingdom of Israel was the seat of riches because of the blessings of God on that nation. But they had gone away from their God and worshipped the gods of the nations, and provoked their God to jealousy, and they had estranged themselves from Him and His way. Then the Lord had brought them to desolation, and turned His favors on those who hated both Him and His people.

Riches had now gone from the Jewish nation, and centered in the Gentile world. They had the Jews in captivity. After all these judgments the Jews were not humbled, and the Lord had determined to destroy that wicked nation out of existence as a nation.

These ministers of His were soon to be sent out among all the nations of the world to preach His gospel to every creature. They would need friends outside of the land of the Jews. Therefore in saying "Make to yourselves friends of the mammon of unrighteousness He simply says, Make to yourselves friends of the Gentile world. They were then the riches of the world, and they are the same yet.

I have now sent you forth as sheep among wolves, therefore make friends of them. Your brethren, the Jews will cast you out; you shall fail among them. These Gentiles will receive you into everlasting habitations.

The word, "Everlasting," is from the Greek word, *ah-ee-o-nee-os*, and means eternal. The root of this word is *ah-eye*, and means, always. Therefore they shall receive you al-

ways into habitations, or so long as their time remains.

Thus the gospel Church has from then till now found a habitation among the Gentile world, and even after their fulness has come in, and the Gospel has been returned to the Jews there will be some of them true believers in the Lord Jesus Christ, and the Church will find a home with them. The language fully justifies this conclusion.

Since the departure of the Jews from the Lord there has ever been a few of them who have believed in the true Messiah. Life is not entirely gone from Israel. It is also true that life will not all go from the Gentiles. They are the friends of the Church of God.

I hope that Brother Johnson, and others who may have a mind to inquire after this matter will be able to understand what I have written. And if there are any points in this subject that are bothering his mind, and he will write to me, I will try again.

Also I was requested to write on 1st Tim. 5:8. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

The apostle is writing about those who were to be taken into the number to be cared for by the church as widows indeed, and is showing that if any have sons or nephews, (meaning grandsons) they should be provided for at home and not be of any charge to the Church.

The Church has no control of those who are not identified with her, and therefore if she has those

who are not provided for, even though they have sons or grandsons who are not members of the church and over whom the church has no voice, she should see that that poor one should not suffer.

This should not stop there. It should be required of all of us who are able to work for a livelihood to take care of those who are entrusted to our care. A man who does not care for his family in the very best way he can is unworthy the name of Primitive Baptist. It is a denial of the faith to not do so. However strongly one may contend for the faith his walk should be sound also. It is not what a man says, but it is the fruit he bears that shall be his judge. We have plenty of evidence that there are men who do wonderful preaching and yet their fruit is awfully bad. It is not their ability in preaching that shall be the rule of the church. If after he has preached to others he does not keep his own body under he has made a shipwreck of the faith. Even so if he goes forth himself living on the fat of the land, and his family suffering for the necessities of life he has denied the faith, and is worse than an infidel.

Who would want an infidel in the Church? Who would want any one there who does not believe in God? Does not believe in Jesus Christ? Does not believe in the Holy Ghost? Does not believe that this God has power to save? Has power to save us in this life and the life to come? Does not believe that He has appointed a day when He will call up from the dead all of those who He so graciously quickens and keeps

by His Spirit while we live, and then in that glorious day of the resurrection from the dead, that He will quicken our mortal bodies and raise them up from the tomb to dwell with Him forever? I say who would want any one in the church who will deny these fundamental points of truth? Not one of us. Why? Simply because to deny these things is to deny the faith as it is set forth in the Scriptures, and renders one an infidel. Then the man who does not provide for his own is worse than that man. Why should we keep such in the Church? They are worse than infidels.

Brother George W. Johnson requested me to write on Eccl. 7:15. "All things have I seen in the day of my vanity; there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness."

The preacher probably said, "All these things." Thus referring to things which precede this text. Read from the 11th verse, and you will note some of them. The days of his vanity probably refer to those days when the Lord was so severely chastening him for his sins in following after the gods of the nations which he had brought into his kingdom by wicked marriages. When a king has so far gone astray from the path of righteousness he will even slay a righteous man who condemns him in his corruption. There are numbers of such cases set forth in the Bible. In all these cases there were righteous men who perished in their righteousness. Knowing that they were doing the

word of God, and being condemned by the higher authorities they would die in their righteousness rather than turn from the way of the Lord. Such is the case now if one has the word of God and declares it, the brethren are not indoctrinated in the truth, and they silence him because he will contend for the truth, and eventually turn him out of the Church that man has perished in his righteousness. On the other hand a man may cater to the wishes of others who hold a higher position in the minds of the Church than he does but who are wrong, out of the faith, and works of the gospel, and not walking in the way of the Lord, but the one who caters to his wishes is justified by him, and continues to stand in the Church. That man prolongs, or continues his life in his wickedness.

It is not the man who is sometimes thought to be one whom we should follow that is the safe man. He may be strong in his way, and yet his way may be altogether condemned in the word of God. We should always require a "Thus saith the Lord," before we accede to propositions which involve great matters in the Church of God.

Let us remember that "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence." 1st. Cor. 1:27-29.

We should at all times take the word of God as the man of our counsel. If we are not sure as to the teachings of that word, it is no harm to wait on the Lord. Wait prayerfully for He has promised wisdom to those who lack understanding. He has given a promise he will surely bring it to pass. If the promise seems to tarry, wait for it for it will come and will not tarry.

I have done the best I can with these subjects and hope they will do good and not harm.

Your brother in hope and love of the truth.

L. H. Hardy.

Atlantic, N. C.

TRIALS

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

My mind inclines me to again write for the Landmark, and the scripture that is on my mind will be found in 1 Epistle of Peter, 4th chapter 12th verse. "Beloved think it not strange concerning the fiery trial that is to try you as though some strange thing happened to you."

All through time God's children have had their trials, some more some less and that is the very reason why this language was written. God knew that they would think strange and this was written for our comfort and consolation. I remember once when passing through a fiery trial these very words came to me, and I said Lord I do think strange and can't help myself, but we all who believe, believe that every word of God is true, and He

says, "And we know, who is it that knows, believes that all things, good and bad work together for good to them that love God, to them who are the called according to his purpose, etc." So many crucifying words and acts, so many humiliating things do we have to pass through, and oh! if I could only take up the cross and bear them as I think a professed child of God ought to, but sometimes and very often I find myself murmuring and sometimes speaking when I ought not, thereby dishonoring God, and shame to myself, and I very often feel, and do know, if it were not for the doctrine of election and me believing it, I should have no hope at all. I long to live a Christian life. Yes, I long to glorify God in my body and my spirit which are His, but oh! Lord it seems to me that I'm always doing the things that I don't want to do, and leaving undone the things that I should do, so if not free grace, I know I am lost, so beloved think it not strange concerning the fiery trial that is to try you as though some strange thing happened to you.

Submitted in love.

Billie Z. Whitley.

Washington, N. C.

A GOOD LETTER

Elder M. L. Gilbert.

My very dear brother in Christ:

After a very long delay I will now try to reply to your very kind letters of Jan. 5 and 6. You have manifested so much of the spirit of Christ, that it makes me want to sit down at your feet and do homage to Jesus whose likeness you

bear, but I know you would not suffer me to do so.

As to the trinity I can not say much because I know so little. There are some things that I have been very cautious about during my ministry; and one of them is never to affirm as a vital point of doctrine, that which the scriptures do not clearly affirm. A mere conclusion is never a safe base for our opinions. That the scriptures nowhere says that there are three persons in the Godhead; is sufficient reason for me not to say it. We are too apt to jump at conclusions. I have in some cases spoken my opinion about some things that are not cardinal points or principles; but in such cases I always want it understood that I am not speaking by authority.

If there are three persons in the Godhead and it is important, that we know it and affirm it, why is it not revealed and how are we to know it? We don't need to infer the 'omnipotence, omniscience and omnipresence of God; neither do we need to infer the doctrine of election, predestination, calling, preservation and resurrection of the saints. Then why are we left to guess at his personality.

If God is referred to in the Bible in the plural either by noun or pronoun, I don't know where it is, unless Gen. 1:26, and 3:22, be construed to mean this. But there are so many instances of a person speaking himself using the plural form that it has become a common custom; so that it will not do to base a principle on one such text. The same will hold good with many gen-

eral expressions, which, if taken literally are made to conflict with other scriptures.

Isn't it a fact that the prime thought in Gen. 1:26 is the image of God in man? and is it not a fact that in Gen. 3:22, the cardinal thought is, that if man be left in the garden, he would eat of the tree of life and possess immortality? And isn't it a fact that Jesus came into the world to restore to the elect the right to the tree of life? See Rev. 2:7, and 22:2. The question of the personality or composition of God is not the thought in any of the above texts.

God is one, not like a jury of twelve persons are one jury, but He is one in person. I could cite many texts to support this statement, but it is unnecessary for you are familiar with them. I am not trying to put up an argument. I only want you to understand me in my position.

If the man Christ Jesus is one of the persons in the Godhead, why did not Paul say so in Heb. 1:3, instead of using language that will mislead the reader, and almost directly contradict the thought of three persons in one God? He says, "Who (Jesus) being the brightness of His (God's) glory, and the express image of His person" (God's person). Here Paul speaks of God as one person, and Jesus as the express image of that person. There is a very great difference between a person and his image.

If the doctrine of trinity of persons be a cardinal point in the gospel, Paul must have known it; then

why did he use language that stands in direct contradiction to it without any modifying circumstances?

Jesus did indeed have a personality, but in His visible person He was a man of the seed of Abraham, but within Him dwelt the invisible person of God, of which Jesus as a man was the express image. Jesus was the image of God in the same sense as was Adam, but to a much greater degree. If the word "persons" is so important with reference to the trinity, why did Paul overlook it and even contradict it in this text. If the word "persons" is essential we should find it somewhere in the Bible.

"There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. "Not merely agree in one, but are one. There are three manifestations of God, 1st His character as manifested in creation and His dominion over all His creatures. 2nd. The manifestation of Himself in His Son in the work of redemption. 3rd. His work in the hearts of His people by the spirit or holy ghost.

If John had said, "There are three persons that bear record in heaven," he would have put this question beyond controversy. Why did he omit it? Jesus was a man in the full sense of the word, and as such He was the Son of God. As the seed of Abraham he was a man, but in His divine nature He was God. Not a part of God, but the fullness of the Godhead dwelt in Him bodily.

Now, don't take my questions as

a challenge for I do not mean it so. It is just my way of expressing my thought. You answer as your mind leads you, or not answer at all, just as you think best; but I do want to hear from you at your convenience.

Now as to the resurrection, there is no need that I should write at length. There is no excuse for controversy on this subject, because the scriptures are so clear that man need not err therein.

The scriptures plainly declare that "All that are in their graves shall hear his voice and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation."

If you ask me how they shall appear I will quote from David who said, "I shall be satisfied when I awake in thy likeness." And from Paul who said, "If we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection."

And from John, who said, "Beloved now are we the sons of God, and it doth not appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." If any one presumes to tell you how we shall appear in the resurrection, he is presuming to know more than David, Paul and John, and seeking to be wise above that that is written. It is a fair conclusion that our bodies in the resurrection will be as much like they are here, as is the body of Jesus like it was here. We will be fitted to our new environment whatever that may be.

My time has been so taken with other matters that I could not push aside, that could not give your letter the desired attention until now. There was but little cold weather here, but much rain and, it is still raining much of the time. There has been much sickness, and many deaths, as there always is during an open winter. People expose themselves and take cold, then neglect the cold which develops into pneumonia or Bright's disease or both, and a funeral soon results. I had an enjoyable visit in Georgia and Alabama with good attendance, and appreciative audiences; filled thirteen appointments between Feb. 23, and Mar. 13, and reached home, Mar. 14. My arm steadily improves, but it gives me much pain yet. More some times than at others.

Your brother in the sweet fellowship of the gospel for you both,

W. N. Tharp.

Liberty, Ind.

WANTED COPIES OF PAPER.

I desire copies of the Primitive Baptist published in Wake county by Brother Temple in September 1856. These papers contain some of the writings of my father Elder Parrot Mewborn. Another copy published either in 1855 or 1857 containing an article entitled, "The world is not evangelized by the preaching of the gospel alone." Will appreciate any or all of these copies. I am willing to pay for these copies and return them.

L. J. H. MEWBORN,
Goldsboro, 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.

Volume LV.

No. 14

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WILSON, N. C., JUNE 1, 1922

EXPERIENCE

The Primitive Baptists are the only people who require what they term a gospel experience as the source of fellowship and the seal of membership, and there seems to be in them an inherent principle which requires the preaching of the gospel to be in the simplicity of the truth, in power, and in the Holy Ghost, and in much assurance because it seems to have come that way in the revelation and in the experience, and therefore nothing short of such demonstrations seem to meet the general requirement, while the preaching of the gospel requires the relation and elucidation of gospel experience in the revelation of salvation. Yet it is not so much individual and personal as it is collective and general. The general epistles of the Apostles are addressed to the churches, and not to individual members, because the

church and not individual members shall judge angels, that is the ministers. Two or three must have been gathered together with Jesus in the midst of them which may and does constitute a church. Paul in his individual epistles, addresses them to young ministers as to his sons in the gospel. I do not understand that the fullness of the blessings of the gospel of Christ is revealed in its entirety to any one member as an integral part—so to speak—of the church. The gospel in its entirety is revealed in and to the church in its entirety. Christ is head over all things to the church, which is his body, the fullness of him that filleth all in all. Therefore when one comes in the fullness of the blessings of the gospel of Christ does he not come in this fullness, and does he not preach this fullness as "of his fullness have all we received and grace for grace?"

Our preaching is as descriptive of the speckled bird, now touching upon this speck and then upon that. And as no other bird has the specks of this bird, a true description of two or three specks identifies the bird—identifies each in his or her experience in this and that respect. Circumstances are recalled scenes are reviewed, seasons seem to recur, and the heart of each breaks forth in singing with grace unto the Lord, and with many voices, as the voice of one acclaim the time of the singing of birds, and that the voice of the turtle is heard in the land. And thus while the church rejoices as a collective body, each one chirps his or her individual satisfaction. While by faith we draw inspiration,

so to speak, from the life and character of David as individuals, yet by no means do we as such fill up to the great measure of the fullness to which he attained, but the church does, even as Christ did. David himself saw and realized things too high and too wonderful for him. He could not attain unto them but Christ did attain unto them, and entertained them and glorified them and the church glorifies in them even as they are glorified in him. And as each pilgrim journeys along in the way there are now and then flashes of a divine and blessed inner shining through which he looks up into the face of Jesus Christ and beholds him in the salvation of sinners lifted up into and above these high and wonderful things. And by faith he lays hold upon a blessed hope in these things even as Christ is formed in him the hope of glory.

You nor I could not survive for three days and three nights in the belly of hell, at the bottom of the mountains, in the midst of the seas, with the floods compassing us about, with all the billows and waves of God passing over us and the weeds wrapped about our heads, but Jonah did, not however as a mere man, but as a wonderful and peculiar sign which should be given in ages to come. You nor I could not subsist in the heart of the earth, but Jesus did. Therefore the church survives these terrible and trying ordeals as with Jonah and as with Christ. "Thy dead men shall live, together with my dead body shall they arise." As it was true of Jonah in the whale's belly, so was it true of Christ in the heart of the earth.

The resurrection or the raising up of Christ from the heart of the earth is an absolute guarantee to the salvation of Jonah from the belly of hell, and in the revelation of the truth of these we have hope in God who raised them up that he will raise us up also by Christ whom he has appointed heir of all things—and by whom all things consist.

However, much or little we know of the types and shadows in the past, and the times, seasons, circumstances and conditions incident thereto, we have it in our experience, and in whatever part we are affected it is in an essential part, and thereby are we linked into a gospel consideration of every essential feature of salvation in Him of whom it is said in his blessed name, there is none other name under heaven given among men, whereby we must be saved."

It is after this fashion that we are sometimes lifted up in our feelings under the power of a gospel sermon and are made to rejoice in the Lord for the wonders of his salvation, and yet it may be that we could not cite a single instance in our individual personal experience that was specially touched upon in the sermon. We simply say, in substance "my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and speaking each for himself and yet each one for all we say, that was a good sermon that is the gospel of salvation. He told my experience. P. G. L.

WHO SHALL DIE?

It is frequently quoted that "the soul that sinneth, it shall die, carry-

ing with it the idea that if one does not sin he will not die; but we do not believe that men and women die now as the result of personal overt actions in violation of law. While sin is the transgression of the laws, and our very lives are in continual transgression of law in our carnal natures, yet we do not sin after the similitude of the transgression, the penalty of which is death, in the sentence, dust thou art, and unto dust shall thou return, or dying thou shalt die." There was never but one man that sinned, the penalty of which is death, in the sense that one dies as in the text, "dying, thou shalt die."

The proverb that "the fathers have eaten sour grapes and the children's teeth are set on edge," had become common among the children of Israel, and the Lord called them to an account for it. As I live sayeth the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die. If the father lived a correct life he should live and not die, otherwise he should die and not live. If the son did not live a correct life, he should die and not live, but if he lived otherwise he should live, and not die. The father should not die because he had a wicked son, nor should the son die because his father did wickedly. The one should not die because of nor for the other, but the one that sinned should die as the penalty of his sins, and not for the other.

While Adam was the only or-

ganic man who individually and personally partook of what is spoken of as the forbidden fruit, yet death reigned from him to Moses even over those who did not sin as he did, however, no man may stand in his place and make the charge or set up the claim that he should not have to die because Adam personally transgressed the law given to him in the Garden of Eden, whereas he did not; because Adam was commanded to multiply and replenish the earth before he was given the law that he transgressed. This law was given to Adam before Eve, the mother of all living, had an individual existence, but the multiplication did not begin to show forth till after the transgression in which this mother was found to be and upon whom, together with Adam, sentence had passed, therefore the multiplication was and has ever been under the sentence of death. In slave time in this country, if the mother was a slave to the servitude of bondage, even so were the children without any personal fault of either the mother or the children, their condition of servitude being because of their state of bondage, in which their individual existence came about according to the laws of multiplication. And each one was subject to individual control and government.

When lust had conceived it brought forth sin in the unit head, and when sin was finished it brought forth death in the multiplied body.

In our multiplied character we sin because we are sinners. We do not become to be what we are by

virtue of what we do, but by what we are we do what we do. The thief cometh but for to steal. The wicked shall do wickedly. The righteous shall hold on his way.

P. G. L.

HALTING BETWEEN TWO OPINIONS

Mr. Denny: I will write you as it seems to be impressed on my mind, although I don't feel worthy of even trying to write. I have just read two good letters in the Landmark, one from Mrs. Akers, also one from Miss Barnes Crisp. They seem to comfort me so much, and tell my feeling and conditions so good.

I love the Baptists and have for a long time, but I don't feel worthy of asking for a home with them. I go to hear them preach, but don't feel worthy of being with them, I feel to be a sinner and the least of all. I can't express the love I have for the Baptists. I get so much comfort and joy out of their talk and sermons.

I know that God above has all power and I know we have his blessings and tender mercies. I beg daily for his tender mercies on a poor sinner like me. I have been made to feel that it is the power, above that gives me such a belief. The Baptists look so sweet to me, and if I only had a home with them I feel I would be better satisfied, but just don't feel worthy of going to such a people to ask for a home. I sometimes feel I am afraid I am deceived in my belief, and then the sweet words come to me, I am thy father, and have shown the thy way.

I will close, hope if you see anything I have written worthy of answering, you may answer through the Landmark, and I ask you to pray for me a sinner as I feel to be.

I will withhold my name.

REMARKS

It is not customary to publish an article without the author being known to the publisher, but as this appears to be one halting between two opinions and needing comfort and encouragement we admit same and would exhort our unknown correspondent to consult us in person or letter. "Go home to your friend, (the church), and tell them what great things the Lord has done for you." "Obedience is better than sacrifice."

C. F. Denny.

EUELL SUIT

Euell Suit, son of H. G. and Ma-ney Suit, died February 28, 1922, age 13 years. He was taken with flu and had so improved we thought he was most well, when a relapse set in, developing erysipelas which caused him to be delirious most of the time. The day before his death, while his uncle was helping the doctor wait on him he seemed to get easy and in his right mind and spoke the precious words of the poet as follows:

"Nearer My God to Thee,"

"Nearer My God to Thee,"

"Nearer My God to Thee,"

and I feel sure and believe he realized his condition and that he would soon be with God, the one who never makes a mistake and with this hope for him we will say

to his father and mother and to all, weep not for him for we feel sure your loss is not to be compared to his gain, but may you feel to say the Lord gave and has taken and blessed be his name. May our heavenly Father give you grace to bear it.

The writer of this sketch held the funeral services at the stricken home in the presence of a large gathering of sympathizing friends, after which the body was laid to rest in the family burying ground near the home, and since Jesus has lain there I dread not its gloom.

Lovingly submitted,

Your friend,

Elder J. A. Herndon.

GEORGE W. ANDREWS.

Friday morning April 14th. at eleven fifteen o'clock the spirit of our beloved brother George W. Andrews, age seventy two years twenty nine days, left its tenement of clay and we feel he is now basking in the sunshine of God's love awaiting the resurrection morn.

He was born in Martin county North Carolina, March 15th, 1850, was married to Jennie Allsbrook, December 27th 1876. To them were born six children, Mesdames R. G. Shackell, Edenton, N. C., H. L. Pip- pin, Whitakers, N. C., J. W. Cotton and Josh Robertson, Scotland Neck, N. C., Mr. G. B. Andrews, Tarboro, N. C., and a son who died in infancy.

He with his wife joined the Primitive Baptist Church 3rd. Saturday in October 1909, were bap- tized following day by Elder A. J. Moore in full fellowship of Kehu- kee Church, Scotland Neck, N. C.,

where he remained a much loved brother until the Great Reaper called him hence. Dear Brother we sorrow to see you go though as we watched the last few weeks of your going there was that in the going I never felt before in a watch of this kind and felt each day as I went in "One Day Nearer Home." Surely this was the passing out of a Saint, not death but the beginning of life eternal, not night but a new day, a bright and more glorious one.

The companion for forty seven years with their children tenderly cared for him and did all in their power to alleviate what might have been suffering, though if he suffered there was no evidence of pain but simply a giving away going over to the beautiful beyond.

I have been closely associated with him since his marriage and truthfully say his integrity was unquestionable always meaning to do the right thing in all transactions and when it pleased God to open his eyes showing him what he was by nature and Himself as the Savior of sinners he accepted Jesus as all true believers do and since has earnestly contended for the Faith, once delivered to the Saints, was ever sound in Doctrine ready to talk of Jesus and give Him all the Glory.

Sister you are lonely here and must needs miss his companionship and the real care he has been to you in his feeble health cannot be laid aside and forgotten. Remember this just as he was passing over you said, "I'll be coming soon." Take courage it will not be long when we too shall go and may God give us an entrance into that beautiful abode to live and

abide with all the redeemed, fashioned into His likeness to sing praises to a risen Savior forever more.

WILLIE A. RIDDICK.

RESOLUTIONS OF RESPECT.

To the memory of our sister Mittie N. Furlough, the wife of our beloved Deacon Joe A. Furlough, who died February 11, 1922.

Whereas sister Furlough was a faithful member, always attending her church meeting when her health would allow her,

Now therefore be it resolved, That the Primitive Baptist Church at Concord, Washington, County, N. C., bow our heads in humble submission to the will of God, who doeth all things to His honor and glory, that we look to Him, who is able to fill the seat that was vacant by her death.

Resolved further that a copy of this resolution be sent to Zion's Landmark for publication, and a copy be placed on our Church book, and a copy to the bereaved husband.

Written by order of the Church in conference Saturday before the 4th. Sunday in March 1922.

Elder JAMES S. CORBETT,

Moderator.

A. W. AMBROSE, C. C.

ELDER L. H. HARDY.

Please publish for me the following list of appointments:

Sunday, July 16th, Kinston, N. C.

Monday at night 17th, Mebane.

Tuesday 18th, Prospect Hill.

Wednesday at night Thursday, 19th, and 20th, Reidsville.

Friday at night, 21st, Danville, Va.

Saturday 22nd, and Sunday 23rd, Weatherford.

Monday 24th, morning or night or both as may be arranged, Altivista.

Tuesday 25th, at night, Roanoke City.

Wednesday 26th, at night, Pulaskee.

Thursday 27th, Bethel.

Friday 28th, Pilgrims Rest.

Saturday 29th, Charity.

Sunday 30th, Little Vine.

Monday 31st, Pine Grove.

Tuesday, August 1st, Mount Zion.

Wednesday, 2nd, Galax.

Thursday August 3rd, Harmony.

Friday, August 4th, Rest.

Saturday August 5th, and Sunday August 6th, Fellowship.

Monday, August 7th, New Hope.

Tuesday 8th, Indian Creek.

Wednesday August 9th, Greesy Creek.

Thursday August 10th, West Fork.

Friday 11th, Floyd.

Saturday August 12th, and Sunday 13th, White Oak Grove.

Monday August 14th Laurel Creek.

Tuesday August 15th, Salem.

Wednesday 16th, at night and Thursday 17th, Rocky Mount.

Thursday, 17th, at night, Winston-Salem.

Saturday, and third Sunday, Kingston.

Yours in much love,

L. H. HARDY.

HUNTING QUARTERS MEETING.

The Lord's will, the Primitive Baptist Church at Hunting Quarters, Carteret County, N. C., will hold her

regular three days yearly meeting on Friday, Saturday and 4th Sunday in June. All lovers of the truth who have a mind to do so are invited to be with us at that time.

L. H. HARDY, Pastor,
JOHN D. SMITH, Clerk.

Atlantic, N. C.

APPOINTMENTS.

Elder T. J. Heed, of Atlanta, Ga., will preach, D. V. as follows:

Whitakers, N. C., 1st. Saturday and Sunday in July.

Williams, Monday July 3.

Tarboro, Tuesday July 4.

Kehukee, Wednesday, July 5.

Conoho, Thursday, July 6.

Mount Zion, Friday July 7.

Falls of Tar River, 2d: Saturday and Sunday in July.

Pleasant Hill, Monday, July 10.

Upper Town Creek, Tuesday July 11.

Elm City, Wednesday, July 12.

Moore's Thursday, July 13.

Mill Branch, Friday, July 14.

Contentnea, 3rd. Saturday and Sunday in July.

Wilson, Monday, July 17.

Greenville, Tuesday, July 18.

Briery Swamp, Wednesday, July 19.

Flat Swamp, Thursday, July 20.

Robersonville, Friday July 21.

Smithwick's Creek, 4th. Saturday and Sunday in July.

He will need conveyance. Elder Heed is an excellent brother and preacher. I have known him many years.

S. HASSELL.

Lester and Durands Hymn and Tune Books on Sale at Denny Bros. Co., Wilson, N. C.

Zion's Landmark

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AT

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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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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

EVEN INSPIRED MEN WERE SINNERS.

Since the fall of Adam in Eden, all of his descendants, including prophets and apostles, have been sinners, and they are saved only by the grace of God. And all human beings sin in thought and word and deed. God is most holy in His nature and in all His ways and works, and hates, forbids, and punishes sin; and it is a great sin to charge our sins upon God.

Suffering Job sinned in cursing the day when he was born. Disobedient Jonah sinned in saying, "I do well to be angry even unto death" when the gourd that shaded him from the heat withered. And it was sinful in Jeremiah to say, "O Lord, Thou hast deceived me," when he met with opposition and persecution in his faithful deliverance of God's threatening messages to rebellious Israel (20:7). This same Hebrew word, pathah, here rendered "deceive" in the King James version, is rendered "persuade" three times in the same version of 1 Kings 22:20-22; and is rendered "persuade" in Jer. 20:7 in Isaac Leeser's Jewish version of 1853 and in the American Revised version of 1901; and John Gill thinks that it should be so rendered in this passage. It is nowhere else in the King James version rendered "deceive."

In Gen. 9:27 it is rendered "enlarge"; and in Hosea 2:14 "allure"; and in Jer. 20:10 "entice." In 1 Kings 22:19-22 the Lord allowed or suffered a false prophet to persuade or entice the wicked king Ahab to go to Ramoth-Gilead to fall in battle. And, as a righteous Judge, to punish them for their wickedness. He sends, to those who have pleasure in unrighteousness, strong delusion that they should believe a lie (2 Thess. 2:7-12). But God is the God of truth; His Son is the truth; His spirit the spirit of truth; and His scriptures the scriptures of truth; and it is impossible for God to lie (Heb. 6:18), and His truth endureth forever" (Psalm 117:2). The Lord Jesus Christ, "Faithful and true (Rev. 19:11), says, "Heaven and earth shall pass away, but my words shall not pass away" (Mark 13:31). The devil is "the father of lies" (John 8:44), and the deceiver of mankind (Gen. 3:1-7; Rev. 12:9; 20:10).

S. HASSELL.

ORDINATION

Eld. C. F. Denny,
Wilson, N. C.
Dear Brother:

I am requested to mail you a short notice of the meeting and ordination at Pleasant Grove church, Caswell county, North Carolina on 3rd,

Saturday and Sunday in this month.

Pursuant to a call by Pleasant Grove church at her March meeting for a Presbytery to examine the call and qualification of Brother T. A. Stanfield, to be set apart to the full functions of the Gospel Ministry, the following Elders and Deacons met with said church at her April meeting, to-wit: Elders G. M. Trent, W. M. Monsees, B. B. McKinney and J. W. Gilliam; Deacons C. L. Saunders, Andy Paschal, George Walker and P. M. Walker.

The services on Sunday morning were opened by song and prayer by Elder G. M. Trent, and the Presbytery was then organized by electing Elder W. M. Monsees to serve as Moderator and Brother C. L. Saunders to serve as clerk. Next the church on motion of her pastor, Elder B. B. McKinney delivered Bro. T. A. Stanfield into the hands of the Presbytery for examination. The moderator appointed Eld. B. B. McKinney to lead in the examination, and after making some remarks asked Bro. Stanfield to relate before the Presbytery his call to the ministry, which was done in a most touching and satisfactory manner. No member of the Presbytery felt to ask Bro. Stanfield any further questions, being well satisfied as to his call to the ministry and qualifications, whereupon the moderator asked Elder J. W. Gilliam to offer the prayer of ordination, which was accompanied by the laying on of hands by the Presbytery, after which the moderator asked Elder B. B. McKinney to deliver the charge. The ordination having been completed by extending Elder Stanfield the right hand of fellowship

by the moderator and members of the Presbytery, the clerk was asked to prepare suitable certificates of ordination for Elder Stanfield, and the Presbytery was adjourned for preaching.

The meeting on Saturday and Sunday was surely a love feast for all. Besides the Elders mentioned, there were present Elder J. F. Spangleson, a young and promising gift in the ministry and Bro. Jno. R. Smith, another promising gift from Lick Fork Church.

With best wishes to all,

Yours in hope,

J. W. GILLIAM, JR.

Altamahaw, N. C.

PATIENCE.

Elder S. B. Denny,

Wilson, N. C.

Dear Brother Denny:

The text which you preached from the first Saturday in this month at Scott's Church has been on my mind all day. I went to sleep last night and when I awoke in the middle of the night these verses were on my mind, and referred me to my father. The twelfth chapter of Hebrews, first and second verses.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

I often think how much patience he had in every way. Especially in

all his sickness. I never saw him when he seemed to be worried in the least at his sickness. He was made willing to go by suffering and affliction and was made reconciled to the Lord's will and to his lot.

He asked us all on Sunday before he died the next week, how many of us were ready to die.

But we cannot grieve as though we had no hope. For if all the people were to tell me that Papa was not in heaven I would not believe them. For I was made willing to give him up. I had such a beautiful vision of him that I could not pray for him to stay in this miserable world, for the best of this world is not to be compared with heaven. All that I could pray for while he was in the hospital at Raleigh was for the Lord to be with him and reconcile him to his sickness and to enable him to be taken home to be with us all in his last days, and to make his dying bed easy; and to reconcile my dear mother to his will and to her lot. And I feel like every thing I prayed for was surely answered.

No tongue can tell what Mamma went through with while she was there. She could never have pulled through if God had not been with her. She wrote me a letter while she was in the hospital and said for us all to pray for papa to be brought home before he died and for the Lord to reconcile her to his will and to her lot. She said she felt like the Lord was with her. Sometimes she could hardly stand it and again she was comforted.

About four o'clock in the morning on the fourth Sunday in last September before he was carried off

the next Friday morning I saw him seriously sick in Rex Hospital, and then he and I were standing at a gate and he was holding a child. Then I didn't know who this child was and saw some people come and carry the child away. They were the prettiest people I ever saw. They were all clothed in white and had golden crowns on their heads. I asked them not to take the child but they didn't say anything, then I asked them who they were, still they didn't speak, and I asked them where they were going to carry the Child and again they didn't say anything. After they were out of sight I stood wondering who this child was. Then I saw the gates of Heaven open and saw this little child walk in and I turned to mamma and said, that is papa, there, he is gone. He sees Jesus as he is. He is like Him and is satisfied, and that our loss was his eternal gain.

Then I awoke in so much trouble, I cannot express. I could not stay on the bed. I got up and walked over the house and felt like some one was coming every minute to tell me papa was dead. It was our yearly meeting that day and I said no, I cannot go to church today, I am in so much trouble and these words came to me as though some one were speaking them. "No." "A few more days on earth to spend, and then all my toils and cares shall end."

When my husband came in to breakfast I told him I would not go to church that I was in much trouble. I told him papa was going to die and he asked why I thought so. Then I told him my dream and he tried to comfort me. He said it was

the sign of something else, but I couldn't believe anything else. So I asked the Lord if it was his will that I might go, that he might comfort me. So I was made willing to go to church and when cousin George Boswell preached his funeral, he took his text in the fifty-third chapter of Isaiah, eleventh verse. "He shall see of the travail of his soul, and shall be satisfied." And I thought it fitted with my dream so beautifully.

I hope to meet him but sometimes I have many doubts and fears, but I can look back to a beautiful vision I had six months before I received a hope. I had been sick with the Influenza a week and one night I was over a pit with nothing to hold to and just as far down as I could see it was as dark as could be, and I knew I was over torment and there was no way to keep from falling in and I knew if I fell in there I was gone forever. I said "Lord be merciful to me a sinner." Then I was taken from over the pit and I heard the prettiest singing I ever heard. I looked up and saw the angels coming, singing "Children of the heavenly king. As you journey sweetly sing, sing your Saviour's worthy praise, glorious in his works and ways." I felt perfectly happy. I felt like I was sleeping in Jesus' arms and they left singing "Amazing grace how sweet the sound that saved a wretch like me. I once was lost but now I'm found, was blind but now I see.

My husband was in bed with the "Flu" at the same time and I asked him if he heard that pretty singing. But he said no, that I had not heard any, that I was dreaming. But it was

so plain to me I couldn't believe that I had been asleep. I told him I was willing to die, that there was nothing I wanted to stay here for I felt so happy. But it didn't last me but three days before I felt that I was justly condemned a sinner, felt that I was the worst sinner there was all that I had ever done had come before me and I felt that I was going to die and what would become of me. I felt that if I would go to church and try to live a better life I wouldn't be in so much trouble, rather believing in good works then. But the more I tried to do good the worse I would do.

When I would try to do good evil was present. So not having any way to go to church at that time I decided I would go to hear the Free Will Baptist. I never had enjoyed hearing them preaching, for I had always looked on the Primitive Baptist as being the true church. But I didn't think then if ever I received a hope I would join the church for I could live just as good out of the church as I could in it, so the second time I went I could hardly stay in the house. And when the doors of the church were opened and the invitation extended to all to give their hand and God their heart these words came to me with all power. That if I was saved it would be by grace through faith, not by good works and I felt that if I could just live to get home I would never go again. So I have never wanted to hear them since. I felt that I was better off at home when I could go where I wanted to.

I went on in this way about six months feeling that I didn't have a home anywhere and was not able to

do my work. I would lie and try to read, but everything I read would condemn me. I could find nothing that would comfort me. I could hardly live. I thought I had heart trouble. I would have to sigh for nearly every breath. I could neither sleep nor eat. So I felt like I couldn't live any longer. I put the clothes in the top of my trunk where I wanted to be buried in and went to mamma's to die. I didn't want to die at home. I stayed out there two days and kept getting worse. I came home and went to bed on Wednesday evening—had just given up to die, and trying to pray for God to be with me and forgive me for all of my sins the feeling left me. I saw and felt myself a little helpless child lying there. Then I loved the Lord because he first loved me. Then I felt like my troubles had banished and I was so happy.

After that one night I saw two spots about two feet square, both looked to be about the same size, one a dark, the other a bright spot. It seemed to me good and evil are put before you. Choose ye this day which ye will serve. Then in the bright spot I saw a door open and some people standing up singing; some I knew were members at Upper Black Creek. Then I became impressed to go to the church and thought the first time I went I would offer whether they received me or not. But every time I would go it seemed as though something was telling me that I was not fit, and I was afraid I would be deceived and would deceive others. I stayed out two years feeling so unworthy. I offered myself to the church on the fourth Sunday in July 1921, was

received and baptized.

Please excuse me for writing such a lengthy letter. If you see fit you may have it published in the Landmark, and if not cast it in the waste basket. All will be well with me.

Your little sister in hope.

CASSIE LUCAS.

Lucama, N. C.

A FELLOWSHIP THROUGH THE SPIRIT

Mr. John D. Gold.

Kind Friend: Through and by your kind permission I wish to speak to the children of God concerning their neglect of things pertaining to their duty as heirs of glory, but when I examine myself and see what a sinner I am feel I should keep silent, yet there is a feeling and I hope a spirit bearing witness with my spirit, it is of the Lord, and I hope what I may say may be to His glory, but I am sure we are living in the last days, for perilous times are upon us. And oh! how we need the spirit of prayer and supplication that we may approach unto God and watch, be diligent. Oh, yes, and search and inquire for I feel there never was a time that called for more searching than now. Oh, that we could be found walking in the truth, but I feel that these judgments are of God, and they are tools to bring his people to the reality of the fiercest persecution that has been known since history, for our profession must be trimmed and tried and yet when I see that his people will rush into and meddle, when we are told to not touch nor taste nor handle the unclean. And again what fellowship hath right-

eousness with unrighteousness, and what communion hath light with darkness, and we should show this sin-cursed world, that we have been with the Lord and been taught of him by standing aloof and separate.

I tell you it does not become and is ill befitting to them to do anything only of the Lord, inquire of Him and He will teach, for all his children will be taught of Him and it may take the stake, but they will be. Oh! that they could say none of these things move me, and let these things alone, for God is on our side and He will go before and lead us to rest, just wait on him and he will renew our strength. Oh! for faith to trust him, but all my days will I wait upon the Lord, till my chance comes, for this is the hand of the Lord and He will in His good time bring right out of wrong, truth out of error and then we will rejoice and say behold the sword of the Lord and of Gideon, for rest assured not a single shaft shall hit till the God of heaven sees fit. That is the power of my God, and knowing that I shall stand still and see his salvation.

Pray for me and mine, a sinner saved by grace.

Mrs. Effie Harris Carawan.

Swan Quarter, N. C.

P. S.—The servants of God should bestir themselves and awake from a state of lethargy and lift up their voices and cry aloud and spare not and warn God's people of this forward generation. Cry and spare not, but declare God's counsel all, be a watchman on the walls of Zion, feeling as dear Elder Gold

that they have no friends to lose, or foes to gain, for I tell you we need them and oh! that all of God's people could and would awake and arise from the dead and the Lord would give them light, but they rush in where angels fear to tread and where God has not called. Oh! that they would look to the Lord, and not to the ballot box for safety, and salvation, for it is only a bait, a snare of the devil, to catch all that are an easy prey, and it seems God's people are easy victims. Yes, they are selling themselves for nought, but it will be too late when they awake in the power of the Romish clergy, for it is their works and all who cast their lot thus, are only enemies to truth and godliness and are whetting the sword to sever their own heads, for the beast has arisen, and has gone forth in scarlet colors, of different stripes, names, and laws and orders, but be ye wise as serpents and harmless as doves, search the scriptures. They will give you the signs and very marks of these things and ask of God understanding and He will give it you, that you may not be deceived by their damnable heresies that they bring for they have risen and receiving all the while, but watch and pray lest ye enter into temptation.

Fare you well.

Mrs. Effie Harris Carawan.

ELDER ADAMS IMPROVED

Mr. J. D. Gold.

Dear Friend: I desire to say through the Landmark to the many brethren, sisters and friends of the churches of the White Oak Asso-

ciation, N. C., that I very much regret that I was disappointed in not being able to fill the appointments as published on account of feebleness and weakness of my back, but am thankful, I hope, that I am much improved, and am able to be going again. I desire to try to be reconciled to the Lord, in His wise, but mysterious providence over us in this poor sinful world. Whatsoever He does, or suffers to be done, is for the best, concerning His afflicted and poor people while tabernacling in these low grounds of sorrow, crosses and disappointments.

"All these things work together for good to them that love Him and His people who are the called, according to His purpose," etc. Hope I am one of those highly favored of the Lord, if not deceived have had this abiding hope, faith and love more than fifty years. The older and more feeble I grow, the more precious the faith and hope seems to be.

"Unto you, therefore that believe, He, Jesus, the Author and Finisher of this faith, is precious—more precious than gold that perishes." I wish now to say to our people—I mean the Primitive Baptists—as I know from age and infirmity, I shall never see or travel among you all any more, that you all remember me in your prayers at the throne of grace. Let us all, as the time is short, be more faithful, and diligent in serving our Lord, who has done so much for us. There is too much coldness and indifference, I fear among us. We should heed the admonishing of the Apostle

Peter, 2nd and first chapter, "Give an diligence, add to our faith virtue, knowledge, temperance, brotherly kindness, charity, etc. If these things be in us and abound, they make us that we shall neither be barren, nor unfruitful in good works." I do not quote as it reads, but if we are lacking in these important things, the Apostle says, we are blind and can not see afar off and have forgotten we were purged from our old sins. I have not forgotten that and will never.

I see and am sure there is a lack of heeding the teaching of what Christ and His apostles commanded in many things of importance concerning the spiritual welfare and peace of the church. One of the important things is gospel discipline, or law given by Christ, the head of the church.

The lack of giving earnest heed to the things we have heard and been taught in the Holy Scriptures, is the principle cause of trouble among us. Then let us take heed to ourselves and specially the ministry, to the flock, over which the Holy Spirit has made us overseers, to feed and teach the flock which He has purchased with His own blood. Have we faithfully obeyed this command? I fear not. Let us awake to our duty in these important things. I know my time is short here now. I do desire to see the churches in a more prosperous and healthy condition before I am called hence.

With love and best wishes and prayers for the peace and welfare of Zion, I remain your poor unworthy servant, if indeed I am one.

The grace of our Lord Jesus Christ be with you all. Finally, farewell.

J. E. Adams.

Angier, N. C.

Oh! how sweet is the love, peace and fellowship of the saints of the true and living God.

Your brother in hope,

J. R. Jones.

Revolution Mills,
Greensboro, N. C.

GOD IS ALL WISE

Elder C. F. Denny.

Dear Brother: God is all wise. There is nothing new, nor old with Him. Known unto Him were all of His works from the beginning. He is from everlasting to everlasting. He is without the beginning of days or ending of time. It is one eternal now with Him. He said before the world was, I am., so He was God before the world was, and is God now and ever will be the God of Heaven and earth. He is the only true and living God, and beside Him there is no God, whereby we can, or must be saved. He so loved the world, that He gave His only begotten Son to come into these low grounds of sin and sorrow to suffer, bleed, and die, that whosoever believed in Him should not perish, but have everlasting life, which is made manifest when He reveals Christ unto us, the hope of glory then it is that we are created in Christ Jesus, unto good works. Is not the preaching of the gospel of Christ a good work? Is not the writing of His love, goodness and mercy a good work? Is not the singing of hymns and Psalms, a good work? Is not visiting the sick and administering to the necessities of the poor and afflicted saints a good work? and thereby let love continue to abound among the household of faith. How pleasant it is to dwell together in the unity of the spirit, and the bonds of peace.

VISIT TO ASSOCIATIONS

Eld. C. F. Denny.

Dear Bro. in Christ: I recently visited my father and mother and my home association (the Bear Creek). This was one of, if not the saddest visits I have ever made to the home of my childhood. My mother had been critically ill and while somewhat improved at her advanced age, being in her eightieth year, we can not entertain much hope of her recovery. And she and my father both being blind in one eye, neither of them can read scarcely any, as the other eye is very weak and neither of them able to do anything, makes the outlook for them very gloomy in a natural sense.

Mother asked me to remit what is due on her Landmark and ask you to stop it, as she can't see to read it any more. This is indeed sad to me, but I am sending you check for \$3.00 and when the time is out you can stop it. While she has been afflicted and been a great sufferer for many years and now that her natural eyesight has failed, yet I have never heard a murmuring word escape her lips. Her faith in a crucified and risen Redeemer is strong and she talks beautifully of that home where no sin, sorrow and trouble never come and where all tears are forever

wiped away, and the redeemed will dwell forever with dear Jesus and bask in his love. I spent most two weeks with her and when I went to leave her she said, "Lon, we will meet again. Forever trust in the Lord." I came on to the association near Monroe where we had a lovely meeting and much good preaching. Introductory by Elder J. F. Mills, followed in the afternoon by Elders C. A. Davis, W. C. McMillan and D. G. Staples. Those who preached Sunday were C. A. Davis, W. C. McMillan, M. L. Riner, B. H. Harrelson, D. G. Staples. Monday B. L. Truce, Samuel McMillan and W. C. McMillan. The preaching was lovely, harmonious and uniting in that brotherly love which should abound among the saints. I feel that the saints were edified and built up in the most holy faith and that God was honored and glorified.

A dear old sister who is blind and who is my mother's oldest sister in the flesh was in attendance each day and was once made to rejoice aloud, giving glory to God.

I dwelt a great portion of my time in the valley, but when the dear Lord is pleased to visit me with the healing balm of his love then all is well, for He maketh the desert to blossom as the rose and springs of living water to burst forth in dry places.

In love and hope,

Rufus, N. C. Mrs. J. P. Coffey.

TO SEND LANDMARK

TO OTHERS.

We beg to acknowledge receipt of the following amounts to send the

Landmark to those who are unable to pay for same. We shall appreciate any assistance in this way that our readers may see fit to give. For every dollar that is sent for this purpose, we donate an equal amount.

J. D. GOLD.

C. M. Webster, Denim Branch

Greensboro, N. C. ----- \$4.00

N. A. Smith, Kipling, N. C. -- 2.00

BROTHER SAWYER SERVING THEM

Mr. J. D. Gold.

Dear Sir:

Enclosed please find check for two dollars to pay for the Landmark another year. I notice I am behind in my subscription, but hope I'll not miss a single number, for I love to read every line in it. I have for several years been giving my subscription to Bro. E. E. Lundy, but since the Dear Lord has called him home he will not visit us any more.

