

Zion's landmark

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LVII Complete

20
ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

WILSON, N. C.
Mrs. E. M. R. Gillespie AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. LVII.

NOVEMBER 15, 1923

No. 1

PRAYER

Remember us we pray the Lord,
With those who love thy gracious name,
And to our souls that good afford,
Thy promise has prepar'd for them.

To us thy salvation show,
Give us a taste of love divine,
That we thy people's joy may know,
And in their holy triumph join.

(Newton)

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

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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.

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

LETTER OF ELDER DODSON'S
Mr. John Gold,
Dear Sir:

I am enclosing a letter from my nephew Elder Lester Dodson that you may publish in the Landmark, feeling sure that the Lord's children will be comforted by reading it.

I have read the Landmark as far back as I can remember. I am now 57 years old, and I consider it one of the soundest papers we have. I get out the old ones and read your sainted father's writings, and enjoy them so much. Hoping you every success in life, I am your friend,

MRS. H. J. DODSON.

Ringgold, Va.

Sept. 3, 1923.

Dear Aunt Alice:

I have wanted to write to you for a long time, but I have not been able to get at it. Now, I have the time but don't know how to even begin upon the things that you want to hear about. Possibly, you might care to know what Scriptures I used as a foundation for my remarks yesterday, morning and afternoon. The first was the 12th verse of the 3rd chapter of Zachariah: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." I can almost hear you say, that is a good text, an excellent one for the afflicted and poor of the flock, yet the fullness

and meat that is brought out, upon which those who are hungering and thirsting after righteousness of God can feed, is wholly and entirely a matter of the workings of God through his Holy Spirit. One of the things which Jesus told the disciples of John to go and shew him again was that "to the poor, the gospel is preached."

The gospel is not the work of man, of which every true child of God is ashamed, "For it is the power of God unto salvation, to everyone that believeth; to the Jew first, and also to the Greek." It is something, then, of which Paul, with all of his learning and zeal, was not ashamed, and which he was made willing to present his body as a living sacrifice, to give his life, which was literally true, for he, too, was a martyr to the cause of Christ, suffering as he said on one occasion the loss of all things, that he might win Christ. Why such a change in one who at one time was seeking, with all the wisdom and power he possessed as a man, to destroy the Church? There is only one answer, that is, the word of God was accompanied by power; something took hold of him which he could not understand or explain and wrought a wondrous change in him, that turned the world upside down, as he expressed it, and when the scales had been removed from his eyes he could say, "Whereas I

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was once blind, now I see," and from this time forth, while unable to do the thing he would, his desire was that he might in some measure show forth the praises of him who had delivered him, and, therefore, he could say, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." The power of the gospel is unto something: salvation, which embraces all the breadth and scope of the meaning of the word, which is a joy unspeakable and full of glory to every one that believeth. It doesn't say, to those who may believe, but who already believe, and how were they made to believe? "This is the work of God, that ye believe on him whom he hath sent." The believer is therefore acquainted with the power of God, and he is not ashamed of the gospel of Christ, because it is the very power of God itself; it is God speaking, and his voice says with power, Rise up and come away, etc. It quickens, makes alive, not only to the fact that it is unto salvation, but to the need of salvation, as well, and this one who is made sensible to his need, that he is lost, ruined and undone, is ever ready to clasp that which is life, that which saves from the lowest hell, and they are not ashamed to own him or to defend his cause, even at the cost of their natural life, because death itself cannot separate one from the love of God which is in Christ Jesus our Lord; it can only open the doorway to a full entrance into the things of life eternal. Realizing this, why should one dread to bid farewell to this vain world of sin and sorrow, when it

only means being freed from suffering and pain and entering into the joys of their glorious Lord and Redeemer. Though you may think it strange, there are times when I—one of whom it might be said is in the very bloom of manhood, with everything according to the natural way of thinking to live for—verily feel that the summons would be most welcomed, yet, I desire, to abide my time and to stand my lot, feeling to say, Here I am, Lord, use me. It is good that we should be afflicted and poor, else we would not trust in the Lord; we would not be looking unto him as our strength, to care for and provide for all our needs. We would go astray and forget him who hath bought us at so great a price, but he afflicts us that we might be kept sensible in need of Him, that he might, indeed and in truth, be our God and we be his people. Does not this more than balance all the hardships of this life?

My afternoon subject was found in the 8th chapter of Hebrews, 10th 11th, and 12th verses: "For this is the covenant that I will make with the House of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saith the Lord, for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This was the covenant of grace, wherein God, through the merit-

ious work of his Son, could be merciful to Israel's unrighteousness; that by the shedding of his blood, the blood of Jesus, sin could be remitted and the iniquities of his people pardoned and remembered against them no more. Under this new covenant God could reason with Israel after the fashion spoken by Isaiah: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is the only kind of reasoning that will reach the poor sinner's case; his debt must be charged to the account of Jesus, "Who was delivered for our offenses, and was raised again for our justification." Those whom he justifies, he sacrifices, sets apart from the world, and his laws are written in their hearts, not their heads, and how glad we are it is so. Oftentimes we may fear that all the knowledge we have of him is of the head, that we have read about him and heard about him, but have not really known him for ourselves. But, when the Lord takes us thru some or many deep trials, causing us to go down to the sea in ships and to do business in deep waters that we might behold his great and mysterious ways, and to know; "Deep in unfathomable mines of never-failing skill. He treasures up his bright designs, and works his sovereign will," we can then witness to and have fellowship for his sufferings. I am fully persuaded that you are one of his elect, in whose heart he has written with his eternal pen his everlasting truth, and having a hope that I, too, have

been called by his grace to worship him in spirit and in truth, it is, as it were, a joy to come unto you and speak of the things that are like precious to both, that I might be comforted by the mutual faith, both of you and me. Therefore, I have you in mind much of the time and believe I can and do give thanks to God for the faith of all such, which will stand the tests of the world, throughout all time and ages. This covenant is not a covenant of works, but of grace, for ye are saved by grace, through faith, and that not of yourselves, it is the gift of God. Isn't this something new? David in enumerating the things which the Lord did for him, after having brought him up out of an horrible pit, out of the miry clay, said, "And he hath put a new song in my mouth, even praises unto our God." Had he ever sung that song before; had he ever heard it with understanding? No, he may have heard, as many do, the songs of Zion, many, many years, all through childhood, and up through manhood and womanhood, through middle-age and down to old age before they are given a right understanding of what it means to sing the new song of praise to our God, for having redeemed them, for having had mercy unto their unrighteousness and remembering their sins and iniquities against them no more, blotting them out for all time by and through the blood of the Lamb of God slain from the foundation of the world, that they might be presented before the Father in glory without blemish, spot, wrinkle or any such thing. Is this the hope of God's elect? Is it your hope? Yea,

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is not the very anchor of your soul, both sure and steadfast? I am sure it is, and if so, it shall not fail you in time of need; even though you walk through the valley of the shadow of death, you will fear no evil, as you go leaning upon his rod and his staff. God is faithful and will not deny himself, neither will he turn from his people to do them good. May he uphold and support you with his everlasting arm, is the prayer of one who loves you for Jesus' sake.

Yours in love and fellowship,
LESTER DODSON

NEGROES IN CHURCHES

Dear Mr. Gold,

I am going to copy this letter which was written by special request on December 7th, 1920. The lady who made the request may be dead, if she is yet alive she has thought that I did not regard her request. These remarks will disabuse her mind in that respect. I would be glad if people who write to me for particular things would give their names and address so I could write to them directly.

Efland, N. C., Route No. 1.

Nov. 28, 1920.

Mr. L. H. Hardy,

Atlantic, N. C.,

Dear Sir:

I will write you a few lines to ask you why is it that Primitive Baptist keep negroes in their church with them? I have been going to hear them preach for the last four years and in every church I see the negro in the church. So I want you to have it put in the Landmark the reason that you all keep the negro in

the church with you. I cannot find it in the Bible where Christ ever spoke to a negro at all. I believe that is the reason the Baptists have so few in their church, for people do not want to equalize themselves with such. I have heard of some who would have joined the Baptist church but did not like the negro in it, and have never joined anywhere. This has been on my mind for some time, and I cannot see why you all do not make them go to their own color. I do believe that the church would have lots more members than it has today. So do please answer, and have your answer printed in the next issue of the Landmark so I may understand it. I will be sure to look for it in the next issue. I want to know where Christ said take them in the church with white folks. My husband is a Primitive Baptist, and says that he does not know, and that he does not like them in the church with him. I hope you will be kind enough to answer like I ask you.

Respectfully,

It is not often that I give any notice to a nameless letter but there seems to be an earnestness with this one that makes me want to answer it.

First. No, we have no record that the Lord ever spoke to a negro. He spent His time with the Jews. He was sent to the lost sheep of the house of Israel, and it was with them that He put in His time. The Syro-Phoenician woman, and the Roman Centurion are about the only Gentiles with whom he held any conversation that I remember. If His not speaking to a negro would be a good reason for us to reject the negro, His being so far from asso-

ciating with the Gentiles would cut all of us off from the privileges of the church.

We should remember that there were no organized churches until after the ascension of our Lord. Therefore there could not be any precedent set as to who should be in the organized church.

In Acts 8th you will read that Philip received a special commandment to go and preach to just one Ethiopian Eunuch. Ethiopia was a negro country. Whether this Eunuch was a negro or not we have no way of telling. But let us say that he was not, is it not a fact that he was associated with the negro in their government? so much so that Queen Candacy had him as one of her chief men? He was not there for lewd purposes for he was an Eunuch. He had gone to Judea to worship, and was returning when Philip was commanded to go and preach to him. Whether he was a real Ethiopian or just a captive there we have no way to know.

The Jews thought it a crime to go into one of another nation to eat bread, or to in any wise associate with them, but you will find in the 10th chapter of the Acts that Peter received a commandment to go to Caesarea Philippi and preach there to Cornelius. He was not willing to go. When he was commanded to arise, slay, and eat, he said, "Not so, Lord, for nothing common hath entered my mouth at any time." The word came, "What God has cleansed call not thou common or unclean."

After that some of the Jewish brethren raised a rumpus about Peter going to those Gentiles. Peter said, "Who am I, that I can with-

stand God?"

In Rom. 1st 14th, Paul said, "I am debtor both to the Greeks and to the barbarians; both to the wise, and to the unwise."

What are we to understand him to mean by barbarians? They were the colored races. Paul was a debtor to them to preach the gospel to them. I would suppose that when he had gone and preached unto them, and they had given evidence that they had been given grace to receive his word he would not have forbidden water that they should not be baptized as well as he who was a white man.

In the 28th chapter of the Acts Paul, after he was shipwrecked, preached and did miracles among the barbarians on the Island of Melita, and they showed great kindness to the whole ship's crew. Doubtless they were negroes, but Paul did not turn from them because of this.

These are some of the Bible precedents by which we are governed.

Now, I will give you some things to think about which have come along in my day: Brother Thomas Clark was once among the Missionaries. He got to attending the Primitive Baptist meetings at Aycock's Meeting House. Elder William Woodard was pastor there at that time. One Sunday morning Elder Woodard and Brother Clark were walking the road, and Elder Woodard said to him, "Mr. Clark, you appear to love our meetings, and our doctrine, why do you not come in with us and be one of us? He replied, "I cannot fellowship those negroes that you have in such an abundance." Elder Woodard said to him, "Mr. Clark, can you

fellowship yourself?" That ended the negro question. There was one nearer home whom he could not fellowship. He was brought to a personal examination, and found that he was the man whom he could not fellowship. I think that it was at the very next meeting that he came to the church and was baptized with all those negroes in the church, and I expect that some few of those old colored people are there yet. Brother Clark and Brother Woodard have both been called home.

Some years ago I lived in Person county, and was a member and pastor of the Roxboro church. We had not a colored member and it was just to suit me. I did not want any there. After a while one got to coming to our meetings, and she showed signs that she knew the truth, but I did not want her to come before the church.

One Saturday when I gave the opportunity for membership that colored woman came before the church. She told such a sweet experience that all of my pride was humbled, and I could not ask her one question. There was not one thing in my heart against receiving her. I felt that I would be glad if I was as worthy of fellowship in the church as that poor negro woman. We received her, and the next morning I baptized her with as good feeling as I baptized my own dear wife or sister.

Now, my dear friend, there is but one thing in the way; it is not the negro. No, if God has cleansed the negro he is clean. It is our own proud heart that needs more of the spirit of our dear Lord to humble us, and bring us to His feet.

I will relate another case: About the year 1878 one of our preachers visited the church at Cedar Island. That preacher was not in favor of washing feet in a church capacity. The church made an order on Saturday to "commune and wash feet on Sunday. That preacher got very much out of fix and did not want to stay for the service on Sunday. I spoke to the church and they willingly excused him from feetwashing. Then he was content. He was one at the table but after the communion he sat to one side. While the rest of us were engaged in washing feet I heard a noise, and looked around, and it was that preacher. There was just one old colored brother there; that preacher had gone over to him and asked the privilege to wash his feet. The dear old negro granted him the privilege but reluctantly because he felt so much of his own unworthiness. It was a good meeting to see pride humbled in that way.

Now, as to the social side of the question. I feel sure that not one of our colored members would take any privilege in a social way. They all feel that there is a social difference which must be maintained, and they have no desire to break over the line. If one should show signs of making any social advance on the white brethren I feel sure that there is grace enough among our colored members to rebuke that one, and if he did not desist from such a course they would see him reined up before the church, and dealt with.

There is a difference between social equality, and church fellowship. We have not the least control over our fellowship. It is in the

heart and flows out as the Lord will have it. The first we know there is fellowship going forth. It may be to one who was in time past our enemy, it may be a negro, or of any other race, we have no control over it. We cannot get it, and we cannot throw it aside.

One time a colored brother named Lewis, of the Nahant church in Wayne county made me feel so little that I couldn't see that there was any call to the ministry in me. He was to me as Solomon. He appeared to be filled with wisdom from God. I don't know if he is dead or living, but I know that I love him, and have sweet fellowship for him.

Now, my dear lady, I hope that you may understand my answers. I also want to pray to the Lord to take the negro out of your way by giving you an humble heart which will lead you to say, "Thy will, and not mine be done, Oh Lord," and I will not look on the skin, but on the heart for qualification for church fellowship.

I hope I am your friend and brother in the gospel of our Lord Jesus Christ.

L. H. HARDY.

Atlantic, N. C.

OUR GRACIOUS KING

In the lonely hours of the day
As I pass on my homeward way
I often pause, and try to think
Is Jesus with me? our gracious king.

To tell the truth, I must say no
I would it so, but to my woe
I find he is not always near,
I'm so lonely and have such fear.

With sorrow and trembling I sink
Down in the valley at Jesus' feet

It's at His feet relief will come.
If not I am most surely doomed.

MRS. NETTIE ELLIS.

132 Pollock St., New Bern, N. C.

ASSOCIATIONS HAVE NO POWER OVER CHURCHES, AND GOD IS NOT THE AUTHOR OF SIN

There is no mention of associations in the Scriptures, and they are allowable only for the worship of God and the edification of His people. The first American Baptist Association was formed in Wales in 1651; and the first Baptist Association (the Philadelphia) was formed in 1707; and the oldest Primitive Baptist Association (Kehukee) was formed in 1765. These Associations were at first only yearly meetings of members of different churches for divine worship and for mutual edification, and did not try to rule over the churches, and only by thus continuing are they Scriptural. If churches have troubles, they must settle their difficulties themselves—calling on other neighboring churches to help them with their advice if necessary. Appealing to Associations only spreads and prolongs the trouble.

It was agreed in Zion's Landmark a year or two ago to discontinue the use of such man-made phrases as "the absolute predestination of all things," "and conditional time salvation," as they are not in the Scriptures, and as they tend to confuse and divide our people. God foreknows, hates, forbids and punishes and restrains and overrules sin; although, as the Scriptures and the Holy Spirit in our hearts teach us, He suffers, endures, leaves, gives up or gives over His creatures to sin,

He convicts His people of it, and chastens them for it, that they may be partakers of His holiness. For the first sin of the first man, He condemned the whole human race to death; and for the sins of His people borne by His Holy Son, He forsook Him, and spared Him not from the most shameful and painful death; and, instead of compelling them to sin, He, by His blood and Spirit, saves them from their sins.

SYLVESTER HASSELL.

Williamston, N. C.

ENJOYS THE LANDMARK

My subscription to the Landmark is almost out so I'm sending you check to renew for another year. Check is in my husband's name but that is O. K. Don't make mistake and send two papers like you began to do last year.

I enjoy reading the good letters from different ones and wish I could write something that would be worth reading. Do hope the sisters and brothers helped Sister Thomas in Columbus, Ga., all they could. She surely has my sympathy in her trouble. I wrote to her this A. M. and sent a check, wish I could do more for our sick and unfortunate people. I'm not well myself and can't visit and do for others as I would like to do. Nothing gives me more lasting pleasure than to help and cheer others.

I wish Brother Hardy would write on this scripture: 1st Peter 3-1:

Likewise ye wives be in subjection to your own husbands that if any obey not the word they also may without the word he won by the conversation of the wives. My

husband belongs to the Christian church and he wants me to join them too, but I can't get my consent. I don't feel like I can fellowship with some in there, their way of living doesn't strike me as right. If you can't fellowship with folks I don't believe it right to go with them. While I believe there are good people in different churches the question is should a wife give up her church for a husband's choice to make things more agreeable.

Print this if you see fit.

Most sincerely,

MRS. J. R. HEDRICK.

West Point, Ga.

OBEDIENCE

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

It is so much on my mind that I dare not cast my thoughts aside, but in obedience to the heavenly messenger, receive comfort in doing what I believe I am bid to do, and that is to write some of my experience, concerning obedience and disobedience. They that have not the spirit of Christ are none of His, says holy writ, and when we are born of God we are given the spirit of Christ, and this spirit teaches and leads the child of God into all truth. Take heed, says the apostle. Take heed to what? to the teaching of the spirit, as you see those who are born of God, have the spirit of Christ, and I know dear precious children of God, that I have not always obeyed the spirit that was teaching me, and Oh, what I have suffered for disobedience is beyond the power of my tongue or pen to describe, but when I have obeyed

the teaching of the spirit, it was joy, peace, and everything God says it shall be in His holy word, so dear children of God obey God, He says He will give you power, and is He not as good as His word? I attest that He is. Do whatever the spirit bids you do. He says try the spirits. Did He tell us to do something we could not do? I say, nay. When we feel thee—stand still. We have to stand still, when we feel the go forward, we must march on. Is it not the spirit of Christ that makes us feel those things? and if the righteous scarcely be saved, where shall the ungodly and the sinner appear. Dear children of the Lord, I have felt, and do continue to feel these things, therefore have I written.

Yours for peace and love,

BETTIE Z. WHITLEY.

Washington, N. C.

Dade City, Fla., July 23, 1923.

Mr. J. J. Okes,

Penhook, Va. +

Dear Brother:

Your good letter and inquiry duly received and reply, would say that it seems that the young man you mention whose wife left him immediately and could not be induced to live with him is somewhat like unto the young man I referred to in my editorial in Zion's Landmark on Divorce and Remarriage; it may not have been with the same intent.

In every separation the marriage vow is broken even if not made in eternal verity. You say that you believe that she was a virtuous woman when she stood at the altar with him, and remains a true lady and has never remarried but he

has. You say she put herself away, not him, and ask if he cannot scripturally marry without living in adultery. I feel sure that if she is a subject of grace, and has received the spirit of adoption to cry, Abba, Father, she could be gospelly received into the church. But if the man lived with her a day after marriage, and knew her as his wife after joining right hands, and has married again as you have stated, he is an adulterer, and the church cannot receive him with impunity.

I fully admit that this is a very painful and pitiable circumstance. Human sympathies are not to be our guide, but the word of truth. However, I will give it as my opinion that if he never knew her sexually, and the marriage was brought about by an arbitrary influence to the will, desire and love of the woman, I would regard it null and void, or no marriage.

You would have me also to give an expression in regard to Matt. xix: 12. In answer to the disciples' assertion Jesus assured them that all men could not receive the teaching that He had just declared. He had not spoken against divorce, but had emphasized the idea that marriage was not necessary to any who had the gift of continency, and could well remain in a state of celibacy, as is further taught in 1st Cor. vii, 1, 32, 33, 34, being less cumbered with things temporal, giving more time to the things spiritual. But none can receive this who burn with the lust of temptation. In this twelfth verse Jesus shows a twofold unfitness for marriage: 1st. Those who are born eunuchs, made such by calamity or by designing men, wherein they lack ability of

procreation, the God-commanded object of marriage. 2nd: Such as have made themselves eunuchs for the kingdom of heaven's sake. This condition refers not to unaptness in, or of the body, but in the mind, or will. All such have made themselves eunuchs by attaining holy indifference to lustful desires, having as Paul did, a fixed resolution in the strength of God's grace to abstain, and by prayer and fasting mortified and subdued such leadings.

The tie of marriage is of the strongest possible kind, and if it be in the Lord, there is no stronger tie in nature. What is there that husband and wife should not endure to keep that tie unbroken

Yours for union in marriage and in the church.

M. L. GILBERT.

THE MARRIAGE VOW

P. D. Gold Publishing Co.,

I am sending you a letter from Brother M. L. Gilbert, of Dade City, Fla., which I would love to see published in the Landmark. I think he is a mighty able man seeing deeply in the scriptures and no doubt there are many readers of the Landmark would be deeply interested in reading his letter.

J. J. OKES.

PLEASED WITH LANDMARK

Xenia, Ohio, Green Co.

I have been reading your Landmark. I am in love with them so much I cannot keep from writing to you asking to be one of your subscribers. If I understand it right, it is two dollars a year. You will find the amount, \$2.00 for your Zion's Landmark.

S. T. GRAVES,

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. LVII.

NO. 1.

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., NOV. 15, 1923

BELIEVETH AND IS BAPTIZED

Paul says, if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new, and all things are of God. This man is the workmanship of God, created in Christ Jesus unto good works in which God has ordained that he should walk. In this new creation he is made partaker of the divine nature or is made to be partaker of Christ who himself is the combined embodiment of the nature of God and man, the God-man—the mediator. Through this divine revealed relation he becomes to be a manifest child of God, and an heir of God and a joint heir with Christ; and as Christ is preached in demonstration of the spirit and with power, the manner, character and power of this divine operation, together with its virtue in the riches of grace are magnified in Christ as he is revealed in these creatures the hope of the glory, and he is lifted up in the righteousness of Christ,

and in this hope and in the belief of the truth he becomes reconciled to God, and in full assurance of faith confession is made unto salvation, and he is baptized in the name of Christ who is his hope and his all, and thus does he enter into a rest that remaineth to the children of God; and he sits down in the kingdom with Christ and his people at the right of God. Believing in God he ceases from his labors and enters into rest. In this connection the promise is to this character as to believers only. These believers are already saved, and that is what they believe, of which they are now assured, and they want to be baptized. They have been buried with Christ by baptism unto death, and as they see the light of life in a new and living way they want to walk in that way—in the newness of life. These are the only ones who have the right to be baptized, because it is to them the answer of a good conscience toward God. It is a seal to them that their faith is in God. The gospel is preached unto these creatures as a witness among all nations in which there is a people for whom Christ died; whose sins he bears in his own body, and put away by the sacrifice of himself; into whose hearts his spirit is set in which they are made partakers of divine nature; by which they are denominated new creatures in Christ Jesus the Lord.

The preached gospel is descriptive of the operation of this revelation, and it confirms these creatures in the belief of the truth, and assures them that they are partakers of these things, that their hope is of the Lord and that they really and

truly know in whom they have believed, and in whom they trust and from whom cometh their salvation; and they now and then become consentive in mind and heart to turn in with the saints of God and share with them the comforts which seem to be theirs to possess and enjoy. But they do not always attain unto the exercise of the privilege that seems to be almost a reality, and upon failure to follow in the way of liberty in the heart and the virtue of belief on the Lord, they can but entertain a consciousness of having come short of entering into anticipated rest in the midst of the household of God, they must feel a sense of condemnation, for failing to do what they feel they might as well have done. There seems to be those who are slow of heart to believe all that the gospel sets forth and do not count themselves worthy of these blessed privileges, and do not believe they are for them, but are for the church, and thus thy confer with flesh and blood, and unbelief for the time seems to prevail, in that they do not believe the gospel whereas they should deny themselves and take up their cross and follow in the footsteps of the flock to their own comfort and to the edification of the church and encouragement of all believers.

These creatures believed salvation is by grace and that Christ died for his own people, and thereby saved them from their sins, but in an individual personal sense some of them for some peculiar reason are slow to take hold upon the hope that is set before them. They seem to be inclined to linger and are dis-

posed to defer the ordeal incident to passing into new and untried relations, feeling that they may be sufficiently supplied with present provisions. These halting ones might be likened unto the two and a half tribes which asked and obtained permission to remain on this side of Jordan, because they had much cattle and the pasturage was good on this side. They agreed that they would build fenced cities for their little ones and they themselves would go ever armed and help their brethren fight and possess their allotments and then would they return to their families on this side. We have now more or less of this character in the congregations of our churches. They will graze the land but they do not want to cross over entirely, however, this seems to be as the Lord would have it be, our exhortation to the contrary notwithstanding.

It seems that of thousands of soldiers aged 21 years, who came up out of bondage, only two—Caleb and Joshua—entered into the land of promise. Only these two possessed the faith belonging to the multitude of the hosts of Israel. And it made them mighty men of valor. The ten spies said it is a good land, but there are giants there and we are not able to take it, but Caleb and Joshua said, it is a goodly land, and if the Lord delight in us, He will take us into the land and will give it us. How good is the talk that is so fraught with faith! These men talk like Primitive Baptists do today. They had unbounded confidence in the pleasure and power of God in manifesting his delights to his people.

There can be no question with the heirs of faith as to the absolute salvation, according to the election of grace, of all those who were given grace in Christ Jesus before the world began, but it is often a question in the mind and heart of the individual as to whether he or she really shares in that provision of divine grace. They are sometimes slow of heart to believe to the saving of the soul in a personal realization as that "He loved me and gave himself for me."

The Arminian idea is that Christ made a universal atonement obtaining salvation for all men alike and that sinners who accept this doctrine and believe it and are baptized are saved because they accepted the offered salvation; whereas if they reject it they are lost because they do not believe and accept salvation as in the overtures of mercy. They place great stress upon believing and being baptized as essential conditions to salvation, therefore they desire every possible measure of means to arouse the sinner and induce him to repent, believe, be baptized and be saved. They believe Christ obtained redemption and salvation for sinners while we believe that he redeemed and saved his people, as the angel declared to Joseph, "For he shall save his people from their sins." We believe that the fact that Jesus bears one's sins in his own body and puts them away by the sacrifice of himself guarantees that one absolute immunity from all consequences of sin and finally glorifies him at the right hand of God in the perfect righteousness of Christ. Why do not all men have faith—"Faith as a

fruit of the Spirit," is the substance of things hoped for the evidence of things not seen." Faith is born of the Spirit of the Son of God which He is pleased to send into the heart of those whom He has chosen in Christ to be his sons. Belief is the result of an operation of the Spirit by faith in the heart which so imbues one with the Divine Nature that a knowledge of the things of God is revealed in him and to him, so that he is made to know that Jesus is the efficient provision of God through grace unto eternal salvation; and this divine virtue and energy takes hold upon and in him, and works mightily in realization of the functions of divine grace which are to him salvation and strength and praise to God through Christ Jesus the hope of glory. Now and then when the gospel is preached unto him in demonstration of the spirit and power of Christ becomes formed in him the hope of this glory, and he wants to be baptized and enter into covenant relation with the brethren whom he loves, and he becomes strong in the Lord and in the might of his power and the assurances of salvation rise up around about him and within him, and he feels to proclaim this people to be his people, and their God to be his God, and that he stands in the place where the Lord commands the blessing even life forever more.

There is another important consideration to be observed in this matter of believing: How is it or why is it that all these believer creatures do not respond to the preaching and are not baptized? It is said that like causes produce like effects, and the same cause pro-

duces the same effects. I understand that these creatures to whom the gospel is commanded to be preached are believers, made to be such by the same power and process by which they are made new creatures. The same cause that makes them new creatures makes them believers. We could not think of an unbeliever being a new creature in Christ, nor could we think of one being a new creature in Christ and yet not believe. It is the believer that believes, is it not? He does not become to be a believer by believing, but being a believer he believes. Now if they are all (these creatures) believers why do they not all believe and thus in the unity of faith respond to the preaching. What is it to be fundamentally a believer? It is to know that salvation is of God, and that Christ is the fullness of salvation by the grace or gift of God. To have the eyes of your understanding enlightened that you might know the truth, or the sonship of God. We must not only believe that salvation is of God, but that it is of God that we believe. That ye believe, as the work of God. Belief and to believe is the work of God according to the working of his mighty power which he wrought in Christ when he raised him from the dead. God teaches these creatures that of themselves they do not and cannot believe as well as it is of him that they can and do believe. It is good for us to know in ourselves the truth of the saying: without me ye can do nothing.—We must know that in ourselves as of ourselves we are but a failure, but that in Christ as of God we are what God would have us be. As unbelievers we are creatures of

earth but as believers we are creatures of God, and as such have the promise of salvation.

To believe that salvation is of God by grace is one thing, and to believe the gospel of salvation is another thing. That salvation is by grace is paramount to the fact that the saints of God are chosen unto it and by grace through faith are saved by it, and the knowledge of this is by revelation which is the belief that which constitutes a believer; and the gospel of salvation is the revelation to one for whom Christ died that he is saved by the grace of God. It is the evidence of salvation revealed in the faith of salvation is by grace, and that the people of God or of Jesus are saved does not necessarily imply that the one who thus believes is saved nor can one really and truly believe that he himself is saved and yet not believe all for whom Christ died shall ultimately be saved. One must be sound in the faith of the gospel before he can believe unto the salvation of baptism. One may conceive many reasons why he does not demand of the church baptism, but the fact is he does not truly believe, but needs help for his unbelief, that shall bring him on to the ordinance of baptism—short of which he will not be contented. The preached gospel will be in his heart as fire shut up in his bones. He has a good conscience which must have its answer, which is baptism. This answer is toward God and must be realized. Authority and power are involved in these matters and they must be attended to. The people of God—believers in Jesus Christ—must be saved.

P. G. L.

UNION DIRECTORY

Lower Country Line Union—Will be held with the church at Mt. Lebanon, ten miles northwest of Durham, N. C., Saturday and Fifth Sunday in December, 1923. A general invitation is extended to those wishing to attend this meeting. Those needing conveyance write Brother M. G. Markham, Durham, N. C. He will see that conveyance is provided.

Upper Country Line Union—Will be held with with church at Pleasant Grove, Caswell county, N. C., Saturday and fifth Sunday in December, 1923. All lovers of truth invited to attend. For further information write Elder T. A. Stanfield, McIver, N. C.

Contentnea Union—Will be held with the church at Mewborn Saturday and fifth Sunday in December. Visitors will be met at Snow Hill, N. C., on Friday. For further information address Elder J. E. Mewborn, Snow Hill, N. C.

Black Creek Union—Will be held with the church at Pittman's Grove Saturday and fifth Sunday in December. Visitors will be met at Kenly, N. C. For further information write Elder E. L. Cobb, Wilson, N. C.

Smithfield Union—Will be held with the church at Raicigh, N. C., Saturday and fifth Sunday in December.

Skewarkey Union—Will be held with the church at Whitakers, Whitakers, N. C., Friday, Saturday and fifth Sunday in December. For further information write Elder Julius Moore, Whitakers, N. C.

Black River Union—Will be held with the church at Harnett Saturday and fifth Sunday in December. Visitors will be met at Dunn, N. C. For further information write W. V. Blackman, Rentonville, N. C. Route 2.

Staunton River Union—Will be held with the church at Springfield, Virginia Friday, Saturday and fifth Sunday in December, 1923. A cordial invitation is extended to all brethren, sisters and friends who may wish to come. Those coming by railroad will get off the train at Gretna, Va.

Fisher's River Union—will be held with the church at Franklin, Surry County, N. C., Saturday and fifth Sunday in December. For further information write Elder W. H. Atkinson, Round Peak, N. C.

MRS. MARCIA M. ROEBUCK

The subject of this notice was born Oct. 23rd, 1884. Departed this life Feb. 1st, 1923, making her stay on earth 38 years, 3 months and eight days. Married Mr. J. W. Johnston, Dec. 19, 1906. He died Oct. 22, 1901.

She was the daughter of Mr. and Mrs. J. S. Harrison, near Plymouth, N. C. May the Lord bless the bereaved parents. All was done that could be to relieve her but

her time of departure had come. The Lord doeth all things well. She joined the church at Spring Green, fourth Sunday in September, 1918, was baptized by her dear uncle, Elder Al Harrison. Those who knew her will remember her as a neat, peaceful, industrious woman; as a woman and as a Baptist there was no spot of blemish on her name known to me. To know her was to love her.

Her suffering was great for nearly two years, being confined to her room most all the time, but with all her suffering she was ever willing to bow in humble submission to God's will. She has left a vacant seat no one else can fill, but we feel satisfied she is at rest with her Saviour. She leaves a son, mother, father, two brothers, five sisters and a large circle of relatives and friends to mourn. But why grieve, our loss is her eternal gain.

The Saviour on whom she had leaned so many years, did not forsake her in the hour of death, but fulfilled his promise. Such consolation it is to know that after all trials and conflicts of this life, you will be rewarded by a life eternal, and a crown of glory. She has gone where no clouds ever gather; but where there is a day of continual happiness. God lives and takes at His appointed time. Bless His holy name.

Her funeral was preached by Elder J. W. Harrison to a large congregation and was a most comforting service to the bereaved ones. After seven her body was taken to be buried at the residence of the Windley Cemetery near Plymouth, N. C. God grant that we may be prepared to meet her in heaven.

Written by request of her mother and by one that dearly loved her. May we all be reconciled to the will of Him who doeth all things well.

Yours in one eternal life.

MRS. T. L. HARRISON.

MRS. PIETY WORRELL

It is with sad remembrance and by request I write of my mother-in-law, Mrs. Piety Worrell, wife of Monroe Worrell. She was born May 13th 1850, was married Oct. 19, 1867. Died May 4, 1923. Had she only lived nine more days she would have been 72 years old. Surely a good woman has come to her reward. She was confined to her bed nursing eight years.

But oh how patient she was, she would not murmur or complain, everything seemed to be well with her. She united with the Primitive Baptist church, Saturday before the fourth Sunday in September, 1921. Elder Boswell went to her home and preached for her. And also went back to her home on first Sunday afternoon and baptized her. Her name was carried to Upper Black Creek church. Oh, if we all could be as submissive to God's will as she was, what a blessed condition we would be in. I often heard her say

that she didn't want to complain as her afflictions were put on her she hoped she was doing her suffering here. But I feel she is sweetly resting in the arms of Jesus to await the resurrection morn. She left a husband, one son and two daughters, two brothers and one sister. Also two little grandchildren, and many, many friends. For everyone she met loved her. She seemed so humble and affectionate toward every one. As for myself words can never express the love I had for her. She was always so good and kind to me.

I feel that I have lost two mothers as my mother died when I was a small child. I can sympathize with anyone in their grief. But I feel that we should not weep, especially when we have such a bright hope. We pray God's blessing may rest on the bereaved family and that they may so live as to meet mother bye and bye.

Thus hast left us precious mother
And our hearts do sadly feel
But we hope in heaven we will meet you.

Where Jesus will all our sorrows heal

Written by her daughter-in-law.

NETTIE WORRELL.

Pikeville, N. C.

IN MEMORIAM

Inasmuch as the Lord has been pleased to take from our midst and from his home and from our dear Sister Dunn our dear brother (Deacon) James Thomas Dunn and her dear husband, we would bow with her under the mighty hands of Almighty God from whom cometh every good and perfect gift humbly acknowledged that the Lord hath given and the Lord hath taken away. Blessed be the name of the Lord. We feel that we had in Brother Dunn a sound, faithful and true Deacon. As a man and a citizen he was of good report and enjoyed the confidence of his associates in affairs of this life, as well as that of his brethren with respect to the things of the life to come. We commend his memory to the appreciative consideration of all whose privilege it was to know him, and in our own hearts we will cherish the memory of those incidents which made his life useful and dear to us. Done and signed by order of the church at Red Banks on Saturday before the second Sunday Sept. 1923.

Written by sister E. J. Hardee.

W. MONSEES, Moderator.

E. DAIL, Clerk.

MINISTERS RECEIVE IT AT HALF PRICE

A number of ministers have been receiving the full price for the Landmark. The price to them is only \$1.00 per year. We feel that we should not charge a minister full price, \$2.00 for the paper.

JOHN D. GOLD.

JAMES J. DRAKE

With a sad thought I attempt to write a few lines in remembrance of my dear father.

Father was born Aug. 10, 1861, and died Oct. 1, 1923. This being his age at death, 62 years, one month, 21 days.

In 1891 he was married to Bettie Pittman. Unto this union was born six children, one boy and one girl died in infancy. This leaving two boys and two girls. They are Almond J. and Johnnie T. Drake; Mrs. H. F. Best and the writer, Mrs. Geo. Cummings, all of Pinetop section. Mother preceded father to the grave fifteen years. Oh, how sad it is, I have neither father nor mother. But let us not grieve as those who have no hope.

Sleep dear father, take thy rest—loved you, but the Lord loved you best.

Father was not a member of, but a believer in the Primitive Baptist, he loved his Landmark and was a subscriber for many years. His grave was not to be confined to his bed so long, and so the Lord blessed him to this. He was failing in his health for about eight months, but was not confined more than two or three days at the time. His last sickness he was taken on Saturday and died on following Monday. All was done for him that doctors, nurse and kind hands could do but none could stay the hands of death. The Lord giveth and He taketh. He knoweth best, bless be the name of the Lord. His will must be done.

Elder A. M. Crisp attended burial services and spoke many comforting words to the bereaved family and friends who had gathered together to see him laid to rest beside his wife and children in the family burying grounds near the home. His grave was banked with beautiful floral offerings offered by family and friends.

Dear father is rescued from all trouble. Safe from all evil days

He has satisfied all longings

Called him home to rest always.

Dear father is gone but not forgotten.

Never will his memory fade;

Sweetest thoughts will ever linger around the grave

Where he was laid.

Oh, may the good Lord be with and sustain us to comfort each other in hope of resurrections.

Written by one who really loved him.

His baby daughter,

NORA DRAKE CUMMINGS

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Fireway Saturday and fifth Sunday in December. All lovers of truth are invited.

LINVILLE UNION

Dear Mr. Gold,

Will you please state in the Landmark that the next Linville Union meeting will convene with the church at Cross Roads church on the next fifth Sunday in December, 1923, beginning on Saturday before.

The people will be met on Saturday morning at Summerfield.

P. W. WILLARD.

High Point, N. C.

ANGER UNION

The next session of the Angier Union will if the Lord willing, be held with the church at Cleveland, near Clayton, N. C. Saturday, and fifth Sunday in December, 1923 and Elder A. D. Johnston is appointed to preach the introductory sermon and Elder E. C. Jones, his alternate, and we invite all of our brethren and sisters and friends who have a mind to be with us in this meeting, and we especially invite the ministering brethren to be with us in this meeting. Those coming by railroad will be met at Garner and Clayton, by notifying Brother B. A. Barbour or A. L. Coats, Clayton, R. F. D.

A. H. DUPREE, Union Clerk.

Willow Springs, N. C.

SMITHFIELD UNION

The next session of the Smithfield Union will meet with Raleigh church, Wake county, N. C., on Saturday and fifth Sunday in December, 1923. Brethren, sisters, friends and ministers especially are cordially invited to attend. Elder Jesse Barnes is appointed to preach the introductory sermon. Elder L. H. Stephenson, his alternate.

J. A. BATTEN, Union Clerk.

Wilson's Mills, N. C.

RESOLUTIONS

Be it resolved, Whereas God in His infinite wisdom, mercy and love, has seen fit to take by a Christian death, from our midst, our beloved brother and pastor Elder M. B. Willford, that we mourn our loss of him, who so faithfully served his church, who at all times was a pastor, father and lover of peace. We miss him.

And our loss is Heaven's gain. We miss the smiling, kindly face, the voice of him, that so ably exhort us to dwell together in Christian love, will be heard no more. Yet he lives. He lives in our minds and hearts. Whereas a home has been saddened by death, a family bereaved, the church a loss of a faithful pastor. We mourn with them, and the happy thought, we loved him too.

MILL BRANCH CHURCH.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. LVII

DECEMBER 1, 1923

No. 2.

PRAYER

MERCY-SEAT

Approach my soul, the mercy-seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there.

Thy promise is my only plea;
With this I venture nigh;
Thou callest burden souls to Thee,
And such, O Lord am I.

(Selected).

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

Associate Editors

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

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

ELDER C. F. DENNY -----Wilson, N. C.

\$2.00 PER YEAR

*Mrs. Edna R. Gillespie
15 May 24*

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 its 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

IF CHRIST SHOULD COME TODAY WHO WOULD RECEIVE HIM, AND WHO WOULD CRUCIFY HIM?

An interesting Article by Judge Walter Clark, Supreme Court Bench of North Carolina

Every age has its special vices as well as its special religious development. The past centuries were often marked by great fame, and sometimes great fortunes acquired by military triumphs. But there at least was this redeeming feature that the despoilers had the manhood to risk their lives and persons on the battlefield. This age is marked by the accumulation of still vaster fortunes, but it is done without personal risk, without heroism, by the wholesale deprivation and spoliation of the masses of the people—the creators of this wealth—in the interests of a few combinations of capital.

Do you think that if Christ came today He would be better received in this so-called Christian age and land than He was in Judea 19 centuries ago? Remember that He was a carpenter and His apostles were poor laborers and fishermen. Suppose some obscure carpenter, in this day and generation, accompanied by such companions, should go about the country denouncing the robberies of the rich and corruption

in high places; suppose he should say that salvation could only be had by believing in Him and that it was more possible for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God; suppose such a one should enter your rich churches, where the preacher, reclining on soft cushions, offers incense and adulation to the millionaire bond holders, gorged with the wealth they have illegally wrung from the people, and with His knotted cord should scourge those ministers and those worshippers of Mammon from these temples erected to God, how would he fare! Suppose he should teach the naked gospel as Christ taught it, that wealth confers no privileges, but imposes great duties and responsibilities. Suppose further that when these men who daily rob a whole people of their just earnings shall be wont to give a hundred dollars here, a thousand yonder, a million to this hospital, two million to yonder college, and every time they thus give back a small part of their stealings they should cause every newspaper in the land to proclaim their magnificent generosity, and that this obscure carpenter, with his barefooted followers, should denounce such hypocrites, as he of Nazareth did those in his day, who, in like manner, when

they gave their alms, had a trumpet blown before them; and suppose that obscure man who was no respecter of persons had aroused their fears as well as their hate by his miracles, which should cause the common people to hear him gladly and what, I ask, would this generation do to such a man? If it did not crucify him, it would be only because of the influence of his teachings, which in the lapse of nineteen centuries ago and as they today really hate everyone who truly teaches His sayings in their purity. If the rich syndicates and trusts and other robbers of the people of this day and their toadies and beneficiaries were not allowed to crucify Christ they would wish to do it. They would surely hale Him into prison and denounce Him and His followers as anarchists, socialists, and communists.

Is it not true, men and brethren?

If Christ came today, who would receive and who would crucify Him? Have you ever thought about it? The pure minded little children would receive Him. They did so when he came nineteen centuries ago. "Suffer little children to come unto me for of such is the kingdom of heaven." Then the good women of this land would gladly receive Him. And so they did nineteen centuries ago.

"Not she with trait'rous kiss her Master stung.

Not she denied Him with unfaithful tongue.

She, when apostles fled, could danger brave.

Last at His cross and first at his grave."

There are dancing daughters of Herodias and other women wrapped up in self and the deceitfulness

of riches now as then, but now as then all good women would gladly follow Him. And then among the men He would recruit His followers just as of old, for "the common people heard Him gladly." They whose faces are darkened by the searching glances of the sun and their hands hardened by toil would figure largely among His followers. And so would the honest men of whatever calling who are striving for modest competence, and in whose hearts the greed of gold has not burnt out all traces of humanity and fair dealings and of "that divinity which should be within us." But not many mighty nor many rich shall be called. It was so of old. They who form the great syndicates and trusts to rob the people and they who gather where others have sown, would be foremost among those who would crucify Him. For it was He who said it and we know that His saying is true that a rich man can no more enter into heaven than a camel can pass through the eye of a needle. This saying may offend some. His sayings did in His day and "many left off following after Him."

The great evil of this day is the worship of wealth, and it makes no matter to its worshippers that we know that every vast estate is necessarily accumulated by robbery of the people—for there is a moderate limit in the nature of things to the accumulations which can be made by diligence and thrift and economy and honest industry. The free opportunity for honest accumulations is the glory of our institutions, but these vast estates are not by processes which should consign their holders rather to our peniten-

tiaries. Their very size proves they are not honest accumulations. Was Christ the Son of God? He said that such rich men could in no wise enter the kingdom of God. If it was true when he said it, it is true today. The so-called ministers of God who pardon such offenses because of the gift to a small part of the sums stolen to colleges, to churches and sometimes to the ministers themselves, are not a bit better than the sellers of indulgences whom Luther scourged out of Germany.

Our people are being robbed by wholesale. They do not receive the just reward for their labors. They are being pauperized and kept in want while a few men by trick and combinations are gathering to themselves the earnings of a continent. Yet how many ministers, how many leading church members, how many church papers are denouncing the robbers and the wrongs as the Master did, and as it is still written in His word? How many indeed are pursuing an opposite course? I condemn no man. Let each one's conscience answer him.

Search all history and you will find no age when the robbery of the just earnings of the masses was more systematic, more shameless and less resisted than today. There was never a time when the worship of great riches, however badly acquired, was more open than now. While the pure in heart are communing with the visible God on the summit, amid clouds and darkness that are round about Him, vast numbers, and among them as of old, many Levites, are bowing down to the golden calf of Gold, and they say to us, "These be thy Gods, O Israel." When Moses and Joshua

reproached Aaron with his conduct he laid the fault on the people and said that to please them he had thrown the gold ornaments into the fire and "there came out this calf," implying that it was accidental (though he did not dare to say so), and that he was in no wise responsible. So in this country, in which the public opinion of today can become the law tomorrow, they who like Aaron do not enlighten it, but on the contrary, without resistance to the robbery of the people, bow down to those who have taken away their earnings, in effect say with the idolaters of old, "We did not do it; we merely cast the gold into the fire," or permitted it to be done, and there came out this calf; hence we are not to blame for worshipping it. For my part I believe that something more is required, and that resistance to wrong is obedience to God.—New Time.

REMARKS—The above republished by request of Brother G. W. Johnson, Benson, N. C.

POTENT IN ALL THINGS

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

Dear Sirs:

Enclosed you will find a good letter which I have just received from Elder Hardy, for the Landmark if you see fit to publish it.

Yours very truly,

ELIZABETH BARBOUR.

Benson, N. C.

My Dear Miss Lizzie, and sister in the gospel of our Lord Jesus.

Your letter filled with that same sad sweetness that characterized your other one came last week. It really appears that the lines have fallen to you in heavy places. It is so good to see that,

notwithstanding the very heavy things you are called on to endure, yet you are so very submissive to the will of Him in whom you have been given to trust.

When I think of your own bodily afflictions, then your kind and loving father taken, then mother taken, and you left to battle with life on an invalid's chair, I am made to ask why is this? I see so many who are so stalwart, so hardy, so strong, and then and then rebel against God. Not appreciating any of His blessings to them. Then think of you and others like you, it makes me tremble.

Once I visited Sister Sophia Biggs, step-daughter to Elder C. B. Hassell. She sat on an invalid's chair, and rolled herself with one hand. It appeared to me that I was in the presence of an angel of God. Her face showed no sign of dissatisfaction at the awful providences which she was enduring. She had one son. In our conversation I found that she had been cut loose from all earthly ties, and was just waiting for the word to come home. She was a strong believer in God's eternal predestinated purpose. She believed her afflictions were sent to her in a blessing from the Lord. I asked her, "Sister Biggs, don't you hate to leave that dear boy?" She said, "God has cared for me all my days, and why should I not be willing to trust my dear boy in His Holy hands?" I saw that she was full of that spirit which made her put her trust in God. I saw all was well with her.

I also visited Sister Ruth Taylor who had been a sweet correspondent of mine. She was confined to her bed with a severe catarrh of

stomach. She also was a strong believer in the divine sovereignty of God, and to see those who were actually looking the grim monster (should I say that) death in the face and believing that sweet truth of God's sovereignty to be their only refuge, I was strengthened. No. My sister, death is no grim monster to those who are given to believe in our God. He is God's angel sent to deliver us from this world of sorrow and pain that we may come up to God and fully experience the fullness of all His glorious promises to us while in these low grounds or sorrows.

Now, I think of you, another of the same faith of those of whom I have written, and see you in the same afflictions, and full of the same faith. Oh how it does strengthen me in the Lord and in the power of His might.

I see fully that He has not left anything concerning the salvation of his people to depend on any form of condition to be performed by us. I am so thankful to God for such unspeakable blessings on His afflicted ones that they can in their great patience declare His truth to us in the face of an unbelieving world of Conditionalists who say so many things and do so few.

Sister, this God who keeps you in all these trials is the God in whom I wish to trust. I know He is able to save to the uttermost them that come into God by Him. There is no other way for me to be saved.

I do believe that God who kept Sisters Biggs and Taylor, and who is keeping you, and me, and all the poor, helpless, needy ones, "And such. Oh Lord am I." All my hope

is in Him, and in Him do I desire
— trust all the days of my life.

My dear sister, I do believe that this God will keep you, and be a companion to you. He will not leave you comfortless. He is more than father and mother to you. Death can never separate you from this God, no, not even from this **God**. Every visitation of death only makes you the more confident, for you see in the lives of those who are taken the mighty hand of God in keeping them and you are given to know that He who kept them can, and faith to say, "He will keep me to the end."

This faith does not stop with this sinful world nor with the dissolution of this body, no, it goes into the great beyond and beholds our blessed High Priest as He is enthroned at God's right hand making intercession for us. That intercession is made.

He says, "Behold I, and the children thou hast given to me." The Holy Father sees them only in their real Representative, and says to them, "Thou art all fair, my love; here is no spot in thee."

There they stand, the ten thousand times ten thousands, and thousands of thousands whom He has delivered from themselves, and from the grave.

He has built them on the rock and the gates of hell shall not prevail against them.

This is all their salvation, and all their desire. Oh praise the Lord for His unspeakable gift.

Sister, lest I tire you I will stop. I pray the good Lord to ever bless you in and with this glorious faith which has kept you to this day, yes,

and it will keep you to the end. I know that when one is fully established in this faith it will never grow any weaker, but as we grow weaker and feel more the need of of this faith it will never grow any weaker, but as we grow weaker and feel more the need of this faith it will manifest itself in a greater fullness, and we are saved by it.

Praise the Lord.

Yours in this blessed hope and the love of the gospel.

L. H. HARDY.

Atlantic, N. C.

ENJOY THE LANDMARK.

Goldsboro, N. C.

Feb. 24, 1920.

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

Dear Sir:

Enclosed find check for \$2.00 to pay for another year's subscription to the Landmark for which please change my address from 829 S. Slocumb St., to 715 S. Slocumb St., Goldsboro, N. C.

Mr. Gold:—We do enjoy reading the Landmark so much and it is so much comfort to me (now that I can't do much work) to read the letters from the dear sisters and brothers also the editorials that I look for it every day until it comes. I am also very glad that it's catching up and hope soon to see it out on regular time again.

I was very glad to read in a recent issue that dear Bro. Gold was some better and truly hope he will continue to improve with the return of spring and yet be able to write again sometime for the dear old Landmark.

I saw him at a distance at the

Black Creek association and wanted to speak to him but was taken very sick with what seemed to be kidney colic and did not get to speak to him.

But truly hope he will keep improving and be blessed to attend the associations during the present year.

With love to all the household of faith.

J. T. PHELPS.

715 South S. Street.
Goldsboro, N. C.

PROVIDENCES.

Sometimes we hear the expressions, How fortunate! How lucky! Such language belongs to the world, who know not God.

Our dear Savior saith, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Luke 12-6-7. Let me in my very heart believe that my life's minutest circumstance is subject to the Lord God Ommipotent who reigneth, Fortune, luck and chance have no place in the vocabulary of those who are taught of God in declaring the providences of their God. Job under the trying dispensations that were his portion "arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God

foolishly." Job 1-20-22. And when severe bodily miseries were added unto him, so that his wife said unto him, "Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job 2-9-10. When things are pleasant, and prosperity attends our path, we may readily recognize this, and in our feeble gratitude think, How kind are the ways of the Lord with me, How providential! But, How about the day of adversity? God hath set the day of adversity over against the day of prosperity. Eccles. 7-14.

Are days of adversity any less providential, God provided, God appointed days? Are you in these seasons all acquiescence?

Surely, dear child of God, you will feel you need very much grace from the Lord to receive afflictions, trials, and adversities. We see in the 31st Psalm how David in his tribulations was given grace to cast himself upon the Lord. In his hearts faith he fled to God his sanctuary, and there he felt God would keep him secret in his pavilion. So he exclaimed, "I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand."

O, believe in Jesus, our times are not in our own hands. We may be foolish enough at times to wish they were. Let me rather, with the prophet, say, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord correct me, but with judgment; not in danger, lest thou bring me to nothing." Jer. 10-

23-24. And when our intentions are to do this; or to go there, we are instructed what is the becoming attitude of our souls before our God; let us hearken to what is written for our comfort and learning, "Go to now, ye that say, Today or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." James 4-13-15. Oh, to thus live in childish simplicity with our gracious allwise God, our heavenly Father.

Our times are not in the hands of creatures, friends, or enemies. Our times are not in the hand of that adversary, the devil.

O there is melody in my heart to the Lord, and there I am singing,

"Sovereign Ruler of the skies!
Ever gracious, ever wise!
All my times are in Thy hand,
All events at Thy command.

His decree, who formed the earth,
Fixed my first, and second birth;
Parents, native place, and time,
All appointed were by him.

He that formed me in the womb,
He shall guide me to the tomb;
All my times shall ever be
Ordered by his wise decree.

Times of sickness, times of health;
Times of penury and wealth;
Times of trial and of grief;
Times of triumph and relief;

Times the tempters power to prove
Times to taste a Saviour's love—

As shall please my heavenly Friend.
Plagues and deaths around me fly;
Till he bids I cannot die;
Not a single shaft can hit,
Till the God of love sees fit."

O it is blessedly restful to believe that the counsel, the covenant, the promises of God are immutable. How blessedly the apostle speaks of our God: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confined it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedic." Heb. 6-17-20.

How precious is the language, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel." Here we have such an opening up of the very heart of our covenant God. He knows the frailties of the heirs of promise. He knows how, after the flesh, how wavering unbelieving they are; also how they fear to be presumptuous. How the glories, the unspeakable blessednesses to which the chosen of God are predestinated, hath such immensity, an eternal weight of glory; how then can a poor, unworthy, vile transgressor believe he is heir to such eternal

happiness?

Then again, O how ungrateful we are! How often we transgress, departing from the living God. How can such crippled, halting, wayward, worthless worms of the earth hope they are the objects of everlasting love? Have we not forgotten our God days without number? Jer. 2-22. Can we deny the following. "Thou has made me to serve with thy sins, thou hast wearied me with thine iniquities? Nevertheless, O how graciously wonderful the Lord speaks, "I, even I, am he that blot-teth out thy transgressions for mine own sake, and will not remember thy sins." Isaiah 43-24-25. But God, our God knows all our weaknesses, unprofitableness, that we are nothings. But such are they, whom he hath called by his grace, and hath chosen unto himself, 1 Cor. 1-27-28, and he will show such, the heirs of promise, his covenant, Psalm 25-14 the immutability of his counsel. O Lord, open the eyes of my understanding, and show me these things, that I, a poor sinner, may rest in thy counsel, and be stayed upon thee. Jehovah's purposes are sure. His promises yea, and Amen in Christ Jesus, His counsel shall stand, and he will do all his pleasure. "He is in one mind and who can turn him? and what his soul desireth even that he doeth." Job 23-13.

"My soul through many changes goes,
His love no variation knows."

I find myself (dear children of God, so frequently craving grace from our gracious God, that I may cleave to, and believe with all my heart that "all things work togeth-

er for good to them that love God, to they who are called according to his purpose." Rom. 8-28. for in my pilgrimage I am encountering things unlooked for, painful, trying, burdensome matters, and I am made to know how unequal I am to endure such things, and I feel so much mercy must be ministered to my soul that I may say, "Thy will be done." Oh I would look to the end, to the heights of the destiny of those who love God, to them who are the called according to his purpose. This is how the apostle declares it. "For whom he did fore-know, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, then he also called, and whom he called them he also justified, and whom he justified them he also glorified. What shall we then say to these things? If God be for us, who can be against us." Rom. 8-29-31.

FREDERICK W. KEENE,
Raleigh, N. C.

THANKSGIVING

Dear Brother Denny:

It came into my mind this morning and I hope if was indited of the Lord, to write a few words on the subject of Thanksgiving. Our President has proclaimed the last Thursday in this month which is the 29th and we hope the church of God feels it in their hearts to give thanks to Almighty God, for the many privileges and blessings which they daily receive from his bountiful hand, for we know they emanate and flow from Him. I was made to think a few days ago,

what an awful condition it was to be afflicted with paralysis of the throat, to have all the good things of earth and perish with them before our eyes, and then to be in a barren country where there was nothing to eat, and perish on that account, but we here in America are such a blessed people, have everything else, we have the pure unadulterated gospel preached to us, to keep our souls from perishing and should we not feel in our souls to thank, praise and adore His holy name, for all these blessings. And let us show it by a well ordered walk and a goodly conversation.

Affectionately,

BETTIE Z. WHITLEY.

Washington, N. C.

**PLEASED WITH OCT. 15
NUMBER**

Rufus, N. C., Oct. 30, 1923.

Dear Bro. Denny:

I received my Landmark yesterday for Oct. 15 and read it through from cover to cover last night before retiring and I wish to voice to you my hearty approval of every article contained therein and especially those by Elders Lester, Gold, Stewart and the editor of Pilgrim's Banner.

Each of them savors so sweetly of that precious love of Jesus which binds together in one bundle of love all the dear children of God being bound together with such a strong cord. How closely they cling together as a three-fold cord is not easily broken; but O, when iniquity abounds and the love of many wax cold the cord is not so strong and binding as it formerly was and we see to our sorrow the sheep scattered and being devoured one of an-

other. "O Israel thou hast destroyed thyself, but in me is thine help." I do feel that these articles from each of these able writers will help to "strengthen the things which yet remain," and I do trust that the dear children of God may yet be united in love and that peace and union may once more abound, for O, how we do need each other as we journey here below, and especially our dear ministers. It is so painful to my poor heart to see them divided and subdivided and saying such hard and hurtful things of each other. Such a condition of affairs I did not once think could ever exist among the people I love, the dearest of any people on this earth—the people with whom I want to live and die and with whom I want to be buried, and their God to be my God. O, dear brethren and sisters, please do not entreat me with harsh words, with bitter strife and envyings to leave you or to cease from following after you, for there is no where else in this cold world where my starving, naked, hungry soul can be warmed, clothed and fed; for nowhere else do my "friends and my best kindred dwell."

I trust I have prayed for the editorial staff of the Landmark that the dear Lord might be with it to strengthen it that it might be enabled to stand and contend for the true principles of the doctrine as in the past; and this one issue has greatly strengthened my confidence and hope and it is to me worth the price for a whole year. I am so glad that I can feel assured that it will still contend and strive for those

things which make for the peace of our beloved and bleeding Zion. O, if the dear Lord be for us who can, successfully, be against us.

May he keep us and lead us and direct us and unite us together once more into one bundle of humble, fervent love for His dear sake, and that of the cause which is so dear to us.

Your sorrowing little sister in love and sweet fellowship,

MRS. J. P. COFFEY.

Rufus, N. C.

THE GRACE OF GOD

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold,

If not deceived my mind again inclines me to write for the Landmark. If I should obey the flesh I would lay the pen down, but in the fear of God, and love I hope for his people I will cast in my mite, hoping it will prove to be the widow's mite, which in the eyes of God is more than the rich man's bounty. I have had a great trial of late having lost my dear husband Mr. W. B. Whitley, who died the 26th of May but my loss I trust is his gain. In the first place I want to say that trouble, persecution and sorrows of many kinds have never driven me away from the house of God, (the people of God) but driven me closer to them, cemented as it were, I hope in the deeper ties of love. It seems to me that all I want is to be with them which I also hope is hun-

gering and thirsting after righteousness and the promise is that such shall be filled. The longer I live, and the more I see and experience the more I know that this world is a wilderness of woe, and glad I am that I have been separated from it all by the grace of God as I truly hope, trust and can't help but believe. I have recently heard some wonderful preaching by Elders Rodgers, Cowen, Hassell, Shaw and others. Last Sunday night Elders Shaw and Helms preached at a Bro. Beachams in Berkley, Va., and a lady was there, Mrs. Heldt, by name who hadn't heard Brother Shaw since she was a little girl and he a Missionary Baptist preacher, and requested that he preach at her house, which he did the next Tuesday night to a good sized congregation, and a more beautiful, comforting and edifying sermon I have never heard, he did not shun to declare the whole council of God, and rightly divided the word of truth to the glory of God and the comfort of His people. The lady's husband is a German and they acted like Baptists, asked him to come again, and administered to him of their carnal things, which to me seems to be evidence of life. Dear children of God I ask an interest in your prayers. At times I feel like I'm alone in the world,

I'm alone,

Submitted in love

BETTIE Z. WHITLEY.

Washington, 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.

VOL. LVII.

NO. 2.

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., DEC. 1, 1923

STRIFE OF WORDS

When I was received into the fellowship of the church in South Florida in 1886 I thought the Primitive or Old School Baptists were of the same opinion relative to the doctrine of God our Saviour in gospel truth the world over. I had lived in Kentucky from youth to manhood in the bounds of a large body of Old Baptists and had often attended their meetings and associations when they received correspondence from sister churches and associations and I never heard of any dissent among them. However, I have learned in deep soul sorrow since I have had a name among these beloved people, the most excellent of the earth, that brethren in many places are falling out by the way and declaring non-fellowship for each other. After I was ordained to the ministry of the Word, wife and I went back to our old Kentucky home to see our kindred, and it was my hope to visit my late dear father's old association, which had been rent with about an

equal division of churches and preachers. The greater part of this unpleasantness had grown out of a "strife of words" wherein no doctrinal sentiment was denied. Brethren do not fall out about what they know, but for what they do not know. Who has noticed that the bone of contention is over words or expressions that neither Christ nor His apostles found occasion to use. Wonder if uninspired men can express what God would have us know better than the inspired? Now men say "Absolute predestination of all things," "Eternal vital union," "Saved before the foundation of the world," "Conditional time salvation and eternal salvation," "One salvation," "Two salvations," etc.

The next day after I had arrived at my father-in-law's home I attended a church nearby where an appointment was made for a preacher called a "limited predestinarian." The old pastor who had known me from a child asked me also to go into the stand and preach. So when the preacher had concluded the dear Lord blessed me to speak to those beloved old saints who had known me when I loved the world, and not the church. Saturday and Sunday were the meeting days where my father's membership had been. I desired to go to that meeting. Arriving late, service had begun. I went in the house when prayer was made and going toward the brethren a number who knew me extended their hands with cordial greeting. The preacher stood looking on; and when the brethren said, "Go into the stand, Brother Gilbert," I said, "No, I will sit down here." Then the pastor advanced and I was in-

troduced to him. He said, "Are you not the man that preached at Union last Thursday?" I answered "Yes." He said, "We have no more fellowship for that condition church than we have for the Methodist society, and if you are taking sides with them we cannot use you." I said "When I lived in this country the churches were all in union and fellowship. I assure you I have not come to take sides. In my association in Florida our people know nothing but Jesus crucified and risen for His people and I am determined to know nothing else among you" As he was still holding my hand he pulled me into the stand, saying, "preach for us," and sat down.

Turning to the book board these words came to my mind: "Wherefore did ye doubt, O, ye of little faith?" When I closed my discourse the preacher heartily endorsed all I said, and went into conference. A lady that I was not acquainted with joined the church. When the deacon asked her if she had any choice as to administrators in baptism, she said she wanted the man that preached that day. Being notified I said "This is the pastor's work, and I cannot submit to it unless it is entirely agreeable with the pastor and church." Expressing their approval, I baptized the sister Sunday morning. Being again blessed to speak and as it was the time for their communion service, I gladly partook of the Lord's supper and washing feet with the church.

As we were visiting there for the summer it was my pleasure and privilege to visit and preach in the regular meetings of nearly all the

churches of the then two divisions of the once united p. p. e. At these meetings I tried to speak as the oracles of God and used only Biblical expressions in declaring the doctrine, experience and practice of gospel teaching as I understood the scripture to teach; and I was graciously received and endorsed by both sides. I am satisfied if God's servants had always used Bible expressions in their preaching there would not have been those serious divisions that are in the church among the Old School Baptists in many places today, unless some dear brethren had been persuaded to follow a jealous preacher who could get a small following by dividing the church. Every effort has a cause. Evidently the carnal mind will exclude that foreknowledge and predestination from the affairs of the world. A Methodist man once told me that God only foreknew what he would do and his own works. A Primitive Baptist man once told me that God only predestinated the eternal salvation of his people, and that his predestination embraced nothing more. I replied that God's was more limited than man's if that was true, and that "eternal salvation" was used only once in the Bible, and it was used when said of Jesus that he learned obedience by the things he suffered, and became the author of eternal salvation to all them that obey him. Now how those two men learned the things they affirmed I have never found out. Apparently they believed that in nature, at least, that man shapes his course, directs the current of events so that things come to pass as man wills. Upon the other hand the

heaven-taught children are ready to confess that they are short sighted creatures, were not with the Lord when He gave counsel, that if there be anything that He did not know or that He had no purpose respecting, they are not able to point out. They most certainly believe that God foreknew His people, predestinated that they should be conformed to the image of His Son; and, that "all things work together for their good." Neither do they believe that anything has occurred that God did not foreknow; and they are free to confess that wisdom embraced all things, that His counsel shall stand and that He will do all His pleasure. Further they admit that nothing can occur to obstruct or hinder his purpose, that he employs agency needful to rule or direct the weakest or the greatest forces; for nothing is too hard for the Lord to do that is not contrary to His nature. The kingdom of the world, of darkness, of anti-Christ, yea their combined forces He will ultimately overthrow. None of our people believe that God is the author of sin, or that He worketh and ruleth in the world as He does in the church or in the hearts of His people. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

Doubtless God's secret will is to suffer or permit wicked things to take place which are not in accord with His revealed will as given in the Scriptures. Let come what will none of them believe that God's eternal purpose respecting His people will be baffled, frustrated or

defeated. Hence it seems to me that if brethren who are disposed to use the term "Absolute predestination of all things" would clothe their ideas with Bible expressions that controversy would soon go to the bats.

"Eternal vital union" is an expression that has been used to the alienation and disunion of many, beclouding the peace and fellowship of some of our beloved churches. I heard a brother in one of our pulpits say that no man would ever go to heaven that did not come from heaven, and that the elect were chosen in Christ because they were already in him. There are none who will deny that the elect were chosen in Christ, but they were surely selected out of Adam's fallen race. God choosing them before they were manifest in the flesh that they should be holy and blameless before Him in love, not that they were in that state before time, which they would have been if eternal children in Christ as birds in a cage. When born of God, the man, who previous to the new birth was the old creature with only one nature, the carnal mind is now the new creature with the mind of Christ. "If any man be in Christ he is a new creature." Unquestionably he was embraced in the purpose in everlasting love; but had no eternal life (vital union) until Christ gave it. "And I give unto them eternal life." Why not speak as the oracles so as not to offend or be offended? See! it is not life given to life, but life given to the sinner that did not have it.

"Saved before the foundation of the world," is often used by our preachers, without gospel warrant.

Such expression does more to mystify the doctrine of salvation by grace than to simplify by the Father before the world was but only in purpose; they were in time mysteriously saved by the atonement of Christ, and at the purposed time they are quickened by God the Spirit and saved vitally and manifestly by the "washing of regeneration and renewing of the Holy Ghost." Indeed, redemption was no after thought with God. Before the world was, or Satan or sin, he had his deep counsel of love, and his counsel could never find sufficiently solid basis in creation. Satan entered the Garden of Eden, and as Adam and Eve were in a mutable state, and though created in God's image, and upon a level with his holy law, for what the law demanded they were in possession of, but what they had was according to the tenor of the Covenant of works, for that in substance was made with Adam, and we find he fell under the law and its curse, dead in trespass and sins. But God's purposes are not upset, but this act of man was only opening for the manifestation of his great purpose of redemption; for the "lamb without spot" was "foreordained before the foundation of the world," then assuredly, redemption must have been the will and purpose of God before the world. The Creator had not to pause; in order to devise a plan to remedy the evil that Satan introduced. No he has only to send forth His Son who was foreordained from everlasting but "manifest in these last times for us." Hence the elect are saved "according to his purpose and grace which was given us in Christ before the world began." "He was delivered

"your own salvation." It is said, "We should not make a brother an offender for a word," yet when one knows that it does offend, it would be better to discard the word of expression. If brethren who convey the idea God's children are blessed in obedience and chastised for disobedience (which are true) had expressed themselves as Paul did, "your own salvation, I doubt if there had been any contention in the ranks of Primitive Baptists on these points. If certain brethren would labor as hard to see alike as they do to see differently, discussion would soon cease among us. Of Jacob it was said "He took his brother by the heel, in the womb, for our offenses and raised again for our justification." The risen Christ is the eternal proof of one accomplished redemption.

"Conditional time Salvation" "One salvation" or "two salvations—one for time the other for eternity" have brought much contention pro and con estranging brethren and causing bitter denunciation to be pronounced against good brethren, who believe "salvation is of the Lord," and that without Jesus they can do nothing, in true worship and service, in the gospel kingdom. Seeming differences are made where there are none—one party dwelling upon the gracious effect of salvation and the other upon the sovereign cause of salvation. All true believers will readily acknowledge that all their works (good works not evil) are wrought in them, and from the Lord is their fruit found, "both to will and to do of his good pleasure." Paul calls these things which the saints should do and which he enables them to do,

and by his strength he had power with God." God gave him the strength, and then calls it his (Jacob's) strength: so God gives his people salvation and then calls it "your own salvation." May the Lord add his blessings and enable his people to rest in peaceable habitations for his mercy's sake.

Yours to serve for the peace and union of Zion.

M. L. GILBERTT.

Remarks

The above article was published about two years ago. We consider it worthy of space again at this time.

C. F. DENNY.

MRS. MARTHA C. SATTERFIELD

This lovable woman was born Oct. 21st, 1831 and fell to sleep Aug. 20, 1923, making her stay here ninety-one years and ten months. In early womanhood she was married to Wm. Satterfield, who lived happily with her until his death on Feb. 13, 1900. It was the privilege of the writer to know and to visit these good people from his earliest recollection. It was an ideal home, one in which love abounded, not only with husband and wife but among the children also. There were born to this union of Martha Clayton and Wm. Satterfield six sons and one daughter. The sons are—Hines Satterfield, Wm. Satterfield, Samuel Satterfield, D. D. Satterfield, Dr. H. E. Satterfield and B. C. Satterfield, and Mrs. Ida Warren.

While this couple lived together they never seemed happier than when entertaining the Baptists. Neither of them ever united with the church, always feeling and pleading unworthiness. Only a few weeks prior to the passing of this sainted mother in Israel I talked with her concerning baptism. She said she desired a home in the church and had for a long time but never could feel that she was good enough to live with them but loved them above all other people. In many ways she was a remarkable woman. Being blessed with an unusual constitution and a cheerful disposition, made her helpful to her neighbors in sickness and death, you would always find her with cheerful words and willing hands at the service of her friends. She attended two days at the last session of Lower Country Line Association riding twenty-five miles to and from each day. Truly her life is an inspiration and worthy of emulation.

Her body was tenderly laid to rest at the family burying ground. Funeral services were held by Elder E. F. Cook, May and the writer, amidst a large crowd of relatives and friends. We miss her, but we hope to meet her in a higher world. May God in His love, comfort and bind up the broken and sad hearts of the dear bereaved ones, in my prayer. By one who loved her and her children.

C. B. HALL.

ELDER SAMUEL McMILLEN

Wilson, December 25, at night.
Robersonville, Dec. 25, at night.
Tarboro, Dec. 27 at night.
Thence to the Skewarky Union Falls, Dec. 31.
Elm City, Jan. 1, 1924 at night.
Contentnea, Jan. 2.

APPOINTMENTS FOR ELDER TILLMAN SAWYER

Flat Swamp, Jan. 6, 1924.
Robersonville, Jan. 6, at night.
Tarboro, Jan. 7, at night.
Falls, Jan. 8.
Mill Branch, Jan. 9.
Sapponie, Jan. 10.
Nashville, Jan. 11.
Peach Tree, Jan. 12 and 13.
Sandy Grove, Jan. 14.
Healthy Plains, Jan. 15.
Contentnea, Jan. 16.
Scott's Jan. 17.
Beulah, Jan. 18.
Creeches, Jan. 19.
Little Union, Jan. 20.
Bethany, Jan. 21.
Cross Roads, Jan. 22.
Aycock's, Jan. 23.
Memorial, Jan. 24.
Pittman's Grove, Jan. 25.
Upper Black Creek, Jan. 26 and 27.
Lower Mack Creek, Jan. 28.
Wilson, Jan. 28, at night.
Elm City, Jan. 29.
Moore's, Jan. 30.
Pleasant Hill, Feb. 1.
Upper Town Creek, Jan. 31.
Antries Creek, Feb. 2 and 3.
Lower Town Creek, Feb. 4.
I hope to be with Elder Sawyer part of the time.

J. T. WILLIAMS.

Sharpsburg, N. C.

MOLLIE F. KEEL

On Wednesday before the second Sunday in June I left the Confederate Home to spend my vacation as I do every summer at my old native home with my people. The Lord has seen fit to take my dear sister from this world of sin and sorrow to a bright mansion above, where all with Him on high. O how I did miss her, I missed her everywhere, but our loss is her gain. What a happy exchange to depart and be with Christ. I had a vision of her beautiful form, she was

grand. I have never seen anything like her. O the pure gold around her neck and now, she is walking the golden streets entered the pearly gates to the new Jerusalem, around our Father's throne, there to sit and sing and praise Him for a crown He has given to her. She united with the Primitive Baptist church at Robersonville first Sunday in November, 1919 and was a faithful member to the end, always filling her seat unless providentially hindered, she had a complication of diseases but bore it with Christian fortitude. All was done for her that loving hands could do. A night and day nurse stayed by her bedside at the hospital and also at home, but no one could stay the hand of death. She was born July 25, 1865, was ever ready to lend a helping hand to all those around her. She reaped, her time had come, child your Father calls, come home. She entered the happy home on February 7, 1923. She leaves a husband and two sons to mourn her loss, but was not as those that have no hope, for our loss is her great gain. Some sweet day we hope to meet her on that happy shore where parting is no more. When the sad news came to me I felt that it was more than I could bear. My home was with her more than any of the rest. O how I did miss her. We had pleasure together in days gone by, but I would not have her back in this troublesome world. She told me when I came to to this Home she hated to see me come as bad as she did her son going to the war, as I am afflicted she was not able to do for me, I grieved so much, not being at her burial to see the last of her. All of her people were there except myself and I over a hundred miles away. I feel that she is so much better off than I am, I wanted to go to see her while she was in the hospital in Rocky Mount but the weather would not permit.

She was laid away in a steel vault. I got a piece of evergreen from her grave. I was blessed to attend four yearly meetings, attended my home church twice which I was glad. On my way home I stopped over in Rocky Mount, was blessed to attend both days at the Falls, and also the baptizing that was a good meeting, the preaching was comforting to my poor cast down soul. On Wednesday before the second Sunday in October I returned to the Confederate Home. I found a new superintendent. She is fine. We have a good Home, and I like it well. Will be glad if some of our ministers would come and preach for use sometimes, we have preaching but will be glad to hear ours also.

Brother Denny, it has been your request that I should write some for the Landmark. It has been on my mind to write this, also several others have asked me to write. May the Lord prepare us to meet our loved ones in heaven who have gone on before.

From one whose hope is in Jesus.
MAGGIE A. STATON,
Confederate Home, Fayetteville, N. C.

RESOLUTIONS OF RESPECT

It is with a sad heart and unworthy feeling that I attempt to write a few lines in memory of my dear uncle, John T. Jenkins, who departed this life, June 28th, 1923, being in his 78th year. He united with the church at Flat Swamp first Saturday in December, 1912, and was baptized by Elder J. N. Rogerson. He was a very dear and precious brother to all who knew him. He was at church to fill his seat there except when providentially hindered, always manifesting that love which was shed abroad in our hearts by the Holy Ghost which is given unto us. He was a strong believer in the doctrine of salvation by grace alone. He lived the religion which glowed in his bosom and died as he lived as the writer of this sketch was told. He called his children to his bedside and told them, "I am going home to glory." Brethren and sisters, what a consolation it is to God's dear little ones to know that our dear Redeemer liveth and to know when He commands it done, when He speaks it stands fast and when we are begotten again by the resurrection of Jesus Christ from the dead into this lively hope it will last through out all ages of eternity, which hope we have as an anchor of the soul, both sure and steadfast, something that man can't give or dragons take away.

One by one our friends are leaving, we are sad to see them go, yet we know we soon must follow, the charge must come to all below. In that bright eternal city death can never, never come in. His own good time He calls as from our toils to home sweet home.

Therefore be it resolved by the Primitive Baptist church at Flat Swamp, white we keenly feel the loss to the church of one of its worthy members and to the will of Him who knoweth the end from the beginning and who makes no mistakes believing our loss is His eternal gain. Further resolved that a copy of these resolutions be recorded in our church book, a copy sent to the family and a copy sent to Zion's Landmark.

Done by order of the church at Flat Swamp in conference on Saturday before first Sunday in August.

C. D. JENKINS,

J. N. Rogerson, Mod.

E. C. HOUSE, Clerk.

WILL MEET AT LAGRANGE

The statement that visitors to the Centennial Union would be met at Snow Hill is incorrect. They will be met at La Grange on Friday and Saturday.

J. E. NEWBERRY,
Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

DECEMBER 15, 1923.

No. 3

PRAYER

GOD OUR SHEPHERD

My Shepherd will supply my need,
Jehovah is his name;
In pastures fresh he makes me feed,
Beside the living stream.

He keeps my wandering feet back,
When I forsake his ways,
And leads me, for his mercy sake,
In paths of truth and grace.

(Selected).

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

Associate Editors

ELDER J. D. COCKRAM ----- Hartsville, 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.

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

ENJOYS THE TRIP

To the many brethren, sisters and friends with whom I met and worshipped with on my late visit among the churches and associations in the eastern portions of North Carolina and South Carolina. From the earnest request of many that I write a sketch of my travels among them that they might hear from me.

I will now try to comply with the same and while I would like to mention many incidents that might be of interest, it would take up too much space in the papers. I will try to be brief.

I left ours, the Little River Association the 5th Sunday in October and met and filled appointments as follows: Union, Bethany, Pine Level, Beulah, Wilson, Farmville, Greenville, Red Banks, Washington and thence to the old Kehukee association, held with the church at Smithwick's Creek, Martin county, N. C., where I met with many precious brethren, sisters and friends. It was a joyful and lovely meeting, many embracing each other. The good feeling I will never forget. Elder Hassell, the moderator who has long served them, has given an account of the session in Zion's Landmark, which many will see and read with interest.

I wish to say of this, the oldest Old School Baptist association in the United States. I was a member

of it 15 years and have been visiting it for 50 years and can truly say there has been less confusion among the churches than any association I know of. From this association I visited our people in Hyde county, preached at Tiney Oak and Beulah and enjoyed myself among them as I always do. They are good, kind, and lovely people. Capt. Ed Bridgman and family and others treated me with more kindness than I felt worthy of, especially Mr. Ellis Bridgeman. I will never forget his kindness to me, the Lord bless him, feel like He has blessed him greatly, I believe with a good hope thru grace.

From Hyde I went on to the Contentnea association where I met with many good and lovely Baptists and friends who treated me with loving kindness as they did all the way around, was never more blest in speaking in the good name of our blessed Redeemer. From Contentnea I went down to Newport, where I remained during the week and preached and visited among them, went to see dear old Bro. Tommie Garner, now in his 94th year, can just get about the house a little. I read and talked for him which seemed to revive him much. He is a dear old brother.

From Newport I went to the White Oak association at Bay church, Onslow county, N. C. I can

not speak of the many ministers who were there by name. Here I met with many dear brethren and friends who treated me kindly. The weather was very cold and rainy, so much so I stayed in the house around the heater, did not hear much of the preaching at the stand. There was some confusion in the association Monday in the house of which I could not understand but so confused me, I asked the moderator, Elder Jones and others to excuse me. I did not feel like trying to preach. In speaking of confusion I will not mention anything I heard of the circumstances, for I do not like to hear of or speak of troubles among brethren, had rather preach Jesus and peace, love and fellowship by Him. I am very sure from long experience among our people, I mean Primitive Baptists of late, are not observing what Jesus commanded the apostles to teach, after baptizing. They did faithfully teach the churches what He commanded them. Pastors and teachers should now teach the churches what they did especially in the line of discipline. I have observed for some time that the churches or many of them are not instructed on the line of gospel law and order as they should be. I am not saying this to cast reflections on any particular church or pastor. While they dwell on the first principles of the doctrine, the practical part of the gospel, has been too much neglected, which is just as important and needful for the spiritual welfare and peace of the churches as any other points of the doctrine. I am sure there are many that see this as I do. Let us consider this important matter and write and preach more about it. I know my

time here is short now. I have nearly finished my course.

Well, from the White Oak I visited churches of the Mill Branch association and the association at Pleasant Hill down on the coast. I enjoyed meetings of the churches, especially at Tabor 4th Saturday and Sunday, three baptized there on Sunday. Much interest manifested. I was much blessed on Sunday, Elder B. Harrelson preached as able a sermon as I ever heard him. I visited our dear aged, feeble and worthy brother, Elder Bell, am glad I saw him, he attended the association. Here again was confusion. In regard to the association receiving the correspondence from the Bear Creek association, in which they had been in correspondence for years, there were ministers there who refused to be seated in the association because they thought Bear Creek was not in order. No steps had been taken to investigate the matter. Myself, Elder Gunner and Elder Johnson, from the Seven Mile, I from Little River, Elder Hooks from Black Creek, Elder Lancaster from Contentnea, we all were received and seated with and preached with them. The ministers from the Bear Creek, three of them preached interestingly and the people enjoyed their preaching which was good and sound.

I will not mention the cause of the confusion, don't think it necessary. I fear I am making this article too lengthy. In conclusion the many good brethren, sisters and friends I met I remember your kind expressions of encouragement and kind deeds of which I feel unworthy. May the good Lord bless you and me and all His dear people to live in peace and love. "Let brother-

ly love continue," and if we never meet on earth again, O may we meet in that upper and better country or kingdom where all confusion, distress, sorrows, sickness, pain, and death will be felt and feared no more, is my prayer for Christ's sake. Pray for this poor old sinner, saved by the grace of God.

JOSEPH E. ADAMS.

Angier, N. C.

P. S.—Mr. J. D. Gold, please publish if fit. Primitive Baptist please copy.

J. E. A.

ACCOUNT OF TRIP

Dear Brother Denny:

I have intended, ever since I returned home, to write something of my late visit to the Kehukee and Contentnea associations, to be published in the Landmark, should you think it proper.

Wife, baby and I left our home on the evening of October 4th, via boat to Norfolk, Va., by rail the next day to Washington, N. C., where we were met by a son of Mr. Ephriam Peele, who lives near Smithwick's Creek church where the Kehukee association met the next day, October 6th. Mr. Peele had invited me a year ago to come and spend the time with him. This I very much appreciated, as in the years when he was a boy I was a frequent visitor at this church and a part of the time in the home of his father, who was a useful and beloved member of this church for several years. This was a very pleasant and I feel profitable session of the dear old Kehukee association, the oldest Primitive Baptist association in America, and one that has stood firm on original principles all these years without division or serious trouble

since the great division of 1828 to 32. Elder Sylvester Hassell, a well known lover of peace, is the beloved moderator. It was my privilege to be a member of this historic body of Baptists from 1881 to 1890. It was in her bounds that I was ordained to the gospel ministry and called to my first pastorate in 1896. I became a member of this association again and remained with them until 1898, when I left the dear old home state and association and came to Maryland. It was indeed a great pleasure to me to meet again many of the dear ones who were there when I was associated with them and to be assured that they were glad to see me and have me mingle with them again in the worship of our God. The true and living God, Elder N. H. Harrison, who preached the introductory sermon, is a brother of my first dear wife, and it was a great pleasure to meet him again and hear him so ably preach the glorious gospel of the Son of God.

Besides Elder Harrison, I heard at this meeting, Elders C. F. Denny, M. B. Martin, R. H. Pittman, D. A. Mewborn, W. R. Craft, E. L. Cobb, G. W. Trent, and perhaps others, and there was not a jar, all preaching so far as I understood the old fashioned gospel in the old fashioned way, without indulging in extremes. It was indeed good to be there, may the great and Holy God, whom this old body of faithful Baptists have worshipped so long continue to bless them to worship Him in spirit and in truth, also to keep the unity of the spirit in the bond of peace, refusing to allow those extremes that distress and divide the dear people of God. This meeting over, we went down

in Beaufort county to my old home where we made our home during the week with my niece, Sister Ruth Holadia, and her husband. She is a daughter of my brother B. S. Rowe, who was for some years moderator Contentnea association. We visited during the week other relatives, nieces, nephews etc. my parents, brothers and sisters, all having passed away, mingle the pleasure of visiting here with sorrow for the absence of loved ones.

On Saturday the 13th, the Contentnea association met with the church at Sandy Grove, which is situated in the neighborhood where we were stopping. This is the church where I first joined when I was a boy of 18 years of age, the membership of that time are, I think, all gone except one, Sister Williamson. I shall never forget that day when by the order of the church I was baptized in the creek near by by Elder Bryan Whitford. Oh what a burden was taken from my poor heart and what ecstasy of joy and peace were there instead, how pleasant and peaceful it was that day to listen to Elders Whitford and Archibald Jones and John S. Brinson preach the gospel of our salvation. They were men who never indulged in extremes but were content to preach according to the Bible and Christian experience. I love this manner to this day, and very much deplore the extremes to which some of our brethren go in these days.

Elder John P. Tingle, the beloved moderator of this association, preached the introductory sermon at this session and a good sermon it was. I was glad indeed to hear him. I have known him from a boy but have never heard him preach

many times as I left that section before he began preaching. He is a good and lovable brother, besides, Elder Tingle I heard at this meeting Elders J. E. Adams, (now in his 90th year) C. F. Denny, E. C. Stone, W. B. Harrington, W. R. Craft, W. N. Thorp and others, all of whom preached the plain, simple, glorious soul-comforting doctrine of God our Saviour. By order of the association, Elder C. F. Denny and myself spoke on Sunday morning. While Brother Denny was preaching a good sermon that many enjoyed, my mind and heart was full having a scripture in mind to speak about and mingled with this were many thoughts of the past. It was here over and through these very woods in which the preaching stand was erected that as a boy I roamed in boyish glee with others of my friends and relatives having our fun. I am now glad to say without interfering with others, or molesting anything that belonged to other people. It was here also that later on I roamed with a heart full of trouble because I had found out that I was a vile sinner against the God of Heaven whom I now saw was just and holy; here also I had received a precious hope in Jesus as my personal Saviour and here when a little past eighteen years of age I began to try to tell of his wonderful love to poor sinners and now about all the members, relatives and friends who knew and heard me there are gone. My heart was indeed full when I arose to speak. I undertook to talk some about these things but could not control my feelings. I did however, express my joy at meeting with brethren, sisters and friends, some of whose faith is different from

mine and yet all of them were glad to see me. I felt that a dear and merciful Father blessed me to speak in his name, and gave to many comfort in the blessed truths presented. This meeting over, we bid farewell to loved ones and went to Farenton, N. C., to visit my nephew, Prof. J. Vance Rowe, spent a night and day very pleasantly and he took us to Kinston, where we boarded the night train for Washington, D. C. and arrived at our home in Baltimore on Oct. 18., found all well, brethren, friends and neighbors in usual health. And now we feel to thank our merciful Father for his gracious goodness to us in granting us the sweet privilege of making this visit and for the manifestation of his love to us and others while we were among his dear people, for the unity of the faith in those with whom it was our lot to mingle.

Brethren, sisters and friends, may God bless you all and may you who preach to the people study to show yourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Shun unscriptural expressions that trouble and divide the Lord's dear people. We cannot improve upon Bible language.

I regret that this letter is so full of myself but it seemed that I could not say what I wanted to without much reference to self. I desire to give my God the glory for all the blessings I enjoy. I take nothing to myself only the mercies he is pleased to give me. Remember me and mine in love and prayer if you can.

Your brother in a precious hope.

JOSHUA T. ROWE,

704 Linwood Ave,
Rowland Park.

Baltimore, Md.

WIVES AND HUSBANDS

Dec. 7, 1923.

Dear Mr. Gold:

Atlantic, N. C.

I notice in Zion's Landmark for November 15, a request by Sister J. R. Hedrick for me to write on 1st Pet. 3-1. Which reads: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives."

I want to notice this as minutely as I can in connection with some other Scriptures of much importance.

I do not understand that the apostle is in any sense talking about spiritual things when he tells the wives to be in subjection to their own husbands. No one can shape up their own faith. If we have living faith it is of the Lord. If the wife has living faith the Lord gave it to her, and if the husband has not got it it is because God has not given it to him. He cannot believe as she does for the want of this faith, and she cannot believe as he does because of the faith God has given her. She is by no means responsible for the difference in her belief and the belief of her husband. For her to go his way just to be with him would be to deny the Lord as her guide. This she must not do. She must be faithful to Him who has called her. We often hear it said, "It makes no difference to what denomination we belong as we are all aiming for the same place." Now this is a false idea. Does it make a difference as to whether I am doing a thing which I believe to be absolutely wrong? I have no faith whatever in the Arminian

faith. Then how can I serve God in that in which I have no faith?

Sister Hedrick writes to me like a Primitive Baptist, and if she is she believes fully in salvation from any other source is not a Primitive Baptist. Mr. Campbell taught a salvation by baptism, that is that you must be baptized by immersion or there is no salvation for you. No one thus believing can be a Primitive Baptist. To put one truly believing in salvation alone by the blood of Jesus Christ in a so called church of those who teach that there is any other way of salvation you put them in a living hell. They are in torment every time they hear such stuff preached, and then the idea of sitting down to the communion table with what we believe to be false doctrine is horrible to those who are totally dependent on the Lord.

The apostle was instructing the wives how to adorn themselves to the praise of God in their civil lives, in their homes, among their neighbors, before their children, and friends. The husband not having this living faith should not lessen the attention of the believing wife to him. She did not believe of herself, and neither can he believe of himself. She cannot sacrifice her faith, and that is not required for her to be a faithful wife to her unbelieving husband. The service to her husband and the service to her God are very different services.

But if she must sacrifice either of them it must be the service of her husband. There is nothing that can come in between the Lord and His people, and they be clear before Him. Paul is very clear on

this. You will find in 1st Cor. 7:12-15. Here we are told that if the unbelieving depart let them, either the husband or the wife, depart. The believing must do right by the unbelieving whether husband or wife, but if the unbelieving depart let them depart. The believing husband, or the believing wife must serve the Lord in the faith which God gives them.

I remember to have baptized some on each side, or of each sex who had much trouble afterwards because of the profession, but that did not excuse them from doing the way of the spirit of God which He had put in them. There is a blessing in being persecuted, and the nearer it is to us, and the more patience we have given to us in it the more we feel the blessing.

I have not quoted this last Scripture to reflect on the husband of Sister Hedrick. I hope that she meets no opposition of this kind, but there are those who do to my knowledge.

I give it as my opinion that if a lady offers to the church and the church knows there is opposition there should be some reasonable labor done to try to get that husband to be willing at least that his wife should follow the leading of her mind, but if that labor should fail to bring about such reconciliation, she should be exhorted to follow the Lord even if it caused the unbelieving husband to depart from her.

It is very evident that our God will not excuse us in any form of disobedience. He will chasten us as children, and we will be brought to grief which will be even worse than the ill will of the unbelieving

husband or the unbelieving wife.

When I was a child I was acquainted with a case where the husband, who was a minister of the Primitive Baptist, would go to prayer in his house, and his wife would pile the side tables, chairs, etc on him while he was at prayer. This was hard to bear but he felt that he must be faithful to His heavenly Father. She would not provide in any way for his company, but to the contrary would make their stay with him as miserable as she could. Yet that faithful husband, servant of God that he was, continued to stay with her and to provide for her.

We who have companions to whom the Lord has given the same truth which He has given us to believe do not realize what great blessings we have from the Lord. We hardly know how to advise in others cases for we do not know how bad it is with them.

Probably, Sister Hedrick, I have said enough to give you a hint of what I believe about this text. I am a poor little one, and need to be taught. I do not feel able to preach others. I have nothing secret from my brethren but am willing at any, and all times to tell them my mind, and yet I am dependent as much so as any others of the Lord's people. What I have is His. He gave it to me for both myself and my brethren. It came free to me, and it goes free to them.

The God of all knowledge, and of all grace bless us to know, and to do His will.

Your brother in a good hope through grace.

L. H. HARDY.

OFFENSES MUST COME

Dear Brother Editors:

Christ himself sayeth "It must needs be that offences come, but woe unto that man by whom they come." And the apostles tell us of the many circumstances and conditions by which they are known: there are many troubles, perplexities, and disappointments brought to us from outside the church, and sometimes much persecution rages against us as individuals, or against the church as a body. But according to my own feelings nothing is more hurtful or detrimental to our spiritual peace and quietude than is caused by those who rise up among us, either those of us who have been taken captive by the devil at his will and have become wise in our own conceit, assuming the right to lordship and dictatorship, endeavoring to give metes and bounds for us to occupy, while hardly any are found faithful enough to call them down and to render righteous judgment against them. For an open rebuke is better than secret love because faithfulness becometh the house of God. But who is able to stand?

Who can declare that they have forsaken all to follow Christ in precept and example as touching their own conduct and conversation or that they have stood firm by the laws and ordinances that govern the church, knowing no man in the flesh? If we are not faithful how do we expect quiet to reign among us until we are purged and brought down to where we are made willing to be faithful with ourselves and to one another?

We feel sometimes that we can

almost put our finger on those who are causing divisions among us, but who possesses courage and fortitude enough to lay hold upon him according to the scriptural law? This is the only guide through and by which we are able to execute justice to the violators of gospel discipline.

Then too, there be those who rise up among us transformed as angels of light, but are inwardly raving wolves, so smart that they are hard to detect. And many who are weak in the faith and not fully established in the doctrine of God our Saviour will follow them and bid them God's speed until the wolves are revealed. Then truly, as the scripture hath said, woe unto that man by whom these things come. And I am satisfied that every one who is brought to realize the sad plight of the church in these last days, and seeing the many causes that give her pain and trouble, apart from those that we feel within, which we feel is all and more than we are able to bear but for the saving grace of God, are constrained to ask as did the disciples, "Lord, it is I?" Have I betrayed my Lord and Master? Well, if I betray my brother I do it even unto Him, (Christ). If I persecute my brother either in word or deed, I do it even unto Him, (Christ). If I hate my brethren, I am unfaithful unto Him, (Christ). But merciful thought: Christ is not unfaithful unto us. What an amazing wonder that we are not consumed; for when we become so confused that we do not understand what scriptural law and order is, in order to maintain the identity of the church. Because the contending for these things

does not mean a dividing of church by those that stand firm for order, but rather a proof and defense of the church in order. And those who revel against order, the same is proof against them.

I know that I am a natural man, and am not worthy to point out the right way for things to be recognized. Yet I desire above all things to be found faithful to him with whom we have to do in truth and justice to those with whom we have to deal.

Yours in hope,

JNO. B. SMITH,

P. O. Box 311

Reidsville, N. C.

LANDMARK CLEAN and SOUND

Elder C. F. Desny,

Dear Brother:

Enclosed I am sending check for renewal of my subscription to Zion's Landmark. I first subscribed to it in October, 1872 and I have missed very few numbers of it since that time. I think it one of the cleanest and soundest of our periodicals. It is free from controversies. I like that especially. As long as it is published in the same high tone of truth and continues to give God all the praise and glory for our entire salvation both time and eternity you may consider me a subscriber for life.

May the Lord continue to bless the editors to maintain the standard of truth as heretofore.

D. A. MEWBORN,

Farmville, N. C.

Remarks

We appreciate the above very much. The editors want to keep it worthy of its motto—"Ask for the old paths where is the good way."

C. F. DENNY,

AN OLD TRIP

In 1890 I visited parts of Texas and Arkansas.

While in Little Rock, Ark., Brother Anderson said to me the Primitive Baptists in Arkansas got in a wrangle years ago in this State, and three associations disputed and divided into confusion and distress, and they now desire to have a meeting and see if they can become united again, and of course if they have a sound mind they will come together again and live in peace and love as brethren.

They have appointed next week to meet together about 50 miles from here up in this State, and I wish to go to that meeting and he said to me, "Will you go with me." I replied, "Yes I will go for I would go a long distance if I could help to bring about peace among our people."

We went as he said. There were gathered quite a number of preachers and other members of the three associations collected there. I remember Eld. W. Westall was one of them.

They said to me, "You have not taken part in this confusion, and we request you to take charge of this meeting, and then act as moderator." This I agreed to do.

The matter of their strife was on the three following questions: What is called the Absolute Predestination of all things—Eternal Vital Union and Time Conditional Salvation. Some were for one of these, some for the second, and some for the third.

When men get wrong they can differ on any question, and strive about it and dispute and become wrong. Yet each one will protest

his sincerity and consider that he cannot be wrong.

For the nature of men is such that the way any matter appears to a man is the way it seems to him is right. Not until a man loses all confidence in himself he will not trust to and in the Lord God.

But when God shows him he is a fool that trusts to his own judgment, then he seeks the word of God for guidance, and not merely what he considers that word to mean, but when God gives him understanding then he will follow the teachings of the Lord.

For not until he sees and knows that he does not know anything of himself as he ought to know, will he lose confidence in himself; but when he does this then he loves the Lord God and his word.

I spoke about one hour touching somewhat on these points and questions and sought to show the meaning of these matters.

It is my manner and aim to speak plainly—not to confuse the important matters of salvation. I know that unless I have the mind of the Lord others will not hear me, nor be profited, unless they also have the true desire of the truth.

I know also that it is not wise to seek for the mastery, and if I am right I do not want the mastery. If I love the hearers I desire to speak the truth to them.

I considered these three topics briefly, 1st concerning the word absolute I said there is no room or place for that in the Bible, or it would be there. The Holy Ghost has supplied proper words for us to use. When men have to coin or substitute some other word to express their views because the Bible

words are too strong or not strong enough and sufficient to enclose their meaning, there is room for confusion and strife.

What objection is there to the word Predestination? Does not the word predestination declare what you believe? If not is not your belief wrong? If that word is too strong or not strong enough to express what you hold do you not claim more or less than the word of God declares?

I think I believe in predestination that predestinates. There are other words used in the Bible that help explain this matter, such as God does all his pleasure, he makes the wrath of man to praise him, and he restrains the remainder of wrath, and he works all things according to the counsel of his own will.

He is not the author of confusion, but is the God of peace. God does not tempt any man with evil. His word condemns wickedness. There is no warrant in God's word that allows or authorizes any man to do wrong. When one is born of God he does not desire to do wrong, but is satisfied with God's word.

On the second question there was a contention. Some said the life of the Christian is the life of Christ, and hence that the child is as old as the father—that a child is as old as God is. If the child, I said, is as old as the father then which is the father? In the Bible use of language we understand that the father is older than the child.

On the third question of Time Salvation there were some present that divided up salvation into time salvation and eternal salvation, for

they held that the salvation which the Christian works out is in time, and hence there are two salvations. But when I ask them what part of salvation does the creature work out, unless God works it in him first the brother fails to tell me, so without Jesus I can do nothing, but with Him or through Him that strengthens me I can do all things; for it is God that begins salvation working in us both to will and to do of his good pleasure and also completes it.

If all salvation is not of the Lord then is not arminianism correct? If there is a single condition on which any part of salvation is placed or conditioned, salvation is not by grace, but part of it is by works and that part of works would mar it all. It is either all of works or all of grace.

Question: What sort of Baptists desire to work in this disturbing question to cause division among the brethren? It is such as consider themselves safer, smarter, wiser than the brethren generally are.

If such would go off somewhere else where they could find people fond of debate and argument we could get along well without them. If one is satisfied with the doctrine of our Saviour, and does not want a high seat among the brethren, but is content with a low seat he is happy and beloved. What sort of spirit is there that breeds confusion among us? None of us know anything of ourselves unless God has taught us. We know but in part, we know only in part. Let us tarry at Jerusalem until we be endowed with power from on high.

It is God's kingdom and not of us. "All my appointed time will I wait

till my change comes."

After speaking about one hour that day the brethren from all round came to me and gave me their hand and said, we believe this as you declare it. It was in July. After dinner we went into a conference, and after each one that desired to speak explained his view, they spent the evening until after sunset in settling up their differences so that the entire matter was settled.

The more we try to explain things that are not declared or revealed to us the more we darken council, and cause confusion. The more we preach the things we have handled, tasted, heard and felt, and have proven and hold fast to that which is good, or the things that make for peace, and whereby one may edify another, the more the Lord commends us as his servants preaching peace.

P. D. GOLD.

Vol. 47, Page 214.

Remarks

The above article is republished at the request of a dear Sister because of the fact that at this time there is some disturbance among some of our churches on similar questions.

What a blessing it would be, if the fatherly advice and Bible truth contained therein could be accepted by all, (as was the case at that time) and a coming together in fasting and solemn prayer to God that wherein I have offended my brother in word or deed I ask forgiveness.

Why don't you all say Amen and Amen to this?

C. F. DENNY.

PLEASED WITH REPLY

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

Dear Sir:

You will please find enclosed a check for \$2.00 to pay on my subscription for the Landmark, but I just don't know how much I am due you on it now, but hope you will let me keep reading it. For Bro. L. H. Hardy's reply to the lady on the negro subject, was well worth what that issue cost. I was so thankful for his reply for it just rooted up all that lady's negro pride and haughty spirit and showed so plain how God could get into the negro's hearts without any conversation with the individual whatever, and if white people wanted to go to our church for social equality only, it's the best off without them but to take a sin-sick negro who will come in with the key of repentance, rather than those who will want to bind and cast out.

Dear Brother Hardy did not know how strong he was preaching to me when he was writing his reply to the lady. I did not intend to be so plain spoken when I started, but I well remember when God showed me what a great sinner I was. He did not come out in little soft shell words and say, you are a little sinner or near about a sinner. But spoke as loud as thunder and said, you are a lost and ruined sinner, doomed for hell, and I did not see a negro in the way.

Your little brother I hope,

A. W. THOMPSON,

Selma, N. C.

CORRECTION

In my article in Zion's Landmark of Nov. 15, 1923, the word "American" in the 5th line should be in the 7th line. Of course Wales

is in England and not in America.
S. HASSELL.

A SHORT TOUR

To the Brethren, Sisters and friends
Greeting.

Among whom I traveled during a part of September last, 1923, I must say I never spent a more enjoyable trip among our people, the Primitive Baptists, in all my life in the ministry. I commenced at Wilson, N. C., and preached at the following churches: Falls of Tar River, Tarboro, Farmville, Mewborn, Greenville, Spring Green, Skewarkey, Bear Grass, Robersonville, Flat Swamp, Kinston, Sand Hill, Muddy Creek, Sloans, Southwest, Cypress Creek, Wilmington. At most of the above named churches the congregations were good and better interest I have never witnessed on any previous tour. In fact the Baptists of the named churches know how to make a poor preacher feel welcome. Brethren and sisters and friends, be assured, while I live a long way from you, I am your true friend and it would afford me a great pleasure to meet you all once more in this life and hope I will be so favored. I do thank you as my brethren and sisters for your expressed confidence in me as a faithful minister of the gospel of God's dear Son. Let me again thank you for your kind care for me in your homes as well as in your dear sweet meetings. I do highly appreciate the many urgent requests to visit you dear people again and will do so if the good Lord permits me to live and I don't give down too much in strength, but it will not be any surprise to me for me to be called away at any time. But let death come

when it will, I only can say I hope all will be well with me. I hope all among whom I went preaching Jesus and the resurrection will remember me when at a throne of God's grace. I beg that peace and prosperity will be the good fortune of all among whom I had the pleasure to mingle in God's sweet service on my much enjoyed tour. I do hope my last day of life will be among my best days.

So farewell.

J. W. BRAGG,
New Market, Ala.

LORD HELP ME

Eld. C. F. Denny,
Wilson, N. C.

Dear Brother Denny:

My mind seems to incline me to write for the Landmark. I hope it is of the Lord, for if it is, I shall say something that is profitable, and it is my desire to be profitable in my way, but I do so much feel my unprofitableness in significance, and utter helplessness in my way, but the very language of my soul continually is "Lord help me." Now a little child is totally dependent on its parents for everything in and of a worldly sort, and looks to them even before it can talk or walk, how much more we are dependent on our heavenly Father for all the good things of this life as well as heaven. We know according to Scripture, "That every good gift, and every perfect gift cometh down from the father of lights with whom there is no variableness neither shadow of turning." I think the good gifts are natural blessings, and the perfect gifts are the spiritual blessings, and He says, "ask and ye shall receive." He doesn't tell us to do something that He knows we

can't do but many times on account of our unfaithfulness. He suffers our minds to become clouded and in this condition. He knows we are helpless to call on Him in faith. We do not always obey the spirit, for if we have the spirit of Christ, that spirit should be our guide, but I know and have felt and seen in my experience, that I should have done things that the spirit dictated but being disobedient I fell short of the law. Not only the preachers but the laity as well should be instant in season, out of season, refuse, rebuke, exhort with all long suffering and obedience.

Affectionately submitted,

BETTIE Z. WHITLEY.

Washington, N. C.

ZION'S LANDMARK

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

P. G. LESTEK.....Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVII

NO. 3

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., DEC. 15, 1923

WHERE ARE THEY?

Where are those fathers in the ministry who used to almost invariably close their sermons with whole some and comforting assurances of the hope of the children of God in the resurrection? Is a sermon complete which leaves one who is sav-

ed by hope short of that blessed fruition? "The earnest expectation of the creature waiteth for the manifestation of the Sons of God," and in the meantime the gospel is preached until Christ be formed in them the hope of glory.

Our religion is no account to us unless it so comes into our feelings now and then as to give us to feel the love of God shed abroad in our hearts, and the fire of that love shut up in the very marrow of our bones—moving us up in the strength of Israel's God, so that we stand upon our feet and declare that our God reigneth, giving us to feel that all is well, and that our God will perfect the thing which concerneth us.

It is when we feel that our sufficiency is of God that we come to the end of our faith, and feel assured that our religion is not in vain in the Lord. We then feel that our hope is towards God, and that it is not an incredible thing that He should raise the dead.

Our faith contemplates the salvation of our souls, and to that end we constantly aspire; and the preaching that lifts us up, and brings us into the virtue and glory of Divine presence is what we esteem as the gospel of Christ—of his blessed Sonship assuring us that we shall see him and be like him; and thus we lay hold upon the hope set before us, and forgetting the things which are behind and reaching unto those which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus.

In such seasons we call the gathering a good meeting, because the Lord was in the midst and His spir-

it was upon his servant, who preached to our comfort and to the praise of the glory of the grace of salvation.

And where are those brethren who were sometimes called singing clerks, who were ready with an appropriate hymn at hand, and a suitable tune in mind for the closing service? How they make themselves helpful to the tired minister; I have in mind such as the late beloved brother, Henry C. Booker, in-to whose upturned face and beaming countenance one could almost read—

Amazing grace, how sweet the sound, or Blest be the tie that binds.

But all of his day and class are gone on some time ago, having sung out in time, to be renewed in eternity and we may further say of them and for them:

tho, this poor, lisping, stammering tongue

Lies silent in the grave,

Yet in a nobler sweeter song

They sing His power to save.

I am glad we have some of these gifts yet with us such as the brethren Stanfield's who aids much in the song service to the comfort of those where they chance to be.

I would like to encourage our younger brethren to greater activity in this respect, and make themselves useful and comforting in their day and to their generation. It is good for the churches to designate and call out singers to lead the singing and to encourage all to join in singing with them. As a rule, our churches are too careless with respect to having "all hands" join in the singing, especially the members. It is well to devote a half an hour before preaching to singing,

and the congregation join in, the young people especially, the children, our children and thus make our meeting their meeting. If we do not thus entertain our children in this the only way we may do it, they will go where they are thus entertained. If others can steal the hearts of our children we, by the same means, can prevent it. We sleep too much. Let us not sleep but watch and keep sober.

We cannot save our children but we can show a better disposition toward proving our love for them, and that we wish them well. I am not sure but that we may not have to render an account later on for the seeming indifference we entertain with respect to our children. If we are privileged to come to the throne of grace, may we not remember them and make mention of them, in their behalf, while we are there speaking for ourselves? "The promise is made us and unto our children." The Primitive Baptists as a people are predestinarian and yet some of us are sometimes fearful that we might do something contrary to the purposes of God. The poor, distressed, brought her daughter's condition to the attention of the Lord, and asked a blessing of him for her; and yet it was not meant to take the children's bread and give it to the dogs. But that fact did not discourage her, nor did Jesus upbraid her, but commended her faith after having had from her a good confession. "Truth Lord, but the dogs eat the crumbs that fall from the master's table." Do these crumbs fall perchance? Does God care for dogs? Yes, and for children too. The quality and virtue are in the crumbs as well as they are in the bread.

While I might only presume to desire that my children share of the crumbs yet the Lord in his great mercy may have chosen that they shall sit with him at his table and eat bread with him. I do not know his mind and purpose, therefore, if the Lord will, I come and make mention of my children that he would bless them.

From the rugged cross He said to the sorrowful weeping mothers, "weep not for me but weep for yourselves and for your children." If we might weep for our children, might we not put a book in their hands and sing with them, and encourage them to sing with us and for us. We may not know but that they are gifted of the Lord to sing, with grace in their hearts unto him.

Children in the temple ordained his glorious coming in the name of the Lord.

I love to revert to the days of my childhood and sit down with the children in the old home, and I also love to call to mind the day when I sat among the brethren and sisters of my old home church and told them in my way what I hoped had been the dealings of the Lord with me. But where are those dear ones? Of perhaps 80 members only one is now living. Are there few that be saved? During these fifty years all but a few have passed away of the members of the church, and yet the membership keeps up about the same, except that here and there a church has passed out, but at the same time in other places churches have built up. I love to come again into the camps of Israel and journey with them along the pathway of life and now

and then to sit down with them in the shade of the palm trees and drink with them from the wells of salvation.

P. G. LESTER.

RESOLUTIONS OF RESPECT

During this year it has pleased God to take from us four of our members: Brother John Biggs, age 76 years, who died April the 30th after a short sickness. He was a good brother and an honest man, highly esteemed by all his neighbors.

Sister Eliza Nelson, aged 72 years, died June 2nd. She was a faithful member and a devoted sister who enjoyed attending her.

Sister Sallie Terrell, died August the 8th, aged about 80. She was a good and highly esteemed sister and greatly missed.

Sister Bettie Barnwell, died April the 5th, aged 82. This good sister was a lover of the truth but distance deprived her of being with us as much as she desired. This loss is sad to us, but we trust it is their gain.

Resolved that we bow in humble submission to God who doeth all things well. Done by order of the Prospect Hill July meeting, 1923.

Elder B. F. McKinney, Mod.

W. D. BLALOCK, Clerk.

Prospect Hill, N. C.

RESOLUTIONS OF RESPECT

Whereas, our God in His all-wise providence has called from his earthly labors, our most aged brother whom we loved and honored.

Algernon Whichard was born April 14, 1837 and departed this life June the 4, 1923, making his stay on earth 86 years, one month and twenty days.

He united with the Primitive Baptist church something near 50 years ago.

We mourn not for him as those who have no hope. We feel our loss is his eternal gain. That he has not passed from life to death but he has passed from death to life, where the wicked cease from troubling and the weary soul is at rest.

Resolved that a copy of these resolutions be sent to Zion's Landmark and one be sent to his bereaved family, and also one be recorded on our church record.

Done by order of conference at the church at Briery Swamp the second Saturday in August (1923).

Elder B. S. Cowan, Mod.

J. L. Ross,

R. D. Moore, Com.

C. L. James, Clerk.

IN MEMORIAM

In memory of our beloved father and mother Micaga and Edith Phelps. Mama died Sept. 28, 1922. Papa died Dec. 5, 1922.

The midnight stars are gleaming

Upon their silent graves,
The ones we loved so dearly
But had no power to save.
Oh the memory of the evening

When we knew that they were dead;
Our hearts were crushed with sorrow
And many tears were shed.
Written by their daughter Zella Phelps,
Columbia, N. C.

CORNELISS BARNHILL

By request of the church in conference at Flat Swamp Saturday before first Sunday in November, I will try to write an obituary notice of this dear brother, Cornelius Barnhill who was born June 3, 1854 and died Oct. 4, 1923. He joined the Primitive Baptist church at Flat Swamp in the year 1888. He was the oldest son of Jesse and Louisa Barnhill. He was married to Miss Melissa Little, in the year 1879, six children were the fruit of this couple, all living except two, Mrs. Lillie Moy and little Callie. The living are Russel, of Bethel; Walter, of Wilson; Howard and Willie of near Bethel, at the home. He was taken with appendicitis on Wednesday before the fifth Sunday in September (union at Flat Swamp) he had medical attention and was somewhat relieved but on Thursday night he was taken so much worse off that he was taken to Rocky Mount to the Sanatorium, was operated on at once and found to be in a very critical condition from which it seemed most impossible for him to recover. He lived until the coming Thursday when he passed away from this world of sorrow and trouble, to a world of joy and peace. He was taken home on Friday to his loved ones and in the afternoon funeral services were held by Elder B. S. Cowin and S. B. Enny, they both spoke with much comfort to the bereaved family and congregation, which was very large. He was then taken to Greenville and buried in Cherry Hill cemetery beside his daughter. The flowers were numerous and very beautiful.

He bore his sufferings with much patience. He was a very, very dear brother, he joined the church at Flat Swamp in the year 1888 and was baptized by Elder G. D. Roberson. He was a very dutiful member and held in very high esteem by his pastor, brothers and sisters and all who knew him. To know him was to love him. In the fall of 1896 he lost his left arm by accident in a cotton gin. He suffered very much for a long time, in a few years he had a bad fall from a wagon and was very painfully hurt in his right arm and shoulder. It was some length of time that he could not walk around. His sufferings were great which he bore with much patience, always looking to his blessed Lord and master. It seemed his whole trust was in the Lord. He never was heard to complain in sick-

ness neither would he take medicine unless almost forced to and lost of times refused it altogether. He was looking forward to a pleasant union which he was so anxious to see come. Elder S. B. Denny and a number of others had promised to come and spend the time with them from the union. We regret so much that his time could not have been prolonged this much, but we must be still and know that I am God, says the Father and we must bow in humble submission to his holy will, which I feel Brother Cornelius did. He was such a good, quiet and faithful brother, always willing and ready to lend a helping hand to those in need, always filling his seat at church only when most impossible. He ran the risk of his life so many times and in different things but he seemed to always be trusting in the blessed Lord. We trust the blessed Lord will be with his bereaved widow and children and protect them from all harm. Give them strength and faith to look unto thee and be saved, trust in God and not the puny arm of man, for what is man that thou art unmindful of him? He is nothing but the dust of the earth and to he dus he must return, so let us trust in God for Christ's sake for He is able, willing and always ready to cheer our drooping mind, and comfort and console us when needed. His wife is of the same faith and order he was, joined the church something near the same time at Flat Swamp. I do not know which joined first, but both were dutiful members and very dear to us. So let us not weep for him for he is resting in his father's kingdom where all is peace and love, have paid the debt we all must pay and is now resting from his labors.

Written by one who loved him
MRS. EFFIE S. DARNHILL.
Parmele, N. C.

RESOLUTIONS OF RESPECT

Whereas, the Angel of Death has on the 23rd day of August, 1923, visited our church and removed from our midst, our dear and highly esteemed Sister Anna Mae Avenport; therefore

Be it Resolved, That in this dispensation of our Heavenly Father's Providence, the Primitive Baptist church of Bethlehem, N. C., loses one of its most lovely and faithful members. And while we desire to be submissive to the will of Him who doeth all things right; yet we deeply feel our loss and while we look at the empty sea which she always filled unless providentially hindered, we feel to say with assurance that she not only died the death of the righteous but that she also lived that life.

Resolved, that we tender to the bereaved family our deepest sympathy;

Approved in conference, September meeting, 1923.

W. H. KEATON, Mod.
J. B. HOLADA, Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

JANUARY 1, 1924

No. 4

PRAYER

CHRIST I

Christ is my all, my sustenance,
Nor shall my soul depart thence;
He is my Rock, my refuge,
In spite of all my foes can

Christ is my all: where should I go?
Without him I can nothing do;
Helpless and weak, a sinner great,
Yet in his righteousness complete.

(Selected).

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

Associate Editors

ELDER J. D. COCKRAM -----Hartsville, 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.

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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 its 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

WHO IS DUMB?

Eld. C. F. Denny,
Wilson, N. C.

My Brother:—Permit me to speak in my own tongue, because I am weary with forbearing and yet I know not what to say for "who is dumb but my servant and who is blind but my messenger" a miserable, wretched, poor and naked condition and in my humiliation it seems as though my judgment is taken away. I am as one standing far-off from my kindred. Occupying in a desert waste-howling wilderness, as a gazing-stock and spectacle to all, as a mark for the arrow of the enemy. I have no honor of man. I hope I am seeking none, but am longing for that rest that remains to some one, but where to find it, I don't know. My daily life and all that I am naturally is becoming such a horror to me that it seems I cannot go much longer and oh that my God would undertake for me before I go hence and be no more. Or has he really forsaken me, that I should yet die the death of the wicked. I wonder some times if all of the Lord's children occupy before him according to nature, as pitiful a plight as I feel to, or is it that I am being made to bear the same and guilt of all in a measure for where my mind is drawn from my own condition, it seems to cen-

ter about the church, which, according to the pattern that is shown in the mount is very beautiful to look upon for sayeth the Holy one of Israel, "Look upon Zion the city of our solemnities, thine eyes shall behold Jerusalem a great habitation, eat." But when we look upon the visible organized body of believers in his name today, do we see ourselves going forth in precept and example, in word and deed, according to the pattern shown us in the mount? Then what aileth thee, virgin daughter? Come down and be clothed in sack-cloth and ashes. Maybe God would grant us repentance, before we are cut-off from the land of the living. For oh Lord we have sinned, but grant us strength and wisdom to turn from the error of our ways that we might be content with the things that we have seen and heard in thy Holy Mount, that we might cease from jangling and striving about words of no profit, that we might understand. We cannot add one cubit to our stature, that we might know our own end. To cease from being proud and high minded, to remember that we know nothing as we ought to know save as we are instructed in his Holy temple, that we might strive with our own sensual devilish carnal minds to walk humbly before our God and one an-

other in love. Redeeming the time because the days are evil, that we might cease from disputing and back-biting, but rather remember in our own brains that we are but dust, that we might lay aside all envy malice and guile and condescend in our very feelings to each others feet, desiring nothing but grace sufficient for our day and trial and be found trying to actually deny our own selves of many natural pleasures of this mortal life. There must of necessity be a denying of self, for therein is found the cross of Christ. So may we be purged with fire until we are found trying to forsake every thing but that that is found written in the heart and printed in the mind and the Lord grant us our desire. Will close.

A Lonely Wanderer.

IMPRESSED TO WRITE.

I will in my poor and humble way try to write a little as my poor heart has a desire and so impressed to write, but I don't feel worthy of trying to write a piece for the Landmark, but do love to read the good pieces for they seem to be food to my poor soul, for it tells of the precious good doctrine that I do believe with all my heart and do enjoy hearing it preached so well and here I want to tell a little vision I had or something I don't know. I knew I loved the Baptist but I was so troubled because I didn't know what was right. And I was trying to pray to the Saviour above to show me which was right. All at once I saw a green pasture before me, a lot with a wall around it and a shelter over the back end and another wall ran through the middle, and there was no one around, but

a Primitive Baptist preacher and a missionary preacher both of whom I know well, and myself. I was standing alone near the right hand gate, the Primitive Baptist Elder was at the right gate and the missionary Elder was at the left gate, they both opened the gates and the prettiest lambs I ever saw in my life came walking out through the gate and commenced eating in the green pasture, while pretty goats came out at left hand gate and commenced eating. There were some of all sizes but the whitest lambs and goats I ever saw, they just held the gates open and they kept coming out. I was near the right gate but not a word did either one say to me. Seemed to me I saw them come out at the gates for two hours and then it all disappeared, and now sometimes I feel so sinful and cast down it just seems to me my heart will break. And when I go to church to hear blessed truth and salvation of the glorious father above who has all power and without him we can do nothing.

But still I try to pray to God above to show and teach and lead me the right way that leads to heaven above, and then these words always comes to me.

I have showed thee I do love to hear people talk of the precious man above and they can tell my feelings better than I can myself.

I will close but could write this much more. If you see anything in this worthy of printing in the Landmark you can print it. If not why put it in the waste basket, for I don't feel worthy of writing at all.

Hope some of you will pray for a poor sinner like me.

A Reader.

GOOD FOR RHEUMATISM.

Mr. J. D. Gold,

Dear Sir and Friend:

I am writing to say to you that I am visiting my father and mother who are very feeble. Mother has rheumatism very bad and I remember that once Brother Gold, your dear father, told me of using Pipsisewa for it and that there was only one place that he knew of that it grew. He showed me some once when I was visiting at your home. He had had some one to get it for him. And now Mr. Gold, if you please if you will have some one get some of it and send it to W. D. Edwards, Polkton, N. C. they will pay you for it and pay you for your time and trouble besides.

Thanking you in advance and with best wishes to you and yours I am,

Your friend,

MRS. J. P. COFFEY.

Polkton, N. C.,

P. S. Write them if you can get it, please.

Remarks:—If any one knows where the above weed or plant grows they will please write the parties.

C. F. D.

I have tried to find it several times but so far have been unsuccessful.—J. D. Gold.

ENJOYED THE ASSOCIATION

My dear Brothers and Sisters:—Our association, the old Kehukee, has just closed with much love and rejoicing and I feel that I want to speak a little about it; but I am so poor, ignorant and blind I can't tell how I do feel about it, but can say it was to me a sweet feast from

start to finish. I met many that I had seen before and many I had never seen, but all seemed the same. I heard preaching day and night.

It is often said the old Baptists will soon die out but my good people it seems to take a long time to kill them, and I feel sure when they are removed from earth it will be to heaven, sweet heaven of rest. Yes, be gathered together in one home to live to go out no more forever. I feel that I have tasted and felt something of this sweet love, tho' I feel to be the least of them all. But I hope they will let me follow after them, and sit at their feet. I will be in a safe place. I feel that my stay here will soon be over, but don't want to step back, but press on trusting in my dear Saviour, my dear people, I did not think of writing this, but got caught up in a little whirl wind and have drifted away in this direction, may it do no harm if it ever appears before you. I hope it was prompted by the love of God in my soul. So now I will leave it with you for your better judgment. So with much love I bid you farewell in the Lord. Your very weak sister in hope if one at all.

MILLIE A. TAYLOR.

Robersonville, N. C.

"BY THEIR FRUITS YE**SHALL KNOW THEM"**

Matt. 7-20.

To be professor of the name of Christ and a practicer of iniquity is an abomination to the Holy One of Israel. The counsel of the apostle Peter to the household of God is very gracious. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace

that is to be brought unto you at the revelation of Jesus Christ; 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 1-13-16.

"God hath not called us unto uncleanness, but unto holiness." 1 Thess. 1-7.

Hath the Lord called me by his grace to reveal his Son in me? Am I, in very truth, a subject of the grace of God? How blessed, what strong consolation is found in our contemplation of the grace of God so gloriously declared in the person, life, sufferings, death, resurrection and ascension to glory of our Lord Jesus Christ. Truly it is our happiness to realize, by the gracious ministrations of the things of Christ to our souls, by the Holy Ghost the Comfortor that 'where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord.' As this is so sweetly unspeakably so have I license to indulge myself in the lusts of my flesh? "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?" Rom. 5-20-21-6-1-2.

"They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5-24.

I have known men who were quite strenuous in contending that salvation is of the Lord, that we are saved by grace: and it afforded

them, very evidently, considerable satisfaction to denounce what they termed armenians. But all the while their own lives were worldly, secretly and openly licentious, immoral, which unmistakably declare such characters to be destitute of that grace of God which so flippantly they utter with their lips. They know nothing of God's salvation or of his grace.

"For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2-11-14. If God hath called us by his grace into the grace of Christ, Gal. 1-6, then our intimacy with our dear Saviour, his very graciousness, God's very grace henceforth is in our heart teaching us; not making the attempt to teach, but effectually teaching us: and the fruit will be gracious in us, in our lives, our walk, our conversation, bringing forth fruit unto God. Rom. 7-4, to the praise of the glory of his grace, showing forth the praises of him who hath called us out of darkness into his marvelous light. Does not your yearning heart exclaim unto God, our heavenly Father, Amen, So let it be in me? Those who are Christ's have crucified the flesh with the affections and the lusts; and this crucifixion continues all the days of our pilgrimage. But those vile characters, who with their ton-

gues prate about salvation being of grace and who live in ungodliness manifestly show they are not of God and are utter strangers to his grace." Ungodly men, turning the grace of our God into lascivousness, and denying the only Lord God, and our Lord Jesus Christ." Jude. 4. All such reprobate characters are in the power of the Almighty, and their damnation slumbereth not.

O believers in our Lord Jesus Christ we are not to be found giving ourselves over unto lasciviousness, to work all uncleanness with greediness. "Ye have not so learned Christ; if so be that ye have heard him, and been taught by him, as the truth is in Jesus," that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4-19-24.

This is the word of the Lord in the new covenant, "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." Jer. 31-33. "Ye are manifestly declared to be the epistle of Christ." 2 Cor. 3-3. "Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2-19. If the Lord hath so wrought us and sealed us there will be in our yearning souls, in our felt need, continual supplications to the God of all grace that he will grant us mercy, and that grace may be our portion that we may walk in the truth, turn from all transgression, Isaiah 59-20, and

walk even as Jesus walked. 1 John 2-6.

FREDERICK W. KEENE.

A STILL SMALL VOICE.

Mr. J. D. Gold,

Enclosed please find \$2.00 money order for which please continue my subscription to Landmark.

I feel like it is a sweet privilege to me to be able to again renew.

I have often had a desire to write a little of my experience but knowing my inability, and feeling some times I haven't much experience of grace, but hope I have heard a small voice in my poor heart. If indeed I am one of God's little ones I must surely be the very least, but if I can only be one of the smallest bones that compose the heavenly body it will be enough.

A little sister saved by grace if at all.

HATTIE COLLINS.

A SUBSCRIBER FOR 50 YEARS.

4-20-1923.

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:

Enclosed you will find check for \$2.00 for which you will please renew my subscription to Landmark.

My dear companion had been a subscriber to Landmark for the past 50 years and it is with a sad heart that I inform you that he has just recently passed away.

Mr. Trott, was 87 years old the 17th of Oct. 1922 and died the 16th of March 1923.

Please change address of paper to my name.

Very truly,

MRS. B. W. TROTT,

Maysville, N. C., R. F. D.

JESUS THE GOOD SHEPHERD.

I am the good shepherd. The good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, who own the sheep are not. Seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. (This is the language used in the authorized version the Revised version reads "and the wolf snatcheth them and scattereth them") While there is some difference of opinion as to whether the word them means hireling or sheep, I feel that it should be construed in the way that gives to Jesus the greater honor.

If one feels that he is giving to Jesus greater honor by making the word mean hireling, let him so read. But if another feels that he gives the greater honor by saying sheep let him so read.

As for me I think the greater honor is given to read it sheep. Jesus is here emphasizing the fact that he is a good shepherd that is as a shepherd, He is perfect and none of the sheep are lost. And in order to emphasize this truth he contrasts (not compares) himself with the hireling. The contrast it seems to me is very striking. The good shepherd gives his life for the sheep. The hireling fleeth away, and what happens in one instance is just the reverse of that which would happen in the other.

Therefore under the care of the good shepherd all are safe. If under the care of a hireling we would be in grave danger. The wolf is the natural enemy of sheep. As the devil is the enemy of the children of God, and wherever they present themselves Satan also presents him-

self as walking to and fro in the earth seeking whom he may devour, and I feel that he is too strong for me were it not for the good Shepherd. And should he flee away as a hireling would do, great would be the danger. I would utterly despair. But thanks be to God for the promise, I will never leave thee nor forsake thee. The sheep are Jesus' both by right and by purchase. By gift because the Father gave them to him by purchase because he found them in debt for their lives and nothing to pay with. And He paying the debt for them with his life, they became his by purchase also. I have never understood why the wolf who is Satan in the figure should pursue the hireling when he is already in his service doing just what he would have him do; But Jesus is the good shepherd and not a hireling. Even the under shepherds are not hired. Primitive Baptists do not hire their pastors, they feed the sheep because they love both the shepherd and the sheep.

Submitted in love.

J. WESLEY EPPERLY.

Floyd, Va.

A GOOD LETTER.

Eld. C. F. Denny,
Wilson, N. C.

Dear Brother in Christ:—I hope it is with a feeling of much meekness and unworthiness that I attempt to write these few lines. Yet there is something within that urges me to make the attempt. If it is of myself it will be a failure. If it is of the Lord all will be well.

I am so frail, so unclean that "in my flesh there dwelleth no good things," and I must ever look for

aid unto the Lord who is able to and does all His pleasure on earth as in heaven and none can stay His hand or say why doest thou.

He hath said that if ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured by the sword.

The power to wil land do comes from our Lord from whom all righteousness flows. When a believer in Christ has followed our dear Saviour in baptism does he not feel to say "O how happy are they who their Saviour obey?" And in all the walks of his life afterward does he not find a sweet peace in obeying the commands of his Father in heaven. Surely the answer of a good conscience toward God is sure. Is he not then eating the good of the land? God is faithful to fulfill His promises even unto the end.

Let us sing praises unto the Lord who hath redeemed us by His blood and is able to save unto the uttermost all that the Father hath given Him, not one of them will be lost, but He will raise them up at the last day. He did not shed His blood in vain.

Let us sing of "His wonderous love that caused the Lord of bliss to bear the dreadful curse for our souls," and to suffer, though he was pure, for our sins.

Oh, that I may ever be found with a tongue to praise His holy name for "His wonderful works to the children of men."

I feel that He found me as He did Jacob of old, in a "waste howling wilderness. He led me about and instructed me. He placed my feet on a rock, even the rock of His salvation," and I feel glad that it was

in the days of my girlhood that He taught me what a sinner I was by nature and what I must be by grace and taught me to see Him and love Him as my hope, my salvation, my all. "Cursed is man that trusteth in man or maketh fles h his arm." "Trust in God, for in Him all fullness dwells."

Oh, how sweet it is when I can feel that Jesus died for me. Troubles and afflictions, doubts and fears may sometimes bring this precious hope very small, but it never expires and when the clouds have rolled away it seems to shine brighter than before and it seems that we can never doubt again; but trust more firmly in the God of our salvation who hath delivered us from the fiery furnace. He hath assured us that. "When through fiery trials thy pathway shall lie. My grace all sufficient shall be thy supply. The flame shall not hurt thee. I only design, Thy cross to consume, and thy gold to refine."

Your little sister in a precious hope in Christ.

MRS. R. M. ALLIGOOD.

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

Reading Landmark Fifty Years
Eld. C. F. Denny,

I herewith enclose money order to pay on my subscription to the Landmark. It seems sometimes like I will have to stop taking it, as I am not able to work. I subscribed for it 50 years ago last October and have taken it most of the time since then and have enjoyed the most of its contents. I think the editors have always been sound on doctrinal points. There seems to be some confusion among the brethren and it is all of the flesh

and not of the spirit, for God is not the author of confusion but of peace, as in all the churches of the saints. Surely there is some that is not giving all diligence to make their calling and election. Sure, but are so walking in forbidden paths as to cause some to doubt their calling and election, sure, glad I would be to see a manifestation of the spirit of humility among the brethren. If each one could feel that he was less than the least of all saints. Surely there would be more love, peace, and good will among us than there seems to be at the present time.

Your poor, unworthy brother in affliction's bonds.

ELD. W. A. GOURLEY,

Route 4

Danville, Va.

A DREAM

As it has been on my mind for a long time to write what I hope has been the dealings of the Lord with me, I will in my weak way try to write a dream I had in the year of 1917. I dreamed I went up a flight of stair-steps and when I got up there the Lord was sitting there and told me before the lights went out for me to go down. I went up and down two or three times. I thought perhaps this was the sign of my death but was not in so much trouble until that fall when I became so afraid of something I did not know what, that I could not rest at night. I was at work one night and while thinking over my troubles those words came to me, "Yea when this flesh and heart shall fail and mortal life shall cease, I shall possess within the veil a life of joy and peace," and oh I do hope that when

this body is laid beneath the clay that I may possess that sweet peace those words will ever be sweet to me. I went on in so much trouble that I never went to bed without trying to pray to the Lord to forgive my many sins and to give me some evidence of being one of his little ones and I dreamed that I was with some of the members and Brother A. M. Crisp was there and had something bright in his hand and said anyone that believed in that light believed in the Lord and I felt he was talking to me for I felt like I knew I loved them and wanted to be with them but felt so unworthy I did not think I had any right to go to church and sit there with them. I would ask the Lord to show me in some way if I was changed and if it was my duty to go to the church and I dreamed that Brother Crisp and myself were sitting on the steps at the church and he asked me why I did not talk to him. I would go to preaching and it seemed that he would tell my feelings far better than I could and I wanted to ask for a home with them but did not have anything to tell. I wanted a good experience and would go home in more trouble than before.

I was made to rejoice. My burdens were gone and I wanted to praise the Lord and wanted everybody else to but this did not last long. On Sunday afternoon I became in so much trouble I did not think I could live, there seemed to be such a weight it was crushing me down. I tried to pray to the Lord to have mercy on me but did not think he heard my feeble cries. I got up and went out in the yard and walked about with my baby trying to get rid of that heavy load,

That was Sunday before I went to the church the next Saturday and others and myself went before the church at Lower Town Creek were received and baptized the following Sunday by our beloved pastor, A. M. Crisp. It was a joyful day with me but I have many doubts and fears and fearful trials.

I desire the prayers of all the saints. I am a very little sister if one at all.

TENLA J. CUMMINGS.

A JOINT HEIR IN JESUS CHRIST.

Mr. J. D. Gold,

Dear Sir:

My subscription to the Landmark expired 15th, of Feb., so on the 13th of last month I sent \$3.00, but I have not seen any change in the date as yet and have not received any receipt. This I think will pay me to Aug. 15, 1923. I want to say a few words in the Landmark about my poor feeling. I feel I am the poorest of the poor and the least one of the Lords little ones if indeed I am one. Yet at times I feel like I have a rich Father who has done all things well he has done great things for my soul and I am made to feel glad, that he has made me to love his people and give me a home with them. He made me willing ten years ago to unite with these people at the Falls of Tar River. I carried a burden for years but did not see how I could go before these good folks that I loved so good, but when I did go I felt like I had lost a burden. After I was baptized this sweet voice followed me. Today there is joy in heaven. I don't see how I could live without them, for it seems to me like if I had not gone before them

that day, it was the last day I had to live so I must say it was the Lord, I don't doubt that it was the Lord told me you are an heir and joint heir in Jesus Christ linked together by a three fold cord of love that never can be broken. I will stop here. If you think this will be fit to publish it will be all right if not throw it away.

MRS. MARIA JOYNER.

Rocky Mount, N. C.

Route 2, Box 199.

LIKES THE LANDMARK

Elder P. G. Lester,

Roanoke, Va.

My Dear Brother:

If I may thus address you, I received your answer to my letter of inquiry as to the paper and also in a few days I received a copy of the paper. I had thought I would send in my subscription at once but have just put it off from day to day until this rainy afternoon. I am sending check for \$2.50 for subscription. If you have the back numbers to Oct. 1 you may send them if you wish, so my subscription would then expire on the first day of January, 1924, making it the end of the year. I like the paper or any other paper that stands for the doctrine of salvation by grace for all others are in a foreign tongue to me. May God help you in the great work and give you strength to the end.

Yours in hope.

C. T. REYNOLDS,

Route 4 Box 25,

Grafton, W. Va.

ZION'S LANDMARK

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

P. G. LESTER.....Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVII

No. 4

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., Jan 1, 1924.

ARTICLES OF FAITH

It was thought by the Fathers that it was advisable to deduce from the scriptures and express in a condensed and concise manner and form what were the principles of the doctrine of Christ as embodied in the scriptures. They found that the Apostle Paul in his life time understood that in every consideration of the subject or question of salvation there was a doctrine; just one definite doctrine, therefore he says, if any man come among you and bring not this doctrine receive him not into your house neither bid him god speed and if any man preach any other gospel than that which we preach let him be accursed. Not even an angel in heaven should be allowed to preach anything to the contrary. Seeing that it was so exceedingly important that one should know the apostle's doctrine and continue in it, they set about to search out and determine what it was. They searched and compared diligently and I dare say honestly and sober-

ly and we have the result in a nutshell, as it were which we call articles of faith. These articles or declarations are what they understood the scripture to teach and what they believed was the foundation of their hope and to be a true and faithful expression of the faith that was in them. And in the same spirit and faith the churches generally endorsed and adopted them, and new churches were constituted upon the doctrine indicated by them, and elders have all along been ordained as in harmony in their belief and teaching with them. So we find that preachers churches and associations are supposed to have their constitutional standing in them, and from this standing there is no authority or power on earth that may remove them. And if 98 out of one hundred members of a church should resolve to espouse a religion based upon other principles the minority of two could take these articles into the courts of our country and establish their right in fee simple to the church property, because these two members would be found standing upon these underlying principles of their constitution. And so it ought to be with a preacher, so long as he preaches the doctrine as reflected in these expressed principles he is within his stronghold, but as soon as he begins to set forth doctrine not in accord with the articles of faith upon which he was received into the church, and upon which he was ordained, he is no longer of that faith, his claims to the contrary notwithstanding. Like a child learning to walk, a young preacher may totter and wobble and now

and then fall down, but all the while he is trying to do the naturally proper thing. He clearly shows that the root of the matter is in him. And like Priscilla and Aquilla the elders and the chief women may take him in charge and teach him more perfectly in the way. One may not bring out a point fully, or he may not make beyond a word or he may come short a word. A word now and then taken from the wrong place and put in the right place is a word left out or a word put in makes a decided difference. There are many words which through untaught and unguarded use have acquired definitions purely local which are not in accord with standard authority for the definition of words. There are words in common use by this and that speaker that are not found in the subject matter under consideration. One of the most universally used words that I now think of is not in the book to which it directly and only has reference, and that is the word Bible. There are expressions and words the form and meaning of which are unusual and obscure and are therefore hard to be understood, which those unskilled in the use of words and phrases may not at once comprehend in their true relation and meaning.

The main trouble with our people is we in principle are democratic, but in practice we are not; we want each to do as he pleases provided he pleases us. If you understand this scripture as I do you are right otherwise you are more or less wrong. In defining our words and our thoughts we should be guided by the scriptures aided

by the Fathers through and by the articles of faith. Another trouble is our articles of faith in a greater or less measure are not universal but rather local; and we ourselves are guilty of having localized them, or in other words we have Americanized them, and we have southernized them and westernized them until our fathers in many respects could not recognize them. We have all the while, since our first appearance in this country, been receding and drifting away from the standards reflected in the London confession, the Philadelphia confession and the Kehukee articles of faith. We have amended and revised and qualified those ancient deductions of Divine teaching until we have so marred them as to destroy their intended force. It is true that some words, even scripture, which were once full of meaning, strong and forceful, have for various reasons become obsolete or without much if not all of their original meaning, which we should reasonably bear in mind. But we are not disposed at all times to be reasonable. We are not willing to grant to others the liberty that we claim for ourselves. We as a people are coming upon scenes of an enchantment peculiar to our day, and under their vain allurements we are losing our powers of endurance of sound doctrine, and are being turned into fables, which we are disposed to set up in the places where our fathers set up the truth of the gospel. In the different and distant localities of this broad country of ours, different words are used as the standard to mean the same thing. In one division of the country they pack it,

and in another they carry it, and in still another they fetch it, while we in this north country tote it, and yet we all simply mean to remove it from one place to another. Of these words, I would use tote because to my mind its meaning is more directly and definitely indicated that I should take it on my shoulder and thus tote it, while I could carry it on an auto truck, or fetch it on foot like the disciples did the ass colt. Now to remedy this defect the scriptures allow us to use such a word as suits us or as we may, and we should not be condemned for it. The scriptures thoroughly furnish us. Let us use their furnishings and be at peace among ourselves.

P. G. LESTER.

SALVATION.

For common consideration there can be no more familiar subject than that of salvation; and yet it is a word of various significations depending largely upon its connection with and relation to other words and the general condition of things in their direct association for its prime meaning. Its first and most important is redemption from the power, and deliverance out of the state and condition in which one is involved by reason of sin and transgression, or by reason of sin which is the transgression of the law, which God gave to man, his creature to observe and obey, but which he violated and transgressed and thereby brought sin into the world, and entailed upon his posterity all the consequences from which redemption and salvation became necessary in order to a peaceful rela-

tion to God and a restful state in heaven.