We all miss him so much, but feel like he is better off than to be here in this sinful world.

We have been blessed since Bro. Lundy died, in having the dear servants of God to preach for us. Dear Bro. Sawyer has been with us our two last quarterly meetings. Though we are few in number I feel like God has not forsaken us, and will send some one to feed the sheep, and the lambs, for I believe there are some outside the fold, that love the truth.

May the Lord continue to bless you and the other editors is my prayer. Very respectfully,

Mrs. G. T. Credle.

Swan Quarter, 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., JUNE 15, 1922

SPIRITUAL WARFARE

My Dear Bro. Lester:

I have had some kind of mind for quite awhile to write some of the exercises of my mind, or some of my meditations, but, first will say that I don't feel competent to dictate for any one, for where I begin to search myself and find that according to the flesh I am full of wounds, bruises and putrifying sores, and that there is no soundness in me and I am forced to embrace all the language of all the old prophets and apostles wherein they loathed themselves, and in my feelings I just sink into insignificance and in the midst of my sorrow I also remember my brethren and wonder if they ever occupy where I do, and for what cause and intent is it so? And then I am constrained to hope and even believe, that all of this is in part some of the sufferings of Christ of which one said, "We fill up that which is be-

hind of the sufferings of Christ."

And if indeed such a condition, which is everything but pleasant, wherein we are being made con-formable to his (Christ's) death, then I would to God that we could occupy there more than we do, for in such a suffering or death as this we are not remembering anything that we have ever done or said that we could attribute such a condition to, but find ourselves embracing the language of our Brother Paul. "Oh, wretched man that I am, who shall deliver me from the body of this death?" But Bro. Lester, when we are thus agonized with such suffering in so much that we give vent to our feelings some times, and almost invariably are forced to embrace the substance of the language of some of the old sayings, "Is his mercy clean gone for ever?" "Has he forgotten to be gracious?" "Why art thou cast down, oh my soul?" and even to curse the day wherein we were born, but after all, is this not a much safer place, than many of the places that many of us do occupy? Don't you really believe that if we ever could be found of one another endeavoring to walk and to talk as becometh the saints of the Most High God according to that law of grace that is written in the heart and printed in the mind, which law, agrees with the written testimony, to wit, the scriptures? Do you not really believe that we would be at peace among ourselves, and not find time to wrangle and jangle over words to no profit? Continually endeavoring to interpret one portion of scripture to the exclusion

of another. Predestination and election are sweet and good and but for them, all else would be void and the fullness of which, all will enjoy at the appointed time of God, when all things will be gathered together in one, both in heaven and on earth when Christ will become all and in all, to all, having delivered up the kingdom to His father and being as his brethren, when we shall awake in His likeness, see Him as He is and be satisfied that God in all things might have the pre-eminence.

Then will we more fully understand and will not need this law and testimony that we are now under and should observe. I do not feel that any one can live and do as they would love to, for if they could they would live free from sin, but dear brother, that principal dwelling in our mortal bodies is holy and pure even as Christ Himself is pure. He that is born of God doth not commit sin for his (Christ) seed remaineth in him, the new man, whose body is the temple of the Holy Ghost. Then in this same body dwells two opposing principles, so that we can not do as we would. Things the carnal man does the new man would not do. It is not the holy principle that does the things the new man would not, but sin in the carnality, that dwells in us does it. The flesh lusteth against the spirit, and the spirit against the flesh, so that ye can not do the things that ye would."

When we consider the Scriptures as our guide, according to the witness within us, which is greater than man, which testifies both of the

visible and invisible things of that which we now are, both natural and spiritual and of that which we hope to be and in so far as the Scriptures are a law and guide to the church in its peculiar attitude here in the world and a law and guide to a certain extent to many that dwell in the spiritual kingdom, who are manifested professors of Christ we do more or less realize that the written testimony, with all laws and regulations, as touching our obligations to our God and to one another, are given for our comfort, consolation and instruction right here in this present evil world, they belong to us and in the sense they are given, in the same sense they should be observed and obeyed, for our good right now.

If God in his loving kindness and tender mercy being mindful of us as a Father that pitieth his children, having quickened us together and sealed to us his Holy spirit and hath blessed us with a knowledge, then isn't that the sense in which he has enabled us to observe and do the things that we feel are required at our hand. This being the outward law and has reference to duty, in outward precepts and examples, for the benefit and mutual fellowship of the visible body, but we do not believe that for and in consideration of our observing the outward laws of the scripture that we in any sense command the manifestation of the spirit and the sweetness of its power, which is the blessed invisible, higher order of life which none of us in the flesh can attain unto, but since we trust that we have of Him been appre-

hended, we also trust that we in due time will also apprehend for we have already received at the Lord's hand double for all of our sins, and of His fullness have all we received and grace for grace. Then let us—oh, that we might love, honor, magnify and glorify him in our bodies and spirits, which are His and love and respect each other in that attitude that we feel confident is well pleasing in his sight, expecting nothing, but desiring an acquitted conscience, peace and quietude before God in love.

Bro. Lester you may judge that my thoughts were scattered, as I have drifted from one line of thought to another, yet trusting that I have remained in the bounds of the truth I trust that you may be faithful enough to call my attention to any error.

As ever I trust your brother.

Jno. R. Smith.

Reidsville, N: C.

P. O. Box 505.

REMARKS.

What is termed the spiritual warfare of the child of God is taught fully and clearly in the scriptures, which are a true transcript of Christian experience, and when properly considered can but confirm and rejoice the believing heart of every one who has tasted the bitterness of the sinfulness of sin, and the sweetness of the graciousness of grace. The law as given to Moses was written on tables of stone, but another says, "Thy law is within my heart. I delight to do thy will, O, my God." The one is a law of a carnal commandment,

and the other to Israel for an ever-it of life. By one is the knowledge of sin by which you are always wrong; and by the other is the knowledge of righteousness in which you are always right. The one is confirmed to Jacob for a law and the other to Israel for an everlasting covenant." Jacob was the sinner and he was never right, Israel was the friend and soldier of God, and he was never wrong. These two characters in one were not always upon the stage of action, and never or scarcely ever both at once, and yet they were near enough and close enough in their lives to prove a perfect contradiction to each other. Paul says, I delight in the law of God after the inward man; but I see another law in my numbers, warring against the law of my mind, bringing me into captivity to the law of sin that is in my members." If I understand Brother Smith it is in this line of thought that he is being exercised.

The members of the church are men and women just like and no better, as such, than other men and women, but as the children of God, they are altogether different from, and infinitely better than all other men and women. It is not what members of the church are as men and women, but what they have that makes the distinction. It is not what they are to God, but what God is to them that constitutes them his people. It is not as they work in him but as he works in them to will and to do. When God works in one to will and to do, will he not be found willing and doing, and thereby demonstrate what God is

doing in him. Jesus says, my Father worketh hitherto and I work, and that is the manner of our working. Paul says I can do all things by Christ who strengtheneth me." Sometimes we feel to be without strength, and can not attain unto true and efficient service, and then we know the truth of what Christ said, "Without me ye can do nothing." And thus are we taught both sides of the question.

As members of the church, having entered into covenanted relation with one another to live together according to the ordinances and order of the church, according to the gospel of our salvation, it is undoubtedly our duty to inform ourselves in the principles of the ordinances, discipline and order of the church as set forth in the scriptures, and live up to their requirements. There is no reason why we should not live together in peace. For what possible reason should we not live in peace, unless we allow evil men and seducers to get in among us, and lead us away from the footsteps of the Father. Let us prove all things and hold fast that which is good." Let us remove not the ancient Landmark which our Fathers have set."

P. G. L.

FROM NATURE TO GRACE

I love to think of those dear old elders between whose feet I sat when I was a boy, and to think of how they presented to the people their understanding of the work of the spirit in the revelation of the things of grace. They would speak of an experience of grace as a travel from nature to grace and illustrate

it by narrating the travel of the Israelites from the land and bondage of Egypt up and into the land and freedom of Canaan, and they called it the travel of the convicted soul from nature to grace, having in mind the meaning of the saying, "As soon as Zion travailed she brought forth her children. They thought of the sojourn, and the evil entreatment of the children of Israel in a strange land, and their journeying from the bondage of Egypt to the liberties of the promised land as typical of the following, through the regeneration, after having been kept shut up under the law for four thousand years unto the faith which should afterwards be revealed by which through the riches of grace the children of God attain unto the victories of peace and the rest that remaineth to them.

And as they traced the children of Israel in their going down into Egypt and their sojourn, and their coming up therefrom and entering into the land of Canaan and their dwellings there, they come now and then to contemplate scenes and circumstances which stood forth as towers of doctrine in the walls and bulwarks of salvation, and their preaching, as I now think of it, seemed to give forth no uncertain sound in the principles of the doctrine reflected in that most wonderful narrative of the dealings of the Lord with his chosen people. They presented the principles of the doctrine such as election and predestination, effectual calling and final preservation of the saints in glory as nails driven in sure places; upon which as valiant men their bucklers

hang.

These soldiers of the cross had the doctrine inherent in their experience of salvation by grace. They seemed to live close to the hills whence came their help.

What we know of the doctrine in experience and what we might simply hold in them should be well considered and compared. I have been confronted with the question as to whether I really knew anything about what I was or had been talking about, and sometimes the question becomes to be quite grave, and feelings full of burning anxiety grow to an intense degree, leaving me seemingly helpless to answer, while at other times I have been possessed of such an assurance as to move me to say, I know I am preaching the gospel, and I have had brethren to tell me that I preached it; and I have had others to tell me that I had surely preached it, when at the same time I seriously questioned in my mind whether they believed the gospel or really knew anything about it and it is quite likely that the devil has assured me, after some of my imaginary flights, that I had preached the real gospel; and to settle the question I have tried to find some kind of a line of descent from the fathers, if thereby I might identify myself in the faith that was in them. My parents and my grandparents were Primitive Baptists, and my maternal grandfather was a preacher, and though I never heard him preach, yet from circular letters written by him, I feel assured that he preached the gospel of the Son of God. But that does not

fully establish me in the line and descent of the faith. Paul to Timothy, spoke unqualifiedly of the faith as in his grandmother and in his mother and he was persuaded was in him also. So that leaves me in the line of persuasive assurance. Yet if I might identify myself with Timothy, and leave the persuasion in Paul, I should feel that my descent in the faith was well and truly established. I am comforted, therefore in the persuasion of my own heart that by the mutual faith, both of the fathers and of me, I was moved to sit down at their feet and to hear words at their mouth and in due time to come under the imposition of their hands to be gifted with the right and liberty to go into all the world, wherever God in His providence and grace might cast my lot, and preach the gospel of His Son and officiate fully in the functions of the gospel ministry, after the same character of ministry, according to the same principles of doctrine, and to the same extent of doctrine and order exercised by them.

I feel to have received no richer heritage than this authority from the hands of such men, and able ministers of the New Testament.

Elders Thomas Dickens, John C. Hall, Israel Webb, Amos Dickerson, and Elkanah Turner and having sat at the feet of these humble, faithful men of God in my childhood, my heart's desire has ever been to walk in their footsteps, and may God forbid that I should ever bring shame to their feelings by departing from the faith of any principle of the doctrine fundamental

in their ministry, or take up and contend for principles, unknown to them and unidentified in their ministry. Should I ever attain to the fullness of the stature of the gospel ministry with them, my great desire is that it should be in the unity of the faith and in the bond of peace.

It is neither my right nor my privilege to take up and contend for any thing as a principle of doctrine which is not in accord with the articles of faith under which the Presbytery officiated which by the laying on of their hands imposed upon me the authority to function in the doctrine ordinances and order of the church of God.

Our articles of faith are designed to express in a brief and condensed manner the character of the scriptures, the origin and manner of their setting forth, and the extent and purpose of their being given the doctrine of the salvation of sinners, the purpose and order of the church, and the character of its ordinances and order. And when one is ordained to the work of the ministry, he is declared by the Presbytery to be orthodox in accordance with that which is indicated by the articles of faith as expressive of the doctrine of the scriptures as understood and preached by the Primitive Baptists, for instance, and ministers of no other people are expected to preach it, and Primitive Baptist ministers are expected to preach nothing else. The man thus set apart to this solemn sacred service is charged to be true and faithful to the gift thus imposed, and no self respecting citizen of a so-called

Christian nation should allow himself to wilfully violate this obligation.

The church is a place of liberty and not of bondage, therefore if one finds the bed too short, and the covering too narrow so that he can not stretch out nor cover up his enlarged proportions, like the man he ought to be, he should tell the church about his hampered condition, and allow the church to send him forth into more genial and commodious quarters.

Is the saying not true that of your own selves shall men arise speaking perverse things to draw away disciples after them? Therefore should I not continually examine myself whether I be in the faith? Should I not prove all things, and hold fast that which is good? Should I not take heed, lest there be in me an evil heart of unbelief in departing from the living God?

May the Lord give us understanding in all things.

P. G. L.

MRS. NANCY E. GRAY

It is with a sad heart I attempt to write the death of my mother. Mrs. Nancy E. Gray. She was born June 24, 1849, and departed this life, April 2, 1922, making her stay on earth 73 years. She was the daughter of N. B. Moore, was married to Harvey Gray, 1887. To this union was born 7 children, 5 girls and 2 boys, 3 girls passed into the great beyond in early childhood, and one daughter 13 years ago. Mrs. Margaret Eads. She was a kind and dutiful wife, kind and loving mother, always ready to give

her children good advice. To know her was to love her. She had many trials and tribulations in this life, but bore them with great patience. She united with the Primitive Baptist church of Floyd, Va., at the age of 13, and remained a faithful member as long as she lived. She always enjoyed attending her meetings when able to do so. It seems hard to give her up, but it was God's will to take her home from the troubles and trials and afflictions of this life, and I hope He will reconcile us to His holy will.

We should not mourn as those that have no hope. As she told me Friday night before she passed away that she was going to meet Jesus, and that she did not want me to worry and make myself sick. To-day is Mother's day and truly a sad day for me, and I trust our dear Lord, that our dear mother and wife is spending her first Mother's day in heaven.

May God enable all of her children by His grace to live in a right and acceptable way with Him, and when we are called from time to eternity may we meet mother and other dear ones. Funeral was preached from her late home, Salem, Va., by Elder P. G. Lester of Roanoke, her pastor.

What is home without you mother,
All things the world may send,
For when we lost you mother,
We lost our dearest friend.

We always think of you mother,
And our hearts are sad with pain,
Oh, this world would be a heaven,
Could we hear your voice again.

There are griefs that cannot find
comfort,

And wounds that cannot be healed,
There are sorrows so deep in our
hearts,

That can never be revealed.

Though you've left us precious
loved one,

Though we hear your voice no more,
We are safe in our confiding,
That we'll met on yonder shore.

Watch and wait for us beloved,
For we know it can't be long,
Till we are again united,
In a land of sun and song.

Written by her lonely daughter,
M. Kehn.

ELDER J. D. KEY

Elder J. D. Key, will preach as follows:

Greenville, Wednesday, July 12, 1922.

Red Banks, Thursday, 13.

Washington, Friday, 14.

Blount's Creek, Saturday and third Sunday.

Sandy Grove, Monday 17.

Goose Creek Island, Tuesday 18.

Tiny Oak, Wednesday 19.

Mason's Point, Thursday 20.

Rose Bay, Friday, 21.

Beulah, Saturday and 4th Sunday.

North Creek, Monday, 24.

Pungo, Tuesday 25.

Concord, Wednesday 26.

Bethlehem, Thursday 27.

Thence to the Eastern Union

Zion's Landmark

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The Purpose of Zion's Landmark

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

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

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

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

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

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

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All names and post offices should be written plainly.

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

AN EXTENDED LABOR TRIP

Being led (as I believe) by God's Spirit, I left my humble home in Newark, Ohio (if indeed I can say I have a home at all of this world's goods) Jan. 7, 1922, I was first transported to Cumberland, Md., at the head of the Potomac Valley, visiting Paw-Paw, Great Cacapon, and Martinsburg, W. V., thence via Senaca Church, Md.; an overnight in Rockville and to Baltimore and Washington, D. C. On this section of my line I met indeed many kind people. As I have promised to make the account of this labor trip short, I am compelled to leave off Postoffices and many names I would love to mention. Then via Richmond, Va., and Danville to Reidsville, N. C., then my work radiated twelve to fifteen miles around Winston-Salem, N. C., for several weeks. I visited Greensboro, Burlington, Mebane, Raleigh, N. C., and many villages, towns and cities leading on by way of Goldsboro holding services. Reaching Wilmington (an Atlantic sea coast city, where I met a warm hearted people) my appointments, then paralleled with the coast for over two weeks, passing Jacksonville, N. C., and New Bern, to Newport, the extreme end of my line. On account of my feeble health, my appointments on the

islands were called in. Making the turning point for Ohio on March 20, I came through a different section of North Carolina and Virginia. I was in the bounds of Kehukee Old School Baptist Association, which is 156 years old; and New River of Virginia 121 years old, (this is where I spent the boyhood days and "Teens of years," Oh how pleasant!) I hope space will allow me to mention at least a few of the hospitable entertainers, giving them in order. The brothers, Noland, Hutchisons, Kidwells, Dawsons, Alnuts, and Elders Carder, Funk, Dalton, and Rowe. The kind bunch of people at Donora, Pa., are on our line. We met good people at Richmond, also visited Little Flock out of Amelia, where our kind and good brother Johnson lives, Elders Isaac Jones, G. O. Key, C. F. Denny and the Vasses proved to be kind fathers. The flock at Wilson and their efficient pastor were nice and courteous, just as we found all true old Baptists. Oh how I want to mention more, but I am getting too lengthy. On account of severe tonsillitis, and weak lungs, I was compelled to call off. The last month's work, I was out four (4) months. Please excuse me for self reference in the past year, our lot has been to go over 600 miles railroad,

through six states and D. C., preached at 127 points, staid in 185 different homes, and appointments in 21 Primitive Baptist Associations. Sometimes it seemed a trip of reverses; 22 inches snow in Maryland and Virginia, first half of January, and between 30 and 40 inches in North Carolina the latter half. Often rained out and snowed under, but when weather conditions would allow a gathering, the meetings were sweet indeed. I so well remember how Uncle Ruff Harris, Elders Trent and Lancaster put me in such good warm rooms, and thawed me up after I had been so cold for many days. Let me thank all for this kindness to poor unworthy me and praise God for His goodness, sweet meetings and addition to Zion. I hope to get strong enough to see you all again.

We do not forget the kind people at Mt. Airy, and much gratefulness to Mr. and Sister Edwards, who took such good care of us during our illness, also love to the flock at Pilot Mountain, Walnut Cove, Saints' Delight, Martinsville, Danville and Roanoke. Remembrance to Elders Thompson. The Gilberts and kind ones in Patrick County and the New River Brethren. I am sorry that I can not attend Big River & Mayo Association, my health will not permit it. I conclude by saying, should I detail my trip by names and Post-offices, it would take more than one full issue of any of our Primitive Baptist Periodicals. I know they can't spare it. Much Love.

Your poor brother, I hope,

E. J. Harris.

180 Maholm St., Newark, Ohio.

LIFE IN CHRIST

"In Him was life and the life was the light of men, and the light shineth in darkness and the darkness comprehended it not." St. John 1:4, 5.

The word life means living and not dead. If ye be born again then ye are alive in Christ, a new life where in dwelleth righteousness, such one having no desire in things of the flesh the former things being passed away, behold all things are made new. This is the light of men, not all men or creation but as many as receive him. He came unto his own and his own received him not, but as many as received him to them gave he power to become the sons of God, even to them that believed on his name. There were and are yet many who cannot comprehend him and are walking about in darkness. You undoubtedly find some who kindle their own spark to walk in the light thereof. And it's written they shall lie down in sorrow. They are not called of the Father, Jesus lost not any but saved all the Father gave unto him. Which were vessels unot honro meet and prepared for the Master's use. It is given them to see, and understand being taught of God and not man. This is the true light which lighteth every man that cometh into the world (spiritual world), the very earth John saw, as he said, "And I saw a new heaven and a new earth for the first heaven and the first earth were passed away. Here's where the old man (Adam) has the indwelling of the Holy Spirit, and is in a heaven, new heaven, heaven when the word is de-

find means rest, or a place to rest, referable to the church of Christ, the kingdom of God, neither doth it need the light of the sun or moon by day or night for the glory of the Lord God is the light thereof, and darkness cannot comprehend it (by free will and ability).

When God says let there be light then the darkness shall flee away and there shall be no more sea, neither shall there be any more weeping or crying for God will wipe all tears away, and then and not till then will man give him all the honor justly due his name, in the highest and the lowest indwelling of the bounds that knoweth no end and can not be circumferenced by fleeting thoughts of puny man. The tree is known by its fruit neither doth a good tree bear evil fruit, Christ being the good tree, all in him bore good fruit. We know it is impossible for an evil tree to bear good fruit. Whosoever committeth sin is the servant of sin. Jesus further said to them (the Jews) "Ye are of your father the devil and the lust of your father ye will do here is the evil tree. They could not comprehend the light, neither did they know him. If you who were once servants of sin now being made free being no longer bond men to serve under the works of iniquity, being born into the light wherein dwelleth no evil thing the whole desire being to press forward to the mark of the high calling in the Lord Jesus. For by grace are ye saved through faith and that not of yourselves it is the gift of God. It is the desire of the writer to have all mistakes corrected in this article

and then have this M.s. printed in Zion's Landmark." As in expressing my views I wish to be sound in each and every principle of salvation by grace.

Yours in hope,

Harlow Stamper.

Independence, Va., R. 3.

A GOOD LETTER.

Elder C. F. Denny.

Dear Brother: Enclosed please find a good, kind letter from our precious Brother Elder D. Smith Webb and wife, which I appreciated very much though I was sorry to learn of their sad afflictions. Our dear Lord was a man of sorrows, and acquainted with grief, and suffered many times even death for our sakes. One said it is good to be afflicted for then we remembered the Lord. I think I know this by experience, though it is a sad lesson. But our dear Saviour learned obedience for the things He suffered, and He has promised to be with us always, even unto the end of the world, and then will receive us unto Himself, that where He is we may be also, and present us blameless before the Father in love.

Yours in hope,

J. R. Jones.

Revolution Mills, N. C.

James R. Jones.

Very dear Brother: I will try to write you a few lines. I took sick Friday before the 2nd Sunday in February, and was real bad for some time. Had some excitement by the doctors being away attending the sick, and my folks kept calling for one and another of the doctors

until they got one. The people along the phone lines hearing the calls came to see what was the matter. My oldest daughter, Maggie, came and stayed eight days. Leula was not well, so Maggie's timely help was valuable. I am sitting up now but am weak. I think I'll soon be out. Well as to your dream of your daughter joining the church, is in keeping with the words of Jesus when he said to his interested followers, "I will not leave you comfortless." How true His promises are: For even in dreams the dear Lord sealeth our understanding and confirms our hope, and meets our needs for our satisfaction. Some are anxious that their children be baptized in order to be saved; but we are of the class or sect, that want believers to be baptized in order to fulfill all righteousness. As Elder Pittman said at Mt. Zion in his good sermon that, when Philip baptized the Eunuch that the Eunuch went on his way." That expression had a broad meaning. If the object is only to be baptized for salvation they will surely stop there. But when the believer in Christ desires to be and is baptized, we find him or her going on in the way as Jesus directed when He said, "This is the way, walk ye in it." Meaning the way of righteousness. And the joys of salvation is surely met as an accompaniment of obedience. As we know that the disobedient are cumbered with a fearful looking for of the judgments of God, that proves itself that in "Obedience" to the Lord we save our selves from the terror of the Lord. Therefore knowing the terror of the Lord we per-

suade men." Believers for none other enjoy the fruit of righteousness. The unregenerate is sure to take wrong for right, as a lost man takes the opposite direction to be the way home. The plain open way placed before the lost and he will go the opposite direction and you can't persuade or convince him that he is wrong. But when the Lord hath revealed to him he (the sinner) is wrong he is then ready to be instructed, and the gospel messages are received as the sincere milk and honey. And each bee bears his part in the industry, gathering all the sweetness and storing it in the hive that the owner may receive the increase or usury. That the Lord may receive his own with the usury. The bees are his and the harvest is his, and we are the recipients of the sweetness of what the Lord accepts. God creates the flowers from whence the honey is gathered. Well yes. Mother was well the last we heard, Sister Octave and two of the children have the flu. Mother and the baby boy are rooming to themselves. We hope mother may not take the terrible disease. There are a good many cases scattered over our country. We can only lean upon the Lord, and His mercy. "I would write you a love letter if I knew how to word it." Is the words Elder F. P. Branscom wrote us one time. Leula joins me in kindest regards. May the path of peace be yours.

D. S. and Leula Webb.

REPLY TO "FRIEND."

Dear Editor Zion's Landmark: I have just received a letter posted

at Wilson, N. C., signed "A Citizen." By your permission I will write them a few lines addressing them as "Friend."

Friend, writes me that he was so impressed by my wife's condition that he was nearly compelled to write. I am human and I like to know that one feels interested in me and mine. Next "Friend" says, "there must be something wrong with you, or your wife must not have faith in your God you should have." I reckon you guessed it both times.

First, Wife and I received a great inheritance. We have in that inheritance a natural body (man) that receiveth not the things of the Spirit.

Second, We also received a carnal mind, which is enmity to God; etc., and in our first birth we received so much sin that we were dead in sin, and knew and loved nothing but vanity, and if we now know anything good it is by God's grace to us.

Next, "Friend," asks if I believe God would refuse to heal wife if I would get on my knees and earnestly ask him too. This would imply Friend had in mind two things; first I had not prayed, or I was not sincere. But in that Friend is wrong. I have prayed hundreds of times in the last 9 years; with a heart full of grief, and as great a desire for wife to be restored to health as one could well have, and fully believing God was able to restore her to health, though she had been dead. Yea that he can make a world and people it with millions, let the peoples heart devise their

way, but "He the Almighty God will direct their steps. For it is not in man that walketh to direct his steps." Jesus said if it be possible let this cup pass, nevertheless not my will but thine be done." I would like to always pray just that way, not my will but thine be done, and thanks be to His holy name I have been so blessed "in this life ye shall have tribulation." I as well as others can testify that, that is true. Job was a perfect and upright man. I am not, yet the Lord has not dealt so hard with me as he did with Job. Yes, I have often read the 5th chapter of James.

Yet I know the Lord is of one mind and none can turn him doing his will in the armies of heaven and among the inhabitants of earth.

"Friend" I have tried doctors, yes 39 of them. I have spent what I had when wife took sick and what I made since then, until its all gone. I have prayed (or tried to) and I think I have had the prayers of my dear brethren and sisters that are acquainted with us; and when brethren pass through like Elder Beaman did, I believe I have their prayers, and now "Friend" all I can say, is "Lord bless us with all thou seeth we have need of, and reconcile us to the same.

Yours in hope of a better resurrection.

T. E. Attebery.

Weiser, Idaho.

LOVES THE LANDMARK.

Mr. J. D. Gold,

Dear Sir:

I subscribed a little more than twelve months ago for the Zion's

Landmark and have found the containings therein a great comfort to me. The experiences and manifestations of the brethren have been to me as living waters to a thirsty soul. They reach my view in the only and true way and this is the way of truth. I am sixty years of age and the greatest number of my years and days have been full of hope. Seeking more light and understanding, that revealeth the deep mysteries hidden away through all the long ages of the past.

In the beginning of time God divided the light from the darkness and the light he called day, and the darkness he called night (Genesis 1-4:5) and the light shineth in darkness and the darkness comprehended it not. (St. John 1-5). This is the same light that lighteth every man that cometh into the (spiritual) world. I believe I have been brought along this way in paths unseen and ways unknown. The darkness seems great at times, so great the carnal man is never able to fathom the depths thereof. Yet there is one the spiritual man, this darkness cannot comprehend there is no darkness in him. It is written, Come unto me all ye ends of the earth and be ye saved. There must first be some way or least there could be no end. The children of Israel were brought along this way and the Lord cut them off by the Red Sea from any effort of their own and then it was they must stand still and see the salvation of the Lord. All self will efforts must fail. We may get along thinkingly very well, till we reach the sea of darkness then we must stand still and see the salvation of the Lord.

Throw all tools or self will efforts down. Thy will be done not mine. Thou canst if thou will save me or I perish. About forty years ago I got to the end of my way, and my eyes were opened as it were three times. I was blind but there I received my sight and the darkness comprehended it not. I believe I could have gone direct and laid my hand on every child of God in the house. The light of Jesus shone in their face wonderful to me. I thought at that time I could never doubt. But O, it wasn't long, till I found myself full of doubts and fears and have been trying to ask God for more light all the way along, this is why I love to read "Zion's Landmark." I heartily indorse the writings of brother L. H. Hardy, the gift of his calling is manifested in them. Also brother P. G. Lester is gifted by divine inspiration, a "great writer" in which I find many articles all in my faith and belief.

I don't think I shall be without the paper till God wills otherwise. Therefore you will find herewith two dollars (\$2.00) for which you may kindly renew my annual subscription from date of expiration.

May God bless you and yours and strengthen you to continue the work wherein you have been so placed.

JAMES STAMPER.

Independence, Va. R-3, Box 51.

A CLOUD OF WITNESSES.

My dear kindred in Christ, and the many dear readers of the Landmark:

I have a mind and hope, trust and can't help but believe that the Lord has given me the following

scripture to write on, and I know it is of Him. He will give me light and liberty and some, if not all of His will be comforted. The scriptures above spoken of is the 1st verse of the 12th chapter of Hebrews.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Oh! that God will guide my mind and pen, that I may glorify His name. Wherefore seeing we also. Yes! us who feel sometimes that our trials are greater than we can bear, this great cloud of witnesses are the patriarchs, prophets, apostles, and God's ministers even down to the end of time together with His children in every age and clime. None of the elect family are without them, and we ought to rejoice, because these trials, troubles and afflictions if sanctified to us and in us by the spirit of Almighty God, is sure evidence of a bright and blissful eternity for us, then let us lay aside every weight; What are these weights? wanting so much of this world, which makes everything harder to bear, and often confuses us so that we are not capable of doing the things we should but let us, through prayer and supplication to God who will enable us to lay them aside and the sin that doth so easily beset us. Self is the greatest sin. Oh! this precious self, can sacrifice but very little, but when we consider the great sacrifice the dear Lord and Saviour made for our souls it looks like we would be willing to

lay aside every weight, and the sin which so easily besets us, which is selfishness and come to the aid of one another, and thus run the race with patience, which God will give in so doing. And now dear kindred one and all, I appeal once more to you to aid in building just a little meeting house where Old South Quay once stood, and stood over a hundred years, and they have no place of their own to worship in. May God add His blessing to what is here written, and His name have all the praise is my prayer for Jesus sake.

Affectionately,

BETTIE Z. WHITLEY

P. S.—I will add just a few more words. The Old South Quay meeting house stood near Franklin, Va. There is only one member living but she is alive in the things pertaining to the kingdom of God and her home is a hospitable home for the children of God and her great desire is that the meeting house be rebuilt. Her health is bad and she has done what she could. She has written and requested the churches of the Kehukee association to aid them, very few of them have responded. I can't help but believe that God has a people in that vicinity or He wouldn't keep sending His ministers there. All who will subscribe to this noble cause can address,

MRS. S. B. SAVAGE,

501 Neigh St.

Franklin, Va.

ALL GOOD THINGS.

Bro. Bass,

Greetings:

According as his divine power has given unto us all things that per-

tain unto life and godliness through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises: by these ye might be partakers of the divine nature' having escaped the corruption that is in the world through lust. And beside this giving all diligence add to your faith, virtue, patience, godliness; And godliness brotherly kindness; And to brotherly kindness, charity. For if these things be in you and about them make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins.

Wherefore the rather brethren I will not be negligent to put you always in remembrance of these things though ye know them and be established in the present truth. The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished. We all are well here generally. The weather is cold and some little snow. I hope you all are well. Christmas passed off quietly. Hoping you may embrace a happy New Year I close. Love to sister Bass and the little ones.

Yours in unfeign love of God our Saviour.

W. E. SLADE.

Mohawk, W. Va.

LOVES THE LANDMARK

Mr. John D. Gold.

Dear Sir: Enclosed find \$2.00 which is to pay for Landmark. I

am glad to say that the Landmark does not have anything in it but what I consider to be sound. I am proud to hear Brother Lester say the Landmark was not for discussion, but for communication. It makes me feel like the Landmark will stand up, when other papers will go down that publish such, though your dear father being dead, the truth still lives that was written on the dear old pages of the Landmark, that were written by him. I hope the dear Lord will spare Brother Lester and many other dear old fathers in Israel many more years to serve us.

Your unworthy friend,

P. H. Payne.

HELP BUILD THIS CHURCH

Dear Mr. Gold:-

The Primitive Baptist Church building at North East cannot be used any longer as a church, nor is it worth repairing. A new building must be erected. Any contribution to aid in the erection of a new building will be greatly appreciated. Those who desire to help may send their contributions to H. T. Horton at Kellum's, N. C. or to W. T. Kellum also at Kellum's.

Done by order of the conference.

H. T. HORTON, Church Clerk.

We will take pleasure in acknowledging all subscriptions through The Landmark. We are sending our check for \$5.00.

JOHN D. GOLD.

RECOLLECTIONS

My dear Mr. Gold:

I always look forward with pleasure to the coming of the Landmark and while I enjoy the editorials of Elder Lester, (the associate editors seldom write), I still miss the able pen of your now sainted father, the best equipped man I ever knew to edit an old Baptist paper. I remember with great pleasure the tours I have made with him. It was both pleasant and profitable to listen to his public discourses also his fatherly conversations. Since I have lived in Baltimore I have not been intimately associated with any preacher, as there has been none near me, so it was indeed a pleasure to go to North Carolina and Virginia in the summer and visit churches and associations with Elders Gold, Jones and others. They were conservative, yet sound in the faith of the gospel of Jesus Christ. I am very glad indeed to see in the Landmark of late some of the writings of our beloved brother and Father in Israel, Elder Sylvester Hassell, whose interpretations of the scriptures are the very best. May God spare him long with the editors of the Landmark to proclaim the riches of his grace to poor sinners.

Submitted in love.

Joshua T. Rowe.

Baltimore, Md.

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 LV. No. 16

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WILSON, N. C., JULY 1, 1922

HOW ABOUT IT?

A dear faithful broiner desires my idea as to our members joining such associations as the Co-operative Mercantile Association. I am by that like Paul was by eating meat offered to idols. He saw no principle of faith involved in the conditions of meat which had been offered to idols. He said an idol was nothing, that is there was no substance nor virtue in an idol. Meat thus offered was in no way affected, therefore to eat such meat could in no way affect the mind and conscience of one thus eating, but some of the brethren felt that there was something in relation to eating that meat that was not right in some sense or other, and their peace of mind became marred and their conscience became, in their feelings, defiled, and they felt as though they were out of fellowship with or for some who ate the meat, and so there was distress in the camp, not because

some one had eaten such meat, but because some others thought it was wrong for the children of God to eat such meat. Paul did not hesitate to eat such meat because it had been offered to idols, nor because some thought it was wrong to do so, but lest some one who thought it should not be eaten and yet did eat it as he had. Paul for an example, and thus defile and offend his own conscience.

Therefore Paul said, if eating meat make my brother to offend I will eat no more.

I should take care of my brother and live to him especially in all matters of faith. He may be weak in faith and yet I should look the more to his peace of mind.

There are several things that are merely and purely business propositions and yet some of our brethren do not favor members belonging to them. If our faith is involved in any of the affairs of men and our religion is compromised by any of their rules or regulations, or if one becomes hampered in his rights and privileges pertaining to the church then he should abstain from any and all alliances with such affairs. One has no right to depart from the long established and well defined principles and customs of the church. The church has undergone no material change of custom or principle during the lifetime of its present membership, therefore each one ought to know what he may or may not do and yet retain the fellowship of the church.

Those brethren who are inclined to object to a certain course of a brother should be careful to first see if an infraction of the custom and

principles of the church has really been affected, if an infringement has been made upon the doctrine, discipline and order of the church; if their fellowship has really been affected; or if they may not be over exacting of their brother in the exercise of his rights and privileges as a citizen, there being really no religious principle involved in his action.

In most centers of industrial enterprise labor unions have become so general that in many instances one can not hold a job unless he belongs to the union embracing his line of occupation.

Profiteering in war prices has been so long running riot in the land it has seemed necessary that rural classes resort to some course of action—if only to fight the devil with fire—in order to secure some degree of safeguard to the value of the fruit of their toil. The dealer levies the price both on what he sells and what he buys, so that if he is not disposed to deal fairly the ultimate consumer has the cost to pay, hence the origin of community interest.

If one does not neglect his church relations I do not see how it would be any more wrong for him to belong to a farmers joint stock association than to own bank stock and attend bank meetings, a mere matter of business.

P. G. L.

CUTTING OFF MEMBERS

Dear Brother Lester: Does Matthew 5:29 and 30 refer to the church in cutting off a disorderly member? J. R. Miller.

I do not think it does. It would

seem that the subject matter of these verses would derive its significance from the verse preceding which evidently applies to an individual.

In these beatitudes reference is sometimes made to the disciples collectively and sometimes individually.

He that looketh with the evil intent here instanced has in spirit done what he intended or desired to do—that is in the spirit or mind of the flesh he has gone before any probability of any overt act and almost ere he was aware of the presence of the beguiling spirit of all subtlety he was actually, and yet not overtly, a transgressor of the law; and to prevent this, which from the standpoint of a higher consideration is offensive to him, he must destroy that faculty or member of the body through which it was done—the eye—the right eye. From the higher sense this is offensive to him. He would not overtly have it so. He would look virtuously, but the avenue through which he would thus live is diverted and perverted and so distorted as to require that it should be removed to prevent protraction of the offense. This member has become so despoiled, vile and ungovernable that he can not do the thing that he would, but that which he allows not is the thing that he does; so that to do right, or refrain from doing wrong at all he must beat down, bruise and mortify his body and thus keep it under. And if need be, he must pluck out this evil eye and cast it from him, and do nothing through this faculty of sense rather than do wrong. Bet-

ter be maimed and halt, and partly blind, and yet be lifted up and favored, than to have the employment of all of his faculties of sense and otherwise, and yet be cast down into utter confusion and shame.

While it may be true literally yet there is no doubt in my mind but that all the teachings of the great teacher have their spiritual signification. There is a sense in which the people of God are not in accord in their natural minds with the things of the spirit of truth. They are foolishness unto them, and they do not know them, because they are spiritually discerned. And they want some times to be like other people, and have gods to go before them, and to have things their way, and they are liable to look upon the daughters of men to lust after them, and through a covetous eye desire the fashion of their easy going manners. But they must know that all this is but a vain show and leads only to poverty and leanness of soul, and therefore must be denied. They find at every turn some evil propensity in their carnal nature which inclines after the way of the flesh, bringing them into a state of captivity and wretchedness from which they must be delivered, and by which they are more and more impressed of the wonderful truth of the saying: "For there is none other name under heaven given among men, whereby we must be saved."

P. G. L.

MRS. MARTHA A. BRUMFIELD

It is with a sad heart I attempt to write the death of my dear mother, Mrs. Martha A. Brumfield. She

was born in Pittsylvania County, Va., November 17th, 1843, died June 5, 1921, making her stay on earth 78 years, 6 months and 25 days. She was the daughter of Crispin Johnson, was married to F. T. Brumfield about 53 years ago. To this union 7 children were born, 4 boys and 3 girls. She leaves a husband and 7 children to mourn their loss, besides lots of friends. I don't suppose she had an enemy anywhere. She was a kind and dutiful wife, a tender loving mother, and an unusual good neighbor. She was good and kind to everybody, always ready to lend a helping hand to any one. To know her was to love her. She would meet every body with a smile. Oh! it seems like I can see that sweet smile now, as plain as ever. She was one of the most peaceable humans I ever saw. She bore her sickness with all patience, never wanting to put any one to any more trouble than necessary.

She joined the Primitive Baptist church at White Thorn in 1878, and was baptized by Elder John R. Martin. She lived a faithful member until death, always filled her seat when she could. It is so hard to know we will never meet her in this world, but if we live as she always tried to, I believe we will meet her on the sunny banks of sweet mercance, where there will be no parting nor no more tears.

Sleep on dear mother,
Take thy sweet rest,
We loved thee well,
But Jesus loved thee best.
Tho' our hearts are sad and lonely
As we see the empty seat,
In God's own time He will call us

And with dear mother we shall meet.

Oh how sad and lonely are we
Since she left us here to roam,
But in God's own time He will take us,

To be with mother in that sweet home.

There will be a happy union,
As we walk the golden street,
No more grieving, no more sorrow,
For our joys will be complete.

Oh, dear Mother thou hast left us,
And our hearts are filled with pain.
But we hope in that bright city
That we all may meet again.

Written by her youngest daughter, Mrs. Annie Compton.

KATIE JONES

As requested I will try to write the obituary of Sister Katie Jones, but I don't feel that I can do justice to such a noble God-fearing and loving child of God as this dear sister was. She was born May 8, 1850, and departed this life February 1st, 1920. She was married to William Jones Nov. 16, 1878. To this union were born 3 children, 2 boys and one girl. Her husband and one son preceded her to the grave. She united with the Primitive Baptist church at Ward Mill in Onslow County, N. C., when a young girl. She went through a wonderful change, but God in His mercy sent His Son Jesus Christ to her and delivered her and gave her a sweet hope through grace, and she lived a faithful life always filling her seat unless providentially hindered, and I feel to say of a truth, she was as loving, faithful and true child of God as ever lived

She was a good wife, mother and neighbor. She is sadly missed by her church and community. She was always ready to visit the sick and do all for them in her power. She was sick about 2 months, while her health had failed for some years past. She died with that dreadful disease consumption. All was done for her by her doctor and friends that could be done, but nothing could stay the hand of death. She was reconciled to God's will. Oh, that I could feel to be as I am so sure she was. What an inspiration and benediction is such a life to the children and the church. Precious in the sight of God is the death of his saints. So I will say to her children your dear mother is only released from sorrow, toil, pain and death, to live with Jesus, so your loss is her eternal gain. So let us all ask God to give us grace to live as she did and to give us the blessings we believe he gave her. May we look through the mist into the light of God's will and feel and say, the Lord gave and has taken her to himself and blessed be the name of the Lord. Humbly submitted to her church and children by her unworthy brother in Christ.

E. F. Pollard.

Jacksonville, N. C.

L. A. GARNER

My husband L. A. Garner died on the 6th of April, 1922. He was born near Newport, Carteret county, N. C., June 25th, 1851. He joined the Primitive Baptist church at Newport, N. C., in April, 1918, and was baptized by Elder W. W. Roberts. In his few remaining

years he seemed to love his church, brethren and sisters very fervently. His request to me three weeks before his death was to have his body buried near the Primitive Baptist church at Newport, which request I had carried out. I cannot tell how I feel in my loneliness.

My husband and stay has been taken away,

I am like the lonely dove,
I moan and cry, no husband by,
To cheer my heart with love.

But the blessed assurance that his soul is at rest with God, and the comforting thought that he is where he cannot come to me, but hope that I can some day soon go to him is a consolation to my sorrowing heart. 'Tis hard to stand by and see grim monster death take our loved ones; but such a great consolation left behind for the bereaved when one goes as my husband went. His faith in God was strong, and as he was "walking through the valley of the shadow of death he feared no evil," for I am sure God's rod and staff were leading him across the still waters of death. He told me two days before he died that all things in his breast were so peaceful that he did not even mind the going out of life, the crossing the river he called it.

His remains were carried a distance of about 75 or 80 miles from my old home here in Duplin county to Newport, Carteret county, and his funeral preached by Elder W. W. Roberts in the Primitive Baptist church, and then his body was laid to rest by his sorrowing friends in a cemetery near by the church to await the resurrection morn, when

he will arise and meet his Saviour in his likeness and be like Him.

Blessed are the dead which die in the Lord; from henceforth they may rest from their labors and their works do follow them.

Lola P. Garner.

Hallsville, N. C.

OUR FATHER

It is with a sad heart that I try to write the obituary of father. I feel too unworthy of taking such a duty upon myself. Father was born February 26, 1855, and died January 3, 1918. He was married March the 1, 1876, to Miss Mary Cayton. To this union were born 7 children. He joined the church at White Hill, in 1880, was baptized the following day, and was also ordained deacon in said Church, March 4, 1884. His seat was always filled without provisionally hindered and what a burden it was when he was absent from his meetings, and Oh how sad it is to see his vacant seat now. But what a sweet comfort to know how happy he was to fill his seat. He loved his brethren and sisters above all else, and oh, how we do miss him at church and at home, and his godly conversation for that was his delight, to talk of his Saviour and his goodness and mercies to poor sinners.

Yes we miss his good advice and his 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 his 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 his footsteps, and if it's God's will be prepared to meet him in the great beyond where there will be no sickness, sorrow or death, where we will all 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 his dear children in life and when each of us are called to die may He give us grace sufficient to go with us through death and heaven crown each of us as one of His. We desire the prayers of all.

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 love him, yes we loved him,
But God loved him best,
So He called father to live with him
In that home forever blest.

Written by his daughter,

Mrs. Malissa Holadia.

Aurora, N. C.

JERUTHA A. WILLIFORD

By request of my dear beloved Pastor (Elder M. B. Williford) I will with his help, and the help of the blessed Lord try to write an obituary notice of his dear and affectionate wife, Jerutha A. Williford. She was the daughter of John D. and Nancy B. Whitley. And was born the 15th day of April, 1843, in Nash county, N. C., about four miles from the Primitive Baptist church at the Falls of Tar river. Her father

owned his home and she lived in this home until the first of April, 1865, when she and M. B. Williford were united in marriage and lived as much devoted to each other as any people I ever saw. Always sharing each others joys and sorrows of this life with great sympathy and love. Always striving to make each others troubles as light as possible. Unto this union were born eleven children, five girls and six boys, three boys and two girls died in infancy. And those that survive their mother are B. B. Williford at whose home she lived her latter days and died. R. A. Williford of Plymouth, N. C., L. R. Williford of Washington, D. C., Mrs. W. H. McGee of Rocky Mount, N. C., Mrs. W. J. Hobbs of Newport News, Va., and Mrs. Lessie W. Little, their widowed daughter, who has made her home with her mother and father since her husband's death, and has been a very dutiful and loving daughter unto them. Also her son and wife were very affectionate and never tired of doing all they could for their precious mother in all her afflictions. They were all very dutiful children as far as lay in their power. Although some live a good distance, but spent all their time they could with her during her last days on earth. She was such a good, loving and wonderful mother and wife, and a very kind neighbor. We all loved her as the mother of our town, as it is named for this dear father and mother (Williford Town) and we feel her loss very deeply, and oh! how I miss her smiling face when I go over there, but none

feels the loss like her dear companion does and oh! how sad and lonely he feels, but he is so reconciled to the will of his heavenly father and is only waiting with patience to hear that welcome voice, "child come home," and we have not a doubt but Jesus will take him in his loving arms and bear him gently across the cold river of death, where he will meet his beloved companion to never part again. Blessed thought for him. She was indeed a helpmeet to him in his ministry, always ready when able to go with and comfort him on his way. My dear readers I can't find words to express the wonderful life this dear mother in Israel lived, and what sorrows and afflictions she endured in this life, but was patient until the end, never murmuring at God's will.

She had a deep conviction for sin which lasted for several months and was taught to hate it and love righteousness. And while on their way home from church and talking of her great troubles, she all of a sudden became happy and began praising God for His great joy and happiness that he had bestowed on her, and had given her a sweet hope which she loved to talk about the remainder of her days on earth. A few months after she became deeply concerned about baptism, but her unworthiness caused her to draw back, but finally offered to the church at the Falls the second Sunday in June 1874 and with seven others were baptized by Elder P. D. Gold, and was highly esteemed by her brothers and sisters and all that knew her.

Saturday before the second Sun-

day in July, 1896 they both took letters from the Falls to help constitute the church at Nashville, N. C., where she lived a faithful member always filling her seat when health would permit. She was in very delicate health a great many years, often having very serious spells and we would fear that the end was near, but the good Lord would raise her and she would leave her bed again. But at last on the fifth of November, 1921, he in his great mercy delivered her of all her toils and suffering here, and she with the sweetest smile on her face passed from earth into heaven, where we have not a doubt but she is still smiling that heavenly smile and singing praises with the Holy Angels around the great white throne of God. She would lie in a stupor and sleep nearly a week at a time, and when she would arouse she would seem bright and in her right mind and would tell of some very beautiful visions she had while in those stupors. All was done for her that could be done by good physicians, nurses, relatives and friends, but when the Lord called she had to obey. It was so heartrending to see her dear aged companion mourning and grieving for her, but not without hope, for he believes that she is sleeping sweetly in Jesus and longs to be with her. It is sad indeed to see him left so lonely in his old age, but with all his sorrows he is wonderfully blest with loving children that care for him with loving hearts and hands, and may God bless them all.

Her funeral was preached by Elder A. B. Denson using for his text,

the 13th and 14th verses of the 4th chapter of Thessalonica, dwelling mostly on the 14th verse. For if we believe that Jesus died and rose again even so they also which sleep in Jesus will God bring with him. And oh! how comfortably he spoke to the bereaved family and friends. It was a rich sermon indeed. Her precious body was gently conveyed to the Williford Cemetery and loving hands laid her in her last resting place there to await the resurrection morn, resting sweetly from all her labors. She was followed by a large concourse of relatives and friends. My dear sister has left behind to mourn for her a dear companion, six children, twenty grandchildren and two great grandchildren, and one brother with a host of relatives and friends. And may God comfort them all, and especially may he be with our dear and faithful pastor and comfort him on his way.

Written by one that dearly loved her.

Mattie (Luper) Jarrell.

SHAPE NOTE TUNE BOOKS.

An edition of shape notes is in the bindery, and by the time this notice is published I shall be prepared to fill orders, which I hope to have. I am sorry the price cannot be reduced. \$1.00 per single copy, \$10.00 per doz. post paid.

P. G. LESTER,

826 Va. Ave.

Va. Heights,

Roanoke, Va.

t.f.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or School Baptist

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July 1922

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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.

\$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

KNOW HER IN THE LORD

Dear Mr. Gold:

I will copy and send to you for publication in Zion's Landmark, a letter from a dear young sister in Florida. She is a perfect stranger to me in the flesh, but her letter has so much of the fruits of the kingdom in it that I feel that I know her in the Lord, and am not willing to keep her good words all to myself.

Yours in hope and love,

L. H. Hardy.

Atlantic, N. C.

Box 283, Route A,
Miami, Fla.

Elder L. H. Hardy,

Dear Brother in Christ, our Lord:

It is nine o'clock Sunday night, and I must soon go to bed, but having just finished reading your article in the Landmark of March 15th headed, "Out of Egypt Into Canaan," and enjoyed it so thoroughly because I could witness with you in the same travel, and experience of grace. Although I am still very young and inexperienced in a lot of things, being only twenty two years old, I know I have a great deal ahead of me to learn both naturally and spiritually, for I do not feel that I ever shall be anything but a very small babe in Christ, having to be led, and taught in the school of

Christ by the Great Allwise Leader and Teacher of His people in the way of all truth, and there is no doubt in my mind but that He leadeth them forth by the right way.

Brother Hardy, you will be somewhat surprised, no doubt, that I am taking this liberty of addressing you when I am a perfect stranger to you, never having had the pleasure of a personal acquaintance with you, however, somehow I do not feel that I am writing to a stranger in the spirit, for I have read so many articles written by you that meant so much to me for the pure, gentle, peaceable wisdom of God is so manifestly set forth, and I have always been able to draw so much comfort, and edification of spirit from them, that I must confess I am partial to yours and one or two other very able writers. So much so, that I never see your name attached to an article but what I readily conclude that I am going to have a glorious feast of something that I do not have to have to call forth my natural learning to understand the beautiful truth you set forth in so simple a language that some how I have not the slightest difficulty to grasp your meaning. And tonight in reading your article it just seemed like you simply took my own experience, and walk in life and explained it to

me in a clearer and more beautiful light than I ever saw and understood it before, and it did me so much good I felt I must tell you that you might rejoice with me in the mutual faith of both of us by which we are comforted and edified, and I have learned to my great joy that in following the desires of my heart and promptings to write that I feel are kindled by the love of God shed abroad in my heart which is Christ planted in me the hope of glory which maketh me not ashamed. Thus by walking in obedience to God we have the answer of a good conscience toward Him, feeling to know by the eye of faith that we stand approved in His sight, therefore we are blessed to enjoy the peaceable fruits of righteousness in so doing, the unspeakable joy of which I find is peace to the soul that passeth all knowledge of understanding.

I, like you, was very young when I started out from Egypt into Canaan, and not knowing nor understanding the deep mysteries of my peculiar being, very slow, tedious, and tiresome was my progress along the hard and rugged pathway, and, oh! so bitter were my trials and sufferings in darkness that many times I would get so low in the valley of utter despair that I longed to die and wished I had never been born. Then along would come a little ray of hope, and I would feel better for a while, only to be cast lower into the depths of hell which I was suffering on account of that awful burden of sin and condemnation that gave me no rest but haunted me daily. I would get a few

crumbs of comfort now and then along the way but nothing to correspond with the hours spent in darkness and sorrow. Surely I am witness with the Saviour in that I was a child of sorrows and acquainted with grief. Thorns of heartfelt tribulations pierced my soul through and through, and when I now look back over the few years of my life, which seems like ages to me now, I wonder and wonder why I was so filled with doubts and fears, gloom and utter despair; when I am so filled with love, joy, hope and peace now; trusting God with all my heart, leaning not to my own understanding but acknowledging Him in all my ways, and He directeth me in the path He would have me go. I have not enjoyed this sweet freedom in Christ from the Egyptian bondage of sin but a short while, however, I have been made to realize that I have been made free indeed. But, as you said, this beautiful land of promise which is flowing with milk and honey, the blessings of which we have not room enough to receive; the great abundance of it is so great and is all so strangely new, wonderful, and mysterious we cannot survey the land, for our knowledge is so limited we have to have supplying grace measured out to us by the revelation of His word, and it is indeed worth a great deal to us to be made to feel that the thoughts of our minds, and the meditations of our heart are acceptable in God's sight, for we can feed thereon, and grow in grace, and in the knowledge of things pertaining to Christ and His kingdom.

It seems that when one passage of

scripture is opened up to our understanding, somehow there are always so many other passages brought to bear in beautiful connection, and we are made to rejoice in the sweet meditations of heart, for the spirit maketh alive, and the kingdom of God is not in word but in power. We can testify to the teachings of the scriptures of eternal truth, only by a personal, experimental knowledge of the truth as it is in Christ Jesus our Lord, or we do not find eternal life in the Scriptures but they are they which testify of Jesus, and He came in the volume of the Book that was written of Him, to do the will of His Father, and He says, "Though heaven and earth shall pass away my word shall stand forever. We must be given eyes to see and hearts to understand these things, not from a mere literal standpoint. We behold Him as the Word of Life, and we must be brought through the furnace of afflictions into the fellowship of His sufferings, for if we reign with Christ we must suffer with Him. If it were not for the severe trials, and sufferings in sin we have to endure, entering the kingdom through great tribulations, we would have no cause for rejoicing, but when we look back and see how lost was our condition we can sing praises to God for His great deliverance through Christ, our Saviour, and we feel drawn in love, and constrained to follow our meek and lowly Master through evil as well as good report, and he gives us the pure, gentle, peaceable wisdom from above, and what use has the child of grace

for earthly, worldly wisdom which is sensual and devilish, stirring up strife and confusion? It is wonderfully mysterious how God's children are led and taught to know Him in the pardon of their sins. My life has been so very peculiar and mysterious, and my inclinations have been such that have made me the subject of the severest criticism, and hurtful remarks by those near and dear to me in ties of nature, feeling an interest in my welfare. I have seemed to be a proposition they have as yet been unable to solve, and it has added no little suffering to my already burdened soul, and had it not been for the comfort and sweet companionship of my darling mother I feel I could never have withstood the attacks of the enemy, and I feel she has been and is yet a blessed comforter sent of the Lord, for when my own heart condemned me together with the harsh criticisms of fleshly kindred my burden seemed more than I could bear and live, but I never came to my darling mother with my troubles but what she could console me, and point me to the Lamb of God that taketh away the sin of the world. Now, since the burden of sin has been entirely lifted from my heart, and I am a new creature in Christ, I count those severe criticisms as persecutions for Christ's sake.

Pardon this liberty, Brother Hardy, and I hope the Lord will enable you to write many more good articles for the comfort and edification of his humble poor.

A little sister in Christ's kingdom.

(Miss) Maggie Larkins,

EXHORTATION

Mr. J. D. Gold.

Dear Friend, and Readers of Zion's Landmark: I have been seriously impressed for several days to write something of my feelings and impressions for publication.

1st. Epistle of Peter, 5th and last chapters. The apostle was impressed no doubt of the Lord to exhort the elders among the strangers scattered abroad, who was also an elder and witness of the sufferings of Christ and a partaker of the glory that should be revealed.

2nd. Feed the flock of God which was among you—taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage but being ensamples to the flock. I quoted the above from the apostle to show what a deep interest he felt in the welfare of the flock, or church of God. As I am an elder—though do not feel worthy of the title—am now, I suppose, the oldest minister in any of our associations—so far as I know, am now in my 88th year. I feel like it is highly important and necessary that the elders among us should be exhortated and stirred up to more faithfulness and diligence, taking earnest heed to themselves, and all the flock—over the which the holy ghost has made them overseers, to watch over the flock which He, God, has purchased with His own blood. It is a known fact that ministers, or so called, have caused more serious trouble among us than any private members. As we see recently in the public newspapers of

the conduct of a "former Primitive Baptist minister," but I deny that he ever was a true Primitive Baptist minister, is now in the penitentiary of Virginia for theft. Such is a reproach and shame on the name and cause of the Primitive Baptists.

I am sorry to say it, some of our churches have not been as careful in licensing and ordaining men to the work of the ministry as they should have been. Some of them have brought shame, disgrace and reproach upon us, and the cause. I am sorry of this, and I wish to say to the churches, let us be more strict in observing and heeding the teaching—admonishing one another to observe what Jesus has commanded. We as ministers should so live above reproach that evil reports will not get out against us. I will quote the poet, "So let our lips and lives express the holy gospel we profess. Let our works and virtues shine to prove the doctrine all divine."

What I have written is in love, I hope, for the cause. I know I can't be here much longer.

Yours in hope and love,

J. E. Adams.

Angier, N. C.

THE STRAIGHT WAY

"Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." Isaiah 40:4.

If in your road heavenward no valley never sank before you, if no mountain and hill never rose up in sight; if you encountered no crooked path through the dense wood,

and no rough place, with many a rolling stone and many a thorny briar in the tangled forest, it would not seem that you were treading the way which the saints of God have ever trod, nor would it appear as if you needed special help from the sanctuary or any peculiar power to be put forth for your help and deliverance. But being in this path, and that by God's own appointment and finding right before your eyes valleys of deep depression which you cannot raise up; mountains and hills of difficulty that you cannot lay low, crooked things which you cannot smooth, you are compelled from felt necessity, to look for help from above. How does the Lord "make the rough places plain"? That rough and rugged road whose stumbling blocks were so thickly strewn; the unbelief and infidelity of your heart, the suggestions of Satan and the workings of your own reasoning mind which entangled you in such a maze; the briars and thorns which so lacerated your feet—what becomes of these rough places when the glory of the Lord is revealed? All these stumbling blocks are removed in a moment, unbelief is silenced, infidelity is put to flight. Satan slinks discomforted away, the reasoning mind bows to the force of the spirits inward witness, what was difficult to understand becomes easy to believe, and the intricate mazes where reason was lost are made plain to a child-like spirit. Nothing can stand the Lord's presence and power. When these are felt what obstacle will not give away? What valley will then not be exalted? What mountain

and hill not then be made low? What crooked path not be made straight? and what rough place then not be made plain? But it is only the revelation of the glory of the Lord that does this; and without it the valley will still be a valley, the mountain still be a mountain, the crooked place be crooked, and the your trials and sorrow, exercises and want ease, we love a smooth path. We should like to be carried in a palanquin, to enjoy every comfort that earth can give or heart desire, and then, dying without a pang of body or mind, find ourselves safe in heaven. But this is not God's way. The word of truth, the sufferings of Christ, and the universal experience of the saints, all testify against the path of ease; all testify for the path of trial; they all proclaim as with one united voice, "Wide is the gate and broad is the way that leadeth to destruction," and this is the way of ease and of that prosperity which destroys fools." (Prov. 1:32); but "Straight is the gate and narrow is the way which leadeth unto life," and this is the path of suffering and sorrow. Chapter 7: 14th verse St. Matthew.

Be not dismayed by the trials and temptations which may lie in your path. These trials and temptations will be all blessedly overruled to your spiritual good and will all lead you to seek more and more to be clothed with the spotless righteousness of Christ in which alone you can stand with acceptance before God. Again I say be not disheartened ye suffering children of God by your trials and sorrow exercises and fears, for if the Lord see fit that His

dear saints should be thus tried and tempted, it is to teach them that there is a suitability and a preciousness in Christ which they can never find in themselves. And now may the Lord if it be His gracious will bless to your souls, ye suffering saints what I have written and lead you still to press on to endure all things that may come upon you and patiently and submissively carry the cross as looking forward to the crown, and thus be willing and more than willing to follow in Christ's footsteps and be conformed to his suffering image here in the sweet hope and blessed confidence of seeing Him as He is hereafter and being conformed to His glorious likeness in the bright realms of one eternal day.

Your little sister in Christian love.

Bessie Brooks.

Greenville, N. C.

THEN I SAW THE CHURCH

Dear Brethren and Sisters:

I feel impressed to write some of the dealings of the Lord with me, if not deceived, hoping the Lord will guide me while I write. What I wish to write about specially is how I was brought to know the truth, if I have ever known it. I joined the church in the year 1887, but had never studied about the true doctrine. I had no trouble about that then. After that I studied about the different religious denominations. Sometimes I would think that there could be no others right except the Primitive Baptists; but, again I would think it was a sin to have such thoughts, and would beg the

Lord to forgive me, that it may be others are right. I went on in that way until the year 1894, when I became troubled about the question: "Are any denominations right except the Primitive Baptists?" My desire was to know the truth.

One night before I went to bed, I tried to beg the Lord to show me that night in a dream whether other denominations were right or not; but I did not dream anything that night to satisfy me. In a short time I went to preaching where the Primitive Baptists and Dunkards preached a funeral together. I saw such a wide difference in their doctrine that it put me to studying more than ever. A few days later while in the field at work, I was studying how both could be right and preach so different; and all at once a glad feeling came over me, accompanied with the thought. Both are not right, and then there was only one right way and that the Primitive Baptists were right.

After that I had the greatest desire to read the Bible that I had ever had. I soon read the New Testament through, and could hardly do my work for reading the scriptures, for they were a great comfort to me, and I could understand them better than ever before. I can never express my feelings and how overjoyed I was. I need not go abroad for joy, for I had a feast at home; and my sighs were turned into songs because the Comforter had come to teach me the true way. The true way seemed so plain to me that I wanted to tell everybody about it. I was so carried away for a time that perhaps the people thought I

was losing my mind; and sometimes I wondered what could be the matter with me, I was such a mystery to myself.

One evening the same glad feeling came over me that I felt when the true church was shown to me, and with it a mind to write what had been shown to me concerning the true way. I cannot express my feelings on that night, and of how overjoyed I was. I do believe that the love of God was shed abroad in my heart, and my love for God's people was stronger than ever before, and I had a tender feeling for everybody. I was so full of peace and satisfaction that I thought I was done seeing trouble. I felt that I had overcome the world, and that worldly things would never trouble me again; but oh, how mistaken I was! for none except myself can ever know how much trouble I have passed through since those peaceful hours. I have been made to feel so weak at times that I felt I would be bound to sink without the help of the Lord. I remembered Peter when he was sinking in the sea, and I believe I felt just as helpless as he did, when he cried, "Lord save or I perish!"

I can see my sinful ways much plainer than ever before, and feel to be always out of the way, and never doing as I ought to do, which causes me much trouble. I have had much trouble about this writing, fearing that it is not of the Lord; but sometimes I am assured that it is of the Lord. If I should write, I would think the church would not receive it, and I would only expose myself and make my troubles worse. But,

at other times, the impression would be so strong that I would feel that I must write. So dear Christians, if you can not receive this writing, please don't think hard of me for writing. I don't know whether it is of the Lord or not; but somehow I have never been carried about by "winds of doctrine" since, as was the case before. The Lord commands, and it stands fast, and I do believe he commanded me not to be carried about any longer by false doctrine. Some seem to think it strange that I do not go to hear the different denominations preach, but if they could only see as I do, they would not think so strange of me.

I feel it to be my duty to earnestly contend for the faith delivered to me in the year 1894, if not deceived, when the Primitive Baptist church was so plainly shown to me to be the true church of the living God.

I fear I may be writing too much, though I cannot be satisfied with out writing of two dreams which I had sometime ago. I dreamed that I received a note which read thus: "Take heed how you do that writing for, if you don't write it in Primitive Baptist doctrine, they will turn you out of the church." Next day I was troubled about the dream though soon became satisfied about it, for it seemed to me it was just to caution me because I was so apt to go wrong. I had another dream concerning this writing, and whether it was of the Lord or not it satisfied me about it. I dreamed that I was at a garden and saw there some ridges the top of which were white with salt, and I went a little further and came to a cornfield and

some of the corn looked large and strong, while the other looked little and weakly. It seemed that the little weakly corn would grow and come on all right sometime. This dream bore heavily upon my mind; and one day as I was going along the road studying about it I believe the meaning of the dream was made plain to me. The large corn represented the Christians who are strong in the faith, while the little corn represented the Christians who are weak in the faith. It was then that I was made willing to write. I can't tell how I felt, but I was made to cry out, "Lord have mercy on me." I was made willing to do anything that the Lord would command.

Your sister in hope.

Mrs. Mary A. Parker.

THEY DO NOT UNDERSTAND
P. D. Gold Publishing Co.
Wilson, N. C.

Sirs: Enclosed find P. O. money order for one dollar for six months subscription to Zion's Landmark. My subscription expired the 1st of February, 1922. My present and former address, Grady, Ala., Rt. 1. All the writers to Zion's Landmark are strangers to me in the flesh. Yet in a way I know them better than the people with whom I come in contact daily. I am familiar with their faces and their every day lives, but though I try to tell them the secret of the Most High they do not understand my language. It is a beautiful secret. This knowledge of a hope beyond the grave. And I would like so much for my loved ones to feel as I do. But I'm sure my Father has done all things well.

And I am thankful that the portion He has left me can not be wasted or mortgaged, or sold." For I'm always weak and ignorant and so often sinful and rebellious. Therefore I would lose my portion in Zionship if left alone.

Yours in hope of immortality.

(Mrs.) M. E. Story.

Grady, Ala., Rt. 1.

PRESENT IN SPIRIT

Editor Zion's Landmark:

It is the request of the church at Cross Roads, Guilford County, that the enclosed letter from Sister Everett be printed in Zion's Landmark. Please publish at as early a date as practical.

Truly yours,

T. D. Clayton, Clerk.

Beloved Pastor, Brethren and Sisters:

As I am deprived the sweet privilege of meeting with you on account of affliction, I deem it my indispensable duty to send a few lines in fond remembrance, which will inform you while I am absent in body, I am with you in spirit I hope and trust.

I have greatly desired to be with you on our meeting days, but God, in His infinite wisdom has seen fit to have it otherwise. So I must be still, and know that He is God, and doeth all things well.

I have hoped and prayed to be restored to health, so that I might meet with you once more in worship and singing the sweet songs in Zion.

It is a great pleasure to me to meet the dear saints of God, but at

present, am denied that pleasure; but hope to have the spirit of reconciliation, and not murmur or complain against God's will. I know, He makes no mistakes; and affliction is often sent on us for our good and I hope, will work for me a far more exceeding and eternal weight of glory.

Now, dear saints, I hope you all will remember me at a throne of grace. And if I am never permitted to meet with you any more in this life, I hope it will be God's will to meet in that world, that is free from sickness, toil and care, where we will meet to sin no more. Farewell!

Your sister in affliction,

Mattie Everett.

Summerfield, N. C.

AN APPRECIATED LETTER

Dear Bro. Denny:

My subscription to the Landmark is a little past due, and should have been remitted before now. I believe in being prompt in renewing for our papers, as it is most always as easy to pay one time as another, at least with a great many of us; and yet through neglect I sometimes allow mine to run over, knowing at the same time that I should not do this; but it is so easy to "wait just a few days longer" and to surmise within ourselves that it will not make any difference if we do wait a little over time. But the expense of printing continues to go on and if our papers are late getting out we are ready to complain and find fault with the editors, when we should be fair with them and remember that should we all neglect our duty in this respect our papers

would be forced to stop and I for one am sure, I want mine to continue, as it is so long between the times that I have the privilege of hearing preaching that I feel I would faint and starve by the way.

I have heard of some predicting the death of the Landmark, but I do hope it will continue to live, and it will if God sustains it. It was the first religious paper I ever became attached to, it being the first and only one for quite a while that I had the privilege of reading. Many have been the times back in the early years of my experience and when I was young in years and there were more pages in the Landmark than there is now, that I have worked all day and after supper read it through from cover to cover before I would retire. I read it when I was in trouble and burdened on account of my sins and felt that mine was an outside case and that there was none like me in all the world, and mercy never could extend to one so vile as I, and yet I loved it beyond expression. My grandfather took it and he would let me have it to read and after he died his widow, my step-grandmother, continued to let me read it until in the spring of 1893, after I had joined the church and was baptized, having received a hope in Christ as I trust, about two years previous; dear Brother Gold, who proved from that time on till his departure to be with Christ to be such a friend and comforter to me, began sending me the Landmark as my very own and I have continued to take it and read it and love it until the present time, and while we are taking other Baptist

papers that I read and love; yet if I were compelled to give up all but one, I feel that I should have to take the Landmark. I do not say that I have always loved everything it contained, but I do feel that it has been as free from objectionable matter as any of our periodicals and more so than some. So I would desire that the Landmark live, and that we cease to backbite and devour each other.

At this moment I am reminded of a little piece I read in a magazine recently where a group of ladies were talking and one of them said to the others, "We ought to do like Aunt Polly, we ought not to talk about any body," whereupon one of them said, "I'll bet I can make Aunt Polly talk about somebody," and went on to speak of a certain character, and said, "Aunt Polly isn't he the meanest person you ever saw?" Aunt Polly hesitated a moment, and then said, "I know one thing, he is the best whistler I ever heard." On their way home they saw a dead dog and began to speak of the mean tricks it did during its life; but Aunt Polly said, "Hasn't it got pretty white teeth?" and she would not even talk about the dead dog. Now would we not, as a church be altogether lovely if we could not be induced to talk about each other?

But oh, how often it is the case that we are too ready to speak evil of our brethren without any provocation or inducement. O, that there were more Aunt Pollys among us, that we were more inclined to speak of the good traits in our brethren.

The following poem, the author of which is unknown to me, speaks

much of my own feelings.

LOVE ME NOW!

"If you are ever going to love me,
Love me now, while I can know,
All the sweet and tender feelings,
Which from real affection flow,
Love me now while I am living—
Do not wait till I am gone,
And chisel it in marble—
Warm love words—in ice-cold stone.

"If you've dear, sweet words about
me,
Why not whisper them to me?
Don't you know 'twould make me
happy,
And as glad, as glad can be?
If you wait till I am sleeping,
Never to waken here again,
There'll be walls of earth between
us,
And I couldn't hear you then.

If you knew some one was thirsting
For a drop of water sweet,
Would you be slow to bring it?
Would you step with laggard feet?
There are tender hearts all around
us,
Who are thirsting for our love;
Shall we begrudge to them what
Heaven,
Has kindly sent us from above?

I won't need your caresses,
When the grass grows o'er my face,
I won't crave your love or kisses,
In my last low resting place,
So if you do love me any,
If it's but a little bit,
I'd rather know it now,
While I can love, own and treasure
it."

I do not know why I have written

all of this. I just thought to write a little and send our remittance for the Landmark and to wish it success.

May the Lord keep us from evil.

Your little sister in hope of immortality beyond the grave.

Mrs. J. P. Coffey.

Rufus, N. C.

SALVATION BY GRACE

To The Landmark.

Dear Brothers and Sisters of the Heavenly King: I wish to pen a few lines to the dear old Landmark. I do so enjoy reading the sweet letters from the brothers and sisters; and I wish to thank the dear brother, A. C. Holmes for sending me the Landmark for I don't deserve such kindness, but oh, how my heart overflows with love to all its writers. Write on dear ones, your letters are a sweet comfort to me, one of the least of all saints, if one at all; but if I know anything about my poor heart, I do love the good old doctrine of slavation by grace.

Your little sister in a sweet hope of a home beyond the skies.

Mrs. Mattie Davis.

East Prairie, Mo.

STAUNTON RIVER UNION

The next session of Staunton River Union is appointed to be held with the church at Malmaison, Va., on Friday, Saturday and fifth Sunday in July. A general invitation is extended especially to the ministering brethren.

R. S. Williams.
Church Clerk.

Dry Fork, Virginia.

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 LV.

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WILSON, N. C., JULY 15, 1922

THE BRIGHTNESS OF THE GOSPEL

Dear Mr. J. D. Gold and Associate Editors, Brethren and Friends:

I have been reading the precious communications and editorials in the Landmark this morning, and I have an impression to write a few lines in response, or rather to communicate with the beloved of the Lord, the saints of the Most High God. Yet I do feel my inability to write anything for publication. I feel too little of myself to be in such a holy conversation. I know that I have been through many sorrows, and had many temptations, but I can say with the poet, "I know that my Redeemer lives, what comfort this sweet sentence gives." Indeed, what a comfort this is to the poor in spirit. And again we can say with the poet, "we need not go abroad for joys, we have a feast at home." But those feasts are of such short

duration, however a moment in such a feast, is worth much to the poor wayfarer, when he feels to be without a friend for we read, the Lord rules in judgment, and reigns in righteousness. And what a blessed thought that it is the love of such a God, an Allwise God, that draws us together. For we love Him because He first loved us. And His love is stronger than death, and passeth all understanding.

I enjoyed our association so much meeting with so many that I had known for years, and never expected to meet on this earth again. And the love of God, so plainly made manifest and the gospel preached in demonstration of the spirit and of power. And the word said, the stars disappeared and ceased to shine.

I will tell of a circumstance that occurred with me on Tuesday morning after the association. We had company and we were up soon to get them to the train and when I arose, I looked out at the window to see if it was fair, and there was not a star in the elements to be seen; and I thought for sure it was cloudy, but was not satisfied, and my attention was drawn to look again and yet not a star to be seen, and it was fair and not a cloud to be seen and these words were in my mind all that day. The stars have disappeared and ceased to shine.

And the impression of my mind was that it was a representation of the association. The stars have all disappeared and ceased to shine. I felt very sad over it, and do yet, when it is presented to my mind, and yet I was fearful for some

cause, fearing that it was not in reality. Hope that some brother or sister will give an interpretation through the columns of the Landmark.

While reading the Landmark I saw a piece that Bro. J. F. Farmer wrote, and how sad it is when they have gone to never return, and yet we cannot wish them back again, but say dear saints with God remain.

I had no personal acquaintance with Bro. Farmer but he seemed to be so humble and Christlike. I have a picture of him in my biographical history, and it has an humble appearance.

I went to the union at the Falls of Tar River the 5th Sunday in September and we were met by the dear brethren and conveyed to the church so nicely, and were so nicely cared for, and on our way to the church while riding the beautiful streets of Rocky Mount I was made to wonder if it would be the case with us that we should glide the golden streets together in the great city of Mount Zion, and the power and glory of God was made to shine manifestly. And while the communion table was being prepared there appeared in our view the most beautiful street, and the hedge on either side was of the most beautiful evergreen, and the leaves were the most like the cape jesamine. I cannot express the beauty that was in the scene.

Remember me at a throne of grace.

Yours very truly,

Rutha Tripp.

REMARKS

I do not recall to what word the sister refers which said, "And the stars disappear and ceased to shine," but presume it was embraced in the presentation or vision, which seems to me would apply to the ministers which appeared at the association and shined in the brightness of the gospel which they preached, after which, like Phillip, they were caught away and disappeared and ceased, then and there, to shine, leaving the hearers to rejoice in that which they preached and not in them. The ministers of God are represented as stars which he holds in his right hand, and when he opens his hand they shine and when he shuts it they disappear and cease to shine. The prophets as morning stars, sang together in prophetic strains, thus heralding the dawning of the gospel day, and when the angels (ministers) together with an heavenly host acclaimed the advent of the blessed babe of Bethlehem, these morning stars as one great star stood over the young child's humble manger and shined with all their combined glory to be immediately swallowed up in the greater light of the gospel to shine no more forever. Then the great day star arose in the heart of Israel, and the lesser stars, His ministers are shining as in His light by which now and then they are for the time being swallowed up and cease to shine.

The vision of the golden street was beautiful; and which the dear sister was literally gliding along upon the beautiful street of Rocky Mount, was she not in the spirit, as on the Lord's day, gliding along in

the way of the golden street of the Zion of our God, even in Him who declares Himself to be the "way, the truth and the life"?

This street is in the garden of the Lord, wherein are all pleasant spices, and aromatic herbs and plants of His own right hand's planting.

"Let my beloved come into His garden and eat His pleasant fruits."

P. G. L.

MRS. JANE BULLOCK

Each returning spring time will recall to me the passing away of the sweetest, most loveable Christian character I have ever known, Mrs. Jane Bullock of Wilson, N. C., who departed this life the sixteenth of last March.

With a fortitude almost unknown, she took leave of this life without a fear. She ever looked calmly into the future, and did not falter. With a heroism born of her supreme faith in Jesus of Nazareth, she approached the end, as one who knocks at the eternal gates of morning. In early life she connected herself with the Baptist church and was a devoted member until her death. Her home life was one of quiet simplicity, and trustfulness. She formulated her ideals and ever strove to attain them. She personified the duty of woman to restore the spiritual supremacy of all that is human in a world of humanity, and her influence for the betterment of others extended far from her home.

Truly her life was an inspiration and benediction to all who came in contact, and none left her without an

encouraging smile or word to lighten the daily burdens of life.

Typical of the old South her home was ever open to the stranger, hospitable, ever thoughtful of the welfare of others, and no one came to her in adversity or misfortune but left rejoicing as they were always bountifully supplied. But we must bow in humble submission to the will of God knowing that he doeth all things well.

In this short tribute I feel that I have not done justice to one so self sacrificing, always so faithful, and who loved everybody with such a sweet motherly love, but I feel that I want all those who never come in contact with her to know what a beautiful Christian character she was.

A Friend.

Wilson, N. C.

RESOLUTIONS OF RESPECT

I will try to write a few lines in remembrance of our Sister Bettie Brown, who departed this life November the eleventh, 1921, making her stay in this troublesome world eighty some years. She has been a member of the church at Gill's Creek in the Pig River Association. She united with the church the second Saturday in July, 1898. She always filled her seat when she was able to attend. We feel our loss was her eternal gain. We have lost a dear sister but again we hope to meet her some sweet day in her home beyond the skies. We sympathize with her children, we feel they have lost a good mother.

Resolved, first that we bow in

humble submission to Him who doeth all things well.

Second, We feel that the church has lost a very dear sister. We believe that through the rich and reigning grace she has entered into everlasting rest.

Third, that a copy of these resolutions be sent to Zion's Landmark for publication and a copy be spread on the church record. Done by order of conference, 1922.

Elder S. O. Plybon, Moderator.

J. A. Perdue, Clerk.

Written by Nannie M. Dillon.

ELDER E. J. HARRIS

Elder E. J. Harris of Newark, Ohio, will preach, the Lord willing: Walnut Cove, N. C., Friday, Sept. 15, 11 o'clock, 1922.

Saints' Delight, N. C., Sunday, Sept. 17, 11 o'clock.

Bunker Hill, N. C., Monday, Sept. 18, 11 o'clock.

Greensboro, N. C., Wednesday, Sept. 20, 7:30 p. m.

Burlington, N. C., Thursday, Sept. 21, 11 o'clock.

Mebane, N. C., Friday, Sept. 22, 11 o'clock.

Durham, N. C., Saturday, Sept. 23, 7:30 o'clock p. m.

Clayton, N. C., Sunday, Sept. 24, 11 o'clock.

Smithfield, N. C., Monday, Sept. 25, 11 o'clock.

Goldsboro, N. C., Tuesday, Sept. 26, 7:30 o'clock.

Wilson, N. C., Wednesday, Sept. 27, 11 o'clock.

Greenville, N. C., Thursday, Sept. 28, 11 o'clock.

Thence to Kehukee Association.

Red Bank, N. C., Tuesday, Oct.

3, 11 o'clock.

Handcocks, N. C., Wednesday,
Oct. 4, 11 o'clock.

Kinston, N. C., Thursday, Oct. 5,
at night.

Lagrange, N. C., Friday, Oct. 6,
11 o'clock.

Thence to Contentnea Associa-
tion.

Sandy Bottom, N. C., Tuesday,
Oct. 10, 11 o'clock.

Sand Hill, N. C., Wednesday,
Oct. 11, 11 o'clock.

South West, N. C., Thursday,
Oct. 12, 11 o'clock.

North East, N. C., Friday, Oct.
13, 11 o'clock.

Thence to White Oak Associa-
tion.

Brother Harris will need convey-
ance when off the railroad. Most
of you will remember his visit in
first part of this year and will wel-
come him again. C. F. D.

UNION NOTICE

The next meeting of the Black
Creek Union will, the Lord willing,
meet with the Church at Wilson, N.
C., on Saturday and fifth Sunday in
July, 1922. Elder J. C. Hooks was
chosen to preach the introductory
sermon and Elder R. H. Boswell
his alternate.

All lovers of the Gospel truth
are especially invited to come and
meet with us, also the preaching
brethren, we will gladly welcome
you all at our church and especial-
ly at our homes.

E. L. Cobb, Union Clerk.

FOR HOPEWELL CHURCH

We have received and forwarded

for Hopewell church, Sarasota
county, Florida, \$2.00, gift of Mrs.
L. C. Smith, of Callands, Va.

THE ANGIER UNION

Please state in the Landmark
that the next session of the Angier
Union will be held, the Lord willing
with the church at Oak Grove, five
miles east of Apex, N. C., and will
be held Saturday and 5th Sunday in
July, 1922, and Elder A. D. John-
ston was chosen to preach the in-
troductory sermon and Eld. J. T.
Collier, his alternate, and visitors
will be met at Apex and also at
Cary, N. C. We extend a cordial
invitation to all lovers of the truth
as it is in Christ, to be with us, and
we extend a special invitation to
our ministry brethren to be with us
in this meeting. This church is lo-
cated in the Little River Association
and is off to one side and very few
in membership, and has never had
the association held with them, and
we would be glad to have as many
preachers with us, as we can and
give them a good union, if it is the
Lord's will

A. H. Dupree,

Union Clerk.

Willow Springs, R. 2, Box 21, N. C.

LINVILLE UNION

Please state in the Landmark
that the Linville Union will be at
Bunker Hill, the fifth Sunday in July
next, three miles south of Kerners-
ville. Company will be met there.
A general invitation is given to all
that have a mind to come.

P. W. Williard.

High Point, N. C.

PIG RIVER ASSOCIATION

The fall session of the Pig River District Primitive Baptist Association will be held with the church at Camp Branch, Henry Co., Va., to begin on Friday before 1st Sunday in August, 1922, and 2 days following. We invite all lovers of truth to be with us, especially the ministers.

Eld. Randolph Perdue, Mod.

CONTENTNEA UNION

Please publish that the next Contentnea Union will be held with the church at Pleasant Hill, on the 5th Saturday and Sunday in July. Elder A. M. Crisp was appointed to preach the introductory and Elder D. A. Mewborn his alternate.

Visitors will be met at Rocky Mt., Friday p. m., and Saturday a. m. A cordial invitation extended to all.

Yours truly,

H. L. Brake, Church Clerk.

Rocky Mt., N. C.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Primitive Baptist Association, will be held with the church at Tar River, Granville County, North Carolina, on Saturday before the first Sunday in August, continuing three days.

All brethren, sisters and friends are cordially invited to be with us.

Those coming by rail from the north via Roxboro will be met at Rougemont Friday p. m. before about 8:20 o'clock, those coming via Clarksville, Va., will be met at Stem, N. C., Friday p. m. before at

2:10. Those coming via Durham, N. C., will be met at Rougemont or Stem, on Saturday morning and conveyed about twelve miles to place of meeting.

J. H. Gooch,
Association Clerk.

ELDER ISAAC JONES

Elder Isaac Jones will preach, the Lord willing, at the following places:

Roxboro, the Tuesday night before the fifth Sunday in July.

Thursday, Rocky Mount, Va.

Friday, Saturday and Sunday, Roanoke Union meeting.

Monday after at Republican.

Wednesday at Union.

Thursday at the Knob.

Friday, Saturday and Sunday at the Pig River Association.

Monday, Old Bethel.

Thence to Staunton River Association.

UNION MEETING

The church at Roanoke, Va., will hold a union meeting July 28-30. Ministers and brethren generally are invited to be with us.

P. G. Lester.

EASTERN UNION

The Eastern Union is to be held with the church at Concord to commence on Friday before the 5th Sunday in July. We hope to have a good representation and invite brethren and sisters to attend the union and ministers in particular. All will be met at Creswell Thursday.

Zion's Landmark

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AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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No. 18



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

EXPERIENCE.

Dear brother Gold:

My husband told me this morning that it got on his mind last night that he wanted me to write my experience, and that impressed him very much, and as it has been on my mind to do so for some time, I will, the Lord's will, try to do so.

When I was young I loved to engage in worldly pleasures such as going to parties. I especially enjoyed dancing and engaged in such until after I was married and until the Lord sent sore afflictions and suffering upon me, which put an end to that kind of enjoyment for me forever. After I had been married about four years I was severely burned by flames from kerosene oil which caught while a lamp was being filled, while it was burning, after which I suffered inexpressible misery and pain, being an invalid, unable to wait upon myself and my little children, and under the doctor's care for a great while, during which time I saw myself a great sinner.

One morning after my husband had dressed my wound which was the result of the burn, it came so forcibly and with such convincing effect on my mind that I was a great sinner and am now suffering for my sins that I felt and saw myself as I had never before. I felt that I was lost and there was no hope

for me. And the suffering and pain I had for a long time I can't describe, being so afflicted in body and believing that I must soon die from my bodily afflictions and too sinful to live, and having no hope of being any better off after death. My troubles were so heavy upon me I could sleep little, and although I was so weak that I could scarcely walk, I could not lie on my bed and I would get up and walk the floor at night, and pray the Lord to have mercy on me, a poor lost sinner. My burden was so heavy I felt like I would choke to death. One Saturday morning after my wound had gotten a little better, my husband asked me if I could not go with him to church, which was at Moore's meeting house and insisted that it might do me good if I would go. I wanted to go but felt that I was unworthy to be with the Lord's people. I loved them and was satisfied that they were the people of God, but could not see how they could love such a one as me. Although by his persuasion I consented to go, after we started I felt so bad and so miserable that I told my husband to carry me back home, for I did not feel like I could live to get to the church. He tried to comfort and encourage me, and would not carry me back. So finally we got to the church and brother A. J. Moore

was preaching. And it appeared to me that he knew how I felt, and told just how I felt better than I could myself. That night I was still burdened with my sin so that I could not sleep. We went back to church Sunday morning, still feeling as sinful and vile as ever. I felt that the people could see how sinful and vile I was, as I felt it and would look upon me as such. We started home and I told my husband how dreadful I had felt all the while and there was no rest for me anywhere I went. And while riding along the road begging the Lord for mercy I believe that he heard my prayers. I felt a change taking place with me, for that great burden of sin that first before seemed to be pressing my life out of me began to move off my heart and joy and happiness took its place and filled my whole being and sorrow and sadness departed and joy, peace and love and adoration filled my heart, and the words of Psalmist: "Praise God from whom all blessings flow," commenced ringing in my ears, and I began singing it, feeling every word of it. My husband said: Pattie, what is the matter with you? I told him "I am so happy, help me praise the Lord." Brother and sister W. M. Daughtridge were riding along the road just ahead of us and my husband called to them to stop. As soon as we caught up with them they saw what had taken place with me and that the Lord had been merciful to me and delivered me from my great burden, and put a new song in my mouth even praises to His great name. And we all had a season of rejoicing together there on the road. I have never felt that

same burden since, but instead have had a sweet comforting hope that there remaineth a rest for me beyond the veil of tears. I began to be impressed to unite with the church but could not feel worthy and tried to keep my feelings to myself. Sometime after that brother Moore came to Pleasant Hill and he and others came home with my husband and when they drove up into the yard I went out to meet them and when I shook hands with brother Moore he said he felt that the Lord had sent him there and it so filled my heart that I began crying. I hated so bad that I had acted that way for I did not want to deceive them. That night we had preaching at home and after the people left brother Moore told me that he believed I had a hope and wanted to hear me talk some and for the first time I had ever told anyone of my trials and feelings I began to tell it to him and I believe the Lord gave me liberty to tell of his dealing with me. Brother Moore asked why I did not join the church and I told him I did not want to deceive anyone. He told me that I would never know that, I would have to live by hope.

Some time after that I went to the Falls to preaching and three gave in to the church. I wanted to also, but could not, but that night I was so completely overcome and felt that if I rebelled any longer I was bound to die, and I resolved that if the Lord would spare me I would offer myself next. And he gave me strength to fulfill my promise, and oh, how happy I felt after doing so. My health was so bad that some told me that I ought not to be baptised, but the Lord had given

me such faith in him that I felt like he would take care of me. I had not gotten well of my burns and was very weak, but brother Gold knew of it, and he was so tender with me, so as not to hurt my wounded arm which was yet sore from my wrist nearly to my shoulder, and which had to be amputated, of which I will write and I will close. My arm never cured up and eighteen years afterward the doctors told me they would have to take it off, and appointed a day that they would meet at our house to perform the operation. I had suffered so much that I had gotten so weak that I could hardly be up and about. When the doctor came in my room for me to go in the room and put me on the operating table I did not feel that I could get up and walk in the other room, but the blessed Lord spake to me these words: In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you that where I am ye may be also." And took all my fear away from me, and gave me strength to rise up and walk," and I did so with ease. And I believe he was with me whether I lived or died I was the Lord's. And when I awoke from the operation the same scripture was on my mind and I was rejoicing and it has been a great comfort to me at times ever since.

Your sister in hope,

Jerutha A. Williford.

Rocky Mount, N. C.

my heart to write you a few lines for the Landmark, and I hope I will be directed by the holy spirit to write a word of consolation, that we all may be of one mind, and consider each other to forsake unto love. As love is the fulfilling of the law, if the love of God is in our hearts the law is fulfilled in us. If we love the cause of God and the brethren—we are prepared to let our light so shine before men that they may see our good works and follow after the things that make for peace—looking to Jesus the author and finisher of our faith. As many as are led by the spirit of God they are the sons of God, and they are led along gently here in the family of God, the church, and are satisfied with his holy calling which they are separated from falling and are prepared to glorify his holy name for his wonderful works that he manifested for them while he was here in the flesh, and was obedient to the father's will in his suffering on the tree for our sins. And if we suffer with him we shall also be glorified together. He has said of his little flock, I will never leave thee nor forsake thee. Having all these promises behold what a great cloud of witnesses, to encourage us on our pilgrimage here and to awaken us to a sense of our duty toward God and towards the brethren that we might serve him without fear all the days of our lives.

Yours in hope,

P. K. ROBERTS.

LOVE.

Elder P. G. Lester, Editor of Zion's Landmark and all the dear believers in the truth. It came into

AN EXPERIENCE OF GRACE.

Elder C. F. Denny:

Enclosed is an experience of grace I believe written by our sister,

Mrs. J. O. Bullock to our dear pastor (Elder M. B. Williford) and as he is so feeble and nervous he asked me to copy it for him which I have, the best I knew. He enjoyed reading it and believe others will also and if you see fit you can have it published in the Landmark and if not it will be all right.

Brother Denny our dear brother Williford continues very feeble. He is suffering at times with shortness of breath which is very weakening to him. While I feel so weak and sinful myself yet I feel it my duty to do all that lies in my power for him that he may request. He has been so faithful to us all and especially do I feel that he has been to me. He has been a great comforter to many of God's little ones and we all hold him in the highest esteem and feel that when his days on earth are at an end that he will sweetly rest from all his labors and bask in the sunshine of God's love. Brother Denny I have lived near him for the last eleven years and see him nearly every day and I can truthfully say I never saw a better man than our dear pastor is and we thank God for such a gift. While he is feeble now and can't go as he has in the past and can't mingle with the people of God at other places yet I feel that we ought to remember him and visit him in his house of afflictions and sorrow, while he can't hear much but he can see, I don't feel that I have done my duty but I sometimes feel that I know what it is, if I don't do it, then I receive the chastening rod.

Brother Denny I didn't intend to write but just a line, so pardon me.

With much love, your sister in hope and in Christ,

Mattie (Luper) Jarrell.
Rocky Mount, N. C., R-5.

EXPERIENCE AND CALL TO MINISTRY

Dear Brother Ker:

As there were a number of things I omitted to speak of at the time of my ordination, (Nov. 8, 1920), which I desired to mention, I shall attempt to write an account of what I hope has been the dealings of the Lord with me, and shall begin by going back very early in life. When I was but eight months of age my mother was removed from the scenes of this life, but through the care of my father, grandmother, others and later my step-mother I was brought up through boyhood. I was considered to have possessed a very stubborn disposition and it required many thrashings at times to straighten me out, but along with that, about the age of ten or twelve years, as I remember, was a desire to read the Bible and Zion's Landmark, though I did not wish anyone to know I was interested in such literature. On one occasion my step-mother came down to a barn where I was reading the Bible aloud, as I was wont to do, and I well remember how ashamed I was that she had caught me reading. I was also fond of lining out and trying to sing hymns that I had heard ministers line out, which I would do as I attended the cattle in the fields.