There are other characters of salvation which signify deliverance from literal conditions of a temporal character. When Paul says, by grace are ye saved through faith and that not of yourselves, we know at once that he means that sinners such as you and I are saved from the consequences of sin are redeemed unto God by his grace through his faith, and we know that grace and faith and salvation are gifts of God. That is not by works which we have done, nor merit found in us, but of his mercies we are the favored, delivered and saved of God. All Primitive Baptist know this readily and surely, and they can and do all join in one spirit and mind and heart with one understanding—and sing amazing grace (how sweet the sound!) that saved a wretch like me; I once was lost, but now am found, was blind, but now I see, and judging from our feelings while we are singing thus we want to sing it again; and in all circumstances, at all times, and for all purposes and to all accomplishments let us sing and let our minds have free course and run back along the way the Lord our God has led us, till we come to the day of our fathers and let us salute them with our song—their song of grace, and let the sound of our singing go on until it falls upon the sheep fold of David and breaks forth with melody in the hearts of his shearers at the shearing time, and let it break into David's harp and wake the sleeping vibrations upon its thousand strings, and let us sing on, and let the melody of

our song roll along through the field of Ephron unto the cave of Machpelah where sleepeth our mother Sarah. She is a sweet singer, and while her eyes sleepeth perchance her heart waketh so she may join us in our song to rejoice the heart of her Lord our Father Abraham. Then shall we sit down in the kingdom with Abraham and Isaac and Jacob and sing Praise God from whom all Blessings Flow. Praise Him all creatures here below, Praise him above ye heavenly host. Praise Father, Son and Holy Ghost. While singing this universal verse we feel that it is truly in praise to God, who has blessed us with all spiritual blessings in Christ, according as he has chosen us in him before the world began, that "We should be holy and without blame before him in love. And we find we are not only chosen to this end and blessed state of condition, but we are ordained, predestinated and called unto it. And all these are graces of our salvation or salvation by grace.

The word salvation is used with reference to us in this or that respect in which other words might as well have been used, but we know what is meant in the light of the truth of the gospel and we are without excuse when we allow ourselves to so wrest words from their true meaning in order to make them proof text to some other word and thus reflect upon the intelligence due the high calling under which we claim to be exercising. Paul says, evil communications corrupt good manners. Now if I am wise enough and prudent enough to avoid the society of evil communications I should save myself from the

evil effect of good manners corrupted otherwise I allow myself to appear as one having good manners and yet as not having sense enough to use them. We are commanded to let our light so shine before men that they may see our good works and glorify our Father which is in heaven. In working out our own salvation we are to observe and do in such fashion as to indicate that the work is wrought of God in us. Our conversation or citizenship should serve as to prove or demonstrate that salvation is by grace and not only so, but that we are saved by it—that it may be said of us as Elder P. V. Swain of Kentucky, would say, he is a gracious man, or she is a gracious woman to say that I believe in salvation by grace is not enough; my every day and Sundays life should prove what I believe and what I profess to believe. The confession of the mouth should be so sustained as to lend virtue and strength to the belief of the heart. As the heart believes unto righteousness the mouth confesseth unto salvation. Paul would have Timothy's confession make good the profession he had made before many witnesses. He would not have his profession before men belie the confession he had made before God. He would have him make full proof of his hope and of his ministry. A certain humble man of God in my association, it is said, was addicted to dissipating and carousing around with certain comrades before he professed a hope and that after he had joined the church and been baptized, one of those pals came along and touched his elbow as formerly indicating that there was around out here a little of the old

stuff at his pleasure whereupon he replied, No. I have joined the church and have been baptized and have quit all that and rushed from his erstwhile friend in such a ready, emphatic decisive manner as to put an end ever afterward to that character of approach, and to destroy that kind of temptation as effectually as though he had said, get thee behind me satan, and for some 20 odd years this man has maintained the character of a good man and a good preacher, and thus he saved himself from his former untoward associates and the consequences of joining them in their dissipations. Now if he had yielded and joined his former associates what could have been said for him and for the grace of God that was with him. But having refused to go with them what shall we say? That the grace of God that was with him made him sufficient to do what the Master had said my grace is sufficient for thee, with the temptation I will make a way for escape even that ye may be able to bear it. Thus he bore, endured and triumphed by the grace of God. "If I must sing, I'll sing of grace, which saved me from the fall, and led me to a hiding place in Jesus my Lord, my all."

P. G. L.

EDWIN DAVID THORNE

By request of his daughter and her husband I gladly chronicle as best I can an obituary notice of their kind and affectionate father. Mr. Thorne was a son of Redmon and Martha Ann Thorne and was born in April 1849 and died November 21, 1923, at the age of 74 years. Mr. Thorne was reared on his father's farm. He merchandised at Elm City two years of his life. In 1876 and 1877, if memory serves me right and then returned to the farm to his former occupation. He was an honest and hard working man and amassed by his frugality a home of plenty and prosperity for his two good, congenial, pious and religious wives and

his kind, moral and devoted children.

Mr. Thorne first married Miss Martha Ann Robbins, his brother James Gray Thorne married Miss Mattie Robbins, sister of Mr. Thorne's wife, hence the two lived happily for several years together. Then the good Lord that death all things well and is too good to err, took Mr. Thorne's wife to her long eternal reward. Not many years after Mr. James Gray Thorne was called to his reward and I hope in Heaven. Then Mr. Thorne married his brother, James Gray's widow. The two first couples were blessed with several children. Also the last surviving couple were blessed with four children, two of them survives their father, namely Messrs. Edwin and Thomas Thorne. Thus there were in this good and pious family three sets of children and in a sense they were all own brothers and sisters, all half brothers and sisters and all first cousins. Mr. Thorne was a good neighbor and a good father, a good citizen, and will be greatly missed by his family and his community. His remains now lie within forty yards of where he was born and reared and in the family cemetery with his father, Redmon Thorne and in a rifle shot of his grandfather, Martin Thorne, and great-grandfather Nicholas Thorne, and third grandfather, Martin Thorne and fourth grandfather, James Brown, who was born in England. Mr. Thorne's death was somewhat unexpected. He was preparing to take an aspirin tablet and fell to the floor with paralysis.

About four P. M., he asked some of the family concerning the doctor and spoke no more and died that night about 1 o'clock and is now sleeping the calm, sweet sleep of death. It is hard, very hard to estimate the true and genuine worth of such a man's life as Mr. Thorne's was, for the labor, toil and integrity of such persevering men as he was has cleared the forest, built the cities, tilled the soil, fed and clothed the world, paid tax to run the government and made this old world grand and rich to live in. So bereaved children your father has gone from the toil and cares of this life and we hope and pray to Heaven above so let me exhort you all to mark the way of your honorable, honest and industrious father, for he set a good example for you all to heed. He has fought a good fight and we hope finished his course with joy and that we may meet him bye and bye, to ever be with Jesus in heaven. Mr. Thorne was an uncle of the writer and we wish to say I am sharing with you in your sad bereavement for now my last uncle is gone. Bereaved children all that we can do is to render our will to the good Lord's way and try to say, "His will be done."

Written by his devoted nephew

J. J. THORNE.

MRS. SARAH M. BEDDARD

On the evening of August 13th, 1923, my dear aunt, Mrs. Sarah M. Beddard, was summoned from the tumultuous scenes of earth to the blissful realities of immortal glory.

I say to her children, "You sorrow not, as those who have no hope." For Jesus said, "increased are the dead, which are in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation, 14:13. Blessed words of inspiration given to the Apostle John on Patmos, words which have reached us through centuries fraught with consolation, with hope, with unspeakable blessing, for the saints, "rest from their labors, their works do follow them, and we bless any name for all thy servants departed this life in thy faith and fear."

She was the daughter of Edwin and Martha Brooks, was born May 6th, 1853. Age 70 years. She was married to J. D. Leonard, January 6th, 1879, five children were the fruits of this union, two of them and her husband preceded her to the grave. Those surviving, are Roy Beddard, Goldsboro, N. C.; Mrs. Zadoc Penneck, Fremont, N. C.; and Mrs. S. M. Long, Sanford, N. C., with whom she resided the last nine months of her life, and who administered to her necessities with that tenderness and love that becomes a faithful child.

She also leaves six grand children and one sister, Mrs. Melissa Tyson, and many relatives who are desirous to mourn her departure.

She united with the church at Red Banks, second Saturday in December, 1883, and was baptized next day by Elder John A. Williams, and remained a bright and shining light up to the day of her departure.

She had a great deal of sorrow and affliction in her life, but this seemed to only draw her nearer to Him, who was a man of "sorrow and acquainted with grief," and in his precious companionship she found consolation and peace.

May the Lord in His tender love and mercy comfort the bereaved ones, and may they feel that she is not dead but "asleep in Jesus," and may they through His grace and mercy be enabled to meet her in that world of joy and peace where parting is no more.

Written by request, December 4th, 1923.

Her Niece,
BESSIE BROOKS

JOHN G. STANFIELD

The subject of this notice was born Feb. 1st, 1870; died Nov. 1, 1923, making his stay on earth 53 years and nine months. He was born in Person county, N. C., but moved to Rockingham county while quite young and remained till grown. He was the oldest son of the

late J. E. Stanfield and his wife, Harriette. He has four brothers and four sisters living and many other relatives and friends to mourn their loss.

About twenty-five years ago he was happily married to Miss Katie Bass, daughter of L. W. Bass, of Edgemcombe county. Five children were born unto them viz: Edgar, Rebecca, Miss Odine, Mrs. W. T. Person and Beat. Roz. They and his devoted wife survive him.

John was a good business man. He provided well for his family. He was a lover of home, his wife and children.

He was paralyzed and remained helpless all the time afterwards, which was two years and six months and five days. But during all this time his devoted wife and dear children never grew tired of waiting on "Daddy." He had the best of attention. I am sure no one could have had better.

The deceased was not a member of any church, but a believer in salvation by grace, the doctrine we preach. He said to me one time that he loved the church and wanted to be a member sometime. That was good evidence of one being born again. Surely if any one loves the Old Baptist, he is a child of God.

He was laid to rest in Macedonia, there to await the resurrection morning. A large congregation was present to witness the last sad rites, attending the high esteem in which he was held. The floral offerings were beautiful. Elder C. F. Denney, of Wilson, conducted the services, speaking many comforting words to the bereaved ones. The good old songs, "Rock of Ages," and "Nearer My God to Thee" were sung, which were so much enjoyed by Katie.

John was more like a brother to me than a nephew, having grown up together to much. I shall miss him.

Now may the grace of God be with his dear wife and reconcile her to His will and sustain her in this dark hour. "The Lord giveth and the Lord taketh away."

His Uncle,
T. A. STANFIELD.

GREATLY IN NEED OF MONEY

The subscribers to the Landmark who are in arrears are requested to look at the labels on their papers and make remittance of what they are due. This will help us at this time very much indeed, and enable us to meet some pressing obligations. We will also appreciate any effort made by our subscribers and friends and the ministers to help us extend the circulation of the Landmark.

We wish each and every reader of the Landmark a happy and prosperous New Year, and all the favors a kind Providence may bestow.

J. D. GOLD,

G. W. CARAWAN

Brother G. W. Carawan was born Oct. 17, 1859 and died Aug. 17, 1923, aged 71 years and ten months. He was twice married. His first wife was Mary Williamson. They were married April 4, 1877. His second wife was May Kendrick. He was married to her Jan. 2, 1899 and was the father of nine children, three by his first wife and six by his second wife. One daughter is living by his first wife and one by his second wife, who is living. Six grandchildren are one great grandchild survive him. Sept. 1890 he was received into the fellowship of the Primitive Baptist church at South Matamoras Lake and lived a faithful, consistent life. He was a great sufferer eight months before his death with Bright's disease. He bore his afflictions with patience. I had the opportunity of talking with him a few times during his illness and in all of his talk he was continually praising God. All was done for him that loving hands could do, but this could not stay the hand of death. God's will be done not ours.

We feel our loss is his eternal gain. The voice we loved is stilled. A chair is vacant in that home which never can be filled.

Weep not dear wife, breathe not a sigh though your stayed together 34 years and six months you will join your husband again in the sweet bye and bye. Weep not children, cheer up for a while for he has crossed Canaan shone with a sweet loving smile. Pray that we will meet him where we will never part.

Written at the request of his faithful and loving wife.

A sister in Christ, I hope,
SALLIE HOWARD.
Swan Quarter, N. C.

WILL SOLICIT FOR LANDMARK

Elder Jesse Barnes has kindly agreed to solicit subscriptions and make collections for the Landmark. We appreciate his interest in the paper and his offer to help us.

JOHN D. GOLD.

MRS. LUETTA GORDON SLAUGHTER

The beloved sister was born May 4, 1864 and died Nov. 19, 1923, age 59 years, 6 months 15 days. Sister Slaughter was a devoted member of Tar River church. She was baptized in 1893 by Elder A. Bialock. It has been my privilege to know this sister about five or six years and I am sure there was never any one more devoted to their family than she. She was a kind and faithful wife and mother, a woman that was highly esteemed by all who knew her. Her chief desire

was that peace might abound. Most especially in the church, which she loved so well. She was faithful to attend her meetings almost up to the time of her departure. She was at church the 3rd Saturday and Sunday in November, and was looking cheerful and seemed especially glad to be with us, and the Monday following. Just a while before night she passed away almost suddenly. I am sure that her husband has lost a good loving and faithful wife and the children a kind and devoted mother, the church one of its faithful and devoted members. We feel that such lines as these should be and are appreciated by those who knew her. I would say to the bereaved husband and family to weep not, for we believe that she has received that rest that awaits the people of God.

Services were held at the home of the deceased by the unworthy writer after which she was quietly laid to rest in the family burying ground in the presence of surrounding husband and children and brothers and sisters and friends. The floral offerings were very nice indeed.

May the blessings of God abide with the bereaved of the deceased.

Written by request of the family.

B. P. McKloney.

J. T. HOUSTON

It is with a sad heart, I am writing a few lines concerning the death of my dear father, Deacon J. T. Houston. He joined the Primitive Baptist church at Sand Hill 48 years ago and served as deacon for 38 years and was a faithful member and deacon until death. He was born August 12, 1850 and died November 21, 1923, making his stay on earth 73 years, three months, and nine days. He leaves a dear wife the mother of eight living children, six girls and two boys and forty-eight grandchildren to mourn their loss. He was married to Julia F. Mercer sixty-two years last August. He was very feeble for a good long time but he passed out from this life very suddenly. Oh, my good brethren and sisters, when it is well with you remember my dear aged mother in your prayers and this poor boy who lost his dear companion December 5, 1922. Oh what a sad life I am now living, left with ten children to grieve their loss, but we feel that our loss is his eternal gain in that home not made with hands with Him who died to save poor sinners from their sins.

Written by

W. B. HOUSTON,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

JANUARY 15, 1924.

NO. 5

PRAYER

HUMBLE TRUST, OR DESPAIR PREVENTED

Lord didst thou die, but not for me?
Am I forbid to trust thy blood?
Hast thou not pardons, rich and free?
And grace, an overwhelming flood?

Who, then shall drive my trembling soul
From thee to regions of despair?
Who has surveyed the sacred scroll,
And found my name not written there?

(Selected).

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

Associate Editors

ELDER J. D. COCKRAM ----- Hartsville, 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 its 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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P. D. GOLD PUBLISHING CO.
Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE FIRST MAN AND WOMAN.

Adam as he came from his creators or makers' hands was pure and stainless and spotless. He was of perfect form and fashion though not his Maker's equal.

Adam according to history was made of pure virgin earth that had not been stained or cursed.

The Lord God said, "Let us make man in our image and in our likeness." So man was made, male and female both in one body. There has not been since the fall as beautiful man or woman in every respect as they were, nor were they after the fall, for they were stained and saw their naked condition. Why did they not see it before? Because they were pure. I can imagine in my mind how they moved about in the garden gathering the beautiful fruit—side by side. Eve pointing out the most beautiful that suited her taste or fancy and Adam gathering and giving it to her. They were of one mind and one thought. What one thought the other thought, the same. What one desired the other desired also. It was a perfect union for they were in an innocent state. They knew no wrong. No evil thoughts crossed their minds. They needed nor desired nothing but what was there. All manner of fruit that was good for food and pleasant to the eye was there. Now suppose they could forever remain in this innocent, very good state

would they have ever died? Such pure innocent love as Adam and Eve loved.

I can see in my imagination a perfect man about six feet high and well proportioned in every respect with not a blemish nor a mark to deform him, a perfect likeness of the Lord. How long he remained in this perfect state we do not know, but we are taught that every creature of God's creation was brought before Adam and Adam gave names to everything, and whatever name he gave them that was the name it went by. But Adam after reviewing every creature and naming it found no help mate among all creatures. How long Adam remained in this lonely state we do not know. Could he have been lonely with all these beautiful surroundings on which to feast his eyes? Yes I believe he was alone and lonely for God said it was not good for man to be alone. I will make for him a help mate. So God caused a deep sleep to come upon man and God took a rib (I believe the one nearest to the heart) and of this rib made He a woman and presented her to the man, and the man said "this is bone of my bone and flesh of my flesh. She shall be called woman. Therefore shall man—leave father and mother and cleave unto his wife and they shall be one flesh." They were one before the rib was taken and even one flesh after the woman became

man's wife. Now we can begin to see what sort of occupant the keepers of the garden were. Adam was perfect as a man as he was when he came from his Maker. The woman was perfect in the man as man. But when made a woman she was remade and refined. She was more beautiful. Her whole body was refined. In most beasts and fowls the male is the most beautiful. We have no account of the female being taken and remade of any beast or fowl. I believe the woman was the most beautiful creature of God's creation or formation. The serpent was confident if he could only get her to listen to him he would gain the victory, when he got to her he laid his poisonous deceitful head close to her ear for fear he would disturb her Lord and whispered into her ear, saying to her, "Look see the tree in the midst of the garden, is it not pretty, is not the fruit most beautiful, especially to make one wise to know good and evil? God doth know that by partaking of this beautiful fruit you shall not surely die. Was there ever a greater sermon preached than this first sermon and it all a lie. The woman was deceived but Adam was not but rather than to be everlastingly separated from his beautiful wife he partook and both fell. Christ was not deceived. He knew what it would take to get his bride from under bondage. He knew it would cost him His life when He entered into the covenant with the Father before the world was made, that He must come into the world and suffer, bleed and die for his bride. His blood was the redemption price and he must pay it. He gave his spotless robe to his beautiful bride and took

her pretty one upon himself, that she might shine in purity around the Father's throne

I can imagine the same serpent—spirit in the land today. The serpent going over the once happy, good country the best on earth. This serpent sliding up to our fair sex and whispering in their ears and telling them, Look see how beautiful politics are, see the great wise men? Don't you want to stand by their side and hold office and make laws? I know you can do better than many men do? Whatever the serpent says is nice, is nasty. There is nothing on earth nastier than politics.

Can we ever imagine mother Eve ever saying to Adam, Adam there is some nice fruit up there on that limb, but you can't reach it. I will climb up the tree and get it. This is what the women are trying to do now. Can the serpent tell the truth better today than he could six thousand years ago. He is the same serpent he was when the people were trying to build the tower of Babel. He has the people charmed in trying to build the second tower. The League of Nations. God told Noah to be fruitful and multiply and replenish the earth. The devil told him to build a tower and not be scattered. The League says let us write again and not be scattered.

Can women do better, or has she more wisdom, more intelligence, more ruling power today than she did in Paul's day when they were not allowed to speak in church meetings. ?

It is more easy to run the government than it is to speak in church meetings?

Does it look decent or lady like to

walk up among "Tom, Dick and Harry and call out" give me a ticket. I want to vote and exercise my freedom." How can a christian lady stoop so low and want to fellowship such.

Did Christ place his spotless robe of righteousness on a woman for her to go and lie down among the political, filthy pots and wallow in the political scum and dregs of society. No I cannot believe he did, but he put his clean robe of righteousness on her and took her dirty filthy stained one away, that she might shine above in the presence of her Lord in his kingdom the church. Then if she was not grateful to speak in the church meeting, after being dressed in the robe prepared by the Lord how can she stoop so low as to want to have a finger in politics? I am at a loss to see how a preacher can encourage the sisters to have anything to do with the political scum of worldliness.

L. J. H. MEWBORN.

THE GRACE OF GOD

But Noah found grace in the eyes of the Lord. Gen. 6:8.

When the earth was filled with violence and corruption God being grieved at heart resolved to destroy from the face of the earth man, beast, the creeping things and fowls of the air; but through His unmerited mercy Noah and his family were preserved.

1. God's Abounding Grace. 2 Cor. 12:9.

When the kind apostle knew a man above fourteen years ago and being caught up into paradise, he would glory of this miraculous conversion; but in the flesh he would

not glory save in his infirmities. And when he thrice prayed to God to remove the thorn, God did not but says: "My grace is sufficient." This we call abounding grace. God's grace is unmerited goodness. It is the key to all of God's dealings with his people in the Old Testament. It is the central theme in the New Testament because it is the reigning motive in Christ's life. It has been the seed of the church's real prosperity through all the Christian centuries. God's grace is the only possible remedy for man's sins. It is God's unreciprocated kindness. God's grace came to lonely Abraham in a promise to make of him a new nation; and to compensate him for leaving his kindred; that all families of the earth should be blessed in him. When Joshua was summoned to take the place of Moses the supreme law-giver and national leader; he so much felt the need of grace God says: "I will be with thee whithersoever thou goest." Josh. 1:9.

"My God how excellent thy grace,

Whence all our hope and comfort come,

Ye sons of Adam in distress,
Go to the shelter of God's wings."

"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 1 Tim. 1:14.

2. God's Saving Grace. Eph. 2:4-10.

Paul's letter to the Ephesians is a very fine statement of God's saving grace. Ye were dead, we think very little of physical death as compared with the death of the soul. Ye walked, that is immersed in

worldiness. Ye lived according to the course of this world, ruled by Satan. The lord of demons made us alive even though we were dead in sins, raised us up that he might show the exceeding riches of his grace beyond the farthest throw of human thought. Grace is the fountain stream; while faith is the aqueduct which carries the flood of mercy to refresh the needy soul. It makes us anew, we do not make ourselves, God does it. This is the superb story of grace. The law stands for our guilt, it points to the perfect law of liberty, it is the mirror that points to the soap and water, but grace and truth come by Jesus Christ. Christ was full of grace and truth. Grace frees God's family from bondage; it triumphs o'er the law. The help God gives is infinite; we could not pay for it were it demanded. It is a free salvation to all the heirs of promise. Even when we were dead in sins, hath quickened us together with Christ: by grace are ye saved. Eph. 2:5.

3. God's Teaching Grace.*

Titus 2:11-14 refers to God's teaching grace. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The three spheres of human conduct is inward, outward, and upward. I like a religion that keeps me as good off my knees as on my knees, as good on the outside. God says, "I will instruct thee, and teach thee," etc. No pupil can go far in school till he trusts his teacher. In this school of God's grace is confidence that God knows

best.

"The men who know thy name
will trust

In thy abundant grace

For thou wilt ne'er forsake the
just

Who humbly seek thy face."

To many of us, in our earliest days the life of God was an ocean. An ocean which no line could fathom, an ocean without a shore, without a horizon, no tide and unswept by storms. But after a while this conception seemed monotonous. But when God shows us his divine grace his life is no longer an ocean but an infinite stream fresh from the eternal fountains of God; bright with a thousand gleaming lights, with rainbows or beauty all around, and filling the universe with glorious music as it flows. He is a living and loving God.

"The grace that mightily up-
lifts,

Most sweetly humbleth me

The more I triumph in thy
gifts,

The more I wait on thee."

God's school of grace is a normal one. Paul said his work was "to testify the gospel of the grace of God." Acts 20:24. Peter declared all Christians are to be good stewards of the manifold Grace of God. 1 Peter 4:10, Grace is not an imagination, but is real. Over the whole world has rested, still rests, and ever will rest the divine benediction. 2 Cor. 13:14.

"The grace of our Lord Jesus
Christ be with you all."

E. J. HARRIS,

180 Malcolm St.

Newark, Ohio,

MADE WILLING TO OBEY

Dearly beloved in the Lord:

I have been sorely impressed to write again and would start and yet would stop and it seemed that I could not go any farther, but there is a higher power than man and we are drawn by love and when we are constrained by love we are made willing to obey, for love is stronger than death.

This morning I have to come with my eyes filled with tears, one of my mother's favorite hymns sprang up in my heart and I commenced singing it; and my eyes were filled with tears and I became nervous and I was made at that moment to respond to the impression of my mind, and not only my mind but my heart. When I hear or try to sing these sweet songs of Zion—that we so often used to hear—for my mother was a sweet singer in Israel—it seems to me that I can hear her sweet voice singing. So often I have heard her singing—"Come ye that love the Lord," and hear her voice ringing in the valley as it were, oh I cannot forbear, or refrain from shedding tears and if we are constrained by love to listen to the poet, "And he's an heir of heaven that finds his bosom glow with love,".

I must tell you or I want too, that I went to Flat Swamp to the yearly meeting last Saturday and enjoyed it. I have not enjoyed a day since my son was taken away, but it seemed that I had a better understanding than usual, but guess it was due to being so that I could hear Brethren Ross, Stone and Hassell preach and Brother Stone's text was "Thou art Peter," and I guess he made us all feel like Peter

before he got through. I can speak for myself. I could see where Peter stood and who he was and that had no more power than Peter had, but Christ being the chief corner stone, said "and on this rock I build my church and the gates of hell shall not prevail against it for sure then thou art Christ," and we are Peter, yes all the redeemed in the flesh or while they are in the flesh have no more power than Peter had, for had he possessed the power as some claim to save him when he was walking on the water, then where do we stand, and what do we do. We hold out our feeble hands to God, and beg him to save us for there is no power in us to save and we have to beg him for his mercy, for his mercies endureth forever. We are forgetful of his love, but blessed promise, he will not forget us. Oh, what a blessed thought to the poor in spirit and also in health. Yes the poor way-faring man, and when he bestows a blessing, it is like a cup of cold water to the thirsty in a dry and weary land. Yes I often think of the poet, when he said, "Poor and afflicted Lord are thine among the great unfit to shine." But to the subject after wandering so far. Brother Hassell preached and you know while he was preaching it first seemed that I was made to see where the pure saints were, the aged and infirm, those that had been such faithful, valiant soldiers of the cross, been preaching for 40 and 50 years, and are yet preaching the very same word. Then if it had not been of the Lord, this word would have been liable to change. We have one dear, faithful soldier yet in the field that when I see his

name published and appointments for him I cannot express my feelings, brother J. E. Adams. I remember him a long time ago riding along on horse back going to fill his appointments. I remember his stopping at my mother's for dinner. We were living in Wilson County at that time and just think of his age, soon be 89, how wonderful, I heard him and it seemed that I could see the very same word proceeding out of his mouth, and extending upwards and the question had been asked what was the gospel and he answered, The gospel is the word of God that liveth and abideth forever, to the Jews a stumbling block, and to the Greeks, foolishness, but to them that are the called, the power of God and the wisdom of God. Then we see it is the very same word indeed it is. Then as Brother Lester remarked the stars have not yet all quit shining and singing together.

Brother Lester, your remarks were beautiful to me, may the Lord bless you and all the redeemed of the Lord, and when all the redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads and shall sit down with Abraham, Isaac and Jacob and all the blood-washed throng, where there will be no more tears to be shed but all will join and glorify God, then how blessed according to the written testimony are they whose hope the Lord is. Then why should we want to live longer in this troubled world, where nought but disappointments grow?

May the Lord keep us in subjection and prepare us for that day.

Yours in hope of eternal life,
RUTHA TRIPP.

Stokes, N. C.

"WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS"

Dear brethren and readers of Zion's Landmark:

While I make the attempt to write on the subject, I hope that my mind may be directed of the Lord to write such things as would become sound doctrine. Now dear brethren I want to give my reason for writing on this subject:

On the fourth Saturday night in October, these words were spoken to me by a voice about 5 o'clock in the morning, it being Sunday of our meeting day at Guyandotte church and it was eighteen miles from where I lived and only one train I could get there on and that was due at 6:45 a. m., and I had about two miles to walk, having to leave my place about 6 o'clock.

I woke up about 5 o'clock and raised up in the bed, looked around and said to myself, well I will not go, and I laid down and dropped off to sleep again and those words were said to me, "Wist ye not that I must be about my Father's business," and I woke up again and got up and fixed and went on to meeting that day. So my mind is not relieved of this yet and thought I would write some as I hope for the relief of my mind and for the good of the cause. Now as it seems to me the church is in a cold state everywhere I can hear from, I want to if it is the Lord's will to call your attention to the duty of the members of his body as our Saviour went about his father's business. Is

It not the duty of his children to follow his tracks in as much as they can, keeping themselves unspotted from the world. Now dear readers, I think some of our brethren are going too much after the things of the world; are we not commanded to be subject to them that have rule over us as much as to say not to be a violator of the law of the land, while some I know of are going so far as to handle black whiskey. No. I say if any one makes and sells whiskey let it be the man that doesn't belong to the Old Baptist church for this is the kingdom of our God set up here on earth for a dwelling place for his children, while they live here in this world and a child of God ought to think more of the church than to do as some do; I think we as children ought to let our light so shine that others might see our good works and glorify our father who is in heaven. If we do things that the world does it is a proof that we are of the world and not the church. If this meets your approval print it, if not all is well.

Elder S. F. Collins,

Slab Fork, W. Va.

GOD'S PROVIDENCE, SOVEREIGNTY AND DOMINION

Old Pharaoh was stopped right where God intended to stop him, but God did not cause nor influence him to persecute Israel.

God's providence and sovereignty is over all. God controls all men and devils like a chained dog. They can go to the end of their chain, but can not break the chain.

God's dominion is perfect.

"He sits on no precarious throne,
Nor borrows leave to be,"

The Jews, like the chained dog, could not crucify Christ till the appointed time came. Then came the hour for their work, not before. So with Pharaoh, Cain, the Kaiser, etc. They could do nothing till the sovereign hand of God removed the restraint. Then when the time came for Jesus to come out of the grave they are again prevented or restrained.

The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in his providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions, both of angels and men, (and that not by a bare permission), which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy ends; yet so as the sinfulness of their acts procedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin."

London Confession, ch. 5.

To my mind this is the scriptural doctrine. All true Baptists that have faith in a sovereign God of holiness must be practically agreed here. No one can possibly believe that God causes rebellion against himself and his own law. Yet he restrains, and then turns them loose so far, like he did with the devil in Job's case. Is it not plain that the devil was chained by God's dominion, and providence, and could not kill Job? Yet would have done so if he could. Here God's relation to the devil and to sin is tantamount to his sovereignty or providence. Yet for a better un-

derstanding we might limit the use of the literal word predestinate, to that part that God actively performs with his own hand, and yet believe in the perfection of God in his universal dominion. Here is where I stand, and I think no fair minded Old School Baptist could believe it best to cavil and say bitter things, while he believes just what I do but uses a little different form of words to express it.

Do not make a brother an offender for a word. Salvation is by sovereign, effectual grace. Good works are not the cause, but fruits of faith. But it would be very, very foolish to conclude that therefore we need no exhortation, persuasion, nor warning. That would mean to do away with the Bible and all preaching. But no one surely would go that far with it. I can not speak for others, but for myself. I have often been blessed in many ways. But as I see imperfection in all my part of it, I never have felt like I had earned nor could demand anything. But God blesses his people in doing his commandments. Let us seek to do them.

J. H. FISHER.

Newcastle, Texas.

WHO SHALL ROLL THE STONE AWAY?

To the Editors of Zion's Landmark:

As I have been very much interested in this text I wish to express a few thoughts that has been in my mind of late. The text is "Who shall roll us the stone Away? These words were spoken by a certain disciple of Christ or a sister who herself and another disciple had prepared some sweet spices to anoint

the body of Jesus which was as they thought lying in the tomb that it had been placed in after He had been crucified. As you all know who have read the records of his burial by Mark's last chapter, His enemies had rolled a great stone over the mouth of the sepulcher to keep his disciples from moving the body and helping to confirm his declarations that he would be crucified and after three days he would be resurrected. His disciples nor his enemies could understand how such could take place, but for fear his disciples in order to deceive them further should go and remove his body they rolled a large and heavy stone over the mouth of the sepulcher so they could not remove his body. Those two women had become so interested about the anointing his body they had prepared some precious ointments to anoint the body. They had arrived near the place where the body was and thought of the heavy stone over the mouth of the Sepulcher and said "who shall roll us the stone away." But when they arrived at the sepulcher behold it was rolled away. It was gone, and they were perplexed again. The body was gone and some of the wrappings were in the sepulcher. They saw a young man in the sepulcher and said to him, "Where have ye laid him?" His answer was, "he is not here, behold he is risen, come and see the place where the Lord lay."

This occurrence seemed to arouse the whole band of his disciples and they were not able to believe the wonderful thing that had taken place till they had been farther convinced. Peter and John ran to the sepulcher to see for themselves.

One of them said that he could not believe it entirely until he had put his hands in his wounds. But it was not long before they had been convinced that it was a true fact.

Now this is a confirmed fact that Jesus was crucified and was resurrected and confirmed himself as the resurrection.

Now I want to tell what this occurrence has been to my soul. I cannot help but believe every word of the whole occurrence and as I have had the precious hope of a resurrection from the grave where I know that not long hence I will have to give up this life here on earth that I have been going thru with for sixty-eight years. It has been a great consolation to me, realizing that the hope that I have been enjoying for thirty years is beyond the grave, does not stop at the grave but is beyond the grave. As the Apostle Paul said: "If in this life only we have hope in Christ, we are of all men most miserable." But it is beyond this life and oh, what a different life that will be. Now the stone was found to be rolled away, and no power has ever been able to change the great thing that was done on that Glorious Morning. Christ has risen and as sure as He arose from the grave and ascended to Heaven every one of his people will be resurrected and ascend to Heaven and ever be with Him. Those lovely disciples were convinced that His words were true when He said, "I go to Jerusalem. There I shall be delivered into the hands of sinful men will be crucified and buried but on the third day I shall rise again." Did we receive our hope from Him? Yes. It could not come from

anywhere else. Then is it sure? Yes, as sure as anything could be, because it was backed up by God the Holy Father and cannot be hindered no more than His resurrection was hindered by that large stone that was placed over his body. Those disciples were convinced beyond any doubt that it all was truth and have left enough on record to convince the whole world that it is the whole truth.

C. W. BROWN.

A GOOD LETTER.

Dear Bro. Denny:

I was blessed of the good Lord to attend my home Association (the Bear Creek) 1st, Sunday and Saturday and Monday, where the saints were blessed. I felt to sit at the King's bountiful table and partake of the richest of delicacies distributed thereon for their nourishment by the King's precious servants, for such I feel they were; and there was no clashing of flavors among the delicacies so far as we were able to detect, but the flavor of each blended with the other and the whole was seasoned with grace, and O, how appetizing and how our poor little drooping spirits were fed and nourished and strengthened, and we were made to feel that surely we will never get so low down in the valley of despondency and so bewildered with doubts, and fears any more. "I know that my Redeemer liveth and I will dwell in the house of the Lord forever." O, it was a continual feast throughout the whole association for poor needy hungry souls. As the poet says, "How heavenly is the place where Jesus shows His smiling face;" and again, "'Tis a

heaven below, The Redeemer to know" etc.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Precious servants of the heavenly King. As one said, "We preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus' sake." And when they are agreed they walk together in love and are lovely. Then it is they "let brotherly love continue," and again, "Behold how good and how pleasant it is for brethren to dwell together in unity." As they all appeared to be on this occasion—the dear ministers walking together as it were, hand in hand preaching, Jesus and him crucified to the comfort of God's little ones, who meekly follow him through evil as well as good report, Monday at close of services two dear ones came, desiring a home with us and were received with joy, to be baptized later.

The church has been a precious home to me for thirty years. Just thirty years ago, on Thursday before the 1st. Sunday in May 1893 I was baptized and went on to the association at Watson, the same place it was this time, which time and place was a happy one to me. I could not feel then that I would ever see any more sorrow or trouble, but many have been my ups and downs since then; but the sweet hope which I was the joyful possessor of at that time and which so much of the time since has seemed so weak and many times ready to fail me, has been and still is

removed from time to time and even down to the present it is my never-failing support—an anchor to need each other in the love and service of our God! We do not need any wrangling and striving about words to no profit, using harsh words about one another that tend to the separating of each other and the kindling of that "brotherly love" which should continue among us; but O, how we need the love and fellowship of each other as we journey through this vale of tears, knowing that the time and place which now knows us will soon know us no more forever. Then dear children of God, let us love one another with a pure heart fervently: even as Christ also hath loved us.

There were seven visiting ministers present at the association,

In this precious hope I trust I am your little sister in the love and sweet fellowship of the saints.

MRS. J. P. COFFEY.

Remarks

To be one in heart and one in mind in fellowship, all looking to Jesus for salvation should be the aim of every true Christian.

C. F. D.

WORTH OVER \$2.00

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

Dear Sir:

I see my subscription for the Landmark was out at the first of January 1923. I want to renew it for another year. I don't want to miss one copy. I love the doctrine it advocates, it tells my experience if I have any. At times when I read the letters that the brethren and sisters have written I will say in heart, I wouldn't take two dollars for that one issue. Nothing on

earth gives me such comfort. I know that it sets forth truth as it is in Christ Jesus our Lord, according to the experience of God's people who are worshipping God in spirit and in truth. They speak as they are moved by the holy ghost, "Behold, what manner of love the Father hath bestowed upon us that we should be called the Sons of God."

Those people spoken of are born of God., they are heirs of God and joint heirs with Christ in his kingdom. And God is the Father of them all. Christ said to the apostles, "Call no man on earth your father for God is your Father," being born of the spirit which is the hope of glory. If Christ be not in you ye are none of his. No wonder they love one another because God is love. They have the mind of Christ. "They that worship God in spirit and in truth." There is no controversy in it because it is God working in love both to will and to do of His good pleasure. Those people whom I am writing to, have no confidence in the flesh for Paul said, "With the mind I serve the law of God and with the flesh the law of sin." So according to the written testimony God's people have the mind of Christ. We know we can't serve God without Christ is in us. The prophet said, "The mind of man is continually evil." God's people with the mind of Christ speak as they are moved by the holy ghost as the prophets did in old times, all they said was according to the will of God for the will of God is done, both in heaven and on earth.

No other prayer will be answered but that which is His will. I at one time got in so much trouble I

could only say, "Lord have mercy on me." God gave me words to say and I will pray. Soon I was repeating the Lord's prayer, when the last word was said I was delivered and could thank and glorify God.

When I read Brother Lester's last letter headed "Where are the Nine," there were ten cleansed and but one that returned to give God the glory. I said, I wouldn't take two dollars for that one issue.

I want to read every copy of the good old Landmark as long as I live.

DAVID SERGENT,

Democrat, Ky.

APPEAL FOR HELP

December 26, 1923.

Dear Brethren and Sisters in Christ:

We the Primitive Baptists in Rosemary, N. C., are somewhat disappointed in what we expected. We thought we would receive enough money this fall and winter from the dear brethren and sisters and friends to have started to building our church, but we haven't received anything this winter up to this writing. We wanted to start to building the church by the first of the new year, but I see we are not going to do it now as the new year is close by and we have only about \$180. on it. I am a poor hand to beg man for help but if the dear brethren, sisters and friends will just help us one dollar each it would not hurt them and would help us a lot. Brethren and sisters, I hope you will all study over the matter and send us what you can spare. I have it on file what each and every one has sent us and if the church is not built I will refund their money to them.

Brethren, sisters and friends, help us build a Primitive Baptist church.

Pray for me, yours with a little hope,

J. W. FINCH,

Rosemary, N. C. Box 414.

ELDER ROBBINS MOVED TO DURHAM

State in the Landmark Elder Geo. Robbins has moved from Spring Hope to 907 Elizabeth St., Durham, N. C., Angier, 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.

VOL. LVII

No 5

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., Jan. 15, 1924

SPEAKING THE TRUTH IN LOVE

While the above caption is a smooth declaration yet it is a strong and fearful requirement. It requires us to speak the truth. And it goes without saying that to be able to speak the truth, we should first see that we have the truth pertaining to the matter of which we would speak. If we would speak of the truth of the gospel we must know what the gospel is, or if we would speak of the gospel of truth we must first know what truth is. If we are going to talk about a thing, we should assure ourselves that we know the nature and character of that thing. Especially is this true if we are going to call in question and criticize that thing.

I have heard men say, if I believed what you do, I would take my fill of sin; just as tho' that was what they understood me to be doing, whereas I had my fill of sin more than 50 years ago. Now if those men would consider for a moment just what sort of a man I am, it would seem that it should appear

evidently clear to every fair minded man that those who thus declare of me do not know what I believe. Furthermore I know if they believed what I do they would do as I do, and even better than I do. I know from the very life that I would live, and after a fashion do live, that they do not know the truths as to that which they criticize and vilify. It is really not what I believe that so arouses their ire, but it is what they think I believe. It is their deduction of what they think is a logical conclusion of a matter of which they know nothing. Because I believe that from the beginning some men and women were chosen of God unto salvation and ordained unto eternal life, that, therefore, other men and women were ordained and predestinated unto eternal condemnation, let them do all the evil they may or all the good they can. Now if the election of grace could have been predicted upon a system of works it must have been that way, but salvation by grace is not nor could it be consequent upon good works, nor is non election, consequent upon evil works in the will and purpose of God. The children not having done either good or evil that the purpose of God according to election might stand; it is written Jacob have I loved, but Esau have I hated.

It is also charged that our doctrine leaves some infants to be lost and are in hell. Now in these charges we feel to be persecuted and sometimes we wince and complain at our Arminian friends because of such base deductions, from our doctrine, and yet some of us insist and charge those of our

brethren who claim to believe what they term the absolute predestination of all things that thereby they made God the author of sin and of all evil deeds, however much they may disdain the attachment of such meaning. It is to be regretted that there are now and then expression made by good brethren in unguarded moments that do not make clear the intended meaning, for which predestinarians do not stand. A man should not make declarations which he can not at once substantiate with scripture. I remember to have once declared that God made the devil, but after more mature and sober thought I decided the scriptures do not sustain the expression, that there was no gospel in it to me, and therefore I have never repeated the declaration. A noted Elder was once asked where the devil came from, and he replied, I do not know where the devil came from, but we will get some hell hounds and put them on his back track and find out. Now there is as much scripture for the origin of the devil as there is for the existence of hell hounds.

All scripture is given by the inspiration of God, and it seems to me that every principle in every portion sustains a true gospel relation to every other principle in every other portion, but there can be no such relation sustained wherein one principle destroys the authority and force of another. The predestination of all things could not be so understood as to make void the obligation to live as the grace of God which brings salvation teaches that one should live.

Again, we may not be as true and faithful toward each other as brethren

ought to be; so while we blame Arminians for their definitions of our preaching we ourselves are not without sin in similar respects. When we attempt to define the principles of doctrine as held by some of our brethren or to hear or read after some of us, one is to conclude that there are other some of us who do not believe that our members should be required to conform to the principles of correct living according to the gospel of their salvation. While I feel quite sure that such can not be really true, yet some of us may have failed to make ourselves understood; or other some of us may be dull of understanding, either of which presents an inexcusable condition. We may be like little Mary and her grand mother. Little Mary called her grand mother a fool, and her mother said, Mary, you should not call your grandmother a fool, and you must apologize to her, and tell her you are sorry, whereupon Mary went to her grand mother and looking gravely up into her face said, grand mother, I am sorry you are a fool. Generally speaking we may not heed with profit the injunction to study to show ourselves approved unto God—workmen that needeth not be ashamed, rightly dividing word of truth. The word says, "consider what I say, and the Lord give thee understanding in all things". For instance the ten commandments were given to the children of Israel to observe and keep which they did in the letter, but in the spiritual sense of the commandments, they did not and could not do it. And for that God sent his Son in the flesh, who is his flesh kept them in the spirit, and that is sal-

vation, which is revealed in us and, by grace through faith, becomes our salvation, (by grace are ye saved) in which grace by faith we render perfect service unto God as the circumcision which worships him in the spirit, rejoices in Christ Jesus, and has no confidence in the flesh—that is in the law covenant for salvation. And now having made a confession unto salvation and a profession of the same before the church, and having been clothed upon with the ordinances of the church, and having thus entered into a covenant with the church to live unto each other in honor of Him who loved us and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, we are supposed to be disposed to live as though our salvation depended upon the character of our conduct. If a member should bear false witness or steal or get drunk he comes under the discipline of the church, according to the gospel, to be dealt with as the judgment of the church shall determine.

But some of us are ready to say that according to what other some of us believe and preach, why, if one gets drunk, should he be disciplined? If God has predestinated that he should get drunk he can not help it. The scriptures do not teach that God has predestinated that men should lie and steal and do all manner of forbidden crimes, and that therefore members of the church are not subject to gospel requirements to live as the grace of God, which brings salvation to them, teaches them that they should live. Nor do I believe that our

brethren who hold the predestination of all things mean to carry with it such a definition. During the 50 years of my ministry I have heard not less than forty old school Baptist ministers that are denominating — absolute predestinarians preach, all along during these years, and I do not recall that I ever heard one of them preach that God predestinated that men should get drunk, and that therefore they cannot help it. And I do not feel that I am just and fair to them nor to myself when I do not allow them to define their words, nor when I charge the conduct of perhaps one here and there to a large class of men and women whom I observe prove their faith by their works. Bible predestinarians are gospel disciplinarians, and church disciplinarians and self disciplinarians. They keep their bodies under, they submit themselves to the government of the church, and humble themselves under the mighty hand of God. Otherwise in what sense are we Primitive Baptists and how shall we take care of the church and maintain its order as housekeepers.

“Speaking the truth in love”. We are not only to speak the truth, but we are to speak it in love, not in hate nor in malice, nor ill will nor in prejudice nor in envy but in love; and therein is the test. See to it. See that ye love one another with a pure heart fervently. Sometimes there are instances in which I feel quite sure that real gospel love is not in evidence, but ill-will in some form was rather evident. Love for all and malice toward none setting up mutual salutations among the brethren constitute a prevailing guarantee for a good meeting, but

when we are hateful and hating one another we can not speak anything in love but when the love—the love of God binds and seals our souls and minds together in unity and peace then we can lay aside a brother's faults and show a brother's love, and speak the truth, and not feel to condemn a brother for a word. Without such a blessed frame of mind we are but a spot in the feast. Now if we could have grace enough in our heart—knowing just how we feel—to stand up and confess our feelings and ask the prayers of the brethren, the throne of grace is there, the mercy of God is upon the gathered people and the help of the Lord and the sufficiency of his grace are in the hearts of his little ones there—enough for the needs of all needy ones, and I am needy but I am not big enough and humble enough to go among the mothers in Israel and ask them to remember me at the throne of grace. I need to be converted and become as a little child that I might be small enough to enter into the kingdom of God and stand in his grace and rejoice in the hope of His glory. Then would I speak the truth in love of the truth, in love of the cause, in love of the brethren, in the love of God.

P. G. LESTER.

RESOLUTIONS OF RESPECT

Whereas it pleased the Lord to remove from us our dear brother, W. T. Rice, therefore be it resolved by the church at Arbor, N. C., that in the death of Brother Rice we have lost a useful and loving brother. But knowing that our God doeth all things well, and that He never makes a mistake nor does He deal harshly with His children; therefore we bow in humble submission to His holy will.

Resolved that a copy of these resolutions be entered on our church record, a copy be sent to Zion's Landmark for publication and a copy be sent to the widow of

Brother Rice.

Done in conference by the church at Arbor, N. C., on Saturday before the second Sunday in November, 1923.

Elder B. F. McKinney, Moderator.

J. E. Simmons, Church Clerk.

Read and approved by the church at the December meeting, 1923.

DEACON ELI TAYLOR

Brother Eli Taylor, son of Theophilus and Wiley Taylor, was born in Martin County, N. C., April 12, 1848, and died, after five days' illness, of pneumonia, at his home near Williamston, N. C., Dec. 4, 1923, aged 75 years, 7 months and 22 days. He was married to Miss Sarah Virginia Mobley, Jan. 15, 1874, who died April 28, 1912. They had twelve children, of whom three are dead., James Eli, George D., and Mrs. Lizzie Jones; and the following nine are living; four sons, Henry D., Mack G., John L., and W. Joseph; and five daughters, Mrs. Annie E. Edwards, Mrs. Lena C. Mobley, Mrs. Ida Walters (of Rocky Mount, N. C.), Mrs. Susan Barnhill, and Mrs. Daisy Purvis.

Professing a hope in Christ, he was baptized in the fellowship of the Primitive Baptist church at Skewarkeky, near Williamston, N. C. with nine others, by my father, Eld. C. B. Hassell, in Sweeten Water Creek, at Leggett's Bridge, July 8, 1877. After the death of Brother Joseph D. Briggs May 18, 1889, he was chosen to succeed him as Clerk of the church; and, after death of Deacon William Slade and John A. Mizell, he and Brother Wm. T. Culifer were ordained deacons of Skewarkey church Jan. 8, 1923, by Elders John N. Rogerson, W. B. Harrington, and myself. Brother Taylor was also treasurer and steward of the church several years, and led in singing after the death of Brother Joseph D. Briggs. He was, in many respects, our most devoted and useful member, and loved to entertain members and friends at his hospitable home; and to visit our sister churches and our unions and associations, and he will be greatly missed. He was a life-long farmer, an affectionate husband and father, and an honored and upright citizen. He lived his religion, and had the confidence and esteem of all who knew him. His youngest son Joseph and his wife lived with him and they, with his other children, and a good physician and trained nurse, kindly ministered to him in his last illness, doing all in their power to relieve and comfort him. After burial services conducted by Elder B. S. Cowin and myself, his body was interred, beside those of his wife and children, in the family cemetery on his farm, in the presence of many sorrowing relatives and friends, Dec. 5, 1923. We have abundant evidence to believe that by rich and reigning grace his liberated and purified spirit has ascended into the immediate and blissful

presence of his Divine Redeemer, who, at His second personal coming to the world, will raise the bodies of all His sleeping servants in the likeness of His own glorious body, and re-unite them to their companion spirits, and catch them up with all His changed living saints, in the clouds, to meet the Lord in the air, and so shall they ever be with the Lord. (1 Thess. 4: 13-18.)

SYLVESTER HASSELL.

90 YEARS OLD

Angier, Jan. 1, 1924.

J. D. Gold,
Dear Friend:

I write to ask you to publish in the Landmark a notice of my birthday celebration the 11th of this month. If I live to that day, I will be 90 years old. I desire to meet at the church on that day and preach and hear the gospel preached. If the Lord will as it may be my last birthday, the Lord only knows. Please get it in the next issue of the paper if you can. I should have sent it sooner. I have been confined to the house for two weeks with trouble in my back, am better now.

Yours in love,

J. E. ADAMS.

RESOLUTIONS OF RESPECT

Whereas: God in His infinite wisdom, has seen fit to again visit our church and move from our midst our beloved sister, E. A. Gardner;

Therefore, Be it Resolved, by the Primitive Baptist church of Reidsville, N. C., that in the death of Sister Gardner the church loses one of its most lovely and Christian characters. She had been in declining health for some time before her death, but as long as she was able to attend church, her seat was occupied. We extend to her bereaved companion our deepest sympathy and would commend to him The Great I am, who is able to fill the vacancy by His holy presence and enable him to say, "He giveth and the Lord taketh away. Blessed be the name of the Lord."

Resolved, further, that a copy of these minutes be spread upon our church book, a copy sent to the family and a copy to Zion's Landmark for publication.

Adopted December meeting, 1923.

ELD. O. J. DENNY, Mod.

E. R. HARRIS, Clerk.

TO WHOM IT MAY CONCERN:

I am asking help for Sister Nannie (Yeaman) Herndon, aged 75.

She first joined the Primitive Baptist at Malmston church in Pittsylvania County, Va., years ago. Her membership is now in Danville, Va. She is in Danville at the General Hospital, homeless and helpless. Sits in her chair all day just as the orderly places her when he lifts her bod-

ily from her bed where she has laid on her right side all night. She has only \$50.00 per year as a dower from her husband's estate, to meet the expense of \$3.00 per day at the hospital. I am getting from her relatives (niece and nephews \$1.00 per day.) The other two I have to get where I can. I am responsible to the hospital for the whole amount. I put her there, after caring for her in my home, until I could lift her no longer and keep up.

MRS. BELLE NEAL.

Danville, Va., route 5.

RESOLUTIONS

Resolved; Whereas God, in His allwise providence, mercy and love, has seen fit to take from our midst and from his family, our beloved pastor, Elder M. B. Williford, who was a member of our church at Nashville. We mourn the loss of him who so faithfully served his church and master, our Lord. He served it in faith and love. He acted in all sobriety. Exhorting us to keep the peace, the fellowship, living unto Godliness, to continue in brotherly love to keep ourselves unspotted from the world. He was ever faithful in performance of the duties laid upon his shoulders, by an allwise God;

Whereas, in our deep sorrow and love, we miss the kindly face, the tender pleading voice. Yet he lives, lives in our hearts and minds. In the loss of our pastor and shepherd, teacher and brother, we feel it's Heaven's gain. We mourn with a bereaved family.

The church loved him.

Church at Nashville.

CARD OF THANKS

We take this method of thanking the churches and friends for helping us in a financial way in erecting a monument to the memory of our husband and father the late Elder J. T. Coats. We are all very much pleased with the same.

Among the friends we especially wish to thank are Mr. J. Walter Myatt for his generous gift. Father had no other friend he esteemed more highly than Mr. Myatt.

We have received from the churches and friends the following amounts:

Angier	\$19.80
Gift	\$18.95
Mt. Zion	12.25
Raleigh	8.00
Smithfield	5.00
Bethany	5.25
Bethel	5.00
Salom	4.00
J. Walter Myatt	40.00
Other friends	4.25

Total \$122.80

Mrs. J. T. Coats and Children,
Coats, N. C.

ZION'S LAND MARK

PUBLISHED *Mrs. Emma R. Gillespie* *Is. May 21*
SIX-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

FEBRUARY 1, 1924.

NO. 6.

PRAYER

ABIDE WITH ME

Abide with me! Fast falls the e-ven-tide;
The darkness deepens, Lord with me abide
When other helpers fail, and comfort flee,
Help of the helpless, O a-bide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changes not, abide with me!

(W. H. Monk, 1861)

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

Associate Editors

ELDER J. D. COCKRAM -----Hartsville, 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 its 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 PRAYER

Lord, let me talk with thee of all I do,

All that I care for, all I wish for too.

Lord, let me prove thy sympathy, thy power.

Thy loving oversight from hour to hour;

When I need counsel, let me ask it of thee.

Whatever my perplexity may be, It cannot be too trivial to bring To one who marks the sparrow's drooping wing;

Nor too terrestrial, since thou hast said

The very hairs are numbered on our head.

Do many troubles press? Thou canst resolve

The doubts or dangers such concerns resolve

Are those I love the cause of anxious care?

Thou canst unbind the burdens they may bear,

Before the mysteries of thy Word or will,

Thy voice can gently bid my heart be still,

Since all that is now hard to understand

Shall be unraveled in yon heavenly land.

Does weakness, weariness, disease invade

This earthly house, which thou

thyself hast made?

Thou only, Lord, canst touch the hidden spring

Of mischief, and attune the jarring string.

Would I be taught what thou wouldst have me give,

The needs of those less favored to relieve?

Thou canst so guide my hand that I shall be

A liberal "cheerful," Lord like thee. Of my life's mission do I stand in doubt?

Thou knowest and canst clearly point it out.

Whither I go, do thou thyself decide,

And choose the friends and servants at my side.

(Selected by Sister J. N. Mitchell, Reidsville, N. C.)

Sister Mitchell has a wonderful experience in being led to the church. Hope she will give it to the readers of the Landmark soon.

C. F. D.

GOD'S FOREKNOWLEDGE AND PREDESTINATION

While Christ was here upon earth He often taught His disciples by referring to natural things. Even so in this day, I believe His gracious spirit, the Holy Comforter, comes into our hearts, and teaches us spiritual lessons by directing our minds to things which we can

see with our natural eyes.

On last Sunday while our pastor was preaching, he spoke of our church building, how the architect saw in his mind, the completed building, before the foundation was laid. Then he spoke of God seeing all things from the beginning, and, in the twinkling of an eye, I seemed to have been "caught up to the third Heaven," and "heard unspeakable words."

Truly it is "unspeakable," and how can I ever write what I saw? Yet I want to tell it.

First, my mind dwelt upon the natural building. How it was planned, the material all carefully selected, the foundation laid, and how important that it should be a solid one, and so on until the beautiful structure was completed.

Then I had a beautiful glimpse of "a building of God, a house not made with hands, eternal in the Heavens"

"Ye are God's husbandry, ye are God's building."

As the architect viewed the completed building before it was begun, I believe a God foreknowing all things did view His complete building. Who but the Mighty God, could "declare the end from the beginning?" If it be true that He declared the end from the beginning, (and who would dare contradict it?) did He not foreknow every step of the way? I feel sure He did. We believe He is an unchangeable God. Then, if He foresaw all things, how could such a weak thing as man prevent them from coming to pass just as he knew they would? I believe He knew just what David would do when he was

tempted, but David didn't know how frail he was until he passed through the terrible ordeal. Could he ever have penned that beautiful fifty-first Psalm, if he had never been shown how vile he was? The language of David is "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

If all this be true, I can't help but believe in the predestination of all things, which seems to me to be the very foundation of the Christian Religion.

We must admit it is a wonderful mystery. Even such a learned man as the Apostle Paul was constrained to say, "without controversy great is the mystery of godliness." The words of the Psalmist are "such knowledge is too wonderful for me; it is high, I cannot attain unto it." Tho' I don't understand it fully, yet I love the doctrine of predestination, and, when I have been brought to my "wits end," and undergone deep anguish of soul, it has been most comforting to me.

Let us consider more carefully the foundation of that "building of God." "For other foundation can no man lay than that is laid, which is Jesus Christ." Well may the poet say, "How firm a foundation." The language of Christ is "I am the way," and I believe He meant all of the way. In other words He is all and in all to his people. As the poet beautifully expresses it, He is "my hope- my salvation, my all."

Some people object to the doctrine of election, but why should they? If the natural builder should

select his material as carefully, is it any wonder the Great Builder should choose His material? "He that built all things is God."

Again, we don't understand these mysteries, they are deep, but we believe the scriptures plainly teach us that it is true. "Therefore hath he mercy on whom he will have mercy, and who he will he hardeneth." Did he not harden Pharaoh's heart? Was there not a Divine purpose in the wicked deeds of Pharaoh?

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

"Shall the thing formed say to him that formed it, why hast thou made me thus?" Would we dare say it was not predestinated that Pharaoh should act out the wicked principles that were in him? Yet that does not make God the author of sin. Did not all those things work together for good to the children of Israel and the glory of God?

Paul says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose," and I believe he meant all things both good and evil.

Before the crucifixion of our Lord He spoke these words to His disciples, "The Son of man is delivered into the hands of men and they shall kill him: and after that he is killed, he shall rise the third day." They did not understand what he meant, nevertheless, it came to pass just as he said it would. What could have been more wicked than to crucify the

Lord of Glory? "Ought not Christ to have suffered these things, and to enter into his glory?"

We will now consider how the material of the natural building is prepared. We know it is very necessary to saw the timber so that every piece will fit properly, and how the nails must be driven in to make it stay in place, and so on.

Just so, it seems necessary for the material of God's building, which is "fitly framed together."

If the material of the natural building had any life, and could feel the sawing and the nails being driven, we believe it would complain. So when His children are being prepared for that wonderful building, "an house not made with hands," they are often found complaining. If they never had any conflicts or heartaches and never were shown how weak and frail they are, would they really feel that it is by the all abounding grace of God they are saved?

Last of all we think of the finishing touches of the natural building. As stone is the most durable foundation, it is also beautiful for finishing. So with the heavenly building. As Christ is the foundation, He is also the topmost stone. "I am Alpha and Omega, the beginning and the end."

The doctrine of the Resurrection seems to me the completion of the building. A most wonderful mystery, and the language of Christ is "I am the Resurrection and the life."

Paul was brought before King Agrippa being accused of the Jews, because he had a sweet hope in the Resurrection, but considered him-

self happy that he could answer for himself, and a most noble defense he made. His words to the king were "Why should it be thought a thing incredible with you, that God should raise the dead?" Then he proceeded to give reason for his hope.

I, also, would like to give my reason for a sweet hope in the Resurrection.

About six months before my dear father passed into the Great Beyond, I believe the Lord revealed to me in a dream that he was going to die. I dreamed of being on a large white ship in mid ocean, looking for his body. I knew he was dead and was perfectly satisfied his spirit had returned to God who gave it but was so distressed about his body. The scriptures teach us, "The sea shall give up its dead," and finally, after offering a most fervent prayer to God, his body floated near the ship and I was then satisfied it would be saved, though in the dream I did not see body and spirit united.

Just a few days before he left us I believe it pleased the Lord to show me how he would look in that great glorious day when the body comes forth from the grave and is taken home to God. It was fashioned like unto the glorious body of Christ and he had the sweetest most serene expression I ever saw. I believe death was truly swallowed up in victory.

When the time of my departure is at hand I hope to be given that calm resignation and may approach my grave (as my father did) like one who wraps the drapery of his couch about him and lies down to

pleasant dreams

LIZZIE F ANDERSON.

Wilson, N. C.

SHOULD A DEACON BAPTIZE?

There is no scriptural authority for his doing that. He is only appointed and ordained to see after certain business of the church in order to relieve the ministers so they might give themselves wholly to the ministry of the word. The deacon is ordained to administer the daily ministrations, and not to administer the ordinances. The administering of baptism, and the sacrament is the office work of one that has been ordained to the full functions of the gospel ministry. It is required that both the preacher and the deacon be of honest report, etc. But the preacher is required to be "apt to teach," and being given to hospitality, his kind influence of faithfulness in love—having his wife in subjection and his love and parental care made known to his children hath drawn his children unto him to obey him—"with all gravity." That is, in keeping with the proper relationship as God in His providence ordained it should be. One husband, one wife, and the one family. And of the Lord's family let each abide in the calling wherein he is called. The Lord called unto him his twelve disciples, and these twelve Jesus sent forth to preach the kingdom of heaven is at hand. Matt. 10th, 1st-7.

Philip was one of the twelve whom the Lord called, and in Mark the 3rd, Philip was one of the twelve whom the Lord ordained that he might send them forth to preach. And in Luke the 6th, tells

now the Lord chose twelve whom he named, and Philip was one of the twelve named. And John the 1st, 43rd, tells how Jesus findeth Philip, and said unto him: "Follow me," and Philip found Nathaniel, and preached to him; we have found him, of whom, Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph, etc. Then Acts the 8th and 5th. Then Philip went down to the city of Samaria, and preached Christ unto them. And they that believed the preaching of Philip were baptized both men and women. And after Philip had baptized the eunuch, he was found at Azotus; and passing through he preached in all the cities, etc. This was Philip an ordained preacher, called, chosen and ordained by Jesus Christ: Being one of the twelve. Acts 6:2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables, wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom whom ye may appoint over this business. Not to baptize nor to administer the sacrament: but to serve tables in the daily ministration. And among the seven chosen of the brethren, is one Philip whom the apostles prayed and laid their hands on them. But we have no authority nor account of either of the seven preaching or baptizing anywhere. For they were not chosen for that business. Therefore a deacon has no right to administer the sacrament and to baptize. But the deacons are aids and helps to the ministers

for: after the spiritual service of thanksgiving is made by the minister, he may call on the deacons to serve the church with the broken bread and the wine, that the minister has poured.

D Smith Webb.
Hillsville, Va.

EXPERIENCES

Delaware County, O. Sept- 23 1,883

Elder Charles M. Reed—Dear Brother in Christ:—As you have requested me to write my experience, I will attempt to do so in my own plain way of speaking. My parents are Methodists; very firm in discipline, especially in raising up their children in the church, as the discipline says they ought to. I was sprinkled in infancy, and when I was in my eleventh year, at the time of a protracted meeting, or, in other words, a revival, I, with perhaps ten or twelve of my young friends and relatives, went to the mourners' bench, and they sang and prayed, and seemed to be so thankful that so many of the young folks were starting on their road to heaven. After which, the minister went around to all of them asking questions: "If they were starting on their road to heaven, and wanted to be one of the number in the church, etc.; if so, arise to your feet." I, with nearly all the rest, arose, and we were what they call converted: and I was received in full membership, according to the order of the M. E. Church. When I was in my eighteenth year, I married Mr. Wesley Bishop. The only objection my parents had to Mr. Bishop was that he was of a Regular, or Primitive Baptist family. The minister in charge feeling it his du-

ty, he admonished me to take no steps in so weighty a matter. Knowing the apostle's caution, "Be ye not unequally yoked together with unbelievers," I tried to the best of my ability, to convert him to Methodism. I gave him my father's discipline to read, that he might know what they believed; but the only answer that he gave me was that he would not join the M. E. Church as long as he was of the same opinion he was then; that he could not believe the doctrine they preached. But he was always ready and willing to go with me to church—more willing than I was, for it was always a hard task for me when I tried to take part in the meetings. The greatest trial of all was to pray. It seemed to me that I could not, I felt so guilty. I know that this was to Christ, and I did not know what to say. It seemed to me that Christ was putting every word down against me. O, how dreadful, if that were true! But they seemed to think I did well enough. I was always taught to "Work out my own salvation with fear and trembling," but never thought of this: "For it is God that worketh in you, both to will and to do of his good pleasure." I got weary of going to meeting, and did not go so often. Then my parents would talk to me about falling from grace. But I had such a hatred of the Baptist doctrine I told them I would never join that church. We were so afflicted in our family, that it seemed that our family ties were so firmly bound in love that I would rather stay at home than go to church. My husband is the only child of father and mother Bishop, and we all live as one family almost. Mother

Bishop has been afflicted for many years, so that she is not able to work much of the time, and our little boy, now four years old, has had so much hard sickness, and has been so near death, as it seemed, at one time when he was three years old, we thought he could not get well. I was just in terror; envious toward God. What an unjust God! to tear away one of the dearest idols of my heart. I felt, and even said to my people, that I would have revenge in some way if He did. I was nearly wild. Never shall I forget the time. I could not live without my precious child. But he got well, and I was the same Addie. Some time after, my health began to fail. I had always been so healthy, that it went very hard with me to be sick. It was more than a year that I did not see a well day. Mother Bishop was brought down to her bed about the first of November, 1882, and she went through very severe sickness. We never expected her to recover, and I was at the same time in an adjoining room on my bed, not able to sit up in bed long at a time. That was quite a trial for me, for I loved her as my own mother. The doctor had charged my husband in particular not to move me into the room where she was; but one day, as we all thought that by evening she would be gone from this world of sorrow, and she was bidding us all farewell, they carried me into the room to cast a last look on her while she was living. As I drew near the bed, I clenched my hands, and said, "O, mother! is it possible we have to separate forever!" this being the first time I had ever called her mother, for I had firmly resolved in

my mind, before I was married, that I would marry Wesley, but I would never call his parents father and mother (if I did, I should be sure to be a Baptist), although I loved them with all my heart. She blessed me with all the blessings that any mother could, and gave me well kisses. They took me back to (as it seemed then) so many fare-my bed. O, how I felt! For several hours I could not shed a tear. I was grieving; I was miserable; my heart was as hard as a stone. I scarcely know how to express my feelings. When my husband came into the room to build a fire, I could not help looking at him—a heart-broken man. Then the tears began to roll down my cheeks. I cried to him, and said, "O, that she might live, if but one year, that I might call her mother. Just think of it! I have never called her mother. O, that she might live, that I might tell her how I felt, but it is too late now." Weeks rolled on, and she seemed but very little better. I got able to be up and around, so that I could wait on her. How pleasant it seemed to both of us. She also got able to be up and around as usual, but not quite so well. The sixth day of February our babe took the croup. About 8 o'clock in the morning, Mother Bishop was holding her in her arms, and I walked up to her with some medicine in a spoon. Mother Bishop said, "She is about gone, for her jaws are set." And I spoke and said, "O, Josie! is it possible we are going to lose our little babe." Just then she opened her eyes, and looked up to me, and it seemed that something told me that she will be saved, but what will become of you. My heart felt as

though it was pierced with a sword; I was speechless. I felt that it is just and right for her to be taken away from me, for I am too wicked to raise such a child. It is just what I deserve. God knows best; He knows my wickedness: he knows I cannot raise her right; she is too precious in his sight. And I sunk into a chair with these words together with a thousand other thoughts that came rushing into my mind. But I kept them all to myself. I feared God greatly, for he is a powerful God. He is greater than man. She got well again, but I would say to myself, "There is going to be a death in our family before long. I know it, for I never felt so before." (There was a death to sin.) We are all well now, but O, how dreadful I feel! Everybody is good but me. I used to think I was good enough, too. My heart seemed as though it would burst with grief. I hardly dared go to sleep at night, for I had such terrible dreams of earthquakes, and of the world on fire. I would (in my dreams) see the horrible pit, and people sinking down, and they were weeping and gnashing their teeth. I would be standing on the very edge, expecting every moment to fall in. Then I would awaken, and it seemed that the devil was after me whenever I went. Some days I would startle as though I had seen him, and I would wring my hands and say, "I am going crazy. I am sure I am not sick, but I know my folks think so." One night I could not keep from crying, but no one knew it except myself. I went to bed, and about midnight I fell asleep and dreamed that mother Bishop had died, and was laid in

her coffin and that I had gone to bed feeling so bad; and presently she arose and came and laid her left hand on my bed, and with her right hand she pointed up to heaven; and her countenance indicated rejoicing; and instead of her poor, frail body, she had the same body fresh and blooming, healthy looking, and she had wings. She wore such a beautiful white robe, and as she pointed up to heaven, she said to me, "Do not wish me back to this world of sorrow, but look what a beautiful home up yonder. Sing praises to God, for there is rest for the weary. I have no more pain. Look what a precious Savior I have." I awoke, and she was not there. I could not go to sleep again. I arose and walked the floor; I tried to pray, but could not utter a word. I know mother will be saved, but I will be sent to hell. O, how miserable I am! What would my folks say if they knew how I felt? But no- I must not tell them.

About two months after this (it being the 9th day of April), Elder C. M. Reed baptized Miss Ella Sherwood, and we all went to meeting. There was meeting at night, but mother was not able to go. This, I felt, would be a good time to tell mother how I felt, for I could not keep it to myself any longer. They all went to church, and while they were gone mother told me my husband's experience, but he had never united with the church. I told her I could not help telling her how I felt; that I was not sick, and why I had never called her mother. I told her I had no hope of a better home after death; nothing but hell and torment would be my lot. O, that I had never sinned! I could do

nothing but weep. I felt some better after telling her how I felt.

Next day I had an errand to Ashley, about six miles from home. I felt thankful that I was going alone, for I wanted my thoughts to myself. On my way home, as I passed the M. E. Church house, I said to myself, "What shall I do; I have neglected going there too; everything is against me; I must go to hell; O, what shall I do?" It seemed that one whispered to me, "Read the Bible; that will tell you what to do." And as soon as I reached home I did so. Beginning at Matthew I read to the Acts, and I could not understand; so I turned to the First Book of Moses and read to Joshua. I began to get weary of reading there, so I turned to Matthew again, but everything condemned me. But I could not stop reading, for I felt sure that if I would read I would find something to comfort, but I knew not what I was hunting for. I did not fail in reading several hours every day for about a month, and one day I read nearly all day, and until the clock struck twelve that night. I went to bed thinking, "I will not read any more, it is of no use. I get nothing to comfort me there. I will trust to Providence." The next morning (this being the 15th day of May, 1883.) I left the breakfast table some time before the rest of the family were through eating, and as I went into the sitting room to see if my babe was still asleep, as I stood there I glanced at the Bible laying open on the table and the chair had not been moved: it was just as I left it the night before. I laid my hand on the Bible and said, "I cannot, I will not resist it;

O, how my heart throbs!" And I tried to hold it, and prayed: "O, Lord, of heaven and of earth, tell me why am I thus a lost and ruined sinner!" the first time I ever could utter a word in prayer. I began to read where I left off the night before, beginning at the first chapter of the Acts of the Apostles, and such a longing and aching at heart I never felt before. As I read the second chapter, concerning David, my heart was full. This was exactly my feelings: "I foresaw the Lord always before my face: for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." Joy unspeakable and full of glory! O, that I had wings that I might soar to him on high; that blessed Saviour, whom I firmly believe will save my soul; he is the author and finisher of our faith; without him we can do nothing; I must be baptized; I must follow the footsteps of the Saviour. I called them all into the room and told them how I felt. For several moments it seemed that I could see the Saviour; I felt his presence then it appeared that he was going to leave me. I looked up, and in my heart I said: "Jesus is mine and I am his! Thou wilt save me thru thine own infinite mercy, not for works of righteousness which we have done! Blessed Saviour, may I never leave thee." And the Spirit

replied: "Fear not, for I am with thee; I am thy God. I go to prepare a place for you; I will not leave you comfortless." I felt that the first place to go was to see my parents. On the way there my husband charged me to be careful, and think well before I would leave the M. E. Church. I said to him: "I know too well their doctrine; how can I live there; I do not believe it is the Church of Christ; they do not follow the first footsteps of the Saviour." For I had the M. E. Discipline, and I tried to compare it with the Bible, but I could not find the doctrine in the Bible. "I know my parents will not like it, but I cannot help it. They will prove to me today if they understand my feelings." But they did not seem to desire to talk to me on the scriptures, and I was so full of love and joy that I could not talk of anything else. I felt sorry that they did not realize my feelings. On the road home I asked my husband if he could see that they thought it a strange visit. They did not understand me when I told them how I thought Christ makes himself known to his people. I asked my husband how he thought I could enjoy myself in the M. E. Church if they could not understand my feelings. His answer was that he would never ask me to join the Baptist Church. A day or so after Miss Eila Sherwood paid me a visit, after hearing of my having experienced a hope, and she could understand me; also, several other Baptists visited me, and, to my surprise, the church I have persecuted most certainly is the true Church of Christ. I am now brought to realize and understand what the Saviour meant

when he said to Nicodemus: "Ye must be born again." I have been brought from death unto life, as Paul says to the Ephesians: "And you hath he quickened who were dead in trespasses and sins." This is (I believe) what took place the moment I felt as though my heart had been pierced with a sword. Again in Romans: "If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." O, that my parents could understand me. There is a beauty in the scriptures that I never could see while in that sinful state, but they think some one has talked me into the notion of joining the Baptist Church. Out of a large circle of relatives there is not one who views the scriptures as the Baptists do. I know that no man has taught me this doctrine, but I believe I have been taught by a higher power. I think I understand close communion. The scriptures say: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness." "Wherefore, come out from among them and be ye separate, saith the Lord." If I am not right, and do not hold to doctrines of men, I cannot help it. I believe the Lord has opened the eyes of my understanding and led me to see my own weakness. The scripture says: "By grace ye are saved through faith, and that not of yourselves; it is the gift of God." What wondrous love

for Jesus, when a sinner feels his sins forgiven. Though I have never been to a Baptist meeting but once, I must go this coming Saturday. The evening before I felt that I could not go to church without asking my husband to go with me. I felt certain that I was the one that was keeping him from going, but he replied: "I am not fit to be baptized." I left him and went out on the doorstep. Looking up into heaven, my mind and heart went up to God in prayer to give me strength and courage to go alone, for no one but myself knew how lonely I felt; but the Spirit answered back: "Though all men forsake thee, be not dismayed. If you love me, keep my commandments. The Lord is with you; he will give you strength". As the time approached for meeting my husband seemed more resolved not to go; his countenance was sad; he was weeping part of the time, but finally he promised to take me there. Elder L. B. Sherwood was pastor of the church. Elder C. M. Reed, of Indiana, was visiting here. He preached, and after the sermon an invitation was given for the reception of members. While the brethren sang a hymn, they were invited to come forward and take a front seat. Before the singing closed I and my husband, together with three other willing ones, went forward; and after relating our experience, were received into the fellowship of the church. On Sabbath Elder C. M. Reed preached a powerful sermon from this text: Joshua xxiv., 14, 15. After which we were baptized by Elder L. B. Sherwood in the river just across the road from Marlborough Church. May the Lord have all the

praise, is my prayer.

MRS. WESLEY BISHOP.

Gospel Messenger, 1884.

Republished by request.

C. F. DENNY.

BAPTIZED BY ELDER GOLD

Mr J D Gold,

Dear Sir:

Enclosed you will find check for four dollars for Landmark. I would like to tell how I love it, but it is better felt than told. May God bless you and all dear writers. That dear father of yours baptized me in May, 1874 and married me in December, 1875 and I shall never forget the good advice he gave me. It does me good now in my old age I was young then but I hope I loved him. I go back and get his writings and read them, and at times feel like I have had a talk with him. His good pieces on the New Year I shall never forget. I have sat at the Falls and heard him and wondered if his place could be filled. We miss him, but thank God he has blessed us. I think I can say that the church at the Falls loves Brother Denson as they did Brother Gold. May God bless us to hold his hands up and live in love, and things we don't understand ask God to give us the understanding and keep us in sweet fellowship. I am so glad we have a clean paper and may God bless our writers. Brother Lester Dodson's letter, written to his Aunt Alice, was fine. I never met them but I love them. May God bless them and give them the mind to write more. Brother Hardy's letter to the lady on the negro I enjoyed; and I wanted to write him, but thank God Bro. A. W. Thompson did and what he said

was sweet to me. He said he might have spoken too plain. The Word of God is plain and full of wisdom and I hope I love it. The old way is good enough for me. May the Lord keep us all in that good old way.

Elder Lester's letter, I hope, will stir up the mind of every Baptist and cause them to take their children to church and learn them to sing. I love to see young people at church.

Now Mr. Gold I haven't forgotten you, I love you and often think of you all, how I loved to go to see the family. May God bless you all and help us follow in the footsteps of that dear father of yours.

Your friend,

J. D. SHEARIN.

661 Falls Road.

Rocky Mount, N. C

A GOOD LETTER

Mr. John D. Gold,

I am sending you a good letter. Please give space in Zion's Landmark. I am the oldest preacher in Pig River Association. I was ordained August 1879, am now in my 74th year. If I pray it is for Zion's peace and prosperity.

Yours truly,

S. O. PLYBON.

The Letter

Elder S. O. Plybon,

Dear Brother:

I still remember you and that your birthday is near at hand. Enclosed find check as a present to you. I feel that we all should remember you in your declining years. You have brought us many comforting messages in the years that have gone by. Your preaching has been sound, setting forth a God of power and love and that is

what I love. I feel sure that it is by grace we are saved if saved at all. I do not feel worthy to claim a home among the saints; but if I know my heart, I love the people of God and mean to live with them and be enabled to sing:

"Through many dangers, toils and snares,

I have already come;

'Tis grace has brought me safe thus far

And grace will lead me home."

Remember me to your dear wife, and when it goes well with you, especially remember me at a throne of grace.

Yours in hope,
EMMA HUDSON.

LOVES THE LANDMARK

Dear Brother Denny:

I am sending money order to pay for the Landmark for this year, 1924. I am nearly 74 years old and partly deaf so the Landmark is about all the preaching I get. It is a great comfort to me when I get so low down in my feelings I desire the prayers of all the brothers and sisters.

Yours in hope,
VIRGINIA A. MANGUM.
Creedmoor, N. C.

ARTIFICIAL AND GENUINE

Elder C. F. Denny,

Dear Brother:

Enclosed find an article from the pen of our good neighbor Dr. W. B. Crawford that is so true in these later days that I would be pleased to have it published in the Landmark. It was not written for the Primitive Baptists, but what a difference in them now and fifty years ago.

Cold weather nor rain would keep them from filling their seats then, but now most any little thing is an excuse for a vacant seat.

Yesterday was a cold day but notwithstanding wife and I drove to Goldsboro to fill my seat. There were four present. Elder Lancaster preached for us, the Lord was with us we did not suffer from the cold.

Forty-three years' service has not caused me to become tired or indifferent about meeting with the saints. The Lord has been so good to me, I want to be faithful to the end.

Your brother I hope,
J. W. GARDNER.

The Article

(By W. B. Crawford)

There is just as much difference between a simply professed Christian and the genuine article as there is between artificial flowers and those which are warmed into life in the bosom of mother earth and grow in beauty and luxuriance in God's sunshine and showers. One may be a member of the church and attend strictly and regularly and then be as devoid of the spirit of genuine Christianity as the artificial flower is of perfume. From all external appearances, the artificial, so closely resembling the real flower, that the difference is hard to detect only upon very close observation. So it is with some professed Christians, it requires the very closest observation and perhaps personal contact to find out that they not only have never been born of the spirit, but that their entire make up is the result of human effort alone, the Divine hand not having even had the slightest touch

in the operation. And instead of their hearts being emblems of purity and filled to overflowing with the distillations of love and forbearance of charity and kindness and good will toward all men, they are as cold and unfeeling and lifeless as the imitation flower, with not even the faintest reflection of God's sunlight as it is reflected by the dew drops on earth's pure flowers, and those who live the life every day which they profess. It is an easy matter to connect with some branch of the church and attend regularly, carry the Bible under our arm and assume a sanctified look and have all the outward appearance of a true follower of Christ. But it is quite a different thing altogether to so live in our every day walk and dealings with our fellowman that we profess in thought word and Timothy, he enumerates a few less Timothy, he enumerates a few less than a score of different characters which would abound in the latter days and adds: "Having the form of Godliness, but denying the power thereof; from such, turn away." Consequently, will not the hypocritical pharasaical, superficial church member, a mere professor and not a doer, receive the greater damnation at the final audit of the books? We believe they will, and woe unto them.

BEEN TAKING IT FORTY YEARS

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

Dear Sir:

Enclosed find money order for one dollar to pay for a renewal

subscription to the Landmark until Oct. 15, 1924.

Mr. Gold, I do enjoy reading the Landmark so much and don't want to miss a copy as I have been taking it for about forty years. I especially enjoyed reading the piece in the last issue of the paper written years ago by your father as I too have lost almost all of the ones who were near and dear to me. The last one, my youngest son, I now live with his widow and three small children.

I have been crippled for a number of years and am unable to do much work, or to visit the brothers and sisters much, therefore most all the enjoyment I see is to read the letters written by the ones who have experienced the same joys, sorrows and emotions in general that I have felt and do still feel.

Very respectfully yours,
MRS. REBECCA QUINN.

P. S.—I am wishing the Landmark and its editor much success.

MRS. D. S. QUINN.

Newport, N. C.
Route No. 1, Box 12.

APPOINTMENT FOR ELDER A. D. JOHNSON

Pittman's Grove, Feb. 9th.
Elm City, Feb. 10th.
Mill Branch, Feb. 11th.
Falls, Feb. 12th.
Pleasant Hill, Feb. 13th.
Lower Town Creek, Feb. 14th.
Autreea Creek, Feb. 15th.
Moore's, Feb. 16th.
Upper Town Creek, Feb. 17th.

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. LVII

No. 6

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

Feb. 1, 1924

WHOSE FAULT IS IT?

From the first appearance of the Primitive Baptists in this country, they have had what they term articles of faith setting forth in a brief and concise form what they have understood the Scriptures of the gospel of Christ to teach concerning the salvation of sinners; and the doctrine for their belief and joy, and the peace and comforts of the joys of salvation; and upon these articles of faith churches have been constituted, associations have been organized and correspondence established one with another; and men have been ordained to the work of the ministry by the imposition of the hands of the Presbytery of Elders according thereto, declaring the one ordained to be sound in the faith of the gospel of Christ, and orthodox in the doctrine and order of the church of the living God; and possessed of such general qualities and qualifications as required in and by the scriptures of truth virtually declaring them to be able ministers of the New

Testament. All of which it seems abundantly indicates that they should be, and are, the most thoroughly organized, and ought to be the most harmonious people in the land; and yet they seem to be and are the most disorganized, unharmonious, disabled and distressed people to be found anywhere claiming to be the church of Christ, the Son of the living God. There is scarcely a section where they sojourn, where satan has not established propagandas for the introduction of some of his nefarious work transformed into the doctrine of Christ. The land smells of his presence, and his work is evidently apparent. He is filling the pulpits of the country with his angels and no marvel if he should not here and there get one installed in a Primitive Baptist pulpit, and would deceive the very elect if it were possible: But are we not told by Him who declares himself to be the way, the truth and the life that the devil and satan is a liar and the father of it? And do we not know the truth and has it not made us free, and are we not free indeed? Do we not know in whom we have believed? After all have we become aliens from God and strangers to grace.

"Where is the blessedness I knew
When first I saw the Lord.
Where the soul refreshing view
Of Jesus and his word?"

Is there not a cause for such a distressing condition? Is there not a fault somewhere? Is it in me? Shall I examine myself whether I be in the fault? Yes, I am commanded thus to do. Because I may be out of the faith, and if I am out of it,

I am out of everything that is commendable and into everything to the contrary. I am not in accord with the articles of the faith of my church, upon which it was constituted, upon which I was ordained, then where am I, and what am I, and what is the matter with me any how? "Quicken me O Lord, according to thy word, thy word is truth." Do I not know the doc rine as preached by the fathers? Shame upon me if I do not. I do not doubt but that there are interpretations of scripture correctly made by our ministers now that the fathers did not so understand but not in such direct association, and to such an extent, and with such authority and power as to lead us away from the way our fathers trod, the good old way that leads to God. I should be afraid to act as though my brethren have not sense enough to know that I know better than to trifle with the order of the House of God as I do. When King Saul would prepare David for battle by putting his armour upon him, David knew in a moment that it did not fit, besides he knew already that he had not proven it, had not tried it out, that it was not in his experience, he had not used it nor needed it in his former warfare in his battles with the lion and the bear. God be thanked for the lives and valor of such soldiers. Once one of these modern Goliaths of Gath in endeavoring to defy the armies of the living God, after paying his skeptical respects to several denominations, he touched upon the Primitive Baptists, whom he declared to be a dying little few without any scripture of promise. "I believe too." he said "they have one text of scripture,

'Fear not little flock, for it is your father's good pleasure to give you the kingdom,' " to which a dear old sister in the audience replied, "Yes, give us the kingdom and you may have the balance," and thus she leaped upon him and with the sword which he had unwittingly thrown down she cut off his head and in simple triumphant victory bore it away. Could you not readily submit anything claimed to be the doctrine and order as understood by Primitive Baptists to the soundness of the judgment of this dear sister?

The fundamental principles of the doctrine and order of the church are so interwoven with the experience of its members that they do not have to go to school to learn them but at once they become strong and assured in their gospel virtue and they grow in grace and in the knowledge of the Lord Jesus Christ; therefore it is the more astonishing when men who claimed to be called of God to preach His gospel will so trifle with the simplest of the order of the House of God, the church of the living God, the pillar and ground of the truth, as to outrage the confidence and fellowship of his brethren. It is a fearful thing for one to rise up and lead away disciples after him; however the Apostle said after his departure such would be the case. Let us admonish one another to keep the statutes and observe the judgments of our God, for He is a God of truth and without iniquity just and right is He."

P. G. LESTER.

TRIBUTE TO THE BIBLE
This book contains, "The mind of

God, the state of man, way of salvation, doom of sinners and happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you and comfort to cheer you.

It is the travelers map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's chart.

Christ is its grand subject, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened at the Judgment and be remembered forever.

It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

The author of the above is unknown.

C. F. D.

MRS. KATHARINE COBB

Just a year ago, on Thanksgiving, God in His infinite wisdom removed from our midst Mrs. Katharine Cobb, whom we all miss so much. Her husband, Jake Cobb, preceded her to the grave several years. Also one child. She was in her sixty-sixth year. The children who survive are Graham Cobb, L. C. and S., Mrs. W. R. Padgett, of Raleigh; Mrs. Graves Batts of Elm City. One brother, T. W. Williams and several grandchildren. She united with the Primitive Baptist church at Upper Town Creek while Elder Fly was pastor. She lived a consistent member un-

til her death. Always filling her seat unless sickness prevented. She was a firm believer in the faith that salvation was by grace, the gift of God. Her afflictions were such that she had to be treated in a hospital of which she died while there. Two of her sons were with her when the end came, which made it so hard for all her children to think they could not be with her and administer unto her all the time. I feel they did all they could and they were as dutiful to their mother as any I ever knew, and hated to give her up. She was a faithful mother and a good neighbor. We all have to pass through such trials which is so hard but we must be submissive to God's will for what He does is for the best and some day we will understand we should not grieve for one whom we believe is now resting where all is peace and love, no more sorrows, no more trials of this world to pass through. So dear children I commend you to God who is able to make you understand this and to put your trust in Him who is able to make you submissive to His will, and I pray that all of us when the summons come will be as well prepared as I feel that she was. Her funeral was conducted by Elders Crisp and Pridgen at the home, then the remains carried to the family burying ground and laid to rest under a profusion of flowers which attested the love and friendship of those left to mourn the loss of a good friend and a faithful mother.

Written by one who loved her.

E. W.

NANCY E. JONES

Nancy E. Jones, the oldest daughter of Bro. Eli Taylor was born Nov. 20, 1877, and was married to John H. Jones, Jan. 1905, who died about ten years ago, leaving two children, a boy and a girl, Chesley and Lettie, who survive her.

About three years ago she professed a hope in Jesus and was baptized by the writer, and ever in her lovely walk she manifested that love which is shed abroad in our hearts by the Holy Ghost given unto us. Sister Jones was a very industrious woman but always found time to visit regularly her church at Bear Grass and other churches, unions and associations. We sadly miss her at church as she was present except providentially hindered, and the saddest thought is she will not come back any more; but we hope that we shall meet again in the sweet Bye and Bye where parting will be no more.

B. S. CAVIN.

Mrs Effie Gillespie

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

FEBRUARY 15, 1924

No. 7

PRAYER

UNITY

Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

(133 Psalm)

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

Associate Editors

ELDER J. D. JOCKRAM -----Hartsville, 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 its 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

BAPTISM

I, being burdened for some time
past,
Attempt to pen a few words at last,
On the sacred burial in the liquid
grave,
Tis sweet and good but does not
save.

One grand example I now behold,
Jesus meeting John when great Jordan
rolled;
There demanding baptism—He who
was sinless,
“For it becometh us to fulfill all
righteousness.”

Then John into the water our Sa-
viour led,
Baptised him—who coming out
straightway,
Received a dove, as the spirit, upon
his head.
I am well pleased, a voice was heard
to say.

The water baptism doesn't save us
at all,
Salvation's by Jesus—to all whom
He will call;
We must be baptized by fire and
the Holy Ghost.
None of our works save us, lest any
man boast.

Baptism, by and of the called of
God,

Is a very sacred and lovely view to
me;
It manifests a death to the joys of
this sinful clod,
An answer toward God of a con-
science that's free.

Composed by
ETHEL JEFFERSON,
Elanesville, Va.

EXPERIENCE

For sometime I have felt im-
pressed to write what I hope has
been the dealings of the Lord with
my poor soul. Ever since I can re-
member I have often thought about
dying and wondered where I
should go after I died. My grand-
mother Adkins, who is now dead
used to tell us children when we
did anything wrong, that Satan
would get us when we died. She
told us to be good and we should
go to heaven, and I wondered what
she meant by Satan and torment,
and was afraid I should go there
and very often when to myself get
to thinking about what should be-
come of me and when I would go
to bed I can remember now how I
felt afraid to go to sleep for fear of
dying and going to torment. Once
when quite small about, I suppose,
six or eight years old I dreamed I
saw the Lord and it's plain in my
mind tonight as on that night
when I dreamed I saw Him with a

crown on His head. The next morning I told grandma and the rest of the family about the dream and remember as plain as if it were yesterday what grandmother said that if I were old enough I could join the church, and I wondered what she meant. Time passed on and at times sad thoughts about death bothered me, but much of the time the pleasures of worldly things occupied my mind. When I was about seventeen years old, I had gone to church at Old Union, and three people were to be baptized that day before service and when they had assembled at the water to administer the baptism, a feeling came over me no words can express as I stood on the bank and saw those people buried in baptism. I felt as though I knew I was going to die, and torment was my doom, there was no help for me, I was bound to go. I began crying the first tears I ever shed for a poor lost wretch I felt to be. I don't know how long I remained in this condition nor when I left the water, there was a space of time that I knew not what took place. They had preaching at the stand but I was glad when service was over I wanted to get off somewhere alone. My husband was there too, and I was so afraid he saw me crying and would say something to me but was glad he didn't if he knew for I felt so bad and cast down. I couldn't talk. I felt I was going to die and didn't want to tell him, and oh, how I dreaded to die. I wanted so much to be as good as I thought those were I had just seen baptized, but oh, I knew I was so unworthy where they were I could not go.

Yet I felt it was only just, I deserved nothing better than everlasting punishment. This feeling that took place with me then wore away at times and I would feel better but when I would go to church after this I couldn't keep from crying when they began to sing, it seemed to me to have a different sound from what I had ever heard before. It seemed I would die at times I felt so badly. I thought it was some disease I had that was going to kill me, I had shortness of breath much of the time and would have to sit up in bed at night, I took medicine but got worse instead of better. When I would see the sun go down I never expected to see it rise again. It seemed all I could think about was I had to die without God and without hope. One night I dreamed of being off in a field wandering about, I came to an opening in the ground. I walked up to the edge and looked down into this place and it was terrible to behold. I thought it was the bottomless pit of torment, I saw the flames and smoke down in there, which appeared to wind around in a circle making it look more horrible than if it had come upward and escaped through the opening in the ground. I thought to myself there it was before me and it was the place to where I soon should be, from where there was no escape but be forever the same a burning torment where not the least bit of smoke neither tiniest flame should ever escape. No tongue, no words can express the awful feeling I had those moments I stood there. I fell on my knees to the ground to beg the Lord to spare me if it be

His will to have mercy on me. I felt like in that moment my hair was standing up on my head and that my face was wet with sweat. It seemed to me I was there quite a long while begging and crying for mercy to be delivered from that awful place. As I arose from where I was kneeling there was a fence to my right and I put out my hand and took hold of this fence and arose upon my feet, and I was standing with hardly enough space for my feet between the fence and the horrible pit. I awoke in this condition feeling I had to die and could never get over that fence to be with those that had crossed over. I would have dreams of seeing the world destroyed, on one occasion it seemed I was out in the yard and all at once the blackest looking cloud started up from the northwest with a mighty roaring as the sound of thunder only continued all the time without ceasing and I thought it was the end of time and was so afraid, I started to run into the house, but the thought came into my mind, you are lost it is too late now. I awoke feeling so miserable I would try to pray to the Lord and all I could say was, Lord have mercy on me, but it seemed my prayers did me no good. I felt I was such a wretch there was no hope for me, I would go to church and couldn't keep from shedding tears but tried to keep anyone from seeing me, it seemed the preacher could tell my feelings better than I could. I would think surely he knew until he would tell how happy he had been made to feel when he felt his sins were pardoned, then I felt that was not my case. I felt

to be alone, I had no friends and God had forsaken me.

I had many dreams about this time and I can never forget them. It seemed in my dreams I was always in some dreadful place like a house and the devil after me. Once I dreamed I was in an old house it seemed and the devil was there trying to get me and I saw no doors or way that I might escape, until finally I saw an opening up near the roof of the house which I managed to reach but the devil was nearly up there too, but I kept on trying to get away from him, and just as he got almost to where I was I began to fly away. I thought then I would be gone. I never looked to see whether he was following me but felt I knew he was I could feel his presence near me all the time and was praying to the Lord to save me, but after going some distance feeling I could get no farther I saw him reach out his long black claw-like hands to take me, he was just a horrible black looking skeleton and oh, how awfully miserable I felt when I thought I was gone. But just at the same time a cloud or something passed between us, and he was cast down below, and I looked down and was so happy, and said that now I am not afraid for the angels will take care of me. I awoke feeling better and thought I would see no more trouble but this lasted only a few days. I began to have the same fears again and had many horrible dreams of satan and torment, would lie awake and could not sleep and felt so many times it was more than I could bear. Once in a dream I had started somewhere

and after I had gone a short distance, I realized the devil was after me again. I began to fly but could hardly keep out of his reach. I wanted to get home and thought if I could get there I should be safe. I was foolish enough to think so, but alas how mistaken when I had gotten nearly there. I had even got so I could fly close down to the ground. I thought of father at work near the house so I got on my feet and ran so where he was, thinking he could save me but seemed he didn't even realize my presence but I felt right there I was in the hands of satan, with no help to save me. I began then again to beg and pray the Lord to save and again that unseen hand delivered me from satan's grasp. I felt happy and didn't feel afraid. I knew then it was nothing I could do to be saved, if saved at all it would be by the grace of God and nothing I could do or any of my people or friends. I began to be interested in hearing the gospel preached and wanted to go to hear preaching and not to go just to be going as I had heretofore. I didn't know why I felt this way and thing that disinterested me before was what I loved now. I was made so happy one night in a dream or vision, it never has seemed much like a dream, I remember feeling so cast down in doubts and fears all day, felt like that night I'd never live to see another day. I got up after going to bed and sat up by the fire and told my husband I had shortness of breath, so if I died suddenly he would not be so shocked. After lying down I went to sleep, and I saw if I was asleep, the brightest light, bright and white as the driv-

en snow, and I was flying and had white wings like a bird and I was singing and was so happy I remember the words so plain, these were the words: "Oh angels bear me away on your snowy white wings to my immortal home." And everything was so beautiful and white I can never express how happy I felt and I was singing out loud for I awoke my husband, and he said I was sitting up in the bed slapping my hands and singing as he had never heard me before. I felt so happy then I wanted to tell everybody how I felt. I told him what I had dreamed. I went to sleep happy and slept the best I suppose I ever had in my life. The next morning when I woke up I thought about my dream but what a short time that happiness lasted. I began to doubt and fear and think it was just a dream and meant nothing and was even sorry I had told my husband, and hoped he would not say anything about it, but he did and what he said hurt me still worse, for he told me any time I felt like I wanted to join the church to do what I felt like doing that he had never had any dreams like that. I could not say one word, I felt like I was deceived and had deceived him also. I said then I would never again tell a dream, but oh so many times I have wanted to talk, but always feel so unworthy and think I will wait until I have more evidence that I do so many things I feel is wrong that keeps me so much in doubts and fears. I remember one Sunday afternoon, Feb. 21st, 1921, which was such a gloomy day with me. I felt there was a heavy burden I could hardly bear it. I could not be satisfied at home, seemed

there was no rest anywhere, so went through the snow down to my father's and when I had gotten there Cousin Flem Prillman was there. I liked to hear him talk but didn't want him to know it. I mentioned some preachers names just to get him started on the subject of religion. I wanted to hear him talk along that line. But I didn't feel any better when I came back I couldn't keep from crying. I felt so badly words cannot express my feelings only those who have had a like experience know. I went to bed that night and rested very well until 2 o'clock I awoke feeling that burden as when I retired. I went to sleep and dreamed of being in a dreadful place and there were wicked people after me trying to get me. I could see them coming towards me and thought if I didn't get away they would get me, as I had dreamed before I was carried up into the air and was flying yet only was a little way from the ground and knew if I didn't get up higher I should be gone. I begged the Lord to save me, I was in so much trouble, this continued on for sometime until all at once I felt the Lord came and took me up away from those wicked people, I was flying upward higher and higher above the tops of the trees. I was so happy I began singing, these were the words: "I am happy as I want to be." It seemed we then went into a large building much larger than I had ever seen before, a large crowd of people were in there and all were doing some kind of work, all were dressed fine, it was light as could be but there were no windows that I could see, we entered from near the roof through an opening or door

that seemed to open and close itself. But in the dream I felt afraid in there and wanted to get out, I felt afraid of those people but why I cannot tell, everything in there shone like gold but I was not as happy as when flying in the air with the Lord. I felt, if not mistaken, I was troubled and desired so much to get away. It seemed I started to go and looked down to see how far it was to the ground and saw it was so very far that if I fell I should be gone and forever, was the way I felt. I could see no windows or doors and the place we entered was closed I started, and this dream has made me think of Peter walking on the water. I began to sink downward. I thought I was gone. I began crying to the Lord to save me. I realized my utter weakness that without Him I could do nothing, a voice spoke and said, "I will carry you safely through," which I believe was the Lord. It seemed those words penetrated through my whole being. I was happy again flying upward to the roof of that building all fears and everything was banished and as we neared the roof of that building a door opened as when we entered and we flew on in a northwest direction from there going up higher and higher, and brightest light shone all around, I was so happy I never can find words to express how happy I felt I was singing and these were the words.

"I will go where you want me to go dear Lord
I will do what you want me to do
I am as happy as I want to be."
No tongue can express how I felt while singing this. I just went through my whole being I felt I was in heaven and realized what it was

to be there and I believe from my heart it will be that way, and those words in that song was the way I felt. I was just as happy as I wanted to be, and I had often wondered if people should recognize one another but since that time I feel satisfied they will only know one another as the angels in heaven for in the dream no thought of anything crossed my mind except how happy I felt. But whether I shall be one of that number is what gives me so much trouble. At church I have been made to think of this dream so many times when I have heard the preacher say if he ever got to heaven he should have to be carried by the Lord as I dreamed. This dream so impressed me that it seemed I could not rest until I had written it out or told it to somebody, and this is why I have written to relieve my mind and that burden that seemed weighing me down for near thirteen years was gone, there were times that I didn't feel this burden for quite a while and now I was so happy for about two months. I became doubtful again and felt sad but not as I had felt until one day I was out in the yard. I know this was when I was wide awake. I felt a change of something, I knew not what it meant.

I felt like slapping my hands I felt so happy, everything looked so beautiful to me it seemed I had never seen the sunshine so bright even to the leaves on the trees seemed to be praising God from whom all blessings flow. I thought then I could live and never do wrong any more and felt like from my heart then that I could. I loved everybody and everything was such a sweet peace to me. I felt I didn't

have an enemy in the world. I loved those I had hated before, there was only one person that I hadn't gotten along with so well before and when this blessed moment came to me, this person was the first one that came to my mind. I felt the Lord had been so merciful to me and had pardoned my sins and had delivered me from all those horrible places of sin and death.

I could never praise His name enough. I felt this burden rolled away from my breast and I felt like telling it to everybody but somehow I couldn't when I went to church after this, I felt so impressed to talk but would think that I'd wait a while longer until I had more evidence. I felt to be unworthy to be with as good a people as I thought them to be yet I loved them above everything else. I felt satisfied while I was where I could hear such good preaching. I was like a little hungry child crying for bread, and so happy when I could feed upon the words that were so great a comfort to my poor, hungry soul, but when I would get back home I felt I had not done my duty and sometimes wonder what was the matter with me, it seemed there was no one like me. I made so many promises and broke them that I thought surely I was deceived in the whole matter. I went on this way for ever twelve months desiring so much to know what my duty was. On January, 1920 if I am not mistaken, when I heard such sweet preaching I made a promise that if the Lord would spare me to live until April I would do what I felt was my duty, but when the time came my promise was broken again. I dreamed on

Wednesday night before the fourth Sunday in April of being baptized by the one whom I wanted to baptize me if I was ever baptized, Elder P. A. Cahill. I dreamed of being there at the ford of the river where we cross to go over to Union church and I saw two different crowds of people and cousin Zander was standing there with the crowd next to me, and came and lead me into the water, with a smile on his face, and the water looked as clear as crystal and I heard the prettiest singing and I felt so happy the brightest light shone around us as I was lifted up out of the water and started back. I saw my dear grandmother Adkins standing on the bank holding out her arms to me with a smile on her face and tears running down her cheeks and as I reached her I awoke. I felt satisfied after this who I wanted to baptize me, but felt so unworthy to be baptized by one whom I think so much better than I am. When I heard he was so sick the winter after this and everyone seemed to think he would not live but this dream was so plain to me I just believed that his time was not yet. But thought if he was able to go to church on he next meeting I would go and tell them what I felt was my duty, and they could do with me what they thought best and all would be well with me. I went and heard the best preaching I thought I had ever heard in my life. Cousin Zander and Elder J. P. Helms preached. I thought while Cousin Zander was preaching that he was so feeble that I would again put off joining but it came into my mind, "One that has the strength to stand up and

preach as he has oday, is also able to baptize." I felt they preached my experience there that day and thought surely Cousin John knew when he said about making promises and then failing to do our duty, but knew I had told no one. The only thing that kept me back was I didn't feel fit to go and be with as good people as I felt like they were, but it was all I could do to stay back when they were singing and shaking hands. It seemed I was choking almost to death. In this way I was carried along thinking every time I should do my duty and something would take place that kept me back. Once when Elders Isaac Jones and J. D. C. Cockram preached at the Knob church, of which Cousin Zander was pastor, I felt I should offer to join that day, but while preaching was going on there came up such a terrible hail storm and I thought to myself it was to show me I was not fit to join the church. I went on in trouble this way until the 2nd Saturday night in August, 1922. I had been to church that day and as usual came back in trouble after lying down on the bed I began to think about why it was I hadn't done what I felt like was my duty, when it seemed a voice spoke to me and said, "If you are ever baptized by Cousin Zander it will be soon or never." I couldn't keep from crying in my mind. I said, "Oh Lord if it's thy will I shall go and do my duty, and from that time on until the next meeting I felt my mind at ease and on the 2nd Saturday in September, 1922 I went before the church, related a part of what I have written, was received and baptized the next day by Elder P.

A. Cahill or Cousin Zander as he was called by many and felt almost as happy as I came up out of the water as I did in the dream when I was baptized. I hope I received the answer of a good conscience toward God, have never regretted it, but want to say to those who have a hope in Jesus, the church is a home for you and you will be much better satisfied when you are made willing to yield to the commands of your dear Saviour. I was so happy after being baptized, that I should never do wrong any more. I felt this way for about three weeks but how mistaken when I thought I could reach heaven on flowery beds of ease, from experience I find much of the time I am sailing through billowy seas. But our many trials and afflictions which is but for a while, worketh for us a far more exceeding weight of joy and tends only to draw the cords of our Saviour's love more closely around us.

Let cares like a wild deluge come

And storms of sorrow fall

May I but safely reach my home,
my heaven

My all.

A sister in hopes of eternal life.

MRS. JERUSA PRILLMAN.

Henry, Va., R. 2.

HOW LIGHTLY WE CONSIDER THEM?

Dear Editors,

While sitting meditating on the great cause that we profess with our lips that the Lord has called us to espouse, yet how lightly we feel sometimes it is spoken of and handled, is enough to make us shudder and quake with fear lest the Lord would take swift vengeance upon

us for so lightly esteeming the vocation wherewith we hope we are called. That in place of exercising our more sober minds and relying on our experience and no more, it appears that a goodly number of us have launched out and have tried to lay hold on imaginary things and things that do not concern us only in a secondary way, things that we never have or ever can tell the whys and wherefores, drifting to the extent of parleying about words of no profit, striving for leadership and guides for name and renown, for honor and applause, for lords and governors and the Lord only knows what else until I am constrained to fear that our day of spiritual peace and contentment is about passed. Everyone seems to realize that something is radically wrong but in the most cases, laying the blame on the other fellow, backbiting and de-vouring each other entirely, ignoring the scriptural side to settle their troubles. It is so evident and plain to me that the wicked one is in the camp of Israel to a much greater extent than we seem to be aware of. Why should I presume to know more than I actually do know?

Why should I pose as a leader and guide of my brethren if I don't know how to remain in and expound my own experience, leaving the things done that I am not so sure about? It is very crucifying to our flesh to have to confess that we don't know much. If we could only attain to the place where we could tell when we were exercised by the spirit or animated by the flesh, we would have great reasons to be thankful. Oh that we could

remain strictly in the bounds of our experience and the Lord be magnified, is my desire. Yet if you should doubtless you would find the fault, described to be in the other fellow, but are we not all faulty? have we not all carnality to contend with, are we any better than those of old that caused trouble, are we the "afflicted and poor ones in the midst of Zion that trust in the name of the Lord."? Are we among those that God has reserved unto himself that have not bowed the knee to Baal? In short I feel that it will take affliction and persecution from the outside enemy, suffered by our God to be waged against us as a chastisement for our sins and to be made to say as the old prophet, "Lord we have sinned," but grant us Lord a spirit of repentance and a provoking unto love that if it is thy will that thy children could come together confessing they are but children and in our own estimations never become anything else, but what is and what we would love to see might be different things altogether. However we believe the Lord will save his people in his own time and way; but that don't keep us from dreading the wages of sin and the chastisement that the Lord in love suffers for ultimate benefit of these poor little helpless things, who doubtless had in their own estimation in time past felt themselves to be wise in their own conceit.

As ever,
JNO. R. SMITH,
Reidsville, N. C.

SONGS OF ZION

Dear Readers of the Landmark:

To write some thoughts for publication has been in my mind very forcibly, especially since the dawning of this New Year.

Now that I have begun, the foremost thought is, will it be worthless like the writer. I will write and leave it to the editor's good judgment. If it is cast aside all is well with me.

One thing I can say I surely enjoyed Elder Hardy's piece in last Landmark, Dec. 15. It has been so much comfort to me and relieved my mind of the worries on that subject. I realize the husband should be head, certainly where there are children. But could I give up my church, my belief, my few privileges of being with the dear saints trying to engage in the worship of Jesus, weak though my efforts be, if taken from me, where would I go? Surely this exceeds all other earthly pleasure.

I feel to say with Ruth, entreat me not to leave thee. Elder Hardy's explanation has encouraged me to press on ever trying to be faithful. Much of my time I grope in darkness desiring to talk and associate with the Baptists. Only two members live near. We don't visit as we should.

Except my father, mother and one brother time passes on and not a member visits our home. I don't mean this for reproof, just intend to point out the difference in a union of this kind. I realize there are more pleasant places to visit still when I think of how I enjoyed helping entertain especially the preachers, when at my father's home, I regret that my children can't have the same sweet reflec-

tions. My husband is not a member but often speaks of such a — not coming to see us and remarks, well I would treat them nice if they would come. I want to mention Elder Lester's piece in last Landmark also. It came as reproof to me. It has most of the time been so much easier to leave five children than to dress and take them, that I only considered the present. Soon they will think themselves too big to go with me then the regret will be, I d.dn't train them as I should. My oldest girl has gotten my book and said, "Mamma let's sing, your songs are pretty" and I'd tell her, I am too busy now to sing, I knew it was wrong, yet your suggestion to entertain them has caused me to regret refusing. Did you ever reach the place you couldn't sing? Surely no one else does so often as poor me. Isn't it much easier to sing when you feel happy and that you've lived as you should or at least done some act you really wanted to do?

Oh! how I call to mind with loving remembrance the many hours we spent under my parental roof singing songs of praise to our maker, not realizing how it pleased our dear parents. May it please our Heavenly Father that we shall sing those sweet songs of Zion in a world that shall never end. There where all labor, envy, strife, malice and greed of gains are done away with. Heavenly Father as we professed followers of our Lord and Saviour Jesus Christ, begin this New Year, may we as much as with in us, let brotherly love continue, then we'll do each other no harm.

I desire a interest in your pray-

ers. A sinner- if saved, by grace and grace alone.

MRS. ELLA W. RICHARDSON,
Keeling, Va.

LIKES THE LANDMARK

Dear Brother Denny:

Enclosed find money order for \$2.00 to pay my subscription to the landmark for 1924. Have been taking it over 30 years. Somehow I just can't do without it, though I am taking two other papers of our order.

I am sorry there is so much confusion among the Baptists over doctrinal questions. I hope it will please the Lord to bring peace out of the confusion, for He alone can do it.

Arguments don't do much good. God does not intend for mortals to understand all the mysteries of godliness, the Apostle Paul did not, and we have none so gifted in this our day.

I believe in "Predestination," but cannot understand all about it, neither do I think any one can. It is certain to my mind that God does not predetermine wickedness as he does the salvation of His people. While He controls all things and cannot sin for He can violate no law there being no power above Him.

I also believe "Jesus" is the christian's hope and salvation. Good works are the fruits of regeneration. The Christian wants to live right.

MRS. G. W. ASTIN,

Danville, Va., R 6.

Remarks—Yes Jesus is the only hope of our "Salvation," "Hidden things belong to God, and revealed things to us and our children. We

know nothing in a spiritual sense only as it is revealed to us, and when revealed there is no confusion in it. Why not tarry at Jerusalem till endued with power from on high it (The Holy Spirit) will reveal to us all we need to know.

C. F. DENNY.

RENEWS SUBSCRIPTION

Jan 21, 1924.

Dear Bro. Gold.

I felt very much ashamed when I saw in the last issue of the Landmark that you were in need of money and were asking the subscribers to renew or pay up. My subscription expired the 23rd of October and I do not want to miss any as I feel that the paper is worth so much more to me than its actual price. I enclose a check for \$3.00 to pay for back due and a new year on. Please overlook my neglectfulness as I'm so full of shortcomings and imperfections I do feel so much to be at the mercy of the Lord this morning until I am made to realize more and more that there dwelleth no good in me and without him (the most high supreme) I can do nothing. Oh! I do desire the prayers of the dear people of God. I do often feel so guilty and prone to sin I fear I'm not borned again. I do try in my weak

way to ask him to guide my weak and weary feet that I may not stumble nor fall by the wayside. I sometimes go with such a heavy laden or burden until I'm made to wonder and yet I have found myself exclaim, Oh, Lord what have I done that I must suffer so. Yet I feel that it's good to suffer thus. To bring him near us or that we may trust in him with a stronger faith.

I so often wonder is there any more of God's people that mourn as I do. I feel sometimes that I fail to show my thanks and appreciation as I should I perhaps do not humble myself to him as I should But I must look to him who maketh one humble and bow to him for my experience is we cannot go to him until he first comes to us

I must stop as I have already written too much perhaps more than will benefit anyone

Give my kind regards to Bro. Denny. I heard him preach last fall and so much enjoyed his sermons. May the Lord be with us all and help us with our many undertakings especially the editors and publishers of the dear old Landmark.

Your unworthy sister in hope of the better world.

MRS. RACHEL VENTERS.

Jacksonville, N. C.

ZION'S LANDMARK

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVII

No. 7.

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., FEB. 15, 1924

GOSPEL ORDER

Some rules or order came to us directly from the scriptures and others from the custom of the Father which are traditional. Organizations in localities convenient to the membership of two or three with apparent prospects of additions may be established and called churches—meaning an organization qualified to transact church business. The church agrees that a church concerns, that is two or three of its members, may sit as an arm, in conference under proper decorum at a certain place, and receive members, and when the increased membership seems to justify it, the church extending the arm to that place calls the elders to go there two or three and at their discretion to constitute the members received there and such as shall obtain letters of dismissal from this and that adjacent church for that purpose, into a church, or declare them orthodox and orderly to do business as a church. And such as these were the seven churches of Asia whatever is done,

whether by church or by individual member due regard should be had for the cause and for the fellowship and peace and order of the church. If things can be done decently and in order, results can but be sound and safe. If the proper thing is done right in spirit and in action the cause for which it is done will increase in strength and virtue and results will justify the wisdom of its conception in mind and purpose. Care should be taken however to see that whatever we do should have the authority of divine sanction in which is maintained the unity of spirit in the bond of peace. In the soundness of mind belonging to every one, who is of the spirit born unto liberty, there is judgment ready with the first thought to determine the course to pursue. The taught of God, as such, are of a ready mind, and at once they have the matter well at hand in mind and judgment, and they know what is the order of the rule of action, and they feel they want it that way because it ought thus to be. We do not every time attain to the higher order of things because we do not note the fact that the old devil and satan always attends these conferences whether of the individual or of two or three minds, ready to suggest the way, which invariably is the way of flesh and blood. One feels warned of his ignorance and his liability to darken counsel and so he decides to let the church decide the matter, and thereby the church frequently becomes deprived of the benefit of its most useful minds and judgment, or they would be if expression could be induced. The church should endeavor to bring forth the

mind and judgment of each of its members. Each member should be required to vote, or give satisfactory reason for not doing so. Especially should this rule apply on all matters of fellowship. One might not have mature judgment on points of order, but should as to experience and fellowship. If those least esteemed are to be the judges surely their minds and judgment are sufficient. One's judgment is distorted when he would use it as against himself that he is not fit to pass judgment in church matters, and yet holds that by the grace of God he is what he is.

P. G. LESTER

HOME-KEEPING

I am sorry indeed to learn that there is distress among our people anywhere, at any time and for any cause. The master has said it must needs be that offenses come; but woe to that man by whom the offense cometh. How serious a matter then that one's conduct should be offensive to his brethren. When one's age and opportunities are such as to assure us that his conduct must outrage his better judgment he outrages our confidence, makes shipwreck of our fellowship and the ties of brotherhood, and thrills our poor hearts with a sickening dash of infidelity which at the time forces upon us a most depressing apprehension that after all it is possible that our religion is vain and we are yet in our sins, with out God and without hope in the world. For a season we go along apparently in peace and prosperity when suddenly some kind of adversity comes upon us and we are torn asunder, and we feel that there

must be something done and in our hurry and excitement we do this and that which generally speaking is wrong being without the order of the gospel or the soundness in the faith that is becoming to the household of God in its real good house-keeping. And the matter, like some contagious disease, begins to spread and run along toward other camps, and warnings are sent out by word of mouth and publication in the papers all of which seems to but add to the spread whereas it seems to me that church troubles are better conserved in the bounds of the churches and association of churches, and if we will leave off the discussion of the merits and demerits and stop talking pro and con it will be just a matter of time when it will all die out, starve to death, for the lack of something to subsist upon. Our caviling, disputing and wrangling only furnishes food for him who crawls upon his belly and feeds upon the dust of the ground. Let him alone. Let him die the death. But there are those who will talk. They feel that they must talk, and the devil assures them that something will perish if they do not speak. It is true perhaps something will fail, but let that be the devil himself. He will send men and perchance brethren sometimes to hear what you have to say about those other fellows, but you say nothing about them perhaps they are joined to their idols—let them alone; and let those messengers go away hungry.

Good brethren and gospel churches sometimes would have the Landmark publish their proceedings, but with all good feeling for the brethren and churches the

Landmark wishes them well, and therefore does not think it treating the general reader right to make its pages the battle ground for sundry frays and the vehicle for the conveyance into their homes distressing intelligence. We sincerely trust that the churches and brethren may be given grace for the adjustment of all differences and that in due time peace may abound.

The Primitive Baptists can not afford divisions among them. They are unjustifiable and hurtful.

P. G. LESTER.

IS IT RIGHT

I am asked the following questions:

Is it right for a Primitive Baptist elder to call upon an Arminian minister to lead in prayer in his services? Ans. No. It would be difficult to determine how much Primitive Baptist there is in an elder that will yoke himself with an Arminian and compromise the flock over which the Holy Ghost has made him overseer, to feed the flock of God, which he has purchased with his own blood.

It ought to go without saying, that it is not according to gospel order for Primitive Baptist elders to so trifle with established customs and traditions of our elders and ministers as to walk with those with whom we are not agreed. For how can that be? Beside we are commanded to be not unequally yoked with unbelievers that is such incongruous animals as the ox and the ass should not be yoked together.

Such an elder or minister should be called to account by his church and subjected to its discipline.

Is it right for the officers of a

church of the Primitive Baptist order to allow an arminian preacher to conduct a protracted meeting in their church house? Answer. No. The officers have no such right. And I feel that such a thing is unknown among our people. I am sure it is very disorderly in such officers. Such joining lands and fences can do our people no good, but must eventually do them harm. The pastor and deacons of a church should be men of discretion and of sound judgment and should know the doctrine and customs of the sister churches, and conduct their affairs after an orderly gospel fashioned so as not to bring reproach upon themselves and upon the association of churches.

In most instances the title to the church property is guaranteed to the Primitive Baptists so long as it is used by them, and this title is vested in trustees chosen by the church and confirmed by the court and the deacons have no control of the use of the property otherwise than the title warrants, nor has the church the right to open the doors to other denominations.

If we would maintain our rights under the law of the land we should be ourselves law abiding.

My opinion of the Primitive Baptist is that as a rule they are possessed of good common sense in the law and in the gospel, but I never could see the use of having sense of any kind or character and yet not have sense enough to use it. We sometimes know better than we do, and only do as well as we try.

The essential feature in a church is the essential being, for we have our being in God, in whom we also live, the proof of which is the man-

ner of our living, hence the injunction to examine ourselves whether we be in the faith for the life we now live in the flesh we live by the faith of the Son of God who loved us and gave himself for us. Paul says be ye followers of me even so also I am of Christ. If there is any question in your mind as to the right thing, the right way, note if you see Paul going that way in doing that thing, and if you do not see him look for his track. And if you do see his track you may be sure he did not go that way. His going is sure, his track is certain. "Go thy way forth by the footsteps of the flock." Seek ye the approval of the brethren of the sister churches and look to the shepherd and bishop of your souls. He is the good shepherd. The sheep hear his voice and they follow him. They know not the voice of strangers.

P. G. LESTER.

SUSAN ELEANOR PHILLIPS

Susan Eleanor Phillips was born September 27, 1865 and died December 10, 1923, being at the time of her death fifty-eight years, two months and thirteen days old. She was the daughter of Arden and Arzilla Wiggins whose home was in the northeastern section of Lenoir County, North Carolina. She was married in October 1889 to Henry Clay Phillips who survives her. She is also survived by a brother, J. A. Wiggins, and a son, the writer.

Her parents were firm believers in the Primitive Baptist Faith and she also manifested a belief in the same faith and ultimately she united with the church at Hancock's. Though her health was poor she attended preaching services whenever it was possible for her to do so. During all the suffering which she endured incident to her last illness as well as that entailed by constant poor health she patiently kept the Faith. No rebellion showed in her manner through it all.

To her friends and acquaintances she was known as Ella. She will be with us in body no more, and in the sense of our deep loss we can but remember that she was faithful to the trust committed to her care. We have lost a wife, mother,

sister, friend, but we know to those who are faithful to the end there is promised life eternal by Him who is of such infinite compassion that not even the fall of the sparrow escapes His notice. In His love and mercy is the healing for our hearts.

It is idle now for us to recite her virtues. In our memory she lives, but words expressing our feelings or sense of loss are futile compared with the appreciation of Him whose approval is expressed in the words of divine love, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Written by her son.

ISAAC T. WILSON

Isaac Tolliver Wilson was born at Baywood, Virginia, May 10, 1893; died December 31, 1923, age 30 years, 7 months and 21 days. He lived at Baywood, Virginia until seventeen years of age when he moved to Crawford, Colorado, with his parents. On July 14, 1918 he was united in marriage with Christie Pearl Shields, of Olathe.

Feeling his country's call he enlisted and entered the service on the day of his marriage. He was honorably discharged on January 30, 1919. Returning to Olathe, he and his wife made their home at Delta and Olathe until two years ago, when they moved to Montrose, where they were living at the time of his death.

Besides his wife he leaves to mourn his loss, a son, age three years, his father and stepmother, Mr. and Mrs. John R. Wilson, of Crawford, one sister, Mrs. H. S. Lohdell of Gunnison; three brothers, Carl A. Wilson, H. of Crawford; Commodore N. Wilson of Paonia; Eldon D. Wilson, of Charlottesville, Virginia; a half sister and three half brothers who are all at home; also a host of relatives and friends. His mother and oldest sister preceded him to the Great Beyond many years ago.

He had been a member of the Primitive Baptist church at Crawford for many years and was a loyal Christian, a good citizen and was well respected and loved by all who knew him.

Funeral exercises were held Friday morning at 10:30 at the parental home of F. W. Shields on Ash Mesa. Interment at Olathe, with arrangements in charge of the White and Paid Mortuary of Montrose.

The deceased left home December 31, on a short coyote hunt. When he had failed to return home at 9 p. m., searching parties were organized which found his body at 11:30 a. m. January 1, 1924. It is thought he became exhausted and froze to death. As to that no one will ever know for he was alone at the time.

MRS. F. W. SHIELDS.

LEWIS T. JENNINGS

Pulaski, January 28.

Funeral services for Lewis Tyler Jennings, who passed away at his home after a brief illness in Pulaski, Tuesday at 4 P. M., were conducted Thursday at 12 o'clock in his home by Elder P. G. Lester, of Roanoke. Burial was immediately after at the family cemetery near Draper.

Mr. Jennings was born in in Carroll County June 1, 1847. He was first married to Miss Lina Frances Castle of Floyd County September 29, 1870, who passed away February 9, 1904. Unto this union were born six sons, William C., of Draper, Va.; Benjamin G. Edwin M., of Little Rock, Ark.; Norman C., of Delton, Va.; Oscar M., of Graham, Va.; Roscoe B., of Dallas, Texas, all of which survive him except Benjamin G., who died March 31, 1908.

His second marriage was to Mrs. Osie Moorefield nee Grantham, January 16, 1906. Born unto this union was one daughter, Gertrude Lewis.

Mr. Jennings was a successful farmer. He was chosen to represent the counties of Carroll, Floyd and Grayson in the Senate of Virginia, after which he devoted his time to farming.

For many years he was a faithful and useful member of the Primitive Baptist church.

He is survived by his widow, five sons, one daughter, one step-daughter, Vera James Moorefield and one brother, G. M. Jennings, of Roanoke.

Pallbearers were: S. M. Lyons, B. C. Hurst, M. C. Bane, Turas Southern, W. S. Tipton and George Carnahan.

SUPPLEMENT TO UNION DIRECTORY

Staunton River meets with Union, 8 miles of Gretna, Va., three days. R. L. Dodson, clerk, Danville, Va.

Angler meets with Willow Springs where visitors will be met. A. H. Dupdee, clerk.

Livville Union meets with Sardis, near Madison, N. C.

APPOINTMENTS

By (D. V. Elder W. N. Sharp of Liberty, Ind., will fill appointments as follows:

- Sunday, Feb. 24, Wilmington.
- Monday night, Feb. 25, Goldsboro.
- Tuesday night, Feb. 26, Kinston.
- Wednesday night, Feb. 27, Greenville.
- Thursday night, Feb. 28, Farmville.
- Friday at 11 o'clock, Feb. 29, Meadow.
- Saturday, rest.
- Sunday, March 2, Wilson.

- Thursday, March 6, Elm City.
- Friday, March 7, Pleasant Hill.
- Saturday and Sunday, Falls.
- Monday, rest.
- Tuesday, March 11, Memorial.
- Wednesday, March 12, Upper Black Creek.
- Thursday, March 13, Lower Black Creek.
- Friday, March 14, Scotts.
- Saturday and Sunday, Contentnea.
- Friday night, March 21, Durham.
- Saturday and Sunday, March 22-23, Dutchville.
- Monday, March 24, Stem.
- Tuesday, March 25, Camp Creek.
- Wednesday, March 26, Roxboro.
- Thursday, March 27, Prospect Hill.
- Friday night, March 28, Mehane.
- Saturday and 5th Sunday, March 29-30, Greenshoro.

PREACHING

January 29th, 1924.

The Lord Willing I will preach as follows:

- Third Sunday in March, Kinston.
 - Monday night (17th), Durham.
 - Tuesday, Hellena.
 - Wednesday, Flat River.
 - At night, Roxboro.
 - Thursday, Wheelers.
 - Friday, Ebenezer.
 - Saturday and 4th Sunday, Prospect Hill.
 - Monday, Arbor.
 - Tuesday, Pleasant Grove.
 - Wednesday, New Hope.
 - At night, Reidsville.
 - Thursday night, Danville.
 - Thence to Staunton River Union.
 - Monday after 5th Sunday, Weatherford.
 - Tuesday, Springfield.
 - Wednesday, White Thorn.
 - Thursday, Galilee.
 - Friday, Mountain Spring.
 - Saturday and 1st Sunday in April, Malmaison.
 - Monday, Strawberry.
 - Tuesday, Canaan.
 - Wednesday, Mt. Ararat.
 - Wednesday at night, Danville.
 - Saturday night and 2nd Sunday Reidsville.
 - Sunday night and Monday, Monticello.
 - Tuesday, Gilliams.
 - Wednesday, McCray.
 - Thursday, Harmony.
 - Thursday at night, Mehane.
 - 3rd Sunday, Kinston.
- I shall be glad to take all the subscriptions I can for this paper while I am on these appointments.
- Truly and in love I am your brother,

L. H. HARDY.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Miss Emma R. Gillispie
15 MAY 21

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

MARCH 1, 1924

NO. 8

PRAYER

GOD OF LOVE

O God of love, how infinite and holy,
How great in wisdom and in power thou art!
And yet dost make thy dwelling with the lowly,
I see thy circling arms my way enclosing.
And feel that e'en my life is hid with thee.

(Henry Smart, 1867)

P: G. LESTER, Editor -----Roanoke, Va.

Associate Editors

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

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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 its 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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P. D. GOLD PUBLISHING CO.
Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE

Samuel L. Douglas—Dear Cousin:—For some time past I have been feeling very much ashamed of myself for not yet having answered your good letter, but I am a delinquent in letter-writing, as I am in many other things. Your account of the laying of the corner-stone in the new church building was very interesting. I have never witnessed one. It is strange that your name will probably be read hundreds of years hence. But as you say, it were better far that your name be written in the Lamb's book of life than in that corner-stone, and if in your new church Jesus Christ be preached as the chief Corner-stone, elect and precious, then all will be well, and those who believe on him shall not be confounded. You speak of being "sorry that one so lovable and gifted as my husband should be shackled by the narrow rules of church discipline." Well, I certainly cannot blame you for I myself once thought the same regarding the church, and I know it is the general opinion of all other denominations. I shall not try to answer for him, for I have not the ability to do so, but he himself is "ready always to give an answer to every

man that asketh," and when you make your long promised visit to our home I know he will be willing to do so. But I thought it might perhaps be interesting to you to know why I am a Baptist. Well, as you doubtless know, my parents attended the Church of England (Episcopalian) to which of course we children went, also to the Sunday School, where I was taught that "in my baptism, I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." This, of course, like many other things in my childhood, was learned as a parrot might learn, neither understanding nor caring what I was repeating. But somehow as I grew older I began to think that this could not be exactly true. I had often seen little babies christened in the church and I wondered how that minister sprinkling a little water on the child's face could make it a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Also my mother used to tell me if I would be a good girl, and obey my parents, and not do any bad things, I would go to heaven when I died, but if I was a naughty girl and did not do as I was told I would go to

the bad place. Now I thought it was strange that I might possibly go to the "bad place" if "in my baptism I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." But it said so in the prayer-book, which book I had always thought akin to the Bible, so I did not know what to think. However, these things did not lie very heavily upon me. Well, as time went on I was told I was "getting old enough to be confirmed," and the next time it was given out in the church that there was to be a "confirmation" at such a time, and that those who wished to be confirmed would meet in the vestry for instruction on certain afternoons: my mother told me I had better go, as I might not have another chance for some time, and I was "quite old enough." Even then I had my own ideas about confirmation, but as some of my companions were going, and as there was a prospect of a nice new dress for the occasion, I did not object, but went to the classes. After the confirmation was over we were told it was now our "privilege" to partake of the communion, but as I felt that too sacred a thing to be partaken of lightly I would not do so. I had yielded to confirmation, and thought that was bad enough, because I looked upon that ceremony as joining the church, which I felt should not be done by any except those who had been "converted." Now what that meant was to me very vague; I knew the signification of the word was "changed," but changed in what way I did not know. I had heard people of other denominations speaking of some

who had been converted and joined the church, so I felt it was something about which I knew nothing. I was a gay girl, and, like most young people fond of fun and all sorts of amusements, going to parties and dances, of which I was particularly fond, though always taking care to keep in strictly respectable society. There came a time when all these things were vanity of vanities to me. One day one of my companions said to me: "O Nellie, do you know that there is an Evangelist preaching in the city? and they say there are such crowds going there is often not standing room. I would like to hear what difference there can be in his preaching to draw such crowds, would not you?" I said, "Yes, indeed I would." So we went that evening. After the preliminary exercises were over he took his text from Romans v. 7, 8: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us." It seemed as though one of the Lord's arrows pierced my soul there and then. Before that time I knew I was a sinner, then I felt it. I was entranced, spellbound, conscious of nothing but the sermon, until it was over, feeling that almost every word condemned me. I went home with a heavy heart, the burden of all my sins resting upon my shoulders. I was Christian in the Pilgrim's Progress: my burden was too heavy to bear. I felt that if I did not get rid of it it would sink me to the ground (to hell), but how to

get rid of it I could not tell. I went to every meeting, hoping that in some way or other relief would come. At almost every meeting there where those who professed to be converted and would go on their way rejoicing, but not I, I felt that I must be more wicked than they, too wicked for the Lord to hear my prayers and sighs and groans, and the thought was continually with me, "What must I do to be saved?" I knew that the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." I thought I did believe. I had always believed there was a God, and a heaven, and a hell, and a Jesus who lived on this earth, and that everything in the Bible was true, but I knew that that "believe" must mean something different. I prayed to God to show me what it meant to "believe," prayed earnestly, and I even made bold to ask Tim to show me before the year was out (it was in December). When I first felt the burden of my sins I tried hard to be good, thinking if I were only good God would hear me and speak forgiveness to my soul, and each morning as I awoke I would resolve to not break one of the ten commandments that day, all of which I knew well by heart. But alas, there never passed a day that I did not break them in some way or other, and I often felt that I was more guilty of so doing than when I had no care about it. But I had to learn by experience what Paul tells us in Galatians, that "the law was our schoolmaster to bring us unto Christ." Also, as we are told in Romans, that "by the deeds of the law there shall no flesh be jus-

tified in his sight: for by the law is the knowledge of sin," and also that "Christ is the end of the law for righteousness to every one that believeth." As I have before mentioned, I had asked God to show me what it was to "believe," before the year was out. It was on the 29th of December, as I retired to rest, feeling heartsick, weary, discouraged and well-nigh in despair, thinking that God had turned a deaf ear to my prayers, and that there was no forgiveness for me; I lay down and began thinking of our meetings and the preaching, etc., then I repeated some of the hymns we used to sing. There were many that I loved, but it seemed to me there were two that I loved best, one of which seemed to be an answer to my soul's longing to know "What must I do to be saved?" I did not know it then, but I have since learned that nothing or no one can give that answer to the weary, longing soul but God himself. Let me quote the hymn:

Nothing either great or small,
Nothing, sinner no;
Jesus did it, did it all,
Long, long ago.
When he from his lofty throne
Sloped to do and die,
Everything was fully done;
Hearken to his cry:
It is finished, yes, indeed,
Finished every jot;
Sinner, this is all you need.
Tell me, is it not?

Weary, working, plodding one,
Wherefore toll ye on?
Everything was fully done;
Long, long ago.

Till to Jesus' work you cling,
By a simple faith,
Doing is a deadly thing;
Doing ends in death.

Cast your deadly doing down,
Down at Jesus' feet;
Stand in him, in him alone,
Gloriously complete

It is finished, yes, indeed,
Finished every jot;
Sinner, this is all you need,
Tell me, is it not?"

When I had finished repeating that hymn I was amazed. I suppose I had sung it hundreds of times, but I had never before seen in it what I saw then: a complete salvation through the finished work of Christ, and Christ alone. I seemed to see him, with the eyes of my soul, hanging on the cross, bleeding and dying, and I felt that he was my Savior, and that he was dying for my sins, and I said, O Lord, is this what it is to believe on thee? Thou has said, "It is finished," I do, I do believe it, my trust is in thee, in thee; and I felt like Esther when she went in unto the king: If I perish, I will perish trusting in thy word. A calm, restful frame of mind came over me; I seemed to forget about my sins, and repeated that other beautiful hymn of which I have spoken: it is just as dear to me today:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee;
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot;
To thee, whose blood can cleanse each spot
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fighting within and fears without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come.

Just as I am thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
For in thy promise I believe;
O Lamb of God, I come.

Just as I am, thy love unknown
Has broken every barrier down;
Now to be thine, yea, thine alone,
O Lamb of God, I come."

I said to myself, Yes, I have learned by bitter experience that it must be just as I am or not at all. While thinking of those things I fell asleep. In the morning when I awoke the blessed sunshine was flooding my room and everything seemed different; I had had a beautiful, sweet sleep, such as I had not had for a long time, and I felt refreshed and happy. My mind instantly went back to the night before, and I thought, Can it be possible that God has answered my prayer, and that this is conversion? I hoped so, but was afraid to dare say it was. I then looked for the burden of sin that I had with me when I lay down, but could not find it, it was gone, gone I hope into the wilderness, a land not inhabited, where no human eyes can find it, carried thereby our Scapegoat, our precious Jesus. O then what a delightful time I had praising, loving and trusting my dear Savior. I looked forward to those meetings as I had never done to my worldly pleasures.

"'Twas a heaven below,
The Redeemer to know,
And the angels could do nothing more
Than to fall at his feet,
And the story repeat,
And the Savior of sinners adore.

On the wings of his love,
I was carried above
All sin and temptation and pain
And I could not believe
That I ever should grieve,
That I ever should suffer again."

I supposed that this state of mind was to be always mine, but I was soon disillusioned, I found sin and sorrow, doubts and fears, temptations and persecutions were mine instead. I had had a Sunday School class for some time in the English

church, which I faithfully attended, although I did not attend any of the other services since I had begun to go to those meetings. When they learned I was attending the latter instead of the church, several of the officials called on me at different times and remonstrated with me, but when they saw they could not deter me I soon found I was given the "cold shoulder." If I met any of them on the street they were generally very busily engaged looking in at a shop window or over at the other side of the street, etc. and it was not until scarcely a teacher in the school would speak to or look at me that I gave up my class. After those meetings were all over I felt like a sheep having no fold and no shepherd. I longed to cast in my lot with the people of God, but my trouble was to know who they were. I went about from one denomination to another, one Sunday to one place and the next Sunday to another. I read the Bible and studied to try and find which was the nearest to the church of Christ in the days of the apostles, and the more I read the more I felt that the one above all others which I did not want to join was the nearest, and that one was the Baptist Church. I had heard many strange things about them, and when they were spoken of in my presence it was always in a slighting, sneering manner, therefore from my childhood I had been prejudiced against them, and even after I had been to their meetings very many times and saw nothing either strange or wrong, I thought, Surely there must be something which they are keeping back. I liked the Congregation-

al minister very much, and went there quite often, and sometimes almost made up my mind to join them, but when I did there would be a misgiving of conscience. On one occasion I was there on communion Sunday, and when the minister invited "all who loved the Lord Jesus Christ to remain and partake with them of the emblems of his death," I kept my seat, intending to accept the invitation, but by the time almost all of the congregation had gone out I felt I could not stay, and went out, too; they were not my people. After that I attended a Bible class in the Baptist Sunday School, and occasionally went to their meetings, but not regularly by any means, for I had not yet been "fully persuaded," and did not wish them to have any suspicion of my thoughts. But the time came when I felt I could stay away no longer, and I told the Bible class teacher, who was a deacon, and I believe a truly gracious man, that I wanted to have a home with the people whom I believed were the people of God. He said, "My dear child, I have been looking for this a long time; I knew it would come sooner or later, and I sincerely welcome you among us." I went before the church and was cordially received and baptized, and felt happy in obeying my Savior's commands.

"O how happy are they
Who their Savior obey,
And whose treasures are laid up above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

Some time after this I became acquainted with him who is now my husband, then a very young man, seventeen years of age. I had

known but few religious young people, young men especially, and I was struck with wonder and amazement at the gracious words which proceeded out of his mouth. I felt that I knew nothing, that I was a babe, and he a man in Christ Jesus, mighty in the Scriptures, and I felt in my inmost soul that he was as truly called to preach the gospel as was Timothy of old, although at that time such a thing seemed almost impossible. He was in very delicate health but since then I have learned that the God who called Isaiah, Jeremiah, John the Baptist, Paul, Timothy and an innumerable host of others from the womb to be his servants, can also open up the way for his servants to preach the unspeakable riches of Christ, which I believe my husband has done, in season and out of season, through evil report and through good report.

Now, dear cousin, I have tried to relate the way in which I trust God has led me; of the many trials and changes through which we have passed since our marriage, and of the circumstances which led to our joining the Old School Baptist Church, I cannot here speak, as this letter is already much longer than I intended it to be.

With much love to yourself and cousin May, I remain your affectionate cousin,

(Mrs.) **FREDERICK W. KEENE.**

CHURCH DISCIPLINE

Atlantic, N. C., Feb. 8, 1924.

Dear Brother Denny:

I will enclose with this an affidavit of Deacon E. R. Harris of the Primitive Baptist church at Reids-

ville, N. C. I have just received a letter from him giving his consent to its publication in *Zion's Landmark*, at the request of myself and others.

Brother Harris is in his 80th year, has been with the Primitive Baptists 58 years, a deacon 39 years, moderator of Upper Country Line Association ten years, and is now in vigorous health, and sound mind.

I feel that his evidence on church discipline is a valuable document to the church, and that younger brethren both preachers and those who are not preachers will do well to take heed to the words of our old, tried and faithful brethren. I hope it may seem good to you and the rest of the staff to publish this affidavit for the general use of our churches, for we verily need such good instruction as this.

Your brother in a good hope,

L. H. HARDY.

AFFIDAVIT

In the Superior Court. North Carolina, Rockingham County. W. G. Dix and T. W. Rice, Trustees **Dan River Primitive Baptist Church** vs. W. T. Ward and others:

E. R. Harris, first being duly sworn deposes and says that he is a citizen and resident of Reidsville, N. C., and a member of the Reidsville Primitive Baptist church; that he has been a member of the Primitive Baptist church 58 years, a deacon in said church 39 years, and has been moderator of the Upper Country Line Primitive Baptist Association ten years; that by reason of his long association with the Primitive Baptists, and his activities among them as indicated above, he

has learned, and now knows the rules and customs of Church Government among Primitive Baptists, both as to matters pertaining to individual churches, and also to the relation of one church towards another and the manner in which matters affecting two or more churches are settled.

This affiant says further that while many of the rules and customs of Church Government among the Primitive Baptists are unwritten, they are practically the same as those adopted when the church was established in this country; that the Primitive Baptist churches in the several states, having their origin in, and being the outgrowth of, the first or original church of this denomination established in this country, they have practically the same system of government and rules for the same; that these rules customs and usages are based upon Scriptural teachings as believed and practiced among Primitive Baptists, and relied upon as their supreme guide; that among the fundamentals of Church Government practiced and adhered to by Primitive Baptists are the following:

That when a member of a church has been excluded he cannot unite with any other church of the same faith and order without first seeking and obtaining forgiveness of the church which excluded him and being restored to their fellowship, and then applying for letter of dismissal from that church certifying that he is in full fellowship with them and commending him to any church of his choice of the same faith and order; that any church attempting to receive an excluded

member into their fellowship where the above rule has not been observed places itself in the same position and attitude towards the church that excluded him as he occupied upon being excluded, and therefore the church which has excluded the member and withdrawn fellowship from him has no alternative but that of withdrawing fellowship from the church which thus received and fellowships the excluded one.

That where one has been excluded who is a minister, he forfeits his credentials as such and therefore is no longer qualified to preach among the Primitive Baptists, or to conduct religious services of any kind for them until he has been restored to their fellowship as above outlined; and that upon the restoration to the church which excluded him, it is discretionary with said church as to whether his credentials be restored to him.

That each church of the Primitive Baptist is a Sovereign and independent body in all matters pertaining to her own affairs which do not concern or affect the other church; that a church has the privilege, and the custom is quite common, to call in representatives from one or more sister churches to advise with them on any matters which concern only that church; that the general rule for settling all matters coming before a church is by a vote of the majority of the members of that church, but that this rule as to settling matters by a vote of the majority applies only to such cases coming before the church for settlement while the church is a unit, that is, while the church is in peace,

and the bonds of church fellowship have not been breeched; that a member can be excluded from a church by the affirmative vote of the majority of its members, but that no one can be received into its fellowship as a member of the church if there is one dissenting vote at a regular meeting, the unanimous consent of the church is necessary on this point.