Educational advantages were rather limited in that immediate section of the country at the time and I failed to make the best of the

opportunities I had. Leaving home between the age of seventeen and eighteen, I attended a business college in Richmond, Va., for about six months, after which I began my career in the business world. I still read the Bible and the Landmark and occasionally would get to hear an Old Baptist sermon. In my travels I came in contact with all kinds of young men, some good and others bad, and on several occasions I recall having planned to do things which would have meant more or less my destruction, and which looking back now I can but regard as God in His providences having kept me from. Surely, His ways are mysterious in providence as well as in grace.

In the Fall of 1906, I went to Wilmington, N. C., to live, and there my associates, both young ladies and young men, were mostly Methodist. They held their Sunday school classes on Sunday afternoons and when the time came for them to go I seldom could accompany them, my desire being to go to my room, get in the closet, shut the door, fall on my knees and try to ask God to have mercy on me. On March 1, 1907, I returned to Richmond, Va., where I was associated in business with my eldest brother. He was held in high esteem by the members of the New School Baptist church, where he was a member, and was a very active and conscientious worker, being president of one of their societies. A very short time following my return to Richmond a meeting of about two more weeks duration was held at his church, during which I was influenced to unite

with them. I loved the Primitive Baptists then but as there was no church near and being told that I would not find any church in perfect agreement with all I believed I cast my lot there. Instead of the satisfaction and relief I had hoped to obtain, my trouble soon broke out in a new and more deadly form than I had ever known before. This time I felt to be without God and without hope in the world, with not a single friend in all the universe to whom I could turn for advice, and my cry day and night, at home, in the office and on the street, was with groanings which could not be uttered. My burden grew so heavy that I was compelled to seek relief somewhere and though it was a great cross to me to have to tell my brother I had come to where we must part in our church affiliations I realized I could not endure to live where I was as I was—they had put me on a committee to go out and get people interested in the church and this I could not do. About this time I learned of an appointment for Elder Sylvester Hassell in South Richmond and I determined that I should go to that meeting and my prayer was that it would decide my future course; if the preaching was the kind that fed my starving soul, I would ask to have my name removed from the records of the church where I was. The meeting was held in a small hall and well do I remember the occasion. There were but few present, but I believe the Lord was there and was in the preaching and the hearing and the understanding. The text was: "Behold, the Lamb of God, which taketh away

the sin of the world." John 1:29. It seemed I had never heard such words fall from mortal lips as Elder Hassell uttered that day. My heart was filled with rejoicing and the tears flowed freely down my cheeks. I was among strangers in the flesh and would but could not keep back the tears. This did decide the case for me for I returned fully determined to "Come out from among them." My brother, an old deacon—a very devout and sincere man he was, too—and the pastor of the church reasoned with me, the latter telling me that the people who believed what I professed to were few in number, old in years, would soon pass on and the Church would become extinct, to which I replied: "I have nothing to do with how many or how old they are—that is God's work and He will see to it, but as for me, if I stand alone, I stand alone." It was my only foundation and all other ground had become as sinking sand. Having taken this course a weight which had been crushing me down was apparently lifted bodily from my shoulders and for a time I felt much relieved. There was no longer any doubt, neither has there been since, in my mind which was the true church of God, but many doubts arose as to my fitness to be among such people as they appeared to me and having past through a very distressing experience and believing it was not essential to eternal salvation to have my name enrolled on the Primitive Baptist church book I concluded I would live outside the portals of the church, but I was to be taught "man might pro-

pose, but God would dispose; man might plan, but God would execute." I had a great desire to hear preaching and planned my vacation so as to be at the old home during association time.

I left Richmond one morning in August, 1908 and went to an appointment of Elders P. D. Gold and Isaac Jones, some 140 miles away. I do not recall anything in particular about the preaching that day, but while singing the closing hymn one of the deacons arose and asked Elder Gold to announce an open door for the reception of members. When the singing resumed some unaccountable power took possession of me and when I came to myself I was standing in front of the pulpit. All I could do was to weep and were it not for what Elder Gold said regarding some correspondence which had passed between us, am sure they would have had very little reason to receive me. Not long after that a church was organized at Richmond and I took my letter there as a charter member. Some of the brethren soon began to intimate in different ways that they thought I had a gift to speak and occasionally I was asked to speak in prayer and on one occasion to talk from any scripture that was on my mind. I was now having trouble of another kind, and realizing my utter insufficiency in every way for such work as this, I began to draw back. About this time, whether in a dream, I know not, I appeared to have gone with my stepmother to church and upon entering I saw there was no minister in the stand. Several held a consultation and the

lot fell on me. When I walked into the stand and faced the audience, among them was an old Baptist minister, Elder J. E. Herndon, and this seemed to strengthen me, causing me to hope the Lord had not left me alone. Then came the opportunity to be transferred by my concern to its New York city office, and I felt this was my chance to get out of my trouble; I would go to New York among strangers and not mention to anyone anything about my impressions or the attitude of the brethren there about my speaking. It so turned out that chance did no more for me than it did for that certain poor man who went down from Jerusalem to Jericho. Those who are familiar with the Ebenezer Church in New York know that on the first Sunday of each month a Conference meeting is held, at which all are given an opportunity to speak their minds, and after hearing the different ones tell of their travels it was not long before I found myself trying to speak of the goodness and mercy of the Lord to me, for it did seem He had brought me by a way I knew not and into very pleasant pastures in casting my lot among such lovely people. As time passed on, I was called upon on certain other occasions to say something. I was not content to keep silent, but only got deeper in trouble when I tried to talk. What could I do? Where should I go? I endeavor to reason with the Lord, as it were, and to tell him as did Moses that I was not the man, that I was not eloquent, had a very limited education and no right understand-

ing of the scriptures. I would also try to review my life before Him and show Him how utterly unfit I was to be one of His servants; I by no means measured up to the standard fixed by Holy Writ, and many times was I in a state that I would rather die than live. I would go to the 14th floor of my office building and something would seem to almost draw me out; on Sundays on my way to meeting I would cross a high bridge and as I walked across I could see in my mind's eye a picture of me leaping from the top of the bridge to sudden destruction in the waters far below. Sometimes while riding on the trains to and from my work the thought would come, if there could only be a wreck and no one hurt but me, what a relief it would be to leave forever the sufferings of this world. To add fuel to the flame, conditions at my office were almost as near unbearable as it was possible to be, and while I had been able to lay aside but very little, I finally decided that I would rather sweep the streets of the city than endure longer what I was undergoing. I was cautioned not to give up a certainty for an uncertainty, as I proposed to work on a commission basis, but God has been good in His providences and this change which conditions compelled me to make has proven one of the best in my life. During this period I was also having considerable trouble with my throat and finally I was advised to go West, in the hope that climatic conditions would benefit me; this suggested another opportunity to run away, but again my plans came

to naught. Since I was hedged about and could not flee to some unknown part I determined from time to time to quit trying to speak and was so wrought up on one occasion that I told our pastor, Elder McConnell, if he persisted in calling on me it would force me to remain away from the meetings. But the love he and other dear brethren bore towards me, which was manifested in such various and wonderful ways, at times, broke down my rebellious spirit and a love was begotten in me which caused me to say, "Lord, here am I, use me as Thou seest fit." While my case seemed as hopeless to me as the valley of dry bones did Ezekiel, I had to adopt his language and confess, "O Lord God, thou knowest," and "Thy will, not mine, be done."

For many years any writing that savored of one's call to the ministry, or the obituary of a minister, has been quick to attract my attention, and seldom was any duty too urgent to prevent a suspension until I had read the article. Some have come very near to me in their writings and as I have been given to walk with them I have wept for joy. Occasionally, one would talk to me as though he understood the yearnings of my fainting heart and particularly did Elder H. H. Leferts seem to read as an open book the inmost desires of my soul and tell me the things that my hearkening ears were longing to hear, on his way to the station after having preached for us in New York. I have desired above all else that the Lord would lead me in a plain path in this most solemn matter,

knowing that except He build the city, they that labor, labor but in vain. Sometimes I felt he gave me a message—scriptures would fasten themselves upon my mind and would remain with me until I had tried to write or talk about them, and I began to watch the providences of God in opening a door for me to speak. There were times when I felt I had been given a text and I looked in vain for the Lord to open the doors; at other times he would open a door in a most unexpected and wonderful way; it might be through sickness, inability of a supply to come in the absence of our pastor, or some other channel. I remember especially an occasion when I was troubled about attending an Association and I believe I inquired prayerfully of the Lord concerning the matter and received the command to, "Go and as ye go preach saying the kingdom of heaven is at hand." Upon arriving I found about twenty-nine ordained ministers present and the committee on arrangement was troubled to know how to preach them all. I thought, after all, I was mistaken and the Lord had not sent me there; yet, somehow, I could not doubt that the Lord had given the command to go. To my utter surprise a few hours before the closing of the meeting a sister of long standing of the church with which the Association had been convened went to the committee and urged them to arrange some way for me to speak as she was very anxious to hear me, and this sealed the command which had seemed to come direct from God to "Go,

and as ye go, preach saying, the kingdom of heaven is at hand." This was after I had been licensed by the Church and it was during this period that I hesitated to go to meetings for fear of being misunderstood.

Some very wonderful promises have been made precious to my soul from time to time, notably among them was when the news of my having been licensed by the church was conveyed to me (I was not at the meeting) by a sister who had just received the news and came over to see us (where we were spending our vacation) thinking I knew about it. I was much surprised and disturbed over the news and as I pondered it in my heart the language of the Prophet Isaiah, 43rd chapter, came with much sweetness: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel thy Saviour." Again, when I was on the verge of writing the Church and asking them to rescind their action in licensing me, being also terribly perplexed that day with the solving a business problem which taxed my very wits, I sought refuge in the scriptures that night upon reaching home, but not knowing where to turn. The Bible open-

ed at the 32nd Psalm and I began reading at the top of the page, not the first verse, and soon came to this language: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eyes." I had no thought that such words were in the Bible and it appeared as though the very breathing desires of my soul were here being answered; the yearnings of my heart were that the Lord would instruct me and teach me and guide me and this was the very thing He was promising to do. To be sure, it was as a nail driven in a sure place and for the time being I rested there, because it was in this Great Teacher that my soul had put her confidence, knowing that all other leaders are blind and that if the blind lead the blind they both shall fall in the ditch.

I cannot record the evidences some have had of their call by grace to serve the true and ever-living God, and while I long for brighter evidences and renewed tokens of His love, yet, I desire to acknowledge before men that he hath not dealt with me as I have deserved, but that His goodness and mercy have followed me all the days of my life and my desire is to dwell in the house of the Lord and to inquire in His holy temple for ever. One day in the King's court is worth a thousand in the tents of wickedness.

At best, I can only hope to furnish a very imperfect account of the great and mysterious ways of God in dealing with the children of men, and of the infinite wisdom, the Almighty power, the matchless mercy and the undying and incomprehen-

sible love which contrived and wrought out to perfection in all its details his plan of salvation by grace. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and His ways past finding out! "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

In conclusion, may I say that the Church has proven a home, indeed, to me. I am satisfied that I have found my beloved dwelling in his people and I hope I possess the evidence of having passed from death unto life spoken of by Paul—love for the brethren. My life has been such as to require forgiveness, long-suffering and forbearance of my brethren, but their love has been unchanging and their fellowship I covet. Surely, here my best friends, my kindred dwell, and here God my Saviour reigns.

In hope of eternal life through Christ Jesus.

R. Lester Dodson.

A GOOD MEETING

Our annual communion Union meeting at Poplar Grove church, near Lizton in Boone county, Indiana, June 10th and 11th was well attended. Communion and feet washing on Saturday with dinner and supper on the ground. There was preaching all day both days and at night. There were 400 people present on Sunday and they seemed to rejoice in the preaching and the good dinner at the noon hour. Twelve different churches were represented of the Primitive Baptist faith, and six preachers of

the same faith came laden with the truth; namely, Elders J. H. Oliphant of Crawfordsville, Walter King and Wm. Walters of Indianapolis, Geo. Joseph of Thorntown, Ind., B. F. Wing of Coatsville, Ind., and the writer.

And contending that salvation is of grace and Jesus Christ is the only Saviour of sinners, and that they (the sinner) were chosen in Christ before the world was, and that they should be holy and without blame before Him in love, having predestinated the salvation of His people only.

Two were received into the church on Saturday night. They came telling that sweet story of grace that God had revealed their poor lost condition to them and that they had lost all hope of salvation in self righteousness of their own and asked for a home with the people who preached salvation by grace and grace alone.

This makes 11 that we have received into the church in the last year. We can see more of the little ones that are still out in the world, who give an evidence of the grace of God in their hearts, that are hovering around the church. O, may God give them sufficient grace that they may come home.

May the dear Lord bless all Zion everywhere and enable the dear old servants to proclaim the truth as it is in Christ Jesus. We invite all preaching brethren in our pulpit who know themselves to be in order and come preaching Jesus. We are a small church of about 35 members, contending for the faith once delivered to the saints and are satisfied

with the ordinances of God's house. Don't want anything new or progressive, nor will we have it. We ask an interest in the prayers of God's people, that we may still walk in the paths of righteousness, for His name's sake.

Eld. W. H. Schenck,
Moderator.

Pittsboro, Ind.

ENJOYED THEIR VISIT

Dear Brothers, E. A. T. A., and James Stanfield;

I've thought of you so much, since your visit here,

I wish to write a few lines in memory dear;

So when I've passed away and gone You may read and think thereon.

The years are swiftly rolling by, When we all must surely die;

O, to be ready when the summons comes,

When Christ shall call, "Child come home,"

My time here is short, I surely know, And, when called away, then I must go,

To a world I hope, far better than this,

O, happy home of immortal bliss, My afflictions here are truly great,

But, if I can only reach the golden gate,

And enter there to sing a Saviour's dying love,

In that sweet, happy home above, Now, I want to speak of your visit here,

How your presence, my heart did cheer,

Your company to me, was lovely and sweet,

How thankful I was, that we were blessed to meet.

How pleasant and happy we did feel,

As sweet memories 'round us did steal,

We talked about our romps and plays,

We enjoyed together in our childhood days,

On religious subjects we now did turn,

As vain and foolish things our hearts doth spurn.

We got our books, sweet songs to sing,

In honor of our Saviour, Priest and King,

Our youngest brother and chosen of the Lord,

Was requested to read and explain God's holy word,

His talk was brief, explanation good and true,

We enjoyed his discourse all the way thru,

Prayer was also offered in an humble way,

Thus the hours were soon passed for that sweet day,

We were made so sad at heart, Realizing on the morrow that we must part,

Our hearts were surely crushed with pain,

Fearing we should never meet again;

Farewell, dear brothers, a sad good bye,

I hope to meet you in that home on High.

Composed and written by your sister,

Mattie J. Everett.

March 9, 1922.

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.

VI. LV.

No. 18

Entered at the postoffice at Wilson
as second class matter.

Wilson, N. C., August 1, 1922

TRUST IN GOD

Eld. M. L. Gilbert,

Dade City, Fla.

Dear Sir:-

I have read with much satisfaction your articles in different periodicals of the Primitive Baptist for some years. There are good Baptists in this country that disagree upon certain points of the teaching of God's word, and I must confess that I am at sea and know not which course leads to the haven of truth. I specially desire that you give me your views of James 1:13; Isaiah XIV:7; and the latter clause of Amos III:6. It seems like these scriptures clash, but I am sure that the apparent contradiction is all in my weak mind.

If you prefer to answer through Zion's Landmark you may do so, as I have a friend that mails me that paper as soon as he reads it. From one who desires to know the truth is this respectfully submitted:

P. S.—If you should answer through the paper please do not give my name.

Paragould, Ark.,

January 3d, 1922.

Answer.

It is very manifest from the language of the Apostle James that the sins or evil that man is guilty of, can with no propriety, be charged on God. He emphatically says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." It may be proper here to remark that the word tempt is sometimes used in the scripture in another sense, when God tries or puts to test ones faith and love; as "God tempted Abraham when he offered up his son." But for the most part, the words tempt and temptation mean to entice or solicit to evil.

In this sense the devil and the lusts of the flesh are ever presenting motives adapted to the ready commission of evil.

Scriptures assuredly teach that God is infinitely holy. His law gives expression of His will in reference to man. How absurd the thought that the revealed will of God, as given in His law which forbids evil, should collide with His secret will which influences it. Let it be remembered too, that the law of God takes knowledge of the motives of the heart, the words of the mouth, the deeds of the body. In this respect it differs from human law which does not with the intentions of the heart unless manifested in word or deed while the divine law searches the heart and tries the reins. No accusations from human law can ever

brought against any evil devices in purpose he may have unless put into operation by word or deed, while the divine law condemns every evil thought and desire though they may never be put into action."

Scriptural testimony, which is the word of truth, fully witness the holiness of God: "A God of truth and without iniquity, just and right is He." "Who is able to stand before this holy Lord God?" "Thou art of purer eyes than to behold evil, and canst not look on iniquity." "Who shall not fear thee, O Lord, and glorify thy great name? for thou only art holy.

Paul speaks of the "Immutability of his Council." Being unchangeable and possessing the attribute of holiness, it follows that he will always be holy as He has forever been. So it is impossible for Him to have or ever tempt man to commit evil or sin. If such were possible then there would issue from the same fountain both pure and impure water—God the cause of evil and good in man.

Now let me briefly call attention to the language of the prophets, Isaiah and Amos. Just note the manner of expression: "I form the light and create darkness; I make peace, and create evil, I the Lord do all these." The present tense, and not the past is used. Unquestionably, the teaching has reference to the blessings of the spiritual kingdom, the new creation. It embraces a present personal salvation and things that accompany it; as quickened and lightened seeing God in the face of Jesus. Christ, no longer darkness, but walking as children of light; anon, the hand of the Lord lies heavy upon them, their sins which

have been condemned in the flesh He brings to their remembrance, their sins have found them out; now He taketh away the bright shining of His countenance; then lifted so high, now brought so low; "wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Literal or natural darkness is a negative and not an entity, but spiritual is a creation—"I create darkness" that can be felt and seen when they cannot reflect the light that is formed in them, the light of life, the hope of glory. To such a one the prophet would say "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walk in darkness, and hath no light? let him trust in the name of the Lord and stay upon his God." In this state the Lord's people grow in grace, for by it they learn from whence cometh their light, strength and help. It is not said that this darkness was experienced because he was disobedient and did not fear God, but exhorted, notwithstanding he had no light, to trust and obey his God. It is said that Paul was given a thorn in the flesh and a messenger of Satan, not because he departed from the Lord's teachings, but rather to remind him, "my grace is sufficient for thee." Some like Job's comforters would have said, "If they had been obedient and doing right things they would not have had darkness nor the thorn in the flesh." It is also true that when the Lord's children sow to flesh and transgress His holy commands they reap corruption and lose the joys of salvation. As many as He loves He chastens, and the

chastenings are profitable to His people that they might be partakers of His holiness.

"I make peace and create evil." There appears at time to be peace in the world, but not much that is good, and none that is lasting. To break peace in the world in the heart of God's people "when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," as the fallow ground of their hearts are broken up they then find that true peace is sweet sense of reconciliation to God by Christ Jesus. Now like Joseph to his Brethren, Christ says to His children "Come near to me, and dwell near me." But they never so graciously realize the great worth and relationship of Christ to them until the winds of persecution arise, waves of trouble overwhelm and wars of tribulation sorely affect them, as when he comes to them in such trials and says, "In me ye shall have peace"—"I make peace." Let no Man take the honor when there are transgressions, sins, troubles or disorders among brethren or in the church, that He had made peace—It is God that makes peace.

"I create evil" and "shall there be evil in a city and the Lord hath not done it?" None who regard God as immutable, just, righteous and holy altogether can think that He is the efficient cause of evil, in the sense of committing sin or doing evil. While the word is used many times in the scriptures about two thirds of times it has reference to the willful and evil transgressions of man, about one third of the times

to God's judgment against evil. Hence the evil that God creates and brings to light are the penalty and judgments against the evils of man's sins or the churches'.

M. L. G.

RUFUS WOODARD.

I am trying to write a little of my dear father. I do not remember him but have heard my dear mother speak of him so often. He died in the Civil war. Before he was called to the army he would read his Bible every night until bed time. He did not unite with any church, but was a strong believer in the Primitive Baptist faith. He was born the 30th, day of Dec. 1831, and died in the Civil war.

Written by his daughter,
Mrs. N. Dallas Gurley.

MARY MASSEY WOODARD.

It is with a sad heart we try to write the death of my dear mother, Mary Massey Woodard. She was born May 30, 1933 and departed this life May 24, 1921, making her stay on earth 87 years, 11 months, 24 days. She was married to Rufus Woodard August 1855 to this union was born three children, Mrs. N. Dallas Gurley, Daniel and Zadock Woodard. She was a kind and dutiful wife and a loving and kind mother; was always ready to lend a helping hand to those who were near her. To know her was to love her. Always giving her children good advice. She had many trials and tribulations in this life. Her husband died during the Civil war her children were small passing through many trying hours.

She lived alone three years then

moving back to her father's, Billie Massey, remaining until her children were large enough to make a living. Then moving back to her old home.

She bore all her troubles with patience.

She united with the Primitive Baptist church at New Chapel church, Wayne county the best I remember in 1874 where she remained a member until Massey's Cross Roads church was built in Johnston county near where she was reared to remain a dear old mother in Israel as long as she lived.

She was a strong believer in the doctrine of salvation by grace. Always attended to her meetings when she was able.

It seems so hard to give her up, but it was God's will to take her from the trials and troubles of this life. I hope He will reconcile us to his will.

Always patient, kind and loving
 But our Saviour thought it best
 To take her to his home in heaven
 Where the weary all find rest.
 Fold her hands, now free from labor
 Across her breast, her work is done
 Now she'll rest through all the ages
 With our Father and the Son.
 We loved her, yes we loved her
 But Jesus loved her more
 So he called her yonder to dwell
 On Canaan's happy shore.
 It was hard to stand beside her bed
 And see her suffer so,
 To know that earthly help had failed
 And she must shortly go.

She made her home with our family, Mrs. N. Dallas Gurley, her daughter, the past twenty five

years. She had a preference of my family, one of my boys Andrew and he loved her so dearly. I am getting him to assist me in writing her death.

Written by her daughter and grandson,

Mrs. N. Dallas and son,
 Andrew.

A NOTICE OF THANKS

To one and all I wish to thank all who were so kind to us in our troubles in the sickness and death of my wife, Nora Brown, who passed away on May 24th, 1922 Brethren pray for me and mine. Sleep on dearest and take your rest, We loved you well,
 But Jesus loved you best. .
 I know that you cannot come back,
 So I can see your face,
 But I hope to meet you
 In that happy place,
 Where all but love is done away,
 To be reunited, O what a happy day.

By her husband,
 J. F. Brown.
 Macclesfield, N. C.

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 July 1922. Elder E. C. Jones is appointed to preach the introductory sermon, Eld. J. W. Gardner his alternate.

Brethren, sisters, friends and ministers especially are cordially invited to attend. Ministers or messengers coming by railroad will be met at Wilson's Mill, by giving notice to

J. A. Batten, Wilson Mill, N. C., of which train to meet.

Many thanks to you.

Respectfully yours,
J. A. BATTEN,
Union Clerk.

NOTICE OF UNION

Please give notice that the next session of the Black River Union is appointed to be held with the church at Seven Mile Meeting house in Sampson county, N. C., on the 5th Sunday and Saturday before in July, 1922. A general invitation extended. Visitors will be met on railroad at Dunn, N. C., on Friday and early Saturday morning.

W. V. Blackman,
Union Clerk.

CEDAR UNION

The next session of the Cedar Union is to be held with the church at Goose Creek Island, Friday, Saturday and 5th Sunday in July, 1922. All lovers of Truth are invited and especially those of the ministry.

Lovingly yours,
J. P. Tingle, Clerk.

The Mill Branch Union is to convene with the church at Pleasant Hill Saturday and 5th Sunday in July.

SKEWARKEY UNION.

The next session of Skewarkey Union is appointed to be held with the church at Conoho Friday, Saturday and fifth Sunday in July. All lovers of truth are cordially invited to be with us.

B. L. JOHNSON,
Church Clerk.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union is appointed to be held with the church at Surls, Person county, on the 5th. Saturday and Sunday in July. We invite all friends, and especially ministers, who will be met at Roxboro, N. C.

C. T. HALL, Union Clerk.
Woodsdale, N. C.

ELDER HARRIS TO PREFACH.

From the White Oak Association he will go to Wilmington, and from Wilmington to the Mill Branch church on Wednesday.

Thursday Mount Tabor.
Friday Simpson's Creek.
Saturday Black Creek.
Thence to Savannah, Ga.

The above appointments were arranged by Elder Isaac Jones.

ELDER J. E. ADAMS.

Please state in next issue of The Landmark that I will be at the Angier Union meeting at Oak Grove church Saturday and fifth Sunday in July. Durham Wednesday night after. Camp Creek Thursday. Some one meet me at Rougemont Thursday morning. Then to the Lower Country Line Association. Tar River church Saturday, Sunday and Monday in August. Tuesday after Surl. Tuesday night Roxboro, Helena Thursday. Flat River Friday, second Saturday and Sunday Wheelers. Then to the Upper Country Line Association. If I am so blessed of the Lord. I am very well, hope you and yours are well. With good wishes.

J. E. ADAMS,

Mrs. W. L. Stalls
607 W. Main St.
1 Mar 22

Zen's Landmark

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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.

\$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

WAS TALKING TO HIS DISCIPLES

Mr. John D. Gold.

Dear Sir: Enclosed you will find a good comforting letter from Bro. L. H. Hardy, Atlantic, N. C., which is of much comfort to me. I would be glad to have you publish it in Zion's Landmark, if you are so minded to do so.

The explanation he made on the word striving was greatly encouraging to me.

Yours very truly,
Mrs. J. C. Collins.

Whitwell, Va.

REMARKS

My Dear Sister Collins:

I was glad to get your good and encouraging letter. I am glad that you were comforted in reading my other letter to you, and hope that the Lord will enable me to so write at this time that you and others who may read it may be comforted.

I will at once enter on the scriptures to which you have called my attention. The first is Matthew 7:7, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you." Surely our Lord was speaking directly to His disciples, and to no one else. The first of the 5th chapter tells us this. "And seeing the mul-

titudes 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, "See it was His disciples who came unto Him. The multitudes were left behind. He opened His mouth and taught them, His disciples. The multitudes were not far away and may have heard the things which He taught His disciples, but those things were to His disciples only, and not one word of all which He said in the 5th, 6th and 7th chapters of Matthew could the multitudes claim to themselves.

Now, all those things belong to the children of God. Those who have been born of God, and not in any sense to those who are yet lying in wickedness.

How can one dead in sins ask a good thing of the Lord? They know not the Lord, and they cannot be taught to know Him by any process of men. They take them in their Sunday schools from little children up, in their protracted meetings, and other meetings, and their homes to try to teach them to know the Lord. They do not know Him themselves, and how can they teach others? They are described as being the blind leading the blind, and both fall into the ditch together. They try in the common public

schools and in other ways to teach this truth but they make a miserable failure in it all. We are told that they compass sea and land to make one proselyte, and when they have made him they make him two-fold more the child of hell (deception) than they themselves. You see they make him twice: First, they make him a proselyte, and then they make him a child of hell or deception. He may be one of God's people who they have made a proselyte, and then a child of hell but thanks to the wonderful power and love of God they have not taken him from that love, and at the proper time, which cannot be retarded nor hastened, the Lord will visit him wherever he is, and will teach him in His love and salvation. Then and not until then will he ask, and receive; seek and find; knock and find the open door into the teachings of our Father, 2nd John 10:16. "And other sheep I have, which are not of this fold; them I also must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

Those known as, "This fold," are the children of God among the Jews. The "other sheep, which are not of this fold," are the children of God among the Gentile nations. We should remember that all of them were His sheep. They were not Jews and Gentiles spiritually, but the sheep of the same shepherd. He did not come to make sheep to Himself, but to redeem, and save that which was His by gift from the Father. They were His own, notwithstanding they had gone astray. Going astray didn't take the title from

their divine owner, nor transfer the title to them to any other party. They were in bondage to the divine law of God, but the power and grace was given their owner before the world began to come and fully in every sense, redeem them to Himself. He did not in any sense lose anything nor any one by His people going astray, and He does not gain a single one by all the things He suffered when He was in the flesh. He only redeemed to Himself that which His Father had given to Him. They were His before, they are His yet, but being contaminated with sin and its corruption He came, and in every sense acceptable to His Father and His divine law, He set them free by the sacrifice of Himself.

My dear sister, this is the only salvation for any one, and this is altogether for and to the children of God. However selfish this may appear to us yet it is the truth of God and will stand the test of the most trying hour of eternal judgment.

3rd. Gen. 6:3. "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years."

Undoubtedly the Lord was talking about the time that man should have upon the earth before He would bring forth the great deluge, and destroy man from the face of the earth. The ark was an hundred and twenty years in building. During this time Noah was preaching righteousness, and yet he did not make a single convert. God had told him just the number that should be saved in the ark, and

from the destruction of the waters of the flood. Noah did not preach with the thought that he might convert another to accept the word of the Lord. He had God's word and he believed it. He did not expect that another might be persuaded by him to believe it. He was the only righteous person in all the world at that time. His wife, his sons and their wives were saved for his sake, and to keep people alive on the earth. Even Noah was not a sinless man. As soon as he could get wine after the great flood of which he was God's true witness, he got drunk. This proves that he was yet a sinner. Therefore the saying of God that he was righteous did not in any sense mean that he was sinless. He was a servant of God, and his getting drunk did not make him a servant of the devil. That act was condemned, and is yet to be condemned in any one, especially in one who loves the Lord. The common saying of the Arminian world, especially preachers, that the spirit of God is now striving with men to try to get them to be saved is blasphemous. God has said, "Behold my Servant, whom I uphold; mine elect, in whom my soul delighteth. I will put my spirit upon him: He shall bring forth judgment to the Gentiles. He shall not cry, nor bring forth judgment, lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till He have set judgment in the earth; and the aisles

shall wait for His law." Is. 42:2, 3, 4. In Matthew 12:19. in quoting this text it is said that, "He shall not strive." Now this is the way that Matthew understood this text in Isaiah. Let men declare as much as they may that God is striving with men to try to get them to submit to Him and be saved. It is a pointblank contradiction to the word of God, and is therefore false. The striving spoken of in the text to which you called my attention ended with the flood. Now He says that He will not strive. 4th. The expression you make that He withdraws Himself from us, etc. This is one thing which our God never does. He never withdraws Himself from us on any occasion nor for any purpose. He comes to us in all our clouds, when we are down in all deep places, and swallowed up in the rough and restless seas. It is He that is chastening us because he loves us. He rebukes us that we may be sound in the faith. He Himself learned obedience by the things which He suffered, and He was made perfect through suffering. That is He was made a perfect Saviour to us through the things which He suffered. He had to bear our sins and our griefs to save us from them. Where our sins were imputed to Him His righteousness is imputed to us. As He is our perfect Sin-Bearer, so shall we be His perfect righteousness before the Holy Father. He is with us always even unto the end. I will never leave thee nor forsake thee. Can a mother forget her sucking child? Yes she may forget; yet will I not forget thee saith the Lord. Never feel that

the glorious Lord has withdrawn Himself from you. He has not nor will He ever do so. It may be that for days, or weeks, or months, or even years He may not appear to you in His special manifestations yet He is there and watching you to take care of you, and to deliver you. He may bring you through the fire or the sea, but He will be your true support.

This, my sister is the way I understand God in His dealings with His little ones.

When you have read this letter, if it is worth anything to you, and you feel that it will be to the children of God, our brethren, you are at liberty to send it to Mr. Gold for publication in Zion's Landmark.

I have so many letters there I feel that I am encumbering its sacred pages, and yet there is not one thing in any of them that I would change unless I could say something that would make the points stronger.

The Lord bless you, and give you grace to love and serve Him with your soul, and body, and spirit, to the praise of His glorious grace wherein He has made you acceptable in the beloved.

Your brother in a good hope through grace.

L. H. Hardy.

Atlantic, N. C.

TAKING LANDMARK FOR 25 YEARS

Mr. J. D. Gold, Editor,
Wilson, N. C.

Dear Sir: I am enclosing to you my check for \$2.00 to pay for Zion's Landmark for another year.

I have been taking this paper for I guess 25 years, don't think I have missed reading any of them. I consider it the best paper I have ever read. I did think I would have it discontinued to me and I would review the old papers for a year or so, which I am also doing. It is very comforting indeed to go back and read the editorials of Elder P. D. Gold, J. C. Hall, S. H. Durand and many others of the old saints that are gone from the shores of time to be with our blessed Jesus, whom they so ably defended while in the world, it almost seems to me when reading these writings that they have left on record, that I can hear the sound of their voice, and I am so affected at times that I am made to shed tears of joy. (I hope) as if sitting under the sound of their preaching. It seems to be attended by the power and demonstration of the spirit, and I believe it is revealed to God's little ones in the same way, for outside of Revelations God's people know but little for the Lord hides those things from the wise and prudent and reveals them to babes, the babes in Christ here spoken of I think the poor and afflicted ones that are in need, and ever looking unto Jesus for every blessing as he is able to supply their every need, and His is the only name given under heaven whereby we must be saved, and He also reveals the same to them. If I only had as bright and as plain a revelation as some of the brothers and sisters who write for the Landmark, it don't seem to me I would have doubts about myself.

I guess I had better not say much

about doubting and being cast down so much, as a brother called me down about it once. He said I must know that I was a child of God or that I was a Christian. Said he had no doubt about it himself, that he knew it. I said to him I could not say that for I feel to be a sinner, and as one said the chiefest, it seems to me that if I said I knew that I was not a sinner that I would not have a hope and read that we are saved by hope, and that is as far as I can go. This is the only Baptist I ever met that contended for what he did. I never saw him till the day he tackled me, he was taking the Landmark and had just read a little piece that I had written in it and he did not know that I was the man that wrote it, told me to take a seat he had something to read to me not knowing it was my piece, neither did I until he read it. He said he thought such writers as that should be dealt with or stopped. After I found I had written it I said I was sorry I had offended him, but tell me what was wrong with it, and he said why did I say that I doubted my self; that I was doubting the power of God. Now dear brethren I don't doubt the power of God in the least, for He has all power in heaven and in earth and does all things after the council of His will, but I have to confess that in my flesh is no good thing, or I can't write as I hope I see things, will be glad for Brother L. H. Hardy or any of the elders or member to write on the above subject as possibly it will be a comfort to me and others. Possibly I should

not say anything about this, but it just came in my mind with so much force I thought I would write, but if I know my self I have no ill feelings to the other brother in this matter and if I am wrong in claiming my unfitness I want to be corrected, but it will cut me off for I still say that I see so much unfitness and sin in me that I abhor myself.

Christ came to save sinners, of whom I am chief. I hope when this house is dissolved that then I may be free from this sin. Will say a word for Elders Hardy, you and Bro. Ben Gray stopped at our house for dinner on the way to Roanoke. I was sick in bed. Will be glad to have a letter from you and any other brother or sister who feels like writing. I am not well now and about 62 years old, may be my last letter, can't tell.

Now Mr. Gold, I will say some more about the paper. I hope the people will subscribe liberally and keep the dues paid up and help you to keep the paper going. I certainly would feel bad for this paper to be stopped. We don't have so many able writers as we had while your father was living and many more, so let's keep it going as it is all the preaching so many of the destitute have.

If you think what I have written is worth anything to the dear readers correct all errors and publish it. If not all is well.

Yours in afflictions. I hope I am a brother.

J. L. Perdue.

Bent Mountain, Va.

HE HAS ALL POWER

Elder M. B. Williford.

My dear Brother: It has been on my mind of late to write what I hope has been the dealings of the Lord with me. When I was very young I would look at the members and thought they looked so good to me, and hoped some time that I could be one of them. I thought it took old people to be a member of the church, but I have been taught (I hope of the Lord) that he can deal with the young as well as the old and has all power on earth and in heaven.

Now, Brother Williford I am such a little one if one at all, and I feel too unworthy to even write to such a man as you are. You have always lived such a clean life and everything you do is good. I don't see how you could even think of such a vile sinner as I am, but my desire is to live right and treat everybody right. When I first became troubled about my soul's welfare I did not feel fit to even call on the Lord for mercy.

About five years ago I was taken sick and had chills about three months, everything was done for me that could be but I got no better. I couldn't eat but very little and was not able to attend my house duties. It seemed that my heart would burst there was such a load and weight on it. I was so burdened with a load of guilt and sin. I tried to pray and all I could say was Lord have mercy on me a poor sinner. I seemed to grow worse all the time. I had what they call three yellow chills and my people thought sure I would die for they never

knew any one to get over yellow chills. It seemed to me I could not live either in that condition. So one day I thought sure I was dying and I called my husband to the bed and told him that I was about gone, there was no hope for such a sinner as I. Everything I had ever done came up before me and while in this condition I heard a voice saying be baptized, and I said I can't. Those words kept ringing in me for a long time. I got better so I could be up but I was very weak. Time went on, and I kept mending and I would go to church every meeting. I would become so burdened after I would get home that it often would throw me in bed.

I had a dream that I was at the water's edge for the purpose of being baptized, and my dear Saviour was there to be baptized also, and I thought you (Brother Williford), led us in the water. You took Aunt Sallie in first and then myself. I felt so easy and good and with such a clear conscience that I had done what the Lord commanded me to do, but oh, I awoke and it was only a dream. I had another dream. I was lying on my bed and Jesus appeared and stood over me holding two pretty white doves in his hand. It was the prettiest sight I ever saw. He began calling me, saying, "Come, come," and I awoke somewhat frightened. It felt it was the sign of my death. I dreamed again that my mother and I were in the garden with Adam and Eve, and an abundance of fruit was in the garden, the forbidden was peaches. I thought it was the pret-

tiest tree I ever saw. It was covered in silver dangles. We came out of the garden and we were all dressed in robes of silver and everything was lovely. I feel the right church was shown me and I was impressed to offer there, which I did at Mill Branch church and to my great surprise was received and baptized, and it seems more like home and dearer to me than any place I go and I love the brethren.

Brother Williford if I could tell it like I feel it in my poor heart it would be better but I can't do so. I hope you will bear with me if you can. I feel like the trials in this life is more than I can bear but I know the Lord is able to help me bear what he sees fit to put on me, and I want to be reconciled to his will.

Brother Williford I think of you so much and think you are such a good example for us to live by, and I hope you will have a mind to pray for me. And if you think this an experience of grace just copy it and send to the Landmark for publication and if not it will be all right. Correct all mistakes and bad spelling.

Love to you and family.

Your sister I hope in Christ,
Mrs. J. O. Bullock.

Rocky Mount, N. C.

THE RALEIGH TROUBLE

Zion's Landmark,
Wilson, N. C.

Dear Brethren: With your permission I will use the Landmark in answer to many brethren, sisters and friends who have enquired of

me regarding Raleigh Church and its former pastor, W. A. Simpkins. I have seen so much trouble over this matter it is really a task to write or talk about it.

I am glad to see the brethren and friends interested in the welfare of their Church for in this way they express their love for a good cause, but we all know that it is often much easier to ask a question than it is to give a just and satisfactory answer.

I keenly feel my own weakness and it is with groanings and prayer I attempt to answer or explain at all in a public way things concerning the enquiries I have mentioned.

May the God of heaven be with me and enable me to be entirely fair on all points I take under consideration and give only facts in brotherly love and without cant or prejudice to any one or matter I may take under consideration.

I have very recently received a letter from Elder John W. Gilliam stating that he together with his congregations of the churches he serves have declared non-fellowship with W. A. Simpkins, former pastor of Raleigh Church and all who fellowshipped with him and if I desired he would send me affidavits to that effect. Nine different ministers of the Primitive Baptist faith and order, from four different associations have sent to me, as Clerk of Raleigh Church, affidavits, duly signed up before a Notary Public, that they have declared non-fellowship with W. A. Simpkins and his followers.

After asking some questions concerning the welfare of the Church,

Brother Gilliam continued and asked in substance what many others have asked before. The questions are in substance as follows:

"Did W. A. Simpkins build Raleigh Church house entirely with his own funds and was the deed taken in his name?" "Is the deed to Raleigh Church property made to the Raleigh Church, or is it made to W. A. Simpkins?"

In answer to these questions I will say: The deed to Raleigh church property was made to S. D. Coley, G. T. Powell and J. P. Temple, then the trustees of that church. I have ever been a trustee of that church since before the church was built where it now stands. I was one of the building committee who bought the land and had the Church house erected upon the lot in the city of Raleigh, North Carolina, and I do know for a fact that W. A. Simpkins did not so much as contribute one penny either in buying the land or erecting the house. He did not aid in any way at any time in buying the land or erecting the meeting house.

The church was built, paid for in full and had a few hundred dollars in the treasury of the church for the upkeep of the building and other necessary expenses of the church, before W. A. Simpkins became a member of Raleigh church. It is rather strange to me why so many good people have gotten it into their heads that W. A. Simpkins built and established the Raleigh church. Of course some one has told and caused to be circulated those base ungodly lies.

There are some brethren and

friends from a distance who will ask "if any of the churches of the Little River Association are following him," and if W. A. Simpkins has many followers from the churches he formerly served"?

In reply to these questions I will say: There are 22 churches in the Little River Association and twenty-two of these churches have instructed their clerks to get in good form suitable affidavits showing from their church records when and why W. A. Simpkins was excluded from their fellowship in the church and the two churches who have not yet filled out the affidavits told me that they had in regular conference made a church record that W. A. Simpkins and his followers were excluded from the fellowship of those churches. Every church in the Little River Association has declared non-fellowship with him and his followers. And I have received affidavits, duly signed before a Notary Public from churches of sister Associations stating when and why they had dismissed or excluded W. A. Simpkins from their fellowship, together with his followers.

As to the number of excluded members of the various churches who are following and fellowshiping W. A. Simpkins, as I have it, are as follows:

One from Middle Creek church, one from Gift, three from Angier, eleven from Mt. Gilead, and eleven from Raleigh church, including W. A. Simpkins. There is a possibility of having to exclude a few others from the fellowship of Raleigh church, one from Cedar Grove church making a total of 28 form-

er members from the various churches of the Primitive Baptist faith and order who have been excluded from the fellowship of the different churches by reason of the criminal charges which had been brought against W. A. Simpkins during the conferences of Raleigh church which was held April 23rd, 1921 and May 21st, 1921, and for following W. A. Simpkins in his disorder.

Knowing as I do the very high standard of the Primitive Baptists, in regard to moral, temperate and honest living, I will speak for the entire denomination throughout the United States, and say there is not a church, or preacher among all of them, who has investigated above referred to charges, who would fellowship with him or his followers or would allow him to preach in any of their church houses.

I am asked why W. A. Simpkins and his followers now hold the Raleigh church house, and other property belonging to that church? To answer this question in full it would be quite a task and occupy too much space to relate here, so I will try to make you understand with just a few of the direct facts.

I do not care to attempt to explain the nature and extent of the criminal charges which were brought against our former pastor, W. A. Simpkins, by brethren, sisters of Raleigh church and other churches of the same faith and order. I have the charges on file duly signed by those who made them and they are open for inspection. W. A. Simpkins and his followers were excluded from Raleigh

church May 21st, 1921 by reason of above referred to charges and since that time he has not been permitted to serve or fellowship with the church in any way.

At times some of our regular meetings would be disturbed by some of the excluded former members and at other monthly conferences and church services we were not bothered and I am glad to place that much to their credit.

But January 21st, 1922, the regular monthly conference meeting and preaching, the church was very much disturbed and they had grave trouble with W. A. Simpkins and some of his followers. They, W. A. Simpkins and some of his followers) went to the church house before the usual hour for preaching and created a very grave disturbance before the preacher, Elder C. B. Hall got there, and during prayer and preaching the congregation was disturbed by undue loud talking, going in and out of the church house and violently slamming of the door by that same excluded faction. And after church services were over and the congregation was on the church grounds, a grave disturbance and assault was made on one of the orderly members of the church without cause or excuse. From all appearances they went there that day for the express purpose to raise a disturbance and to break up the religious service. After the congregation had left the church grounds on above referred to day, the above referred to excluded body (6 in number) seized the church house and entered it (they also had a key), and prepar-

ed to bar the church meeting which was to be held there the next day (Sunday.)

When the congregation and preacher arrived on the church yard the next day, Jan. 22nd, '22) according to appointment and regular order of the church they found W. A. Simpkins and some of his excluded followers in possession of the church house and they had it securely barred and nailed. They had the front doors nailed up with very large nails driven through the thick doors. He had the house guarded from the inside and outside. W. A. Simpkins was a walking picket guard on the outside. The congregation was not allowed to enter the church house, therefore they withdrew to the little chapel near by at the Soldiers' Home where they had a fine sermon by Elder C. B. Hall, and a good gathering of people.

Since January 21st, 1922, when they by force took possession of the church property, the church has been holding her meetings in the private homes of its members. When W. A. Simpkins and his followers took possession of the church's property they had a family of people to move into the church house and since that time the church house has been used exclusively for the double duty of a dwelling house and for W. A. Simpkins to preach. This is the way they have gotten possession of one Primitive Baptist meeting house, but is it to their honor to obtain it, and mock God in any such way? Be sure their sins will find them out

for God works in a mysterious way.

Whatsoever a man soweth that he shall also reap.

Devotedly,

J. P. Temple.

Selma, N. C.

June 20, 1922.

A MEMORIAL LIBRARY

It has been in my heart for some time to undertake to establish in connection with the church here, a Memorial Library consisting of biographies and writings of the past and present generation for the benefit of those in search of the truth, and the things most surely believed among us.

Believing that an effort of this nature will meet the approval, and co-operation of those that are zealous for the cause; I venture to assume the task with faith to believe that there are hundreds throughout the United States, and perhaps England that have valuable writings and even private libraries that they will willingly donate them to us in memory of some one most dear to them.

Any encouragement in word or deed will be deeply appreciated and duly acknowledged.

Address: C. F. Denny (Pastor of Wilson Church) Wilson, N. C.

We desire to commend Elder Denny in his efforts to preserve Primitive Baptist literature and accounts of the lives of the ministers and records of the churches. All this will prove valuable and informational.

John D. Gold.

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., AUGUST 15, 1922

EXPLANATION

In treating of the kingdom in the April 1st issue I said, "And we do not read of eternal salvation." Whereas I should have said, "and we do not read of salvation in eternity."

The kingdom of Christ was set up in time, as his work of redemption and salvation was in time, from conditions in time, which redemption and salvation were everlasting to eternity, and infinitely effectual in eternity, so there is no need arising in eternity for salvation, neither are there any effects of salvation except those arising from causes for it and the effectual working of it in time by the virtue of the kingdom set up and maintained in time.