That the by laws of a church commonly called Rules of Decorum are observed and followed by the church in the orderly procedure and conduct of its affairs peculiar to itself; that no other church or association of churches has any right of authority to interfere, meddle with, or in any way to advise, counsel, or to influence any other church in the administration of its own affairs, unless invited by said church for this purpose: that when the members of a church are in peace, the by-laws or Rules of Decorum are in force, and the actions of the majority are binding upon all, so long as those actions are not contradictory to, or in violation of the fundamental rules, customs and usages practised, believed in, and adhered to by Primitive Baptists, as outlined above; but that where said rules have been violated by one or more members of said church then the by-laws providing for the settlement of matters by a vote of the majority are no longer in force, and the settlement of this difficulty or division must be arrived at by determining and ascertaining who are the transgressors and who are remaining true to said rules, customs, and usages: and in order thus to determine who is right and who is

wrong, either side or faction of this division has the privilege of calling members from sister churches to advise with them concerning this question, in fact this custom is universally followed in the settlement of matters where one or more members of a church become out of order and cause a division among the members resulting in a breech of church fellowship.

The Church Government among Primitive Baptists are founded upon principles which are believed to be in accord with Scriptural teachings; that Primitive Baptists cannot sacrifice principles held sacred and holy, for favors and remain identified with this denomination; that all Primitive Baptist churches have espoused one common cause, which cause is most sacred and holy alike unto all, and that they are bound together in brotherly love, fellowship, and union to such an extent that they cannot ignore any action of a sister church, or any portion or fraction thereof where such action has been declared by a counsel of one or more to be out of gospel order, by continuing in fellowship with said disorderly faction.

This affiant further says that in setting forth the facts above, he has done so believing he has not misstated any portion thereof and further says that he has no motive in thus setting forth these facts other than to state the truth, with prejudice toward none.

The above is a copy of what is stated and sworn to by Deacon E. R. Harris, Reidsville, N. C., in the case mentioned at the head of this letter.

Copied by his consent by L. H. Hardy, for the benefit of our churches in general.

Help the poor.

LED ME ABOUT AND INSTRUCT- ED ME

Enclosed find money order for three dollars, which I think, will pay up and extend to next October and forgive my having waited. Am not well and must set my house in order. "And owe no man anything but to love him."

When I am given faith to believe, God rules and reigns, all is well, whether it be life, or death, "nothing can separate us from the love of God in Christ Jesus our Lord." He has led me about and instructed me. And I am made to remember all the way He has brought me. So I love to read the Landmark, where others tell, how they have gone down into the depths, the billows have gone over them, and out of the belly of hell, they have cried unto God and He heard them and delivered; all such like Jonah will say. "Salvation is of the Lord: There is no sign given us, but the sign of the prophet Jonas. For as Jonah lay in the whale's belly three days and three nights, Christ said "So shall the son of man lay in the heart of the earth." He rose triumphant, and "because He lives we shall live also." Blessed be God for His unspeakable gift.

SALLIE B. HOLLAND.

Afton, Va.

EXPRESSED HER FEELINGS

Dear Sister in Hope of Heaven:

I received your good letter a good while ago and enjoyed its

contents so very much. I have often thought I would attempt to answer same but felt that I could not write anything that was worth while. I don't feel that I can write anything that would interest you in the very least. If I could write one half like yourself it would be a pleasure to me, but, I feel so little and insignificant to address such as you. My dear sisters, you expressed my feelings so much when you mentioned the day you were baptized. Neither can I express how I felt on that day. Surely that was the happiest day of my life. Oh! how happy I was when I was being led down into the water and buried beneath the liquid grave. I never expect to see the day in this world of sorrow when I will be so happy as on that memorable day and oh! how I did love dear old Brother Pruitt and how I longed with my whole heart to be baptized by him. Dear little sister, isn't it sad that one that has been given a sweet hope of heaven will linger on the outside of the church when there is such sweet rest in obedience, but I felt that I was far too unfit to be with such good people as the precious old Baptists but Elder W. F. Pruitt made a tour through our country on the week before the second Sunday in July and he is such an humble follower of the Lamb. I loved him dearly. He spent one night with us and I thought surely we had never before had such good company in our home. He had an appointment at Pleasant Grove on the second Sunday and Saturday before and I fully resolved that I would offer to the church at that meeting, which

I did and felt much better as I felt that I had done my duty. I was baptized the day following by Brother Pruitt, which was my great desire. That was communion day. "Oh! Happy Day." Little words are too weak to express so much. Oh! I would not exchange my little hope for all this sin-cursed world. "Farewell to earth and earthly things in vain they court my stay." It is so much comfort to me when I get so low down in my feelings and too. I am often lifted up when I think of that happy home that sometimes does not seem so far away where there is no sickness, pain or sorrow and where all tears shall be wiped away, and to think we will see our blessed Jesus and be like him and be satisfied it makes one feel good. I only hope I will be numbered with the favored few.

Well, I guess I had better bring my worthless letter to a close for I do believe what I have written is of no good whatever. Do write to me again for I do so enjoy reading such good letters as yours.

From your little sister in hope,
PAULINE H. LITTLE.
 Unionville, N C Box 146.

A GOOD LETTER

My Dear Sister Ethel:

I just can't express how much I enjoyed your sweet letter and your thoughts of me, I like to be remembered in such a nice way; and I don't think there is any one that enjoys letters any more than I.

I think I must have had the "flu" in the early part of January and was right sick, tho' I would not stay in bed, being here so much alone, staying in bed would have

made it more lonely for me. When I got better I passed the time along very nicely reading and writing, and then the days didn't seem quite so long.

Navy, the good little pilgrim, is so thoughtful and kind, would stop by to see me a few minutes most every day if he wasn't too awfully busy.

I am living in Wonder Land, and trying to solve out what he has been telling you about me. I don't know what it is, but I hope I am worthy of his saying. Flowers handed to me from ones who are trying to live a Christian life, in the hope of kind words, is such a comfort to me, I want them while I'm living so I can enjoy their fragrance, they will help me over the rough places of life: as I travel along, I find the way very rugged at times, and so often fall in the mire of despondency, and there is the time I feel so alone, and God seems a long ways off. I feel the need of Him and I want and crave His strong arm to lean on that will strengthen my faith; I think of His goodness to me so often; and how He has watched over me day and night, and the many blessings he has showered upon me all through my life. I try to thank Him in my weak way, but sometimes it seems my heart isn't big enough to thank Him as much as I want to and should; He knows my heart and feelings, and understands me better than I do myself, so if I can't always do and say the things I should, I feel He will understand my weakness and give me credit for trying.

We poor pilgrims couldn't get

along this road of trials and tribulations if our Saviour didn't guide and watch over us, comfort and strengthen our faith when we become weary and almost fall by the wayside; the rough places along are to test our faith and keep us humble; I like the humble feeling, it makes us seem nearer and love each other more, the danger and sorrow comes when we think the world is running smooth and our cares have flown, living on beds of ease, all is happy within our souls, we become exalted and our Lord sees and knows it is not good for us to remain in this happy experience long at a time, and first thing we know we are stricken down with sorrow and afflictions, then we realize God is the only one that can help us in time of distress and it gives us a greater revelation of His power.

I have often thought and wished I could speak words in due season that would comfort someone in sorrow and distress as I have seen good people do, and write soothing letters, but I realize if I can't do like someone else I love, I must do my way the best I can. God gave me a little space in his world and a way of my own, and no one can take my place or either fill my space.

Navy and I enjoy the Advocate so much, and I read with pleasure your sweet comforting letters to our sister in Texas: there were so many good writings in last issue, I always look forward to its coming.

Yes, I get much pleasure talking with Navy, but it is so seldom we get a chance to discuss spiritual subjects; there is most always some

one around that wouldn't understand and criticise, you know the Primitive Baptists are talked about a great deal and called an ignorant people. I have had a church member of another denomination to come in our home and tell me so. She was trying to convert me to her way of understanding and doctrine. I had no faith in her, and not much in her church. I like to have the brothers and sisters visit me, it is a comfort to talk with them. I enjoy the gospel feast too and go every chance I have, I have been deprived of that pleasure since Christmas on account of sickness. I hope I can go our next meeting day and get enough food to make up for the times I had to miss.

I often think of the pleasant day I spent at Gobliantown last summer and what a pretty baptizing, one of the loveliest I ever witnessed. You were so kind and thoughtful in giving me some of your good dinner, as I was leaving. I just can't tell you how much I enjoyed it. I was getting a bit hungry and it tasted so good and refreshing.

I sure did have a good time going to preaching last year. I went to five communion meetings, some places I had never been before, but I had a nice time just the same.

Johnnie A. and Navy are speaking of carrying C. P. and me to Greensboro, when the weather gets warm and days long to see Brother and Sister Washburn at their new home, then go to preaching in the city and on to High Point. I am looking forward to the trip.

I am thinking of many things I would like to say, but my letter is really long and I don't want you to

think the alarm on my thought clock is never going to run down, and give you a chance to think awhile yourself. I feel almost as if I am having a little chat with you and I really am enjoying expressing my thoughts to you in the shape of a letter as it is impossible to see you personally tonight. I wish you were here to keep me company, for I'm all alone and it is nearly 12 o'clock, C. P. had to work late tonight, trim a window at store.

Can't you come to see me some time? I would enjoy having you.

Won't you excuse mistakes and bad writing? My pen will hardly write, then my eyes are hurting and I'm a bit sleepy.

Hoping to get another nice long letter from you soon.

With Christian love,

MRS. C. P. SMITH.

THE BIRTH OF CHRIST

Dear Brother Denny,

This is Christmas morning. Often do I wonder if indeed this is the anniversary of that glorious morning when the angels sang for joy because of the birth of the blessed Christ-child whose coming into this world of sin betokened "peace on earth and good will toward man," who brought "glad tidings to the poor," and whose own arm brought salvation to His beloved and chosen people.

Oh! is it any wonder that those "wise" men of the East after many days of travel, were exceeding glad when they saw the Star, and found the blessed babe in the manger, wrapped in swaddling clothes and knew it was the gift of God's dear and only son, sent from the courts

of heaven, "made a little lower than the angels" "made under the law, to redeem them that were under the law," and who by the shedding of His own precious blood was to save the Lord's chosen people from their sins.

Is it any wonder that one who had so long waited for His blessed coming, cried out, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation?" St. Luke, 2.

O blessed gift! O glorious legacy! whose bright effulgent dawn brought to a perishing people such "glad tidings of great joy," and proclaimed to all, "Peace on earth, good will toward men."

"And his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Oh! may His dear love flow richly into your hearts on this Christmas morn, may you by faith behold the babe of Bethlehem as the Messiah, and recognize in Him your Saviour and Redeemer, and with one of old say, "Mine eyes have seen thy salvation."

Will you not remember me in your hearts and in your petitions to the Holy One.

Your little sister, I hope,
BESSIE BROOKS,
Greenville, N. C.

CANNOT DO WITHOUT THE LANDMARK

Dear Brother Denny,

Enclosed find check for \$2.00 to pay my subscription for another year. I sometimes try to decide to do without it but I am getting old and cannot get to meeting often is

the reason for feeling that I cannot do without it. I only wish it came weekly, it helps me in my daily trials. I was especially pleased with the last number. May the Lord bless and shield us all from the snares of this world, is my prayer. Remember us at a throne of grace.

Your sister in Christ,
MRS. J. A. SYKES,
Spring Hope, N. C.

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

Dear Brother:

I noticed some time ago an article regarding a dear sister living at a County Home.

We are taught in the New Testament that the Apostles took up collections for the poor saints. I cannot think it was to send them to the County Home.

I would love to know how many similar cases we have in North Carolina, not that I want them there, but to know the truth about what our brethren or we are doing in regard to this matter. I have been criticised for the way we care for the poor of the church, and I hate to have to just drop my head and say yes we do that way, but I don't think we comply with God's word in so doing. I am at a loss to know how it should be done, but I do know we are divinely taught that as an evidence that we have passed from death unto life is that we love the brethren. Are we manifesting our love as we should when we suffer them to go to the County Home?

In some counties the treatment is reasonably good, in others it is

bad. But brethren what I want to know is just what our faith is on this question, that I may know how much we fail in our duty.

Will you please tell me through the Landmark just what we should do and how we should do it, I mean the Bible way, so we could say this is the way God said do it.

I have not written this to trample on the feelings of any, but in an endeavor to arrive at the right course.

Your brother with love and best wishes,

C. J. DRAUGHN,
Yadkinville, N. C.

Remarks

I feel quite sure that in many cases we are negligent of duty along this line for want of system. There is not the odium, however attached to the County Home in many of our counties that there once was. If we have been supporters of the state and county government it is our institution, and where our unfortunate are not being properly cared for it is our duty to look after the matter and in my knowledge the church supplements the fare in some places. Our English brethren have their own homes for the care of their unfortunate. I feel it is to be regretted that we have not some system for their care also.

"The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

Let Elders F. W. Keene, L. H. Hardy, Smith Webb and Sylvester Hassell write short articles on this subject.

C. F. DENNY.

ZION'S LANDMARK

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVII

No. 8

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., MARCH 1, 1924

THINK UPON THESE THINGS

In consideration of the trying ordeal through which we have been called to pass and the bitterness of soul by which we have been tried and the triumphant faith by which we have been proven and the mercies of God and the rules of his grace which have attended us and the goodness and loving kindness of God which rests upon us today as benedictions of heaven, conferred by a forbearing and long suffering God, what manner of persons ought we to be in all Godliness and honesty; forbearing one another in love, forgiving each other their despatches even as we claim that grace for Christ's sake has forgiven us; provoking each other unto love and good works; seeking each the good of others; bearing each other's burdens and thus fulfilling the law of Christ. In examining ourselves we find that we are due to confess mutually one to another, and each one to all, that the temperament of our natures has become distempered so that our dispositions have be-

come distorted, our feeling sense of judgment of each other is too critical, too exacting and without regard to the divine infiniteness for each to consider himself lest he also be tempted. We have not been truly faithful to confess our faults one to another, but rather disposed to find fault one in the other. We have not been careful to differentiate between faults in others and our lack of fellowship for them.

In consideration of these things we would freely confess that we really desire to come after Jesus and therefore we would deny ourselves and take up our cross and follow Him, and this will we do if the Lord will.

Until it is found that we are as a people noted for our maintenance of the above indicated virtues let us not talk about what we believe but let our lives and confusions express the gospel doctrine we profess.

P. G. LESTER.

MARTHA M. PRICE

Martha M. Price was born Oct. 1st, 1837 died December, 1923, making her stay on earth 86 years, two months and eighteen days. Dear mother's name is familiar to the editors of Zion's Landmark, having been a subscriber continuously since Elder P. D. Gold was editor. Mother had a slight stroke of paralysis just twelve days before she died. She was taken on Friday but walked around her room till the following Monday. My son and wife went to see her Sunday evening after she was taken on Friday. He gave her some money and she let it fall. She said, "children, I have lost the use of my left hand." They noticed the change that had come over her. She never got up to look after them as is her usual custom. The following Monday she called her oldest daughter to her and put her arms around her and cried and told her her time was short and she wanted her other two children sent for at once. I went to her side as quickly as possible, found her not so bad as I had expected. She talked to us, told us she wanted us to live peacefully and get along like dear

children ought to and what to do with all her things, where to bury her and how afterward she talked as usual, seemed to be resting easy. We stayed till midnight and she rested herself with the exception of her left hand. We returned early next morning and found her tongue paralyzed so she could only utter some words we could understand. I then fully realized we would soon have to give her up, the shock was unbearable. I was so little prepared for it. Indeed it is with a broken heart I try to write her obituary. Never thought I ever could or would have to from my earliest recollection, I greatly desired to go first, realizing all these years, the sorrow of her leaving us. Mother was oldest daughter of Squire John and Minerva Anna Roberts, all her loved ones had preceded her to the grave many years before. My dear mother was raised so tenderly, in skivvy days, when servants were plentiful, she married my father Allen G. Pierce back in the 60's, just before the civil war and during and afterward made her lot indeed a hard one all those years was hard work for her spinning and weaving, making cloth and garments for her family. She never seemed to grow weary of her life. How often I awoke at night and found her bending over her work, ironing and the heavy wet cloth she had made would be freezing, hurrying to get the garment ready for some member of her family, how sorry I would be for her, looking back over her life I made to wonder how she ever lived to such a good old age. All my childhood days were devoted to doing all I could to help bear the hardships that were put on her stooped, but lovely form. She was ideal to us children. We could not find one flaw, in her devoted duty, to us in our raising, so often have I awoke at night in my little trundle bed crying, fearing mother would die and leave me and I would not leave her ever alone. When the other children would go away fearing something would befall her, if I went too. In all my girlhood days I tried hard to add comfort to her declining years, and help bear the hardships she so valiantly endured. I cried in bitter distress after marrying over leaving her alone. I eagerly looked forward to being enabled to make her last day her best, but being a widow too, and misfortunes and in poverty's clutches I had but little to offer her.

My father preceded her to the grave 24 years. My oldest brother, Stephen I. Price about 35 years. Three children left in this cold dark world without a good mother. Eldest daughter, Mrs. Gattie E. Evans at old home, Swanna A. Price, Holden, W. Va. Mrs. Mary Anna Kallam, Radway, Va. eight grandsons, three granddaughters, two living, Ruth E. Evans preceded her to grave ten years. She loved her grandchildren and wives as she did her own. They did all they could to comfort grandma. The four youngest

grandsons were with her in her sickness and the way they cared for her was something beautiful. She was devoted to them and they to her. She faithfully raised and cared for them. They were grief stricken, and took her death so hard. My two sons, Lenny C. and Luther B. Kallam, did all they could for grandma, giving and doing something to make her comfortable and when they happened not to come as she expected, she would say what is the matter with my boys and little Jake, I am afraid he has forsaken his poor Granny. My sister's son, Frank L. Evans, was one of her favorites, he came to her bedside did all he could for her, and brother's youngest son Jerry Price showed his devotion for her, administering to her every want during her sickness and death.

Oh, the solitude of the dying embers since mother is gone. Her beautiful life went out so calm, dying as she had lived with a sweet smile on her saintly face, evidently she found death, the door to endless joys, surely the Lord had need of her, the robe of righteousness awaited her there, together with the host of departed kindred, father, mother, brothers, sister, husband, son granddaughter, waiting her. O joys unspeakable, glory divine. Her life was a beautiful one, well spent in doing and saying good things never heard her use an uncomely expression. She governed her tongue and asked were spent in reading her Bible and the dear Landmark. She cherished and kept them carefully, dearly loved to read Elder Gold's editorials, often said she could tell his writings before she looked to see his name. She always regretted not asking Mr. Gold to come and preach for her in his last years. While she was with me she dreamed Elder Gold came in her room nearly clad in black as he always dressed, came to the foot of her bed and looked at her with a pitiful expression on his life-like face, turned and went away. She often spoke of this dream to know the meaning. She was not a member of the Primitive Baptist church, but a lovely believer, since I could first remember, she tried so hard to walk uprightly and be where she could hear the dear saints talk and sing. I heard her espak of going with her father, meeting days in Matrimony church and when she would get in hearing of the sweet singing she would cry and try so hard to dry her tears before she went in church, but would cry afresh. Her cup was running over. She knew where there are no more tears and singing the sweet song of Zion, praising her dear Savior she so dearly loved. I had the dear old saints to come and preach for her. She loved the sweet songs of Zion, she called us and told us her time was short, she hated to leave us, but the dear Lord would provide. The day before she died she called Mrs. Geo. McNeely and her precious mother, while sis,

ter and I was at her bedside. She so feebly took our hands and pressed them to her dying lips and kissed them twice, it was heart rending to see our saintly mother leave us, we miss her more than anything on earth, everywhere and everything looks like her. Nowhere to go for comfort. I look to the Bible, to the skies, to sunset, and the dear old Landmarks, but they all have lost their sweetness to me since mother is no more. I awake at morning and ask is it so. I have no mother now. I am glad I am born to die. I may spend eternity with her and see her glorious body in the resurrection. I just can't live without her, my mind is with her, my grief is beyond endurance. The prophet best expresses my deep affections: "Behold and see if there be any sorrow like my sorrow."

She asked us to bury her at her father's and mother's feet at the family burying ground near Stonesville, N. C., and just put her away in a white robe. She had us send for Elder J. A. Ward Thursday, before she died on Tuesday. He came and prayed and sang. She said how sweet the songs and what a sweet prayer. He preached her funeral and sang the same songs there he did for her, "Amazing Grace," and "Jerusalem my Happy Home." I could write volumes about her sweet life and depth of the wound which her death has caused. It will never heal and I cannot be comforted. All you dear saints that have been with her write me and remember her lonely children. Pray for us, that we may soon meet her on the sunny banks of sweet delectation.

Written by her heartbroken baby,
MRS. M. A. KALLAM.

APPOINTMENTS

For Elder J. E. Adams.
March 3, Saturday and Sunday, Salem.
Tuesday after, Creech's.
Wednesday, School House near Chas.
lie Hatchers.
Thursday, Beulah.
Thursday night, Micro.
Fourth Saturday and Sunday, Bethany.
or Pine Level.
Monday after, Union.

THE ANGLIER UNION MEETING

The next session of the Anglier Union will, if the Lord willing, be held with the church at Willow Springs Saturday and 5th Sunday in March, 1924 and we extend an invitation to all lovers of the truth to be with us in this meeting.

Those coming by railroad will be met at Willow Springs by notifying Bro. D. H. Adams, Willow Springs, Route 1.

A. H. DUPREE, Union Clerk.
Willow Springs, N. C. Route 2, Box 21.

SMITHFIELD UNION

The next session of the Smithfield Union will be held with Union Church, Johnston County, N. C., on Saturday and 5th Sunday in March, 1924. Elder Jesse Barnes is appointed to preach the introductory sermon and Elder E. F. Pearce is his alternate. Brethren, sisters, friends and especially ministers are cordially invited to attend.

All who come by railroad to get conveyance please notify Elder E. F. Pearce at Princeton, N. C. and he will provide for you.

Yours in hope,

J. A. BATTEN, Union Clerk
Wilson Mills, N. C.

STAUNTON RIVER UNION

The Lord willing our next Staunton River Primitive Baptist Union meeting will be held with the church at Old Union, 12 miles west of Chatham, Va., Pittsylvania county to commence on Friday before the 5th Sunday in March and continue three days, 28, 29 and 30.

Any one wishing to be met at station please notify S. D. Mattox, Sandy Level, Va.; Nathan Bennett, Toshes, Va., or Harry Craddock, Whittles Depot, Va.

All lovers of truth are cordially invited to attend, especially the ministering brethren.

Done by order of the church.
ELDER C. O. BOAZE, Mod.
S. D. MATTOX, Clerk, Dry Forks, Va.

BLACK RIVER UNION

Please publish that the next session of the Black River Union is appointed to be held with the church at Oak Forrest, M. H., in Johnston County, N. C., on the 5th Sunday and Saturday before in March, 1924. Situated about 7 miles southeast from Four Oaks, where visitors will be met on Friday. A general invitation extended to the Baptists.

Feb. 20-24, Bentonville, N. C. R. 2.
M. V. BLACKMAN, Clerk.

CHANGE OF ADDRESSES

Elder J. T. Williams from Sharpburg to Castalia, N. C.
Elder T. H. B. Fridgen from Elm City to Wilson, Route 3.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

MARCH 15, 1924

NO. 9

THE GOOD OLD WAY

Lift up your heads Emmanuel's friends
And taste the pleasure Jesus sends;
Let nothing cause you to go astray,
But march with Him in the good old way.

Our conflicts here, though great they be,
Shall not prevent our victory.
Then put on the armor and watch and pray
As faithful soldiers in the good old way.

Oh! good old way, how safe thou art;
May none of us from it depart;
But prove in word and deed each day,
That we're traveling the good old way.
—Mrs. H. C. MATTOX.

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

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ELDER J. D. COCKRAM ----- Hartsville, 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 its 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

HYMN TO JESUS

Dear Lamb of God,
Thy hands, and feet and side were
pierced for me.

For me the rod
Of thy loved Father's wrath was
laid on Thee.

Thou hadst no sin.
For which to die in anguish on the
tree

It was to win
Life from the dead, eternal life for
me.

And thou didst die
O patient Savior, on the cruel cross,
In agony
Me to redeem from endless woe and
loss?

I come to Thee.
For thou dost bid me come, O dy-
ing Lamb.

Oh pity me!
Accept and save me, sinful though
I am.

I trust in thee
Thou takest all my grief, and givest
me rest.

So shall I be
Forevermore safe, sheltered on thy
breast.

FREDERICK W. KEENE.

GOD'S GRACE.

He gives us strength, He gives us
grace

To sing His praise in every place
We that are partakers in God's
grace

Should love to sing and give Him

praise.

What would be we! if not for Him
To lead, direct and guide us in,
His holy place of righteousness,
Where all the saints are surely
blest.

So let us all with one accord,
Sing His praise and serve the
Lord,

Let us not weary, nor be afraid
But trust to Him who gives us
faith.

Let us all pray as well as sing,
To one that surely saves from
sin,
And guides our footsteps in the
right,

Oh! bless His name with all our
might.

And O, His grace how sweet it
sounds

When our heart with grace
abounds

And feel His presence somewhere
near

As we struggle with doubt and
fear.

Dear Lord, we humbly ask of thee
Give us grace and set us free
From sin and fear and doubt that
reigns

Within our poor weak sinful
frames.

MRS. NETTIE ELLIS,
132 Pollock St.
New Bern, N. C.

GOD HAS LED HER

Mr. J. D. Gold:

Dear Sir:

I am enclosing a letter written by my afflicted sister in 1920. She has been afflicted nearly all her life, but is now almost a confirmed invalid. Please publish it in the *Landmark* and send me a copy and also a copy to her. Her address is Figsboro, Va., R. F. D. 1.

My address is Martinsville, Va., R. F. D No 1.

March 7, 1920.

My Dear Sister:

I have been thinking for some time of writing out a part of my life in my feeble way both in body and mind, maybe some of you will find a vacant place for it, and read it when I am gone. I want to say to you that I feel that God's hand has led me on to the present time, when I was in my 16th year I was going to school when I was made to see myself a vile sinner before God. My troubles were like mountains, and I knew not what was the matter. I had never known what trouble was before. I thought I was going to die and I knew torment was my doom. I felt like I had not a friend on earth. If it had been in my power I would have gladly exchanged life with anything on earth. I was in this condition for several days, could do nothing but plead to God to have mercy on me, a poor sinner. My teacher would ask me what was the matter. I told him I did not know and told him a falsehood to get away from the school room. I told him mama said for me to come home. I felt like I was going to die. I had nowhere to go to tell my woe or ease

mytroubled mind, so I spent part of the evening on the path trying to pray to God for mercy; but the words hardly escaped my lips when I buried my face in the very dust. I felt so cast down and so helpless I could not get low enough to beg for mercy, still I felt there was no mercy for me. Oh! can any of you witness with me, or is there any one like me. I went back to school the next day feeling a little better, and was so afraid some one would see that I was in trouble while I was trying to read my lesson. My teacher asked me again what was the matter. It hurt me for him to ask such a question for I did not know. That evening there arose a terrible storm, and when the thunder and lightning became so terrific it scared me so I was all in a tremble from head to foot. I said Lord have mercy, and by the time I spoke those words there was the sweetest and calmest voice spoke to me and said, "Fear not, trembling one." Oh! that voice and the blessed power He sends to His children and they know Him for He says, "My sheep hear My voice and I know them." My dear sister, when you hear that voice if you are so blest you will know Him. No pen, no words, can express the joy, and happiness I enjoyed then. I felt I would never know another trouble, the storm was still raging and five little children were clinging to me; I had two on my lap and three huddled at my feet. My teacher was a member of the Missionary Baptist church, he would walk the floor and wring his hands, and say be quiet children. I thought it so strange that he, a Christian and I a poor sinner. I felt

so happy the storm in its fury did not bother me then. I did not see any more trouble for a long time. I would often think of what I had gone through; but the flesh is weak and I was enjoying this worldly pleasure in the same old way singing and dancing and was as happy and light headed as a girl could be; but when that trouble returned it grew worse, and I believe my blessed Lord knew every step I made. I danced and was gay until the last attempt I made; the use of my feet was taken almost from me and if I had murdered someone at my feet I could not have felt any worse. I could not sleep any that night. All I could do was to beg and plead for mercy. I have never felt like dancing since and so often in my distress would the blessed Comforter come that cures a sin sick soul when no other can. Oh! He comforts His children, He knows who they are, and where they are, He knows them from the greatest to the smallest, and if I am one amongst that number, I feel to be the least of all. I kept all my troubles to myself as best I could. I asked Brother Taylor Turner to pray for me and how it grieved me. I spoke the words before I knew what I was doing. I wondered how he could pray for as vile a sinner as I felt to be. And some one told my mother about it and she asked me why I asked him to pray for me? I told her I didn't know. I had rather she had taken a switch and whipped me. I married in a Methodist family. I would not say anything against their faith, so in the summer the protracted meeting commenced. I attended and enjoyed

going some, but was not long before I felt almost crazy. I went one night when my burden was so heavy I could hardly keep from crying aloud, there were five around me talking and trying to get me to the mourners bench and the last one was a very old man, his head was white as cotton. He said "Cousin Mollie, don't you think it is time you were doing better?" I told him I put my trust in the Lord and Savior Jesus Christ and not in man, one that is able to save me. He looked at me and said He is the one and left me. My burden seemed so great I had to take my seat to keep from falling. I felt like I had not a friend on earth and this is what I said, "Lord have mercy on me here alone," and by the time I spoke those words the same sweet voice says, "Lo I am with thee unto the end of the earth." Oh! how my poor heart leaped for joy, no tongue on earth can tell. I did not feel alone then. I felt that my Blessed Savior was with me. I looked up and the proudest light I ever saw was over my head. I then looked down on the congregation and it seemed like a black veil hung all over them and they were all in darkness. Oh! I felt here so happy. Oh! He so often speaks and heals my poor, aching heart, what can a poor sinner do but be still and know that He is God and without Him we can do nothing? I was in this vast howling wilderness for thirteen weary years and I am proud of it. Christ suffered and why not I. Oh! the blessed assurance I enjoyed was this He never began a work that He did not finish it, but performs it to the end. But

let me say to you having a hope and feeling a pardon is two different things. You must be born again and made to see and feel that His precious blood was shed for you to redeem your poor dying soul from hell. I was taken sick and it seemed that my afflictions and troubles were more than I could bear. My burden was so heavy I could scarcely walk across the floor. I laid down to die as I thought and this was my prayer: "Lord have mercy on me, guide and direct my poor dying soul in a way to find peace." I fell asleep and this is my dream:

I was on a high hill and surrounded by fire, the flames and billows of smoke was awful and I in their midst. I had on a scarlet dress and was given white wings. I flew out of the flames and smoke. I lit in a ditch just below the house. I tried so hard to get out but could not. I would slide back and almost give down. I looked to the head of the ditch the first time I had thought of looking that way and Brother Turner and two others I did not know were standing there dressed in white robes and beckoned to me. I went to him and he took me out of the ditch and carried me to the ford of the creek to baptize me. I was then dressed in white like they were but we did not go in the water. I felt very happy when I awoke, but it didn't last long so I prayed the same prayer and went to sleep and of all the pretty singing I ever heard it was the sweetest to my ear. I dreamed I got up to meet them, it was Brother Turner and two girls with the same white robes on; they met me at the door and carried me to the same

water but did not go in. This was my last trouble until I passed from death into life if I have ever.

I was so very sick not many of my friends thought I would ever get well. I did not think of dying. I was thinking of what I was going to do when I got well. So I can truthfully say I have spent one happy day. I don't know where I was carried to, not one wave of trouble rolled across my peaceful breast. I felt that I was only drifting in a land of joy and peace, so night came and I was so weak I could only speak in a whisper. My husband came in and began to talk to me. I told him as best I could I was dying he lifted me up in his arms. I was as helpless as a little babe and then I found myself between the jaws of death and the gates of hell. I looked at him and started to ask him to do something for me, something spoke and said, no help on earth for thee. My strength returned to me. I was crying and pleading inwardly for my poor dying soul. I thought in a few moments more my breath would be gone and my soul would be banished to torment. Can any of you witness with me or is there anyone like me. I asked to be carried to the door. My husband asked me what for? I told him I didn't know. He took me up and carried me and I looked out, the moon was shining bright, but nothing to compare to a light at my right. I viewed it a few moments and he carried me back to my bed but I could not lie there, in a few minutes I was begging to be carried back to the door. I felt like if I didn't go I would die. He carried me back to

the door and the same light was coming nearer the house. I thought when it got there I would surely die. I looked back in the hall, it was dark and I thought if I could hide. I was like a drowning man catching at a straw. By the time I had this thought something seemed to say how can you hide from death? I then realized my helplessness. He carried me back to my bed again. I screaming and crying and all at once you could have heard me laugh out in the yard and by the time the laugh escaped my lips it was again a scream. I did not know what I laughed at. I again begged to be carried back to the door and before anyone could get to me I was up and at the door that opened into the hall and right there my sister. It seemed my time had come. It seemed that the bones in my body went when I saw the same light it met me there. I buried my face in a towel to pray my last prayer as I thought I dropped the towel and clasped my hands saying, "Lord have mercy on my poor dying soul." By the time I spoke those words I turned around and the light was at the head of my table and in the light was the picture of Christ on His cross, His head was bowed down on His breast. The same sweet voice I had heard before and oh! the power with it seemed to hover all over me and said for your sins this head was bowed and then it all vanished, but my room was light till I went to sleep. The house was so dark and gloomy before this, can anyone imagine my feelings? Oh! I was like "Wayworn Traveler." Deliverance had come. Oh! I felt so calm and

peaceful I was as willing to die as I was to live. I felt like all was well with me then, my trouble was gone, my eyes were dry and not a pain about my body. I had not walked across the floor for over a month, but I felt then I could take up my bed and walk with it. I sat down by the fire and sat there till 11 o'clock. I lay down and had a good night's rest. When morning came I was tied to my bed of afflictions almost helpless but it didn't bother me. All on earth that bothered me then was dying and leaving my husband, he was so kind and faithful to me.

In about four years after this, Brother Turner carried me into the same pond at the ford of the creek I had dreamed of and baptized me and I believe to this day the Lord guided and directed me in the right way.

I was foolish enough to think I would never see any more trouble, but oh, my soul, it seems that my troubles and afflictions are more than I can bear. I have been made willing to forgive and try to pray, for my enemies. I have viewed them in their helpless state and plead for mercy on them. I don't know that I have ever prayed a prayer and without God's help. I know I have not, but Heel He has never forsaken me. Only a short time past I was thinking over what I have witnessed and wondering to myself what it was that made me laugh and it seemed that something said you laugh at "Satan's rage and faced a frowning world." Oh, yes I am facing the frowning world today and will as long as this life endures. All manner of evil sayings

and persecutions to bear, it seems to me some times I have not a friend on earth. I am only a poor tempest tossed soul. I feel my dear sister, so cast off and cast down at times, but there is none like the lowly Jesus. He can speak peace to this poor broken heart of mine and it will be peace forever. I now ask every one who reads this to pray for me for I am like the poet says,
 When sorrow encompass me round
 And endless distresses I see
 Astonished I cry can a mortal be
 found
 Surrounded with trouble like me?

Few seasons of peace I enjoy
 And they are succeeded by pain
 If ever a few moments of praise I
 enjoy
 I have hours and days to complain

I think these verses suit me better
 than any one else.

Written by one who is cast down
 but not destroyed.

I will say my dear sister, this is
 only a part of what I could write
 you. I am so feeble I will close, but
 the half has never been told.

L. M. DAVIS,

Figsboro, Va. R. F. D. 1.
 Martinsville, Va.

Elder C. F. Denny,
 Dear Brother,

Please excuse me for troubling
 you so much. I love to write of the
 goodness and mercy of the Lord to
 me. Last night I was sitting in my
 room all alone and feeling oh so
 sad and lonely when seemingly I
 heard a small still voice say, "Give
 me your hand." I raised my hand
 and felt as if some one reached

down and clasped it and felt it was
 my Savior and the same spirit said,
 "I will lead you safely through it
 all." Happy thought will he not
 lead all his children safely through
 it all?

J. R. JONES.

Revolution, N. C.

A GOOD LETTER

Miss Ethel Jefferson,

Elamsville, Va.

Dear Sister in Christ:

Just a few lines in answer to your
 good letter received a few days ago
 which I enjoyed very much. Some
 of your expressions are so much
 like mine that I'm often reminded
 to go back and read your letters over,
 I see some of the churches in
 your part of the country are having
 trouble. We had trouble in our
 church not long ago. Some mem-
 bers disagreed with the church and
 the Baptist doctrine. They were ex-
 cluded. I was at church once at
 the communion time and every-
 thing was so torn up, had to post-
 pone communion. During the two
 days I was there we had some fine
 preaching but somehow I couldn't
 enjoy it like I expected. These trou-
 bles will come while we are dwell-
 ing in this earthly tabernacle. Some
 have come out from among us but
 the Scripture teaches they were
 not of us. If they had been they
 would have remained with us. We
 must beware of them that creep in
 sheep's clothing. Inwardly they
 are as raging wolves. We cannot
 judge the hidden heart of man, can
 only judge them by their fruits; for
 a corrupt tree cannot bring forth
 good fruit, neither doth a good tree
 bring forth corrupt fruit. The man-

festation of the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

I regret I do not manifest the fruit of the Spirit as I should. Often I feel discouraged and doubtful as to my changed heart. At other times I feel bright and cheerful, and hope the promises of God to His children were meant for me too. John wrote comfortingly when he said, "These things write I unto you that ye sin not, and if any man sin we have an advocate with the Father, Jesus Christ the righteous."

If we do not live as we ought to, we suffer for it; for the Lord punishes His children for disobedience and blesses them in obedience. How glad I am that my eternal salvation does not depend on good works I do, for there would be no hope for me. Paul said, "By grace ye are saved, through faith; and that not of yourselves, it is the gift of God," not by works lest any man should boast. No one ever lived a better moral life than Paul, for as touching the law he was blameless, yet counted all things lost for Christ's sake. Read Phil. III:II to X verse.

Yet how commendable are good works, even tho we are not saved eternally thereby. How becoming in a child of God to live a life above reproach! Good works manifest what we are. My little sister, I do not feel like I can write anything you would care to hear, or that would be any comfort to you. I am so weak and feeble, and some times blue as blue can be.

I haven't been to church in eight weeks. Doesn't sound like I am a Baptist does it? But when one is a

hundred miles away it is a matter of impossibility to attend regularly. It is a blessed privilege to live near enough to attend meeting every time, but I am told that many who are close to church do not go very often. I wish I lived near the churches like you do and I could go on buggy to other churches when there was no service in the home church. Will close for this time. Write me again.

Your brother, I hope,

JESSE H. HAMLETT.

Charlotte, C. H. Va.

HELP THE PASTORS

Elm City, N. C., Jan 22, 1924.

Dear Mr. Gold:

It is with a degree of reluctance I send you this article for publication in the Landmark. Brethren I do sincerely think that many of us are too slothful in donating to the needs of our faithful pastors. Do we all not feel deep down in our hearts that it is one of our solemn and sacred duties to administer to the needs of the under shepherds, to wit the faithful servants that have to go in and out before us, ever trusting in Jesus alone to supply the gospel basket and fill it with divine food to the mouth, wisdom and tongue and utterance, form and matter, ever praying for the peace of Zion, the upbuilding and edification of the church, daily meditation of his spiritual as well as literal weakness even unto the altar and into the pulpit, and then to sit there as a lamb dumb before the shearers and his poor heart in secret to the church offering its supplication to God in prayer to strengthen and confirm him with light and wisdom

and to feed the flock through the renewing of the spirit by the aid of the holy Ghost. And then and there deliver heaven's divine food and message in nowise and power of his own.

Elder Huntington used to say right hot from the Lord, preach out his discourse as received from heaven, then sit down in humility and silence knowing it was Jesus preaching through him and that he the preacher is as dependent to preach the gospel as a babe in its mother's arms. Brethren, we the laity as we hope, do not bear this gospel yoke and burden of the clergy then why should we not endeavor to administer sufficiently as we see proper to their needs. One gas bill for joy rides once a year among all of us applied to the cause of Jesus and as a donation to our pastors would comfortably pay our pastor then the laity and the clergy would both be edified in their gospel duty and much more glorified in their gospel duty and service to their faithful pastors, more especially pastors that are very poor and of course we know most of them are poor men, with but little of this world's goods. Brethren many of our pastors are not cared for by us as they should be. I know it is the truth and if you all take notice of the so often small donations then I know that we all know that we often do not donate as we should. Let us embrace the scriptural admonition of Paul and never salary them but heed his preaching by partially supplying our pastor's needs.

Yours I hope in Jesus.

J. J. THORN.

TRIAL OF FAITH

If I could or was able to write things as they are presented to my mind but I am not. In reading of the blessings that God bestowed upon His chosen children of old how beautiful and sweet they were, see how Abraham was blest and the sweet promises given him and Isaac and Jacob that all the nations of the earth through them in time should be blest, has it not been so? God never made a promise but what He was able and d'd fulfill it. We might think they had no crosses trials or troubles. See what trial Abraham had when the Lord told him to offer up his son Isaac as a sacrifice. O what a trial it was to good old Israel to mourn for his son Joseph whom he mourned as dead, deceived by his other sons. Don't you think it cost Joseph many sad, sorrowful tears when his brothers sold him as a servant to go down in to Egypt probably never to see his aged father again while he felt he had done nothing to be sold for, but because the Lord had shown him in dreams what He was going to bring shortly to pass.

It's naturally hard that God's chosen people must suffer for the truth's sake and what the Lord has shown them that He was going to bring to pass, but so it has through all ages and I expect will continue to be the innocent must suffer for the guilty. No doubt Joseph's brothers felt that they had gained the victory over Joseph and his dreams, like everybody does when they gain a victory, feels built up but what was poor Joseph feeling tongue or pen cannot describe it. No doubt he felt the Lord and ev

erybody was against him, forsaken by everybody and made a servant to somebody he did not know who or whether they would be kind or cruel to him, being carried away to a country he knew nothing of or the people and being resold. O, the anguish of the soul no doubt was great, then to think after his master had put a little confidence in him that his mistress turned against him without a cause and had him cast into the inner prison (what we term the dungeon) but like his father, Jacob said, the Lord was in this place and he knew it not so was the Lord in the prison. This is the feeling of a poor convicted sinner, they feel the Lord has forsaken them with all their people and friends they have no where to go but is in the inner prison where none can afford them any relief or to help them if they would. While Joseph was thus sorely distressed in prison his brothers were rejoicing over how they had gotten rid of him and his dreams and how they had fooled and deceived their father, but what was Joseph doing and experiencing languishing in the prison where criminals are kept not knowing how soon he might be taken out and killed, but the Lord was with Joseph while no doubt Joseph did not realize it, like poor convicted sinners the Lord is there and will not let the devil go only so far. But in process of time the Lord's time, things changed, Joseph was set free and made second ruler in the kingdom and his brothers cast into prison feeling and realizing the great

anguish of soul Joseph endured in prison while his brothers were free and rejoicing how they had gotten rid of the dreamer and his dreams, then compare the contrast when the brothers were in prison communing with each other about the way they had treated their brother and Joseph was enjoying his blessed freedom and they had no idea that they were fulfilling the dreams while bowing down to the beardless boy they sold to the merchant men.

O, what a blessing it is when our crosses, trials and sorrows come before hand instead of afterwards like the fat kine and the full ears to be consumed by the lean kine and lean ears to be forgotten.

L. J. H. MEWBORN.

CORRECTION

On page 125 March the 1st issue my remarks should read: "I feel it is to be regretted that we have not some system for their care." "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Read the 41st Psalm.

C. F. DENNY.

CORRECTION

There seemed to be some kind of a mixup in my letter in Jan. 15th issue of the Landmark, but as I kept no copy, I can't straighten it out, but the first word at the top of last column should be "renewed" instead of removed. Then between the 3rd and 4th lines there is some left out, can't tell how much but it does not make sense. In the 10th line the word *kindling* should be "killing."

Please make this correction and oblige.

Your little sister in hope,

MRS. J. P. COFFEY.

ELDER J. E. ADAMS DEAD

As we go to press we learn of the death of Brother Adams in his ninetieth year. Truly a Father in Israel has fallen. A more extended account of him will appear soon.

C. F. DENNY.

ZION'S LANDMARK

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

Elder F. G. Lester—Roanoke, Va.

Elder J. D. Cockram—Smart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVII

No. 9.

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., MARCH 15, 1924

TEN DON'TS FOR THE PREACHER

1. Don't say all you can think of when you speak in prayer, and then conclude by telling the Lord that we are not heard for much speaking or for a multiplicity of words—some who heard you might even know that.

2. Don't tell your audience when you arise to speak that you are a weak fallible creature, may not have the grace of preaching—they might have found out those things if you had not told them.

3. Don't conclude your sermon by saying it was not you that preached; but was the Lord preaching through you—there might be some who would doubt your charge believing that if it had been Jesus preaching it would have been exceedingly better; as no man ever spake as He did.

4. Don't preach two hours if some other preacher had been expected to close the service, and he may have desired to speak also; and possibly there may have been

some who needed edification and comfort.

5. Don't attempt to beat the servant that preceded you in preaching—unless the church has offered a prize.

6. Don't quote a text if you have no subject in mind, lest those who failed to hear the text should not comprehend from your discourse what you meant to teach. Verily, some men have preached the gospel most wonderfully when they had no text, or special subject.

7. Don't tell the church over which the Holy Ghost has made you overseer that it is her duty to help you financially; for if you love the Lord, being led and directed of Him, your heart will be so engaged in the gospel pasture in seeking good and wholesome food that both lambs and sheep may be properly fed and cared for, and being done in the name of the Lord Jesus, you surely will get all the milk (carnal things) that will be necessary for you.

8. Don't lecture for a charge; for a man's gift will make room for him.

9. Don't be "greatly impressed" (an expression of an incentive not found in the Bible) to visit churches that are well supplied without an invitation. If you are invited, and desire to go, and the Spirit does not forbid, it may not be amiss to go. If you are directed of the Lord you may be assured that your going will not be a burden, or in vain, and your needs will be supplied.

10. Don't preach about things you do not understand or know, for such preaching will not honor

God nor comfort His children; but may bring disorder and confusion. Contention does not grow out of what we know, it is always about what we do not know.

TEN DON'TS FOR CHURCHES OR LAY MEMBERS

1. Don't forsake the assembling together for worship at your regular meeting times

2. Don't neglect the poor and afflicted, especially of the household of faith.

3. Don't send a committee to wait upon good and unspotted members who have been absent from their church meetings for some time. It would have a better and more brotherly influence for certain members, one by one, if they were incidentally, to call or see them, manifesting a kind interest in them, by assuring them that they are loved and greatly missed in church, and all will rejoice when it will be so they can fill their seats again. It will ever prove to be a more effective remedy to go than to send.

4. Don't be too stubborn and dignified to confess your faults, trespasses and transgressions. You will always think more of yourself by so doing, and so will others.

5. Don't send your children to a picture show, Sunday school, or any places of allurements. Carry them with you to church, and bring them up in the admonition of the Lord. It will be a greater credit to the children and of more comfort to you.

6. Don't lag or be hasty to speak or act when something should be said or done in a church meeting,

but speak the truth in love, and act in a meek and humble spirit, such will be heard and heeded with weight and due consideration.

Don't fail to help bear the burdens of the church according to your ability, then will each fulfill the law of love with no overburdens to any.

8. Don't talk too loud of the weakness of your preacher's sermons, unless you think you could do better.

9. Don't run off as soon as the meeting closes; for the preacher, or some visiting member might want to go home with you, if you would ask him.

10. Don't fail to greet the stranger who comes to your meeting with a cordial welcome, and bid him come again.

M. L. GILBERT.

Dear Editors of Zion's Landmark:

Being in trouble on the account of the sad condition of beloved Zion and wanting to know the truth as practiced and held sacred by our forefathers.

Query: If an elder preaches or writes anything that some of the brethren considers is unsound, has the association to which he belongs any right to take the matter in council until they have labored with the said elder or the church of his membership?

2. And if said elder goes before his church and makes full confession for his wrongs and yet some hold him in bonds then his church publicly asks the aggrieved parties to appear with his church in conference and no one appeared against him. When his church as a body

has never held anything against him or his doctrine.

3. Now is he yet in bonds or is he a free man?

Knowing that man in his best estate is vanity and we are all liable to err, but desiring that all may be directed by the Holy Spirit and to be found inquiring for the old paths wherein is the good way, and not to remove one landmark our fathers have set and that all of our elders might be found rightly dividing the words of truth and that all wrangling and prattling and striving about words to no profit might stop and preach what the Bible teaches and all stop where the Bible stops. If so then we would say behold how good it is for brethren to dwell together in unity.

Someone please answer in next issue of the Zion's Landmark.

Your brother in sorrow,

ELDER J. P. VIA.

Answer

As many good brethren question any claimed authority for the constitution and conduct of associations, and as to what authority they might have and exercise with respect to the churches of which they are composed and by which they were constituted I shall only be required to draw my conclusions from my own judgment attributable to the environments incident to my growing up. In our consideration of matters involving associational questions we must not overlook the fact that each sister association transacts its business according to its own rules and customs, and that when they differ you cannot with good propriety undertake to regulate the conduct of one association

according to the customs and rules of another.

Elder Via's membership is in the Mayo association, which apart from things to be done decently and in order for the worship of God does as little in its associational meetings as any sister association of its correspondence, while my membership is in the New River, the custom and rules of which are more numerous and arbitrary, and while the Mayo points with a good degree of pardonable pride to a long season of peaceful prosperity, the New River points with pride perhaps not quite so pardonable nor so continuously peaceful but with some little warfare now and then interjected which perhaps has served to strengthen and sweeten our appreciation of the fact that whether with rules or without them these two of the oldest associations in their immediate correspondence have maintained peaceful relations and have abounded in mutual confidence in the unity of the doctrine and order of the church of the living God.

But while the harvest with us has been such as to be appreciable there came a time when men slept, and the fields were left unguarded, and seeds of evil have been sown in among the wheat; and as our young preachers have gone among the wheat gathering the ripe heads for an offering to wave before the Lord they like the young prophets of old who gathered wild gourds into the pot, and went to gourds into the pot, and went to and wave them before the Lord and to cast somewhat into the gospel pot. And some are growing sick

and crying out, "O man of God, there is death in the pot." Where are our fathers that they may tell us of these evil weeds? But they do not know they are all dead. These men were not in the field in their day. But did they not warn us, did not the great Teacher tell us that evil men and seducers should wax worse and worse deceiving and being deceived.

We have some things among us that the Fathers did not have and it is our business to know what they are and to purge ourselves of them. We ought to know what has been the doctrine and order of the associations surrounding us.

Where a church has an elder in its membership whose preaching is not acceptable to the sister churches and his church does not call him to order, it seems that the sister churches in an advisory spirit which is the association, might have the right to signify to this sister church the mind of the other sister churches in an advisory spirit these with reference to this elder who is a public gift among the churches and not altogether confined to his home church.

The association does this as an advisory council.

If a church requests the sister churches to sit with it in conference upon the order and doctrine they should comply with the request, but if the sister churches are simply notified by the church of the membership of the elder complained of that it will sit in conference in the matter at which they may appear with their charges they may with propriety not attend. The sister churches are themselves as much judges of

the soundness of the elder as is the church of his membership, and better judges as the church of his membership has not discovered the fault. These sister churches should be asked to come into the conference with their judgment and not before it as witnesses, therefore they are not obliged to go and may remain away with their charges and judgment standing unrequited and the elder is not at liberty.

There are 26 churches in my association and 21 elders. Now if 25 of these churches say in an association by their messengers that I am preaching principles of doctrine not in accord with the doctrine of the associations I shall ask my church to request these 21 elders to sit with it in conference and take me in hand and pass upon my doctrine according to our articles of faith.

It seems to me that the churches and associations have a perfect gospel right to do all that is necessary to be done, and what needs to be done should be done at once. We have been caving over the doctrine of conditional time salvation, meantime the old devil and satan seems to have been turned loose, and we may have to fight for our lives. Fight what, one another? No. Fight the devil. Is he not the overseer of the brethren? And are we not accusing one another? We shall have to stand together and fight the good fight of faith, putting on the whole armor of God.

If we do not stop the way we are doing in a little while the Primitive Baptists at the seat of this raging conflict will not amount to a sober consideration.

May we turn unto the Lord our

God for pardon and mercy, that we may live in His sight.

P. G. LESTER.

LET NOT YOUR HEARTS BE TROUBLED

"Let not your hearts be troubled, ye believe in God believe also in me," John 14-1.

Jesus, nearing the close of His public ministry, comforts His disciples preparatory to what was soon to follow. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." is fully exemplified here. His chosen followers were doubtless greatly endeared to Him, and He to them. What a feeling of sadness must have reached their hearts as he addressed them in the language of the text, "Ye believe in God, believe also in me," as much as to say, "I want you to believe what I am going to tell you." "In my Father's house are many mansions, if it were not so, I would have told you." Not only a resting place for you as Jews, "But in every nation he that feareth Him, and worketh righteousness is accepted with Him." Other sheep I have which are not of this fold; then also I must bring, and they shall be one fold and one shepherd." "I go to prepare a place for you." No redemption, no hope of heaven, without My going, "and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also."

"Let not your hearts be troubled."

C. F. DENNY.

OBITUARY

The angel of death entered my once happy home on the eve of February 24th 1923 and bore away to eternal bliss my beloved wife (Alice Morison), born 1871, was reared from infancy by Mr. and Mrs. D. F. Scott, married the writer, January 24, 1887. Eight children are the fruit of this union, four boys and four girls, three of them preceded her to the grave. Two surviving are, H. L. Freeman, Marion, Emma and Ella, the latter being the youngest was exceedingly kind and thoughtful of her mother. Her affliction covered a period of about 15 years, yet she bore it all with as much patience as any one I ever saw. She joined the Primitive Baptist church at North East Saturday before the third Sunday, with the writer and was baptized the following day by Elder C. C. Brown, and was faithful until death, always filling her seat when able. The last three years of her life, not being able to walk I carried her. She was a good companion and mother. All was done that could be to stay the hand of death. Only those that have had like experience can fully realize the loneliness we feel, but we are confident our loss is her eternal gain.

The funeral services were conducted by Elder E. F. Pollard assisted by a wide circle of sorrowing friends, after which the body was consigned to the tomb to await the "Resurrection of the just."

M. E. MORTON.

Kellom, N. C.

MRS. RENA GILLETTE

In loving remembrance and by request of her son Esie, I now attempt to chronicle the death of this dearly beloved woman.

She was the daughter of Mr. and Mrs. Alfred Gary, lived on north east Onslow County, N. C. Her parents died when she was a young girl, afterward she lived with her friends until she was married to Mr. Solomon Gillette, who lived near Wadeville church, Onslow county, N. C., was born March 2, 1844, died Sept. 11, 1923, aged 79 years, six months and nine days.

She united with the Primitive Baptist church at White Oak, Jones county, N. C., by letter from Wadeville church several years ago; was a consistent member as long as she lived, always attending her church meetings when able to go.

Oh! she was a lovely woman, so charitable, good and kind to everybody. To know her was to love her. Her husband preceded her to the grave 23 years. After his death she lived with her sons.

She was at her son Solomon's when her departure came. They did all they could to stay the icy hand of death, but the Lord called her to come home and we all hope and feel that her spirit is at rest in that Heavenly home. She was pos-

essed of all the traits of a lovely Christian character. Oh! how we all miss her lovely presence in our church.

Her children have lost a devoted mother, the community a good neighbor.

She leaves two sons, four grand children one great grand child and a host of relatives and friends to mourn her departure but we feel our loss is her eternal gain.

Her funeral was preached by Elder B. F. Kabaak at the home of her son Solomon. A large crowd was present to pay the last tribute of respect to this good woman. She was buried beside her husband in the family cemetery. And she is freed from pain. But all her toil and grief is over. Her face on earth we will see no more. But hope we'll meet again.

Then why should we lament or weep
If God has thought it best
To take her soul from earth away
To take her home to rest.

MARY S. MILLS.

Mayeville, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst three of our oldest and consistent members in so short a time here at the church at Smithwick's Creek, Martin County, N. C., we would like to say just a few words in regard to the sadness it has brought in our church.

We lost three of our oldest members in fourteen days. On January 5, 1924, our brother, Joshua H. Harrison died after having been sick for about a week with pneumonia. He was seventy-seven years old and had been a member of our church nearly forty-six years.

In another family which was near neighbors to Brother Harrison, the death angel reared through pneumonia and on the seventh day of the same month took a young man about 37 years old. He was the delight of all the rest of the family who prayed that it could have been them instead of him. However, it was not but four days before his mother, Sister Sallie Ann Corey, died of the same disease. She was sixty-six years old and had been a consistent member of our church for 47 years.

On the thirteenth of the same month the husband and father, Brother Kluchen Cory, who was seventy-nine years and six months old and who had been a member of our church for nearly forty-five years, also died of the same dreaded disease, leaving only one member of the family, Sister Mantle E. Corey, who has been blind for nine years. However she has two married sisters; and in the future will make her home with them.

We hope the blessed Lord will be with her in her bereavement bless her in her tribulations, and give her strength to bear her burdens and afflictions.

February 23, 1924.

W. H. DANIEL,
S. PEEL,

Committee.

J. H. LUPER

J. H. Luper, born April 29, 1881, died January 3rd, 1924. He was sick four years and eight months which he bore with so much patience, never complained. He tried to hide all his sufferings and would smile at everybody that came in. He would begin to talk about "our dear Savior and His goodness and mercy unto us" and praising His name. That was all he wanted to talk about, his mind was on heavenly and divine things. Oh he was so much pleasure to me. He was a gifted man in the spirit and it was a heavenly place to sit and hear him explain the Bible. He was a dear husband in every way. I feel that my home is ruined without him. I feel he was too good to stay on earth, so the Lord took him away. I feel sure he is at rest. He told me there were only two things that he minded about dying and that was to leave me and the children and he dreaded the sting of death. His last words were "Thank God" just before breath left his body.

He united with the Primitive Baptist church on the second Saturday of September, 1921 at the Falls church, Rocky Mount, N. C.

He left a wife and four children and a circle of relatives to mourn their loss. Written by his wife.

MRS. J. H. LUPER,

Rocky Mount, N. C., Route 5, Box 1-C.

SKEWARKEY UNION

The Skewarkey Union will be held D. V. with Great Swamp church at Greenville Friday and 5th Sunday in March. Trains will be met Thursday evening, Friday morning and evening and Saturday morning.

We cordially invite our brethren and sisters to attend. The church is only three blocks from the depot, on corner of Cotapche and Tenth streets. If any should come on train during hours of service they can go to the church.

N. F. BROWN, Church Clerk.

MRS. JOE I. CANDLER

Mrs. Joe I. Candler was born January 11, 1863 and died January 17, 1924, making her stay on earth 56 years and 6 days. She was the daughter of George and Elizabeth Chandler of near Milton, N. C.

In 1894 she was happily married to Joe I. Candler, they lived peacefully together for 29 short years.

Unto this union was born six children, three boys and three girls, viz: Otis, Clifton and Atholl; Connie Odeal Chandler and Mrs. L. B. Boswell. Besides them she leaves a devoted husband and two brothers, T. Y. and J. J. Candler to mourn her loss.

Outside an abundance of friends and relatives, mama had many friends, not an enemy in the world. There were so many of her good friends visited her during her sickness and would bring her such nice presents and good things to eat. Everybody seemed to want her to know she was remembered by them.

We must say mama was a good sweet mother and a precious devoted wife, and a good neighbor.

Oh! she left a place vacant in our home which never can be filled, why should we grieve so? It is not her soul we are grieving over, it is her sweet voice we hear no more and her dear face we shall see no more. Mama left bright evidence enough for us all to know she is at rest.

She called each one of us by her bed side the day before she died and talked. Oh! so beautiful, and told us all to meet her in Heaven.

Some few weeks before she died she got perfectly happy; throwing her loving arms around her dear husband and told him "not to get excited that Jesus loved her soul," and oh! how she loved Jesus.

Just before she died she said she saw Jesus coming for her.

She aroused the family one night some few weeks before she died singing: "How happy are They Who the Saviour Obey;" She said she awoke herself singing that sweet song.

We can say she was a Bible reader would read a chapter in her Bible every day. When we children were small she had it as a rule to read the Bible to us every Sunday night, and would try to explain what she had read the best she could. She knew a lot of the Bible by heart and loved and tried hard to go by her good book.

She professed a hope, and joined the Presbyterians in an early stage of life, and in her last days she had a love for the Primitive Baptists. We are sure she was a Christian woman.

She often told her dear husband she wanted to be called first, and craved it to be the Lord's will to go first. She never did a deed without trusting in the good Lord, her motto was: "Trust in the Savior and have faith in Jesus."

She was laid to rest in Bush Arbor Cem-

etry. There to await the resurrection morning. A large congregation was present to witness the last sad rites attesting the high esteem in which she was held. The funeral offerings were beautiful.

By her request Elder Cury King conducted the services speaking many comforting words to the poor broken hearted children and companions.

"She is gone but not forgotten,
By ones who loved her best
And we hope to meet in Heaven,
Where our souls shall be at rest,
(Written by the family)
February 24, 1924.

Remarks

Having been requested by the family of the deceased to write a few lines in connection with what they have written, I must say that surely the Lord has taken a good woman away from the troubles and cares of this sinful world. It has been my pleasure to know her for many years, I can truly say I believe she was a Christian believing in salvation by grace. We shall miss her at our meetings as she always attended when her health would permit.

Mrs. Chandler had a good home on earth, but not one so beautiful as God has prepared for His chosen ones. That home where we will need no sun by day or moon by night, The Lord God and the lamb will be the Light of that city. We will be fashioned like unto His own glorious body. We will be satisfied forever.
W. C. KING.

LINVILLE UNION.

Please publish in the Landmark the next Linville Union meeting will be held at Sardis Church fifth Saturday and Sunday in March in Rockingham County, four miles South of Madison.

Very truly,

ELD. P. W. WILLARD.

High Point, N. C.

BLACK CREEK UNION.

The next meeting of the Black Creek Union will the Lord willing meet with the church White Oak at Saratoga, N. C., 19 miles from Wilson, N. C., and five miles from Stantonburg, N. C., on the fifth Sunday and Saturday before in March 1924.

All brethren and sisters together with their friends are invited to come and be with us on this occasion, and may it be the purpose of the Lord to give us a good meeting is my desire.

The visitors will be met at Stantonburg, N. C., Friday evening, those coming by railroad.

The introductory sermon was appointed to be preached by Elder Geo. W. Boswell, followed by or to be his alternate Elder J. C. Hooks.

E. I. COBB, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

APRIL 1, 1924

No. 10.

WHY DOST THOU JUDGE THY BROTHER

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to ~~me~~ and every tongue confess to God.

Let us not therefore judge one another any more: but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way.

(Paul).

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

Associate Editors

ELDER J. D. COCKRAM ----- Hartsville, 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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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

ANSWERS QUESTIONS

Dear Brother Denny,

A brother minister has written and asked me some questions which he wishes me to answer through the Landmark. His questions are as follows:

Dear Brother Hardy

Will you write and send to the Landmark your views on discipline, as follows:

Elder A is pastor of a certain church. Elder B is a frequent visitor. Elder A and the church requested Elder B to become assistant or associate pastor which was done by unanimous vote of all present. Elder B not present. But later accepted. There was one member who seldom attended and who never had communed with the church. Elder B was informed that this sister would not commune on his account, with two others because there was a difference between these three members and the sister's husband, who was not a member. Elder B reconsidered, resigned, and told the church to get in order, for they had no gospel right to choose a pastor while out of order.

A committee was appointed to write this sister. Then this sister met Elder B. and settled their differences, each one giving the other satisfaction. Then Elder B said to her, "Now, I am satisfied, you go before

your church and satisfy them as to why you have refused to commune, then if you satisfy the church I will serve with Elder A. the best I can. At the next meeting Elder B. could not be present, this sister went before the church and said she was hurt with Elder B. and he would have to satisfy her husband so he would let her commune with him (Elder B.) and the church; then when he satisfied her husband she could forgive him. Then her husband who is not a member, asked for a hearing and Elder A. as moderator, granted him a hearing while the church was in conference.

Did Elder A. have any right to do this? Has not Elder A. violated the rules and usages of Church Government in allowing an accusation to come in before the church by one who is not a member? Should not this elder be dealt with as a transgressor for wounding the feelings of his brother minister? What should be done with the sister?"

The elder who wrote this letter is unknown to me, so are all the parties concerned. Therefore it cannot be said that I have written one sided.

First: The sister who was not present when the church asked Elder B. to serve jointly with Elder A. had nothing to do with what the church had done. It is the business of every member to be present in

all the meetings of the church, and if one is not there and the church transacts business it is the duty of all absent ones to keep silent about what was done in their absence, unless there is some unavoidable providence that has hindered that one's presence, and the most of the time even then. There might be some case of immorality, or dishonesty which the church did not know: then that absent member might tell it to the pastor or the deacons, and let them adjust the matter, but that member who was not there had best to keep his or her mouth. I doubt if the church should have allowed Elder B to reconsider and resign. The church was satisfied and that should have been sufficient. That sister was out of the way and had nothing to do with the matter unless it was in cases as stated above.

The sister could have no reasonable right to absent herself from the communion and remain a member of the church. It is the duty of every member who possibly can do so to be present with the church in all of her communions, and it is disorder for any one to absent himself or herself from the communion unless it is prohibited in the providence of God.

She had no right to require Elder B. to be bound to her husband to reconcile him to himself. The apostle said, "A sister's husband is just as apt as any other man to be an enemy of the truth, and she is required to forsake her husband for the cause of Christ even if it causes him to leave her." There might be instances, such as that the elder has defrauded that man, or in some way abused his confidence. In such cases

she might require him to make that reconciliation. Even then she would not wait for such a crisis to bring this matter out. She should make known to the deacons of her church the evil conduct of this preacher and let them look into the cause.

No, Elder A. had no right to call on nor to give the privilege to a man of the world to speak in conference. Even his oath in a civil court could not be taken in the church. None but the evidence of those we know to be interested in the affairs of the church have any right of a voice there. If the church has the right to believe one of her members is acting badly and keeping it hid from her, and a responsible man or woman of the world might be questioned by the brethren, especially by the deacons, and try to ascertain if possible if such evil reports are true to the satisfaction of the church, and when that has been done the brother or sister should be carefully talked to so that the church can be sure she is right before acting. Excluding a member is a very particular thing, and we should be very careful how it is done.

The church should exhort Elder A. to not call any more on a person of the world for evidence against a brother, and if he does not heed their admonition his resignation would be in order.

The sister should be admonished by the church to come to meeting, and if she will not hear she should be dealt with accordingly. If she continues to harrass Elder B. she should be admonished, and if she will not hear she should be dealt with that she may receive the just deserts of her conduct.

Brother Denny, I believe that I

have about answered all the brother's questions. I have answered them as I see them. You know that a statement from the other side might throw another light on them, but I believe this brother has given to me the truth of these matters. I will now send them to you and ask you to let him hear from me through the Landmark as that was his special request.

The Lord bless you to stand to His praise in so responsible a position as you are now filling.

Your brother in a good hope.

L. H. HARDY.

Atlant c, N. C.

WATCHMAN WHAT OF THE NIGHT

To the faithful in Christ Jesus scattered abroad:

If one so unworthy may thus address you. I feel an impression to write a few words and give a few preliminary remarks on the following:

"Watchman, what of the night."

It seems that there is but few that take heed to what and how they read. This language was addressed to his servants, his pastors to whom He had given the oversight of the flock, and therefore He called them watchmen and He will call them to an account of their stewardship. Yes brought them into question, and as that was spoken in the prophetic age stands good to this day. Yes they are the same in command, same in office, same in authority and the same in substance, as relating to the obligation that they should render before God and man. That same relationship exists today between God His Son and His servants as in olden days for God

has never changed his decrees, and it is for our learning that we may be perfect thoroughly furnished in all good works.

The watchman should be awake, active, zealous, on the alert, not slothful but diligent on the watch tower at his post of duty, warning, yes sounding the alarm not run when the enemy pursueth but stand firm, unmovable, always abounding in the faith, looking after the welfare of the flock not for filthy lucre but of a ready mind, not to have men's person in admiration but be of low degree, feeling to be the least in God's house. "Study to show himself approved unto God. A workman that needeth not to be ashamed."

Preach Jesus "be instant in season, out of season, shun not to declare the whole counsel of God" reprove, rebuke with all long suffering and doctrine. "Cry aloud and spare not; Show Israel her transgression and the house of Jacob her sins, lift up their voice like a trumpet, do not seek to please men, but speak the truth in all soberness, as though no friends to lose, or foes to gain, for this is the day that we need watchmen that are fearless, bold and harmless but defenders of the gospel truths as spoken by the apostles. Oh that all of God's servants everywhere would shake off that garment spotted by the flesh and stand forth as brazen walls, and speak as becometh God's servants, and use the spiritual weapon which is the two-edged sword and be valiant in the cause, and be determined to know nothing but Jesus Christ and Him crucified. The power of God and wisdom of God and be at peace with one another,

in love and be as brethren and stop riding hobbies, for all are men weighed in the balance and found wanting. Be content with what God has given you, and speak those things, and when the night of darkness comes may you be clothed with the garment of righteousness and shod with the preparations of the gospel, and that you be found lacking in nothing, but be watching, as one that must give an account. May God bless us and enable us to shun the appearance of evil and be found at the threshold of mercy's door begging for grace and guidance; that we be kept in the straight and narrow way.

MRS. EFFIE HARRIS CARAWAY
Swan Quarter, N. C.

Remarks

Sister Caraway has given the under shepherds a timely exhortation. One that we may be profited by if applied.

'Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood.'" For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch and remember that by the space of three years I ceased not to move every one night and day with tears. I have coveted no man's silver, or gold, or apparel. Yea ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye are

to support the weak.'" See 20 chap. of Acts.

Let us examine ourselves and see if we are diligent in looking after the flock committed to our care, and accounting ourselves as servants only servants in the master's kingdom, and most likely we will find so much to do that we will have no time to look after other shepherds and their flocks. God helps us to be humble, not "bold in the faith once delivered to the saints."

C. F. DENNY.

DECORUM

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

Dear Brother:—

In the rules of decorum no brother is allowed in any way to reflect on the slips, failings or imperfections of the brother who hath spoken before him but he shall fairly state the case to convey his own idea etc. This rule observed will prevent contention and confusion among brethren. And when one makes a mistake let him clear it up himself. I said in the Landmark of February 1st that Phillip the Apostle one of the twelve baptized the eunuch. But it must have been Phillip the evangelist which was one of the seven. For he preached in all the cities until he came to Caesarea. As an evangelist he traveled, preached and baptized. We might ordain some good brother to the deaconship and such has been the case for the qualification is so near the same. Then he may prove the gift of the ministry. It seems that an evangelist is a traveling preacher going to where the people are and adding to the church "such" as should be saved;

such as believe and receive the word of truth. This is the work of God that ye believe. For the preparation of the heart in man is of the Lord of all such as should be saved. And none others are needed in the church. I traveled in the Fish River district for nearly four years, and preached in private homes, school houses and the churches and received and baptized one hundred and seventy-four members. I then went into the Mountain and Senter districts, for twenty years preaching in school houses, by the riversides, in groves and in the churches, receiving and baptizing such as believed. I went to where the people would meet me and hear me. Some of the churches had no pastor where I traveled. But, where there was a pastor I showed unto him the due respect and my course was approved of by them. Elders A. J. Taylor, Wm. Lundy, Wm. Hawkins, Commodore Collins, and T. H. Kilty, these able ministers were once my companions, together with Elder Isaac Webb and God blessed our labors in the Lord with the fruit of the spirit, peace and love abound where we went, for eleven summers. We had no trouble where the church had a pastor for he should be held in respect. A pastor should preach at his church meetings and he should not be pushed off by traveling ministers nor should the church allow a preacher to come and reflect on their pastor's mistakes or imperfections. For meddlers bring about trouble. Some preachers cannot moderate for some churches as some members are more and some less established in the faith and doctrine. So the pastor knows or should know how is

the best way to keep his church in order. Also I would line in pledge with the Landmark to not lay open anything that would cause strife or confusion. But with brotherly love to regard each others' feelings.

D. SMITH WEBB.

LET THERE BE NO STRIFE

And Abram said unto Lot "Let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen; for we be brethren." Genesis 13 and 8.

Lot had come up with Abram to the place where he had made an altar, and there Abram called on the name of the Lord. And there was a strife between their herdsmen. But this trouble must be avoided, and Abram impressed the thought that "we be brethren." We should therefore not become estranged one to the other. However Abram and Lot were not natural brothers, for Lot was Abram's nephew, and the fact must be impressed that we be brethren. Having entered the promised land to possess it, we must possess it in peace as brethren, and "let brotherly love continue." For this land is the real estate which God has given to the heirs of promise, and to be an heir to this goodly land of inheritance, comes by birth, and therefore, we be brethren to inherit the land. The strife was about the personal property of Abram and Lot, and there was full space, and good room for both to increase their wealth and riches, when they spread out in the land. There is room for all the talents to labor in the gospel field, Whether it be the one, two or five talents, may we not profit by moving out

with our flock, for the premises is broad enough that we should not be in each other's way for we be brethren, born to inherit the gifts of the spirit. Then the difference between the one, two and five talents should cause no strife. But as my father (Elder Isaac Webb) used to say, that Elder Lester went up out of his way, and left to him all the room below. So there could be no strife between them for they were loving brethren. The manner of handling the doctrine of God is where strife enters. We know we cannot eat meat from the butcher's hand, but he does his part, he slays and carves off the nice hams, they are beautiful. But we cannot eat it from the butcher's table. But when the cook boils all the animal heat out and roasts the ham, and with a keen instrument, slices it, it is more than beautiful for it is sweet and rich and the children eat of it and grow. As Elder I. J. Taylor once said "A minister should handle the doctrine of election and predestination like a mother feeding the baby." She chewed the bread, butter and the honey all together, and transferred it from her mouth to the babe. And so is the preparation of the gospel of Christ to us all, whether we be babes or full grown we be brethren. And whilst the laboring man wants meat and loves it and is in need of it, and the little one ignores the meat, but loves the milk, and the milk it must have or it will starve. Therefore let there be no strife between me and thee, for we be brethren." The stronger must bear with the weak, and take care of the dear little brother or sister. For to be brethren we must be tenderhearted and kind to each other.

D. SMITH WEBB.
Hillsville, Va.

THE SEVEN DEACONS

Dear Brother Denny,

I have just read the letter of Brother C. J. Draughn in the Landmark for March 1st and your request.

If my understanding is worth any thing the work called for is in the deacons of the church. They were chosen for that express purpose. See Acts 6: 5-7.

The deacons of the church are here constituted the finance committee of the same, and it is made their unbounded duty to look after this matter. They are not to do this at their own charges, but it is the duty of the church to keep sufficient sums of money or of supplies in the hands of the deacons so when help may be needed for the poor they will not have to go out and look for the wherewith to help them.

If the poor of our people are not supplied with a home there can be no reasonable objection to their being cared for in the county home for the poor. Primitive Baptists pay their taxes of which a part is a poor fund. Then our poor have a proportionate part in that poor fund. As long as this is an example care for our poor there can be no reason for them to not enjoy it.

But we should see that they are amply cared for. The best way for this to be done is by keeping a fund under the care of our deacons to be used in all such cases. That is the scriptural and therefore, the proper rule.

To properly care for the poor is not to give them a little present

weekly, monthly nor yearly. They are to be cared for in the daily ministrations. Acts 6:1.

For any of us to try to get around these things or to try to explain them away by putting our opinions up in the room develops on our part the spirit of covetousness which is idolatry.

Our opinions are very poor scripture. Lay them aside and come squarely to the Bible truth and follow that. To do otherwise, or to trample the organic law of the church under our feet is virtually disorganize ourselves as churches.

The several denominations of religionist have what are called, "Charitable Institutions." The church of God should be a charitable institution within herself. We should remember that what we have we have as a gift of God. Therefore as He has not withheld from us let us not withhold from the poor of His flock.

The Lord grant us to do our full duty to him and to each other.

Your brother in a good hope through grace.

L. H. HARDY.

"REMEMBER THE POOR"

Gal. 2:10.

I was very glad to see a short article bearing on this subject in Zion's Landmark of March 1, page 25, by Brother V. J. Draughn, of Yadkinville, N. C., and a few remarks upon it by Elder C. F. Denny, of Wilson, N. C. I have a brief article in The Advocate and Messenger of March, pages 68 and 69, of a similar character, entitled, "Help the Poor, the suffering and the ministry."

Instead of agitating subjects and

pursuing courses of conduct that tend to confuse and divide our people, we should do what the most of us have long neglected to do, and what God commands us to do throughout both the Old and New Testament Scriptures, and what proves to others the genuineness of our religion—minister, as Christ did most lovingly and unselfishly, to the necessities of the suffering, especially of our own brethren and sisters, as far as we can. Among the many passages of God's word, I will cite only a few: Exod. 23-11. Levit. 19: 9, 10. Deut. 15:7-11. Job 28: 12-16. Psalm 41:1-3. Matt. 19:21-26:11. Luke 19:8. Acts 2:44, 45. 20:33-35. 1 Cor. 16:1-3. 2 Cor. chapters 8 and 9. James 1:27. 2:5. The deacons were first appointed specially for this purpose (Acts 6:1-3). But it is the delightful duty of all true followers of Christ (1 John 3:14-18; Matt. 20: 28. 25:31-46). Our county homes contain very few of those unable to support themselves; the great majority of the helpless are supported by their relatives—sometimes with help from the counties. It is our God-enjoined obligation to see that all such, especially our helpless members are lovingly and properly cared for; otherwise "how dwelleth the love of God in us?" 1 John 3:17. It dwelleth in word and tongue and not in deed and truth (1 John 3:18). And the person claiming to love God, and yet not loving his brother, is a liar, says John, the apostle of love (1 John 3:20-21)

Therefore watch, and remember, Christ commands us to love one another as He has loved us (John 13: 34. Only those adults who lovingly and humbly minister to His suf-

fering people will be at His right hand on the last day (Mat. 25:31-40) "God is love and he that dwelleth in love, dwelleth in God, and God in him." (1 John 4:16.)

SYLVESTER HASSELL

Williamston, N. C.

Dear Brother Denny:

If you think this is worth publishing and will be worth while all well, if not throw aside and it will be well. I so much enjoyed the sermons that the Lord preached through you at the Kehukee and Contentnea associations, such preaching will never divide the church of God. Love to Sister Denny and may God continue to bless you to go forth as a lamb among wolves declaring the truth as 'tis in Jesus Christ our Lord, regardless of the favors or the smiles of men.

Pray for me and family.

Your sister in Jesus, I hope,

BETTIE Z. WHITLEY.

The Letter

It has again come into my mind, and I am constrained to believe that the Lord requires it of me to write for I have no peace until I do, and I would love to comfort God's children if I could with the comfort wherewith I have been comforted of God. The words which have been given me, I believe, will be found in the 42nd chapter of Isaiah and the 3rd verse, "A bruised reed he shall not break and the smoking flax he shall not quench; he shall bring forth judgment unto truth. To my mind he is speaking to the elect family, all of us, if indeed I be one are afflicted with sin, and he has to purge us to make us bring forth fruit unto holiness. We think when His hand is upon us that we

are going to die, He is killing us to what was our greatest earthly joys, but when He is bruising us, it is for our good and His glory; for He says, a "bruised reed he will not break." He is only preparing us, making us to grow more and more into His image. I remember once several years ago when I was undergoing a very severe trial, our dear brother, that late lamented and beloved saint, Elder M. T. Lawrence heard of it, he wrote me that, though foregoing words were given him for me he believed he was given a whole loaf for me, and in his tenderness he broke it and fed me with it in this way, he said, "my dear sister you are his poor, frail bruised reed but you shall not be broken, or destroyed until the victory is yours through Jesus who died for you." Oh what a comfort, how building up, and it abated my sorrow much. Are we not told to comfort one another and why are we so slack to obey? for there is not any real joy outside of obedience. "The smoking flax" is, the incense being sent up to God out of our poor hearts, and, it is a sweet smelling savor to Him. I'd rather suffer, yea, suffer intensely than to bring reproach on His name and cause. I know from experience that afflictions are God's servants. Did not David say "Before I was afflicted I went astray but now the angel of His presence comforteth me." Well I've written as I have written, and if I have said anything amiss, I ask for forgiveness of God, and am at the feet of His children.

May God add His blessing if it is right and you and I may receive his "well done" is my prayer for Jesus' sake.

Affectionately,
BETTIE Z. WHITLEY.

Washington, N. C.

Remarks—It is my chief desire that I may finish my course preaching and teaching that which makes for peace in all the churches of the saints.

C. F. DENNY.

A PLEASANT TRIP

Elder C. F. Denny,
Dear Brother:

As I have been requested to give an account of a recent visit among the churches I wish to say my first appointment was at Flat Swamp, my home church. Elder John N. Rogerson is pastor, and is truly a father in Israel. I was brought up under his ministry. I then visited most of the churches in the Black Creek Association where I met Elders J. C. Hook (the moderator) G. W. Boswell, R. H. Boswell, E. L. Cobb, J. T. Willard, S. B. Denny and C. F. Denny. All treated me kindly and cared for me in a Godly manner. I also had the pleasure of meeting Elder E. F. Pearce (the moderator of the Little River Association) and enjoyed his company.

I visited some of the churches in the Contentnea Association, three of them, Elder A. M. Crisp's charges and found him to be a very lovely man and wish he would visit our churches in Eastern Carolina. I know they would appreciate him. I was pleased to find the churches in peace and the ministry humble, not striving about words to no profit, not "lording it over the churches" but taking heed unto the flocks of which the Holy Ghost has made them overseers.

In conclusion I want to say that

I was treated with such kindness that I hope to visit you again at some future time, but if I never meet you on earth I have an humble hope that I will meet you where parting will be no more.

Yours in hope,
TILLMAN SAWYER.

A LETTER TO THE POINT

March 9, 1924.

Elder C. F. Denny,
Wilson, N. C.,
Dear Brother:

Enclosed you will find my subscription for another year and also Sister Bowie Myers, R. 1, Anson, Texas. I can't afford to read my paper unless I pay for it. Before I read it can't afford to ask you to buy the paper, buy the ink, set the type and buy the press and then send me the paper free unless you had plenty of money and plenty coming in all the time. Zion's Landmark is too good a paper for any one to read and not help support it in advance (generally speaking). Newspapers are run by their advertisements. A paper run with no advertisements must be kept up by subscription paid in advance or else it is going to work a hardship on some one else. I see large papers published at 50c or \$1.00 per year and they are full of advertisements, advertisements of the world, the flesh and I'll say of the devil not a single crumb to fall from our Master's table to feed the soul. Zion's Landmark has no ads in it. It is not an independent paper, but it is very dependent on its subscribers and let's all lend a helping hand. Our paper has no church troubles in it, no rackets, no disturbances of any kind. Just plain old

time gospel preached by plain preachers.

Has anyone ever thought that God has ordered us to help the paper? Has He not said that what we would have men do unto us we must do unto them and we would not have the paper sent us unless we pay for it and help to send the paper to some one unable to pay for it. Some brother or sister who is old or afflicted it is a great pleasure to me to help do anything that my Lord and Master tells me to. If we that are able to work don't send the paper to some dear old brother or sister who is afflicted, how can we expect God to bless us when we get old and afflicted? Listen, in as much as ye did it, not unto one of the least of these My brethren, ye did it not unto me, we should think of others and not so much of ourselves. For instance I am very anxious to take a paper published in Harry Co., S. C. I lived there fifteen years. But is it not my duty to let that paper go? I feel impressed that way. I must sacrifice something, I have for the last week been trying to convince myself that I can take the S. C. paper, but something seems to tell me not to take the S. C. paper but send the money to Zion's Landmark to help some afflicted brother or sister to read the paper. Let us all do our full duty one towards the other as God has told His children to do. I have not heard old fashioned Primitive Baptist preaching in two or three years so you all see why I love the old paper. I do certainly love to read the good, sweet letters written by our brethren and sisters. Let us love, help and pray for each other as we are commanded.

Your old brother in a sweet hope,
H. L. HOLMES.
Austin Texas. Box 125.

SENDS CHECK FOR LANDMARK

Feb. 15, 1924.

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

Dear B. o:—

My subscription is due to the Landmark. Please find check enclosed which pays me up to Feb. 15 1925. I have been taking the Landmark twenty-four years, having subscribed for it after being a member of the church about two years and being so favored of a merciful God I have always paid in advance and I hope to continue this as long as I take the paper. The Primitive Baptists are generally noted for their good conduct, especially in paying their just debts, and when we can pay we ought to pay. The paper is published and sent out for the upbuilding of the church and for the comfort of God's children. It tends to strengthen and encourage the little lambs who are not so well established in the doctrine of election. The Landmark is not published and sent out for speculation, and while we read it at our convenience the editors and publishers are busy endeavoring to get the paper mailed out in time to reach its subscribers, and yet the editors and publishers have to support their families and live just as we do. The Lord found Jacob and led him about, he instructed him and kept him as the apple of his eye and there was no strange God with him. Do we not feel the Lord has done just as much for us as he did for Jacob? Did he not find us? Has He not led us? has He

not instructed us, has He not kept us? Surely the Lord has done all this whereof we are glad, and there is no strange God with us. The Lord found us not only in a "waste howling wilderness, but ten thousand talents in debt and not a farthing to pay? Then Jesus being the only one that could pay the debt our sins being laid on Him he bore them which brought Him much suffering so He said, "Father if it be possible let this cup pass from me, nevertheless not my will but thine be done." So He put away our sins by the sacrifice of Himself, "separating us as far from our sins as the east is from the west." Have we not felt some of these blessed truths in our hearts which is more precious to us than all this world? Now if we have been taught these things we have them in our hearts. The grace of God that bringeth salvation, hath appeared to all men teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ: Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

In consideration of these blessed principles which are the foundation of our hope ought we not to pay for the Landmark and everything else we purchase in good faith? May the God of grace bless us all to do this with willingness of heart and of a sober mind.

I remain your brother in hope,

A. B. DENSON.

REMARKS—We appreciate the

brotherly feeling manifested in the above.

C. F. DENNY,

FALLS IN LOVE WITH THE LANDMARK

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

Dear Brother Denny,

My mind leads me to write for the Landmark. I hope it is from the Lord, for I am sure if it is I shall be benefited.

I have had several copies sent to me by Sister W. L. Stallings of late, and I find I have gotten so much comfort from them and have enjoyed reading them so much that I do not want to miss a copy. My father was a subscriber for several years up until the good Lord saw fit to take him away from this world of sin. I read it some then, but I did not find the comfort in it as I do now. I am sending you a check for two dollars (\$2.00) for which please send me the Zion's Landmark for this year.

Yours in hope,

MARGARETT F. CHERRY,

Tarboro, N. C., R. F. D. 3

Remarks

We appreciate the above spirit very much. If more of our readers would do as Sister Stallings has done our circulation would soon be greatly increased, or if you do not want to part with your paper, send us a list of those you think might be interested and we will gladly send sample copies. The editors are endeavoring as best they can to keep its pages free from contentions, and have received numerous commendations and new subscribers on this account.

C. F. DENNY,

ZION'S LANDMARK

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

Elder 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. LVII.

No. 10

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., APRIL 1, 1924

"WHO HATH BEWITCHED YOU?"

Any church, or child of God may imbibe false doctrine, and be progressively led from that which is true by the charm and fascination of unscriptural, or un-gospel (if permissive to use that word) practice. The blandishments of false doctrine are camouflaged by the arts of man. When certain teachers had bewitched the churches of Galatia by teaching the law dispensation with the gospel, making them forget that Jesus fulfilled every condition of the gospel for them, Paul had implicit confidence in them, and knew their salvation was not based upon their obeying the law of Moses or any law. Paul exhorted Timothy to "take heed to the doctrine," "to reprove, rebuke, exhort with all long suffering and doctrine." But of late some teachers think they should exhort believers in Christ to join the church, serve the Lord faithfully, to be ready to every good work, work out their own salvation, there-

by making some believe that they have attained a salvation that the Lord is not author or giver of, forgetting the law of cause and effect; that salvation is of the Lord; and that Jesus became the author of eternal salvation unto all them that obey. Timothy never was told to quit the doctrine, but to continue to teach it, for the time would come when men (men of God) would not endure sound doctrine but after their own lust shall heap to themselves teachers, having itching ears. How true are these prophecies of Paul today? Sound doctrine and Apostolic practice go hand in hand, and will never hurt a church. But the reverse has. When preachers begin to teach a salvation by Christ, and a salvation by man; one of grace and the other works, then false practice looms up with many devices. So many Christians begin in the spirit, and seem to end in another manner, the law or flesh. They "plant vineyards" institutions of men, set up instruments of music that they may the more entice, soon begin to hold protracted meetings and resort to all sorts of means to gather numbers; and then tell the people the Lord did it. If such is not a departure from the faith and practice of the Apostolic teaching, and a following of seducing spirits and doctrines of men, I am at sea. Men of itching ears and corrupt minds, wanting to be leaders, bringing in new things, that have caused all the departures and splits among the family of God. False doctrine will soon beget false practice. When men get more anxious for numbers than purity of membership they will use worldly inducements to accommodate the world; as can be seen by

the so called Christian efforts to save the human race from their sins and bring them to God, have to fill the church (as they call it) with worldly minded and graceless subjects. The preacher, and the church that dares to contend for the faith and practice once delivered unto the saints, are now regarded by these up-to-date religionists as old fogies and too ignorant to be esteemed Christians. Men tell us that the old school Baptists are about nineteen hundred years behind the times and doubtless the charge is correct and they do not regret it but pray they may continue steadfastly in the apostolic doctrine knowing that there can be no improvement in God's doctrine and order. His work being perfect there can be nothing added to it. Well did the word say "evil seducers shall wax worse and worse deceiving and being deceived." Again it is written "All the world shall wonder after the beast whose names were not written in the lamb's book of life from the foundation of the world." Since these truths are demonstrated in these days, are there any of God's true servants who think they can so preach and instruct as to make the testimony of the scriptures false? "This gospel shall be preached in all the world for a witness unto all nations and then shall the end come."

M. L. GILBERT.

**Experience of Elder W. B. Williford, re-
published by Request**

Dear Brother Gold:

For the first time I write what I hope has been the dealings of my dear Heavenly Father with me, a poor sinner, since I first felt myself as such which is the resurrection and support of my hope of the resurrection from the dead unto an inheritance, that is incorruptible and un-

doled.

When a child, as far back as I can remember, the fear of death and a burning hell confronted me with such threatening terror of everlasting punishment that I was continually frightened and in dread of it. I felt then while a child myself a sinner, and if I died that I would go to that dreadful place which I believed to be a burning hell, to remain forever. My thoughts were that when I died that the Devil would get me, for as mean as I felt to be I could not hope that the righteous God as I felt He was would take me to Heaven.

I yet so vividly remember a dream I had: That I was standing on the back porch and looked across the field in the rear of our home and saw a great beast sitting on his haunches but standing on his fore-legs. He was so tall that the pine trees only reached about half way his body and I believed that he was a great leopard, and believed that he was also the devil. I was so frightened at the appearance of that great and terrible monster that I ran in the house and hid myself behind a table of clothes to keep him from getting me. I yet remember how I was frightened and what a heavy burden it left on my little heart for I was yet a child; and if the good Lord had never taken the fear of that dreadful monster and the awful place that I thought he would carry me, if he got me there never would have been any rest in this world nor world to come for me. I believed the Lord could keep that dreadful beast from getting me if he would. But I could not have any consolation that he would. I want to say right here that my experience as a child, shows me plainly that the Lord can and does reveal to little children or to those who are destitute of worldly wisdom, that they are sinners and their last condition, which compels them to call upon the name of the Lord and to know him and know that he is the only one that can save them from everlasting punishment and at his own time reveal himself to them as their deliverance and Jesus Christ their Saviour and give them a hope of eternal life and thereby verify the truth of Scriptures, "Out of the mouth of babes and sucklings thou hast perfected praise." The fear of torment with all its horrors remained a great part of my time through all my youthful days, so much so that I never did enjoy myself like other young people did. While at school I felt lonely and desolate, feeling I was the meanest of all the school children, and put all the blame for my indifference on myself. At times it was not so much so with me and I was more cheerful, more like my young friends and playmates. I was fearful of doing wrong; I felt it a great sin to tell a lie and tried not to do so. I do not remember the time when I did not feel that I was a sinner. I

wanted to do the best I know how but was so vile I thought if I could be a good boy the Lord would save me, but with all my efforts I felt to be worse instead of better. This feeling remained with me until I went to the war, and then an additional weight was added to that which I was already carrying, that was fear that I would be killed, having no hope of being better off after death. I was continually begging God for mercy. While in the trenches behind the breastwork at Petersburg, Va., I was so heavily burdened that I got down on my knees and prayed to the Lord to have mercy on me and spare my life till the war was over, hoping to serve Him better if I ever got home again. And I know if I kneeled down to pray in the trenches that the boys would laugh at me or make fun of me, which would make me feel bad. So I resolved to go over the breastworks, notwithstanding I would be exposed to the fire of the enemy, for our lines of breastworks were very near together, (our picket lines being only seventy-five yards apart) and although it was night with firing from both lines all night along the lines and I in danger of being hit by a shot from friend and enemy, my desire to get down upon my knees was so great, yes, low down upon the ground, that I silently climbed over the breastworks and humbled myself before my God to bow to Him for mercy. And I have often thought since then that the fear of the wrath of God was greater to me than the fear of being killed by the enemy, and I have also thought that surely that was one time I prayed not as a pharisee, for I wanted to be where no eye could behold me. And I do believe the Lord heard my prayer and answered them for it was revealed to me that I would live to see the war over, also that I would live to be thirty years old. I felt better and my mind easier, but with no hope of rest beyond the grave given me. I was then about nineteen years old. After the surrender of General Lee I being in his command was paroled and the thought came in my mind that the first promise that the Lord gave me in my prayer that night, "that I would not be killed in the war," was fulfilled, for I had lived to see the war over and was yet alive. After getting home I tried to enjoy myself with the young people in their amusements, but mostly I felt more sorrow than joy, for I felt it a sin and as it is always the case, I felt that my sins would find me out, and they would point me out, and that my friends and associates would look upon me as the biggest and most awkward dunce of them all.

I still remembered the promise the Lord gave me in my prayer as before mentioned, that I should live to be thirty years old. So I expected that thirty years was my allotted days upon earth, and as the days passed by I felt to be drawing to my ap-

pointed period, and yet without hope. But somehow I had some consolation given me that I should have a hope given me or I had a hope for a hope, for which with some degree of faith I still begged the Lord for mercy. On an ever-to-be-remembered day I was on my knees all alone in a field picking cotton in prayer between a little hope and despair, my burden began to move slowly but surely from my poor burdened heart and a quickening together with my Lord and Savior Jesus Christ took possession of me. I began to realize that the Lord was moving upon the troubled waters and I saw the light for the first time in my life shining out of darkness and shining in my heart, giving me the light of the knowledge of the glory of God in the face of Jesus Christ my redeemer. Then I saw how Jesus could save a poor sinner like me, and I could say, "O Jesus my Saviour, I know thou art mine." I was not made exceedingly happy as some express themselves, but I could say "It is the Lord," and He has answered my prayers and delivered me from the fear of death that made me all my life time subject to bondage. Then the promise that the Lord gave me on that night had been fulfilled for I was when I received my deliverance from sin and death, thirty years old, being born in 1844 and my death to the law with all its terrible denunciations and fiery curses and death to sin was in 1874, which made me thirty years old and I could understand and realize the fullness of the promise the Lord made me that night in answer to my prayer for the war was over and I alive, and I had lived to be thirty years old and died, I hope to sin. And now I have a hope that my life is hid with Christ in God and when he who is my life shall appear I hope to appear with him in glory. Now I am seventy-two years old and it is so encouraging, strengthening and consoling to me to know that that death was so complete that I do feel to say and "believe it true" that I am dead to the law by the body of Christ, and that He is my husband.

M. B. WILLIFORD.

Rocky Mount, N. C.

ELDER MEEDY BENNETT WILLIFORD

By request of my dear pastor before his death and also his daughter Mrs. C. C. Little, I will with the help of the good Lord, endeavor to write an obituary notice of him (Elder M. B. Williford), one whom we all esteemed very dearly. And it is with a very sad heart and much fear and trembling that I make the attempt. But through duty towards him and his dear family I will do the best I can. Although I feel very unworthy to do so.

Our dear father in Israel was the son of Meedy and Fenelope Williford and was born November the 29th, 1844 in Nash County, N. C., about four miles from the

Primitive Baptist church at the Falls of Jar River, he was married to Jerutha A. Winney on the first Wednesday in April 1876 by Elderillard Taylor and four (the union were born eleven children, five boys and six girls. Three boys and two girls died while very young and are now sleeping beside their mother and father awaiting the glorious resurrection. They lived very pleasantly together, sharing the joys and troubles of this life with great sympathy and love, always bearing each other's troubles and distresses and making them as light for each other as they could.

Brother Williford had a deep sense of conviction for sin which lasted him from childhood and while all alone the Lord gave him a sweet deliverance from that heavy burden and gave him a new birth, making him a new creature in Christ Jesus and put a new song in his heart and he continued to praise him as long as he remained in this life. And we have not a doubt but he and his dear companion that he so much longed to be with are now singing praises together around the Great Throne of God, where they will never part again. He wanted to go so bad but would say I don't want to be impatient. I want to be submissive and wait on the Lord. He would preach and pray very beautiful and very touching all along. I would see him every day and sit up with him nearly every other night for several weeks and I can truthfully say I never saw a more meek, humble and Christ-like sufferer in all his sickness. His natural mind would be very weak at times but his spiritual mind was bright until the end. Oh how we miss him, tongue and pen fail to tell. He is so much missed everywhere. The country has lost a good man, the family a loving father and grandfather, the churches he served a very worthy and obedient pastor. One that dearly loved his churches and always wanted to see them living in love and harmony. He was loved by all, and we can say that he was one of the best men we ever saw. Oh what a good name, he lived with it and left it behind which is far better than great riches.

Our dear pastor united with the Falls church in 1875 and was baptized by Elder P. D. Gold. He was scone-chosen clerk, and in 1889 was ordained deacon. A little later was licensed to preach and in 1896 was ordained to the ministerial work. He was in the constitution of the church at Nashville, N. C., and has since served this church as a dutiful and loving pastor. He served Peachtree, Castalia, Sappony and Mill Branch, but declining health and age caused him to give up all except Mill Branch and Nashville, which he faithfully served as long as health would permit. He was confined at home about six months but was greatly blest of nursing by his son B. B. Williford and wife, his

daughter, Mrs. C. C. Little and one of the best colored nurses I ever saw (Sister Hattie Bow). She was blest with the greatest of patience for five months to administer to him day and night and was very faithful to him. All the children were very devoted to their father and were very attentive to him when they could be with him but some of them lived so far they were deprived of the sweet privilege of being at his bedside as often as they wished. They never tired of doing all they could for their father. He would often say how good you all are, you are like angels around my bed. He asked us all to visit his grave and see that it was kept up. His loving words will always be remembered by us. He is the third pastor that I have mourned the loss of (by death) at our little church, Mill Branch, and it is so sad every time, and I ask the readers of this to help me pray to the good Lord to give us another one if it can be His blessed will. Brother Williford departed this life at 1 o'clock on the morning of the 10th day of Sept. 1923 and we believe is resting sweetly from his labors. He was laid beside his dear companion on the 12th amidst a very large attendance of relatives and friends, Elders A. B. Denson and J. T. Williams conducted the burial service very satisfactorily and comfortingly to the bereaved. He leaves to mourn his loss, six children, B. B. Williford, with whom he spent his latter years; R. A. Williford, of Plymouth, N. C.; T. R. Williford, of Washington, D. C.; Mrs. W. H. McGee, of Rocky Mount, N. C.; Mrs. W. J. Habbs, of Newport News, Va.; and Mrs. C. C. Little, their widowed daughter who lived with her father and she with Mr. and Mrs. B. B. Williford were faithful until the last. There are twenty grandchildren and two great-grandchildren. We all mourn for him but without hope for we believe that he is now sleeping sweetly in the arms of Jesus. The flowers were many and beautiful which spoke of the esteem in which he was held. May the Lord comfort the bereaved and lead them in the way that father and grandfather was led is the wish of one who esteemed him highly for the words sake. (I hope)

MATTIE LUPER JARRELL.

Lone Pilgrim and Primitive Baptist please copy.

Rocky Mount, N. C.

Dear Brother Denny:

I send you dear Brother Williford's obituary that I have tried to write, but it is far from being like I would love to write it, but it is the best I can do. He was so far superior, and I felt so little and unworthy to undertake such a task for so great a man, but it was his request and I have tried to beg the ord to be with me and guide my pen. Now Brother Denny, I leave it with you. Also am sending his

experience (by request of his children) to have republished, all in the same copy of the Landmark that his obituary is, if it will be convenient to do so. I don't know as you ever met Brother Willford, but he was a lovely old soldier of the cross, and we miss him more and more. He was such a comforter to everybody he met. I hope to have your prayers in our destitute condition.

Your sister I hope,
MATTIE L. JARRELL.

SALLIE BRASWELL

Loving remembrance of Cousin Sallie Braswell, who died the 3rd and was buried the 4th of January. She was 54 years old but was a good sweet old lady. She had been a member of the Primitive Baptist church for forty-five years and she was a faithful member and went every time she could. She was so good about helping the sick and the needy that when anybody was sick they wanted her to come to them even when her health failed so she could not help with the work they wanted her smile for that was a great comfort for them.

She had been married twice. Her first husband was Mr. William Morse, who was killed in the Civil War in 1861 to 1865. Her last husband was Mr. Ben Braswell, who died suddenly in 1908. She saw a lot of trouble, but everybody did not know it, for that sweet smile hid it and she took that smile to her grave. She begged us all not to grieve over her when she was gone, for our loss was her gain. She lost her troubles here and buried her pleasures there.

Her troubles here are over,
She will forever be blessed,
She has gone to her Saviour
There forever to be at rest.

She's gone to that happy shore,
Which is so bright and fair
Where she will see no trouble more,
But live forever happy there.

There is a happy heaven band,
Where she has gone to live,
She will never take a parting hand
But that sweet smile will give.

She cannot come back to us to live,
But we can meet her up there,
With our Saviour who will give,
To each and every one a home so fair.
Written by a cousin,

APPOINTMENTS FOR ELDER

ISAAC JONES

Tuesday night before the first Sunday
in May, Durham, N. C.
Wednesday night, Roxboro, N. C.
Thursday night, Danville, Va.
Thence to the Pig River Association.

PIG RIVER ASSOCIATION

The spring session of the Pig River District Primitive Baptist Association will be held with the church at Canton Creek, Franklin Co., Va., beginning on Friday before the first Sunday in May, 1924, to which an invitation is given to all lovers of truth.

ELD. RANDOLPH PERDUE, Mod.
ELD. E. L. BLANKENSHIP, Clerk.
Boone Mill, Va.

HUNTING QUARTERS

Dear Brother Denny,

The Lord will, the church at Hunting Quarters will hold their yearly three days meeting on Friday, Saturday and 2nd Sunday in June, 1924.

All the brethren and sisters who are in fellowship with us are hereby cordially invited to come and be with us and partake with us in that meeting. We shall also be glad to see our friends at that time.

L. H. HARDY, Moderator and Pastor.
JOHN D. SMITH, Church Clerk.
Atlantic, N. C.

APPOINTMENTS FOR ELDER LEE HANKS, OF ATLANTA, GA.

Black River, at Dunn, N. C., April 16.
Mingo, April 17th.

Bethsadia, April 18th.

Hannah's Creek, 3rd, Saturday and Sunday, April 19th and 20th.

Oak Forest, April 21st.

Hickory Grove, April 22nd.

Mt. Zion, at Benson, N. C., April 23rd.

Gift, at Coats, N. C., April 24th.

Angier, at Angier, N. C., April 25th.

Bethel, 4th Saturday and Sunday, April 26th and 27th.

Middle Creek, April 28th.

Willow Springs, April 29th.

Rafeigh, at the Old Soldiers' Home, April 30th.

P. S.—Elder Lee Hanks is old and feeble. He will need conveyance.

Your unworthy brother,

JASON ALLEN.

BEAR CREEK ASSOCIATION

Please publish in the Landmark that the spring session of the Bear Creek Primitive Baptist Association is to convene on Saturday before first Sunday in May, 1924 with the church at Lawyers Spring, Anson County, N. C., in the little town of Peachland on S. A. L. Railroad. A cordial invitation to attend is extended. Trains from Charlotte pass Peachland at about 6 a. m., and noon every day and trains from Hamlet, pass Peachland at Baucem, E. C. Jones or R. L. Horne, R. 2, Peachland and we will look out for you.

Done by request of the Association.

J. W. JONES, Clerk.

Peachland, N. C., March 5, 1924.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

APRIL

NO. 11

WHY DOST THOU JUDGE THY BROTHER

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to Me and every tongue confess to God.

Let us not therefore judge one another any more: but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way.

(Paul).

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

Associate Editors

ELDER J. D. COCKRAM -----Hartsville, 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 its 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

EXPERIENCE

It is with fear and trembling I make this attempt to write what I hope has been the dealings of the Lord with me. Why do I feel this fear? Because I hope I realize God is my witness in writing this. Should I not fear Him in so doing? If it is His blessed will, I pray He will give me words to express to believers what He has worked in me. Why do I tremble? because I am weak. When we think of God's power, do we not tremble? Let us not forget: "It is a fearful thing to fall into the hands of the living God."

When quite a child I would watch old people and wish I could be patient, sweet natured and kind like they appeared to me to be. As I grew older I felt if I could be like my grandmother I would be satisfied. Never speaking an unkind word, always appreciative, gentle and modest. From ten to nineteen years old I attended Sunday School. To me then, it was a question of being able to commit to memory such as was necessary to answer the given questions. I still believe it is the case with those who engage in that form of worship today. There was nothing that made a lasting impression. Members of the church were begging me then, to join the church, to join the branch agencies, that keep the worldly churches on the move today. I wanted to do

right, above all I wanted to be right. I wanted to be saved. On one hand I was persuaded, on the other hand I was threatened. They held before my mind this fact: That my mother (whom God saw fit to take unto himself) before I was two years old) was in Heaven, why should I stay out of the church? How could I stay away? Did I not want to see her after death? When I think of the curse that will be visited upon those who engage in this kind of work, I feel sometimes to say with our Lord, "Father, forgive them, for they know not what they do." On the other hand when I read the words quoted below I have a different feeling. "Ye will compass land and sea to make one proselyte: and when ye get him he is two-fold more the child of hell than ye yourselves are." How true I believe this to be. I believe with all my soul when one is brought of God out of that vain religion after suffering all they have to suffer they hate that form of godliness with their whole being. I joined the Methodist church when I was nineteen years old. I was a member of that church nineteen years. For a period covering two years before I left the church, I was miserable. I had absolutely no confidence in the religion they professed to have. I talked to one or two people and told them I could not feel as they

felt, that God's church was not built through begging money, having church dinners, ice cream suppers, brunswick stews, etc. Oyer and over I asked myself the question: Is this religion? Beg for money in the name of the Lord? Is this religion? One Sunday I was told I could stay for 11 o'clock service. After Sunday school I went out the back door of the church and went to the Primitive Baptist church, which at that time stood at the rear of the Methodist church. As I sat there and watched that little flock of believers (how I love to think of it now) how serious, how solemn were their faces. Tears were in their eyes. I do not recall any of the sermon but oh! how I was touched by the prayer of the minister, Elder O. J. Denny. These were my thoughts: Somebody is right—somewhere. These people must be right, oh if I could only know the truth. I would cry all the way home but never mention where I had been. Twice after this visit I went back to hear them. I became so miserable I would cry many nights. Oh! if only I was prepared to die, how glad I would be to go. I said to myself: When I get out and see more of the world, I will see who is right. When I get married I will find out who is right and join the church I believe in. At the age of twenty-three I was married. After marrying I attended the church but to me it was all form. Sometimes when they would get an old minister I would care more for the service but I came to see that part grew out of my respect for old age. Somehow I could not see how any one could live to be old and never

know true religion. How strange are our thoughts.

In the month of January, 1920 while my husband was in another state on a hunting trip I was taken very sick and for four days lay at death's door with erysipelas. I was blind for two days, my face badly swollen. While in this condition I begged the Lord to let me live. If only He would raise me, I would try to serve Him. I would send for our pastor and unburden my heart to him. Tell him I knew I was without hope and God in the world. After the crisis I was carried to my own home. (I boarded while Mr. Mitchell was away). The preacher came to see me and his visit was no comfort to me, whatever, as he sat there I thought of my promises to God but my lips were sealed. After that my face would flash up with fever and I would think death will follow now, for I made a vow to God and did not keep it. I would go into a dark room and beg the Lord to give me another chance to tell him. I would go to the telephone to ask the preacher to come to me. Fear would fill my soul and I would not call him. This state of feelings lasted for two weeks. One day he came. As I opened the door to him I thought how good the Lord is to send him. I will tell him all and ask his prayer and advice. I tried and tried to begin and expected fearful things if I let him leave this time and not tell him. In this condition I burst into tears and told him I felt I was lost. I was not satisfied and that there was one sin in my life that I felt God would cast me from His presence forever, for he told me to pray and have faith in God and everything would turn

out all right. He was utterly disgusted with me and I never saw him any more while he lived in Reidsville. Then shame took charge of me. He was my pastor and had no confidence in me. To whom could I go? If only I could die and be forgotten! One affliction after another came upon me after this. In September I was carried to the hospital, a mental and physical wreck, I thought. I begged the Lord to let me live, to bless the doctors and the treatment. I came home October 3rd and we moved to the country to live October 22nd. I wanted to go to church somewhere and I felt so out of place at the church I had always attended. We were now living a half mile from a Primitive Baptist church and I thought I would drive out there. I did not know these people but I knew I wanted to hear preaching. I shall never forget how I felt while there. Surely some one had told this preacher how I felt. How could he know what I had suffered? Before he closed the service he told a part of his experience and I felt like I would die if I did not scream. I trembled from head to foot and thought I would give anything in the world if I could hear but not be seen. Tears streamed from my eyes and I felt that every eye in the house was upon me. I came home and found my Bible and tried to read. I could not stay in the house. I walked the woods, wringing my hands and begging for mercy. Lord have mercy. Mercy is all I ask. I would hurry through with my work to read my Bible. For days and days I was afraid to put it down. I thought time for preaching would never come again. I

wanted them to preach all day. The second time I went to this church as I sat there listening, I saw the head of this dear old saint of God vanish from his shoulders and the head of Jesus rest upon him for a second or two then it vanished and his own head came back. I felt like I would never get another breath. Oh! What does all this mean? What do I see and feel? As I was leaving the church the pastor said to me: "We are glad to have you come out to preaching." I thought as I drove home what a difference, what a difference. I was pulled into the church when I was a girl and in all these years, never have I felt like I feel now. These people do not press their views on you. From that time on I had the greatest respect for them. Little did I dream that God held the blessed truth for me that I would know they were His people. Sacred thought. I kept going there to preaching and crying for days after each sermon. After this the good Lord saw fit to deepen my grief. For three months I thought I would drop dead every minute I was awake. I kept my Bible on the kitchen table and would read and pray, cry and cook all at the same time. I was alone a great deal and when Mr. Mitchell would come in at night I felt like if I could only talk to him and tell him my trials. After awhile I was in so much trouble I could hide my tears no longer. He would tell me if I did not try to pull myself together and have a doctor I would be a nervous wreck. I tried to beg the Lord to give me words to talk to him. I hated to tell him I knew I was lost and as we had never discussed religion, I did not know how to go

about it. One night I felt I would die before morning and told him I knew I was lost and if God was not my physician I was lost world without end. That no living man could reach my trouble. He told me he had never seen any one in my condition.

While my burden was more than I could bear, it seemed, there came into my mind and heart an intense longing for a child in our home. I felt that if I had a child to care for it would take my mind off of my grief. I would read the first and second chapters of Samuel and I felt that in all the Bible there was nothing as beautiful as Hannah's prayer. One day I read the 58th chapter of Isaiah: "Is it not to deal thy bread to the hungry, and that those being the poor that are cast out of thy house? When thou seest the naked, that thou cover him; and that thou hide not thy self from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward." I spent weeks on that chapter and begged the Lord to direct me to a child whose parents were dead. To teach me to teach him. We went to Greensboro and found our boy. I feel that God gave me the prayer and in mercy answered it. We have had the little boy over two years and he is a real joy in our lives and I hope and pray will always be a comfort to us. Dear children of God, when at a throne of grace in supplication for your own children, remember me and my boy, God has given me and pray that God will be very near us. So many, many

times I am blessed to say: "Surely goodness and mercy have followed me all the days of my life." If I know my heart I want to do God's will as it is shown to me. What does our Savior say, "In the day of my power my people shall be willing." This old nature may rebel awhile but after the blessed spirit works with us then are we willing to say: "Thy will, not mine be done, O Lord." How wonderful is our God. I felt now that I wanted to hear preaching more than twice a month so I went to Reidsville to the Baptist church. I shall never forget the first sermon there by the pastor. With much feeling he related John's vision of the redeemed family of God. "These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." I felt that never while I lived could it be possible for me to feel again as I felt then. When I went home I went to my closet and begged the Lord, if there was any more suffering for me, to put it on me. I felt that I would not live but a short while and as Jesus suffered all things, I wanted to suffer all the Lord saw fit to put upon me. During this time I was suffering a great deal with asthma. We had moved back to Reidsville two doors from the church and I did not want to miss a service. For two weeks I was unable to leave my room. Three nights I did not lie down. One night as I sat alone with my Bible, begging God to have mercy upon me I thought I would ask one more time if there was any peace of soul in this life for me that I hoped He would grant my poor cry. My strength was exhausted, my nerves

unstrung and my body limp. Only God knows what I suffered in body, mind and soul. The next day I read this: "Wherefore, come out from among them and be ye separate and touch not the unclean thing, saith the Lord and be my sons and daughters." I begged the Lord to know if it was meant for me. I was given strength to write the pastor of the Methodist church that day asking him to drop my name from the membership roll. Late that afternoon he came to see me. I knew the mission he was on. I was suffering a great deal. I tried to ask the Lord to be with me in this trial. Instantly three promises of the Lord flashed across my brain. God had promised to be mouth and wisdom when we are tried before men. To think not on what you shall say for in such an hour it shall be given you. Be ready to give to every man that asketh of thee, the reason for the hope that is in you. For two hours we argued the matter of my leaving the church. I told him my decision was final. I shall never forget the conversation and want to give God all the praise. I would like to give here a list of the questions he asked me but will not do so. I want to say this however:

That while it is possible for one to be numbered with the redeemed family of God and yet live and die out of the church—I want to praise the Lord with my whole soul, mind, strength and body that He called me as I hope, out of a sin loving world to suffer for his Name's sake. Oh! that I will never be ashamed to own my Lord, or to defend His cause. How pitiful, how limited how ignorant and yet how boastful

is the way of worldly religion. Truly they have a form of godliness but deny the power thereof. That night after my trial as I sat fighting for breath, I kept begging for peace of soul. The Great Physician came to my rescue the next morning at 7 o'clock. Mr. Mitchell came in to make a fire. I was breathing a little better. He led me to a couch and helped me lie down. He left the room and it seemed I was in a semi-conscious condition. I can't think I was asleep. I had been lying there but a few minutes when I heard some one call me: "Junya, Junya." I raised on my elbow to see who called. No one was in the room. Instantly these words were spoken to me: "Arise, shine; for thy light is come, and the glory of God is risen upon thee." I fell back on the couch, trembling from head to foot, praising the Lord. Mr. Mitchell came in with my breakfast and I told him I could not believe any human being could ever be as happy as I was. For three days these words were with me every minute: Bless the Lord, O my soul, and all that is within me, bless His holy name.

My Bible was a new book to me, my eyes beheld a new world. I loved my people as I never felt before. I could understand all my suffering, why I trembled so when I heard the gospel, and I could say with Thomas who had doubted: "My Lord and my God." In a few days after this I was able to go to the country for two weeks' stay. While there I was impressed to write my feelings to Brother Denny. On March 18 I went before the church and was received. On April 15 I was baptized by Elder O. J.

Denny into membership of the Reidsville church. What a sense of unworthiness fills me when I sit among the saints of God. Doubts and fears arise, hope seems almost gone at times but that blessed spark never gets so dim but that I feel God keeps it burning.

MRS. J. N. MITCHELL.

Reidsville, N. C.

EXPERIENCE

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

Dear Brother:

Enclosed find a letter I appreciated and enjoyed and feel that probably others might enjoy reading it. So am asking that you give it space in Landmark.

Your very little brother I hope,
C. B. HALL.

Hillsboro, N. C. R. 2.
Elder C. B. Hall,
Hillsboro, N. C.

Dear Bro. Hall::

I do not feel worthy to claim this relationship with any of God's children, but if Christ the elder brother dwells in me as I see Him in you and others it exists.

I wish I could write just a word that would be a comfort to you for I can never express the comfort and consolation that your preaching and conversation has been to me for the past two years. I feel like I shall always believe that the Lord directed you here and is using you as His mouthpiece for the comfort of His children at this place.

I have often thought of the woman whose breast was hurting because the babies were hungry. That is one of the most touching things I ever heard. I wondered if any of the children were hungry for

that which I was withholding from them. I longed to express my love for them. I have loved the doctrine since I was a child for I saw it was all that could ever do me any good. I realized in my early teens that I was a great sinner and that nothing but the grace of God could save me. My prayers seemed to go no higher than my head. I realized at all times that I was lost and undone and that death and eternity are sure. Sometimes the spirit of prayer was gone and I so blank and miserable. This also proved my helplessness to me. I lived for years feeling that if I am lost it is just and if ever saved it is the wonderful mercy of God.

Several years ago I dreamed that I was in death. It was so plain to me that I was dying, I had no thought of any earthly object but every breath I was begging the Lord that it might be well with me in eternity. I was greatly impressed with the dream. I did not feel like it was a natural dream for I was in good health and did not feel that I was going to die just then but had to say I know I am dying for worldly amusements had lost their charm for me. The thought that I was lost and undone would kill my pleasures. I enjoyed going to church for they preached my experience and it would give me hope that day would break with me some time.

About three years after I dreamed that I was dead and saw my body dead I would sometimes think it was to show me there was no life in me. I wondered for a year or two what it meant. One day I opened the book and began reading the 6th chapter of Romans. When

I came to the 7th verse I feel like my dream was made plain to me. "For he that is dead is freed from sin." Brother Hall, my dream was before me. My dead body was there and the little verse seems to embrace me. I felt free indeed. If Christ has ever spoken peace to my soul it was then. It was such a comfort I did not read farther for I was satisfied. Doubts soon came though and I would not join the church for I did not want to deceive them. But hoped for brighter evidence.

On last September, as I have told you before I dreamed that I was sick and going to die. I thought I told my companion that I was going to die but was going to be better off. The thought then came that I wanted to be baptized. I promised the Lord if He would spare me to live until the first Sunday in October that I would go. I thought I got better. I was much impressed with this but fearing it might be a carnal dream, I made excuses and promised to go next time, for I felt condemned when I did not go, and did not want to see anyone. It seemed to become a part of me to be burdened. It was the last thing at night and the first when I awoke. I feel like I prayed sincerely on Saturday during your sermon that if the Lord was in the matter He would strengthen me and enable me to discharge the duty that had been burdening me. I verily believe that I felt the strong arm of the Lord beneath me. Though unworthy as I felt, I knew of no earthly power that could hinder me.

I dreamed once of riding up to the water to be baptized. The crowd had gathered and was sing-

ing. I thought a tall figure stood by your side and opened the services. The door of the church was opened but no one came. I did not recognize the figure but said, "Dr. Hall is here to baptize me," I did not see the slender figure when I arrived at the water Sunday morning for baptism Brother Hall, but I hope he was there in spirit and conducted the service. If not it is all in vain.

Pray for this unworthy one who has just a glimmer of hope. Give my love to Sister Hall.

A little sister I hope

EDITH M. YOUNG.

"I WILL GREATLY REJOICE IN THE LORD."

Isaiah 61-10.

The elect and called of God have seasons, moments of joyousness such as none others know. For though in their journeying through this world manifold temptations, trials, sorrows, conflicts are their lot yet such blessedness their souls are made to prove, as the Holy Ghost guides them into the truth, that exceeds all the joy of the world.

Centuries ago there were celebration to the fabled god Bacchus, and the Bacchanalian, riotous, drunken revelries, giving themselves up to every fleshly animal delight they imagined they had reached the height of human joyousness. But all these vile joys are not to be compared with the "joy unspeakable and full of glory" that believers in Christ are given to know.

All religions have their satisfactions in them to their worshippers; and under the name "Christianity" there are many kinds of sects all

professing to have joys in their profession of Christ's name. But if they are not born again of the Spirit, if they are not the taught of the Lord, if the Holy Ghost has not guided them into the truth as it is in Jesus and put the all-graciousness of the everlasting covenant in their inward parts, and written it in their hearts Jer. 31-33, then, notwithstanding all the joyousness they may profess to have it is not comparable to the divine blessedness that is the portion of the ransomed of the Lord. Isaiah 35-10. All religionists except such as have their portion in the gospel of the grace of God are self-righteous, conditionalists, and all their self-satisfactions, their joys, be as happy as they are able, sing as loud and joyous as they may they are not able to sing a note of song of the Lord. The melody, the joyousness of the Redeemed is in our Lord Jesus Christ, and him only. But the joy of carnal professors is founded upon, and springs out of their creature performances, for in their imagined joyousness in the Lord they ever mingle in and sing praises to the work of their own hands. And their delights are as fickle, and inconstant as themselves, for it is only when they are doing their part, performing their conditionalism that they have their blessedness. They are welcome to all they can thus gather and heap up to themselves. When first we were given to rejoice in Christ crucified our precious Savior, to hope that all our sins were washed away by His precious blood, that our iniquities were all forgiven, and we were in sweet fellowship with our God our Fa-

ther, reconciled unto him by the death of Christ. O this was happiness indeed; The Lord had brought us up out of the horrible pit and miry clay, set our feet upon the Rock, established our goings, and put a new song in our mouth, even praises to His holy name: There was not a syllable of praise to ourselves, or to any creature. This first sweet joy in Jesus Christ was truly a gladness, very gracious; but then it was as babes in Christ, as the "boys and girls playing in the streets of Jerusalem." Zech. 8-5, but the old men, and the old women mentioned in this same verse had experienced more and had a deeper knowledge of things than the boys and girls, they knew more of the God of Zion, and so their gladness was deeper and higher. After our first rejoicings in Christ Jesus there are after experiences as our souls are led into the doctrine of Christ, and as a more extensive view is given us of the eternal purpose of Jehovah, which he purposed in Christ Jesus our Lord: wherein are unfolded to our faith those manifold relations, characters, and offices that our God in our precious Christ sustains unto His elect, that so console, so fill the heart with all satisfying blessedness that again and again in such experiences we mount up in praises and sing in sweeter and higher strains the glories of our God.

Though I have had my trials, sore and humbling providences; also a few terrible times when I have been plunged into the deep; when it appeared that I was laid in the lowest pit and in such darkness that I feared the pit had shut its mouth upon me, and I should no more

know the lifting up of the light of the Lord's countenance upon me. Nevertheless in the riches of God's grace I feel that my heart has been given to sing as many hallelujahs to the name of the Lord as any of the household of our Heavenly Father. Indeed our very rejoicings arise out of our distress. Take a glimpse of the conflict and wretchedness of the child of God portrayed in the 7th of Romans, and of the song of deliverance of triumph that he is enabled to sing.

I will not repeat all the records upon this matter. Saith the Apostle, "I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord." His sighs and groans are turned to triumphant joyousness.

There never was an arminian, a conditionalist, that could sing that song, carnal religionists, the self sufficient and in their feigned joyousness deceive others and have them imagine that their rejoicings are in Christ Jesus, but God is not deceived; and they know that self is mingled in their performances, self is never absent from their thoughts, and they thus enthrone themselves in their adorations. O what an exceeding great mercy it is to find our very hearts exclaiming "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truths sake." Psalm 115-1.

That was a memorable time with

the tribes of Jacob when they passed through the Red Sea; there they rejoiced in their God. "Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea." Exod. 15-1 and in the 20th verse, "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand and all the women went out after her with timbrels and dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." But what distresses they were in before the Lord made a way through the sea for His ransomed people to pass over. How foolish they were, how wicked their murmurings preceding this wondrous salvation from all their enemies? But the Lord gave it to them wretched and sinful though they were. O surely this triumphant deliverance from Pharaoh and his host was all in covenant exceeding riches of grace. "Because thou hadst a favor unto them." Psalm 44-3.

The rejoicings of the called of God in their experiences of the kindness and love of God their Savior have been in all ages the same: thus how suitable is the language in Isaiah 61-10 to us in our day. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." So also in Psalm 45-13-15. "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: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." And Revelation 19-6-8. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." In these scriptures we have presented to our faith the church, the bride of Christ in her immortal beauty, perfect through the comeliness put upon and wrought in her, an eternal excellency. Well may the ransomed church thus glorified rejoice and be glad. The cup of blessedness runneth over.

Many and varied are the experiences of believers in Christ in their pilgrimage; and his statutes, the doctrine, the everlasting covenant ordered in all things and sure have been their song in the house of their pilgrimage.

What a welcome the returning prodigal son experienced; "And they began to be merry." Luke 15-24.

Many times I have looked upon the scene in Ezra 3-10-13, at the rebuilding of the temple, and felt as though I were there. I will not quote these verses, I wish you would

read the story for yourselves.

I have been given many rejoicings in Christ Jesus in His precious blood and righteousness, in the characters He sustains unto His people. In my heart's rejoicings in Him I have been saying, "My Beloved is mine and I am His, I am my Beloved's and His desire is toward me." Solomon's Song. 2-18—7-10. O it is wonderful for a sinner to be enabled by the Comforter, the Holy Ghost to feel thus in his soul.

I have moments of divine happiness especially has it been so of late years. The immutability of Jehovah's counsel Heb. 6-17 has been made unto my tried soul a source of strong consolation; and in this blessedness I have sometimes rejoiced with exceeding great joy.

Though oftimes like Israel of old,
I'm prone from my God to backslide,
Yet still as a sheep of his fold,
In his free favor confide.
No change in his love can be known
Nor can I his child cease to be;
But soon I shall sing on his throne,
He saved a sinner like me."

There is one song the redeemed of the Lord sing that crowns the whole of their rejoicings; for if we had not the right, the power to sing this song we should be, as saith the apostle, "of all men most miserable," it is the song of the resurrection. Our Lord Jesus Christ sang, in His heart's determination, as He entered the battle, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues. O grave I will be thy destruction: repentance shall be hid from my eyes." Hosea 13-14. And this is our faith, declared by the Apostle Paul,

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written. Death is swallowed up in victory.

O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15-51-57.

"The Saints who now in Jesus sleep,
His own almighty power shall keep,
Till dawns the bright illustrious day,
When death itself shall die away;
Soon shall the trumpet sound, and we
Shall rise to immortality.

How loud shall our glad voices sing,
When Christ His risen saints shall bring
From beds of dust and silent clay,
To realms of everlasting day
Soon shall the trumpet sound, and we
Shall rise to immortality.

When Jesus we in glory meet,
Our utmost joys shall be complete;
When landed on that heavenly shore,
Death and the curse will be no more;
Soon shall the trumpet sound, and we
Shall rise to immortality.



FREDERICK W. KEENE.

"BE YE KIND ONE TO ANOTHER."

O what to a child of God can be bitterer than to be given over to be chastened by his own iniquities? "Thine own wickedness shall correct thee and thy backslidings shall reprove thee."—Jer. ii. 19. I ask again, What is more aggravating, what can inflict more cruel torture to those who are born of God, than to be for a time as it were given up as a prey to the vileness of our flesh; when sinful thoughts as ravaging beasts of prey rove through the land, biting and devouring, and laying waste every pleasant thing? Ah, then my vineyard is eaten up and trodden down. (Isaiah v. 5.) "Ephraim is joined to idols: let him alone." When God saith this it is to chasten Ephraim, and in the end he will make him heartily sick of idols, and Ephraim shall cry, "What have I to do any more with idols?" Hosea xiv. 8. O, the deceitfulness of sin! Have you ever been in that wretched place where you have brooded over some injury or fancied injury that you have received at the hands of some one, and have found yourself indulging hard, bitter thoughts? Do we forgive them their trespasses? O no, we are deceived by our vile hearts (which are deceitful above all things and desperately wicked) to think that we are justified in harboring and nursing our injured feelings, and vile unforgiving spirit that has taken possession of us. So from morn till eve we brood over the wrongs that have been inflicted upon us till the sunlight and blessedness of our life is gone. O, an unforgiving spirit is a fretting sore that as it were eats out our

very life; it will so torture and vex the soul till at length it will bring us into the depths of hell. O, beloved of God, I know it is so, for my soul has bitterly proved it. If captivated with an unforgiving spirit, we shall be driven by it into realms far off from God. The Lord delighteth in mercy, he abundantly pardons, (Micah vii. 18,) and he says by the mouth of the apostle Paul, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for dear children." O, how blissful are Christ's sake hath forgiven you. Be ye therefore followers of God, as the realms of forgiveness! When God has sore chastened us beneath our own unforgiving spirit, when he has shown us how unlike Jesus we have with shame caused us to loathe ourselves, and we have cried unto him to deliver us from our hard feelings, to quench and quell our unchristlike spirit, and we have implored him to give us a kind and tender heart, that compassion and love might rule in us. Ah, when we have with shame and grief confessed our guilt before the Lord, and his own pardoning love again we have felt, then by faith we know that in God's presence is fullness of joy and pleasures for evermore. O, the blessedness of the man whose iniquities are forgiven, whose sins are covered, and a kindred blessedness is also our pleasant portion when we feel in our very heart we forgive every one his trespasses against us. Sometimes the voice of our God I hear saying, "Examine yourselves whether ye be in the

faith; prove your own selves." Those precious words have been to me as the light of God's eyes penetrating my wayward, dark path, and I have felt, "Thou God seest me." One glance of thine, eternal God, pierces all nature through. There is no creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do. O, dear kindred in Christ, I am not able to tell you fully how this glorious truth affects me, when with divine power it falls upon my spirit a sacred awe possesses me; I have trembled at the presence of the Lord, and have felt how dreadful is this place. "His eyes behold, his eyelids try the children of men."

"Great God, thy penetrating eye
Pervades my inmost powers;
With awe profound my wondering soul
Falls prostrate and adores."

In the light of God's countenance I have seen that I was out of the ways of pleasantness, and the paths of peace; I have felt that his reproofs were in love, and that he was full of tender mercy toward a poor sinner, and I have mourned before him and cried I have gone astray like a lost sheep; take me out of all the entanglements of my iniquities, and let me not forget thy commandments. My way, since first with affection I thought upon the Lord, has been so intricate, such a riddle, blessedness and sorrow have been my heritage, my attainments have been few, and my non-attainments are ever before me; sweet peace I have known, victory I have tasted, but at times I have such a bleared view of it all, that my whole life appears as a succes-

sion of defeats, failure after failure, an utter failure am I. Yet in the midst of these failures and defeats I have been taught by the Comforter to look with all my heart to our dear Savior, to the fountain of his precious blood shed for the remission of sins, then thus believing, strength has been given me, and in my heart has been the song, "We shall be more than conquerors through him that loved us." It is written, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings."—Jer. xvii. 10. This essential attribute of Deity is ascribed to our Lord Jesus Christ, (Rev. ii. 23.) declaring his own essential Deity. When I have contemplated this I have felt to rejoice with trembling before him; yes, I have supplicated our glorious Mediator, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I believe he answers my prayers showing me often that I am a poor, sinful worm, yes, and I believe he leads me in the way everlasting. This precious and divine way is indeed the path of life, (Psalm xvi. 11.) the highway of holiness, (Isaiah xxxv. 3.) the new and living way, (Heb. x. 20.) wherein by faith we walk in peace with God. See the vast multitudes chasing after soap bubbles religious myths, fine spun theories, heartless, hair-splitting metaphysics, which they vainly believe, and would have others accept as the religion of Jesus Christ. Ah my Savior and Friend, the Author and

Finisher of the faith of all the elect, let me live by faith in simplicity on Thee, that precious faith may be in my mouth and in my heart saying, Christ descended and is risen from the dead, and hath ascended on high, the first-fruits of them that slept. (Romans x. 8.) This is the everlasting way from sin to holiness, from the curse to blessedness, from death to life, from earth to heaven, from Satan to God, and those who are sanctified by the Spirit walk therein in faith and love to God and to the way everlasting. The gracious and efficacious work of the Holy Ghost in the hearts of the redeemed is far beyond bare theories of doctrine in our natural intellect. By his almighty power there is wrought in us the fear of the Lord. (Jer. xxxii. 40.) And what is this precious fear of the Lord. It is a fountain of life to depart from the snares of death. This fear of the Lord is to love him, to hate all evil; yes this year is such that the Lord and every revelation of his will is held fast in our hearts in holy and affectionate reverence.

FREDERICK W. KEEN.

Raleigh, N. C.

PLEASED WITH LANDMARK

February 15, 1924.

I have been reading your Landmark for sometime. I am in love with it so much that I cannot keep from writing to you asking to be one of your subscribers. If I understand it right it is two dollars a year. You will find the amount \$2.00 for your Zion's Landmark.

Yours truly,

MRS. G. R. DANIELS.

Stokes, N. C., R. F. D. No. 1

ZION'S LANDMARK

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

Elder 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. LVII.

No. 11.

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. APRIL 15, 1924

A LOVING EXHORTATION

(By Elder Sylvester Hassell in Gos-
pel Messenger.)

"Strive not about words to no profit, but follow after the things which make for peace and edification." 2 Tim. 2:14. Rom. 14:19.

The inspired apostle of the Gentiles thus wisely and kindly exhorts the children of God. If we consider and believe all the Old and New Testament Scriptures, and not add to articles from their teachings, the people of God will be united, and not confused and divided. "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." "Sanctify them through thy truth: thy word is truth." "Neither pray I for these alone, but for them also which shall believe on me through their word."

We need not say free grace, for all of God's grace is free. We need

not speak of God's absolute predestination or fore-ordination. God's predestination is absolute or certain, by which He fore-determined to suffer sin. "Who in times past suffered all nations to walk in their own ways." "Wherefore God also gave them up to uncleanness through the lust of their own hearts, to dishonor their own bodies between themselves."

See Elder Gilbert Beebe's editorial in the Signs of the Times, Nov. 15, 1874, and cause to holiness. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

"Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts: We shall be satisfied with the goodness of thy house, even of thy holy temple."

"For as the earth brought forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

"For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." And we need not speak of conditional time salvation, as that phrase is offensive to some of our brethren, but we may quote Romans 8:13 "For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body we shall live," and Gal. 5:13-26. Tit. 3, 8-9.

Of course all genuine Primitive Baptists believe that salvation is of the Lord, and by His grace, and that without His Spirit of grace,

truth and holiness we cannot worship Him acceptably; and that His dear Son, the Lord Jesus Christ is all our righteousness; and that He will save all His people forever, both in soul and in body; and that He rules over all things. Psalms 103:9. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all."

On these great fundamental truths of God's word, the Old Kehukee Association has never been divided, nor should any of our people be divided, but they should endeavor to keep the unity of the spirit in the bond of peace.

Remarks—I have added a few quotations that Brother Hassell referred to in this article as it appeared in the Gospel Messenger. God bless Brother Hassell. His whole life has been one of "on earth peace good will toward men." "Blessed are the peace makers: for they shall be called the children of God."

C. F. DENNY.

ELDER ISAAC JONES

Durham, Tuesday, April 29.

Roxboro, Wednesday night,
April 30.

Danville, Thursday night, May 1.

Thence to the Pig River Association
Friday, Saturday and Sunday.

Chestnut, May 5th.

Bethel, May 6th.

Ephesus, Wednesday, May 7th.

Chapel Thursday, May 8th.

Fairfield, Friday, May 9th.

Norfolk second Saturday and
Sunday in May.

Strawberry, Monday May 12th.

Mount Arrarat Tuesday May 13.

Canaan, Wednesday May 14th.

Axton, Thursday May 15th.

Draper, Thursday night, May 15.

Spray, Friday night, May 16th.

Thence to the Mayo Association.

JOSEPH C. HOARD

The subject of this notice was born in the year 1851 and died December 27, 1923. He was the only son of William and Elizabeth Hoard.

Joseph C. Hoard united with the Primitive Baptist church at Conetoe, Martin county, North Carolina, when he was quite young about the date of 1873, and was married to Miss Dickie Purvis in 1876. This union was blessed with three children, Stephen Hoard, of Tarboro, Mrs. Joe Coffield, Detroit, Michigan, and Mrs. John Pope, Memphis, Tennessee. He leaves them, together with several grandchildren and a host of relatives and friends to mourn their loss, but not as those that have no hope, for our loss is His eternal gain. His wife preceded him to the grave several years ago.

When the church was organized at Hamilton he joined that organization by letter in the year 1889 and remained a faithful member until 1906. When he moved to Robersonville to live he took a letter of dismission to join the church at Flat Swamp where he remained a faithful member until his death.

After living in Robersonville for a few years he moved to Arkansas to live with his daughters. When his health failed so he was no longer able to look after his farm, he moved to Memphis, Tennessee, where he lived with his youngest daughter, Mrs. John Pope, until his death.

He was an affectionate husband and father and loving hands kindly ministered to him in his last illness. All was done in their power to relieve and comfort him. His remains were brought to Tarboro, N. C. for burial. His funeral was preached by Elder Ben Strickland in the Primitive Baptist church of that place, after which he was carried out in the country a few miles, and laid to rest by the side of his wife to await the resurrection morn.

Done by order of conference at Flat Swamp church Saturday before the first Sunday in January, 1924.

J. N. ROGERSON, Moderator.

C. C. HOUSE, Clerk.

For and in behalf of the church.

J. ALEX ROEBUCK.

RESOLUTIONS OF RESPECT

Whereas, it pleased our Heavenly Father to call home our dearly beloved sister, Elizabeth Collins, on the 12th day of November, 1923.

Resolved first, that we bow in humble submission to this dispensation of God's Providence, weeping not for her but rather for ourselves, because we shall miss her so much.

Resolved, second, that we extend to the children our love and sympathy in this sad trial.

Resolved third, that a copy of these resolutions be spread on our church records, a copy sent to Zion's Landmark and a copy sent to the family.

Done by order of the church in conference, April 5, 1924.

ELDER C. B. HALL, Moderator.
A. H. DUPREE, Church Clerk.

A. C. OWEN

A. C. Owen died March 3, 1924, just lacking 7 days of being 79 years of age. He leaves to mourn a loving companion of near his age and four sons, E. G. Owen, B. B. Owen, B. W. Owen and Dr. A. M. Owen. Also one daughter, Mrs. Helen Cocke.

With a sad heart I will try to write a few lines in memory of my father. He was stricken with paralysis and lived only one day and night, never was conscious or never moved any more after he was taken.

He was an old Confederate soldier but most of all a soldier of Christ. He was a member of the Primitive Baptist church, had been for near forty years. I have often heard him and mother say they were the first to join Weatherford church after it was established. He was baptized by old Brother McDowell and has lived a faithful member. Served as clerk and deacon until he got so feeble he had to give up. But always filled his seat just as long as he lived. Besides him and mother three of us children have been in the church together for a long time.

He was a loving husband and a good father always willing to help when needed. Also raised several other children. Took a family of eight orphans and gave each a home. They all seemed to love him as a father. He was always willing to help the needy and never wanted to be any trouble to any one. He said often since he lost his health that he had rather die than live and live so feeble to be waited on.

Though we hate to give him up how we will miss him. I don't think it will be the same any more.

Written by his loving daughter,
HELEN COCKE.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst by the

irresistible hand of death our highly esteemed and worthy brother Elder G. W. Stokes, which sad event occurred at his home in Pitt County on the morning of August 6th, 1923.

For many years he served the church at Red Bank, as pastor and we feel safe in saying that no church ever had a more faithful servant while at the same time believing our loss is his eternal gain. For seventeen years he was blessed to go in and out before us a well ordered walk and a Godly conversation and to follow His command as ye go, preach, so diligently, beautifully and with much meekness and humility and with so much consolation to us.

Therefore he it resolved,

First, That in the death of Brother Stokes the church has lost an able minister, a wise counselor, a loving comforter whom we sadly miss from among us.

Second, That his bereaved wife and children have lost a kind husband and an affectionate father and the community a highly respected citizen.

Third, That we tender to his family our deepest sympathy and commend them to Him who has promised not to forsake them.

Fourth, That we mourn not for him as for those who have no hope for we feel that our loss is his gain, that it is far better to depart and be with Jesus, that he has been removed and transplanted into that House not made with hands, eternal in the Heavens, where he can see Him as He is and be like Him and perfectly sing songs of everlasting joy and praise forever more.

Fifth, That a copy of these resolutions be sent to the family and one to Zion's Landmark and that the same be spread upon our church record.

Done by order of conference Second Sunday in September, 1923.

J. S. CORBITT, Moderator.

J. R. MILLE, Assistant Clerk.

Written by Mittie Bright.

RESOLUTIONS OF RESPECT

Whereas, on March 17th, 1924, the Lord saw fit to call his humble and faithful servant and minister, (Eld. J. E. Adams) to come home.

Be it resolved that we, the church at Angier, N. C., bow in humble submission to him who is too wise to err and too good to be unkind; though our hearts are saddened because of his passing.

Second, that we extend to his sister, brother and nephews our love and sympathy, praying that the God of all grace reconcile them to their loss.

Third, that a copy of these resolutions be spread on our church records, a copy sent to the family and a copy sent to Zion's Landmark for publication.

C. B. HALL, Moderator.
A. H. DUPREE, Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

MAY 1, 1924

NO. 12

THE COURSE OF THE CHRISTIAN

How strange is the course that a Christian must steer;
How perplexed is the path he must tread
The hope of his happiness rises from fear,
And his life he receives from the dead.

His fairest pretentions must wholly be waived,
And his resolutions be crossed;
Not can he expect to be perfectly saved,
Until he finds himself utterly lost.

When all this is done, his heart is assured
Of the total remission of sins,
When his pardon is signed and his peace is procured,
From that moment his conflict begins.

(Hart)

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57 MAY 54
INTERNET ARCHIVE
\$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.