As the salvation and redemption were to eternity the kingdom set up in time was to eternity. But when Christ shall have seen of the travail of his soul and shall have

been satisfied; when he shall have received his people unto himself, and shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, then will he forever sit down on the right hand of his Father as subject unto him, and the God, the Father will be all in all. P. G. L.

MRS. CARRIE I. GARNER.

It is with a sad and broken heart I attempt to write the obituary of my dear sister Carrie I. Garner, who departed this life May 13, 1922. She was born February 12 1875, making her stay on earth 47 years, 3 months and one day. She was afflicted with asthma when 3 years old and never was well any more, but she bore her whole life's afflictions with patience, she had 3 hard cases of pneumonia and in the third case the heavenly angels claimed her as their own. She said on her dying bed that she believed that Jesus had a home for her and if he did she wanted him to take her for she had been a sufferer all of her life. She suffered 9 days with pneumonia and quietly passed away. All was done for her that loving hands could do, but none could stay the hand of death. When God called she had to go. Oh, what a sad farewell, when I had to say good bye sissie it seemed like more than I could bear. All I could say was Lord have mercy on me and reconcile me to Thy will. She was united in marriage January 8, 1902 to David F. Garner and they lived happily together until the day of her death. To this union there were no children.

Oh, that home that lonely home,
The voice we loved is still.
A chair is vacant in that home,
Which never can be filled.

She leaves behind a devoted husband, a kind father and loving mother, 2 brothers, 2 sisters and a host of friends to mourn their loss, but our loss is her eternal gain. We mourn not as those without hope for we feel assured she has passed the golden gate in safety and is now resting on the sunny banks of sweet deliverance with Jesus and his angels.

We miss her, yes we miss her.
We miss her everywhere,
But Oh, What a blessed thought to know
That she is at rest over there.

Sleep on dear sister
And take thy rest,
We all loved you,
But Jesus loved you best.

To know her was to love her. She was loved by one and all. She was always cheerful and wore a smile and always ready to lend a helping hand in every time of need. She loved her Bible, had read it through twice and began the third time. She lived a Christian life, always trusting in a true and loving God. She was an obedient child to her parents, a devoted wife, a loving sister and a friend to all. She was always a Baptist believer and attended meetings regularly when health would allow. On the 18th, of July 1912 she united with the Primitive Baptist church at Newport and was baptized together with my-

self by our pastor Elder Isaac Jones and remained a consistent member the remainder of her life, always filling her seat when able. Dear brothers and sisters and friends everywhere, who may read this please pray for us bereaved ones when at a throne of grace. May the good Lord enable us to live the life of a Christian as we believed she lived. The burial services were held by Elder W. W. Roberts and she was tenderly laid to rest in the family cemetery to await the resurrection morn.

Written by her loving sister,
MINNIE L. MANN,
Newport, N. C.

MRS. MARGARETT S. BLOW.

By request of her husband and daughter I will try to write a few lines in memory of sister Blow, who departed this life March 26, 1922, making her stay on earth fifty two years, four months and two days. She was the daughter of Benjamin and Celia Sauls, was born November 24, 1869, was married to S. H. Blow September 27, 1891. To this union were born four children, three sons and one daughter, the sons preceeding her to the grave in infancy. The daughter is yet living and is married to Mr. E. T. Smith. She leaves one sister Mrs. E. B. Smith, three nieces and one nephew. She united with the Primitive Baptists at Aycock church June 25, 1921, on the following day was baptized by her pastor, Elder J. C. Hooks. She dearly loved to hear Brother Hooks preach. Filling her seat always unless providentially hindered.

She was in feeble health for

some time before she died. After which erysipelas set in from an operation. Her suffering was so great, but I never heard her murmur or complain. Her kind physician and loving husband and daughter, besides many kind friends did everything for her that loving hands could do to stay the hand of death, but it was the Master's call and in obedience to his holy will we must say Thy will be done.

Her funeral was preached by Eld. J. C. Hooks after which her body was taken by kind friends to the family burying ground there to await the resurrection of the just and while her body is now resting in its mother dust it will be raised a triumphant body and death will be swallowed up in victory.

O death, where is thy sting,
O, grave where is thy victory.

To the bereaved ones I will say
may the act of God's providence be
sanctified to the good of all that
is near and dear.

So hard, so hard, to break the ties
That love has bound together
So hard to speak the words
We must part forever
With one whom we love
So dear-as mother.

Mother dear how we miss you
Those long and lonely hours of
trouble.

No one can fill your place dear
mother.

But oh, how we miss your dear face
in our lonely home.

We will never no more

See you here but will survive
To meet you in heaven.

Written by a Friend.

HENRIETTA MODERNA TUCKER

Please publish in Zion's Landmark a notice of the death of sister Henrietta Moderna Tucker. She was born Sept. 29th 1854 and departed this life May 13th, 1922, making her at the time of death 67 years, 8 months and 16 days old. She was a daughter of Edwin Brooks and wife Patsy Moore. Her parents lived and died near Red Banks Church in Pitt county, N. C. Her father died when the subject of this notice was quite young. Her mother was an old woman at the time of her death. Sister Tucker's only brother died in the early part of the year 1921. She left behind two living sisters. Two sisters having preceeded her to the great beyond by several years. Her father, mother, brother and sisters were of the Primitive Baptist faith.

She was united in marriage to Wyatt B. Tucker Sept. 8th, 1872. To this union 12 children were born 7 boys and 5 girls. One boy and one girl died in infancy. Two boys died after they were grown men. Four boys and four girls now survive. Edwin F. Tucker of Greenville, N. C., Wyatt C. Tucker of Farmville, N. C., H. D. and O. J. of Winterville, N. C., Mrs. E. B. Byrd of La-Grange, N. C., Mrs. J. C. Tripp of Ayden, N. C., Mrs. H. F. Worthington of Winterville, N. C., and Mrs. G. C. Buck of Castalia, N. C. All are married except the youngest son, O. J. Tucker. All except Mrs. G. C. Buck were present at the burial. She could not come on ac-

count of sickness at her home.

Mr. Tucker proved to be a faithful companion to sister Tucker. He always provided well for his home. He too, believed in salvation by grace as believed and taught by the Primitive Baptist, though he never made any profession to the church, he was always happy when in the presence of the Primitive Baptist and discussing some vital point of their belief. His love for them was great. Often have I seen tears come to his eyes when the spirit would move upon him so strong.

The writer never had the pleasure of experiencing the observation of a family of children more faithful than this one was to their mother in her last sickness. Most of them lived some distance from her. They would forsake all at home and spend a great deal of their time with their mother. She lived at the home of her daughter, Mrs. H. F. Worthington.

Saturday before the 3rd Sunday in Aug. 1886 she joined the church at Hancock's and was baptized the next day by Eld. William M. Jones. She was always faithful to attend her church meetings, unless providentially hindered. She was prompt in her duties to her pastor, and liberal in bearing the expenses of her church.

A faithful wife, dear mother, excellent neighbor and a devoted-christian sister has paid the debt we must soon pay. Why should we grieve at the departure of one so just and true and as this sister seemed to be?

Children always strive to emulate

the example of your dear mother. When the evil one assails you, think of the lessons your mother has taught by precept and example while with you.

For over five months, she suffered with that dreaded affliction known as cancer of the internal viscera. During the entire time of her sickness she seemed to be anxiously waiting, and watching for the Father's call, "Dear Child Come Home." Her suffering was great, though she bore it all with patience, never murmuring at her lot, but resigned to do the bidding of her dear Heavenly Father.

She was buried in the family grave yard near Red Banks church, on Sunday afternoon, May 14th, 1922. A large concourse of friends and relatives were present to witness the last sad farewell to the remains of this dear sister. Services were conducted at the grave by Eld. Luther Joyner, and her pastor, Eld. G. W. Stokes.

Lovingly Submitted,
B. T. COX.

Winterville, N. C.

SKEWARKEY UNION

The Skewarkey Union is appointed to be held the last Friday, Saturday and Sunday in July with the church at Conoho, near Oak City, Martin Co., N. C. The lovers of truth are invited to attend.

S. Hassell.

ELDER J. A. MONSEES

Elder J. A. Monsees of Macon, Georgia will preach:
Eldsville, July 27, at night.
Lick Fork, July 28, at 11 o'clock.
Pleasant Grove, July 29, at 11

o'clock.

Durham, July 30. at night.

Thence to the Lower Country
Line Association.

Roxboro, July 31, at night.

Prospect Hill, Aug. 1, 11 o'clock.

Bush Arbor, Aug. 2, 11 o'clock.

Dan River, Aug. 3, 11 o'clock.

Danville, Aug. 3, at night.

Thence to the Stanton River As-
sociation.

Malmason, Aug. 7, 11 o'clock.

Cane Creek, Aug. 8, 11 o'clock.

Reidsville, Aug 8, at night.

I learned that we had a good
meeting at Durham Saturday be-
fore the third Sunday with three to
join.

Very truly yours,

W. M. Monsees.

THE STAUNTON RIVER UNION

Elder P. G. Lester,

Roanoke, Va.

Dear Bro. Lester:

The Staunton River Union met
with the church at Richmond, Va.,
on Friday, Saturday and fifth Sun-
day in May.

Although only a few of the
churches were represented, the
meeting was well attended and several
members of other associations
were present.

The introductory sermon was
preached by Elder Isaac Jones, fol-
lowed by Elder D. L. Blackwell.

On Saturday morning, Elder C.
W. Miller preached the opening
sermon and Elder Evans followed.
In the afternoon Elder Jones and
Blackwell both preached.

Sunday morning the service was
opened by Elder Blackwell, follow-
ed by Elder Jones. After lunch
Elders Evans and M. L. Compton
preached.

The Union was indeed an occa-

sion of love and harmony so dear to
the hearts of all true Primitive Bap-
tists and the preachers all proclaim
ed the unsearchable riches of the
grand old gospel in a manner agree-
able to their belief.

At the conclusion of the meeting
we turned our faces homeward feel-
ing that we had indeed partaken of
a feast, and with a renewed desire
to "praise God from whom all
blessings flow."

Bro. Jones remained a few days
with us and preached in the homes
of Sister Lucy Butcher and myself.

"Behold, how good and how
pleasant it is for brethren to dwell
together in unity."

We ask the brethren everywhere
to remember the little church at
Richmond and we wish to assure
them that we are always glad to
have them visit us.

Yours in hope of eternal salva-
tion,

Laura E. Gay.

Richmond, Va.,

2720 E. Broad St.

MOVED TO GREENVILLE

We wish to give notice to our
brethren and friends through the
Landmark that Great Swamp
church has been moved to Green-
ville, North Carolina.

We are now holding our meet-
ings at the Universalist church here,
hoping in the near future to have a
home of our own as the new church
house is now under construction,
and we would greatly appreciate
any contribution from those who
have not already contributed.

Elder S. B. Denny of Wilson, N.

C., is our pastor; he or Mr. O. W. Harrington, chairman of our building committee, would receive and acknowledge with thaks any amount.

MRS. J. W. BAILEY,
Church Clerk.

APPOINTMENTS TO PREACH

Appointments for Elders T. G. Staples, and G. M. Trent:

- Durham, Aug. 8.
Clayton, Aug 9.
Pine Level Aug 10.
Goldsboro Aug 11 at night.
Wilmington, Aug. 12 and 13.
Yopps, Aug. 14.
Weekville, Aug 15.
Maple Hill, Aug. 16.
Muddy Creek, Aug. 17.
Sloans, Aug. 18.
Newport, Aug. 19 and 20 .
Greenville, Aug. 21 at night.
Robersonville, Aug. 22.
Hamilton, Aug. 23.
Tarboro, Aug. 24.
Pleasant Hill, Aug. 25.
Upper Town Creek, Aug. 26 and 27.
Wilson, Aug. 27 at night.

ELDER J. W. BRAGG

- Wilson, Thursday night and Friday, Aug. 17 and 18.
Falls, Saturday, Aug. 19.
Pleasant Hill, 3rd Sunday, Aug. 20.
Tarborc. Monday, Aug. 21.
Kenuxee. Tuesday, Aug. 22.
Farmville, Wednesday, Aug. 23.
Mewborn, Thursday, Aug. 24.
Red Bend, Friday, Aug. 25.
Greenville, Saturday night Aug. 26.

- Kinston, 4th Sunday, Aug. 27.
Robersonville, Monday night and Tuesday, Aug. 28 and 29.
Flat Swamp, Wednesday, Aug. 30.
Smithville Creek, Thursday, Aug. 31.

Skewarkey, Friday, Sept. 1.
Thence on to Eld. Isaac Jones's churches.

I will need conveyance when off the railroad.

J. W. Bragg.

New Market, Ala.

ELDER J. W. WYATT

Eld. J. W. Wyatt, will preach as follows:

- Kinston, Monday night Aug. 7.
Newport, Tuesday, Aug. 8.
Morehead City, Wednesday, 9.
North River, Thursday, 10.
Marshallburg, Thursday at night.
Atlantic, Friday 11, when boat arrives.
Cedar Island, Saturday and 2nd Sunday.
Bethel, Tuesday 15.
Sandy Grove, Wednesday 16.
Goose Creek Island, Thurs. 17.
Beulah, Friday 18.
Tiny Oak, Sat. and 3rd Sun.
North Creek, Mon. 21.
Pungo, Tuesday 22.
Flatty Creek, Wednesday night and Thursday, 24.
Kitty Hawk, Friday, Saturday and 4th Sunday.
Bethlehem, Tuesday 29.
Concord, Tuesday night and Wednesday at 10 o'clock.

Zion's Landmark

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70

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

Faith.

We try to have the faith of old
It cheers us on the way
It helps us over many a road
It's like the sunlight rays.

If Jesus gives us not his faith
That leads us through the way
We would no doubt be weary and
faint
Before we reach the golden gate.

But it is God's own free gift
To his people here below
It gives them courage to uplift
Their thought to Him alone.

It is by faith we see beyond
This world and all its sorrows
It is by faith we'll receive the crown
That awaits us on the morrow.

We must have the faith of the little
babe
That lies on its mother's knee's
If in the Saviour's arms we lay
And make known to him our needs.

It is by faith we know our Lord
And love to praise him here
We wish to reach the heavenly shore
And sing his praises there.

THE HARMONY OF SCIENCE AND SCRIPTURE.

An address delivered by Elder Sylvester Hassell before the Alumni Association of the University of North Carolina at Chapel Hill, N. C., June 13, 1922. This was the 60th year Anniversary of his class of 1862.

The General Assembly of North Carolina, December 11, 1789, declared that the establishment of a State university, supported by permanent funds and well endowed was the best way to promote the usefulness and happiness of the rising generation, and to prepare them for the honorable discharge of the social duties of life. And in 1792 this place was decided upon as the most suitable location for such an institution, on a healthful and beautiful hill, abounding in forests and pure springs of water, 250 feet above the country on the east, and 500 feet above the level of the sea, and having upon it a chapel of the Church of England, and therefore called Chapel Hill. A chapel is a place for Christian worship, and I believe that it was the intention of the founders of the University of North Carolina and is the earnest desire of the majority of its present patrons that nothing conflicting with the truths of the Old and New Testaments should be taught here.

It is one of the most delightful memories of my college days that all our professors were men not only of extraordinary ability and learning, but also of profound reverence for the Scriptures, never expressing the slightest doubt as to the Divine inspiration and infallibility of any statement of the sacred volumes, which chiefly testifies of Christ as our Saviour, and is guaranteed by His Spirit in our hearts, although the crude heathen doctrine of a godless, material evolution of the universe had been advocated in the world thousands of years before they were born, and although it was revived and defended in 1858, the year when my class entered the University, by Alfred R. Wallace and Charles R. Darwin.

Both of these men denied a supernatural revelation, and held that the species of plants and animals were originated by spontaneous variation, and by the survival of the fittest through natural selection, in the struggle for existence. But Wallace conceded that there must have been three interpositions of a Divine and supernatural power to account for the origin of matter and of life and of man; and Darwin conceded that two or three germs may have been created. Thus admitting the original interposition of God, it was unreasonable in them to deny His continual superintendence and direction of the objects which He had created. And the latest and most distinguished advocates of evolution in Europe and America whose most recent writings I have carefully studied, admit that the origin of all things is beyond Science

and that an Eternal and Infinite Mind may have preceded and originated the universe, which the Scriptures plainly affirm. And the oneness of the universe, the oneness of matter and of energy and of structure which these scientists infer, prove to my mind, not the descent of one form of life from another, but the oneness of the Eternal Creator and the oneness of His purpose and plan in the origination and formation of plants and animals and of Man, whom He created in His own image, directly forming his body from the dust, and breathing into this nostrils the breath of life, thus making him a living soul, as the Scriptures declare.

Even T. H. Huxley admitted that there is a divergence, practically infinite, between the bodies of the highest ape and that of man. The doctrine of natural selection has been abandoned by the leading scientists of Europe. The continued interposition of a Holy and Merciful God in our own lives, in the way of affliction and deliverance implies His continual interposition in the objects of his creation in the geologic ages. The determination of the exact duration of those ages is admitted by the latest and highest authorities to be beyond Science; and for years they now substitute time units. The latest scientists arrange the succession of living beings exactly in the order in which Moses arranges them in the first chapter of Genesis, representing Man as the very last creature that appeared on earth, and that only a few thousand years or time-units ago, just as we learn from the Scriptures.

FROM DEATH UNTO LIFE

(1 John 3:14.)

There is a class of professors who talk about loving the brethren (the Primitive Baptists) and thus declare themselves to be passed from death unto life. But, do they declare that Christ is precious to them? Do they tell how he became dear and precious to them, base, despised, vile transgressors? Is Christ that altogether lovely one, whom having not seen they love, in whom they rejoice with joy unspeakable and full of glory?

Do they ever manifest that they have ever felt themselves to be poor lost sinners, that with a broken and contrite heart they were brought to Jesus' feet, and there in the crucified Lamb of God they found forgiveness, justification, and hope of eternal salvation?

God hath called his own unto the fellowship of his Son, Jesus Christ our Lord, and in due times Christ is revealed in them, he dwells in their hearts by faith. "Christ liveth in me," saith the apostle." Gal. 2:20. Do I live by the faith of the Son of God who loved me, and gave himself for me? O, this is all-important, a vital matter with a poor sinner like me. I know the Apostle John speaks of the love of the household of God, one toward another, and speaking of the family of God he says, "We know that we have passed from death unto life, because we love the brethren." John 3:14. We have been taught of God our heavenly Father to love one another. But this love of the brethren is not apart from Christ and him crucified, but it is the fruit of,

and flows out of that divine nearness to the Father, and to Christ, the Son of his love, our precious Saviour.

If we look into this epistle we find who they are that the Apostle John is speaking of when he says, "We know, &c." They are the very family of God, they are fellows, the household of God, who are such in vital knowledge and experience of the things of the Father and of Christ and that thus in this fellowship, this kinship, this union and communion they love one another, and so know they are passed from death unto life. Let us hear the apostle declaring this matter.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us,) that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:23.

What ministrations of the Holy Ghost have been our portion to bring us into this divine fellowship. Christ saith, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. Jesus saith, "I am the way, and the truth, and

the life; no man cometh unto the Father, but by me." John 14:6. In the times decreed in Jehovah's eternal counsel the Holy Ghost quickeneth the elect, who by nature are children of wrath even as others, dead in trespasses and sins. He convinceth them of sin, to know themselves to be under the curse of the law, he leads them to Jesus, to the crucified Saviour, he takes of the things of Christ and shows them unto them. And in the teachings and guidance of the Spirit of truth, into the truth of Christ's gospel we are led graciously, yearningly into the blessed fact that we must be redeemed from under the law that we might receive the adoption of sons. Gal. 4:5-6. So in this fellowship of the gospel we have fellowship one with another. In the beginnings of the knowledge of Christ the called of God have repentance given, a humble contrite supplicating heart, and that present cry is put forth in their heart, "God be merciful to me a sinner." And, O, when in Jesus it is ours to taste we have redemption through his blood even the forgiveness of sins what union then have we with our Saviour, what fellowship! And, joined to Christ we are one spirit with him. We have the Spirit of Christ, we are his, and he is ours, our dear Saviour, and by his gracious spirit in us we cry, Abba Father."

"Truly our fellowship is with the Father, and with his Son Jesus Christ." Without this union with Christ no sinner can be in truth of the household of God, and consequently can have no knowledge of, kinship to the family of God. We

must be born of God to love God, and to love the brethren. 1 John 4:7. "For he that loveth him that begat loveth him also that is begotten of him." 1 John 5:1. And, beloved of God, this love of the brethren is more than mere lip love; for there have ever been carnal men among the people of God, who, as the Holy Spirit describes them to Ezekiel, "They sit before thee as my people, and they hear thy words, but they will not do them, for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument for they hear the words, but they do them not." Ezek. 33:31, 32. "Love as brethren, be pitiful, be courteous." 1 Peter 3:8.

If we have passed from death unto life, and in this life love the brethren, our love will be more than words, there will be love's deeds.

"My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18.

The carnal religionist with his superficial profession of love of the truth and to the brethren knows nothing of the work of the Holy Ghost in his heart, he has never known the burden of his vile transgressions, has never been ready to perish in his condemnation, under the curse of the law, he knows nothing of repentance toward God, and faith toward our Lord Jesus Christ, he has never mourned unto God over his iniquities, and been prostrated at the feet of the Lord with a humble and contrite heart. Neither has

he tasted the blessedness of the man, unto whom God imputeth righteousness without works. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:6-8. If through grace I am a believer, Acts 17:27 in Christ what favored sinner am I.

"Jesus thy blood and righteousness my beauty are, my glorious dress, Midst flaming worlds in these arrayed, with joy shall I lift up mine head."

If Christ and him crucified be not in the hearts experience our consolation, our hope, our glory. Gal. 6:15. Then all this talk about loving the brethren, believing certain points of doctrine amounts to nothing, and will be found of no account before the throne of God. These matters are of eternal importance, and that counsel of the apostle is not to be tossed aside as though we were beyond such counsel, "Examine yourselves, whether ye be in the faith, prove your own selves, that Jesus Christ is in you, except know yet not your own selves, how ye be reprobates." 2 Cor. 13:5.

If Christ is in us, and we are His then, "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

Frederick W. Keene.
Raleigh, N. C.

CHURCH GOVERNMENT.

Editor Zion's Landmark,

Dear brother:

I have felt for some time to write a few thoughts for the benefit of my mind, hoping however, that it

might be of some value to some one, somewhere. I am not a minister of the gospel, therefore I am not entitled to a special text—from which many can edify the church—by way of explanation, but being a small deacon, I must sail in shallow water, near the shore, the question that mostly concerns me is the the church, and why the rein of church government is not more tightly drawn by the servants of God in charge, is it because they are afraid of criticism by same. We are told in the word of God to declare the whole council of God. If this is done some will draw back, for they can not endure sound doctrine. Gospel orders in the house of God, is what counts, and where you find dissensions in God's house you find trouble. When our pastors labor for peace, preach the gospel, declare the full council of God in love, and exhort the church to duty. Just such duty as is given by the word of God, and the church responds to said instructions. You will find a lovely band of brethren and sisters. In order to this, the membership must be in full accord with their pastor and with each other, faithful and true to the profession they have made, but on the other hand or in other words on the contrary side—you find one or more members who want everything to go their way and who will not stand by the majority of the church, but rather go among brethren and talk about what is being done in the church to which they belong and to use their imagination in presenting what they imagine is going on and stating such as facts—speaking unbecomingly of their pastors

and other loyal members of said church to the holding back of others that are waiting for a more peaceful time to enter into the church, such conduct or imaginations are of the devil and the church should deal with such at once—for while such members remain in the church it is very hurtful to the body—but if turned out the neighboring brethren will pay but little attention to their tattling and will not cause damage to said church.

Elijah was driven to the caves and fed by the hand of God, hid there from the hounding of his enemies, tattlers and news carriers. The old prophet was the church of God hid in the rocks of the cave. While Jezabell with her strong force was hunting for him later on the church was made manifest in Christ the Rock of Ages. He too was followed from time to time and from place to place until his mission was fulfilled—the Kingdom set up on earth (the church) therefore as the God of heaven destroyed the strong force of Jezbell by fire—so shall he destroy the disturbers of his dear children. Praise ye the Lord for his care and loving hands to usward. Preach on dear servants of God, declaring the full counsel of God and dear children of God stand by your dear pastor and care for him for he has you at heart and carries you in his prayer and mediations, let hell rage through its agents to destroy you, but the God of your salvation is upholding you, and will be with you until you are finally housed in that land where no deception dwells. Where you will see Jesus and be like him. March on dear pilgrims, all of your troubles are here, this is not

our home—we are only passing through this veil of tears. The Lord is our shepherd and we shall not want, he is our full supply. Glorify him ye saints on earth, for he deserves all the praise.

I am now growing old and feel a deep interest in the church, it is my home on earth, while I am a poor sinner and this grieves me much. I am doing the best I know and labor for peace and fellowship and God bless his dear children where ever they are and comfort them in their troubles here below is the prayer of one that loves the cause of Christ's sake.

Farewell,

J. W. SIMPKINS.

Roanoke, Va.

ABRAHAM LINCOLN WAS A "HARD-SHELL" BAPTIST

Rolling back the mist of a century and offering the deer-skin-bound records of Little Pigeon Baptist church near Lincoln City, Ind., as to the missing link of Abraham Lincoln's religion, Thomas B. McGregor, assistant attorney general of the state of Kenutcky has given to an appreciative America substantial evidence that Abraham Lincoln was reared in the simple faith of the "hard-shelled" Baptist church.

Much of the mystery of Lincoln's religion, and that of his parents, for over a half century a mooted question, has been evaporated by the findings of Mr. McGregor in the little old deer-skin book of Little Pigeon church.

There is no record of Abraham Lincoln's affiliation with any church

denomination, but Mr. McGregor's story of Thomas Lincoln, moderator and pillar of the little Baptist church proves conclusively Mr. McGregor says, that the Lincoln family were Baptists.

"The parents of Abraham Lincoln deserve a fairer estimate than has been allotted them by most of the biographers of Lincoln," said Mr. McGregor, "and the story as told by the records that are still to be found in the archives of Little Pigeon church, near Lincoln City, Spender county, Indiana, of the devotion paid by the parents of Lincoln to Him who guided the lad of Pigeon Creek in the hour of the nation's travail, goes far to give to them their true estimate. In fact they were well to do pioneers of their day; of sturdy ancestral stock, owned a farm, domestic animals, tools and a family Bible; neighborly, sacrificing and active church-going members.

Pigeon Creek church was founded on June 8, 1816, the year that Thomas Lincoln and his family moved from Kentucky and settled on the Little Pigeon Creek in what was then Warrick county, Indiana territory. It was then, as now, the chief church of that vicinity. When the meeting house was built, its site was selected about a mile west of Thomas Lincoln's home, the church building today occupying practically the same place. When Lincoln's mother died she was buried between their home and the church, the graveyard not having been at that time started at the church, but when Lincoln's sister, Sarah Gristy, died in 1823 (she was

buried at the church burying ground, where her grave is yet to be seen, marked by a rough stone.

"This church, with its continuous existence since 1816(has only two books containing its records and minutes; the first covering the period from 1816 to 1840. It is in this book that we find Abraham Lincoln's father, stepmother and sister were active members of the hard shell Baptist church of Pigeon Creek, and this book with its deer skin cover, the hair still remaining, not only reveals in its crude historic way the true religion of Lincoln's parents, but gives us the best insight yet found to his own religious views."—Exchange.

PLEASED WITH THE IDEA.

Elder C. F. Denny,

Dear Brother in the Lord:

I altogether approve of your purpose to gather together books for a library. I could wish that every Primitive Baptist Church had a few good books for its congregation to read, even though it were but a dozen or twenty such, for good books, containing sound doctrine are very scarce in these United States. For many years it has been a surprising thing to me how few volumes have been published among our people, Whereas, in England there are new books published every year, all worth reading and hundreds of good volumes of the truth of the gospel can be purchased there. Well, I am pleased that you are making a start in this matter in connection with the church in Wilson. I will send you a couple of

my little affair "In Places of Drawing Water" and later will find some other books and send them to you.

Hoping you and sister Denny are doing nicely I am yours in Christian gospel.

FREDERICK W. KEENE.

501 Cleveland St.
Raleigh, N. C.

THE GOSPEL.

Editor Zion's Landmark: I have received and read the sample copy you sent me. I believe it stands for the truth as found in God's holy word. I am living in this little city where I hear nothing but conditional salvation preached. All kinds of schemes to raise money to help the Lord save the lost that is help the Lord do what was done when Jesus cried "It is finished" yet boastful man will say, "Without the preached word no one can be saved, only "Infants and idiots." Preaching of the cross is foolishness to the worldly wise. I am not mad with them for this because "they are of the world, speak they of the world and the world heareth them" but little children ye are not of the world, because Greater is he that is in you, than he that is in the world". Dear brother I am one of the number that beareth not the voice of strangers." I have nothing to glory of only in the Lord, bless His Holy name. If indeed He has translated me out of darkness into—or to know the gospel of His dear Son." Oh, let me magnify His great name for His goodness and mercy hath followed me all the days of my unprofitable life, oh nothing in my hands I bring

simply to thy cross I cling." Oh for a closer walk with God." By the poor and afflicted of God's children. Oh for the unity of the spirit in the bond of peace", a weak brother yet in hope,

J. W. CANDLE.

Granbury, Hood Co., Texas.

LOVES THE LANDMARK.

Mr. John Gold,

Dear Sir:

I am enclosing you my check for \$2. for the Landmark another year. I would be glad if it could be published weekly and even daily as I love to read the good letters that it contains and there is so many that don't get to go and hear preaching and those who live where there are no Old Baptists. I feel that all of them can appreciate the good letters contained in the Landmark more than they have words to express themselves.

I have been reading the Landmark many years and in my boyhood days about as long ago as I could remember father took the Landmark and I remember his loving to see it come and enjoy its pages filled with the good letters from the brethren and sisters and as time goes by many changes have come; then we did not see the automobile and the many improvements as we call them, but the Landmark has not changed and may God help and guide the pen of those who write in the future for its pages as He has in the past.

Very respectfully,

L. W. TEMPLE.

Lake View, S. 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.

Vol. LV

No. 20

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., SEPT. 1, 1922

WHOSE FAULT.

A most excellent sister says it is convenient and therefore she ought to attend the meetings, and yet she feels to get nothing from the preaching of the pastor of certain church, and she is in trouble about it. She desires to encourage the pastor with her presence and her approval and appreciation of the services and the preaching, but because of such manifest sameness in the preaching she seems to be unable to take hold and feed upon it. She feels like she would love to adopt the language of one of old and say, "Let my beloved come into his garden, and eat his pleasant fruits." These fruits to be pleasant must be full of juices. There is a variety in these fruits. There is a variety of gifts in the gospel ministry and there is a variety in each gift. The saying that "variety is the spice of life", is not scripture, but it is realized and appreciated in the gifts in the ministry

just the same. Nothing has troubled me more with respect to my preaching than the fear of falling into a kind of rut and thereby fail to meet the reasonable expectation of an appreciative audience. I know the gospel is preached with such ability as the Lord is pleased to afford, and yet Paul exhorts us to, "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." The spirit of the prophets was subject to the prophets, and there must be a reasonable sense in which the spirit of the preached gospel is subject to the gospel preacher. The scriptures are written in the hearts of God's people, and it is the business of the minister to know this, and to know these scriptures, not only as they are written in the Book, but as they are written in the hearts of his hearers, and to know and feel that in the gospel fitness of things he should be able to come before his audience in the fullness of the blessings of the gospel of Christ, and when not enabled thus to come he should know that what he says, tho it be true is not really preaching the gospel, but is simply repeating to the people such things as he remembers, which he may do from time to time until the attentive listener can readily anticipate the points just ahead. The minister should know this as well as the hearer. He should be the first one to know it. At all times he should have life enough in him to know when he is dead. And he should lay the matter before the church for its judgment. It may be that he is not really dead but has simply served the purpose of his assignment at

this place, and to these people, and should divine with his "urim and thummim" to determine the people and the place where his gift will be found to make room for him, and thus give place to other gifts.

However gifted one may be he may not have a gift to make room for him in every place. There is one who feeds his flock like a shepherd, carries the lambs in his bosom, and gently leads those that are with young, and he said to another "Feed my sheep, feed my lambs," but whether every one called to the work of the ministry is thus doubly and fully qualified does not so clearly appear. It may not be ones business to feed either the sheep or the lambs. Paul could feed with either meat or milk according as they needed, according as either could be received. Paul was a wise feeder. Tho they should be unable to eat meat he knew they were not and therefore he gave them milk. Any one may be able to take milk, but every one may not eat meat. The sheep might eat with the lambs, but the lambs may not eat with the sheep. A lamb is a sheep but a sheep may not be a lamb. The good feeder, the wise feeder, the careful prudent feeder is disposed to regard these conditions. If he notes a sheep indifferent to his call or a lamb that seems to lag and does not keep a pace in body and spirit, he gives them special consideration. But if he finds for good and sufficient reasons he can not give them due consideration he should give up the charge.

It may be that one is not duly supplied with the necessary food at hand, or his reasonable tenure may

have expired. Generally speaking we are by serving as pastors like we are as to serving at all like once in grace always in grace, once in the ministry always in the ministry, but it seems to me that one may be truly called to preach and yet may not have to preach as long as he lives, just because the Lord may have called him to a special work. We prove by Jonah that if the Lord has a particular work for one to do, he will have him do it, but as Jonah only preached one sermon we can prove no more by him. Because one is called to the care of a church does not signify that it is a life work, therefore he may hold on for a time after his work is done.

I should want to know if I might if every member of the church is being edified and comforted by my preaching, however I may not know this unless one makes bold to tell me in a meek and humble spirit that he or she is getting nothing from my preaching. Then what should I do? I should lay the matter before the church and if the church should decide that this hungry starving member is an orderly member in good standing and in full fellowship with the church and with me, and so far as can be determined is without fault in the matter, I should give place.

An Elder once asked me what he should do in the case of one of the churches he was serving, stating that there were 60 members and frequently there were not enough members present Saturday to form a quorum to do business, and I told him to get up some fair Sunday when many were out and preach to them, and then resign the care of the church

and go home, and let them call some one whom they will hear. It may be, I said, that the church there is not worthy of your gift, and he was an able minister of the gospel. Upon the other hand the minister may not be equal to the demands of that particular people. This the deacons should determine and in a quiet way signify their judgment to him.

Every one has the right to expect a gospel living in the house of God. And if he does not find it so, after examining himself whether he be in faith, he may approach the deacons whose business it is to serve tables, and in confidence make his case known to them, and they in like confidence should take the matter in hand and work it out. They will find it a problem, but it has its solution. There is a fitting in of pastor and church and each member of the church that renders the service prospers in order to which that fitness must be kept in gospel order. It may be that little chocks have gotten in the way, and being allowed to remain, they thereby hinder the smooth running. There is a highway to be cut up, and stones to be gathered out. Little foxes get in among the vines some times, which are to be taken, because the vines are tender and full of grapes.

I do not see that fellowship should be regarded as involved in the fact that one is not edified by the preaching of this or that Elder and therefore one would do no violence to the spirit of liberty should they embrace the opportunity of hearing some one else, except it would not be orderly to leave ones church meeting so as to elicit com-

ment.

I have asked whose fault is it that an excellent member gets nothing from the preaching of a certain pastor, I am of the opinion that in the variety of thought involved in the consideration of the question there may be instances in which there is really no fault upon the part of either. I have never felt to fault my horse for knowing where to turn in for a good square meal.

As these thoughts touch upon the work of the deacons the pastor and the church as well as upon the condition of the sister, I am placing no price upon them, leaving them to the discretion and judgment of the ultimate consumer, hoping that the dear sister may find thought for comfort.

P. G. L.

NORA BROWN.

The subject of this notice was born, Jan. 17, 1875, died May 24, 1922, making her stay on earth 47 years, 4 months and seven days. Nora was the daughter of W. R. and Ella Owens, she was married to J. F. Brown April 26, 1892, to this union were born 5 children, 4 boys and one girl, one boy preceded his mother to the grave just one year, and eight days.

Nora was a true wife and mother, always teaching her children to keep good company, and to treat all people kind.

She always loved the Primitive Baptist, but stayed out of the church, until Saturday before the first Sunday in May 1919 when she went before the church, at Autrey's Creek and was received in the full

fellowship of the church, she was baptized next day by our pastor Elder A. M. Crisp, though very weak. Some said she could not go in the water by herself but she walked in the water by herself, and was baptized with her sister Mary. Those on the bank said they never saw a more beautiful baptism. Brother Crisp said he felt like he went in the water with two saints.

Nora was never able to go to church many times, after she was baptized, she always looked forward to her meeting days, hoping she would be able to go.

When she was baptized she asked me why I never told her the joy there was in being baptized. I told her we had been trying to tell her but could not make her believe it. I think she enjoyed her baptism as much as anyone I ever saw. Nora was so patient, in her sickness, though she suffered more than tongue can tell, and would often say to me, she did not want to live. About two weeks before she died she said to me, just a few more days, and it would be over, and she would be out of her suffering. Oh, how lonely I feel when I come to the house, and cannot see her dear face, or hear her kind voice, trying to cheer me up in my feelings.

Everything was done that loving hands could do, but we had to give her up, God called her home, and I feel she was glad to obey the call.

Her funeral was conducted by her pastor Elder A. M. Crisp and attended by a host of relatives and friends. Her aged father still lives, and several brothers and sisters.

Dear Nora the time has been sweet, I have spent with you, and

some future day I hope to meet you up there.

Written by her lonely husband,
J. F. BROWN.

Macclesfield, N. C.

CARRIE HAMILTON.

This young woman was born January 10th, 1876 and died June 2nd 1922. She was the daughter of the late Deacon Allen Hamilton and sister Abazail Hamilton. Carrie was afflicted in mind from her birth. Supposed to be caused by a fright her mother received about seven or eight months before she was born. She was a great trial to her parents and to the family but no child ever received better attention. She grew to be a stout woman but a good deal of her life she was much afflicted in some way internally as she grew older those afflictions grew more severe. There were times that her mind was desperate and she would lose control of herself, then as soon as she could recover from that condition she would weep with sorrow showing that there was a sensible tenderness in her feelings. Her father in April 1921 left her and her mother but some of the older children or grandchildren would stay with them.

Now that Carrie has been taken her mother is very lonely.

I was with them in the end and saw her intense sufferings. She died after two days of terrible suffering.

On June 3rd I attended her funeral and she was laid to rest from suffering and pain to wait the call of the Lord when we believe, she will be called up together with all the saints in the likeness of our Lord Jesus Christ. How sweet to feel

that there is a better home for the suffering poor.

The Lord bless the family.

By their friend and pastor,

L. H. HARDY.

MRS. FANNIE HILL.

The subject of this notice Mrs. Fannie Hill was born Aug. 12, 1842 and died April the 30th 1922. She joined the church at Camp Creek, Durham County Oct. 1882, on Saturday before second Sunday and on Sunday was baptized by Elder A. N. Blalock. I was privileged to have known dear sister Hill for 15 years and was her pastor at the time of her death and conducted the funeral services of the occasion before a large gathering of sorrowing friends after which she was laid beside her husband in the family grave yard near the home. We can say from the depths of our hearts she was one of the true, tried and faithful Baptists, a true lovely mother in the church. Prompt to fill her seat in the church unless sickness prevented. For the many years I knew sister Hill I never heard a harmful word said of her honesty of life's simplicity and devotion to her friend and children and church was her watch word and to know her was to love her. She was as firm in the doctrine of salvation by grace in the old Primitive Baptist way as any one I ever knew and our sweet remembrance of her is she lived it. Lived what she believed and practiced what she preached and leaves behind her such a precious heritage, a life of devotion and shedding its sweet perfume to all with whom she came in contact an epistle known and read of all men. In a business

way she made as near as she could an honest disposition of her property before she died expressing her desire of what each ones part should be and her noble step son and brother R. D. Hill a precious brother said it was carried out. She leaves a vacancy in her home and church that never can be filled. Yet weep not dear ones for her. She is gone to be with Jesus let us strive to meet her in that blessed home where sickness, sorrow, pain and death are felt and feared no more.

Lovingly submitted by her pastor.

J. A. HERNDON.

CECIL NORMAN DODD.

With a sad heart I will make an attempt to write the obituary of our dear little darling Cecil Norman. He was born Feb. 5, 1921 and winged its little flight to heaven Dec. 21, 1921, making his stay here only 10 months and sixteen days. Oh how hard it is to part with the little one we loved so well. He was such a bright, sweet, affectionate baby. He had that dreadful disease meningitis was sick only a week and bore his suffering so well. He never did cry during his sickness, would lie and grunt sometimes. I feel that he is safely resting in the arms of Jesus. He took his medicine so good up until he died. Oh how hard to think we can never see that sweet little face any more and we are so lonely without him. He died so easy without a struggle. God needed little Norman for a little angel fair, perhaps to unite with another for a happy little pair. He wanted him for a purpose or he wouldn't have taken him from us and left us so heart sore, but he's in

a world where there is no sin. Death has robbed us of our darling. The little one we loved so well, taken from this world of sorrow.

Safely home with Jesus to dwell day by day we saw him fade and quickly pass away, but in our hearts we often prayed, that he might longer stay. In our hearts his memory lingers, sweetly, tenderly, fond and true, and not a day dear little darling that I do not think of you. Can we help but feel so lonely when your dear little voice we cannot hear for no voice was never so sweeter than our dear little Cecil's.

His life was short, but oh so sweet, his dear little soul in heaven we hope to meet. Sleep on little Norman and take thy rest, to dwell with Jesus and be forever blest. Little Norman's troubles here are over, never too sick, nor suffer no more. He is now one of God's little guiding stars, on that happy, golden shore. It is true little Norman has left us. Left us here till life is over. But we hope to meet him never to pass no more. He leaves a sorrowing mother and father, one sister and one brother, two grand mothers one great grandmother and one grand father and many aunts and uncles and a host of friends and relatives.

Written by his heart broken mother.

MRS. HERBERT DODD.

Whitmell, Va.

MILDRED WHEELER.

I am requested by the Dutchville church of Granville county to pen some words on account of the death of sister Mildred Wheeler who united with the Dutchville church Oct. 3, 1880 and died Jan 27, 1922. It

was my pleasure to know this good woman a long time and to visit her good home which was an inspiration to me. She was a real sincere, true and lovely Baptist of strong conviction and of few words. I never heard a harmful word said of her. We all loved her fervently, and keenly feel her absence and vacant seat, yet we are so thankful for her good Christian life and faithful work performed. When I go to the appointments at her church and look upon her noble sons and daughters, how they honor and show their love for mother and father, I am often overcome with joy. Some of them are members of her church and others ought to be. Yes dear sons, you should follow in the foot steps of this blessed mother, as we feel to know you have the same precious hope she had. May God give you all sweet submission to the dispensation of His will in taking her to himself away from pain, sin and sorrow. May you fully realize God gave her to you and the church and has taken her and blessed be his name. Let us all press with new vigor to imitate the good life she lived and meet her in heaven above where there will be no sorrow.

Submitted by her humble pastor,
J. A. HERNDON.

Durham, N. C.

ALLEN CORNELISON.

Monday night at 9:30 o'clock, June 12, the death angel visited our home and took from us our dear husband and father, Allen Cornelison. He was born Sept. 22, 1855. In the year of 1872 he was married to Charlotte M. Bean. Death separated them in the year 1898. To this union

were born 10 children 7 of which survive. In the year of 1906 he was married to Zilphia Nichols to them were born one son who with her also survive.

Surviving also are two brothers and two sisters.

He was a faithful member of the church at Sugg's Creek. He would go far and near to hear the precious word preached when he was able.

The day before he died he tried to talk but was too weak, he tried to sing the notes and he would point above and smile as if he was seeing angels. "Sleep on dear pa, we would not wake you from your calm and peaceful rest. For we feel that you are resting on the Saviour's precious breast.

Written for his wife and children by his sad daughter,

BESSIE YOUNTS.

High Point, N. C.

JANE E. SUIT.

I am requested by the Dutchville church of Granville county to write a sketch of the life of this precious one, sister Jane E. Suit whose membership was with this church so long. Sister Suit united with the church Oct. 3, 1880 and died Aug. 20, 1921, we can say in the strongest confidence fellowship and love we all had for her, there never existed a purer, sweeter, gentler and yet firm life among the Baptist family. The influence of this precious life that has been so well lived and now closed will live on after we are gone and shed its bright rays and as the

pure lilly we shall scent the sweet perfume which flows out to the world on account of the great work she did so well in the mission of life We shall miss her much and yet we all desire to calmly submit to God's righteous will and not sorrow for her as for those who have not the precious hope she had. She was a firm believer in the doctrine of salvation by grace and had great love and fellowship for those who could preach it in the wisdom and power of God. To the dear children and friends I will say I know you thank our heavenly Father for having given you such a dear mother as she was and friend to all. May it be given you in heart to say, thy will oh God be done. May you together with us all strive to meet her on the eternal shore of God's peace and love in the blessed sunnyland that is fairer than day. May God richly bless all of you.

Lovingly submitted by her pastor,

J. A. HERNDON.

P. S.—The writer conducted a short service at the home on the 21st in the presence of a large gathering of friends, after which the remains were laid to rest beside her husband in the family grave yard near her home.
Durham, N. C.

APPOINTMENTS.

Elders J. C. Hooks and S. B. Denny will preach at the following places the Lord willing.

Greensboro—Wednesday evening Aug. 9th. at eight o'clock.

Cedar Hill—(near Pilot Mt., N,

C.) Thursday Aug. 10th. at two o'clock.

Thence to the Fisher River Association near Mt. Airy, N. C.

Winston-Salem—Sunday evening Aug. 13th. at eight o'clock.

ELD. J. A. SHAW

Durham, Aug. 14, at night.

Raleigh, Aug. 15, at night.

Wilson, Aug. 16, at night.

Farmville, Aug. 17, 11 o'clock.

Greenville, Aug. 17, at night.

Norfolk, 3 Sat. and Sunday.

**UPPER COUNTRY LINE
ASSOCIATION**

Please state in the next issue of the Landmark that the next session of the Upper Country Line Primitive Baptist Association will convene with the church at Bush Arbor, Caswell Co., N. C., on 3rd. Sunday (Saturday before and Monday following) in August. Visitors will be met at Burlington, N. C. if notice is given to Elder W. C. King Union Ridge, N. C. A cordial invitation is extended. Hope you come.

Yours in hope,

J. W. GILLIAM, JR.

Association Clerk.

**THE SILVER CREEK
ASSOCIATION.**

The Silver Creek Association is to be held if the Lord will, with the church at Philadelphia, Caldwell county, about six miles from Lenoir, N. C., beginning Friday before 1st. Sunday in Sept.