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

COMFORT IN HER LETTER

Dear Sister Anderson:

It is my desire that you should know of the satisfaction and comfort your letter in the February 1st Landmark has been to me. Through natural figures, such as the building to which you refer, our pure minds are often stirred up with wonder and amazement as we can contemplate and meditate upon the glorious work of redemption by and through our Lord and Savior Jesus Christ. He is not only the foundation and the cap-stone, but the creation and the bringing together of the materials and the construction of the building is all the work of God, "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Therefore, if we are able to walk worthy of the vocation wherewith we have been called and to bring forth fruits of righteousness, it is because of our creation in Christ Jesus and that God hath before ordained that we should walk in them; it is by grace we are saved through faith, and that not of ourselves: it is the gift of God: Not of works lest any man should boast. This is the kind of doctrine which I believe feeds the hungry and which, by God's power, is preached unto the poor and needy. The Psalmist did not stop at saying the Lord brought him up out of an horrible

pit, out of the miry clay and set his feet upon a rock, but he also said he "established my goings. And he hath put a new song in my mouth, even praise unto God." This gives glory and honor unto God to whom it all belongs. If any part of the salvation of sinners is left to the creature, it is a failure to begin with, since no chain is stronger than the weakest link, but Isaiah was told to comfort the Lord's people, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins" Now, this does not encourage us to sin: the fact that our warfare is accomplished and our iniquity is pardoned does not make us indifferent as to how we shall walk, but there is an earnest desire to prove we have a Godly sorrow for sin by turning away from it, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearance of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" God's people have a zeal for good works, those that are wrought in them by

the workings of the Holy Ghost. What a great comfort it is to those who are weak and altogether unclear to know of the greatness of our God, and that the blood of his Son cleanseth us from all unrighteousness. In my life there has appeared the blackest of sin, and while I have been made to know, I trust, the exceeding sinfulness of sin, my hope is that it has been God's way of showing me what I am by nature, that I might have no confidence in the flesh, and that he might appear more wonderful and glorious in all of his holy attributes. I believe the grace and mercy and love of God appeared all the more wonderful to Paul because of the fact that he had been a persecutor of the Church. He knew first hand that God was able to save unto the uttermost all that come unto him by Jesus Christ, and, therefore, he could exclaim "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" His heart was tuned to the hymn, Amazing grace, how sweet the sound, that saved a wretch like me. I once was lost, but now am found, was blind but now I see." This did not cause him to say, let us sin, that grace might abound, but rather it caused him to desire to keep his body under, lest having preached the gospel to others he himself might become a cast away"

With further reference to natural figures, there are some observations I wish to make in connection with some parts of the creation as recorded in the first chapter of Genesis, which to my mind repre-

sents something which has its place in the life and experience of the Lord's people, the Church, here in time. Sometimes my heart is almost made to bleed when I hear or read after brethren who try to bring our God, whom none can begin to comprehend nor the heaven of heavens contain, down to man's level and reason as though he was a mere speck of a creature like themselves. They attempt to divide up between what they call good and bad, and to say He did this and that, but had nothing to do with the other. If there is any dividing to be done, I would like to see it after this fashion: Whatever God does is right, for He can do no wrong; while whatever the creature, as such, does is evil, even to his thoughts: One is a pure fountain from which only pure waters flow, while the other is impure and can send forth nothing but polluted waters. The Psalmist said of God: "All thy works shall praise thee, O Lord." He did not mean only a part of them, but all, whatsoever God does is to the praise and honor of His name and the glorifying of Himself, whatever men think or say to the contrary, notwithstanding. He is amenable to no law, power or authority of any kind whatsoever, but is above all, blessed forevermore. If he chooses to destroy one or thousands upon tens of thousands of His creatures as he did last year in the country of Japan, when He made the earth, His footstool, to tremble and quake and the sea to open her mouth and swallow land and cities with their inhabitants, in some cases fire adding to the horror, surrounding, as we are told in one case, a group of many thousands and literally burn-

ing them into a crisp. Language being unable to adequately describe the untold suffering and agony, to sum it all up, we say it was an awful catastrophe, but is there any one who would dare accuse God of being a wholesale murderer? No. We cannot reply against Him. All we can do is to place our hand upon our mouth and confess that His ways are past finding out. If any should presume to question Him, all He need do would be to speak out of the confusion of the whirlwind, as He did to Job, and ask, Where wast thou when the foundations of the earth were laid? But, to go back to His creation, and let us remember that "All things were made by Him; and without Him was not anything made that was made," and take up briefly the nature of His creatures. Some will readily agree that He created the harmless little lamb and the calf, but apparently they would be unwilling to grant that, as well, He made the lion, the bear and the wolf, whose nature it is to prey upon and destroy other of His creatures. Again, did He create the dove and the sparrow and have nothing to do with the making of the hawk, the owl and the serpent? If I know anything about the dove of peace, it is never safe from the hawk by day, or the owl by night, except when God is nigh. My unknown sister in the flesh, they were all creatures of His omnipotent hand and instead of being good and bad, we are told, "God saw everything He had made, and, behold, it was very good." By faith we believe this and are sure that in all of His plan there shall not at any time, anything work con-

trary to His will or do other than fit in the place His wisdom hath designed. If the least wheel in all the wonderful and marvelous machine should fail to fit in its proper place and do the work assigned to it, it would no longer be a perfect machine and the whole thing would become a mass of wreck and ruin. While we are accustomed to such things among our fellow-man, we are told, and rejoice in hearing it, "God's work is perfect." We shall not leave the lamb and the lion at the above stage, for He created them for a purpose, and by recalling to mind the day when He brought them together and made them lie down together, that He might manifest His sovereign power, we can see wherein He was glorified. It is said that man—the crowning work of God's creation—consists of all other of His creatures, and we do not have to go far from home, outside of self, to discover that He is wonderfully and fearfully made, and while we may see manifested in the brethren, at times, and see in ourselves all manner of destructive beasts, as well as those that are meek and humble and harmless, in the day of God's power they are all made willing; they are obedient to His command, and when he speaks it is done, and with the mind of Christ in them they are of one mind and one accord, in one place—Christ—and desire none else but Him; they do at such time glorify Him in their bodies and their spirits which are His. In the manifestation of such power in bringing them together, humbling them at the feet of one another, and causing them to sit together in heavenly places in Christ Jesus, they

worship Him in spirit and in truth and there is no strange god with them. The Lord alone is exalted in that day and they can say with Paul. For we know that all things work together for good to them that love God, to those who are the called according to His purpose. We wish that beethra, ourself included, could be kept mindful of the vanity of the creature, and made to know that all nations are but as a drop in the bucket and as grasshoppers before Him, that they might be content to walk about Zion, count her towers and bulwarks and admire the complete and perfect work of her exalted King.

One more natural illustration and we are through. Some 150 miles north of us are the Catskill Mountains, with their hills and valleys and flowing streams. At certain seasons of the year, made up of Winter, Spring, Summer and Autumn, which are all essential for the final harvest, in nature and in the experience of the elect of God as well, there are presented to the lover of nature pictures which, for grandeur and beauty, no artist can equal, but as we have sometimes been enabled to view, from what might be termed "Look-out-Point," and behold that back, behind, beyond, above and beneath these wonderful sights is the all creating hand of our God, we have stood as it were lost in wonder and amazement as our thoughts climbed heavenward to view the land of pure delight, with nothing to mar the beauty or obscure the light of the Sun of Righteousness as he shines in all of his effulgent brightness and luster, and where all voices are harmonious in the song, "Holy, holy, holy, Lord

God Almighty which was, and is and is to come." We feel like saying with the Psalmist, "Selah" But, we wish to tell a little more about the waters of these mountain streams. You know the higher up we find a spring, the purer the water, even in nature, so these waters are bottled up, so to speak; dams are thrown across from hillside to hillside and the water covers hundreds and hundreds of acres of ground, to be held and conveyed through a remarkable engineering pipe system to the great city of New York, where so far as we know not one of the least of her inhabitants need go thirsty. While the most perfect type in nature falls far short to adequately picture heavenly things, we have thought some of these hills and valleys as representing the Land of Canaan, with all of the ups and downs of the Christian warfare, yet there are times when we can view it as the work of God, that He has led us by a way we know not and has made crooked things straight and rough places smooth, laying low the hills and exalting the valleys, it seems a most wonderful way and we do eat honey and drink the sincere milk of His word, and the streams of that river of water of life do flow out to the four corners of the garden of the Lord, reaching even the desert parts, which are made to blossom as the rose, the hearts of all the saints being made glad. Not one is so small or so far away as not to receive of the virtue of that living water. The bride hears the voice of her beloved, saying unto her, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;

yea, come, buy wine and milk, without money and without price." If there is any theme more sublime or soul-satisfying than these little foretastes of God's goodness in the land of the living, these glimpses of that better and upper country, it will be the fullness of these things, which we cannot contain in this time state, but we shall be fitted for them in that world that shall never end, where we shall be like Him, and with Him and be satisfied.

Forgive me for being so long and tedious. I felt impressed, of the Lord, I hope, to acknowledge the cup of cold water received of you in His name. I am sure you could not have written as you did except He had directed your pen.

Yours in Christian love,

R. LESTER DODSON.

184 E. Pierpont Ave.

Rutherford, N. J.

THE PARABLE OF THE TALENTS

Dear Mr. Gold:

I am in receipt of a letter from Brother Hardy that I send you which if it meets with your approval to do I wish that you would publish same in the Landmark, this letter answers a passage of scripture or parable of the scriptures that has been on my mind for a long time, and I have not been blessed with an explanation that has been satisfactory to my feeling before this, and I have heard quite a number of opinions of same.

Yours in hope,

P. L. KENLEY.

Mr. P. L. Kenley,

My Dear Brother,

I very much appreciate your letter which I received this evening.

I am quite tired tonight but feel to write to you concerning the text to which you have called my attention.

The Scripture is the parable of the talents. Of course you know that a parable is not a reality, but that which represents a reality. "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

I will state that the parable of the ten virgins shows the difference in the law worshipers, and those of the gospel; or the elect and the non-elect. After getting through with that our Lord teaches the apostles that there shall be some even in the church, the gospel church, who are as far from knowing the truth as those under the law, and likewise some who are faithful in the Father's house.

"Unto one He gave five talents," undoubtedly this refers to those who possess all the gifts, as for doctrine, experience, admonitions, exhortations, and rebukes in the gospel. These are those who God calls to go down in deep places, to hear the noise of His waterspouts, to have His waves, and His billows to go over them and yet to have the sweet experience that in all these things they are more than conquerors through Christ Jesus our Lord. Of this class are the apostles, and teachers in the early days of the church when men persecuted them even to the death, and yet they endured to the end, counting it all joy that they were counted worthy to suffer persecutions for the name of Christ. Of this number was Paul and his fellow travelers who were with him in all his afflictions. I

am satisfied that we have some even in this late day of the church among the Gentiles who our God would support to bear all things for Christ's sake, even to resist to blood. This ten talented servant runs all the way through the church from her foundation down to her deliverance.

Then we have others who are just as faithful as those with ten talents, but whose gifts are not so full as those first. They can know and love the truth when they hear it, and they rejoice in it, but they lack the ability to declare it in such plainness that it is comforting to the church. More than that they are not experts at bringing brethren together as those of the five talent class. They are just as good brethren and sisters so far as their gifts go. They are ready to go and do as well as the others, and are to be received and rejoiced in in the same way, yet they are not as expert in their work as those with the greater gifts.

It is my mind that for the largest part the church of God is in this class. Loving, gentle, and kind in all the house of God and none can doubt their sincerity in the truth. These are not as stable in the things of God. They are more likely to be led by crafty men, and to embrace ideas which are not sound doctrine. They are not able to enter into, and investigate for themselves as the others are. They are not to be called stupid for the Lord has not given them that talent, and they must abide in the gift that God has given them.

Then there is another class which we will call the one talented class.

Of the twelve apostles this class is represented by Judas Iscariot. There was a place where God must be served even by that terrible monster, the devil. He received a part of the ministry. That is all. Doubtless he had no revelation that Jesus was the Christ. To have had such revelation he would have been a child of God, and would have known the Lord. The Lord said, "Have not I chosen you twelve, and one of you is a devil." A devil could not know the Lord as His true disciples did. Judas had received a part of the ministry a part of the bishoprick. That is that which was taken away, and given to another. If you will read the 109th Psalm from the 6th down and including the 16th verses you will see the prayer of our Lord against the wicked man. The other disciples did not know that there was any difference in Judas and themselves until the Lord revealed his character to them. His bishoprick let another take. Did he fall from grace and become a devil? No. He was a devil all the time. The work of a devil had to be done. Our Jesus must be crucified. He had to be betrayed. These things a true disciple could not do. It was the work of a devil, and a devil was chosen to do it.

This devil was numbered with the twelve. I have no idea that he knew but that he was just like the rest, and am sure that they did not know that he was the devil he was until the Lord dipped the sop and gave it unto him. This was after the feet washing, during the finishing up of the last passover, and before the institution of the Communion of gospel supper. Judas was a

Jew and as a Jew he had a right to eat the passover, but he was never a Christian, and therefore he had no right to eat the Communion or gospel supper. When he received the sop he went immediately out. Then the Lord instituted the Communion supper with His true disciples.

From then on it is fully shown that Judas was cast into outer darkness, and there was weeping and gnashing of teeth. No child of God was ever cast into outer darkness. Let him get ever so low down and be driven almost to despair yet he has a hope lingering in his heart. That hope is his anchor. It is to him both sure and steadfast. While clouds may gather thick, and the thunders roar, and the lightnings flash, and threaten him with sure and sudden destruction that hope still lingers in his heart, and he cannot be gotten into outer darkness. God had long ago cursed Judas. See Psalm 109. 6-16, and you will see the curse, and how He cursed him and all his generation from the earth. He and those of his character in the church are the one talented servants who have no hesitation in bringing accusations against our dear Lord. The talent which he had received a part of the ministry, not grace, was taken from him. It was that from which he, by transgression, fell.

Of the twelve he was the financial apostle. In the epistles we hear very little about finances from any of the apostles except Paul. He deals with that part fully for the benefit of the church. Therefore it appears that the talent taken from Judas Iscariot was given to him. The number fell to Matthias as they

cast lots, and he was counted with those who were witnesses of all that Christ did from His baptism to His resurrection. Paul could not be a witness to those things, but it appears that the gift was his.

If there is anything which is not clear to you write again.

I trust that I am your brother in a blessed hope.

L. H. HARDY.

A GOOD LETTER

Elder C. F. Denny:

Dear Brother in Christ,

You will find enclosed letter from Sister Mattie Jarrell. Please publish in the Landmark. She is a spiritually minded Sister, one of those God has called to help His poor servants whom He has called to preach the gospel. She has been led down into the deep sea to gather the rich pearls of His love and can say "He is my refuge and strength, a present helper in trouble."

Your brother in hope,

G. W. BOSWELL.

THE LETTER

Elder G. W. Boswell,

My Dear Brother in the Lord,

I will this morning try to do according to my impression whether it is of the Lord or not I do not know. I have been trying in my weak way to ask Him to lead and guide me aright and if it is of Him that I should write to give me something that would be in honor and praise to Him and would be comforting to you and also a blessing for poor me if I could only write you just such a letter as I have written in my mind since I heard you preach last Sunday. I feel without

a doubt that you would enjoy it, and I would enjoy writing. But I can't find words to express my feelings and how much I did enjoy your rich sermon. I felt like while you were praying to be sure you knew something of what I had been passing through of late and you were praying for me. What a blessed thought, that there is one that does know and he is able to impress it in your mind to remember and pray for just such little poor weak ones of this world like me. I often think of dear old Paul. I am less than the least of all Saints if one at all and as you say, the older I get the less I feel both spiritually and naturally, and I feel to know that no poor soul has ever been or could have been much more cast down than I have been, and my dear brother I stay that way a good portion of my time. It is a few minutes of praise I enjoy and they are succeeded by pain. I often look around me and everything is peaceable and alright and going on alright and I think why should I be like this? why can't I go on rejoicing and wait until trouble comes, but I can't control my feelings if I could I reckon I would feel different and it is a good thing I can't, as you said Sunday I want to be reconciled to the good Lord's will but I can't be within myself, for I have long learned that no good thing dwells there without the Lord, but if I have Him I have all things, and I hope my dear brother the day is coming and I feel not far off when sin will be finished in this old body of mine and I can close my eyes and sweetly sleep in the arms of Him who has done all things for me, and forget

this old world that is so full of sin and sorrow. I have been through so many troubles, trials, losses, crosses and disappointments in this life that I don't ever look for anything else and I have gotten so that I am weaker and can't hold up as I used to, my nerves and heart give way and then I am not fit for anything, and when I see one passing through the trials that I have my sympathy goes out to them and I mourn and grieve with them because I know how it is and how heartrending it is. But we are promised such in this life if we be the children of God, and Brother Boswell, as you say, I have that little hope that I am one, that I wouldn't give for ten thousand such worlds as this. It is more precious to me than all things else here, without it I would be of all people most miserable, while as you say I look on others as being so much better than I, yet I would not exchange my little hope for theirs, my whole life came up before me while you were preaching Sunday. My mind went back when I was nothing but a merry little girl when I believe and hope that the good Lord commenced a work in me. There would be lonely, desolate and miserable days with me, and I would cry and cry, and my dear mother and father would ask me what was the matter and I would tell them I did not know, and I would hear them say, "Mattie is under conviction," and oh those words how they would sink deep down in my little heart that has never been forgotten, I would hear my father tell others that he had a good hope for Mattie. And I would feel, oh, papa you don't know your own

child. I felt so vile and so sinful that I felt like that he and others could see that torment would be my portion. I tried to keep it concealed the best I could from them. I commenced to beg to the Lord then for mercy and that is my prayer today. Sometimes my very breathing is Lord have mercy on me and dwell with me. So you see Brother Boswell I have been a crying child and a beggar all my life. But for the sweet crumbs that I get by the way as I got Sunday I feel that I would almost sink in despair.

We want you to come to see us and spend a night whenever you can, as it has been a long time since you were here, and if you can have a mind write for we always enjoy your letters as though we had heard you preach.

Excuse this poor scribble for I don't know as you can read it as I have written in a hurry. But have only hinted it what I wanted to write. May the Lord continue to bless you is my desire.

Your very little sister, if one at all,

MATTIE L. JARRELL.

Rocky Mount, N. C.

THINKING OF FATHER

Mr. John Gold,

Dear Sir:

Pardon me if I am behind with my Landmark, I am getting old and feeble and since I lost my dear companion I have almost forgotten every thing I ever knew but I hope I have not forgotten the love I have for the Primitive cause. I so often think of your dear old father and how much consolation he was to a poor hungry soul. I am enclosing

a postoffice money order for \$2.00 to pay for my back dues and for the Landmark as long as this will pay. Please notify me when the time expires. Respectfully,

MRS. GEORGIA A. DUNN,
Greenville, N. C., R. F. D. 1.

Care R. W. Wainwright.

ARE THE OLD TESTAMENT SCRIPTURES FULFILLED, OR ARE THEY YET TO BE FUL- FILLED

I notice that many writers think that many Old Testament passages are yet waiting their time of fulfillment. Is this correct?

Now if this could be settled it would make plainer certain passages about which there seems to be some confusion. The experimental part of the Bible is surely the same in the Old and New Testament. Many of the practical duties are similar. But Paul says: "He taketh away the first that He may establish the second." All the special figures, types, prophesies were certainly in the New Testament and the gospel of the Lord Jesus Christ, fulfilled. It occurs to me that all the speciality of the Jews, with their history is completely fulfilled in Christ and the gospel. Now if this is not so then wherein does the old differ from the new? "Not one jot or tittle shall in anywise pass from the law till all be fulfilled." Does this mean what it says or does it have a qualified meaning?

I take it that all the real special and ceremonial part, and prophetic part of the old covenant was fulfilled and went out forever, being completely fulfilled and as an old garment was done away with.

and has never been carried, in any of its parts or measures into the new, else all would have been destroyed. The new wine is not to be put into the old bottles.

"Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

"Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord." "In that he saith a new covenant, he hath made the first old. Now that which waxeth old and decayeth, is ready to vanish away." Heb. 8th Chap.

Here now we see that the old is done, and has waxed old and decayed. What benefit is there in that which God says has decayed?

The old covenant most surely was done away. The old covenant consisted of the law and the prophets. Moses was not only the law-giver, but he was a prophet. He said, "A prophet shall the Lord, your God, raise up unto you, like unto me, him shall ye hear in all things whatsoever he shall say unto you." Acts, 3:22.

"The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it." Luke 16: 16.. "The law was given by Moses, but grace and truth came by the Lord Jesus Christ." John 1:17. Now here is the thing in a nut shell. Moses and Elijah represented the law and the prophets. They appeared with Jesus on the mysterious mount of transfiguration, and as the

cloud got away from them, and Moses and Elijah disappeared there came the voice from the excellent majesty, saying, "This is my beloved Son, hear ye him." And when they looked they saw Jesus only. So it looks to me, like the work and teaching of these two is fulfilled and have reached their end.

Now Moses and Elias were not needed to make up any deficiency that was in Jesus, for there was no defect whatever in the perfect Son of God, else the Father would not have been well pleased, nor would He have commanded us to hear him. Moses and Elijah needed Jesus but Jesus Christ, the perfect prophet, priest and king did not need them in order to perfect his work. They needed Christ's assistance, but Christ did not need their assistance, so it is today. We need Jesus every moment, but he does not need us to help Him.

J. H. FISHER.

A CHRISTIAN'S HOPE

To the readers of Zion's Landmark, for some cause my mind and heart have gone out with zeal towards the Old Baptists, a people I love above all earthly things. For a few minutes I feel like I am sinking down with woe, then in a short while I am shedding tears of joy and feel like showing forth praises to my blessed Redeemer who hath shed abroad his love in our hearts by the Holy Ghost which is given unto us. He says, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." What a wonderful love, can anything surpass it? "Water cannot quench love, neither can the floods drown it; if a man would give all

the substance of his house for love it would utterly be contemned." How wonderfully blessed we are when in possession of that love. Nothing can separate us from the love of God. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God." How secure, God is love. Though enemies rise against me and pursue me and take my spiritual freedom from me despite all the forgiveness I begged it has never separated me from the love I have for the Lord's dear people, the redeemed and elect of the earth. They can never take my precious hope from me, which hope we have as our anchor of the soul both sure and steadfast, and which will carry us beyond the grave. If my name is written in the Lamb's book of life, no man can ever erase it. Those things are some consolation and strength to my poor lonely soul (which is weighed down with trouble day after day) to battle along in this unfriendly world. Let us remember that if we are a failure, that the Lord endureth forever. It is God that avengeth me and subdueth the people under me. He delivereth me from mine enemies and lifts me up above those that rise up against me. "If God be for us, who can be against us?" He is the one I cry unto for mercy, grace and strength. I have no confidence in the flesh. Cursed is man that trusteth in man or maketh flesh his arm." I feel that I am nearing the last stage of life, the world gets darker to me daily. I

am in possession of a hope of leaving all sorrows, troubles, conflicts and pains this side of the cold grave and meet my loved ones in a world where all is peace and love, all is unity, where God will wipe away all tears from my eyes, (that I feel like I have shed more than any mortal on earth) I will need no light for the Lord shall be thine everlasting light, and thy days of mourning shall be ended. Perfect peace. The Lord endureth forever. Bless His sweet and precious name. He is all and all. Thou art the God of my salvation.

Yours in hope,

MRS. J. H. POWELL,

Whitmell, Va.

LIKES THE LANDMARK

Mr. John D. Gold:

Dear Sir:

Enclosed please find P. O. money order, three dollars which please apply to subscription for the Landmark. Must ask pardon for being so far behind; have been sick quite a while and am unable to be out now. I have been taking the Landmark a long time and always enjoy reading it. There are only three of my little family and each one generally reads it through when it arrives and all enjoy it. My father, M. D. Ailsbrook, used to take it a long time before he died. Wife and I are both in our 70th year, but we look forward to the coming of the Landmark as we would a dear friend or relative. We want to read it as long as we live. Wishing you and the associate editors many blessings,

I am yours in hope of eternal rest,

C. C. ALLSBROOK,

Hobgood, N. C.

ZION'S LANDMARK

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

Elder 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. LVII

No. 12

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., MAY 1, 1924

THE DAYS OF MY PILGRIMAGE

Brethren, I have been on my pilgrimage fifty-three (53) years the twenty-second day of April, 1924. Jacob said, when brought before Pharoah concerning his age, "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

"Jacob blessed Pharoah and went out from before Pharoah."

It used to be a common benediction with our fathers and mothers, when taking leave of friends and loved ones to say, "The Lord bless you." There is a beauty in it that reaches back and takes hold on the things, which were he'd sacred by the fathers; it leaves a good impression and carries with it, the spirit of prayer—a farewell blessing.

Jacob was evidently a chosen or elect child, from his mother's womb.

He was found in a waste howling wilderness, by the Lord, and was led about and instructed by Him, that there should be no strange God with him. All his way upon the earth it appears to me, is but the way that the spirit was leading him. His steps being directed of the Lord, brought him to the end of his journey in the presence of all his children. He spoke to Joseph concerning his departure and had him bring his two grandsons, Manassas and Ephraim to him, that he might bless them in the name of the God before whom his fathers, Abraham and Isaac walked. He also speaks of the angel that redeemed him from all evil, in connection with the blessing.

I feel that he here speaks of the struggle, that took place with him when he was about to pass through his brother Esau's country on his way to Canaan.

The angel met him, humbled him and blessed him. Here his name was changed from Jacob to Israel, by the angel. I say, he doubtless refers to this angel as redeeming him from all evil.

Israel is yet on his journey, or pilgrimage, to Canaan, we must pass through Esau's country (the world) and the angel of the Lord no doubt, in my mind, has continuously led on, while Jacob halts and has ever been making reconciliation for him.

The meeting of the twin brothers was beautiful, but he passed on adorned with sweet humility that no offense was given or unpleasant memories of the past reviewed it seems.

My brethren, the struggle between these men began in the

womb. Their mother went to the Lord to know what it meant, and He told her, two nations were in her womb and two manner of people should be separated from her bowels and that the elder should serve the younger.

Our adversaries are needful and are given us, or stirred up against us, for a good purpose. The Lord said, "I have commanded the enemies of Jacob to be round about him forever."

I have often wondered why people whom I have never harmed, in any way should hate me and lay in wait for my destruction. There seems to be no cause for it other than Satan is allowed to enter them, to carry out the purpose of God, in persecution and for creating the great tribulation assigned Israel to suffer while on his pilgrimage.

This brings us to the point in our pilgrimage, to believe the evil that has been done me in recent years, was and is but the ordained way of God for me upon the earth. I shall enter into nothing personal; suffice it to say, that "The Lord has triumphed gloriously in my case and she who stood afar off has drawn nigh and the testimony of Jesus has been heard from her lips, which we hope will bear fruit, to the glory of God.

As our instructor in the school room, she is my companion and I stand near her to encourage and comfort and help bear the burden that should be mutually shared by those who prize dear the sacred relations of home life.

When I return to bless my household I must stretch forth my hands,

for a wife, her two sons (a step son) and my son, Mary, my dead wife's and my three sons and three daughters, a daughter-in law and a grand daughter, God's heritage and trust. Lo! children are a heritage unto the Lord and the fruit of the womb is His reward."

Whatever may be conveyed in the blessing of one's household is but an acknowledgement of the leading of the spirit and the interceding of the spirit, thus granting to us here below the things which are in accordance with the mind of the spirit.

Herein is brought to pass while on our pilgrimage, the things spoken by our fathers as they were inspired of God.

Thus Jacob's pilgrimage was fulfilled and thus shall all Israel be.

farewell,

J. D. COCKRAM.

A REMINDER

A reminder is all right provided we do not forget to remember what it was to remind us of. Every two weeks the Landmark comes to your box, and it reminds you, not that you had really forgotten, but that you are a subscriber for it to come to your box for you. And upon that paper or upon its wrapper is pasted a slip of paper upon which is printed your name and sometimes that the postman shall be reminded which box to put that particular paper in for you, the number of the box is printed on the paper in order that the postman may not fail to remember that this is your box for your paper, and let him not forget to remember to see if he has a paper marked for that particular box and he remembers and hunts out the

certain paper and puts it in this box, your box and you get it.

Now all these aids to remembering are for your benefit, and while this is that you shall have your paper, we have not left ourselves without a witness or a reminder so there may be seen printed upon that same strip of paper letters and figures which say for instance Apr. 15, 1924 which are to remind you that the subscription to your paper, the paper that comes to your box, has been paid to the time indicated by these letters and figures. From this time on it is for you to remember and to do, and please do not forget it. There is an admonition in the saying: "Lest we forget" and there is such a thing as remembering things to do them. Let this be one of these things.

There are things which we dare not forget to remember, our debts for instance. The Lord does not forgive us these debts, and our creditors will not do it. Again let me say, please do not forget to remember us.

P. G. LESTER.

HELP US TO HELP YOU

Many subscribers are behind. If all such would look at the date on your label and pay up it would help very much. Each individual account is small but just think what a thousand of them is to the publisher who has to pay his help every Saturday night.

Others might help by sending some new subscribers and a list of names you think might be interested, requesting us to send them sample copies. Others might help when it is known to them that a subscriber is dead by apprising us of the

fact, not waiting until a statement of the account is sent and then do it and think that should settle the bill. Others can help when writing to use at least a fair quality of paper and write on one side only. Frequently articles written on poor paper with a soft lead pencil can scarcely be read when they reach us. These helps would help us to help you. May the Lord help us to help each other.

C. F. DENNY.

BEARING FRUIT

Many of the readers of the Landmark have carefully read and approved the recent editorials by Elder Lester on discipline and a persistent effort to emphasize the things that have a tendency to direct the minds of the brethren to the things that make for peace in Zion, and to localize as much as possible disturbances that have arisen in some sections.

One writes: "I have read Elder Lester's recent editorial and approve his suggestions therefore do not publish my letter. I have read Elder Lester's articles and I endorse them and now feel we can settle our difficulties without any more publicity, so do not publish my articles," writes another. Another dear sister writes: "I have read Elder Lesters articles and endorse them. So do not publish my article as I do not want to offend any." Her article is good but this shows the meek and quiet spirit in her. Another states that his recent intention was to discontinue the Landmark but when he noted the effort put forth by its editors to keep it free from strife and contention he felt he could not do without it. All

the above is the evidence of seed being sown in good ground, and is bearing peaceable fruit unto righteousness, with such God is well pleased. We have several accounts of our recent union meetings that will appear soon, that were real serious indeed. Oh that our brethren everywhere would say amen, and amen to the teachings of our dear Savior and to the advice of the humble and truly tried fathers in Israel and that there be a general assembling together in fasting and in prayer and confession that where, in I have done wrong I ask forgiveness, manifesting a desire to live at the feet of each other. If such could be the case troubles would cease and the love of God and sweet fellowship would abound everywhere. To this end I pray.

C. F. DENNY.

A CORRECTION

My remarks following Sister Effie Harris Carraway's letter April 1st issue, page 148. The word move in 19th line should be warm. In next to the last line the word not should be yet.

C. F. DENNY.

MRS. R. C. BARBOUR:

On Thursday night September 20th, 1923, Mrs. Eleanor Lassiter Barbour quietly passed away at her home in Elevation Township, Johnston County.

While she had been in failing health for some time, still her death came very unexpectedly to the family and community. She was up in the morning and helped with the household duties, but in the afternoon she grew gradually weaker and near eight o'clock she fell asleep.

Mrs. Barbour was the daughter of Elder James O. and Lucy Lockhart Lassiter and was born on Feb. 14th, 1845. She had lived a life of usefulness for near seventy-nine years and will be greatly missed by her friends and loved ones.

We can only look through a veil of tears and say "Thy will be done." We mourn not as those without hope for we feel

sure all is well with her. We can pay her memory no higher tribute than the testimony that she was a Christian woman. She cared nothing for the vain and sinful pleasures of the world but trusted in the true and living God, and seemed perfectly resigned to His will.

The deceased was a member of the Primitive Baptist church, her membership being held with the Four Oaks church.

She was married to Robert C. Barbour on February 11th, 1918, who preceded her in death a little more than five months.

She leaves a step daughter Elizabeth H. Barbour, and three step sons, R. E., J. R., and O. A. Barbour, besides a host of other relatives and friends to mourn her departure.

The burial services were conducted Friday afternoon at 3:30 o'clock by Elder Jessie Barnes, of Smithfield, and her body was placed away in the family burying ground to await the resurrection morn. Beautiful flowers covered her grave.

Written by one who loved her.

A. V. MOORE

Dear Brethren and Sisters:

It is with a sad heart that I try to write something concerning the life and death of my dear father, A. V. Moore. He was the son of Abraham and Bettie Moore and was born Sept. 22, 1850 and passed away July 18, 1923, making his stay on earth 72 years, ten months and six days. On December 26, 1872 he was happily married to Miss Nannie Hawkins and to this union was born eight children. Two of these died in childhood and he leaves six to mourn the loss of a good father. In early life the Lord spoke peace to his soul and feeling that his duty was to follow Jesus in the liquid grave, he with his wife went before the church at wheelers on the second Saturday in December, 1889 or 90 and was received and baptized on Sunday by his cousin, Elder David Moore. I heard him say he enjoyed a sweet peace of mind for 18 months and wanted to talk Jesus and His love all the time.

Later he was chosen deacon of that church and served until death. His mind was bright in the scripture and he loved to talk of the goodness and mercy of God and loved to have the brethren and preachers visit him. His door was always open to all of them. It was such a comfort to children to go to him for advice. He always gave us good advice, and now he has gone never to return. Only those who have passed through those sad trials know how it is. He lived to see all his children baptized in the fellowship of the church. He loved but one. Six years ago last July our dear mother passed away and papa never was well after her death. He longed to go with her. He was so

lonely without her and I believe today they are both resting in the arms of Jesus away from this world of trouble. Soon after her death he had a nervous breakdown and later paralysis of the nerves. His hands would shake so he could hardly feed himself and a complication of diseases, so his doctor carried him to Watts Hospital for an operation on July 10 and on the 15th they brought him back to us cold in death. Oh what a sad, sad home coming it was.

How often have we looked for him, and oftentimes seen him come, but now he has gone from us to never more return. Oh, what a sad thought, but blessed is the dead that die in the Lord and I hope and believe he did. The night before they carried him to Durham he prayed a most wonderful prayer to me. Though weak in mind and body, he was strong in faith.

Written by his lonely daughter,

MARY MOORE.

FANNIE E. WELLS

With a heart of sorrow I will try to write the obituary of my great aunt, Fannie Eliza, daughter of Benjamin and Eliza Wells.

"Aunt Fannie" was born July 8, 1845 near Prospect Hill, N. C. She spent the first part of her life with her mother and father, whom she kindly cared for, and waited on in their old age. After their death (never being married) she was left at the old homestead alone. She remained there a number of years keeping some of her nieces and nephews also great nieces and nephews with her. All of them thought there was nothing like "Aunt Fannie." She was just a tree of life to those that lay hold upon her, and happy is every one that retaineth her. (Prov. 3-18). She was almost a mother to some of them.

About seventeen years ago she decided to leave the old homestead and spend her remaining days with her niece Mollie E. Malone. This being the first time I ever remember seeing her, but ever afterwards when I would see her she always had a smiling face and a pleasant word. I can so recall the times I used to sit and listen to her and my grandmother talk. It seemed that nothing pleased her better.

She was never a member of the church, but a true believer and we surely believe she had a hope that led her to everlasting life, for she certainly "held her faith" and always attended church when she was able. She was liberal in her support of the church.

About the first of February she was overcome by an attack of pneumonia. All was done that loving hands could do especially by her niece with whom she lived, but on February 13 the Lord saw fit to call her home to the throne of grace.

Funeral services were conducted by El-

ders McKinney and Hall at her home. After which she was so nicely laid to rest to await the resurrection which will now seem only a moment to her. We feel highly qualified in saying "Well done, 'Aunt Fannie' thou good and faithful servant. Enter thou into the joy of the Lord." Weep not dear nieces and nephews. She is not dead but merely sleeping to await her reward.

Her great nephew,
JOSEPHUS HARDY WARREN.

STAUNTON RIVER UNION

The next meeting of the Staunton River Union will, the Lord willing, meet with the church at Galilee and be held on the fifth Sunday in June, beginning on Friday before in Pittsylvania County, Va., about five miles from Chatham which is the county seat. Any one wishing transportation will please correspond with the following brethren, J. M. Barker and T. J. Stone. Their address is, Chatham, Va., R. E. D. No. 4. All brethren and sisters, together with their friends are invited to come and be with us on this occasion and may it be the purpose of the Lord to give us a good meeting is my desire.

Presented by the request of the church.

By the Clerk, J. W. TOWLER.

Cratham, Va., R. F. D. No. 4.

RESOLUTIONS OF RESPECT

We the Primitive Baptist church at Clement, Johnston County, N. C., now in conference, realizing the vacancy of one of our most used seats and feeling keenly the weakness we have sustained by said vacancy, and feeling too that we are not alone in this weakened state, but that our county and community in general as well as the bereaved family have sustained a great loss in the departure from this life of our dear Brother Esom Johnson, who was called to an eternal rest January 5, 1924.

Therefore be it Resolved: First, that we humbly bow in submission to the divine will of our Heavenly Father who cannot err.

Second: Though calling from us and his family a most faithful and dear brother and father we feel it is for his good and God's glory.

Third: That we trust in Him and pray that He may fill our now vacant seat at His own good time with such as He will have and bless in a coming day.

Fourth: That a copy of these resolutions be entered on our church record, a copy sent to his family, and a copy to Zion's Landmark with request that our other papers copy therefrom, as well as our local county papers.

Read and approved by the church in conference Saturday, January 12, 1924.

ELD. L. H. STEPHENSON, Mod.

W. M. HOBBS, Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

MAY 15, 1924

No. 13

BROTHERLY LOVE

Lo what an entertaining sight
Are brethren that agree,
Brethren whose cheerful hearts unite
In bands of unity!

Tis pleasant as the dews
That fall on Zion's hill,
Where God His mildest glory shows,
And makes His grace distill.

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

Associate Editors

ELDER J. D. COCKRAM ----- Hartsville, 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 its 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

"MY EXPERIENCE"

When I was a little girl about the age of fourteen or sixteen, how I did enjoy to sit and listen to any one tell their experience, and how sweet it was to have a hope in Jesus Christ and how often I have wished I had one. I loved the Primitive Baptists and would dearly love for mama and papa to have company to come home with them from church. I was married in the winter of 1914, and in the summer of 1916 I went home to be there for the quarterly meeting in August and mama had company as usual, a Sister Evans came and spent the night and that evening they all got talking about their experience, and oh! how I did enjoy it, and only wish too in my heart I had one.

When one night not long after that, I had a dream which is always so plain before me, and one that I shall never forget.

I dreamed I had started down the road, I know not where, and two large dogs got after me, and I had run until I was so tired when I came to a church, and how well did I know the place for it was a Primitive Baptist church. There were several standing around the church and one dear sister whom I knew so well said some one kill those dogs, don't let them hurt that woman for she is a good woman; and as she spoke the dogs disappeared. But I would not stop, I

kept on down the road and after I got out of sight they came again in forms of snakes. I thought they would surely get me this time, when I saw a light away off. I ran to it for help and when I got there I knocked at the door and it was open and oh! what a horrible sight, for it was torment. I threw up my hands and cried out, "I will give up," when the door to the next room was opened for me and oh, what a beautiful place, everything pure white, I went and fell down across the bed for there was rest there and on awakening I was so happy I just wanted to tell someone my dream, which I did tell to my husband.

I went on in this way for several years. I enjoyed going to church but would not go often for fear they did not want me, I felt to be so unworthy.

I went on until the spring of 1920, when I was taken seriously ill and rushed to the hospital which every one thought would be the last of me.

But "God" works in a most mysterious way, His wonders to perform, for I recovered and came home, I too had a beautiful dream while at the hospital. I dreamed of being in a beautiful valley with my dear mother, papa and my baby and oh! it was such a bright and beautiful place for there was no darkness there, and I was so happy.

After I came out of the hospital

I felt quite different, I felt to be lost for ever, cast down in a horrible pit and would often wonder what would become of my poor soul. I wasn't fit for any one but Satan. When I would find myself trying to pray for mercy, asking God to be merciful to me a poor lost sinner, when one morning these words came to me as some one had spoken them, "Repent and be baptized" and oh! how I felt like I wanted to praise God and sing "Amazing Grace: how sweet the sound that saved a wretch like me. I once was lost, but now am found, was blind, but now I see."

And then I would feel that I was the silliest thing, that nobody wanted me in the church, when these words would come again, "Repent and be bapt'zed." Oh! what a heavy burden I felt to have. So I promised myself the next time I went to church I would ask for a home which I did, and was received and baptized by our dear pastor, Brother Geo. Boswell.

I thought my burden would leave me but at times I feel not worthy to be with the good people, that I have deceived them, if I could only be as they are, but my dearest pleasures are to go to church and hear the gospel preached and be with the people I love and hear the sweet songs of Zion.

Your little sister in hope,

JULIA D. STALLINGS.

HAD A GOOD TRIP

To My Dear Brethren Editors:

While I was on my recent trip I was several times requested to write up a short account of my trip and send it to both the Landmark

and the Lone Pilgrim for publication as most of the brethren through the sections where I traveled take one or the other of those papers. I arrived at home on the afternoon of April 22nd, and found things at home doing as well as they were when we left them.

When we were about to go, knowing the sections in which I was to travel had recently been a battle ground, I told my dear wife that I was not going looking for strife, nor to spread trouble, but to preach peace by Jesus Christ. Thus I launched out on the river of peace, and felt that our Dear Jesus was the Captain of my little bark.

At Kinston, my first appointment, at a church of which I have been pastor since her organization, I found that one had stuck a snag in the peaceful waters, but being the waters of peace, there was not any floating object to gather into a raft and I went on in peace, feeling that the good Lord had helped me with a little help. At the second appointment at Durham another snag had been stuck down but its moorings were so weak that it did not hold to cause the least ripple on those peaceful waters. I had not been to this church in quite a while and my reception there was even more than I could expect. After the preaching was over there were many kind words said to me, and many invitations came for me to repeat the visit at an early date. Thus they strewed flowers in my poor heart and cheered me on by the way.

The next two days I heard nothing of any snags, but at night at Roxboro another which had the ap-

pearance of having strength had been stuck down. Like the other one it drifted on the still waters of peace so I went on undisturbed and declared the word of peace to the people of God. This ended the real snags which had been stuck in the way, but I found two drifting floats which appeared to be obstructions at first sight but which proved to be just like the other obstructions, and no harm was done. One of these was in the Arbor section and the other near Reidsville.

I want to tell the brethren that at all these appointments I was as well received as I have ever been at any appointments I have ever made. I had the attention of my congregations at every appointment, and have reason to know that they enjoyed my ministry. I do not know the number of invitations I received to come up in the summer and visit the two Country Line Associations. It made me feel sure that the Lord had sent me among the people to preach His unsearchable riches. I was much blessed in this line in all the appointments.

Leaving Reidsville I went to Danville, Virginia, where only a few years ago I was rejected by that church and if it had not been for brethren outside of the bounds of that church I would have been left to find a home in some hotel for the night. However the Lord had sent an overflowing scourge there and washed that church of its filthiness so when I got there my congregation was large, and my liberty was excellent. I was much blessed in preaching the word of God there, and have reason to believe that the word of God by my mouth was well

received. That good man of God, Elder C. T. Evins, Witt, Va., met me at that appointment and took me on his car for the remainder of my trip in Virginia. We first went to the Staunton River Union at Union church. That was a Union indeed. There I met Elders Wade, Stegall, and Brooks of the Pig River Association, Elders Dodd, Boaz, and Evans of the Staunton River Association. I had the pleasure to hear all of them preach, and there was not a jar in the sound of the trump of God. I think I have never attended a better meeting. We then came to Weatherford where Elder Evans and I ordained Brother James Short to the deaconship. I met every appointment that had been made for me and a few evening appointments, and was blessed with from fair to good liberty in speaking at each appointment. Brother Evans did not speak at all the appointments only in the close, but at those at which he did speak I found that he and I were together.

There has been trouble enough in that section to tell the brethren and the churches how good peace is, and this shows that they are enjoying the peace God has given them. So far as I heard them talk they with one mind believe that "Salvation is of the Lord." That it is, "By grace ye are saved." All the preaching I heard was in that line, and therefore I could receive all I heard. The private conversations were along the same line so all the visits were good, and I felt in the Lord.

I was made to remember Elders Merridith and Gold. These two elders met at the Kehukee Associa-

tion, Elder Gold said, "Brother Merridith, how have you found things as you came?" Elder Merridith answered, "Very nice and peaceable." Elder Gold asked, "You did not find any trouble among the brethren?" Elder Merridith answered, "I was not looking for any." That was the way it was with me on this trip. I saw nothing wrong. I did not look for any wrongs among the brethren. All was well. When Elder Evans and I got to Malmaison, which is the church of his membership I told his congregation that Elder Evans and I had been together thirteen days and that the only difference between us was one half minute on our watches, and neither of us claimed to be just exactly right. When we got to Danville our congregation had grown above what it was on my way up. This encouraged me, and made me feel that my visit as I went up was appreciated and enjoyed.

At Reidsville I met Elder G. M. Trent who was too sick to attend the meetings. After then I met Elder John W. Gilliam and Elder C. B. Hall. Both of those brethren were very kind to me. Indeed all the brethren and sisters with the friends with whom I met were good to me so that I feel that there is not one thing to complain at in the whole trip.

When I got to Kinston I met my dear wife who had spent the time of my absence with our grand daughter in her home. She had not improved in health, and was quite feeble. When we got home we found things in as good shape as they were when we left them. All

this makes me feel that it was of the dear Lord that I went on that trip. I feel to say, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

The Lord is good to me. I am but a poor sinner and am in need of His mercy every day. I pray that He will remember me as He has in the past.

I hope the brethren and sisters will continue to remember me, and that they will continue steadfast in the Lord to serve Him.

I trust I am your brother in a good hope through the grace of our God.

L. H. HARDY.

ABOUT ELDER J. E. ADAMS AND A LONG CORRESPONDENCE

Forty (40) years ago I went up to my father-in-law's, Elder J. T. Allen's, and I found there Mr. Orren Adams, whose home was about four miles away. He had a letter which he had just received from a nephew of his, J. E. Adams of North Carolina, in which his nephew expressed a desire to visit him and family as he had never seen them, and in the same letter inquired about Primitive Baptists of Alabama, saying that he was a minister of that order and desired while out here to visit some of their churches and associations, etc. Mr. Orren Adams and his family all being Methodists, and knowing but little about Primitive Baptists, decided to get Elder Allen to answer his nephew's letter, which he did. I read the letter, and being pleased with the spirit and tone of the letter, went back home and answered it. To my letter he replied prompt-

ly and the correspondence then begun continued without break or interruption 40 years.

In the summer of 1884 Elder Adams preached his first sermon at Providence, the church of my membership, on the first Sunday in September. In this first sermon he did not quite reach the mark we had anticipated, although his preaching was plain, simple, sound, Scriptural and we were pleased. The following Tuesday he preached by request at the Methodist church, where his relatives had membership. Elder Allen and I both went down to hear him. Here he surprised us, surpassing our expectations, for he not only preached the doctrine of grace very ably and clearly, but he declared with much force the practice of the church of Christ and His apostles, showing clearly that the original mode of baptism was by immersion in water. He was never asked to preach there again. I thought his relatives did not seem at all offended, but appeared to like him very much and treated him most kindly.

After this he and I went to the Five Mile Creek association, more than 100 miles distant and we went horseback. At this time I was quite young in the ministry, having been licensed in February, 1882.

The more I was with Elder Adams and heard him preach and beheld his every day deportment in private and public life the more I became attached to him, and when he left our section, he carried our love, confidence and fellowship with him, and he and I continued to correspond until he came back again in 1888. During his absence

Elder Allen and his wife died and also as I remember, his uncle Orren and wife, and I was ordained to full functions of the gospel ministry in December 1885. Elder Allen and wife's passing away left us at Providence, (the church of my membership at that time) in a sad and lonely condition for we were isolated in a sense, there being no other churches and ministers near us, except Five Mile church, twelve or fourteen miles away, and they at this time quite weak numerically like Providence where there were but three or four male members besides myself. I was called to the care of Five Mile in 1886.

During the year my sainted little life companion was sadly afflicted, and we were in financial straits to a degree that made our condition truly distressing, but we never despaired, though at times I could but cry over it like a child. This was our condition when our beloved Brother Adams arrived among us the second time. His coming and labors among us were comforting and encouraging to the few Old Baptists and friends in Hale county in and around Providence and Five Mile.

Our section was overwhelmed with Arminianism and human religious inventions. Elder Adams seemed to take in and rightly understand the whole situation and in his preaching all these things would get before him and instead of being discouraged or intimidated by such things, his zeal for the truth was increased, and the way he would defend the truth, expose, riddle and tear Arminianism and human merit and human inventions to pieces was truly edifying and

strengthening to all lovers of truth.

In his preaching he would anticipate the objections of opposers and he had, to me, an original and wonderful gift in replying to them and causing the truth to shine most brightly.

From this time forward until just a few years of recent date, he came to see us every year or two, and he spent more time with me at my humble home than he did at any other one around among all the brethren and friends and while among them the house which he delighted to dwell upon above all others was Jesus Christ and Him crucified, and he had as clear a conception of the principles of truth and error as any one I ever knew, and he never tried to hide or sugar-coat the truth whether before many or from strangers or friends.

I now realize that some of the most pleasant hours of my life were spent with him at my home and in our visits among our brethren and friends in and about Providence and Five Mile and the recollection of them now constitutes a sweet, sad, precious memory of days that can never return. Of course he visited our people in adjoining and distant counties, and often I went with him. He would visit my lamented brother, Elder J. G. Stewart in North Alabama, and sometimes they would come together to see us. After the death of my dear life companion in March, 1922, I, by solicitation, visited our people more in the different sections of this state, and often in company with my noble and faithful Brother Adams would accompany me. In fact appointments were often made for us both, and in September, 1903 I

visited North Carolina, and after getting there I had his company and encouragement wherever I went. We visited several associations and many churches in our travels, and I had the pleasure of meeting some of the able ministers of that and other states. This tour I made because of the repeated solicitations of Elder Adams.

But I deem it unnecessary for me to mention my second trip to his state in 1905 and into South Carolina, and consequently our labors together in different sections of this state and a tour into Mississippi in fall of 1911. My long association with him at home and abroad and unceasing correspondence with him until death fully convinced me that he was a called and faithful minister of the gospel of Jesus Christ. He was not what they call a brilliant sensational or big preacher, but an humble modest, consistent and faithful minister and servant of Jesus, whom he delighted to preach so well. He was an able minister of the New Testament, not of the letter merely, but of the spirit. He was an able minister of the New Testament because not being of a carnal mind, or of worldly ambition, he was content to be with and preach to and be content with men of low estate. Instant in season and out of season and content with the simplicity that is in Christ, he followed after the things that made for peace among the churches; and feeling satisfied with the goodness of the Lord's home—with the doctrine and order of the church as set up by Christ and his apostles—he would have nothing to do with the secret or religious societies of men, "esteeming the reproach of Christ

greater riches than the treasure of Egypt." (the world). He esteemed himself little, but was highly esteemed by his spiritual brethren, on account of his humble and unassuming deportment and honest, upright and blameless life among men, hence, as the law of the Lord requires he had of good report them who are without, (1 Tim. 3.)

While he was not pharisaical he had a horror, as it were, of a minister's immorality or gross inconsistency, such as drunkenness, beating his debts by any obstacle, legal or otherwise, because such conduct brought shame and reproach on the cause dear to his heart. A more careful, painstaking and punctual man in all the relations of life was hard to find, hence his word was his bond and worth one hundred cents in the dollar. Being a moderate and conservative man, he did not trouble, distress, confuse, and divide the churches and brethren by agitating mooted or controverted questions but rather confined himself to plain and simple Bible teaching—to that which is plainly revealed, and if he had any hobbies they were the doctrine of eternal election to holiness and everlasting life, and his experience, and I am not sure that I ever heard him preach when he did not have something to say about his experience, which was without doubt most wonderful.

In his labors among the churches for more than 51 years he did not pry into local troubles and advise, direct, and admonish them as to how they should settle them, and thus taking sides and widening the breach, as he felt that the brethren and churches among whom the

trouble existed were far better qualified to settle such troubles than he was. Our people generally should beware of certain spirits which in the persons and name of gospel ministers are going from state to state and all over the land, and in the name of peace, love, humility, forbearance, brotherly love unity, etc., but in the real character of busy bodies, meddlers, intruders, are full of lovely admonitions, exhortations and beseechings, apparently so good, able and lovely that no doubt that many of our people who are deceived or misled by them, "think they have been handed down" to them. Such spirits are ready to lead in the settlement of all troubles among us, at home and abroad, going into far distant sections, at the expense of the brethren and friends, to aid in the settlement of church troubles, difficulties, and in this way, instead of working for peace they are causing trouble and confusion, and if possible beating the devil in sowing the seeds of discord among brethren and churches. See 1 John 4.

Of course I do not mean that Elder Adams was perfect, or faultless, as he doubtless made mistakes sometimes, like the rest of us. His delight was to read the Scriptures, talk and preach Jesus according to the Scriptures, pray and sing songs of praise to the glory of God, and in his younger days he was a good singer and it did seem to me that he could song more different tunes than anyone else I knew, and the old Lloyd Hymn Book was his favorite and this he always carried with him.

It is said that "he is but dressed where dress no one observes," ac-

ording to this saying or proverb our lamented brother always went well dressed, but while people generally had no criticism for his dress yet those who knew him best and were with him most did observe that he managed to keep his clothes and shoes neat and unsoiled the easiest and longer of any man they knew.

Notwithstanding his upright, sedate and blameless life he had a vein of humor about him, and at times he would have you in a roar of laughter by telling incidents in his life and experience at home and abroad, and putting in occasionally some good laughter but decent and harmless anecdote. He will be long remembered by lovers of truth. His general demeanor or deportment was such as to impress and encourage his friends, and some even worldly carnal men would say, he is a good man, but he can't preach. His last letter to me was written on the 29th of February, and my answer to that reached Angier the 15th before he died 17th. I have the first and last letters which he wrote me, about 40 years apart, but both breathing the same spirit of devotion and brotherly love. I feel now like I have never been worthy of such friendship, fellowship and brotherly love as he had for me. I should have stated ere this that he was well informed in a general way, and was a great reader not only of the Bible but also of our literature and other literature generally, and of the news of the day as he took a lively interest in the affairs of his country and the current events of the day. He was a good writer and wrote frequently for Zion's Landmark and the Gos-

pel Messenger. Our long correspondence and association, I feel sure, was a blessing and comfort to myself and others. I doubt whether there is among us another minister who preached more and more faithfully than he did from the time of his ordination, a period of about 51 years till death. In his useful and faithful labors, he was helped along by brethren and friends, after a godly sort. He was a model minister and will be long remembered by the humble and spiritual children of God in his own and some other states. While we can here see him no more, we have good reason to believe that he is now in the paradise of God, resting with Jesus.

G. W. STEWART,

Akron, Ala.

AN APPRECIATIVE LETTER

P. D. Gold Pub. Co.,

Wilson, N. C.

Gentlemen:

Enclosed find check for \$2 covering renewal of my subscription to the Landmark to April 1925. Also you will find a letter from Sister Anderson, of Wilson for publication I have her permission that it shall be published, if you see proper.

Very truly yours,

R. LESTER DODSON.

Dear Brother Dodson:

Your letter of March 1st came last Monday. I presume you are now in the hospital, and I have thought of you many times and wished so much to be able to write a letter that would be of some comfort to you.

I, too, have spent sometime in a hospital, and realize how one appreciates being remembered.

In a way, it seems a little unus-

ual to be writing to one whom I have never met, and yet it isn't so strange. Sometimes I feel that we have been to the same school and have had the same wonderful teacher, and learned some of the same lesson. During our school days we became very much attached to some of our school mates, even so in the school of experience, I think we become more attached to some than we do to others. There are some with whom our very souls seem to be closely "knitted together in love."

Before joining the church, I realized that I loved some of the members more than others, and it worried me even after joining, nevertheless, I felt my inability to have it otherwise.

This morning I heard one of the sweetest, most comforting sermons preached by Elder W. N. Tharp of Indiana, using the text "Comfort ye, comfort ye my people, saith your God."

One of the things which he said, and it appealed to me, was that Jesus, while living here on earth, had His favorites. He spoke of His love for Mary, and, Martha, and Lazarus, and also His favorites among the disciples.

Before going to church this morning, these words were passing through my mind, "Lead me to the Rock that is higher than I," and a dream, which I had about five years before uniting with the church, came sweetly to my mind.

I dreamed of walking with a very dear friend along a narrow, lonely path, knowing not where we were going. Suddenly we came to an immense rock which completely blocked our pathway. The length

and breadth of the rock were so great there was nothing else could be seen. My friend left me standing perfectly still, and in some mysterious way he succeeded in getting to the top of the rock. Then by lying down and stretching his arms as far as he could, he reached me and pulled me up on to the rock. In amazement, I stood there, and just as far as the eye could reach, I could see nothing but rock. After a while, I turned to the left, and gazing upwards saw the most beautiful sight, and it seems to me it was a glimpse of "that great city, the holy Jerusalem, descending out of heaven from God."

My mind often reverts to that dream and I think of the church being built upon that rock (which, I believe, represents Christ) and how the very "gates of hell shall not prevail against it."

Don't we learn by heartfelt experience that the gates of hell try to prevail against it? And isn't it most comforting when we can feel the sweetness of the promise that they shall not? The Psalmist was brought so low he felt that "the pains of hell got hold upon me."

There come times in our lives, when passing through soul trying ordeals that we know something of the "pains of hell," and we feel so much the need of being led to "the rock that is higher than I." Can we go there in our own strength? No! We must be led. And isn't it crucifying to the flesh to have to learn by bitter experience that we have no strength, that we are "nothing, and less than nothing." But it is good for us to learn that lesson for then it is we know from just what source our strength must

come.

After we have been led there we can say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

And even then, knowing how much the Lord has done for us, we are not able to keep ourselves, but find that we are again in the miry clay, and need, just as much as ever, to be led by those invisible cords of love.

For the past few weeks, I have thought much about the Lord leading His people.

My life seems to have been along a most peculiar pathway and if I did not believe in the predestination of all things, it would, indeed, be a hopeless case.

If I had no hope that the dear Lord is leading and protecting me in those dark places where I cannot see one step ahead, how miserable it would be. But the blessed assurance is "When He putteth forth His own sheep, He goeth before them." And if I am one of His sheep I do believe it will work together for my good and His glory.

May the sweet presence of the Lord be with you and comfort you in this trial, is my prayer for you.

Yours in a blessed hope,

LIZZIE F. ANDERSON.

705 West Kenan St.

Wilson, N. C.

VISITED ASSOCIATIONS

From deep impressions of mind I left my home April 14th to fill appointments in the Seven Mile and Little River Associations in North Carolina. I preached at Black River, Mingo, Bethsaida, Hannah's Creek, Oak Forest, Hickory Grove,

Benson, Coats, Angier, Bethel, Rehobeth, Bro. George King's, Middle Creek, Willow Springs, Raleigh, Smithfield, and Four Oaks. I visited the homes of Bro. Jernigan, Elder Lee, Bro. Wood, Brethren S. C. Williams, D. G. Allen, N. B. Morgan, Elder L. A. Johnson, Sister Emma Gilbert, Dr. Parker, Brethren A. W. Stewart, J. T. Adams, Dr. Young, W. F. Young, John Barbour, George King, D. H. Adams, T. F. Adams, Sister Everett, Bro. J. B. Britt, Sister Smith, Elder Jesse Barnes and Bro. Durham. I had the pleasure of meeting the following esteemed elders: Turner, Lee, R. E. Johnson, L. A. Johnson R. H. Boswell, Jesse Barne, A. D. Johnson, Wm. Stephenson, E. C. Jones.

These are good, humble sound ministers of the meek and lowly Jesus, satisfied with the goodness of the Lord's house I never heard an expression but what is sound old Baptist doctrine. I have never been more kindly received anywhere. They are peace-loving, God-fearing orderly followers of the meek and lowly Jesus. I shall never forget their many words of endorsement and kind acts while memory lasts. I love them all. They have a good humble, sound ministry who love peace better than any confusing expression. All are firm believers in the sovereignty of God, the predestination of all the chosen to be conformed to the image of Jesus, and to be adopted into the heavenly family. (Rom. 8:29, 30; Eph. 1:5; Acts 13:48; 2 Tim. 1:9); Eternal and particular election (Eph. 1:4; Psa. 139:15; 65:4; John 15:16); Special redemption, Effectual calling of all the chosen, final preserva-

tions of all the saints, the resurrection and final glorification of the bodies of all the chosen; Eternal happiness of the righteous and endless punishment of the wicked, that the Primitive Baptists are the true organic body of Christ and should stand aloof from all the institutions of men, that our ministry should live chaste, godly lives and so live as to have a good report of them that are without and not sow seeds of discord, ride hobbies, use unscriptural expressions to the confusing and estranging of the flock of God, all should speak the truth in love and strive for the things that make for peace, remembering that we are brethren and so much need each other. Our brethren most generally are agreed on these principles. Preaching what the Bible teaches has never divided the Lord's people and never will. We are rejoiced to see the love and unity among the saints where we went. North Carolina has a noble body of precious old Baptists. They have had true, humble, wise, faithful leaders such as Elders Gold, Hassell, Roberson, J. E. Adams, Coats and many others whose counsel has been safe. I met Elder Gold forty-two years ago and traveled with him for days. I met him a number of times afterward. I never heard him take an unsound position. He was one of the greatest writers to me I ever read after. Many precious ministers now in North Carolina are emulating the example of such great men as he and Elder Hassell.

I am now at Four Oaks, N. C. I was requested to write this brief sketch to the Landmark. I thank

all whom I met for every kind word and act while in their midst. I desire to praise God for His enabling grace to bless poor me to speak to comfort of His precious children. I need His grace continually and praise Him for every blessing I enjoy. May God bless and unify all of His dear ministers and children in the sweet bonds of love and fellowship everywhere.

LEE HANKS,

2 Edwin Place, Atlanta, Ga.

RULES OF DECORUM

Dear Brother Denny,

Since first reading the good editorial of Elder Lester's in the Landmark for Feb. 1st, 1924, my mind has been very much impressed with the subject, and the way we should manage ourselves to not unchurch ourselves.

I do not know of any church that has no Rules of Decorum by which she has promised that she will govern her house, and it is not only obligatory on those who adopted those rules but it is equally as binding on all who shall afterwards unite with that church. Our rules generally specify that fact. Therefore every person who is received into a church is received with the full understanding that he or she will abide by those rules. This agreement no one has the right to forego in any way nor at any time. For one to in any way go contrary to those rules is pointblank rebellion against the authority of the church, and in any and all such cases the church has nothing to do but to withdraw fellowship from such rebels and count them excluded from the church.

A minority can in no case exclude a majority unless the sister churches have seen it necessary to withdraw from that church because of some bad disorder which may be held by that majority. Then and in that case those sister churches should be called in counsel with that minority, and when they have heard the cause of their trouble, and have exhorted that majority. Then and in that case those sister churches should be called in counsel with that minority, and when that majority and failed to gain them to the side of truth, then that counsel of brethren, having the right to know the extent of the disorder of that majority can, and should advise that minority to withdraw from the disorder of that majority.

But suppose the minority in any case rebels against the authority of the majority of any church, and that church sees fit to exclude that minority. The act of that church is the act of a sovereign body of the bride of Jesus Christ. Now suppose another sister church, or any preachers of other churches should go there and in any way interfere with the acts of that church in withdrawing from that band of rebellious ones, have they not put themselves in the same place in which those excluded ones stood before those preachers, churches or members interfered with them? Surely so. Therefore that church, churches, preachers or members are just as much excluded from the Primitive Baptist as any of those excluded ones whom they are un-gospelically recognizing. Why? Being into the rights of that sovereign cause those who are thus interfer-

church, in recognizing, those excluded parties and partaking with them have unchurched themselves just as much as those excluded ones were unchurched in their exclusion from that sovereign church. They were all received under one discipline, baptized under it, and were going on in fellowship under it. Now that some have rebelled against it, and have been excluded therefor, and those some others have joined with them they are just as much excluded as those who had been actually set aside by the church.

Then if another church should espouse the cause of that excluded party that church unchurches itself, and she is not in order to do any business in the house of the Lord. Suppose a number of preachers should take hold of this excluded element; they have unchurched themselves by going back on the discipline under which they were received, baptized, liberated, and ordained. They have excluded themselves. But suppose an association of churches should endorse the movement of those elders how about that? Is it possible for so many to be mistaken? Yes, and they are mistaken. A multitude endorsing a wrong does not get it to be right. Indeed it is worse wrong than it was before because it has been so misleading that more brethren are in it than there were at first. Every church in that whole association of churches have unchurched themselves, and stand with the Primitive Baptist church just where that excluded few did before any of them interfered with the business of that sovereign church.

Such churches nor associations are in any way in a condition to

visit other sister churches nor associations. The only thing she can do is to sweep her own house and get herself right so as to not defile the sister churches, and corrupt them with their corruptions.

Now, Brother Denny, I am sending this to you believing it to be true, sound gospel discipline which will be endorsed by every Primitive Baptist who has any understanding of gospel discipline. I feel sure it is fully in keeping of that good and timely editorial of Elder Lester's.

I have weighed this thing well after having much to contend with for near fifty years in the ministry, and as one who has passed through many trials for the truth's sake. I am willing for what I have written to go to the scrutiny of the best disciplinarians, and to be thoroughly criticised.

I feel that it would be better to not have a decorum than to have one and transgress it to the hurting of the church of God. We had better never have been members than to wilfully violate the very discipline under which were were baptized.

I hope that every one who has the Landmark for February 1st will read again the editorial of Elder Lester's, and then compare this letter with that letter, and see how far apart we are in what we see to be truth and justice in the house of our God.

Elder Lester and myself received a hope in our Lord on the same day but he has outgrown me. He has grown to the full stature of a man of God while in every sense I am much dwarfed.

I want to ask my brethren to

bear with me, and to forgive all that is amiss. I submit this letter believing every word which I have herein written to be the truth of God.

Your brother in the love of the truth.

L. H. HARDY.

PLEASED WITH EDITORIALS

Mr. J. D. Gold,

My Dear Friend,

As I am remitting for the Landmark, my favorite religious paper, I wish to express my hearty approval of and pleasure in a recent editorial by Elder P. G. Lester in which he treated upon the blessed doctrine of the resurrection of the dead and asked the question, "Is any sermon complete without closing with a declaration of this truth?" To this question I answer no. Jesus came into the world to save sinners and a saved sinner is a sinner foreknown, predestinated, called, justified and glorified and the glorification of the sinner is in his resurrection and final acceptance at the right hand of the throne of God. Soul, spirit and body, blameless in his sight.

Why should not those who preach the gospel which is to feed the sheep and testify to the finished work of Christ on earth, tell them that He as surely secured their resurrection by His resurrection as He secured their pardon by His death. We believe that Jesus died and rose again, and that they also which sleep in Jesus, God will bring with Him. No honest heart can read the account of the ascension of Christ, given us in the Acts of the apostles and then deny that body, born of the Virgin Mary, baptized by John in Jordan, and

crucified on the Roman cross was raised from the dead, and seen by men, (His apostles) to go into heaven. The resurrection of His body of flesh and bones is the Father's guarantee that the bodies of all His children shall be by Him called from the dust, putting on immortality. Then and not until then is the salvation of the sinner finally consummated. Why not constantly remind the poor, hungry, thirsty ones that it is to this glorious state that they are tending? That Jesus, by His life-work, death, resurrection, ascension and successful intercession, has made it sure beyond the possibility of a failure. Brethren comfort one another with these words.

Your brother in this blessed hope
JOSHUA T. ROWE.

Baltimore, Md.

TAKING LANDMARK THIRTY YEARS

Enclosed find \$2.00 in payment for the Landmark this year. I should have renewed before now and fully intended to do so but let the time slip by. Hope you will pardon me. I have been taking the Landmark over 30 years and do not want to do without it and may the Lord keep you and the editors, and guide you in the way of all truth, is my prayer for His name sake.

P. C. UPSHAW.
 Loganville, Ga.

LIKES THE LANDMARK

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

Dear Sir:—

I see my subscription for the Landmark was out at the first of

April. I want to renew it for another year. I don't want to miss one copy, I love the doctrine it advocates, it tells my experience if I have any.

A friend,
MRS. J. R. SOYARS.

MARTHA JANE BROOKS

I have been requested by the dear children of the late Martha Jane Brooks to write a short sketch of her life and death for the Landmark.

She was the daughter of Mr. and Mrs. James J. Scoggins, was born in Person Co., N. C., March 29, 1849; died February 21st, 1924, making her stay here 76 years, 11 months and 12 days. Was married to William Henry Brooks May 30th, 1870. To this union were born seven children, five daughters and two sons as follows: Mrs. Nettie Bowland, of Burlington, N. C., Mrs. Davie Case, Mrs. Rose Wilson, Miss Etta and Miss Bertha Brooks, all of Greensboro and William L. Brooks, of Charlotte.

Her husband and eldest son preceded her to the grave many years ago.

Eulogy falls me to express the sterling worth of this good woman, we were near neighbors, raised up together from childhood and I know whereof I speak. She bore visible marks of a lovely Christian character, a kind and loving wife, a wise and devoted mother, good and obliging neighbor; ever ready to lend a helping hand to the rich and needy.

I have been crippled with rheumatism for two years unable to walk and O the many times she came to see me and spent days at a time, doing all in her power for my relief and comfort. But alas! she has gone and will come no more.

I loved her as my own sister. Prior to her death she had a spell of flu and it seemed she couldn't survive, but got able to sit up and wrote me how thankful she was and as soon as she got able was coming to see me. But in a few days she had a stroke of paralysis, which lasted ten days. On Tuesday before she died on Thursday, she lay in a somnolent condition, without moving or speaking. And on Thursday afternoon at 5:30 o'clock passed away as one going to sleep without so much as a struggle. The floral offerings were beautiful and profuse, showing the high esteem in which she was held. The funeral services were conducted at the home, 411 North Cedar St., Greensboro, by Elder C. F. Denny, of Wilson, N. C., after which the body was carried to Person County and laid to rest in the family cemetery by her husband and son.

She was not a member of any church, but a firm believer in salvation by grace.

We were riding together one day; and I said to her "Martha, I feel you have a hope and ought to join the church" and so she told me a portion of her experience, and in her deepest trouble those sweet words came to her relief. "My grace is sufficient for thee." And how happy she felt and then added, "Mattie you are the only one that I ever told this to."

I had the utmost confidence in this noble woman, and only wished that I was as good as she. Now dear children, weep no more for mother, but follow her wise counsel and good advice and try to meet her in that glory land. You well know, if kind and loving hands nurse and doctors could have saved her, she would have been with you yet. When our time comes we must go.

Now may God bless you and save you after death, is the desire and prayer of your sincere friend.

Submitted in love,

MATTIE J. EVERETT.

Dear one thou hast been taken away,

Tho' we were so anxious for you to stay
We loved you dearly, but God loved you
best

And took you to dwell with the blest.

It was so sad to give you up

And drink to the dregs the bitter cup;
But God doeth all things well,

Yet, it grieves our hearts to say farewell.