We would be glad for brethren, sisters and friends to come and be with us, and especially ministers. Any one wishing to come will please

write to T. H. Bently, Stanly Creek, N. C., or J. P. Coffey, Rufus, N. C., and arrangements will be made for them to be met.

Very sincerely,

Mrs. J. P. Coffey.

Rufus, N. C.

NOTICE TO SUBSCRIBERS.

Our attention has been called to a few subscriptions to Zion's Landmark that were ordered "stopped" when the time was out and we failed to stop them.

We wish to state the Landmark has about 4,000 subscribers and it is impossible to remember to cut a subscriber off unless we are notified.

If we were running the Landmark on a cash in advance basis and cutting each subscriber off when his or her time was out it would be a very easy matter to remember—but the Landmark goes on unless we are notified and when a statement is mailed them we get a letter saying "I asked you to discontinue my paper when the time was out" and the consequences are we lose a considerable amount of money.

We are trying to get each subscriber to pay in advance to help us eliminate this trouble and to help us pay for the Landmark as we do not carry any advertisements and the Landmark is run solely on the money we get for the subscriptions. In the future when you wish your paper discontinued notify us or if you know of a brother or sister who is dead and the Landmark continues to go addressed to them we would appreciate it if you would call our attention to it.

Zion's Landmark

Mrs Edie R Gillespie
15 Mar 23

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol LV.

September 15, 1922

No. 21



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

FOUGHT A GOOD FIGHT

Mr. J. D. Gold.

Dear Friend: I am sending you a letter by Elder Joshua T. Rowe, of Baltimore, Md., by his permission to publish in Zion's Landmark.

While I do not feel worthy of what he says in regard to me, I hope I am thankful to God, that I have been so blest of Him as to have the esteem and fellowship of my brethren, His dear people. After all, I feel to be a poor unprofitable servant, if indeed I am one.

With respect and love and best wishes to you and all.

J. E. ADAMS.

Angier, N. C.

Elder J. E. Adams:

My dear aged, and honored brother in the precious faith of our blessed Lord and Saviour Jesus Christ: I have felt ever since I saw your appointments called in on account of your ill health, that I wanted to write to you, but have done as I often do, put it off, and now in the last Landmark comes your exhortation to the Elders in the church of God, and I feel that no Elder among us has a better right to exhort or even rebuke if necessary, the Elders and all others,

than yourself. Since your life and conversation all these years have been such as becometh those professing godliness. It has been my lot to know you for several years, and a very great pleasure for eight or ten years to be intimately associated with you, and never have I known a more spiritually minded man, or one whose walk was more consistent with his profession. I feel that when it is your Father's good pleasure to call you to that blessed home that Jesus has gone to prepare for those that the Father gave him, that you may in truth say with your beloved brother Paul, "I have fought a good fight," and may your course be finished with joy is the desire of one who loves you for Christ's sake as he humbly trusts. I know dear brother that you would not have me praise you, for like the apostles you have not preached yourself, but Christ Jesus, the Lord, and have only counted yourself an unprofitable servant, and will say "that if my life and my ministry have been of any help to the Lord's humble poor, it is by the grace of God. Yes, dear brother, no man has ever accomplished anything in the kingdom of Jesus Christ, in any other way, and I

thank God for the measure of grace that has been so richly bestowed on you, and I thank him for the privilege of knowing and associating with you as much as I have, and I feel now that he who has been your strength and stay all these years that are passed will not in old age forsake you, but will still be the strength of your life, and your God. Since the years that we were so intimately associated together in Washington county, N. C., I have been at times sorely tried, and sometimes discouraged almost to despair, yet the dear Lord who condescends to poor unworthy sinners has greatly blessed even me, so that by his grace I continue to this day, desiring I feel to know nothing among his people save Jesus Christ, and him crucified. My lot has been cast among brethren, sisters and friends who have been kind to me beyond my deserts, but my God is full of mercy, and my companions have been of his dear children. Praise the Lord.

Dear Brother Adams, if you feel to do so you may send this to Mr. Gold for publication in the Landmark. I do not think that my thoughts of you are more highly than I ought to think, but that they are according to the measure of the grace of God, given you. I would not wait to chisel warm words of you in cold stone, but would drop them into your heart now that they may be felt and I trust appreciated in these your declining years.

If you feel able to write me a few lines I would appreciate them. Wife joins me in loving fellowship

and best wishes for your comfort of body and soul.

Your Brother in the gospel of the Son of God.

JOSHUA T. ROWE.

704 Linwood Ave., Roland Park, Baltimore, Md.

A RICH INHERITANCE

Editors Zion's Landmark, and to all that hope they have been born again, that feel in some sense to be an heir to that inheritance of the saints in light, and not to those only, but to those who are now being brought from nature's night and in due time will be translated into the glorious light and liberty of the heavenly kingdom and sun of righteousness. To all such I would if I could speak a word of comfort, for sayeth one: "Blessed be God, the Father of all mercy and comfort, who comforeth us in all our tribulations, that we might be able to comfort you with the same comfort wherewith we ourselves are comforted of God" and this comfort in due times is sure to come, but not without much suffering and great anxiety of heart, first to precede it, which is making ready a people prepared for the Lord, preparing a suitable reception of the manifestations of the appearing of our Lord and Saviour unto us, and in us, unto such characters, the exercises of whose minds are exceedingly varied, in so much we often wonder if any one else is like us, or if indeed ours, could in any sense be a part of the experience of God's people, each one being brought in a way they know not, and in paths they had not trod. Often fearing and even feel-

ing that they are one altogether to themselves, wondering and greatly fearing that after all, they might be found numbered among those that know not God, the feelings of one being led and taught of God, is many times, altogether beyond expression. They do not even know themselves, they become a wonder to many and to themselves also.

One said, "There is great searchings of heart," and when they have finally been brought through the labor and travail of soul and very mysteriously been constrained to hope and believe that though they are and have been all their lifetime the chief of sinners, yet Christ is able, and does save His heart's delight. Somehow they feel to trust Him as their personal Saviour, the work has been done and now faith has been granted to enable us to believe, and one said "to those that believe, Christ is precious." Many are enabled to believe as soon as they are delivered, many more are "kept shut up under the law until faith comes," even as I was, when I was first enabled to lay hold on this, as being eternal life I had to go back about 25 years, and receive what I had been all this time rejecting, waiting for something else or better, but when I was by faith enabled to believe then it was good enough and I could recall many things that developed in my experience that added strength and consolation to me now, so when we come to consider this kingdom of heaven wherein we dwell, in some shape, form or fashion, some lame, some halt, some partly blind, some partly deaf or dumb, some weak, some

strong, some one way and some another, then we can more readily realize how varied our experience could be and yet be an experience of grace. They all see the kingdom in some form, and feel it in some way, because it is within them it does not matter how young they are, or how old they are, or how near death they are. John the Baptist realized it before he was delivered from his mother's womb, the thief on the cross realized it even in the jaws of death, for God will not suffer a hoof to be left behind, but brings each one in at his appointed time, then we can look upon Zion, the city of our solemnities, our eyes behold Jerusalem, a quiet habitation and our humble condescending Saviour as the high and exalted King, governor and ruler of this kingdom whose praise will not be left to other people, who do not inhabit this blessed situation, but to us, who are born into this heavenly country can say as one of old, "beautiful for situation is Mount Zion, the joy of the whole earth," but all of this is manifest in us and realized by us by reason of the light of the knowledge of the glory of God as it is in Jesus Christ, for we are born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever, even so shall we abide for ever and when this dull mortality shall lie down in death, and that wicked spirit that now torments and harasses us, will go to his own place, then our souls and spirits will occupy a more blessed fullness and given undisturbed rest in Paradise, under the altar of our God, until the

final conformation and consumation of all things else is at hand. Then our corruptible bodies will come forth incorruptible. We can't tell just how it will be, but it suffices us to know that it will be, then and not until then will we see and know as we are known, awakened in His likeness and fully satisfied. So with this blessed hope, brethren, let us try to spend our time while sojourning here in a strange land in a way that will be encouraging to one another now, for in so doing, it will even be doing the same to our Saviour, for sayeth He, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." But we don't feel like we can do anything that would comfort and strengthen our brethren, for to Christ Himself we will say, "Where saw me thee and did those things." Yet if we follow after the inward monitor that teaches us the way we ought to do and the words we ought to speak, we will surely have done all those things and we do them in our feelings when our desires are unto him, but we can't do every good deed and speak every good word that our pure minds would do, for we can't get away from this old man of ours, as we would like to, so what we do that is acceptable is according to the grace of God given us in Jesus Christ, so he that knows and is able, let him do and speak accordingly, and he that is weak and knows not, let him do accordingly to that he has, for sayeth one "It is accepted according to that a man hath." I have submitted my

scattering thoughts as of the ability that I trust God has given.

Affectionately,

Jno R. Smith.

Reidsville, N. C.,
P. O. Box 505.

WHAT IS LOVE

I have read the great master wheel of Love. The author very beautifully explains the effects of love and what it will do, but do not tell what it is. My belief is man with all of his great wisdom has never been able to find out and tell what love is. It is beyond man's ability to do so. Jesus said to Nicodemus you must be born again. Nicodemus was a ruler of the Jews, still he could not see or tell how this was going to be. Jesus in order to explain this great mystery said the wind blowing where it listeth. Thou canst hear the sound thereof, but cannot tell whither it cometh or whither it goeth, so is every one that is born of the spirit. We can feel the wind and hear the sound thereof, but cannot see it. We cannot see love or hear it, but can feel the good effects it produces. How it enters our poor heart we cannot tell. It is there, we hear nothing but feel it. It is so powerful it just turns us right about, and causes us to love those things we did not love, and to abhor those that we delighted in. It makes crooked ways straight and rough ways smooth. We may live like Paul, as touching the law blameless, but when love enters it shows us a cage of sinful birds of uncleanness. I believe one of the moving causes why God created the heaven and earth was love. He created

heaven for his own purpose and glory that there might be a place where He could be glorified by glorified beings.

In all of my searching I am compelled to admit that I have failed to come to any definite conclusion, but the best I can get is that love is the power of God. God can send it where, when and how He wants it to go gently as it was with Elijah or as it was with Paul in a raging storm. God knows how we need it and where we need it.

In Jesus' illustration to Nicodemus about being born again, sometimes we only need a gentle mild breeze. This will stir the air sufficiently to purify it, while at other times it requires a severe storm to stir, mix and to blow the impurities away. Suppose the wind was not to blow one particle so as to stir the air for a week or a month, we all would get sick or probably die breathing the same foul air that we had consumed the oxygen of and only the nitrogen remained which is poisonous to the human system. It is the same with love. Love like the gospel is the power of God. The Bible teaches us, God so loved the world that He gave His only begotten Son that whosoever believeth on Him might have life. Do all believe in Jesus, if so won't all be saved? No one believes all will be saved. What did the angel say unto Joseph. Thou shall call his name Jesus, for a certain purpose or cause, the angel did not say that thou may but thou shall call his name Jesus. Did the angel say He may save his peo-

ple if they will let him. The angel did not imply any condition for the sinner to do but said in the most positive language that could be used He shall save His people from their sins. Are everybody Jesus people? If so everybody will be saved. Love is like the pearl that is hidden in the field, the field is the world, the pearl is the Lord's people He must save. Jesus did not pray for the world but for the people his Father gave to Him that He shall save. Would Jesus pray for a people He would not save? That He did not love?

Affectionately,

L. J. H. Mewborn.

SAW HIS CONDITION

Mr. John D. Gold.

Dear Sir:

I feel somewhat impressed to write a piece to the Landmark and will try to write some of my troubles and trials if the Lord will guide me.

On the 28th day of August, 1907, I was in the field cutting briars and I got in so much trouble the first thing I knew I was down on my knees trying to beg the Lord for his mercy. I felt like I was the worst sinner on earth and that I was going to die and go to torment. I got up singing "Amazing grace how sweet the sound." I thought my troubles were over. That night I went to bed and I got in trouble again. I was laying there begging the Lord to have mercy on me, a poor lost sinner and all at once I saw three little angels dangling over me dressed in white singing the prettiest song I had ever heard.

I felt so happy then. I thought that I would never have any more trouble. The next morning was the happiest morning I had ever seen. It looked like the trees and every thing was praising the Lord for me. I did not tell any one for a day or two and one morning papa told me at the breakfast table to go to mill and he would measure the wheat while I hitched the horses to the wagon. I went in the smoke house where he was and he told me to hitch up the horses. I threw my arms around his neck and told him I wanted him to pray for me.

I dreamed of being out in the river with papa and the water was so clear, and a crowd of people on the bank. I went to Lynville the third Saturday in September, 1907 and offered to the church and was received and was baptized the next morning, but I have so many troubles and trials, doubts and fears. Sometimes that I feel I am the worst of all. But the few moments of joy and peace overcomes it all. I believe in a God that has all power in heaven and earth, and none can stay his hands. He speaks and it is done, commands and it stands fast saying my counsel shall stand and I will do all of my pleasure. It is the Lord's pleasure to save His people from their sins. Therefore having this seal the Lord God knoweth them that are his. Jesus did not die for the whole world, but as many as the Father gave him shall come to Him.

Posey L. Plybon.
Taylor's Store, Va.

ALL HAVE TROUBLE

Dear Mr. Gold:

In reading the dear old Landmark in which my father used to like so much I find others have trouble as much as we. On the 15th of October, 1918 I lost my dear father and at the time my brother was seeing service in France, and never had an opportunity of being with him in his last days. On June 8, 1919 my brother arrived from France and on July 23, of same year he died and again Dec. 25, 1920, we lost our dear mother and Mr. Gold those only who have lost their dear parents can realize the pain. It seems we are lost, though God knows best. Your father has been to my father's home on many occasions in his travels. My father was a member of the Primitive Baptist church long before I could remember, also mother. My father did not belong to the church at the time of his death, but my mother did. I believe I can feel assured they are at rest with Jesus. If I could only meet them in heaven and know them as they were once, how happy I would feel.

I am not a member of any church. I wish I was good enough to be.

Dear readers of the Landmark pray for me and mine. I was the baby of a family of 12 children. I am married and have a little girl and boy, I pray God will bless us and I hope I can teach my children in a way that will be pleasing to

God. My father always gave us good advice and would tell us to do right. Dear readers I again say pray for us.

Yours truly,
C. C. Hines.

High Ridge, N. C.

RECENTLY SET APART

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

Dear Brother:

I think you requested the brethren to inform you of good meetings, so I want you to know that we had a good meeting at Pleasant Grove last Saturday and Sunday and at our last meeting before this also. I baptized three last Sunday. Two of them came out from the Methodist church. We had a large attendance on Sunday. Much interest was manifested.

Remember me to Bro. E. L. Cobb and all who may inquire after me.

Your brother in hope,
T. A. Stanfield.

REMARKS

Brother Stanfield has recently been set apart to the work of the ministry. We are glad to see evidence of his call.

McIver, N. C.

C. F. D.

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., SEPT. 15, 1922

HOW ABOUT IT?

It has been a question with me all these years why there are those who are ready to join in with the members of the church in all general respects except they do not come into the fellowship of the church by public profession of faith that they might show forth their good deeds as works of faith. The one almost universal reason given by them is that they are not fit to belong to the church, but the probability is in most instances their sense of unfitness is not sufficiently pungent, or they would not dare come into the congregation in any sense nor to any extent. It is really not whether one is fit to belong to the church, but is he fit to belong anywhere else in society. The leper who was only sparsely spotted was utterly unclean, and was expelled from all society except such as were like himself unclean.

As long as these friends feel that they are cut off from both the world and the church in the sense that they do not want to go back into the ways of their former life, and can not enter the way of the church, they are lepers indeed, and must hold up their hands and cry unclean, unclean. But when they feel that they can not go in with the world and yet can not live where they are and are willing to cast in their lot with the children of God, and die with them to be buried they are thus leprous all over—dead to the law and alive unto God through faith which is in Christ Jesus, and therefore in the church is the only place, in which they can live, and there they are dead, and being buried with Christ by baptism into death, that like as Christ was raised up by the glory of the Father even so should they also walk in newness of life.

Baptism is something to the believer that nothing else can be. It is the answer of a good conscience toward God. Note this answer is toward God. We want it toward ourselves, we want to be something ourselves, and therefore we want to pat our backs and thus parade ourselves, but we are not able to do it. In us, that is in our flesh there dwelleth no good thing, therefore we must deny ourselves and take up the cross and follow Christ. If we were in ourselves fit, and worthy to follow Christ why deny ourselves. The very fact that denial of self is demanded implies that there must be and is a sense of unfitness attending the following of Christ in the order and ordinances of his

house, and I see no reason why the preaching of the gospel should not establish the subjects of grace in the intelligence of how they should live as much as it does that they live at all, and how or by what they live.

Paul says the life that we now live in the flesh we live by the faith of the Son of God. There could be no plainer declaration as to whether the Christian life is a fruit of the flesh or of the spirit, whether it is after the flesh or after the spirit, whether it is of the wisdom of men or of the faith of Christ. We have an imitation from the Holy one, and we know these things—all things of the spirit of grace—things which accompany salvation.

There is a sense in which we do not do the things that we know. If ye know these things, happy are ye if ye do them. This to my mind plainly implies that there is happiness to which we attain if we keep the sayings of the Scriptures of which we come short if we do not keep and do them.

I do not understand that a sense of unfitness is the only thing that seems to keep many who have a good hope through grace from the companionship of the members of the church, but there are other things. In many respects the scriptures apply alike to all subjects of gospel address whether they are in the church or out of it. The reproofs, rebukes, exhortations and admonitions would seem to apply without discrimination. Slothfulness, unbelief and disobedience are besetments common to the children of God, and the preached gospel is

properly and well applied when it is directed to all wherever they be.

There is to my mind too much disposition in our preaching to encourage these friends by admonition, exhortation and persuasion and not enough reproof and rebuke, that they might endure sound doctrine and be careful to maintain good works. It is just as much a matter of disobedience to and dereliction of duty of believer stay out of the church as it is to come short of a proper order of life after coming into the church. They feel that they believe that salvation is by grace, and that they love the brethren and the preaching, and the doctrine, and they have a hope, and that they will join the church some day. They have never thought, perhaps but that they can join the church when ever they want to, nor have they thought that they may be the characters to whom the Master said, "Ye will not come unto me that ye might have life." Perhaps they feel that they want to join the church but they do not want to deny themselves and take up their cross, as the Master has directed, and thus follow Him.

It may not have occurred to them that they really can not join the church, from the simple fact that they are not willing to do so, and not being willing, they may really not be children of God, and therefore have no right to the privilege of joining the church, for it is written that the Lord's people shall be a willing people in the day of his power. It may be that they have not yet come into the day of His power and are therefore not willing

and not being willing, they do not want to do. When the Lord works in His people to will He works also to do, and then I dare say they are willing to do and they do. If they do not do when they are willing, when do they do. If they do not do when they are willing to do what do they do? Paul says, as ye have always obeyed, not as in my presence only, but how much more in my absence. Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure. What does Paul mean by this declaration? He means simply this, that he found that these brethren were beloved of the Lord inasmuch as obedience so characterized their lives as to readily indicate that it was not a result of his presence and his instructions, but the rather his absence had served a greater part, that therefore they were being instructed and directed by the great Teacher who is above all, and that he had best to note the fact and commend them to it, and to the observance of the principles and virtues which they found in their hearts. The presence and preaching of the minister seems not to so much impart knowledge as it confirms the hearer in that which he already knows. As much as to say, brethren I am confident from the manner of confession which you are making and have made that these purposes, virtues and powers which you have all along so truly and faithfully entertained and maintained are being wrought in you by the God of all grace and are well pleasing in his sight therefore con-

tinue to entertain them and to exercise yourselves in them. You need not that I nor any other man should teach you, for the anointing wherewith you are anointed of the Lord teacheth you all things.

Paul was taught the knowledge of salvation by the revelation of Jesus Christ and so are all who are taught of God, and they know. So we must conclude that the shortcoming of these friends must rather be a matter of disobedience than of ignorance, and a sense of unfitness.

P. G. L.

INACTIVITY

There seems to be a prevailing and an unfortunate disposition to inactivity in our churches; and not only so, but there is a baneful spirit of evasion and a disposition to lapse into a kind of irresponsible neutrality that renders the churches null and void of the purpose for which they are constituted. The churches are a kind of housekeeping establishment, and like all other kinds of housekeeping they must be governed and maintained by a well regulated family, all the members of which being active in a mutual interest for the prosperity and peace of the household. Otherwise the housekeeping is a mere makeshift. So it is with a church. The members enter into a covenant to live together in the holy ordinances delivered to it to keep, and each member should feel a responsibility, sacred to himself, resting upon him to live up to all gospel requirements, to make the church a veritable home for the comforts and joys of the

peace and fellowship of saints.

Each member should feel to have a common right and privilege to actively participate in all matters of concern to the church. He should feel that it is his right, his duty and his pleasure to attend upon the meetings for business, termed the church meetings, and stand to the front in lending his presence and his personality to all decisive actions of the church.

It is too often the case that many of the brethren do not vote upon questions put before the church for its determination, which is not their right nor their privilege. It may be that thereby the church is deprived of the benefit of the judgments of some of its best minds. And instead of these minds being turned to a profitable account they go to a discount. By their silence they may cause to go to record an erroneous and false decision. And when such is the case those hitherto silent members are ready to justify themselves by the fact that they did not vote, whereas if they had voted the decision might have been different. Every member should vote, and in all matters not affecting fellowship the minority should acquiesce in the mind of the majority. It is a disorderly mind that shirks from sharing with the brethren the responsibility of the action of the church. Sometimes when there is trouble of any kind in the church brethren will stay away from the meeting with the purpose of having nothing to do with it. Whereas, if they are not already involved they should the more surely go and help save those who are involved and in

trouble. The absence of such members renders them unfaithful and cowardly. The Lord is a present help in time of need, and so should his people be. Dead heads and drones are but a disadvantage in the church. The visible church is maintained by a third part, a living acting contingency, those who are expected to be at the meeting, and to be ready to do what their hands find to do. The next third part may be there in part, with empty hands and with minds and hearts perchance equally empty, and seem to be willing to have it so. The other third is outside round about. They are more or less useful to the church and might be useful to themselves at the same time if they would but enter through the gates into the city, which is their right.

What the churches need most is good living active deacons. Men who will seek to know their business and are not afraid to do it. Men who look to the needs of the church as a body, and to the members individually; the poor, the sick, the afflicted and distressed, and the needs of the pastor, not to see if he has nothing but if he has as much as any of them have. And they should see that every member contributes to the common requirements, even according as the Lord has prospered them. The deacons may reasonably know the general condition of each member of the church and whether each one is living and doing as the church has the right to expect of its members.

It is said that the children of God are as lively stones, but does that mean the Primitive Baptists. Are

we as lively stones or are we as salt which has lost its savor?

It seems to me that we ought to be the most active people in all the world, because we believe in salvation by grace, which means we are quickened together with Christ, and raised up together with him and are made to sit together in heavenlies in him. But may it not be that we are not the people the Apostle is talking about? We have had hope that we are. We claim to have believed that we are, and we could hardly be persuaded that we are not, and yet it seems that we are not as careful as we ought to be to make full proof of it. If we are not really saved by grace, we have become so rotted in that way of thinking that we are ready to conclude if it is not that way then we are not saved. The effects of salvation by grace ought to be the same in all of its subjects, therefore if we are children of God, who are thus saved, we ought to be like the children of God are an energetic, active persevering people, zealous of good works.

P. G. L.

THE LIVING WORK

Dear Mr. Gold: I am writing a few lines to you this morning, as I wish to be corrected if not right (if you feel inclined to answer through the Landmark, a non-member, but a true friend of the old Baptist Church.)

This passage of Scripture often occurs to me, Phil. 2nd chapter, 12th verse: "Wherefore my beloved as ye have always obeyed, not as in my presence only but now, much more in my absence, work out

your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

I can't think that applies to me that is dead in trespass and sin, because when one is dead they can not work, but if God has entered into their hearts and made them alive in Christ Jesus, then having both good and evil placed here before us then we do have to work within our own self with fear and trembling all the days of our natural lives to resist the evil that daily besets our pathway that Jesus love within us sets our hearts aglow to resist evil as much as our sinful nature will let us. With hope through faith that the Lord will save us by his grace and will be merciful to us a sinner.

You can publish this if you think it worthy. Also I am enclosing a poem on "Faith." If not worthy of publication throw it in the wastebasket.

Yours in hope,

Mrs. Nettie Ellis.

REMARKS

Yes, it is the living that work, the dead know not anything. "And you hath be quickened, (made alive) who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world. According to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom we all had our conversation in times past in the level of our flesh fulfilling the desires of the flesh and

of the minds; and were by nature the children of wrath, even as others.

But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and made us to sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Paul.

Christ is the life of his people. The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. Paul I am come (Christ) that ye might have life, and that ye might have it more abundantly.

C. F. Denny.

ELDER J. E. ADAMS.

Mr. J. D. Gold,

Dear Friend:

I send the following appointments for myself, which you will please publish in The Landmark. The Lord willing. I will preach at Salem, Johnston County, N. C., Tuesday after 4th. Sunday in Sept. Tuesday night Wilson, Falls Wednesday, Tarboro Thursday and Thursday night. Then to Kehukee Association Flat Swamp, Greenville Monday night and Tuesday after the Association, Red Banks Wednesday, Hancock Thursday. Then to Contentnea Association, Mewborns.

I have returned from the Lower Country Line Association filling other appointments the next week. Elder G. M. Corbit with me. I enjoyed the Association well as I ever

did one and was blessed all the way with liberty in preaching the word. It seems almost a wonder to myself and others that I am so blest in my old age, feel to hope it is of the Lord.

I met with our brother Elder P. G. Lester and other able ministers at the Association. Elder Lester preached with his usual ability, much to my comfort and satisfaction and others.

Think now I will write more for The Landmark if the Lord gives me a mind.

With good wishes to you all.

J. E. ADAMS.

MRS. LUDEMER B. SIMPSON

Ripe to the harvest at the close of a long life of suffering, passed from the land where she was a stranger and sojourner to that building not made with hands eternal in the heavens, Mrs. Ludemer B. Simpson. On Jan. 4, 1870, she was born to Wm. H. and Rebecca J. Shelton. She was a most dutiful daughter. In early life she was married to D. J. Simpson. The fruit of this union was five children, one together with her husband preceded her to the grave, four sons, three sisters and two brothers survive her.

Our loss is her eternal gain. Sister Simpson joined the Primitive Baptist church Aug. 4, 1904, was baptized Sept. 11 by Elder N. T. Oakes. She lived up to her profession, ever living and manifesting to those around her that she had been with God. There had been a great

deal of affliction and sorrow in her life as she had been unable to walk for twenty-one years, but this only seemed to draw her nearer to Him who is a man of sorrows and acquainted with grief and in his precious companionship she found comfort and peace and always had a kind word and cheerful smile for all. She was taken sick May the 31st with pneumonia and died June the 4, 1922. Thus passed away this sainted mother and sister. Her body was carried to Whitethorn, the church of her membership and laid to rest by a large assemblage of sorrowing relatives and friends, to await the second coming of our Lord. Funeral services were conducted by her pastor Elder C. T. Evans. May God's rich mercy rest upon her sorrowing children, fit and prepare them to meet mother where sad partings will be over.

Weep not children for your mother,
Anchored safe where storms are
o'er.

On the border land you left her,
Soon to meet to part no more.

The pains of death are past,
Labor and sorrow ceased,
And life's long warfare closed at
last,

Her soul is now in peace.

Written by her sister,

Nannie Shelton.

JUNE ELIZABETH LILLY

Monday, April 19, 1920, was an eventful and momentous day in the home life of Mr. and Mrs. J. H. Lilly.

After an absence of sixteen years

the stork, that kindly bird whose mission is to bring bundles of sunshine and joy from out beyond and leave them in homes in which God's blessing is especially manifested, came and left a baby girl who came as a benediction and filled the hearts of the parents and brother and sister with happiness at the visit of this child who could only tarry for a short season and then go back to the bosom of the one who said "Suffer little children to come unto me." As the days and weeks and months went by, the heart strings of the little visitor entwined themselves so closely around the inmates of the home, that every thought, every dream and every vision for the years to come, were centered around "Little June," for she had been named "June," and how much like this month of sunshine, of flowers and of singing birds she was. To know her was to love her and although she was never strong in body, her spirit was of that same fine texture which is only seen in the smallest member of those with whom we come in contact along life's way.

"Little June," was so tenderly, so lovingly handled and nurtured by those to whom she had come, and as her parents and friends built air castles for her day by day, hope was builded upon hope that all would be well and that the frail body would become strong and that she would grow to splendid girlhood and womanhood and with a wider life be the same source of June sunshine to many instead of the few of her babyhood and childhood days, but such was not God's appointed

way, and after a lingering sickness of a month in which like a tender flower she failed day by day, Monday night, April 3rd, the spirit of "Little June," "crossed the bar" and parents and friends have only the memory of the visit of this sweet spirit, who came and filled the home and lives with joy beyond measure and whom we know with "Beckoning hands" is awaiting those who knew her and loved her and who still tarry here until the call comes to join "little June."

We cannot understand many of the mysteries of life and death, but now we see through a glass darkly but some day we shall see face to face." God takes his children into His sorrow chamber and there He speaks to them and gives them comfort by the promise of the day to come when we shall meet and greet our loved ones gone before.

By the death of "Little June," earth has lost a blossom but heaven gained a full grown flower. The sound of her voice is stilled but the angels are still singing a chorus of joy at the coming home of one of God's beloved. Time, the great and only healer, will reconcile parents and friends to the going away of "Little June," but her memory will ever remain as fresh as the promise, that in the Father's house are many mansions and that there all will be made known and we shall fully understand.

Written by Zed E. Bee, M. D.

SEVEN MILE ASSOCIATION

Editors: Please give notice in the Landmark that the next session of the Seven Mile Association is appointed to be held with the church at Harnett Meeting House in Sampson County, N. C., on the 15th, 16th and 17th of Sept. 1922, being on the third Sunday, Friday and Saturday before. Visitors will be met at Clinton, N. C., on Thursday, 1 p. m., at Dunn, N. C., on Thursday 1 p. m. and 4 p. m.

Any one desiring to attend will notify Bro. A. A. Baggett, Salem-
burg, N. C.

A general invitation is extended and more particular, to the ministers.

Walter V. Blackman,
Clerk Association.

Aug. 4, 1922.

ELDER J. W. BRAGG.

Please publish the following appointments for Elder J. W. Bragg of Alabama.

First Sunday in September, Sand Hill.

Monday, Muddy Creek.

Tuesday, Sloans Chapel.

Wednesday, Southwest.

Tuesday, Cypress Creek.

Friday, Maple Hill.

Second Sunday, Wilmington.

I have just gotten home from my appointments and have had a pleasant trip.

ISAAC JONES.

ELDER A. J. MCLEOD.

Elder A. J. McLeod will preach at,

Danville, Va., Sept. 11, at night.

Old Mill 12th. Dan River 13th.

Lickfork 14th. Reidsville 14th. at night.

Wolf Island 15th, New Hope 16th Pleasant Grove 17th. Bush Arbor 18th.

Gilliams 19th. Burlington at night 19th.

Harmony 20th. Prospect Hill 21st.

Ebenezer 22nd. Stories Creek 23rd.

Roxboro 23rd at night; Flat River 24th. Helena 25th. Sunl 26th.

Tar River 27th.

Camp Creek 28th.

Durham 29th.

Mebane 30th.

Mr. Gold please circulate these appointments at once Elder McLeod stands high as a preacher in his country. Brethren look after him in a Godly manner. I may accompany him on part of his tour.

Yours in a sweet hope,
Elder J. P. Via.

ELDER G. M. CORBIT

Tuesday night after the 2nd Sun. in Sept., Wilson, N. C.

Wednesday, Smithfield.

Wednesday night, Four Oaks.

Thursday, Black River, Dunn.

Thence to Seven Mile Association.

Monday after Association, Primitive Zion.

Tuesday, Bethsaida.

Wednesday, Coats.

Thursday, Bethel.

Thence to Little River Association, Angier, N. C.

J. E. Adams.

ELDER J. E. ADAMS

Second Saturday and Sunday in
Sept., Benson, N. C.

Monday, Oak Forest.

Tuesday, Hickory Grove.

Wednesday, Reedy Prong.

Thursday, Seven Mile.

Thence to the Association at Hornet Church.

THE BEAR CREEK**ASSOCIATION.**

The 90th. Annual or Fall Session of the Bear Creek Primitive Baptist Association is to convene with the church at Crooked Creek, Union County, North Carolina commencing on Saturday before first Sunday in October 1922 and closing Monday following. Those coming by railroad from toward Raleigh or Star are instructed to get off at Stanfield. Notify brother Atlas Simpson, Unionville, N. C. Those coming from toward Hamlet and Wadesboro are instructed to get off at Monroe. Notify either of these brethren, H. E. Rowell, Indian Trail, N. C., or Luther Williams, Unionville, N. C., and you will be cared for and conveyed. The church is 10 or 12 miles north of Monroe and some six or eight miles south of Stanfield. Done by order of the Association.

This August 15, 1922.

J. W. JONES, Clerk.

RESOLUTIONS OF RESPECT.

By request and order of conference I will try to write something concerning the death of our dear brother W. M. Clayborn, he was called from our midst December 1921. Brother Clayborn, if not mistaken

was sixty nine years old. He was ordained deacon a good many years ago and served faithfully until the appointed time our heavenly Father called him from our presence. Oh, how we miss such a faithful one, but we hope that his soul is at peace with God, the one who gave it, where we hope to meet our dear brother, and all the redeemed ones where there will be no more death.

Therefore we humbly ask that these resolutions be published. Done by order of conference of the church at Surl, N. C., Person County.

J. W. REED,

Elder J. J. MALL,

Moderator.

J. E. DEAN, Clerk.

SALEM ASSOCIATION

The next session of the Salem Primitive Baptist Association will convene with the church at Mount Vernon, Davidson County, N. C., on the 2nd Sunday and Saturday before and Monday following in October. A cordial invitation is extended to all lovers of the truth, especially to preachers.

Yours in hope,

P. W. WILLIARD.

LITTLE RIVER ASSOCIATION

The Little River Primitive Baptist Association will be held with the Church at Angier, North Carolina, on Friday, Saturday, and Sunday (Fourth) in September, 1922. Angier is on the Durham & Southern R. R. which connects Dunn and Durham. Those coming by way of Raleigh will change trains at Apex if traveling the Seaboard, and at Varina if traveling the Norfolk & Southern. Those coming from south will change at Dunn.

In the event it is more convenient for some to get off at Benson on the A. C. L., they will be conveyed from there, eighteen miles.

All lovers of the truth are invited to come.

R. F. Smith, Clerk,

Benson, North Carolina,

Zion's Landmark

Mrs Elbe R Gillespie
13 Mar. 22

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol LV.

October 1, 1922

No. 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.

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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

SWEET REMEMBRANCES

Dear Mr. Gold:

It has been just forty-nine years ago this month since I wrote my first letter for the Landmark, and I want to record some sweet reminiscences of those forty-nine years.

When Elder L. I. Bodenhammer first began to get up that paper he came to our home on his way to the Contentnea Association which was held (I think) at the Rose of Sharon Meeting House in Lenoir County, N. C. He had his prospectus with him, and my stepfather subscribed for the Zion's Landmark at that time. Consequently the first issue of that paper came to our home. Stepfather took it as long as he lived which was until June 1873. Then I had the paper changed to come in my name, and during its entire life we have missed one copy. It was about thirty-five or forty years ago we did not get one copy.

I was baptized on the fourth Sunday in July, 1873. In the month of August I had plowed until dinner, and had come in, ate, and laid down on the floor, and was reading in the New Testament. I read James 3:8. "But the tongue can no man tame; it is unruly, evil, full of deadly poison." I was seriously impressed with this and went to my desk and wrote. At that time I

was seriously impressed with the ministry. When I had written I hoped that that would suffice, and that I could fill up the measure of my gift in writing, and would not have to go before the public as a preacher. I felt that I had rather do anything in reason than to try to preach. I knew that I could not do that. I was very ignorant in all things about the Bible. I wanted to do the will of God, but I did not want to believe that He would have me try to preach. Therefore I tried to comfort myself that I might fulfill my work in writing. Little did I suppose that my ministry would embrace both preaching and writing as long as I lived in this world. However I soon found that I could not be content and leave off either of them. From then I would try to write as I felt directed by the Lord. I received much comfort from your dear father in my writing. On one occasion I was at his home, your mother said to me, "Brother Hardy, I hope that you will continue to write. Your letters comfort Dan more than those of any other writer to the Landmark." This made me feel very little, but at the same time I was glad. Soon your father said to me "Brother Hardy, I want you to continue to write for the Landmark. Your letters are of much

comfort to me." I said to him, "I have feared that I might be encumbering the Landmark." He said, emphatically, "YOU WRITE."

Knowing that your father was a sincere man and not a flatterer I took courage, and was much comforted. From then on I felt more at liberty to write fully the things of the spirit as I saw them. I have the consolation to know that if there was ever one word of difference between your father and myself in either doctrine or discipline I never found it out. I believe we were fully agreed. I have talked freely to him on all points of doctrine as I understood them to be taught in the Bible, and he has fully sanctioned my views. I can truly say that he was a dear brother to me, and we appeared to be taught in the same school. I know that he got in many deep places for I have found him there when I had been carried down in them. This is what I call a true yoke fellow. At one time I heard him preach at the Kehukee Association at Flatty Creek. When he was through I said to him, "Brother Gold, you have taken me right up under the crown, and left me there." The tears were streaming down his face as he said, "You have done me so many times." How precious he was to me!

I loved to write and have him inspect my writing for I knew they were in the hands of one taught of the Lord, and he has encouraged me much in the work of the Lord. It has been a great task for such an one as I to go forth in so great a work, but when one so taught of the

Lord, and so rich in heavenly knowledge as your father saw in my little ministry and writing things worthy of being received it gave me encouragement by the way. How I do miss him now no tongue can tell.

I do feel glad to know that he and Elder Lester were so fully agreed, and that Elder Lester and I are brethren in the doctrine of our Lord Jesus.

Besides these I have had much comfort from the readers of the Landmark. Many of them have insured me of the comfort they have received in reading the things which have been given to me to write, and which have been published in that paper. In all these I have taken comfort, and have gone on my way rejoicing. The things I have written have been given to me in deep places. For this cause those who travel in deep places are much nearer to me than those who are ready to reject the things which are found alone in the deep.

A sister who is a member at Malmaison, Va., once said to me, "When you used to come to our church I did not care to hear you. I rather you had not come. But the Lord has led me in some deep places since then, and now the doctrine you preach, and write are the things I love. They give me comfort. If this letter is published she will read it and remember what she told me, and the things she has felt in her heart. I do not expect those who have not been down in deep places to know anything about those things about which I write. The shallow skimmings I sometimes read are

not of any comfort to me but I do not object to them being published for the comfort of those who like only skimmed milk. Once as we were going up from the water after I had baptized her a sister said to me, "When you first came up here I thought you preached the hardest doctrine I ever heard, and cut off the most people, and you cut me off. I would conclude that I would not go to hear you any more, but when the time came I wanted to go. Now that thing has changed. You preach the easiest and sweetest doctrine I ever heard, it takes in the most people, and it takes me in." That is the true hearer. One who hears that way will always believe the truth. Many have said, "When I get hold of the Landmark I go through to see who wrote it. If I see a letter you have written I stop and read that first. I don't know that it is wrong for me to be comforted with these sayings. I receive them as from the Lord. They do not puff me up. I think if one can be puffed up with a few loving sayings from the brethren, sisters and friends, it is best to puff him, burst him and let him die the death for he is of little use to the church. I remember to have heard Elder Lester say, "If you have flowers to put on my grave give them to me while I live so I can get the benefit of them." That is the kind of thing that does the poor tried servants of God good, and encourages them in the way.

For this cause I have rejoiced much in the Lord because of the

gifts of both writing and speaking in His holy name. However I have never found the place where I could modify the word of God to be a word to bring praise to me nor to any other one. I must speak it pure as the Lord gives it to me even if all the world hates me for it. They hated Him who is the Author of that word, and shall they not hate those who declare it? They will.

Paul said, "All that will live Godly in Christ Jesus. The Lord chastens every son he receiveth. Then if any are not chastened the Lord has not received them, and they are bastards and not sons. The Lord said to His disciples, "In me you shall have peace, in the world you shall have tribulation, be not dismayed, I have over come the world." It is just as sure that we shall have tribulation in the world as it is that we shall have peace in the Lord Jesus Christ. If we do not experience these things we are not disciples. This is the mark, and if we haven't got it we are not of His fold.

I know that all things work together for good to them that love God, to them that are called according to His purpose. Therefore I feel willing to leave all things in His hands. He is the righteous Judge, and He will do right. I am willing to leave all that I am, and all I have in His hands. He will do right.

I pray Him to take care of all of us, and enable us to praise Him in our bodies, and in our spirits which

are His.

Your true friend,

L. H. HARDY.

Atlantic, N. C.

PRECIOUS OINTMENT.

Behold how good and how pleasant it is for brethren to dwell together in peace. It is like the precious ointment that ran down the beard even Aaron's beard to the skirts of his garment. Like the dew of Hermon.

This is a good admonition for brethren to take into consideration. It was spoken by David and can be found in the one hundred thirty third Psalm. It has a very precious meaning to God's people who have the experience of having dwelt together in unity. The union here referred to means the true fellowship of the brethren under consideration who have been converted and brought to the knowledge of the truth and have been permitted to go into the militant church and tell how great things the Lord has done for them and have received the acknowledgement of their reception by an extension of the right hand of fellowship making them welcome into this body of brethren who are united together into a union of converted sinners and blessed by God to live in peace and union. Then the king was brought to the place in his wisdom and understanding to admonish his brethren and say unto them to behold how good and pleasant it is for them to dwell together in peace and union.

There is no brother who has received this blessing but what knows that it is a word of truth gained by having the blessing bestowed upon

him and having enjoyed the goodness and pleasantness of such enjoyment. Having had the pleasure of sitting together with the brethren and hearing them sing the sweet songs of Zion and telling of the greatness of God and the comforts of having that hope of the final resurrection from the dead and the enjoyments that hope reveals to them in the great beyond. It is life everlasting because it is that love of God and his precious son that is given unto them that they have been blessed to meet together in this holy union. John says we know that we have passed from death unto life because we love the brethren. Yes what a blessed thought to sit with those precious brethren having this thought of goodness and pleasantness in your heart knowing that you love those brethren and knowing that they are dwelling together in peace and union.

This precious ointment that ran down the beard to the hem of Aaron's garment was a precious odor and was renovating to those who were blessed to partake of this odor. Like the dew of Hermon. I do not know anything about the dew of Hermon but I gather from the inference that this dew of Hermon was a healing and very precious odor to the feeble and afflicted invalids who were blessed to go to this place of resort and partake of this dew. Those who were afflicted with lung diseases no doubt were often sent there to partake of the medicinal properties of this dew in order to strengthen their lungs. So this band of brethren dwelling together in peace and union are very comfortable to all of God's regen-

erated and organized brethren and is a healing balm to the feeble minded and to those who have doubts and fears and are down in their feelings and only wishing that they could be as high up in the spiritual kingdom as their brethren and sisters how much greater would their enjoyment be, but when they get into this good meeting where the brethren are dwelling together in peace and union all these troublesome feelings and doubts disappear for a time and they have so much love for them they are permitted to forget their bad feelings and can rejoice with the good and peaceful brethren.

To my great sorrow and uncomfortableness I have heard of a good many disturbances among brethren who no doubt the past have been living together in peace and union but somehow or other something has been permitted to come in between the orderly brethren and caused a disturbance to arise between them till they are not dwelling together in peace and union but are back biting and are living as they shouldn't. This is a very serious matter to think about when the orderly brethren can look back to the time that every thing was in order and in peace and it was a precious place for the brethren to meet in a body and have what was generally called a good meeting.

Mr. J. D. Gold I submit the above letter to you for your consideration. You can publish same if you can consistently do so I will appreciate

same if not cast same in waste basket.

Yours truly,
C. W. BROWN.

Whiteville, N. C., Aug. 18, 1922.

WHAT I SEE IN BAPTISM.

"Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6th. 3, 4, 5.

In this I see the virtual death of all the children of God in the death of Jesus on the cross. When he died each one of the elect family of God virtually died in His death and rose with Him in His resurrection, ascended with Him and was virtually with Him in His being crowned with glory and honor in the presence of His Father. And every one who was virtually a partaker with Him in these things either has or will be made to witness them in his or her own experience while they live here in the world. It was necessary for Him to go away and to be glorified that He might send the comforter to bear witness in our hearts of the things that Jesus was for us and that He did for us and that He will continue to do for us. He said if I go not the comforter will not come but if I go I will send Him. John 16:7. The spirit bears witness with our spirit and shows us the burden of guilt He

bore for us in causing us to feel the weight of sin in our own conscience. The sins which we committed and that He bore for us we have to bear too and thus we are partakers with Him of the guilt of our sins and thus it is that He tastes death with every one the Father gave Him, Hebrews 2:9. And this could not take place until Jesus was glorified, John 7:39. Hebrew 2:9.

And every one who was virtually a partaker with Him of these things either has or will be made to witness them in his or her experience while they live here in this world. But some seem to have brighter manifestations of them than others do. When one has been made a witness of these things and has been impressed with the duty of obedience to the Lord's commands he is ready to receive water baptism and church fellowship.

These things are shown in the baptism of our Lord and also in that of His people. Our burial in baptism shows the death of Jesus for our sins, His being raised up out of the water shows his resurrection for our justification, His coming straightway up out of the water represents His ascension to the Father and the dove descending upon Him and abiding there is a type of His being crowned with glory and honor and the abiding there shows the perfectness of the glory and its eternal duration.

Our baptism shows our faith in our divine relationship with Christ in that we are brought into the fellowship of His sufferings and death for our sins and through His atonement we are made free from our sins are freely justified and sanctified to

the service of our Lord, and the dove of peace abides on us in that we have the answer of a good conscience toward God that continually abides with us always.

D. A. MEWBORN,
Farmville, N. C.

DECLARE NON-FELLOWSHIP.

To Whom These Greetings May
Come:

We the members of the Primitive Baptist church at Mewborn's in conference assembled on Saturday before the 2nd. Sunday in August 1922 do unanimously endorse what brother J. P. Temple says in his letter as published in Zion's Landmark of August 15th, 1922 as being true so far as his statement goes and would have been glad if he could have given a true history of the whole transaction of the trouble.

Therefore be it resolved by the whole church assembled in conference on the day mentioned above that we do hereby declare non-fellowship for W. A. Simpkins and his excluded followers and all who do endorse his actions as they are unscriptural and contrary to the practice of the Primitive Baptists.

2nd. Be it further resolved that a copy of these resolutions be spread upon our church record and a copy sent to Zion's Landmark for publication.

Eld. T. B. Lancaster,
Moderator.

J. E. Mewborn, Clerk.

Three Springs, Pa.,
Aug. 19th, 1922.

We, The Springfield Old School Baptist Church, Three Springs, Pa., at our business meeting held in the

meeting-house this date, do acknowledge the receipt of minutes of the Old School Baptist Conference held in Baltimore, Md., on May 16th, 1922, from the clerk of the Conference: Elder A. Lester Dodson 184 East Pierrepoint Ave., Rutherford, N. J., (From whom minutes of the Conference may be obtained at 50c each.) Therefore, We do make the following RESOLUTION:

Whereas, Elder J. M. Fenton is our Pastor, and,

Whereas, We do endorse the judgment of the Conference upon the questions which were discussed and unanimously adopted, and, especially the unanimous vote of the Conference, that an Elder is, "Answerable only to the Church of his membership," and,

Whereas, The minutes read at the Conference from the minutes of the particular Covenanted Baptist Church of Canada; do set forth that the Covenanted Church do business by majority rule. That the covenanted Church in calling their present Pastor, "decided at the commencement of the meeting that the majority would rule, or carry the vote," (Page 17) and, their Pastor inquired of the Conference, "If the Covenanted Church had not the right of determining its own procedure in Church matters." (Page 16). Also, That Pastor and Deacons choose the minister or ministers whom they desire to preach for them (Page 6) Also, That Elder Fenton was charged with holding meetings within the bounds of the Covenanted Church, without consulting Pastor and Deacons. (Page 10) but did not hold meetings in the meeting houses of the Covenanted

Church, but in a house close by. (Page 11) Also, That the action of the Particular Covenanted Baptist Church of Canada non-fellowshipping Elder Fenton May 1920—was, because he attempted to organize a Church in London, (some eighteen miles more or less from any meeting-house or place of their quarterly meetings of the particular Covenanted Baptist Church of Canada,) and, in coming to Canada without Covenanted Church permission, (Page 12) and(—

Whereas, The Delaware River Association, at their session held in June 1921 did take up the Covenanted Church, Fenton controversy and did publish Elder J. M. Fenton as in disorder because of the said controversy, thereby bringing the troubles of the particular Covenanted Church of Canada among our Associations and Churches composing the same, Therefore,

Be It Resolved, That, We, The Springfield Old School Baptist Church will not hold any session of the Juniata Association, or send messengers to any Association or Conference, or any other tribunal that shall discuss the Covenanted Church-Fenton controversy, believing, that the actions of Associations, and of Churches in their course of interfering with the business of the particular Covenanted Baptist Church of Canada have brought divisions, destruction, distress and death among many of God's dear people. And, Be it further resolved that a copy of these minutes be sent for publication to the Signs of the Times, Primitive Baptist Inquirer, Zion's Landmark, Gospel Messenger, and, Zion's Advocate.

This done by the unanimous vote of the Church this 19th. day of August, 1922.

DAVID HESS, Moderator.
Moses F. Starr, Clerk.

ELDER LESTER COMING.

Elder Lester is one of our ablest ministers and has labored for many years to the comfort and edification of the church both as a preacher and editor.

S. B. DENNY.

ELDER HARRIS TO PREACH

From the White Oak Association he will go to Wilmington, and from Wilmington to the Mill Branch church on Wednesday.

Thursday Mount Tabor.

Friday Simpson's Creek.

Saturday Black Creek.

Thence to Savannah, Ga.

The above appointments were arranged by Elder Isaac Jones.

The foregoing appointments arranged by Elders C. F. Denny and Isaac Jones. They were published some time ago but we republish them now that they may be fresh in your minds.

NOTE:—I am now out from Newark, O., for over a month. I am now in Washington, D. C. Have taken sick but hope it will not last long. I feel in ten days I will be on the go. If the Lord's will I will pursue this line through, but I will hardly get to be at the associations all three days, but will do my best to be at each association at least a part of the time. The strain is too great I am under nervous prostration.

E. J. HARRIS.

Newark, Ohio.

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.

Vol. LV.

No. 22

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., OCT. 1, 1922

THE GRACE OF SALVATION.

Paul says, "Unto me who are less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." This particular grace is the grace of the ministry, to which he refers when he says, putting me into the ministry, which was done by giving him the ministry unto him. This is the ministry of the gospel of Christ the gospel which the angel preached, which John saw while he was in the spirit on the Lords day, flying in the midst of heaven, having the everlasting word of God, in which is comprehended the election of grace in Christ Jesus before the world began. In the election of grace, Jesus is the man of it, and Christ is the infinity and the revelation of it. Jesus was made to be of a woman but Christ was manifested from heaven. Jesus by birth was the son of Marv. but by revelation he was

the son of God—the Christ of God. Christ is the revelation of Jesus, or is Jesus revealed. Jesus was a man and as such he was a prophet, a priest and a king, while he was a prophet yet his prophetic character was not after the prophets of whose foundation he was the chief corner. They said it shall come to pass, and he said the hour is coming and now is. That which he declared, had already been.

The priesthood of Christ like himself, was spiritual and everlasting, and tho' the man Christ Jesus like Aaron was honored of God in being called unto the priesthood yet it was not after the order of Aaron's priesthood, because his work was to stand forever, therefore his priesthood must be everlasting after an order which pertained to eternal life and such was the order of the priesthood of Melchisedec.

As the natural man or mind receiveth not the things of the spirit, they, and the things which typify them are necessarily obscure to him, therefore the little we know of Melchisedec the situation of his home city and the character of his kingdom is that he was king of righteousness, and after that also king of Salem, which is, king of peace, without father, without mother, without decent, having neither beginning of days, nor end of life; but made like unto the son of God; abideth a priest continually."

The order of the prophecy of Isaiah is established by Christ when his scripture is fulfilled in our ears; and the priesthood of Christ is established in the order of the priesthood of Melchisedec which is revealed in our hearts. The order of the priesthood of Christ is

retrospective to that of Melchisedec.

It is the priesthood that the Apostle has under consideration as to the order pertaining to the man Christ Jesus, and the man called Melchisedec, the one being after the order of the other; the showing forth of both of which is a most profound mystery.

We know the ancestry of Levi and the ordination of his priesthood, and we know the end of him and of it—but we have no account of the descent of Melchisedec nor of his priesthood except that it nor he sprang from the lineage of Aaron. It is evident that our Lord was of the tribe of Judah of which there is nothing said concerning priesthood and from this inference we may safely conclude that Melchisedec had his day and service along in the pathway of the descent of this tribe.

The priesthood of Christ is an everlasting priesthood, therefore must have been eternal, even as he is the same Lord Jesus Christ yesterday and today and forever or being an everlasting priesthood it must have been eternal—even as He is from everlasting to everlasting. Melchisedec had his standing in this priesthood, and therefore appeared and served after its order which order had its standing in Christ. The election of grace is after this order, therefore those who serve the Lord under grace do so after the order of the power of eternal life. When the spirit of the son of God is sent into the heart of one of the election of grace wherever he is he enters immediately upon the service of God with the authority and order of a king and a priest,

not after the law of a grand commandment, but after the power of an endless life. He does not go up to Jerusalem, to enter for service, nor does he first advise with the minister as to how he shall proceed to serve God, but straightway goes forth in the order of the gospel, the ministry into which the Lord has put him, and preaches the unsearchable riches of Christ according to the election of grace, or that salvation is by grace through faith which is in Christ Jesus the Lord.

Among the kings in the world in the days of Abraham, there was one named Melchisedek, who was king of Salem, who was also the priest of the most high God, king of righteousness, king of peace. He was not a tribal priest, as of Anaron or of Levi, but he was the priest, not a priest, but the priest of God, the most high God. Made like unto the Son of God, and in such likeness. He abideth a priest continually was not simply a righteous man, but he was king of righteousness and like Christ was true—righteous altogether. Others may be peaceable kings, but Melchisedek was a king of peace.

It was necessary that Abraham pursue and slay the kings that had captured and led captive Lot his nephew, and altho he was returning with great spoils as trophies of war, how good it was to have been met by the king of righteousness and of peace, and to be strengthened and cheered by him with the trophies of the victories of peace, brought forth by him, the king of righteousness, trophies of peace, bread and wine. Bread to strengthen the sinews and wine to cheer the

heart. What could be of more enduring substance than the flesh and blood of the son of man? How suited to the present need of the weary, footsore, heavy hearted soldier who as a subject of war, has borne the heat and burden of battle: How good to be favored to meet with one with whom you may exchange the spoils of war for the victories of peace. Jesus says my peace I leave with thee, my peace give I unto thee; not as the world giveth, give I unto thee. "Mercy and truth are met together, righteousness and peace have kissed each other, truth shall spring out of the earth, and righteousness shall look down from heaven. Righteousness shall go before him; and shall set us in the way of his steps."

While we may not fully grasp, even to the capacity of our futile mind, the meaning of the Apostle, it is evidently suggestive of the real and true service of the living God according to the law of the spirit of life which is in Christ Jesus the Lord, as indicated by the types and shadows going before as are most mysteriously and wondrously set forth in the life and character of Melchisedek.

There was a mysterious rock, a spiritual rock which followed the children of Israel, the water of which they did all drink, which rock was Christ, the rock of their salvation, from which came the water of life. Years before this there came forth a mysterious man, and a great man he was, who met the Father of these children, the friend of God, with the bread and wine of life. Years after this man a child is born unto the children of

God and unto them a son is given, upon whose shoulders the government should be, whose name shall be called wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. So running along through the ages and dispensations of time we have revealed now and then, and again the man Christ Jesus, the author and finisher of our faith, the worship and true worshipper of the God of our salvation. To whom coming, as unto a living stone, we worship God in the spirit, rejoice in Christ Jesus and have confidence in the flesh.

P. G. L.

BY WHAT SPIRIT.

It is said of the children of God, that they are the circumcision which worships God in the spirit, rejoices in Christ Jesus and has no confidence in the flesh. It is the spirit of Christ or the spirit of man in which God is worshipped? It is said, what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God. This means that we know the things of nature by the spirit of nature, and we know the things of grace by the spirit of grace. We do not have to have the spirit of God to know literal things, nor can we impart to the spirit of natural man the knowledge of spiritual things. Our knowledge of things is spiritual whether it be in the spirit of the flesh or in the spirit of God. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned". That is the reason

that no man by searching can find out God. Man has not the spirit by which God is known and worshipped, and therefore he cannot discern Him in neither mind nor vision. Communication with God is impossible from the standpoint of man. It is of God that we live and move and have our being, and that we know him, whom to know is eternal life. Christ Jesus is made of God unto us wisdom; therefore when the spirit of Christ is sent into our hearts, it cries Abba Father, and by it we thus cry acknowledging him as our Father, and our God, and thus we worship him. Our worship of God is through the imputed righteousness of Christ. We worship him in Psalm and hymn and spiritual song, singing with grace in the heart unto him. We are led by the spirit of God, and are thus manifested as the sons of God. Being thus manifested, is being born again, or born of the spirit. Christ was manifested to put away our sins by the sacrifice of himself; and when this blessed truth is revealed unto us thereby are we manifested as having our sins put away. As Christ was manifested from heaven to put away our sins, so are we manifested from heaven when our sins are put away, or when it is revealed unto us as having our sins put away, and thereby are we born from heaven, or it is revealed in our hearts from heaven that we are the children of God, and that our sins are forgiven and that Jesus is our saviour and that Christ is in us the hope of glory, and in these blessed and gracious realizations we worship the God of our salvation. These things are matters of revelation and therefore can

not be taught but must be communicated and received by the revelation of Jesus Christ. Jesus Christ is salvation revealed. Jesus means salvation and Christ means revelation. Jesus is the saviour and salvation of his people and Christ is born in us the hope of glory, or the hope that we are his people, and that we shall attain unto the blessed estate prepared of God for them. We have in our hearts an abiding assurance that Jesus will save his people, because the angel said he shall do it, but we only assure ourselves of his salvation as we have hope that we are his people. If we were as sure of our salvation as we are of the salvation of His people" there could be no doubt about it. We believe and are sure that the covenant that is ordered in all things and is sure comprehends the people of God, and embraces their salvation, and being fully persuaded that God is able to do that which he has promised to do we are crowned with the righteousness of the faith by which Abraham staggered not at the promise of God, therefore are we righteous and therein do we stand giving glory to God, and thus we worship in spirit and in truth. This worship is in the spirit and its volition is of the spirit. It is so wrapped up in the powers and virtues of revelation that it can not be reasoned out.

The work of the spirit is spiritual and invisible, except as we are affected by it, and is therefore not perceived. We can not by any manner of literal observation determine where good work is being done either by ones self or by any one else, except as we might establish the

prompting principle. Paul says, tho I have all faith, and give my body to be burned and have not charity, it profiteth me nothing"—it is not a good work. Charity is the love of God, and the love of God is a fruit of the spirit. In our service to God we are given to bear the fruits of the spirit.

P. G. L.

CHRIST THE SAVIOUR.

For verily He took not on Himself the nature of angels; but He took on Him the seed of Abraham. Heb. 2-16.

This text with many others assure us of the blessed relationship of all the redeemed Family to the Saviour of the world. We are taught in Him we have an advocate possessing "all power in heaven and earth," and having triumphed over every foe that has ever arrayed itself against Him, death itself being the last enemy.

We are further assured that as the "Father hath eternal life in Himself that He gave His son that He might have eternal life in Himself." This truth He verifies when in life He lay down in death and in death He took up life again. No man hath this power, but on the other hand is subject to the ravages of sin and death, in this there are no exceptions, all are alike both rich and poor, the noble and the ignoble must all answer the summons. All the wealth of earth combined will not purchase an extended lease of time, but from "dust thou art and unto dust thou shalt return" is the immutable decree of our God.

All this is the result of sin having

entered the world and death hath passed upon all for "all have sinned and come short of the glory of God."

His law saying "that the soul that sins shall die" is Holy and demands perfect obedience, we being carnal sold unto sin cannot satisfy its demands. Therefore, we are "weighed in the balance and found wanting" and judgment is passed upon us, and mercy is our only plea.

Here we are brought into full view of our poor depraved nature, but as sure as night follows day, to every character that has been brought thus far will realize the full assurance that God foresaw the dilemma they are in and provided a way for their escape from the sentence standing boldly out against them in the personage of His Son the only begotten of the Father, the darling of His bosom, beholding his bride in her helpless condition, judgment having been passed upon her and she in tears and repentance awaiting execution. In His compassion and for the "joy set before Him covenanted with the Father to give his own sinless life as ransom for her, and in order that we might have an advocate that can be touched with the feeling of our infirmities "He chose not to take on Himself the nature of angels but took on Him the seed of Abraham." "He was made under the law that he might redeem them that were under the law." What a precious Saviour to poor convicted sinners of earth, in that he chose to thoroughly acquaint Himself with all the trials, temptations awaiting them "that by and with temptation he might make a way for their escape."

He was manifested in due time, not too soon or too late to execute the will of His Father and manifest His power to "open the eyes of the blind, unstop the ears of the deaf, and cause the lame to leap as an hart, raise the dead and (the crowning event) proclaim the gospel to the poor."

When His mission was finished we see Him in the garden of Gethsemane "praying that the bitter cup might pass." Did the Father hear Him? No! The day of darkness is upon him, he must tread the wrath of the wine press alone with none to help. Divine justice must be satisfied. Behold Him in suffering humanity. The hour is come and we see him ushered through a speedy trial before the Sanhedrin court and the sentence of death passed upon Him, His sinless body scourged and a crown of thorns pressed upon His lovely brow. He is marched to cavalry's summit and nailed to the rugged cross and there we see him reared between heaven and earth, and behold his precious blood flowing from his wounded side. The "sun forbears to shine the earth quaked and the temple was rent in twain." He cries with a loud voice "My God, My God why hast thou forsaken me, and again cries it is finished and bowed his humble head in death.

The price of redemption for all the tired and tempest tossed of earth that has ever truly felt the need of recovering grace was paid.

On the third revolving morning the bars of death are burst asunder and he comes forth triumphant over death, and glorious thought that He is enthroned today, the

same loving Saviour with an ear open to the cry of the destitute. And one day he will come again and gather all his blood bought throng in His own blessed image and the song of redeeming grace will be our theme forever.

C. F. DENNY.

MRS. CARRIE I. GARNER

It is with a sad and broken heart I attempt to write the obituary of my dear sister, Carrie I. Garner, who departed this life May 13, 1922. She was born February 12, 1885, making her stay on earth 47 years, 3 months and one day. She was afflicted with asthma when 3 years old and never was well any more, but she bore her whole life's afflictions with patience. She had 3 hard cases of pneumonia and in the third case the heavenly angels claimed her as their own. She said on her dying bed that she believed that Jesus had a home for her and if he did she wanted him to take her for she had been a sufferer all of her life. She suffered 9 days with pneumonia and quietly passed away. All was done for her that loving hands could do, but none could stay the hand of death. When God called she had to go. Oh, what a sad farewell, when I had to say good bye Sister it seemed like more than I could bear!

All I could say was Lord have mercy on me and reconcile me to Thy will. She was united in marriage January 8, 1902, to David F. Garner and they lived happily together until the day of her death. To this union there were no children

Oh, that home! That lonely home!
The voice we loved is still,
A chair is vacant in that home,
Which never can be filled.

She leaves behind a devoted husband, a kind father and loving mother, 2 brothers, 2 sisters and a host of friends to mourn their loss, but our loss is her eternal gain; we mourn not as those without hope for we feel assured she has passed the golden gate in safety and is now resting on the sunny banks of sweet deliverance with Jesus and His angels.

We miss her, yes we miss her,
We miss her everywhere,
But oh, what a blessed thought to know,
That she is at rest over there.

Sleep on dear Sister,
And take thy rest,
We all loved you,
But Jesus loved you best.

To know her was to love her. She was loved by one and all. She was always cheerful and wore a smile and always ready to lend a helping hand in every time of need.

She loved her Bible, had read it through twice and began the third time. She lived a Christian life, always trusting in a true and living God. She was an obedient child to her parents, a devoted wife, a loving sister and a friend to all. She was always a Baptist believer and attended meetings regularly when health would allow. On the 18th of July, 1912, she united with the Primitive Baptist church at New-

port and was baptized together with myself by our pastor, Elder Isaac Jones, and remained a consistent member the remainder of her life, always filling her seat when able.

Dear brothers, and sisters and friends everywhere, who may read this, please pray for us bereaved ones when at a throne of grace.

May the good Lord enable us to live the life of a Christian as we believed she lived. The burial services were held by Elder W. W. Roberts and she was tenderly laid to rest in the family cemetery to await the resurrection morn.

Weep not dear husband,
Breathe not a sigh,
You will join your dear wife again
In the sweet bye and bye.

Weep not dear father,
Reflect over the past,
She threw flowers in your pathway,
But she has left you at last.

Weep not dear mother,
Shed not a tear,
For she has joined heaven,
She would not be back here.

Weep not dear brothers,
Cheer up for a while,
For she has crossed Canaan's shore
With a sweet and loving smile.

Weep not dear sisters,
Weep not any more,
For she has joined our loved ones,
Who has left us long before.

Weep not dear friends,
Build up a better heart,

Pray that we will all meet her,
Where we will never part.

Written by her loving sister,
Winnie L. Mann.
Newport, N. C.

RESOLUTIONS OF RESPECT.

Whereas, God has seen fit to visit the home of Bro. P. A. Paschal on June 14th., and claimed his dear and loving companion, sister Sarah E. Paschal, and whereas, we feel that the loss of our brother is great and none but a merciful God can sustain him, and speak peace to him.

Therefore, resolved first, that we bow unto God who cannot make a mistake, He doeth all things well.

Resolved second, that the church at New Hope has lost one of her most devoted members and mother in Israel. We feel our loss is great. She was cheerful, always speaking words of comfort and up-holding the hands of God's servants.

Resolved third, that we extend our sympathy to our beloved brother, feeling that his loss, and our loss is her eternal gain.

Resolved fourth, that a copy of these resolutions be spread upon our minutes, and a copy be sent to brother P. W. Paschal, and a copy to "Zion's Landmark," for publication.

Done while in conference, Aug. 12, 1922.

GUS TRENT,
Moderator.

J. S. NALES, Clerk.
T. A. STANFIELD,
(Clerk pro tem).

CONTENTNEA ASSOCIATION

The 92nd annual session of the Contentnea Association will be

held at Mewborns church, Green County, N. C., one Saturday, Sunday and Monday, October 7, 8, 9, 1922.

Messengers and visitors going by railroad will be met at La Grange, N. C., on Friday before. All trains will be met. We especially invite ministers to attend.

H. L. BRAKE.

Asso. Clerk.

Rocky Mount, N. C.

ELDER LESTER TO PREACH

Elder P. G. Lester will preach, the Lord willing, at the following places:

Durham, Thursday, Sept. 21st at night.

Thence to the Little River Association.

Beulah, Monday, Sept. 25th.

Contentnea, Tuesday, Sept. 26th.

Wilson, Sept. 27th and 28th at night.

Farmville, Friday, Sept. 29th at 11 o'clock.

Greenville, Friday, Sept. 29th at night.

Thence to the Kehukee Association.

Tarboro, Tuesday, Oct. 3rd.

Falls, Wednesday, Oct. 4th.

Thence to the Contentnea Association.

ELDER E. J. HARRIS

Elder E. J. Harris of Newark, Ohio, will preach, the Lord willing: Walnut Cove, N. C., Friday, Sept. 15, 11 o'clock, 1922.

Saints' Delight, N. C., Sunday, Sept. 17, 11 o'clock.

Bunker Hill, N. C., Monday, Sept. 18, 11 o'clock.

Greensboro, N. C., Wednesday, Sept. 20, 7:30 p. m.

Burlington, N. C., Thursday, Sept. 21, 11 o'clock.

Mebane, N. C., Friday, Sept. 22, 11 o'clock.

Durham, N. C., Saturday, Sept. 23, 7:30 o'clock p. m.

Clayton, N. C., Sunday, Sept. 24, 11 o'clock.

Smithfield, N. C., Monday, Sept. 25, 11 o'clock.

Goldsboro, N. C., Tuesday, Sept. 26, 7:30 o'clock.

Wilson, N. C., Wednesday, Sept. 27, 11 o'clock.

Greenville, N. C., Thursday, Sept. 28, 11 o'clock.

Thence to Kehukee Association. Red Bank, N. C., Tuesday Oct. 3, 11 o'clock.

Handcocks, N. C., Wednesday, Oct. 4, 11 o'clock.

Kinston, N. C., Thursday, Oct. 5, at night.

Lagrange, N. C., Friday, Oct. 6, 11 o'clock.

Thence to Contentnea Association.

Sandy Bottom, N. C., Tuesday, Oct. 10, 11 o'clock.

Sand Hill, N. C., Wednesday, Oct. 11, 11 o'clock.

South West, N. C., Thursday, Oct. 12, 11 o'clock.

North East, N. C., Friday, Oct. 13, 11 o'clock.

Thence to White Oak Association.

Brother Harris will need conveyance when off the railroad. Most of you will remember his visit in first part of this year and will welcome him again.

C. F. D.

Zion's Lancet and Ark

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P. G. LESTER, Editor Roanoke, 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.

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

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

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

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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

• IF IT HAD NOT BEEN THIS WAY HOW WOULD IT HAVE BEEN?

We take things from the creation to this time and consider them under the head of this question, and what will be our answer?

I will answer for myself, that it is impossible for me to say. For this very cause I must say that I believe that all things have come to pass just as God knew they would come, and that they could not have been in some way which He did not know, and which was not in some way connected with His holy purpose; either in His providence or in His grace.

There are many, yes, very many things for which we can see no use. I don't know why it was in the providence of God that such things should be, and yet I see they are there.

The fact that He is almighty, and could have had this or that thing different if it had been His holy will to have done so; and to see that He did not have it different is enough to tell us that it was under His hand, and that He controlled it either directly by His Holy spirit, or by the hands of second causes.

When God created man He created them male and female, and yet there was but one visible being. While in this single state God blessed them, and gave to them His com-

mandment to, "Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1: 27, 28.

Therefore man received the commandment in both the male, and the female, for they were not yet separated into two personages.

Could they while in that state have obeyed the commandment to multiply, and replenish the earth, and subdue it? No. They must be male and female, and in separate bodies. When the Lord was pleased to make the woman a separate body from the man He "Caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from the man, made He a woman." Gen. 2: 21, 22.

He gave the woman no law after she was separate from her husband. The law was given to them while there was but the one being. Now they are two individuals; were they in a proper condition "To multiply and replenish the earth?" The Lord Jesus said not. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24.

Adam was the corn (grain) of wheat of the human race, and to "Multiply, and replenish the earth," or to bring forth fruit he must fall

into the ground and die. Just as Jesus, the "Corn of wheat," of the church must fall into the ground and die to save His people, His bride.

We may say where there is no sin there can be no death, "For the wages of sin is death." Rom. 6: 23. The Lord does not give that which is not due. Hence the man must fall into the ground and die as a sinner. He could not fall otherwise. Our Jesus must fall as the Sin bearer. He could not fall otherwise.

These things were and are in the purposes of our Heavenly Father, and all came just as He purposed it. Without His purpose the Corn of wheat of the human race, Adam, could not fall, and without the fall, he could not multiply as God commanded him. This was for the purpose of development. Then in His purpose Jesus must die to save His people who are brought forth in that development. There is no salvation but by His blood. The sins of the ten thousand times ten thousand and thousands of thousands were laid on Him, and He bare them all.

If these things had not been in God's divine purpose why did He prepare a body for His Son? Heb. 10: 5. If there was not to be a need for a divine sacrifice why should a divine sacrifice be prepared? See Ps. 40: 6-8, Heb. 10: 5-7, and many other places. Also otherwise salvation would have been in some other way than the way it is.

There is no reason for stumbling over this truth. We must abide by the Code of the government of our God.

His Providence and His Grace are

alike of Him, and we will so see, and believe it if our legs are equal. Prov. 26: 7.

There are things in God's wise Providence which came about by a violation of His holy law. Now, we cannot see why this should be so, and yet we see it is so. What shall we do about it? Is it not best for us as His children, and servants to say the same as His holy Son did? "Not my will, but Thine be done?" What can we say more? Why should we charge that God is the author of sin because these things are so? To do so proves that we are not reconciled to God. 2nd. Cor. 5: 20. Why should we rebel against that which works together for our good? For our salvation? And without which we could not be saved? When Paul said, "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." Rom. 8: 28. What did he mean? Did he mean "All things," as he said it, or did he mean simply good things? It appears to me that all we have to do to decide this matter is to decide whether it is a thing, or if it is something other than a thing. He tells us in Rom. 11: 36, "For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen." Then in 1st. Cor. 8: 6, he says, "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." Then in Col. 1: 16, 17, he tells us, "For by Him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or prin-

cipalities, or powers: all things were created by Him, and for Him: "And He is before all things, and by Him all things consist." Then in Heb. 2: 10, he tells us, "For it became Him, for whom are all things, and by whom were all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Are these references sufficient? Will this doctrine kill or divide the churches?

Now we will return to the expression, "There are things in God's wise Providence which come about by a violation of His holy law."

These are "things," links in the chain by which our dear Lord Jesus came into the world.

There is a curse fixed on the man who will lay with his sister, the daughter is so near of kin that she was not spoken of in the law. Yet Lot, in a drunken state, lay with his daughter, and by that cohabitation she became the mother of Moab. His generation proved to be enemies to Israel, so that a curse is fixed upon that people. "An Ammonite or Moabite shall not enter the congregation of the Lord; even to their tenth generation they shall not enter the congregation of the Lord forever." Deut. 23: 3, and yet in the Providence of God this very law is violated in the bringing in of Ruth, the Moabitess, into the congregation of the Lord, and she is a link in the chain of events by which our Lord came in the flesh.

In Lev. 18: 15 we have a law, "Thou shalt not uncover the nakedness of thy daughter-in-law." etc. In the Providence of God this law is violated in Judah lying with Ta-

mar who was his daughter-in-law, and yet this is a link in the chain of events through which our Lord came into the world.

The ten commandments said, "Thou shalt not kill," "Thou shalt not commit adultery," Ex. 20: 13, 14. Both of these commandments are in the providences of God, violated in the case of David, Uriah, and Bathsheba, and yet all this is in the chain of events by which our Lord came into the world.

But why should I say more? All these are things, and Paul understood them to be of God, by God, and for God; and all working together for good to them that love God, and that are the called according to His purpose.

Here I want to relate a case which is given to us in 1915, and which appears to me to be to the point if our legs are equal.

The Chemist's Mistake.

Endeavoring to arrest the attention of passers by as he stood in the midst of a small crowd at the side of the promenade, an earnest servant of God was telling of the love of God to sinners. But presently the speaker was interrupted by a voice. "That's all wrong; the Bible is false; there is no God and no heaven."

But, notwithstanding the interruption, the speaker went on with his address till he had finished his discourse. Then the meeting was closed and the people separated.

We shall follow the interruptor. Poor fellow, his heart was full of bitter enmity to the truth, and he tried to persuade himself, and others, too, that religion was all a sham. But it was poor success in

spite of his loud talk.

He was a chemist, and he turned into his shop and looked at the clock, he decided that it was time to close up for the night. But just then there came a timid little girl.

"What do you want?" was the impatient question he ask.

"Please, sir, mother is sick, and will you give her this medicine?"

"Too late, come in the morning."

"Oh, please do, she is so sick; please give me it."

With a grumble he made up the prescription, and away went the girl.

As the chemist proceeded to replace the bottles and turn out the gas, his eyes caught the label on the last bottle he had taken up, and to his horror he saw at once that he had made an awful mistake, and put in some deadly poison.

"What can I do? The girl is gone; I know nothing of her—don't know where she lives. Perhaps her mother has taken it even now."

As he thought, the cold perspiration seemed to come out of every pore, and he stood in terror.

"If the woman takes the medicine there is no hope; I shall be a murderer. What shall I do?"

What hope, what comfort could there be for him—a man who did not believe in God? In spite of his bold denial but an hour or two before, the man fell on his knees just where he was, behind the counter and cried aloud: "O God, don't let that poor woman take that medicine!"

God, who leads the blind by a way they know not, was surely leading this poor, restless sinner to the knowledge of Himself,

Scarcely able to move, in utter helplessness, the chemist knelt, repeating his prayer.

Just then he heard someone open the door. Looking up, there stood the little girl again, crying.

Oh, please sir, I am so sorry! I was hurrying, and fell down and broke the bottle. Oh, please give me some more medicine!"

The chemist was almost over come with joy, for by God's mercy the child's fall had prevented the terrible thing he had feared.

God—yes, there is a God—had indeed heard his prayer!

"Yes, my dear, I will give you some more; don't cry."

With trembling hand and beating heart, and mind all aglow with wonder and relief, the chemist carefully made up the prescription again, and the little girl gleefully ran off once more, her lips full of thanks for his kindness.

The lights were put out, and the door locked, and the chemist went home to his room to be alone with God—God, whom he had treated so terribly in the past, and whose word had been so merciful fulfilled in his behalf. "Call upon me in the day of trouble; I will delivered thee."

To me the above is a wonderful evidence of the wonderful works of God. Was it not the purpose of God to bring that chemist to a knowledge of His power to save? Was not that the very way He had purposed to do that wonderful work? There was a mistake in the chemist and an accident by the child, but was there an accident with God? or any mistake? It was the hap of Ruth to light on a part

of the field that belonged to Boaz, but was it a happen so with God? Did He not send her there to be the wife of Boaz?

Here I rest the case, feeling that I have written the undeniable truth according to the word of God.

In the hope of, and the love for the truth, I am

Yours in a blessed hope.

L. H. HARDY,
Atlantic, N. C.

ALL BLESSINGS ARE FROM HIM.

Elba, Va., Jan. 9, 1916.

Elder N. T. Oakes, Dear Brother:—I have been thinking of writing to you ever since you were here, but have been so low down, and am yet that I didn't feel like writing or doing anything else. Oh, that the Lord would appear my malady to heal. He knows how long I have languished here, nad what distress

I feel. He can heal all uor sorrows and make our burdens light, and while my afflictions have been sore and trying, I feel the Lord has been with me and blessed me in some ways; for every blessing we receive is from him. I have been a cripple near 15 years and not able to walk for five years, and have not been out of this room but once for near four years, and that was when I was baptized, and I never will be able to tell how much I have suffered. I have sometimes wondered why some have to suffer so much more than others, but it is all right, and if I can only be at rest after I leave this world that will be enough for poor me. I am so vile and sinful that I sometimes fear I am deceived, and have deceived the poor people I love so well. Still I have a little hope

that I would not exchange for a thousand worlds like this. I know there had been a change in me eight long years before you first visited me, and all that time I kept it to myself and how I felt when you asked me if I had a hope the Lord only knows, and when sister Pency said she had been satisfied that I had for some time. I wondered what she had ever seen in me to cause her to think thus: for I did not think I had sufficient evidence to claim a hope. I would often think of these words: We know we have passed from death unto life because we love the brethren and think that was all the evidence I had, for I know I loved the dear old Baptist better than any people on earth. And Oh, dear brother I will never be able to tell you how much comfort that visit was to me, for I was in so much trouble that I didn't feel like I had a friend on earth. I would some times think I had deceived you and then would feel so bad would try to pray and ask the Lord if I was deceived, and had deceived you to show me my true condition in a dream or some way. I craved to be baptized and unite with the church but had so little to tell, and did not think I could be baptized in my condition, but these words would run through my mind. All things are possible with God. I would dream of being baptized time and again. I got in so much trouble there was but little rest for me, day or night. I felt like I could never die satisfied without being baptized, and I was continually begging and trying to pray for more evidence to strengthen my little hope, if indeed I had any. I had

a good many dreams that were some comfort to me, and the first sermon you preached here was so much comfort I could scarcely refrain from shouting praises to God. On Sunday night after you preached here on Saturday, the family retired, and after a while I dropped off to sleep, and awoke about midnight, and just then these words run through my mind: Fear not, therefore, ye are of more value than many sparrows; All of my fears left me, and I was so happy for a few days that I hardly knew whether I was in the world or not. I felt like if I had ten thousand tongues I could not praise God enough. One hymn after another would run through my mind. I would sing until I broke down, and rest a while and begin again. I felt this was the evidence I had been praying for so long, and I was then willing to be baptized, if the church would receive me if I died in the water. But oh, what a cross it was for me to offer to the church, for I felt I had so little to tell, and I am such a poor hand to talk any way, that I have often wondered why I was received. I could not tell half I wanted to, and the joy that filled my heart when I was received into the church is only known to the Lord. I craved for the time to come for me to be baptized, and Oh, dear brother, that was a happy time for me. I felt like all my troubles were gone, but I find I was sadly mistaken, though I have not regretted being baptized, as I feel so much better satisfied. I feel that I have done my duty in that respect, and if the dear brethren and sisters can bear with me I want to live and die with them. But I often think if

they knew me as I know myself they would have no confidence in me. When I hear you and others talk, and you can tell my feelings better than I can, it is such a comfort to me, as it causes me to feel that we are traveling the same road, though sometimes my trials and troubles are so heavy that I feel surely no one else is so afflicted. I do pray the Lord will give me patience to bear all he sees cause to send upon me. I can some times say as David said, that it is good for me to be afflicted, and as poor old Job said, Though he slay me, yet will I trust in him, for in the Lord Jehovah is ever lasting strength, he can comfort us no matter what our condition or surroundings may be. I shall never forget the time you preached at sister Pency's last Sept. I was feeling low down and when I saw you all going down the road, I felt I would have been willing to have crawled over there if it had been in my power, and the first thing that ran through my mind was, it is just as good as you deserve, and the next thing was all things work together for good to them that love God and then those sweet words, Why art thou cast down oh my soul, why art thou disquieted within me, hope thou in God, for I shall yet praise Him the health of my countenance and my God. I do believe I have been made to praise him with all my heart, and especially the week before and after our communion meeting, I have greatly enjoyed all our meetings, but that one was a perfect feast to me. I thought I never would have the pleasure of communing with you all, but you are so good to me it seems you are always ready

to do anything for my comfort. It is the greatest pleasure on earth to me to be with the brethren and sisters and hear the gospel preached. I do believe the Lord sent you here to preach to me for my good and his glory, for you have been such a comfort to me and I do hope he may bless you and yours with all needful blessings. I will close this lengthy letter, pardon all that is amiss, and write me when you can, as I always enjoy a good letter so much. This leaves myself and family as well as usual, hope it may find you and yours well. Come to see us when you can, and don't forget to pray for me and mine. Your sister in Christ I hope.

Ludemer B. Simpson.

Mr. J. D. Gold, Dear Sir:—I am sending sisters death, I tried to write also a letter she wrote to brother Oakes which was published in the Advocate several years ago, as I was requested to do. If you think this worthy of space it will take up in the Landmark, please publish, if not cast it aside.

Yours in a humble hope,

(Miss) Nannie B. Shelton.

AN EXPERIENCE.

Dear Pastor and Brother Johnson:—As it is very rainy today and I am at home it bears heavily on my mind to write to you. I have felt like ever since I went to the church that I was bound to write you a few words for I have felt and feel like there is none other in this great wide world as great a sinner as I. Brother Johnson I don't feel worthy of having a name with you people. Such a poor vile sinner as I am. I feel like no one wants to be with me

when I go to meetings. It seems as I am the worst sinner there, and that no one wants to speak to me. I feel like one to myself. But no tongue can tell how glad I am that I have a name with you people. I truly hope that I am not deceived and that I have not deceived the church. I hope that my hope is from a higher power, but it seems some times that my hope is all gone, and I feel to be lost and ruined forever. Brother Johnson I didn't think of writing anything concerning my hope when I began writing this letter, but it seems that I am bound to say a few words as the more I write, the more I want to write. Brother Johnson I am going to tell you a little of my troubles. When I was about seventeen years old one day my mother and I were in one of our rooms and mother went out for some reason or other, and I still remained in the room, and everything turned so dark I went to the door to see if a cloud was rising, but the sun was shining as bright as it was when I entered the room. I turned back and viewed myself as being dead and in my casket. This was so strange to me, I began crying and thought I would be destroyed in a few minutes. I went into another room and mama come in just in a short time. I thought I would tell her at first, then I decided if I did they would all tease and make me feel so bad that I would not tell any one.

So that did not bother me very long. I had always loved music and having a good time, would want to go to every dance I could hear of and so I went on in my wicked ways for several years.

In about a month or two I dreamed that I was down in a deep ditch and there was no way to get along except to slip right flat on my stomach and I slipped on and on until I got to the end of the ditch and I thought there was no way in the world to get out of that ditch. But when I got there I looked up at the top of the bank and my dear old mother was standing there ready to take me out. I thought that I was so tired that I could hardly raise my hand, and I thought she said follow me daughter and you will find rest, so I stretched my weak arm up to her and she took me out of there just as though I was a feather. So I went on and on and dreamed several dreams and I didn't know what in the world was the matter with me. I couldn't enjoy myself with young people like other folks, but I couldn't be suited any better than to sit down with my mother and my dear old aunt Sarah Barbour and hear her talk. She would go to my dad's very often and we would sit and talk till way after midnight. After I was married I would have spells that it seemed like I could hardly live. Joel would beg me to tell him what was the matter with me but I would not tell him anything. So I went on that way until after my oldest child was born and brother Johnson I thought that I wouldn't go to the church or let any one know anything about how I felt. But then I was made willing to tell what I could tell. Joel would beg me to join the church and I would get all right. And I would tell him that never would I join the old Primitive Baptist church. So I went on in my old stubborn way un-

til the week before I offered a name among you all. Brother Johnson I prayed to God if He would spare me till Saturday I would offer a name among you all. Joel had been down on the bed for three weeks with rheumatism, couldn't hardly be moved and couldn't bear a bit of light to his eyes. He couldn't go with me that morning but I told him to get ready to go to the Baptising next day. He says why are you going to join? I said not if I can help it. So I went on thinking all the time that I was not going to join by any means. And when you gave an invitation for members I just couldn't stay away. It seemed like I was lifted right up and set over there and didn't know how I got there.

Brother Johnson there is a holiness meeting going on right here at my door this week, right out here at the school house. I have not been out there and don't think I will. I can hear enough without going. Now that is some mess.

Well I hope you will pardon me and excuse me for writing this mess. I have felt like at times brother Johnson that I was bound to write a few words in regard to my feelings ever since I joined the church, but I thought that would not do, that you would think I was the biggest fool in the world. And when you told me you dreamed that I wanted to write you a letter I knew where you dreamed it at, you dreamed it over at Sister Gertie's. She told you about it didn't she? I went and spent the day with her and we talked a right smart.

Well guess I had better stop for this time for I have written too

much already. So I beg you to remember me and pray for me and let me hear from you some time. So may God bless you is my prayers.

From a heart broken sister,

Mrs. Joel A. Johnson.

Coats, N. C.

A LETTER FROM TEXAS.

Mr. J. D. Gold,

Wilson, N. C.

Dear Friend:

It has been on my mind to write you in the way of consoling you in the loss of your dear father. As I have passed through the same, but there has been so many that have writen and so much more able than I, I don't feel like what I can say would be of any comfort to you, but will say all the sympathy is for you. I never desired to meet any man as I have to see your father, but it was not the will of our Heavenly Father for it to be so.

May the Lord bless you and enable you to carry on the Landmark as it has been.

And may the Lord give you grace and courage to take up your cross and follow the blessed saviour, is my prayer.

Your friend and brother I hope.

J. M. LILES.

Athens, Texas, Route 4.

WANTS PREACHING AT THE HOME.

Confederate Home,

Fayetteville, N. C.

Mr. John D. Gold,

Dear Sir:

Enclose \$2.00 to renew my subscription for the Landmark for another year.

How fast time is fleeting away

nearing its close another year has dawned upon us, and we know not what it will bring forth, we can only thank God for the past mercies and blessings that He has bestowed upon us daily and hourly. What a dear father you had that has fallen asleep in Israel, and works do follow him; he fought a good fight, he has finished his course therefore a crown was laid up for him, and he has gone to receive it. A good man from earth has gone. I feel that he is not dead but sleepeth, and will rise again at the resurrection morn. You now are filling his place in the publication of the dear old Landmark, which has comforted so many troubled hearts, your dear father was so comforting with his pen and also tongue. Surely the Lord is blessing you Mr. Gold to follow on, and I feel that you deserve praise but it is all of the Lord for unto Him it is due. If you have a mind please publish this. Will be glad if any minister will come to the confederate Home in Fayetteville and preach for us. I have written this before but was not published. From one who loves the gospel of our Lord and Saviour.

Maggie A. Staton.

MY SOUL'S WELFARE.

Dear Mr. Gold:

I feel impressed to write a few lines for the Landmark, and have for some time. I became troubled about my soul's welfare when I was very young. I felt like I was a sinner and unprepared to meet the Saviour, and felt like it was left to me whether I was saved or not. It seemed I had to do something before God would have mercy on me. I was

at last to know what it was for me to do. I went on in this condition for several years trying to do something to comfort myself, and would wonder why I had these troubles. I would wish that I could be satisfied like other people. I would go and hear different denominations preach and liked to hear any of them especially the Primitive Baptist. As I thought they were the best people in the world and would think when I learned to be good I would join them and never have any more trouble and trials of this world. I have had evidence to believe they are the best people on earth. In the fall of 1920 my troubles grew worse some of the Baptist preachers were on my mind, and their sayings I could not rid myself of them, and wondered why I was haunted by them. While in this trouble I dreamed of meeting a preacher at New Hope I had never seen before. He knew me, and spoke to me and called my name. Later this preacher preached at New Hope. 3d. Sunday in Dec. and I recognized him. Some very comforting words came to me while in my troubles I remember one night when I felt so cast down when I retired these words came into my mind. The Lord is my Shepherd I shall not want. I would think when I was so cast down if I could sing I would be relieved and would have a hymn on my mind and could not sing it. I would think it was a sin for me to sing. I would feel strange and thought I looked strange to other people as I could see it so plain myself my voice sounded to me like it had changed and I didn't see why my people didn't say something about it.

I have evidence some times to believe that I am changed and hope I am. I cannot express myself as I would like to.

Miss Claudine Tate.
Reidsville, N. C., Route 6.

LOVES THE LANDMARK.

Dear Sir:—I am enclosing a check for \$2.00 as I see date opposite my name shows it is due.

I enjoy the Landmark, have always been accustomed to having it in the home. My parents never allowed one destroyed but kept them for reference. I often distribute mine among friends who love it but do not subscribe to it.

Bertha H. Chamberlain.
Winston-Salem, N. C.

ELDER SAMUEL MCMILLAN.

Elder Samuel McMillan will preach, the Lord Willing as follows:
At the White Oak Association,
Tuesday, after Southwest;
Wednesday, Cypress Creek;
Thursday, Muddy Creek;
Friday, Saturday and Sunday,
Black Creek Association.

ISAAC JONES.

ELDER J. E. ADAMS

Elder J. E. Adams requests us to make some changes in appointments as follows:

At the Little River Association,
Salem, Tuesday after the fourth
Sunday in September.
Wilson, Tuesday night.
At the Kelukee Association,
Monday night, Greenville,
Tuesday with Elder E. J. Harris
at Red Banks.
Wednesday, Hancock.
Thursday, Kinston.
Friday, La Grange.
Thence to Contentnea Association.

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., OCT. 15, 1922

BE YE SEPARATE.

Paul says, I keep my body under, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." Paul was perfectly familiar with all the devices and workings of human nature, and was faithful and vigilant in warring against the probability of their effects. He knew there was nothing affecting human nature in any one that was not liable to be affected in him, and yet he felt that many things common in the general conduct of men, and among them allowable, would be adjudged by them as not being in accord with the profession he had made and if seen in him would not be allowed in him, and would bring him under reproach both of them and of those before whom he had made a profession of things pertaining to a better life. Although he felt that in him

that is in his flesh, in his human nature there dwelt no good thing and that therein he was no better than other men, that is men of the world, yet he found in him a force by which he was given to set up and establish points of distinction in which he abstained from fashions of the flesh and ordered his course of life in accord with gospel order and decorum. Therefore while he lived among men and dealt with them in matters of a secular character, yet he maintained a character of life true to his profession. No doubt he felt that his Christian life was such as to elicit recognition from every reasonable consideration, both by the world and by the church. The discipline of the church requires an orderly life of the children of God, and so does the world; therefore when one walks disorderly he is to be delivered unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. He is not simply turned out into the world, but is turned over to satan. The world will not have him. He is a castaway, like salt which has lost its savor, he is good for nothing but to be cast out and trodden under foot of men. Some times one becomes so disorderly in his feelings that he is ready to conclude that he can worship God out of the church as well as he can in it. Whereas he is not fit for the citizenship of the world, but is fit for nothing, the Master says, but to be trodden under foot of men. The servant of God is by the grace of God a veritable treasure of saltness. The earth partakes of his saving virtues. The very atmosphere in which he lives and moves is charged with

the saltiness of his presence. Then how severe the judgment, and how sore the displeasure resting upon one who has become so destitute of redeeming virtue that there is nothing with which he may be salted. "If the salt have lost his saviour, wherewith shall it be salted?" When one should have salt in himself so as to impart it unto others and thereby preserve and conserve them in their good character from undue contact with absorbing influences and substance of foreign character, he himself has not been careful to abstain from a liability of hurtful contact with contaminating evils, and to turn a deaf ear to evil communication which corrupt good manners. There is a distinction which the world can not discern, which to the thought of God is evidently manifest, and should by him be strictly observed and diligently maintained. And a good way to do this is to order one's conduct according to the ordinances, discipline and order of the church. If one is well rooted and grounded in the fellowship of the church he is in the midst of a stronghold which is a safe defense. Just imagine what must be the feelings of a child of God who is conscious of the fact that the church has withdrawn its fellowship from him. For the time being it would seem to be in mercy to him if he is really so dead that he is past feeling, for with the return of consciousness comes the sensibility of pain. And the pain must and will continue until it is destroyed by the virtue of returning fellowship.

If we are zealous we should assure ourselves that it is for a good

cause. If we are contentious in our feelings we should see that it is for righteousness sake, that it is in faith and for the faith.

If we are not in good feeling toward a brother we should know why such is the case, and whether we are really hurt in our feelings are mad rather than hurt. It may be that our feelings are not antagonistic as against him, but that he has some ways and manners that we do not like, which makes it different, for we have some ways and manners of our own that we do not like. In fact we have no fellowship for them, nor are we even friendly toward them, so much so that we have resisted their intrusions, and have endeavored to beat them down and purge them out only to find that they will neither down nor out. There were some things about Paul that he did not desire but they were not such things as need unduly affect to the prejudice of the others, but such things in him as did affect others as well as himself, he so kept them under as to keep in force the confidence of his brethren. Those things which he so earnestly besought the Lord to take out of his flesh and remove from him, are found to be rather to the encouragement of the children of God even unto this day. Not that they desire such things, but in as much as they have them they are glad that Paul had them. Those things that he most keenly deplored in himself do not appear upon the surface of his life and character. In all outward appearance he was blameless. There was no fault alleged and sustained against him in matters of conduct or deportment.

His greatest troubles were from inward besetments. The evil propensities of his corrupt nature, the sin that dwelt in him, the utter lack of any good thing in him, that is in his flesh, the destitution of his nature and being of everything in quality and power to render by overt action an acceptable service to God were the things which prevented him and made him ever sensible of the need of grace by which through faith he could do and did do all things, as by Christ who strengthened him.

In so far as the world is in evidence, or the deeds of the flesh determine it is not so much what we do as professors of the religion of the Lord Jesus Christ as it is what we do not do that truly distinguish us from the common character of men. There is nothing that we can do superficially by overt act that men of the world can not do, but there is much that we may not do that men ordinarily do not discern.

The essential volition of the true servant of God is in the spirit and mind and will, which are not found in the flesh, but in the divine nature of which his people are partakers through his mercy and grace. They worship Him in the spirit, rejoice in Christ Jesus and have no confidence in the flesh.

P. G. L.

WALTER HERMAN PRICE.

I will attempt to write the obituary of Herman Price son of Bro. Harry and Edna Price of Lynchburg, Va., which I trust may be published in Zion's Landmark.

Herman was born March the

24th, 1908, died July the 13th, 1922 making his stay on earth 14 years and about 4 months. He was killed on the night of July 13th by being run over by a railway train on the L. & D. road near Gladys, Va., cutting off both his lower limbs, not living but a short while after being carried to the hospital.

He leaves his bereaved father, mother and one sister to mourn their great loss and of the great tragedy that happened to poor little Herman with his bright young life being taken so suddenly, so unexpectedly from the loved ones, but God knows best.

It is with a feeling of sadness and weakness that I make the attempt to express to these dear people the condolence and sympathy that I feel all Primitive Baptist and friends have for them in their great trouble. Their great sorrow, knowing how perfectly devoted and obedient Herman was to his parents and his sister and of the love and devotion these parents had for their children I feel that the hearts of all their brethren and friends ache for them in their bereavement for to know these people is to love them. But I feel they do not mourn as those without hope for I feel sure these people have that blessed hope which will not be taken away from them, and as this dear little fellow can never come back to them as one of old expressed it, "They can go to him" and I say to them do not, try not, to continue to mourn for him but try to run the race set before you with patience, pressing forward, onward for the mark of the prize of the high calling in Christ Jesus, who said, "All power is given to me

in Heaven and in earth" who is conquerer of death and the grave and who will in due time bring forth his loved ones, who will ever be with him in glory. So I feel that Bro. Price and his dear companion and the sister will look forward to that blessed time, that happy meeting of the full realization of that glorious hope when they shall have songs of everlasting joy on their heads and sorrow and sighing shall flee away and God shall wipe all tears from their eyes and the blessed Savior of sinners shall say, "Come in ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

By W. F. DODSON.

Lynchburg, Va.

ELDER J. T. SPENCER.

Eld. J. T. Spencer will preach as follows:

Durham Saturday Oct. 21, at night.

Mt. Lebanon Sunday 22nd.

Roughmont Monday 23rd.

Camp Creek Tuesday 24th.

Far River Wednesday 25th.

Surl Thursday 26th.

Helena Friday 27th.

Flat River Saturday and Sunday 28th. and 29th.

Roxboro Sunday at night 29th.

Stories Creek Monday 30th.

Rawses Tuesday 31st.

Clayton Wednesday Nov. 1st.

Little Creek Thursday Nov. 2nd.

Smithfield Saturday and Sunday 4th. and 5th. and at Four Oaks at night,

APPOINTMENTS.

Elds. R. H. Pittman, of Surry, Va., and A. L. Harrison of Front Royal, Va., (both formerly of the Kehukee Association).

Kehukee Association (at Flat Swamp) Saturday 1st. Sunday in October, and Monday.

Falls of Tar River, Tuesday Oct. 3rd.

Pleasant Hill, Wednesday Oct. 4th.

Greenville, Thursday at night Oct. 5th.

Red Banks, Friday Oct. 6th.

Thence to Contentnea Association (at Mewborn's) 6th. 7th. 8th. and 9th.

Eld. Pittman after the Contentnea Association.

Wilson, Tuesday night, Oct. 10th.

Durham, Wednesday night, Oct. 11th.

Mebane, Thursday Oct. 12th.

Thence to the Mayo Association.

Eld. Harrison after the Contentnea Association.

Robersonville, Tuesday Oct. 10th.

Skewarkey, Wednesday Oct. 11th.

Beargrass, Thursday, Oct. 12th.

Smithwick's Creek, Friday Nov. 13th.

Morattock Saturday and 3rd. Sunday, Oct. 14th. and 15th.

Elder T. J. Head, of Atlanta, Ga.

Falls of Tar River, Tuesday, Sept. 19th.

Pleasant Hill, Wednesday, Sept. 20th.

Upper Town Creek, Thursday, Sept. 21st.

Moore's Friday, Sept. 22nd.
Wilson, 4th. Saturday and Sunday in September.

Farmville, Monday night, Sept. 25th.

Greenville, Tuesday night, Sept. 26th.

Briery Swamp, Wednesday, Sept. 27th.

Robersonville, Thursday night, Sept. 28th.

Thence to the Kehukee Association at Flat Swamp.

These Elders are well and favorably known among us.

SYLVESTER HASSELL.

L. H. HARDY.

Oct. 1st. and 2nd. be at Kehukee Association.

Monday 2nd. at night, Bethel.

Tuesday 3rd. Tarboro.

Wednesday 4th. Farmville.

Thursday 5th. Meadow.

Thence to Contentnea Association.

Tuesday Oct. 10th. Sandy Bottom.

Wednesday 11th. Sand Hills.

Thursday 12th. South West.

Friday 13th. North East.

Thence to White Oak Association.

Tuesday 17th. at night, Fremont.

Wednesday 18th. Memorial.

Thursday 19th. Aycock's.

Thence to Black Creek Association.

L. H. HARDY.

ELDER T. R. SAWYER.

Morehead City, Tuesday after 3rd. Sunday in October.

Beaufort Tuesday night. Harker's Island Wednesday. North River Thursday and Friday. Marshalsburg Saturday and 4th. Sunday.

Davis Monday night. Sea Level Wednesday and Thursday. Atlantic Saturday and 5th. Sunday. Portsmouth Tuesday night. Newport Saturday and 1st. Sunday in November. Hadnotts Creek Monday. North East Wednesday. Wardswill Friday. Yopps Saturday and 2nd. Sunday. South West Monday. Maple Hill Wednesday. Cypress Creek Thursday. Muddy Creek Friday. Sand Hills Saturday and 3rd. Sunday. Kinston Monday night. Hancock Tuesday. Greenville Cotton Mills Wednesday night. Spring Green Saturday and 4th. Sunday. Jamesville Tuesday. Williamston Wednesday. Robersonville Thursday. Hamilton Saturday and 1st. Sunday in December. Briery Swamp Tuesday. Will need conveyance.

T. R. SAWYER.

Ransomville, Beaufort County, N. C.

APPOINTMENTS.

You will please publish in your good paper Zion's Landmark, the following appointments for myself J. M. Trougdon and Elder J. G. Southern.

Burlington, N. C., Oct. 20th. at night. Sister W. J. Wilson's 21st. at night. Harmony 22nd. the fourth Sunday at 11 a. m. Prospect Hill 23rd. Lynch's Creek 24th. Bush Arbor 25th. Pleasant Grove 26th. New Hope 27th. Wolf Island 28th. Reidsville. 29th. fifth Sunday.

Conveyance needed when off railroad.

Yours in hope,
J. M. TROUGDON,

care Dacotah Mills,

Lexington, N. C.

WHITE OAK ASSOCIATION.

The White Oak Association will be held at Hadnotts Creek, Carteret county, N. C., October the 14, 15 and 16th, the 3rd. Saturday, Sunday and Monday, and those coming by way of New Bern will be met at Maysville, Friday morning, and those by way of Wilmington in the evening of the same day. A cordial invitation is extended especially to ministers. Done by order of the church at Hadnotts Creek.

C. C. BROWN.

KEHUKEE ASSOCIATION.

The next session of the Kehukee Primitive Association will be held with the church at Flat Swamp, tin county, N. C., Sept. 30th. and Oct. 1st., 2nd. 1922.

Those coming by train will be met at Robersonville and Parmele. All lovers of truth invited.

SYLVESTER HASSELL, Mod.
B. S. COWIN, Clerk.

BLACK CREEK ASSOCIATION.

The next session of the Black Creek Association will the Lord willing meet with the Church at Lower Black Creek, on the fourth Sunday, Friday and Saturday before in October, 20th, 21st, and 22nd. 1922.

This church is located one mile from Black Creek, six miles from Wilson, nine miles from Fremont, five miles from Lucama, N. C.

We cordially invite all lovers of the truth to come and be with us, and hope the preaching brethren will have a mind to well turn out in good numbers, and that the good Lord may bless us to have a meet-

ing that many of us will gladly remember.

The visitors will be met at Black Creek, Wilson, Lucama, and Fremont, N. C., Thursday evening and Friday morning.

E. L. COBB, Clerk.

CONTENTNEA UNION.

The 197th. session of the Contentnea Union was appointed to be held with the church at Nahunta, Wayne county, N. C., the fifth Saturday and Sunday in October 1922.

Eld. A. M. Crisp was chosen to preach the introductory sermon and Eld. D. A. Mewborn as alternate.

Those coming by rail will be met at Goldsboro and Pikeville Friday p. m. and Saturday a. m.

J. E. MEWBORN, Clerk.

SALEM ASSOCIATION.

The next session of the Salem Association meet with the church at Mount Vernon about 5 miles South of Winston-Salem October next on Saturday before the second Sunday in October, will hold three days.

A general invitation is given to all who have a mind to come and be with us. Trains will be met at Winston-Salem on Friday evening and Saturday morning as ever.

P. W. WILLIARD.

UPPER COUNTRY LINE UNION.

The next session of the Upper Country Line Union will be held with the church at Oak Grove Saturday and fifth Sunday in Oct. 1922.

All lovers of truth are cordially invited especially ministers.

W. C. KING, Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old *Miss M. R. Gilbert's* *Vol. 24* *May 21* *Baptist*

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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.

\$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.

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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

PRACTICAL GODLINESS.

I have heard ministers say, "If I have any gift in the ministry it is in practical Godliness," and their preachings would be to tell something of their early experience while traveling under conviction for sin, an exhortation to the people to join the church, be baptized, go to the communion table, and engage in feet washing, and their practical Godliness ended.

These things I call a little bodily exercise which God has made it our duty and privilege to do, and then to know that we are unprofitable servants, for so it was our duty to do.

After spending almost a sleepless night, this morning I lay and meditated and wept to myself because of the things which I saw.

I saw that Practical Godliness is obedience, and that obedience is learned away down in the deep places of gospel experience. Paul said to Timothy, "Thou therefore endure hardness as a good soldier of Jesus Christ." 2nd. Tim. 2:3.

The brethren at Ephesus are told to, "put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11, and, "Take unto you the whole armour of God, that you may be able to withstand in the evil

day, and having done all to stand." Verse 13.

The reference here is to the soldier in warfare.

I often pass a camp and see men with guns, and other armour, marching, acting, filing right and left, stop to mark time, running, falling, presenting arms, fixing bayonets, etc. etc. What does it all mean? They are being drilled for war. But why all these tactics? And all this labor? Why not manage them in a more easy way, and with less fatigue and labor?

The Captain and Drill Master learned it this way, and to be followers of their leaders they must go this way also. Thus they learn to endure hardness, and learn obedience by the things they suffer.

A sister who I very much loved said to me at one time, "Don't you think that you should change your manner of preaching some?" I said, what do you mean? She said, "You have preached doctrine so much, don't you think it would be best for the church and the congregation for you to leave off that for a while, and preach more exhortation and experience?" I said, I don't know experience only as I learn it in the doctrine, nor do I know doctrine only as I learn it in experience, and all I know of exhortation is only as I am exhorted in the doctrine

and experience of the gospel.

I knew then that that sister had not been put through the fire. Today she would not talk to me that way for she has been in the belly of hell, probably is there now, and when the Lord teaches her sufficiently she will know what practical godliness means, and that she has learned obedience by the things she has suffered.

If I should be called upon to give a clear cut definition of the term, "PRATICAL GODLINESS" I should quote the words of our Lord "Follow Me," John 10:27, 12:26 etc. Then if I was to be asked what we should do to follow Him I would have to refer to Heb. 2:10, 5:8, 9, and other places.

Who would go that way? None only those on whom the Lord laid hold and took them there.

Jonah was willing to be cast in the rough and boisterous sea, and to be drowned rather than go to Ninevah and preach as God had commanded him. He did not know that he had to die, practically, and be raised up before he was fitted for the work God had given him to do. He did not know that the pathway of obedience led right through hell, but it was there that he cried unto God. Jonah 2:2. also Is. 14:9. tells us of this. It appears that Jonah was taught prayer in the belly of hell. He also was taught that salvation is of the Lord. That is salvation for me now from the belly of hell. It is of the Lord, and not on conditions that I have agreed with God that I will obey Him. The same teaching which made him cry out, "Salvation is of the Lord," also taught him to say, "I will pay that

I have vowed."

Jonah had to become a figure of Jesus Christ in His death and Resurrection before he could preach the preaching which God bid him to preach. He had to be led to obedience by the pathway of suffering.

What was his sin? Surely it was rebellion. Rebellion is as the sin of witchcraft, and thou shalt not suffer a witch to live. Therefore the law condemned him to die, but God had given him a commandment. That word of God must not fail to be done. It had gone forth out of His mouth and it shall not return unto Him void. Not that Jonah must do it if he will, and if not some one else must. No, the word was to Jonah and there was not another in heaven, hell, or the earth to do it. Jonah must, and Jonah did do that preaching, coming out of the belly of hell for that purpose. Rebellion is such a sin that nothing but hell will consume it, and do the commandment of God it must be consumed.

Our Lord learned obedience by the things He suffered, and it was becoming in the Father that He should. Listen, "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 suffering, "and" 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." Heb. 2:10, and 5:8, 9. According to this last text obedience had as much to do with eternal salvation as it does for salvation in time. Now, listen brethren. Don't

you hear some one crying? What are the words of that cry? "Father, if thou be willing remove this cup from me." Luke 22:42. "Abba, Father, all things are possible unto thee; take away this cup from me." Mark 14:36. "And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me." Mat. 26:39.

O my brethren, what cry is this? Was it not the cry of your rebellion? It was written in the Father's will that He should die for the redemption of His people, but how mightily our natures wrought in Him!

Now, think, if you can, of the many fiery darts which were piercing Him; how many do you as an individual member have? I hear you say, "I cannot numerate them." Then you are only one of the ten thousand times ten thousand and thousands of thousands, whose rebellions were on him at the very time that this cry was made. This was as the crime of witch craft, and thou shalt not suffer a witch to live. Thus He must die for the rebellions of His people. Remember, brethren in the ministry, all this is Practical Godliness. Jesus went this way.

But shall we stop here? Now listen, what do you hear? The voice of a raging, angry multitude. A man, charged with the worst of crimes is coming to judgment. It would look to us that the very gates of hell are open to this poor man. They are, and his very soul is at the steps descending down into the deep. O why does not He show His almighty power and come out? No, His Father had willed for Him this very pathway. He had prayed, "Not

my will; but thine be done." Now that will is being executed on Him, and by Himself for none other could touch it but Himself. The wicked are here, and by the word of God. He said unto them. "Awake O sword against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones." Zech. 13:7. Who is this sword who has received such an absolute commandment? "Arise O Lord, disappoint him, cast him down: deliver my soul from the wicked, who is thy sword." Ps. 17: 13. Thus we see this sword, the wicked, had been four thousand years slumbering until now. Now the absolute commandment of God speaks to them and they awake against His Shepherd. As He is led into the judgment we hear many cries of madness, demanding, "Crucify Him." It is the voice of the holy law of God speaking through these wicked and demanding the death of one who was bearing our rebellions. When He was in the garden we saw Him fall to the ground sweating as it were great drops of blood. O the burden and pressure of our sins which were on Him. They were as a cart with many sheaves. He had gone forth weeping, bearing precious need. How He loved His bride notwithstanding her fallen state. Did He have a friend? Where was the beloved John, and the bold Peter, the mother who bare Him, and Mary out of whom He had cast seven devils? Where are they all now? This is a time of sore trials; where are those who declared that they would go with Him in-

to death? Ah, where? Of course they were fulfilling prophesy of seven hundred years ago, and His words which were spoken on last night. Of men there were none with Him, and all of ye shall be offended because of me this night. He trod the wine-press alone. None of them are here now.

The enemy seems to prevail. What do we hear now? "Take you Him and crucify Him, for I find no fault in Him." The Son of God, the mighty Conqueror is condemned to die. Satan smiles, his host mocks and blasphemes. They smite Him. Why? It was so written. "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting." Is. 50:6. "He giveth His cheek to him that smiteth Him: He is filled full with reproach." Lam. 3:30, and it must so be fulfilled. Thus He leads the way into, Practical Godliness. Does He smite the smiter? No. He turns the other cheek. Thus He fulfills for us, not only that which was written by the prophets, but His own words. We can do none of it; He does it all.

We look again, what do we see? Ah what? The Son of God, our Redeemer with a great crown of thorns on His head, pricking His forehead while the blood flows down on His garments. What does He say? Does He complain? Listen: "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment: and who shall declare His genera-

tion? For He was cut off out of the land of the living: for the transgression of my people was He stricken. Is. 53: 7, 8. No, not a word of complaint. It had been written, "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. Ps. 40:7, 8. In what book was this written? No book had been written by the hand of man containing such an expression. No, it was that very sacred book which John saw in the hand of Him who sat on the throne, and which book was so sacred that only this Lamb of God could touch it. Yes, in the volume of this book. This was it. Therefore it was in the will that He must do. He did not do it hesitatingly. He delighted to do it. The very salvation of His bride who He loved as Himself, for both time and eternity, depended on His doing that will, and that work. This is practical godliness. It is doing just what he was commanded. Is not this enough? My heart fills with love, and my eyes with tears as I think of this. Why not stop here? No. The work is not done. We hear soldiers obeying the voice of their governor coming: we look and see the meek and lowly Jesus, and now law-condemned Jesus being led to Golgotha to be crucified on Calvary. O horror! The mighty Son of God? Yes, He must die our death that we shall live His life. We listen, We hear the sound of the hammer. We look, they are piercing His hands and His feet, as it was written." For dogs have compassed me: the assembly of the wicked have hands and my feet." Ps. 22:16. Now

we see a cross rising or being raised, and we see the body of our dear Lord Jesus nailed fast and being raised upon the cross. He is on a center cross. A thief is on His right hand and one on His left. This signifies that Jesus is the Captain of the band of slaves. Barabbass who was their chief is released, and Jesus must take His place for it had been written of Him. "And He made His grave with the wicked, and with the rich in His death. Because he had done no violence, neither was any deceit in His mouth. Is. 53:9.

We look again: what do we see? That which was written a thousand years ago, I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." Ps. 22: 17, 18. We see them do this. This is their spoil. But see how terror stricken they are when the heavens become as black as sack cloth for three hours, the vail of the temple is rent in twain, the earth quakes and trembles, and the rocks burst asunder. (Until this day I have never heard of a whole rock), and a voice is heard from the cross which is in the English, "My God, my God, why hast thou forsaken me." What is this? Can the voice of the damned be any deeper? Can it express more? Jesus had gone down into the depths of hell, the pangs of hell got hold of Him, and He cried out of the deep. The arm of Sovereign Omnipotence was underneath. He was left alone in all this agony. Well might Paul say, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding

out!" Rom. 11:33.

Brethren, this is practical godliness, and we go into it just as the Lord leads us into it. Our Jesus drank the cup to the very bottom. A full cup was wrung out to Him. The deepest of us all see little. The field beyond us is a vast expanse. He came out of the grave as He went in it, that is of Himself, and thus possessed the whole. He opens things up to us as He will have us know. If one sees His providence and grace embrace all things as Paul did. (See Rom. 11:36, 1st. Cor. 8:6. Col. 1: 16, 17. Heb. 2: 10.) and others have been led only a part of the way why should they fall out with Him to whom more is revealed? Is not all power of God? Jesus said so, and it is so. It is upon this base that we go and preach the gospel. See Mat. 28: 18, 19.

If the Lord leads us to bear and endure much in sorrows, in afflictions, in persecutions, and in the contradictions of sinners, just as far as He leads us, just so far do we go in practical godliness, and just that far do we learn of Him for we bear His yoke, and He is meek and lowly in heart.

Even so Lord Jesus, guide us in the way of all truth.

In the love of the truth I am your brother.

L. H. HARDY.

LOVE THE PEOPLE OF GOD.

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Oh! that so great a sinner as I should have a mind to communicate with the saints of the most high God, but I can't be satisfied unless I do

and I do it for relief, trusting that the Lord will guide my mind and pen. This morning my mind seems to rest on the first chapter of 2nd. Cor. and 10th. verse. "Who delivered us from so great a death, and doth deliver, in whom we trust that He will yet deliver us." The words "and doth deliver," have had, and do now have, the greatest sweetness in them to me, when I think of His loving kindness to me, in delivering me out of so many things, when I saw no way. He made a way for my escape, bless His holy name, and may I not trust such a God. He knows I want to, but I see my insufficiency in all things. He therefore is my sufficiency. Oh, you dear children of God who have been and are now in some of these dreadful plans. Look to Him, in His own time He will come. Jesus sits at the furnace to regulate the heat, and when the bands and cords are burned away He will deliver, but Oh, how we dread the furnace, but by and by when we have been sufficiently purged, then He will take us home to himself and we shall be delivered forever from all temptations, sorrows, vexations, toils and cares. Oh, dear children of God these things make us pray to God continually, for necessity makes us pray to Him who is able to deliver, and "Doth deliver."

Submitted in love.

BETTIE Z. WHITLEY,
Washington, N. C.

THANKS FROM TARBORO

Mr. John D. Gold:

I desire to write a few lines to be published in the Landmark as early a date as possible.

Extending my heart felt thanks to our brethren, sisters and many friends who have been so kind and liberal in helping us in paying off the pavement assessment against our Primitive Baptist church here at Tarboro. Being so few of us and most all women and a large number of them are widows and all poor, and could not possibly pay it off as the work was done in the times that everything was at its highest making the assessment run very high at the sum of \$1,442.15; but the good Lord has promised to be with his poor and afflicted people. As our situation was critical, and our good people saw it; so Mr. J. W. Wiggins took hold and went to work asking help for this cause and his work with the help of others has been wonderful.

In sending you the last clipping from the Tarboro Southerner of the statement:

More Funds for Baptist church.

Mr. J. N. Wiggins is still making collections on paying off the pavement assessment against the Primitive Baptist church; this congregation owes to Mr. Wiggins a debt of gratitude that they can never pay.

Mr. Wiggins has been untiring in his effort to save this church and he says he is not going to let up in his effort until the last dollar is paid in.

The original paying debt of the church was \$1,424.15 this date on August 23, the amount has been simmered down to \$376.70.

Now Mr. Wiggins started this work on first Saturday in June and I truly hope the good Lord will wonderfully reward him and all who have been so kind to us. Now

if any have a mind to help it would be gladly received by Mr. J. N. Wiggins, Tarboro, N. C., it is like Mr. Wiggins says: "The church can't pay the interest and the amount," so he wants to wipe it out as early a date as possible.

Brethren pray for our little church that the Lord will remove every obstacle out of our way and will dwell together in love and peace.

Sincerely yours,
Mrs. Ella Coker.

Tarboro, N. C.

EXPERIENCE.

Elder C. F. Denny,

Dear Editor:

If I am not deceived my mind inclines me to write for the Landmark if the Lord will guide my mind and pencil that I may glorify His name, for I have plainly seen that when left to myself I am nothing but vanity and would go just as far from God as Peter did and sometimes I feel like I have. Oh what mourning and what groaning but how good it is to feel that whom the Lord loveth He chasteneth and this I know He loves me because He chastens me. While I fear to claim that I am Christian yet I know that none but those who are broken hearted ever feel that way and the broken hearted are those who the Lord came to heal, they are His children, the heirs of heaven and all that belong to the Father and his son Jesus Christ. speaking to, here is a dream I had Dear people of God I hope I am some time ago and it has been impressed upon my mind to copy it for the Landmark. I dreamed I saw the sun with a dark spot over it and

all the earth was darkened, it looked as if the sun was in the eclipse and I was standing on the porch of a large building with some more people, there looked to be about fifteen or twenty of us standing on that porch and one of them spoke and said the sun was in eclipse and I turned around and says to them if you will give me a smoked glass I can soon tell you whether it is in eclipse or not and one of them that was standing there with me handed me a piece of smoked glass and I held it up between me and the sun and that piece of glass parted off into three pieces and I didn't see anything through the piece of glass but I was still holding on to the three pieces of glass in my hand and I looked up at the sun again and behold I saw a man standing on the right side of the sun dressed in white and a light shining around his head as bright as I have ever seen the sun shine and he put his hand on the spot that was over the sun and pushed it off the sun and spake and said she needs no smoked glass for she has a watchful eye and shall see spiritual things and my dear brethren and sisters when I awoke I felt so happy I thought I would never doubt again for every thing looked so bright to me and it was revealed to me that the three pieces of glass represented the Father, the Son and Holy Ghost and oh how my heart did leap for joy, but oh my dear people that rejoicing feeling didn't last long before I was doubting and fearing again. My dear people it won't do for us to stay in that rejoicing feeling all the time for we won't have any mind to do any labor to support this old

body of flesh of ours. All in this world we would want to do would be praising our dear Lord and Saviour. 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 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. So then 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 far off are now made near by the blood of Christ. Dear people love is the sweetest flower that blooms and oh may that love abound in each and every one of God's little children hearts. Oh may we all hold fast to the faith once delivered to the saints and live at each others feet in sweet fellowship and love for we know we have to pass from death unto life because we love the brethren. I will stop here. I desire the prayer of all God's people and oh may the Lord lead and guide us all in the right way. May I remain your sister in Christ I hope for eternal life.

Mrs. Maud M. Evans.

Chicod, N. C. R-1, Box 40.



GOD OF THE LIVING.

Mr. John D. Gold,
Wilson, N. C.

Dear Sir:—I want to speak to our kindred in Christ through the columns of your good paper, the Land-

mark as there has been some word on my mind a few days, the word is this, "Why seek ye the living among the dead?" I do not know whether this is scripture or not. If it is I can't tell where it is, or I can't tell who's language it is. But it just rings in my ears just like the voice of an angel. It sounds like some one have been seeking the living at an open or vacant sepulcher he must have been resurrected and gone, or risen, he must not have been there or those words would not be written. I saw in the Smithfield paper of Johnston county where the recorder's court judge had invited Eld. E. F. Pearce one of our ministers to meet with them on a certain date and hour, at their Baptist church and that Mr. Brooks the judge said he was expecting much from the Lord and they wanted to help Him or words to that amount if not the exact words. But O, what a comfort it was to me when I got to Bro. Pearce's reply, where he said, I do not think the Lord is in your meeting and gave his reasons too. There I see more plainly that they were seeking the living among the dead, and Bro. Pearce, saw it too, after man's ways only. God is not mocked. I am glad that Bro. Pearce gave his reasons for not wanting to attend Judge Brooks meeting was he said, he did not feel at the least impressed to go. Why I feel he is seeking the living and not the dead, and I think their prayers went down in an open sepulcher, where there was no virtue or healing power to raise.

Brethren it's their mercies now, let them take it, is all I can say for its all just to be seen of men for we

read where Solomon says, (Pride goeth before destruction, and a haughty spirit before a fall.) Prov. Then Why seek ye the living among the dead, he is risen, he is not there, then we should not go to worship with them or follow after their mode, let them alone? There is virtue in the power of the true and living God, and that to rise of whom there are none other. Amen.

Your little Bro. I hope,

A. W. Thompson,

R-1, Selma, N. C.

THE ANGIER UNION

Please state in the Landmark that the next session of the Angier Union will be held with the church at Bethel meeting house, Johnson County, N. C., on Saturday and fifth Sunday in October, 1922, and Eld. J. T. Coats is appointed to preach the introductory sermon and Eld. A. D. Johnson, his alternate. We will be glad to have as many preachers with us as have the mind to come, and be with us in this meeting, and we furthermore extend a general invitation to the brethren, sisters and friends to be with us, and those coming by railroad we will meet at Angier by notifying Bro. B. F. Young, Angier, R. 1, N. C.

A. H. Dupree, Union Clerk.

Willow Springs, R 2, E. 21, N. C.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with the church at Spring Green, Martin, county, commencing Friday before the 5th Sunday in October. Visitors will be met at Robersonville, Thursday and Friday at 6 p. m. and at Everetts at 8 a. m.

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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SINS.

Sins ye remit and retain. John XX: 23. To deride Jesus the Scribes ask, "Who can forgive sins but God only?" The works he did prove that he was God manifest in the flesh yet the world knew him not. It is now and has ever been true that none but God can pardon sins. While the term pardon of sins occurs some eighteen times in the old Testament, it is remarkable that it is not found in the New Testament. The words remit, remission, and pardon, forgiveness seems to be allied somewhat in meaning, yet a distinction is maintained between them in the word of truth. When Jesus said, son thy sins be forgiven thee," and they said this man thus speaks blaspheme, let us not infer that Jesus merely meant thy sins are remitted; unquestionably Jesus had power to forgive sins, and has atoned for all the sins of his people.

Hence he has given his people; the church, unlimited authority and privilege to remit each others sins. Did not John preach the baptism of repentance for the remission of sins? When Jesus gave power to his apostles "Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained. We cannot believe that either John or the apostles invaded the prerogative of God. The remission of sins by John, the apostles or the church can only be declaratory. If John was to give knowledge of salvation by remission of sins, from confession of sins made previous to baptism, then the prophet remitted sins by baptism, that is declared them remitted. During the law dispensation there could be no remission of sins without the shedding of the blood of beasts offered by the priest for himself, and errors of the people. The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest. Under the gospel Christ being come, and by his own blood, he entered in once into the holy place, having obtained eternal redemption for his people. As remission of sins was accomplished by the atonement of our Lord, remission of sins must be preached in the name of Him who alone has the right and power to forgive sins.

Our Saviour has also told us that if we will not forgive one another, the Father will not forgive us. How consoling the thought to the meek soul, that as we forgive so are we forgiven, and as our sins are all forgiven, that we are free and under no restraint as to our right to forgive others their trespasses.

There is a principle involved in the latter clause, as, "Whosoever sins ye retain," together with the allied quotation "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Hence if we have evidence that sins and trespasses of brethren are forgiven we should so declare it, and it should be recognized in the kingdom of heaven by all brethren and the same way if retained, or the church by her government or discipline binds.

Of course the church, or men on earth have no power to forgive in the sense that God does by grace through blood of the everlasting covenant. But in this earthly tabernacle there are committed to us certain rights and privileges of a disciplinary nature limited by the word of God. Free disciplinary acts are spiritual—such as love forbearance, gentleness, meekness, long-suffering and etc. So far as actual labors in discipline are concerned, the entire system may be summed up in these words: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Who is there that does not feel better when he has forgiven and forgotten the wrongs of a brother than when he holds malice? Forgiving without forgetting is like burying the hatchet with the handle sticking out as a grave stone.

M. L. G.

WHY I YET LIVE

"They will see you in their visions and dreams." Eld. Isaac Webb.

"Brother Cockram, I have seen

you standing on the right side of a great silver cupboard with silver bowls on the silver shelves and silver spoons in the silver bowls. The people appeared to be in a starving condition and you began to feed them from the silver bowls with the silver spoons; but the task became too great for you and you looked and saw me and beckoned to me to come and help you. This I did, taking my position on the left hand side of the cupboard."

Eld. C. A. Vipperman.

"Brother Cockram, I must give up Charity church for I have seen them assemble in church conference and choose you as their pastor and Brother C. A. Vipperman as their asst. pastor. They did this in tears and unanimously and I just feel that it will have to be done."

Eld. E. P. Barnard (Dec'd.)

"Mr. Cockram, I believe you ought to take Jack's Creek church for I saw a flower bed there and it appeared to have been neglected and rather gone down. Then I looked and saw you come in at the right hand door and you began to construct a flower bed of something like concrete and when it was finished you began to fill it with fine rich earth. When this was done I saw in your hand a beautiful bunch of flower plants, which you began to dip in water one by one and set them out. Then I saw that you held one rather more weakly in appearance than any of the rest and I wondered if you would set it out with the rest, and you dipped it and set it out and it lived and grew and

thrived with the rest."

(Mrs.) Naomi Conner.

"Dear Brother Cockram, I dreamed not long ago of seeing you attached to a bold and thrifty vine and it was loaded with nice well matured fruit and you had been watering that thrifty vine and by some means or other, there had sprung up a vine in very close resemblance to the one you had been watering, but was very delicate and unthrifty and had upon it a faulty and un-matured fruit, but in resemblance of the fruit of the first vine. I thought this vine was striving with the thrifty vine and seemed to be a pull back to the thrifty vine. Then I saw by some means the delicate and unthrifty vine having the faulty fruit upon it being drawn from the bold and thrifty vine but as it was drawn away the vine clung to the thrifty vine and the fruit upon the faulty vine was struggling with the fruit on the thrifty vine trying to pluck it off but was pulling towards you more than the rest, trying to remove you. But here the vine was drawn from among the thrifty and fruitful vine and the true vine was not hurt or molested in the least, neither its fruit. After this I saw you begin to water the thrifty vine again and it flourished and looked beautiful even more so than before. Then I saw the faulty vine wither away and you were rejoicing.

"When I awoke I realized that your troubles were not yet over but was comforted with the view that you would be brought off more than conqueror.

"I desire your prayers for I feel

that you are a true servant of the living God."

Eld. W. Mat Conner.

REMARKS

Prethren and Sisters and fellow Editors of the Landmark:

After a silence of about two years I again appear among you with no rambling thoughts of my own, but with dreams and visions a part of which are voiced back to me from the dead.

We note the words of Elder Isaac Webb, which head these messages of encouragement and strength to us in this dark hour of need.

He said, "Brother Cockram if the Lord has assigned you a field of labor among the churches they will see you in their dreams and visions. They will see you baptizing them and God will put you in their hearts and confidence that they may have faith in you." I believed it and feel that there is a fulfillment of these things as we wait patiently on the Lord, behold His salvation and "speak to the people to go forward."

I stood still and saw Elder Radford, who baptized me have the world in a vision and the people heard him say, "Brother Cockram will have to take my place." Then we saw Elder W. A. Via leave the pulpit at Charity and set down as if his work was done. They passed on and Elder Lester was called to the pastoral care. Here the Lord placed me, as I beheld, at my grandfather's spring on the Blue Ridge Mt. to show me the condition of the church when the hands of the ministry was not being held up. I saw the water flowing from the spring

very feebly and I stood still and saw that it was running over gold but it appeared to be tarnished.

All of a sudden my right hand was lifted toward the heavens and the water gushed out of the mountain side as white as the driven snow and as it rushed over the gold it flashed and glittered beneath the water with radiant beauty." Here I saw an ox vanish from under the yoke leaving one with which I bowed my head taking the yoke and passed on. Our brother editor Eld. P. G. Lester labored faithfully here for the space of three years saying, "I do not understand why I'm coming here for it was a struggle or warfare with my own charges.

Upon his recommendation, Elisha P. Barnard was called who served faithfully for seven years then uttered the message to which his name is signed and went home in good health and in two months passed to his reward.

In fulfillment of the vision the church met in tears and did the work which God revealed to him should be done.

So today Elder C. A. Vipperman who evidently saw the vision seven years before is with me there, truly in the confidence of the people, laboring in the spirit of Elisha.

I am but a child brethren and sisters, if anything in God's kingdom and have been brought low enough and felt poor enough to be only a beggar and when I reflect and see as I humbly hope, the hand of God in the labor of love now demanded of me among the four churches I serve, I think of the words of father Webb, who was in-

deed a pastor.

Let me say in the close that the beautiful water and the flashing gold are seen alone, when the hands of those God has given the oversight over you, is extended to heaven.

J. D. Cockram.

WM. T. DAVIS.

The subject of this notice was born Jan. 6th. 1849, departed this life April 17th. 1922. His stay on earth was 73 years, 3 months, 11 days. Father was born and raised in Person county, N. C. Joined the

Primitive Baptist church at Flat River and was baptised by Elder D. R. Moore May 24th. 1890, was appointed clerk of the church July 27, 1895 resigned as clerk Oct. 28, 1899 and called for a letter of dismission and moved to Duplin county, N. C., where he joined by letter at Muddy Creek, becoming dissatisfied after the expiration of about 8 years moved his membership back to Flat River where he remained until his death. In 1869 he was married to Mary C. Lea to this union was born 12 children, Deven of Roxboro, Ingram S., Rufus V., Cleophas J. of Warsaw, N. C., Thos. Mrs. C. L. Bostic, Mrs. C. E. Stephens of Kenansville, Mrs. J. S. Raynor of Wrightsboro, N. C., 3 died in infancy, Mollie B. Davis an invalid preceded her to the grave, after she was grown. Papa dearly loved his church and attended regularly when able and enjoyed visiting his brethren, sisters, neighbors and friends and have them visit him.

Could always furnish desired information at the request of others. Father suffered physically for 25 years partly nerve wreck caused by

measles. Mentally calm and serene. His hope were based on free grace and a never dying love which Jesus had made manifest unto him in days of old, was a salvation sufficient to live and die by, which came from God and unto him it shall return at the ripe old age. He just layed him down to rest at his own good time he will be awakened by the sound of the trumpet which is yet to come and meet with Jesus in all his brightness and glory to dwell for ever more. What a blessing it is to have a hope in Christ when he passed away. We just thought that he was gone where he had so long talked about. Gone where they gathered together from known ends of the earth and set down at the right hand of God and there sing praises unto thee with Abraham, Isaac and Jacob, there will be life and light ever lasting. And now to the children and grand children if you or we as I may term it, could be so instructed by the will of him who reigns on high to walk in his footsteps would be a comfort to yourselves and your country. May the love of God abide with you all.

Written by

I. S. & C. J. DAVIS.

WILLIS CALVIN LASSITER

By request of the widow and family I will write a short obituary notice of the above subject, knowing before I begin that I cannot do justice to the character of the above subject.

W. C. Lassiter was born in Johnston, county, N. C., May 9, 1854. Married to Elizabeth E. Langdon, Feb. 9, 1877. Joined the Primitive Baptist church at Rehoboth on

April 26, 1884, and died Dec. 7, 1921. Bro. Lassiter was a man of high standing, a character above reproach, having lost his father in the late war between the states, he labored honestly until he was married and then with the same honest living, and hard work, he began for himself without an acre of cleared land, worked an ox for several years, and accumulated a considerable good living. He was ever ready to lend a helping hand to those in need and especially to his neighbors. He was an exceptional citizen. He loved his church and brethren dearly, always helped to look after the poor, and never neglected his pastor. Having lost one child in infancy he leaves nine children and a widow to mourn the loss of a husband and father of the type that but very few have. Some years after he joined the church at Rehoboth he moved his membership to Clement at which place his body was laid to rest on Dec. 8, 1921, in the presence of a large concourse of bereaved friends manifesting the esteem in which he was held. The funeral services being conducted by the unworthy writer in compliance with his own previous request, being stated prior to his death. We regret to lose such a brother and citizen, but submit to the will of God, who knows all things, and feel that He had a better place prepared for him. It is the desire of the widow and family that Zion's Landmark publish this obituary and that the Primitive Baptist please copy, both papers of which he was a reader.

L. H. STEPHENSON.

HENRIETTA CATHERINE WILLIAMS.

Many are the afflictions of the righteous but the Lord delivereth us from them all.

On the third day of June just after the shadows of twilight, my dearly beloved aunt, Mrs. Henrietta C. Williams was called to her reward, where pain, suffering, and sorrows are known no more.

She had not enjoyed good health for many years. Her last days of suffering were borne without murmur or grumble, which is a great inspiration to her bereaved ones to know that her quiet smiling face was prepared to meet her Saviour dear.

She had been a faithful, ardent member of the Primitive Baptist church at Upper Town Creek for about twenty years, always filling her place unless providentially hindered.

She was a good Christian woman, a faithful wife, an excellent mother and an unexcelled neighbor, unsurpassed in lending a helping hand, and only those who knew her best loved her most. Her precious life that has been so well lived and is now closed, the memory of which will be an influence, and shed its bright rays, for those left behind.

She was the daughter of Kinchen and Martha Ann Edwards, born Nov. 11, 1864, making her stay on earth 57 years, 6 months, and 23 days. Mother, father and husband preceded her to the grave some several years ago. To mourn her loss was seven children, eight grandchildren and two brothers, besides a host of near relatives and friends.

She was laid to rest beside her

husband, in the family burying ground on June 5, where through torrents of rain, many relatives and friends were present to pay their last respects.

We miss her, oh how we miss her,
And parting gives us pain,
But its consoling to know,
Its for her eternal gain.

Tho sad it seems to give her up
We know the Lord He maketh,
We must not murmur at His will,
For we know the Lord He taketh.

She has gone to eternal rest,
Where parting is no more,
We can only hope to meet her,
On that happy golden shore.

Where pain and suffering is not known,
Only happiness, peace and love,
Where all are fashioned unto Him,
In heaven with God above.

-By her loving niece,

LENA EDWARDS.

MRS. JOEL A. JOHNSON.

After some delay I shall try to write a short obituary of my dear sister Mrs. Joel A. Johnson, who was born July 31, 1891, died February 12, 1920, making her stay on earth twenty eight years, seven months and some few days. She was a daughter of Mr. and Mrs. B. A. Coats. Zennia had been ill only a short time with influenza and other complicated disease. Oh, how sad it was to part from dear sister but the blessed Lord called and she had to answer. All the acts of kindness that loving hearts and willing

hands could do was done but none could stay the cold icy hand of death. At the age of twenty two she was married to Joel A. Johnson. To this union five children were born four of whom survive. She was a good wife and mother. Three years ago she united with the Primitive Baptist church and was a faithful member until her death. She was laid to rest in Rehoboth cemetery to await the resurrection morning.

We go mourning every day
We can not help but weep;
We are so sad and lonely
Since dear sister fell asleep.

She is gone but not forgotten,
Never will her memory fade;
Sweetest thoughts will ever linger,
Around the grave where she was laid.

Sister Gertie Coats.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Flat River, Person County, on the 5th Saturday and Sunday in October. All friends are invited. A special invitation is extended to ministers, who will be met at Roxboro, N. C. C. T. HALL, Union Clerk.

STAUNTON RIVER UNION

The next session of the Staunton River Union was appointed to be held with the church at Oak Grove, Campbell County, Va., beginning Friday before the Fifth Sunday in October, to continue three days. We invite all desiring to come, and the ministering brethren are especially invited to come. This church

is located near the Lynchburg and Durham railroad, one mile from Winfall, and a passenger train passes this point three times daily, at 6 o'clock a. m. southbound; at 11 o'clock a. m. northbound, and 5 o'clock p. m. southbound. We will do our best to take care of you.

W. A. Jefferson, Clerk.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to be held on Nov. 3, 4, and 5, with the church at Pireway, about 18 miles from Tabor. Visitors will be met at Tabor Thursday. All lovers of truth are invited.

M. Meares.

Tabor, N. C.

FOR SOUTH QUAY CHURCH

We have forwarded to Mrs. S. B. Savage of Franklin, Va., \$5.00 for South Quay church, the gift of Mrs. John T. Ginn of Goldsboro.

BLACK CREEK UNION

The next meeting of the Black Creek Union, will the Lord willing, meet with the church at Contentnea, six miles from Wilson, N. C. Time of meeting, October 28th and 29th, fifth Sunday and Saturday before.

Elder T. H. B. Pridgen was chosen to preach the introductory sermon, and Elder J. C. Hooks his alternate.

All lovers of the truth are invited to come and meet with us. Visitors will be met at Wilson, N. C., and Sims, N. C.

E. L. Cobb, Union Clerk.

SMITHFIELD UNION

Please announce in the Landmark the next session of the Smithfield Union will meet with Hannah's Creek church Johnston County, N. C., on Saturday and 5th Sunday in Oct., 1922.

Elder W. G. Turner is appointed to preach the introductory sermon, Elder A. D. Johnson, his alternate.

Brethren, sisters and friends and ministers especially are cordially invited to attend.

Those coming by railroad will be met at Benson, N. C., if they will write to Bro. J. D. Morgan or Bro. J. W. Creech at Benson, N. C., of time and day of arrival

Yours in hope.

J. A. Batton, Union Clerk.

Wilson's Mills, N. C.

BLACK RIVER UNION

Please give notice in your paper that the next session of the Black River Union is appointed to be held with the church at Bethsadia meeting house in Harnett County, N. C., on the 5th Sunday and Saturday before in Oct., 1922.

Visitors will be met at Benson, N. C. The church is about 2 1/2 miles west from Benson.

A general invitation is made to the Baptists and especially to the ministers.

Walter V. Blackman.

Union Clerk,

Bentonville, R. 2, N. C.,

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