Rest on, your labors here are done,

Your course is finished your race is
run

You have gone to your great reward,

To meet your Savior and your God.

Dear children, do not weep and cry,

Try to meet your mother beyond the sky
Where parting and tears will be no more,
On that bright celestial shore.

She has paid the debt we all owe,

And sooner or later, we too must go,
O, to be ready when the summons comes,
Child your father calls "come home."

Composed by Mattie Everetts.

MRS. J. S. PERKINS

By request I will write a few words concerning the life and death of Mrs. J. S. Perkins who died March 24th, 1924 at the age of 68 years and a few months. She was in many respects a remarkable woman, being kind and tender to everyone, both white and black, bond or free, high or low, rich or poor, even to all animals and insects, which is a noble trait in any one. She was the most desired one

in time of sickness in her whole community, for she was a tender nurse, which bespeaks well for any one. She never made a public profession but seemed to become very much concerned about herself some little while before she died. After reading her Bible she talked very interestingly at times to those in attendance which causes us to believe that she obtained a good hope in Christ. Her disease was cancer. Three children and husband survive her as follows, Mr. J. S. Perkins, (husband), Mrs. Joo. R. Smith, Mr. J. W. Perkins, Mrs. Mollie Hall and a host of relatives and friends to mourn the loss of a dear mother, whose interesting desires for their welfare will never any more be realized by them. But let them desire to become reconciled to their loss which is sure to come to all some time or other is the desire of the writer.

JNO. R. SMITH.

Reldville, N. C. R. 6.

MRS. MINNIE MUMFORD

With a sad thought I attempt to write a few lines in remembrance of my dear sister.

She was born September 26, 1895 and departed this life February 23, 1924. In the year 1917 she was married to Cecil Mumford. Unto this union was born three children, all boys. She was a kind and loving mother; but the children are all too small to know how she loved and cared for them. She was the devoted daughter of B. G. and Margaret Davis. She leaves behind three sisters and three brothers to mourn their loss, five having preceded her to the grave.

She was in her very best health when she arose on Saturday morning, February 23. Between nine and ten o'clock she was busy working in her kitchen. There was at one with her except her seventeen months old baby. The other two children were gone to a neighbor's house to deliver a message for her, and her husband was gone to Fremont.

As told by her, she was standing with her back to the fire, doing something for her baby, and she was burning in a blaze before she found it out. Everything was done by her that could be to put the fire out before she left the house, but she was burning so bad that it was impossible to do so. There being no water convenient, she ran to the house across the road screaming and calling for help. She reached the yard and fell exhausted. When she was discovered every vestige of her clothing was burned off with the exception of her shoes and a portion of her stockings. Physicians were immediately summoned and rendered what aid they could, but about 5 o'clock she passed out into the Great Unknown.

Even though her sufferings were untold

she bore them with much patience, and was not heard to murmur or grumble, which is a great inspiration to her bereaved ones to know that her quiet smiling face was ready to meet her Saviour Dear. She called all her people to her bed side before she died, and told us she realized she was going to die, but not to grieve over her because she was perfectly ready to go if it were not for her little children. The family all had an opportunity to talk with her before she died. It seemed as if the medicine did not take effect until all her people came. She fell asleep about twelve o'clock and never awoke again.

Without the true spirit of the Lord, she could not have died so bravely.

She lived long enough to see her own before going on to the Great Beyond and I believe she was without pain, and in peaceful sleep Christ came for her. Her death after all was like a candle which after shining in glorious light, suffices itself and is gone.

Every cloud, no matter how black, has its silver lining, and poor Minnie, who is resting in peace and felicity, will be a guardian angel to the ones she left behind, and why should the living ones grieve for one who is so happy? While we have to go on fighting life's battles, and the debt which she has paid we yet have to pay. I think we should remember the words of our Savior Christ, how He said, "Come unto me, all ye that travail and are heavy laden and I will give you rest. Not as the world giveth, give I unto you. My peace I give unto you. Be of good cheer for lo I am with you always, even unto the end of the world."

She was not a member of any church, but she lived as clean and pure a life as she knew how to. In the 10th chapter of St. John are these words: "I am the Good Shepherd, and I know My sheep, and am known of Mine." "And other sheep I have which are not of this fold; they also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

Her body was laid to rest near her home in the family burying grounds in the presence of a host of relatives and friends.

The burial services were conducted by Bros. Christopher Hooks and J. A. Dally. The flowers were many and beautiful.

Oh! That home! That lonely home;

The voice we loved is still,

A chair is vacant in that home,

Which never can be filled.

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.

LILLIAN DAVIS.

ELDER L. H. HARDY

The Lord willing I will fill appointments as follows:

Third Sunday in July, Kinston.

Monday, at night, Durham.

Tuesday, Stem as Brother Gooch may arrange.

Wednesday, Tar River.

Thursday, Shiloh.

Thursday, at night, Roxboro.

Thence to the Upper Country Line Association.

Thursday, July 31st, Prospect Hill.

Thence to the Lower Country Line Association.

L. H. HARDY.

APPOINTMENTS FOR J. D. KEY

Winston-Salem, N. C.

June 1, Wilmington.

June 2, Stump Sound.

June 3, Yopps.

June 4, Wards Will.

June 5, Bay.

June 6, Maple Hill.

June 7 and 8, Cypress Creek.

June 9, Sloan's Chapel.

June 10, Muddy Creek.

June 11, Sand Hill.

June 12, South West.

June 13, North East.

June 14, 15, White Oak.

June 16, Hadnots Creek.

June 17, New Port.

UNION MEETING DIRECTORY

The following Unions will meet at the places named, Saturday and Fifth Sunday in June.

Black River—Hickory Grove, visitors will be met at Benson on Friday before. W. V. Blackman, Bentonville, N. C.

Contentnea—Red Banks, visitors will be met at Greenville, N. C., Friday before. Elder J. E. Mewborn, Clerk, Snow Hill, N. C.

Linville—Abbott's Creek, visitors will be met at High Point, N. C. W. L. Teague, Clerk, Winston-Salem, N. C.

Mill Branch—Mill Branch, visitors will be met at Mt. Tabor Friday before. M. Mears, Clerk, Tabor, N. C.

Upper Country Line—Monticello, visitors will be met at Brown Summit, N. C., Elder J. W. Gilliam, Clerk, Altamahaw, N. C.

Skewacky—Sparta, 3 days, visitors will be met at Coneto, Tarboro, and Pinetops. W. H. Daniel, Clerk, Jamesville, N. C.

The Easterns—Bethlehem, Tyrell Co. A. W. Ambrose, Clerk, Creswell, N. C.

Lower Country Line—Camp Creek, visitors will be met at Bahama, Saturday morning. C. T. Hall, Clerk, Woodsdale, N. C.

Fisher's River—Pilot Mountain, N. C. Visitors will be met at Pilot Mountain, N. C., Elder F. P. Stone, Clerk, Francisco, N. C.

Smithfield and Angler—If I have had any information I have lost it, kindly forward.

All these Unions respectfully ask for a full attendance of their correspondents, and the peace loving ministry is invited to attend them.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

JUNE 1, 1924

No. 14

"MY FATHER'S WILL BE DONE"

'Tis hard, when our souls distress,
All, all around 's wilderness,
When herbs and quenching streams there's none,
To say, "My Father's will be done"
Yet, Lord, I would to Thee resign,
And say, "My Father's will be done."

And yet, how light our sorrows be,
To his, in dark Gethsemane,
Who drank the cup, with stifled groan,
And said, "My Father's will be done."
Dear Lord may I to Thee resign,
And say, "My Father's will be done."

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

Associate Editors

ELDER J. D. COCKRAM -----Hartsville, 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 its 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

WHAT THE SCRIPTURES MEAN

Dear Editors:

I have been thinking a good deal of late about what scriptures really teach us, for we feel safe in saying that we know no man has any right to teach or preach what is not contained in the gospel. The scriptures teach us that hidden things belong to God and revealed things to us and our children, (that is to the promises) and according to my feelings the hidden things are not contained in the gospel which things we are only commanded to preach and when it is preached in its simplicity it does not divide and all the various gifts in the church are for the good of the whole body, but they differ in duration and degree, and in my limited observation I conclude that a very few of our people become thoroughly established in every point of doctrine that is contained in the gospel, which embraces every kind of gift, but all of the same spirit. I was at preaching today and several preaching brethren being present, doctrinal points were extensively dealt with, upon which many of our people differ. Among which is, where did the devil come from and whether there were any divine relations existing between God and his people before their regeneration, and what really constituted good works and many other points that we occasionally mention by some of our brethren who, as a rule, leave the hearers in

a confused state of mind, rather than confirmed. Now brethren here are my own thoughts about these things.

First, we should be fully satisfied that what we set forth is contained in the gospel, for we understand that the scriptures have mentioned the hidden things of God in a mystery, that have not as yet been revealed unto us and they teach us that we will never understand all in this life, for we only see in part and know in part and it will remain this way until the resurrection, so we should study well our thoughts and remarks before we venture to pass them to our brethren as revealed truths of the gospel.

Second, we believe in the predestination and foreknowledge of God in a mystery, (by faith) and yet we have no right to say in detail just how many things it embraces for a mystery, though it is by faith believed, yet, is not fully understood.

Third, and as to our standing in Christ, and our relation unto God, where as yet there were none of us, could only be after the order of the seed, for we can't testify for ourselves until it is manifest unto us in our time. But we remember that God said to the serpent in the beginning of time, after our federal heads had transgressed God's holy law, because of the beguiling of the serpent that "the seed of the woman (Christ) shall bruise thy head and thou shalt bruise his (Christ)

heel." And God said unto Adam also that "every seed shall bring forth of its kind" and this holy seed is also spoken of by the prophets and the apostles, "he that is born of God doth not commit sin, for His seed remaineth in him and he cannot sin." Yet this is also a mystery that we cannot explain.

Fourth. Concerning what good works really are. I would say is better felt than told, for, sayeth the scripture, "the letter killeth, but the spirit maketh alive." Then when we are made alive and all through our pilgrimage here, we by the spirit are enabled to rejoice in God our Savior, and have no confidence in the flesh. Again we find ourselves confiding in Him, trusting Him, loving Him, confessing Him, choosing Him and by faith serving Him in our bodies and spirits which are His. Surely these are among the good works that are wrought in us by the spirit. But what about our duties. Are they good works? Not in the sense that they command life. Yet we are most assuredly under obligations because of what we have already received, not because of what we might expect to receive. To do all we possibly could do and yet feel that we are still unprofitable servants for if we should do everything at every time that we feel to know that we ought to do yet we could not repay Him (God) one in a thousand, but when we are constrained by love to observe the commandments, whether we feel like it or not, for there might be a hundred things in our way (natural things) yet the command is to deny ourselves or rather seek first the kingdom, which, when by love

and faith we strive to do and find peace and quiet, and an acquitted conscience which is all the reward we could ask for. But let us not conclude that obeying the literal word of the spirit is acceptable unto God for "as many as are led by the spirit of God they are the sons of God." Now brethren if any of us should conclude that we were more favored of God to understand the deep mysteries of the kingdom, let us not deceive ourselves. We should take heed lest we fall, for I have heard brethren insinuate like this, where they and some other brother did not agree on some point of doctrine that they themselves were strong and their brother was weak, but (wisdom is not easily puffed up). We are all little children. Don't know much at best, at least that is the way we should feel about ourselves, as pertains to the mysteries of the kingdom. Now trusting these thoughts are according to the gospel standard.

I remain as ever,

JNO. R. SMITH.

Reidsville, N. C. Route 6

WITHOUT HIM WE CAN DO NOTHING

Elder C. F. Denny:

Dear Brother:

Enclosed you will find a letter from Brother L. H. Hardy, written to me a few days ago in answer to one I wrote him trying in my weak and imperfect way to tell him of the joy and comfort some of his writings in the Landmark had been to me.

This letter is very sweet and comforting to me. Why? Because as he says, it tells of Jesus, our Captain, Jesus our Friend, our Saviour,

our All. For without Him we can do nothing. He is the substance of our life, in Him is all life treasured up. As Paul states without Him, without this hope of redemption we of all people would be most miserable.

I hope others will enjoy this letter as I have and not only Brother Hardy's writing, but many of the others. Brother Tharp's piece in the last Landmark is beautiful to me, as is Brother Lester's in which he so sweetly admonishes the children of God, they that fear Him to give expression, to tell of the wonderful things He has done for their soul.

Yours in hope,

•LULA T. HINES.

Greensboro, N. C., R. 1 Box 31.

My Dear Sister Hines:

In looking over my unanswered mail I find your good letter which was a comfort to me. I think it must be a comfort to any of the Lord's poor tried servants to receive the tidings that what the Lord has given him or them for the sheep has been eaten and relished as food from heaven. "Christ is all that is worth while," still lingers in my soul.

I find, when I dig in the earth, I find only vileness and corruption. I get the experience that there are no good things dwelling in my flesh. When the light of grace shines it gives me the light of the knowledge of the glory of God in the face of Jesus Christ. That detracts all, if I have thought I had found any good thing in me, it is all gone as soon as I am given light to see the face of Jesus. The moon and stars may shine and give a dim light until the brilliant sunshine comes forth

then they all fade from sight, or if you see them they give no light.

You spoke of the dear ministers of God and the good meeting. How small that was! But why was it so good, so sweet? They told you of Jesus and His love. He is all that is worth while.

Paul told the Corinthian brethren that he determined to know nothing among them but Christ and Him crucified. To preach a crucified and risen Lord is all of the gospel. There is the soul of the children of God anchored, and their anchorage or moorings are sure. They are the rock. He has already entered into that within the veil. He is their forerunner. The storms and tempests of the great deep will come upon their little barks, and if it were not for their great and wise captain they would be swallowed up in the deep, rough sea. But just when all their strength is gone and despair (terrible one) is about to seize them He appears walking on the face of those troubled waters. They were crying out, "All thy waves and thy billows have gone over me." Poor little islands of the sea, crying, "Jesus have mercy on me." What did He say? "Come to me. You rise and walk upon the sea." But, behold how boisterous are these waves! One cry goes forth, "Lord wilt thou me save?" Oh ye of little faith: wherefore didst thou dwell? He puts forth His hand and saves you out, and takes you in the boat.

Well, isn't that good? He not only can walk on the face of your troubled sea but He takes you along to safety. There you experience that He leadeth you by the side of still waters, and maketh you to lie

down in green pastures

Sister, the waves are His, the waterspouts, and the islands. The sea is His. All the waters therefore are in the hollow of His hand. The tempest tossed child is His. It is He who has gotten them together, and He will show to that poor troubled begging one His power to save. Need you to fear? What can sin, the world, men or devils do? Though they be many and the children so few. They very strong and howling vile, since our Jesus is all that is worth while?

I love to feel this way my sister. It is the comfort of the poor tired heart that our Jesus feels every pain and smart, and quenches every fiery dart that would strike His children down.

When I got your letter I had no mind to write just then. Now for some days I have been some blue. Could not write but a short page to my children and other kindred. On reading your "love letter" again my heart burst into a flame as I saw again that Jesus is all that is worth while. I took my pen and have said all this. I hope it may be the will of God to give you as much comfort in reading as He has me in writing these few words to His praise. And remember, dear sister, that there is no life nor salvation but that which is of God. "He is my light and my salvation."

Jesus is all that is worth while,
May we ever dwell in His sweet smile;
May we dwell in His bosom of love
From earth's huge sorrows to His joys above.

This letter is yours but others

may read, and the God of our salvation gives us to know that all things here are dung and dross, but that our blessed Jesus in our hearts is all worth while.

With love to Brother Hines and the rest of the family, I am

Your little brother in a good hope in Jesus Christ, the Lord.

L. H. HARDY.

Atlantic, N. C.

CUP OF JOY FULL

Mr. J. D. Gold:

Dear brothers, sisters and all who may read this:

I feel like my cup of joy this morning has been full almost to overflowing. I have been deep down in the valley for a long time, it seemed like the Lord was gone forever; but thanks be unto God I feel like He came last Thursday with healing balm, it is lasting to some extent but I am expecting to go down again soon.

I have been sick with the flu. While I was in bed I got in an awful condition, there wasn't any rest for me and I feared there was no rest for me hereafter. I couldn't pray. I was just helpless in a spiritual way, although I had claimed a little hope twenty-five years. We call it a little hope but it is so large we wouldn't take the world for it.

One night when my husband and I were about to retire I said to him, I wish some one could pray for me. He didn't give me any answer. I felt like he didn't understand my condition. I don't know whether he prayed or not, I didn't get much relief until last Thursday. Brother Ben Martin was to preach at Sloan's Chapel. My husband asked me if I was going to go and I told him

it looked unreasonable to ride out in the wind when I was just recovering from the flu. He came in again and said they would put up the curtains and our son would take us on the machine. When I went in the house all looked gloomy. I was not so glad to see Brother Martin. When he commenced praying I feared he wouldn't pray for me, but if I am not deceived he did, I never heard a greater prayer uttered, I never heard a better sermon preached. I felt relieved and made to rejoice in God, our Saviour.

I hope and believe the Lord works in a mysterious way, His wonders to perform. I went to Muddy Creek Saturday and Brother Martin was there. I did not enjoy the preaching so much as I did Thursday but it was good. Sunday was a good day with me, we had good preaching I thought.

Brother Linster Bryan looked as happy while he was preaching as any one I ever saw, although he was physically weak. I loved the members better than common, I had been so for a long time, it wasn't much pleasure to meet them. At the close of the meeting Sunday one dear young sister came forward and was gladly received; she was baptised by Elder Bryan. I heard some remarks about him going in the water when he was so feeble. I said I believed the Lord would protect him. Monday morning I awoke about four o'clock. I was meditating over our good meeting when all at once the impression came on me to write. I don't know whether it is of the Lord or not but I feared not to obey the impression. The tempter as I believe came along and said it is no use to write and it will

take you so long. He has visited me several times since I commenced. I feel like he can come but just so far and no further. The day I was baptised I went in the church at Old Belhel, and sat down among the members, it appeared to me I was least in my Father's house. I have felt that is true. I hope all who have the spirit of prayer will pray for me to be blessed with that humble boldness and to stay at my sister's feet. I must soon close as I fear my letter is too long. Correct all misspelled words as you will know I am much limited on education. If this scribble is worthy of space in your valuable paper you are at liberty to publish it, if not throw it aside for that will be right.

May God bless you one and all.

I am a little sister, if a sister at all in hope of a glorious resurrection.

MRS. J. D. BROWN.

Chinquepin, N. C. R 1 Box 61.

THE DEALINGS OF THE LORD

Dear Mr. Gold:

I have for some time been thinking of writing something of the Lord's dealings with me, but was afraid I would crowd out more interesting writings from that precious page in the Landmark. As I read and re-read the experience of dear sisters and brothers which tells my case better than I can tell it myself. It gives me more pleasure than words can express. We live so far away from a Primitive Baptist church that I hardly ever hear any preaching. So when I read the Landmark and other good papers it gives me joy. I have thought there was something good I could do to help save myself, as

I've heard Presbyterian preachers say. But by God's mercy I have been made to know that the very best I can do is as filthy rags in the sight of God, and that salvation is of the Lord. I have laid awake all night a lot of times thinking of my condition and wondering where would I spend eternity. I would pray to God to show me in some way that I was born again.

Then John 5:24, "Verily, verily, I say unto you he that heareth my word and believeth on Him that is sent hath everlasting life and shall not come into condemnation, but is passed from death unto life; and again John 3:36. "He that believeth on the Son hath everlasting life." These would ring into my heart and I know I believe God sent His only begotten son in this world of sin and sorrow to die on the tree in my room and stead. This gives me some evidence that I am a Christian, a sinner saved by grace, but instead of always being happy, I have hard fightings with the devil and am afraid to offer to the church because I don't want to deceive God's dear children. I don't feel fit to be with them. But I have a hope I wouldn't exchange for the world. I do know I love the things I didn't use to love.

Well for fear of making my short letter too long I'll stop. Please print this in Zion's Landmark if you think it's fit, if not, cast it aside

Yours in hope of a home not made with hands eternal in the heavens.

MRS. MARY E. PEARSONS.

Cullen, Va.

A GOOD MEETING

Elder C. F. Denny,

This eve, I will try to write and tell you of the good union meeting we had in Greensboro, N. C., on the last fifth Sunday and Saturday before. We had with us sixteen preachers, names as follows, the two Spanglers, two Smith, Standfield, McKinney, Martin, King, Gilliam, Fagg, Hutchins, Denny, Staples, Tharp, Gardner and Schenck. The preaching was all good, it surely was a union meeting indeed. Elder O. J. Denny is the pastor of the church here, the committee on preaching arranged for Elder Denny to preach last on Sunday. He said he was glad they had assigned him the time, so he said he expected to do something he had never seen in this section before, but had seen it in the north, he expected to ask each minister present to speak for 5 to 10 minutes. The meeting turned into a real love feast. We poor hungry beggars felt that we had meat to eat the world knew nothing about. I felt to say, "Bless the Lord O my soul and all within me bless His holy name." for such a good meeting.

Your unworthy brother in hope of immortality beyond this life.

D. G. STAPLES,

Greensboro, N. C.

Remarks—How much better to have the columns of the Landmark filled with such news as above manifesting a spirit of love and forbearance one for another, than to be fighting devouring one another. God help us all to be humble, esteeming the fellowship of the brethren one of our richest earthly treasures.

C. F. DENNY.

A GOOD LETTER

To the dear children of God scattered abroad, the faithful in Christ Jesus, greetings:

I have a mind to write unto you and hope I am prompted by nothing else than the pure principle of love for the cause of the dear Master. We find recorded in the volume of inspiration unto the pure all things are pure but unto him that is defiled is nothing pure and I desire that the great mind of the spirit will direct in such a way what I may write will stir up the pure minds of His little ones by way of remembrance.

Let us call to remembrance for a few moments what our Lord Jesus has done for us. One of old cried, saying draw near all ye that fear God and hear what He has done for my soul. Let us as the children of God call to remembrance the former days when we had no hope in our Lord Jesus and all our affections were set on things on the earth being aliens from the commonwealth of Israel and strangers to the covenant of promise being with out hope and without "God in the world," living in and loving the pleasure of sin altogether darkness, what a deplorable condition, a vast howling wilderness fitted with all uncleanness, all polluted in our own blood yet unaware of it, until God by His own spirit's power quickened us into eternal life, and showed us what vile and filthy sinners we were in His sight and were made to cry with David of old "My wound is incurable, a sore that refuses to be healed." until the dear Lord bound up our wounds and healed us by whose "stripes we are healed." It is written of Jesus he

wounded Him, He bruised Him, He put Him to grief. Dear Lord didst thou hear my sorrows, was thou wounded and put to grief for me a poor sinner who was all polluted in mine own blood? Why have I found grace in thine eyes that Thou took knowledge of me a stranger? Yes dear Jesus that grace which was given thy little ones in thee before the world began, "taught my soul to pray and pardoning love to know, and thy sweet grace has kept me to this day and will not let me go. "For His great love wherewith he loved us even when we were dead in trespasses and in sin hath quickened us together with Christ, by grace are ye saved and that not of yourselves, it is the gift of God, not of works lest any man should boast." Dear children of God you who have a sweet hope that after you are done with the troubles and trials of this world you will reign with Jesus in eternal glory. "Come and let us reason together the Lord alone has made you accepted in the beloved and all the power and the glory and the praise is His and you are, dear child, the recipient of what He has done for you. We as His little children, should be tender, merciful, kind and affectionate one toward another, considering one another, ever remembering His great mercy to us. "Blessed are the merciful for they shall obtain mercy." Let us not make a brother, or a sister an offender for a word, but let us have forbearance, one for another, and let patience have her perfect work, being solidified with the good things of the kingdom of God's dear Son our Saviour, husband, Head Priest and King, who is head over all things to the church

which is his body." chosen, and called out of the world. To the ministering brethren whom are called and sent, strive ye not one with another for ye are brethren and God has set the gifts in the church for her edifying, each has its proper place, and is edifying to the body, but when those gifts get at war, one with the other, the body is confused. Oh how careful we should be as the servants of God not to use expressions that confuse and disturb the place of Zion.

"Speak thou the things that become sound doctrine. I charge thee therefore before God and the Lord Jesus Christ preach the word." "we preach not ourselves but Christ Jesus the Lord. Oh how distressing to the children of God when yoke fellows get to pulling apart, and how much more the load.

"Let as many servants as are under the yoke count their own master worthy of all honor." "Why strive ye one with another for you are brethren. May the love of God richly abound among His dear people everywhere.

Pray for me, your brother and companion in the afflictions of the gospel of Christ.

STEVE P. ROBERTS.

Carsonville, Va.

PLEASED WITH THE LAND- MARK

Editor Zion's Landmark,

Find enclosed \$2.00 to renew my subscription to the Landmark, as the time is out on it, and I don't want to miss any of them as it is about all the preaching I get. We only have preaching now four times a year and we get much comfort from the many good letters in the

Landmark.

I was reading Matthew 25 chap. Sunday. The parable of the talents, and I felt that I was like the wicked, slothful servant, and had hidden my talent if I had ever been given one.

I had it in my mind one time to write some of the dealings of the Lord with me, but kept putting it off from time to time until the impression grew so strong, I just could not get it off my mind. One night I dreamed I was standing out in front of a great company of people, and some one said I must give them water to drink. And I said I could not do it, and a voice behind close to them and at my left was a me, said, yes you can. I stepped up small place of water that was muddy. I thought I said, any water I could get would not be fit for them to drink and I heard a voice say, I will give you water, and I looked up and saw a hand and arm over the shoulder of that company of people with a small glass of water bright and sparkling held out to me. I started to take the water but never did. I at last lost the inclination to write, that was years ago.

I had thought to write and tell you all how much I enjoyed our association in October. I had the privilege of attending all three days and met many of the brethren and sisters I had thought I never should meet again. All seemed so glad to meet again and the preaching to me was as living waters to a thirsty soul.

Submitted in love,

MRS. W. A. ASBURY.

Blount's Creek, N. C.

ZION'S LANDMARK

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

Elder 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. LVII

No. 14

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., JUNE 1, 1924

**A STATEMENT OF THE PRIMI-
TIVE BAPTIST CHURCH AT
DANVILLE, VA.**

We, the church at Danville, Va., in view of our recent trouble with one J. R. Wilson, desire to make our position known in the form of the following statement and resolutions.

(To wit)

That, Whereas, the church found it necessary to exclude the said J. R. Wilson for contempt toward our Moderator, and those who sat with him in the pulpit, and for abusive language (as has been previously published). And we do affirm that the pastor, and the brother delegates that attended the Association, and presumed to act the part of Moderator, by attempting to put a vote, which only our Moderator had the right to do, and refused to sit down when told to do so by our Moderator, but said, "I have the floor sir." Whereupon a charge of contempt was brought against him and he was excluded,

the vote being 26 to 8. We also affirm that he was excluded for contempt, and not on any point of doctrine, as he has tried to make it appear.

And, Whereas, the said J. R. Wilson did come before the church at their December meeting and make certain acknowledgments which were not at all satisfactory to the church, for our Moderator told him that he had a forgiving spirit, but before he could forgive him, he would have to retract all that he had said, and caused to be published against him and the church at Danville, Va. This he agreed to do, but up to this time it has not been complied with. But on the contrary, he has sent out a false report and caused it to be published abroad that our Moderator did freely and immediately forgive him. And the statement is very misleading, because it leaves the impression that he was forgiven and received into the fellowship of the church.

And, Whereas, These misleading statements have been the cause of much inquiry from brethren who are not acquainted with the facts in the case,

Therefore, Resolved, That we, the church at Danville, Va., desire to correct these misleading reports, as we feel it our duty to let our position be known.

Be It Further Resolved, That we hold that the said J. R. Wilson is in disorder and that the church cannot consider restoring him to peace and fellowship, as long as he continues his disorder; that he has continued to preach, and act as Moderator since he was excluded, and has not recognized the action of the church,

thereby showing that same spirit of contempt that was so clearly manifested in him at the time he was excluded.

Resolved, Further, That the said J. R. Wilson has manifested spirit of hatred and contempt for the church by writing as many as two articles that were very damaging and misleading, and caused them to be published and circulated abroad, which left the impression in the minds of the brethren who are not acquainted with the facts in the case, that he had been illegally excluded by the church.

Resolved, Further, That the said J. R. Wilson has tried to destroy the church at Danville, Va., and bring disgrace upon her fair name by advertising her and accusing her of believing in fatalism, heresy and the absolute predestination of all things both good and bad; also that we do not believe in good works. We brand these statements to be absolutely false, and the one that made them knows very well they are false; but they were made expressly for the purpose of injuring the good name of the Danville church.

Resolved, Further, That we desire to go on record here, that we do not believe in every extreme expression that may be uttered by some hobby rider, neither do we think it wise to rise and enter protest against those who may not measure up exactly to our way of thinking, but we desire "as much as is in us is, to live peaceably with all men," realizing that "mysteries belong unto God, but things that are revealed to us and our children forever." We do not desire to force an issue among the Primitive Bap-

tists, that may be the cause of sad division among them, but we try to exercise a spirit of forbearance, and manifest a spirit of brotherly love, that is characteristic of those who are led by the spirit of God.

Resolved, Further, That we believe that when an Elder has been excluded from the peace and fellowship of the church, that he should not continue to preach, but lay down his gift until he has been reconciled to the church, and then offer his gift. This is according to old Baptist usage and discipline.

Resolved, Further, That we hope we have a forgiving spirit, and that we stand ready to forgive an offending brother when he shows a sign of repentance. Our Saviour says we should forgive them, not only "seven times, but seventy times seven, if they turn again and say I repent." We trust we stand ready to do this when we can see some sign of repentance, say so by their actions as well as with their lips.

Elder J. F. Spangler, Moderator.
W. L. Parker, Church Clerk.

REMARKS

When an elder, for whatever cause, has been turned out of his church or fellowship has been withdrawn from him by the church of his membership it is the usual custom among our people that he is expected to deliver his credentials to his church and lay his gift upon its altar, and that he subject himself to the action of the church and peaceable pursuit of a quiet and orderly course of life. The fact of him having been accounted worthy of the place and title of an elder naturally forces the church to entertain expectations of this kind. Once one has been received into the mani-

fest fellowship and expressed membership of the church a status has thereby been created and established in the church for that one which cannot fail him or to which he may not attain except he has committed the sin to which John refers as being unto death. But such instances are rare, and in the case stated above nothing of the kind seems to exist, but while in this case exclusion seems to have been the only remedy possible for the church to apply which must have been done. The order and discipline of the church must be maintained and the dignity of the moderatorship, and due respect to the pastor and moderator must be preserved, otherwise the authority of an organized Primitive Baptist church is a failure and its organization is but a mere farce.

And although a well ordered church must always feel that the withdrawal of fellowship is of necessity, yet it must be and is ever ready to accept the recantation of such a one who may apply for restoration to fellowship under the rules of proper decorum. And furthermore it is expected in the line of orderly precedence that the sister churches of the association and of sister associations and the members of churches, and the deacons, and the elders and the editors and everybody else who is in any way concerned shall recognize the action as that of a Primitive Baptist church in good standing with all sister churches everywhere.

As this affair is local any one a little beyond the local bounds need not feel required to endorse the action, nor may he criticise it without giving occasion for disastrous

results.

The Landmark has declined to publish various comments upon the conditions of the trouble but feeling that the trouble was local it should be locally considered, except the brief motive which is common under the circumstances, but in consideration of the foregoing claims of the church we feel the publication of her resolutions and statements together with these remarks are due.

Two or more of the sister churches, together with those which Elder Wilson served might send messengers and ask a reconsideration of the case, as well as he himself may as often as occasion affords apply for reconciliation and restoration. Two or more sister churches might send messengers and ask for a conference on the matter with propriety, it seems to me, and they should be respected and heard.

Now in any of these reasonable respects Elder Wilson might have been restored with attendant results of peace and fellowship, but instead he made a most unusual breach of order by repudiating the action of his church and accepting membership in a sister church, and in utter disregard of the action of his church and disrespect of all essential respect of discipline and order and to an unprecedented degree and manner trampled under foot all authority of the church and the virtue of her organization, and association with the sister churches which, should such a course become to be a precedent, would render impossible faithful *in vivo* of any elder having the oversight of a flock of the sheep of God's pasture.

Would not every obstinate ram have the right to break through into other fields of strange pasture? and would he not lead the sheep after him?

Toleration of such a course in a man of Elder Wilson's ability as a minister, and common sense as a man, would break down and destroy all church government rendering the best efforts of the church but a signal failure. And without further comment let the churches be dissolved and their membership be turned into the wilderness and let us pull down the window sash of our church houses, give place for the habitation of owls and bats. "A house divided against itself can not stand." False claims, counter charges and recriminations cannot prevail. We all know better, and our lack is that we have not room for shame, that we do not do better. There is no real gospel reason for all this ugly rumpus. Elder Wilson says it is doctrine and the church says it is order. With the church it is order. How did the trouble come forth and upon what cause? It seems the association had made certain changes in the articles of faith to which Elder Wilson objected in the conference of this first church meeting after the association, in which he upbraided the messengers for having voted for the change in the articles of faith. How about this change—what was it? It seems that the Staunton River Association had never observed the usual custom of many associations of printing in its minutes the articles of faith upon which it was organized but only had them copied in the association book until in the session of 1920 perhaps, held with

the church in Richmond, Va., it was ordered that the clerk have them printed in the minutes, and he who has since died instead of copying in full from the association books, for some reason, he omitted the 4th article and in its place inserted the 4th article of the minutes of the Kehukee association which the brethren feel did not comport with the meaning of their original article, and the association at Danville ordered that this article be so revised as to conform to the original article upon which Staunton River had been constituted, and thus correct the mischief done by the former clerk. A thing which the association undoubtedly had the right to do, without offense to any one as the revised or restored article is in accord with those of the immediate correspondence.

The proper way to have made the correction would have been to cut out the imposed article and have inserted in place thereof the original article copied from the book to which no objection could have been made. Gospel propriety requires that things should be done quietly and in order, and when thus done objection can but be in bad order.

Sometimes our minds run bias and we find ourselves construing matters as we would like to have them be, and again, we are not every time in such frame of mind as to enable us to swear to our hurt and repent not, and again, we come short sometimes in our narration of the circumstances and conditions of the matter under consideration, but we really may not mean what such discrepancies imply, but we are not understood and are found at fault. It would be

well if we could always use the form of sound words, and of sound speech that cannot be condemned.

Our beloved Elder Gold visited almost every year for perhaps more than 40 years upon sessions of the Staunton River and more or less among the churches as he passed along so that it might be said that the far greater numbers of its present membership came in during the years of his able and sound ministry among them which adds much strength and assurance to our disposition to regard the Staunton River association as a sound, orderly body of Primitive Baptists. Elder Gold was a model for clean character, of great ability and gospel soundness. He dug no pitfalls, nor did he leave stumbling stones in his pathway. He regretted and so do I, that among our ablest gifts there are here and there one who is not careful to look well after his declarations, and now and then a word is dropped, over which good brethren stumble and at which they take offense being weak in that expressed phase of faith. This thing is of too frequent occurrence at our associations, and frequently brings on trouble rather than peace. The God of our gospel is the God of peace, and the God of power, the mighty God the everlasting Father, the Prince of peace. Whatsoever he does is done forever. It can not fail. It must be that and that way, because God did it. That seems to be a simple child like conclusion. And yet is it not absolute? But, what hath God wrought? He doeth according to his will in the army of heaven, and among the inhabitants of earth, and we are taught to pray to him that his will

be done but if a thing is done among us we may not with prudent gospel propriety say, the Lord hath done it. The Lord sows the good seed and the devil sows the tares, and yet they both are allowed to grow together until the harvest. Then why do we want to separate? Those of us who are false in this matter will reach the harvest fires soon enough. God will avenge his own elect. Will not that be well enough? There may be of those offenses which must needs come therefore let those by whom they are come beware for the woe is just as sure to come to crime "I will recompense saith the Lord."

Had we not better ground our arms and try to get together and with purpose of heart for the general welfare try to adjust matters so as to locate the offender and the fault and be at peace among ourselves. Can this not be done, and shall we not do it. If there is in me a spirit of wrong doing or a root of bitterness I want my brethren to come to me and put their hands upon my head and tell me about it.

There can be no question as to the good standing of the church at Danville, nor of its efficient pastor. I have preached among the churches of the Staunton River association during the last 40 years and I have known Elder J. F. Spangler all his life as a Baptist and as a preacher. He and I in a great measure were brought up at the feet of the same man an able minister and good pastor, Elder Amos Dickerson of Floyd, Va. Elder Spangler is a man of clean character and one of the ablest min-

isters we have among us. His ministry is good and up building and peaceable.

The doctrine of the Staunton River is in keeping with its correspondence. Like them it is not committed to the doctrine of absolute predestination nor of conditional time salvation, but like our associations generally it has never adopted a rule that doctrine preached by its ministers should be in accord with its articles of Faith, which would be a good rule and a safe rule. I see no requirement for a division of the church in these parts and no benefits to be derived from it, therefore I do not want it.

These remarks are not meant to take sides nor to induce division but to impress our minds with the real conditions and apparent consequences involved in this matter that each party may understand himself and that all may understand each other.

I am of the opinion that the wrong nor the right is not all on one side. It is better for me to see my wrongs than it is for my brethren to see them. Our rights will take care of themselves, but our wrongs need to be looked after.

May the Lord incline our hearts to seek peace and pursue it and to see that we love one another.

P. G. LESTER.

ADDITIONS

The churches at Durham and Angier under the watch care of Elder C. B. Hall had eight additions recently at each place, and by request we attended the meeting at Durham last Saturday and at the close of the service another came asking for a home with them. They

are remodeling their meeting house using a handsome brick veneer giving it a pleasing appearance. They intend holding their yearly meeting in it the third Saturday and Sunday in June.

C. F. DENNY.

ATTENDED ASSOCIATION

Dear Editors of Zion's Landmark:

My mind has been burdened for some time to say a few words about our meetings. Our association was held last year with the church at Mt. Mariah near Virginia, Va. I attended same of course and feel that the Lord blessed us all to enjoy the blessings He bestowed upon us. The preaching was sound, the association conference was held in peace and the order on the grounds was excellent. I also attended the Little Kehukee association at Tarboro, N. C., enjoying myself there as well as could be expected. I am sorry to say that those people are having some trouble, but truly hope it will soon be changed into love and peace. Last Friday, Saturday and Sunday we had a lovely section meeting in Durham, N. C., with the Hayti church of which Elder Henderson is pastor. They have lately painted their church house and I will say it shows care and regard for the church property. I am glad to see the improvement. I hope the Lord may bless us all to enjoy these meetings in the unity of the spirit many years to come. I hope to remain a brother in Christ, and a sinner saved by grace.

G. B. BASS.

Reidsville, N. C.

MRS. M. C. UNDERWOOD

It again becomes my sad duty to chronicle the death of our dear members, Mrs. Moretta Cora Underwood, wife of Geo. Underwood, and daughter of the late A. A. and Mrs. Bettie Gray Agus, aged 57 years six months and seventeen days. She was born and raised in Plymouth, N. C. She was married first to Mr. Kirk Robinson, of Robersonville, brother to Eld. Geo. D. Robinson. To this union there were three children. One boy and two girls. The girl preceded her to the grave two years ago. The boy and husband Mr. Geo. Underwood are living. She was a devoted and consistent member of the Primitive Baptist church, joining many years ago at Spring Green in Martin county, but as she lived most of her last days in Norfolk, she carried her membership there. She was afflicted the last three years of her life with cancer of the breast, which ended her life. Her husband wrote me that she bore her sufferings with great patience, saying once in a while, "O! Lord how long," and constantly praying. They had moved to Washington, D. C., but had lived there a little over five months when the end came. Her remains were taken to the Primitive Baptist church, for funeral services, then to the Foust Lamm Cemetery in Norfolk, Va., to be placed beside her daughter, whose death she lamented so much. May God bless the dear ones she has left behind. She will be greatly missed by all who loved her. She was resigned to die.

Written by one who loved her.

BETTIE Z. WHITLEY.

Washington, N. C.

RESOLUTIONS OF RESPECT

Zeb. Eldridge, J. Branson Kinsey and Susan B. (his wife)

Whereas on March 5, 1924 our God saw fit to call our brother Zeb Etheridge from earthly existence to eternity. Then following on April 9th, 1924 Brother J. Branson Kinsey answered the same call from his God. Also his wife, Susan B. on April 7, 1924.

Feeling in our loss it is their gain in a peaceful and loving home that continues forever.

First. Be it Resolved. That we the church at Hickory Grove, bow in humble submission to Him who is too wise to err and doeth all things forever.

Second. That we extend our sympathy to the relatives and friends of the deceased.

Third. That a copy of these resolutions be spread on our church record, a copy be sent to the families of the deceased, also a copy be sent to Zion's Landmark for publication.

Approved and ordered recorded at the May meeting, 1924.

ELDER L. A. JOHNSON, Moderator.

W. V. BLACKMAN, Clerk.

RESOLUTIONS OF RESPECT

Being appointed by the church at Roxboro, I will write a sketch of the life connection and death of Brother Alexander Carver. He was born June 9, 1856. Died March 18, 1924. He was a faithful member of the church at Roxboro 22 years and we are glad to say, a humble, loving and faithful member. Always filling his seat when able and many times when not really able. His devotion showed plainer than words can express. His strong faith and belief in the glorious doctrine of salvation by grace alone, which is the only way poor lost sinners can be saved. He was a man of few words but always to the point. He told me many times with tear dimmed eyes he wished he could be of more service to his church and pastor. I feel he was of great service to us all, possessing the right kind of good works. As we have this blessed hope for him we feel sure that he is at rest from a world of sorrow, toil and pain and may this inspire us all to strive and labor to reach the same blessed end.

The humble writer of this note held the funeral service at the home of his son in Roxboro on March 19, 1924 in the presence of a large number of sorrowing friends and relatives, after which his remains were buried at Stokes Creek church, three miles out from Roxboro. The children have lost a good father and the church a true member, yet our loss is his gain for blessed are the dead that die in the Lord.

Therefore be it resolved that:

First. That in the death of our dear Brother Carver, the church has sustained a great loss.

Second. Brother Carver having been a member of this church a long time lived earnestly contending for the faith once delivered to the Saints.

Third. Therefore we wish to submit to the wise dispensation of God's providence and hope by the grace of God to meet him in Heaven where all is love.

Fourth. We wish to assure the family and friends our heartfelt sympathy in their sad hour of bereavement and hope the Lord will give you grace to meet him in Heaven where parting is no more.

Fifth. Resolved that these minutes be placed on the church book and a copy be sent to the family of the deceased and to Zion's Landmark.

Written by his pastor in a precious hope. By order of the church in conference, April 5, 1924.

J. A. HERNDON, Moderator,

F. D. LONG, Clerk.

NANCY M. PARSONS

We, the church at White Oak desire the obituary of our sister published in Zion's Landmark.

She was also my sister in the flesh. She died March 7th, 1924. She was born December 1852, was a member of our church some 30 or 40 years. She was the daughter of Elder Job Smith and Nancy, his wife. She leaves a husband, seven children, all married, several grandchildren, a few great grand children. We miss her, but feel that she is at rest. She suffered so severely in her last days. After our marriage we lived right near each other for 50 years, my children so devoted with her children to her. She leaves many nieces and nephews to think of her, besides other relatives too numerous to mention, but we hope to be resigned. One by one of a large family is going, two sisters lie side by side since June 23rd. She had been bed-ridden for months. Sores came on her and caused blood poison. Oh may I meet her in Heaven. Her brother Dan was sick at the time of her death and couldn't see her deathly form, also I was a distance from her and did not get there which I regret. She leaves two brothers, Daniel and George; one sister, besides myself. Her children were Robena Collins, Hattie Collins, Maude Collins, Job Parsons, Robert Parsons and Fabe Parsons.

Robena I will long remember, for she did attend her mother's sores so faithful. God will bless her. She has a name among our church members, too, and Hattie, also, who is a great consolation to poor me. Feeling they will take place in church of the old set, that has gone and are going. We lost our pastor, he died a few years ago. All mourn the loss of him.

The church at White Oak is my earthly home and oh when I die if Heaven can be my home it will be enough to go and see my loved ones.

Husband and son lie here in our garden where I visit so often. All your Landmark readers please pray for me, I am lonely.

SUSAN HIGGINS.

Jacksonville, N. C., R. F. D.

APPOINTMENTS FOR ELDER W. R. CRAFT

June the 3rd at night at Durham.
June 4th Rougement.
June 5th at Helena.
June 6th at Flat River.
June 7th at Tar River.
June 8th at Surles.
June 9th at Roxboro.
June 10th at Wheelers.
June 11th at Prospect Hill.
June 12th at Arbor.
June 13th at Pleasant Grove.
June 14th at New Hope.
June 15th at Reidsville at night.
June 16th at Danville at night.
June 17th at Spring Field.
June 18th at White Thorn.
June 18th Gallilee.
June 26th at Mountain Springs.
June 21st at Malmason.
June 22nd at Straw Berry.
June 23rd at Canaan.
Thence to the Upper Country Line Association.

ASSOCIATIONS**THE UPPER COUNTRY LINE**

The Upper Country Line Association will meet with the church at Country Line. This church is directly on the highway leading from Yanceyville to Danville and will convene on the fourth Saturday, Sunday and Monday in July. For further information write Elder J. W. Gilliams, at Altamahaw, N. C.

APPOINTMENTS FOR J. D. KEY

June 18. Morehead City.
June 19. North River.
June 20. Marshalburg.
June 21 and 22. Hunting Quarters.
June 23. Cedar Island.
June 24. Goose Creek Island.
Will Elder Hardy arrange for him the remainder of the month among the churches on the coast.

G. W. HALL

G. W. Hall died March 7th, 1924, age 74 years one month and eight days. His first marriage to Martha Washington Martin. To this union were born seven children, three girls and four boys. Second marriage to Lucy E. Boaz in 1914. Brother Hall had been a member of the Primitive Baptist church seventeen years. He was a faithful member, his membership was at Fairfield church. The funeral service was conducted at his home by the writer near Callands, Va. We hate to give him up.

J. F. STEGALL.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

JUNE 15, 19224

No. 15

HEAVEN

There is a land mine eye hath seen
In visions of the enraptured thought;
So bright that all which spreads between
Is with its radiant glory fraught.

A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.

There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find,
Within the paradise of God.
(Gurdon Robins)

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

Associate Editors

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

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

ELDER C. F. DENNY -----Wilson, N. C.

\$2.00 PER YEAR

Mrs Emily Coggins
15 Oct 24

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 its 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 FEW MEDITATIONS

A few meditations for the readers of the Landmark, concerning Christ's description of the kingdom of heaven with parables, and while our brethren differ in their views as to what is described and what or why, is under consideration, it seems to be close to my mind that it is the (kingdom) described and not the subjects, for with the beginning of Christ comparisons of the kingdom with parables in Matthew, 20th chapter and on through, also in Mark and Luke, it is the kingdom every time, for saith Christ at one time, "My Kingdom is not from hence, if so, then My subjects would fight." And to my mind, this kingdom began to be represented and set forth in types and shadows even from the time God made a covenant with Abraham and more particular from the time the oracles were delivered to the Children of Israel. Note how this vineyard was let out to husbandmen and how they despitefully use and even killed some of the servants (prophets) and when the Son was sent, said they, "This is the Son, come let us kill him and the inheritance will be ours." How truly this betrays the coming and crucifixion of Christ and when Christ was putting forth to them the parables "for without a parable spake he not to the multitude, concerning the mysteries of the Kingdom." "Have ye not read in the Scriptures, the stone (Christ)

which the builders rejected, the same is become the head of the corner, therefore say I unto you, the kingdom of God shall be taken from you and given to a nation (Gentiles) bringing forth the fruits thereof." And in the Acts of the apostles, 13th chapter, Paul says, "It was needful that the gospel be first preached unto you., but seeing ye rejected the council of God against yourselves, lo we turn to the Gentile," etc. So by carefully studying how these parables are put forth, it is evident to my mind that it is the kingdom and not the subjects, that is under consideration. How quick we are to jump at conclusions without studying, and how loath we are to study to show ourselves approved unto God, etc. And brethren I sadly fear that we as professed followers of Christ, have left undone some of the weightiest things and have taken up too much time in the things that we know the least about and could not change the meaning of, though we might explain and expound a lifetime for while we believe in a mystery (by faith) that God is sovereign, over all worlds and powers, having a wise purpose in everything. Known only to himself. Yet not so as that we are not held responsible for, in the sense under consideration for sin, for our very experience is a testifier.

Yours in love,
JNO. R. SMITH,

A GOOD MEETING

Dear Bro C. F. Denny

Enclosed please find money order of \$2.00 for a renewal of the Landmark as my time is now out.

I was blessed to go to the associations and as I went I hope I went begging for that spiritual food if I could only get a crumb it would build up my little hope.

As I feel to be so small, one of the least if one at all.

On Sunday at Sandy Grove I do believe I was fed, my cup ran over I could rejoice I hope in the spirit and say, "Bless the Lord, oh my soul, all that's within me bless His holy name."

It was a great feast to me. I could rejoice for several days, but now am in the dark again a few moments in praise I do spend and hours to complain.

You preached my belief on the resurrection of the dead, and when you said if it had only been the will of the Father that you could have been there the time Jesus Christ was here and followed him, and touched his garment.

I have had such desire too, for His name seems so precious and sweet to me but oh will he own me at a coming day. Am I His or am I not? is my great trouble.

I have written these few lines in fear and trembling for fear that I am mistaken in the whole matter. So great is my deception.

Submitted in love,

MRS. THELMA J. HARDEE,
Greenville, N. C. R 3 Box 43.

LETTER FROM BRO. GOURLEY

Elder C. F. Denny,

Dear Brother:

Enclosed please find a good, kind

letter from our dear old brother, Elder W. A. Gourley. You are at liberty to publish it if you think best.

Yours in hope,

J. R. JONES.

Revolution Branch,
Greensboro, N. C.

The Letter

Mr. J. R. Jones,

Dear Brother:

I will write you a few lines to let you know I am yet a spared monument of the mercy of the Lord. I was reading the last issue of the Landmark this morning and read your piece, "give me your hand." I will lead you safely through it all. It is sweet in our hours of loneliness to have such rich promises presented to our mind to remind us that the Lord's grace is sufficient for us, and dear brother, He will lead you forth by the right way to a city of habitation.

Oh, the sad and lonely hours that I pass through no one but myself will ever know, but I try to content myself a little sometimes in the thought that the Lord is and will be merciful to my unrighteousness and my sins and iniquities He will remember no more forever. About two months ago I had been so I could not sleep but very little for several nights, but I retired one night and soon went to sleep and slept good about two hours and woke up and the first thing I remembered was repeating the following words, "Having predestinated us unto the adoption of children by Jesus Christ to himself: according to the good pleasure of His will." I knew it was scripture but didn't know where it was, but I found it next morning. Eph. 1:5. I

don't think I had specially noticed how that read before and I believe that verse includes the entire plan of salvation for every heir of promise. "Having predestinated us unto the adoption of children by Jesus Christ to Himself." To the adoption good pleasure of His will." Predestinated is to determine before hand, so I understand that this was in the mind of the Father before the world was created, the 4th verse says: "According as He has chosen us in Him before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ to Himself," to the adoption of children, that is a sweet sentence to me, for predestination and adoption are so interwoven together that one is as sure as the other and the word children shows to us why the Father gave the darling Son of His bosom to leave the shining realms of glory and descend into the lower parts of the earth and be born in a manger. You see this adoption was by Jesus Christ, but thanks be to His holy name, it was all for His children. (O how I do love the word children.)

I have written more than I thought of writing but the subject seems to get larger and I don't know whether you can accept what I have written or not.

The rest of the family that are here have retired for the night and I will close for this time. I reckon Mrs. Gourley is at Jimmie's. I see in the Landmark that dear old Brother Adams has been called home. He was a precious brother to me.

Your poor unworthy brother.

W. A. GOURLEY.

Danville, Va R 4 Box 104-A.

TWO GOOD MEETINGS

On Friday, Saturday and first Sunday in May the church at Cedar Island held her three days' yearly meeting. On Friday the attendance was small, but there was preaching by this writer and Elder W. W. Styron, the pastor. Saturday the congregation grew to a goodly number and we both spoke again. We found the church all in peace, and there were with us five members of the church at Goose Creek Island and a goodly number of the brethren and sisters from **Hunting Quarters**. All took seats as being in fellowship with the Cedar Island church and there was not a jar in all the meeting.

On Sunday we had a large congregation. I preached to them with good liberty. We held communion and feetwashing.

At the close two ladies presented themselves for membership and were received. Elder Styron baptized one of them at four o'clock that afternoon, the other preparing to wait until our meeting today as she lives here and will hold her membership here with us.

This is the beginning of these three days meetings with the Cedar Island church, and it is likely the church has never held a sweeter meeting, one in which there was more love and unity manifest. We all felt it, and that it was a blessed gift of God to us.

On yesterday and today we have had a blessed sweet meeting here at Hunting Quarters. We are all in peace and brotherly love abounds with us. On yesterday we received a brother into our fellowship, and this morning it was my sweet privi-

lege to baptize him and our dear sister who we received at Cedar Island on last Sunday.

There was no one with me to take a part of the preaching, therefore the lot fell on me.

Friday, Saturday and second Sunday in June will be our three days meeting and we would be pleased for any of our brethren and sisters who are in fellowship with us to visit us and partake with us.

We are away down here on the sound, in a low land and we feel meek and lonely in heart, but we feel the Lord sees us and knows us, and He has given us sweet fellowship for Him and His humble followers.

The blessings of God be with us and all His little ones.

Your true friend,

L. H. HARDY.

Atlantic, N. C.

FROM A SHUT-IN

Elder C. F. Denny and Wife,
Dear Brother and Sister,

Your kind letter received and appreciated. I also received the Landmarks and enjoyed them so much. I can read if some one sits by me and turns the leaves so I pass much of my time that way. I feel like some one surely misrepresented me to you. I don't feel worthy of all my good friends; but feel the Lord has been so good to me and I do feel that He has a purpose in my afflictions.

I hope you will remember me in your prayers.

With best wishes to all I am your little sister in hope,

NANNIE BELL BENTON.

207 Water St.

Greensboro, N. C.

TRIBUTE TO ELDER ADAMS

Dear Brother Denny:

Yesterday I received the Landmark for March 15, and almost the first thing I saw was, "Elder J. E. Adams Dead." I can't express the feelings that came over me, my eyes filled with tears, and this thought came, why should I grieve. Brother Adams was a true servant of God, he had a godly walk and godly conversation, and trusted in the Lord alone for His salvation. I feel like he has closed his eyes in sleep only to awaken in the likeness of our blessed Saviour, and be satisfied.

I have known Bro. Adams since I was a small child, to know him was to love him. My children all loved him. Yesterday when my daughter came in from school and I told her of his death she was very much affected, and this morning before going to school she handed me a poem she had written to the memory of Bro. Adams. She had not seen him in seven or eight years but remembered and loved him. I am sending the poem to you and if you approve of it I shall be very glad to have it printed in the Landmark. Will you please send me the Landmark for March first as I failed to get that number. I also take The Lone Pilgrim, which I enjoy reading very much and hate to miss a number of either as I have not heard any Baptists since I left Wilson. I often wish I could get your sermons over Radio. We have had a hard, cold, long winter out here but am glad to say one snow has all melted at last and we really have had spring for the last few days.

Please remember me to the many

kind friends I met at Wilson, my love to your wife. Hope you all will remember me in your prayers.

Hope you will pardon this long letter and all mistakes. With best wishes,

MRS. S. L. NELSON,

4432 N. Central Park Ave.
Chicago, Ill.

(Elder J. E. Adams)

One has passed from our midst to-day

One whom we all loved well
From earthly cares he's passed away
And gone to God to dwell.

A man who walked the narrow way

Who tried to make men kin
A man who loved from day to day
His God and not man's sin.

He needs no monument to tell
Of things he did on earth

In every heart sweet memories dwell,
That speak of his true worth.

O shepherd who tended well his fold

And left it not to stray
Just as the Master did of old
Is the one I sing of today.

We shall miss thee; long for thee too

Yet who can say nay to God's Will?
Tell me what will thy poor sheep do

Without thee upon the hill?

By RUTH Y. NELSON.
4432 N. Central Park Ave.
Chicago, Ill.

ADMONITION

Dear Brother Denny,

We are admonished to "have no fellowship with the unfruitful works of darkness, to abstain from every appearance of evil."

"The flesh lusteth against the spirit and the spirit against the flesh," but through the spirit we are to mortify the deeds of the body, hence we have almost a continual warfare. It is true that we sometimes are brought out a victorious conqueror through Him that loved us for a while, and are made to rejoice in hope of eternal glory, which is sweet to the soul and give us a season of praise and adoration to our God. Let us all strive to "keep the unity of the spirit in the bonds of peace," as becometh dear children of our heavenly Father. "Bear ye one another's burdens, and so fulfill the laws of Christ. Do we do this as we ought? I fear not, Our Saviour was a burden bearer. He bore our sins in His own body. He gave His life a ransom to redeem us from under the curse of God's holy and righteous law, and satisfied its demands, and set us free from the laws of sin and death." If the truth makes you free ye shall be free indeed. "We are no more under the law but under grace," so "let us walk as children of light, redeem the time and glorify God." Do as you think best with this. Yours in hope.

J. R. JONES.

Revolution Branch, N. C.

TRIALS OF THE WORLD

For the relief of my mind I will try to pen down a few of my trials in this low ground of sin and sorrow.

I being one of the number which have been scattered by the division here at Leatherwood Church, Va., yet I sincerely feel that it has only made me more stronger in the salvation of my dear Redeemer and putting less confidence in weak, puny man-made creed for my Bible teaches to mark those that cause division amongst you for vengeance is mine sayeth the Lord and He is going to fulfill every promise.

I am like the wayworn traveler, deliverance will come but not until I am through with this troublesome world do I ever expect to find sweet relief. About eight years ago I became very much troubled about my soul's welfare and was so cast down it seems everything was so completely changed to me and I was made to beg the Lord continuously to have mercy on my never dying soul which I do feel he did hear the prayer of as vile a sinner as I and came to my rescue when all mortal power could not reach my case. I felt that my days here were fast fleeting and would often wonder what would become of my dear little children and would try to ask the Lord to spare me for their sake. Though so weary and heavy laden, was made willing to say Father not my will but thine be done. Not until the beautiful light shown around about me was I made to know it was the Lord dealing with me and I cried out, The Star, the Star of Bethlehem. I wanted a home with the Old Baptists yet felt so unworthy to be with them I would often ask the Lord if it was His will to give me more evidence if I was a child of God which He did through a vision of one of my aunts, Mrs. J. S. Davis, a member of

the Primitive Baptists and one too who has had many, many trials through this life. She wrote me of seeing me at her window, all dressed in white and with beautiful comfort this letter was to me so af-

hite wings and oh what a great ter traveling the rugged road like I believe all of God's people travel I went before the church and was received into the membership and there found rest to my weary soul until this trouble which I can truly say that the Lord is not the author of, came in to break peace of the chosen few and cause so many heart aches that I am made to wonder how one that claims they have the love of God should abide in their heart can say they are doing right and if we only could see our faults as others see them we would leave many things undone that we do and to no profit. "Whatsoever a man soweth he also shall reap." Then why don't we try to sow more to spiritual things which is for good and leave off so much of this carnal business and you could not see so much of this trouble? May the Lord of high heaven remove this hard and strong heart which is incumbering His people here and give them a heart of understanding is the prayer of a sinner saved by grace if saved at all.

A SUBSCRIBER.

LAW—GRACE

"For ye are not under the law but under grace."

We should be careful to note what law is meant when we use a scripture containing the word law.

The arminian world generally accept the idea that we are not saved (quickened) by obeying the law of

Moses; but that we are saved by obeying the laws which Jesus Christ gives. Is this so?

But the people were really saved under Moses just the same as under the New Testament times. All by grace and grace alone. It is my honest belief that some of us do not understand the doctrine of justification by faith, which means salvation by grace. I fear sometimes that I do not. But certainly grace and works are different principles. Whether we mean the law of works under Moses, or the law of works under Christ. Is any part of the law transferred to the gospel of Christ? Not so.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

Jesus paid the debt, endured the curse, honored its jots and titles, and left not the least possible thing to be done by Himself nor any other being to make atonement full complete and perfect. Paid all the debt. "Blotting out the handwriting of ordinances that were against us, which were contrary to us, and took it out of the way, nailing it to the cross." Col. 2:14.

If six names of persons are signed to a note at the bank and it has come due and neither of us can pay it and the seventh party who was really a surety and security, comes up and pays off the note and the banker marks it paid, and perforates it with nails, how can this debt ever be demanded again by the law? How can this note and debt be demanded and made payable again? Whenever you hear some

preacher demanding this sinner to pay this note again, you may know it is a forgery, for that old note was nailed to the cross and paid off and can never come up again in reality.

But the real benefits of this redemption were applied to the saints before the coming of Christ as afterwards, for there has never been anything but the real blood of Christ that could take away sin. This work of Christ stood out as done from the foundation of the world, but not actually accomplished, till Christ died upon the cross.

Now this redemption is not actually and personally ours till regeneration.

Now the law even, is not experimentally given to a sinner till the Holy Spirit quickens him. Then it is that sin revives and he dies. The law kills in this experimental sense. So that when this sinner is killed to the first husband (the law) he is ready to be married to the new husband, (Christ). "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

Now there is none of this old husband to be brought into the house with this new husband, none of the old law is to come into the gospel of Jesus Christ.

This almighty, allwise omniscient husband who possesses all wealth, is not short, nor will he accept any furniture in his house furnished by anyone else. But the old husband is dead, any way. He is gone. Except when some preacher imagines that he has come to life

and has a few of his wares that the bride, the lamb's wife might well go to work for and get some glory in the flesh. "For neither they themselves who are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh." "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:13-14.

Why should a preacher try to wrap an old dead carcass of the law around the church of Christ? Will Jesus be well pleased at this? I think not. It is right for the man of God to preach the gospel. But the gospel is no part of that old law. That stinks to him and he can not eat it. There may be many eagles around that old dead carcass, but they are the kind that loves carrion. They may get filthy lucre out of their work, and glory to the preacher, but their new gospel does not give food and light to the lambs and sheep for their congregations are in the dark. Let us explain that. A star represents a preacher. The sun represents Christ. Now when the hearer experimentally sees only the preacher he is in the dark. You are yet in the dark when you can see the stars. But when Jesus, who is the sun, comes into your experience, the star (preacher) is hid, and you come out into the light.

Yes the preacher must preach the gospel to the convicted sinner for his comfort and salvation, but he must be hid behind the cross or his congregation is yet in the dark.

As long as the inquirer looks and beholds the preacher only, he is only wounded. That is about all

the watchman can do for the poor soul till Jesus rises in his experience.

The watchmen who go about the city found me, they smote me, they wounded me." They told you to believe in Jesus Christ and you could not. Our preaching only wounds the poor inquirer, till the light comes. Again Solomon speaks of the watchman.

"The watchman that go about the city found me: to whom I said, saw ye him whom my soul loveth?"

"It was but a little that passed from them, but I found him whom my soul loveth: I held him and would not let him go." Psalms. 3: 3-4. He could not find him till he passed the watchman. If the poor sinner never gets further than the preacher (star) he will always be in the dark, and will never find the Savior in joy and light. The preacher must be hid, and is always hid when the sun of righteousness arises in our experience. O how bright is that day when we can see Jesus and lose sight of all things else. Peter had to be taught this. He wanted to build three tabernacles. (Theological schools), one for Moses, one for Elijah and one for Christ. But there overshadowed him a cloud, and there came a voice from the excellent majesty, which said: "This is My beloved Son, hear ye Him." So when the cloud was gone they saw Jesus only. And so it is with us. When the cloud is gone from our sad experience, we do not then feel like bringing in a preacher to give glory to the man, but we see Jesus as our true provider and husband and teacher and we do not seek glory in

the flesh and in men, but in God. It is all by grace through faith and not of works. Neither works of law nor of the preacher are to take our worship, but Jesus only. It is here then that we hear Jesus and obey Jesus and walk after the spirit, and swim in this buoyant spirit of Christ and the gospel and like the pentecostians obey the instructions in the gospel with our mind's eye and Jesus rather than the preacher and thus they were walking in the good works of the gospel, working out their salvation with fear and trembling, finding rest under the yoke of Christ, and in this beautiful highway they believe in good works, baptism, repentance, visiting the widows and orphans, crucifying the flesh, not forsaking the assembling of themselves together as the manner of some is, letting their light shine, giving liberally of their funds for the help of the poor, and for the ministry, realizing that it is more blessed to give than to receive, living humble, moral lives for Christ's sake rather than for the preacher's sake, for like Moses they endure as seeing him who is invisible. Here now the sweet, sovereign discriminating grace of God works in us to will and to do, and this grace of regeneration also inclines to humility rather than to bitterness and quarreling, and it is made triumphantly to appear that here are those who by steadfastly continuing in the apostles doctrine, pass both eternal salvation, and the time salvation of joy peace and comfort. All these joys and fruits are the results and proof of a Evely faith rather than something that causes the fruit. Now,

none of these good results, however are to be so construed so as to give us an excuse for indifference. All our indifference is condemned by the Lord Jesus who is the one who is to rebuke many nations. We are to hear the gospel that says, "Awake thou that sleepest and arise from the dead and Christ will give you light." Good exhortation warming in the sunlight of Jesus is good and belongs to the gospel in ten thousands ways of advice, instruction, admonition, exhortations, showing how all these work together for good in the gospel.

All offerings and sacrifices under Moses were fulfilled in Christ and are done away forever. We are not under the ceremonial law but under grace. We are not under the law of sin and death, as a rule for salvation, yet we honor that law because it was holy, just and good. But Christ fulfilled it for us. Now we find some of the ten commandments mentioned in requirements taught in the New Testament. How is that? It is not a transfer of the law, for it contains no thunderings and lightnings from Mt. Sinai. And we are not come to that awful mountain. We have come to Jesus that speaketh better things. So Jesus, the great, king and captain, says, do not steal, do not commit adultery, do not kill, as part of the instruction that he holds for his people and which he ever held before he gave some of it out through Moses.

Moses died without entering the land of Canaan, so the Lord died before the full gospel was set out to the apostles. Moses never was shipped over into Canaan. So let

us leave him on the other side.

J. H. FISHER.

New Castle, Texas.

A COMFORTING LETTER

Dear Papa,

I was real glad to hear from you again, and am truly thankful to you for the precious gift you so graciously sent me.

The Landmark means so much to me, as it fills a soul hunger that I do not get otherwise.

I read the first copy I have gotten since coming here yesterday (Christmas Day), and it seemed to me as though it came as an especial blessing for that day. I sat down and read it through, except the obituaries, before I stopped. It filled my heart so full, and was so good, sweet and true, that I was bound to say, "Praise the Lord O My Soul," and all that is within me, "Praise His Holy Name."

I am often thankful that I am not left to guide my own steps, if I were I fear and tremble to think what they might be. I only pray the precious Savior to lead and guide me every day of my life, and that I may be one of His in deed and in truth, and not in word (or tongue) only.

Papa, this doctrine of salvation by grace, and divine omnipotence seems too full for words to express, like Paul I suppose, when caught up to the "third heaven and saw things unlawful to be uttered." I have been troubled much lately, fearing I have just learned these things in theory, and not in spirit and power, but at other times I think if I did not know a little something about it, I would not be

filled so full of the power and sweetness that comes to me. Pray the dear Lord for me, papa, that if it is His will I may overcome the world "through Him."

I always try to remember the household of faith in my prayers, and to thank the dear Father for them and the many mercies bestowed upon us all, but sometimes, and it is mostly always, I feel fearfully cast down, as though my prayers did not reach Him.

Give my love to all,
Lovingly,

TOMMIE B. DOCKERY.

Dott. West Va.

Remarks

Mrs. Dockery is the daughter of T. B. and Mollie C. Comer. Mr. Comer died a few months before she was born. Mrs. Comer and I were married Nov. 8, 1900. Tommie was then about six years old. She lived with us until the death of her mother, March 24, 1911, when she made her home with her grand parents, Mr. and Mrs. John Jones, Dobson, N. C.

I am sure many who remember her as a little girl in our home will be glad to note that the Lord has wrought a gracious work in her heart and led her to the church. How glad I would be to see other members of my family brought in to the fold.

C. F. DENNY.

THE PRIMITIVE BAPTIST CHURCH AT THE FALLS OF TAR RIVER, NASH CO., N. C.

In a paper published in Raleigh, N. C., dated November 28, 1923, there is printed on the first page, second and third columns, under the

obituary of Elder Nathan Gilbert, an ignorant, defective, false and malicious account of The Primitive Baptist church at the Falls of Tar River, near Rocky Mount, N. C. A true and much fuller history of the large and influential church written by my father, Elder C. B. Hassell is given in Hassell's Church History, a book of 1029 closely printed octavo pages, the largest and most correct Church History ever composed in North Carolina, which has been circulated all over the United States, and a copy of which is in the State Library of North Carolina, and in the library of the University of North Carolina, and in the Congressional Library of Washington, D. C. As my father says, on pages 855 and 856, the church at the Falls of Tar River was formed in 1757 and has had hundreds of members, large numbers of whom have helped to form other similar churches, and has been served by some of the ablest pastors ever born in North Carolina, including Elders Joshua Lawrence, Robert D. Hart, and P. D. Gold. It now has 130 members, who are efficiently served by Elder A. B. Denson, a farmer and a gifted speaker, who lives four miles from Rocky Mount. The church maintains the principles and practices of the Bible so disbelieved and despised by millions of professing Christians all over the world who serve God for money in this darkest of the dark ages since the flood in days of Noah, and age of pre-eminent and ruinous infidelity and atheism—an age believing, not in God and His word, but in men and money and means, and worldly pleasure, and false and pretended science—an

age of the down-grade to perdition. Like all true Primitive Baptists, the church at the Falls of Tar River, with its 130 members, utterly opposes and rejects all modern religious inventions.

SYLVESTER HASSELL.

ENJOYS THE LANDMARK

P. D. Gold Publishing Co.,

Dear Sir:

Please find enclosed \$2.00 for which please extend my present subscription to Zions Landmark, another year.

I feel like I could hardly do without it, as I have been reading it for about forty years.

I thoroughly enjoy it, and am always glad to get my paper and look forward to its coming.

Wishing you great success,

I am yours truly,

MRS. THOMAS I. DUKE.

Reidsville, N. C. R. 2.

SATISFYING

Mr John D. Gold,

Dear Sir:

Enclosed find check for \$2.00 (two dollars) to pay for the good old Landmark another year. My subscription is out at the end of each year. I can't be satisfied without it, it gives me all the satisfaction I get in this life. It's in harmony with the written testimony and the experience of God's poor, afflicted people that worship God in spirit, and in truth. Jesus said, "My words are spirit and they are truth. God is a spirit and seeks such to worship Him because they have the mind of Christ, and how good this mind is," God works in you both to will and to do of His

own good pleasure." There can't be any controversy in it, but our carnal mind cannot comprehend it, it is spiritually discerned. Jesus said to Nicodemus, "that which is born of the flesh is flesh, and that which is born of the spirit is spirit: the wind bloweth where it listeth and ye hear the sound thereof but ye cannot tell whence it cometh, nor whither it goeth, so is every man that is born of the spirit."

My experience is when God gives me a mind to thank and glorify His holy name and the written testimony its all of God and not of me. When it comes, I find my mind on eternal things, Then God is glorified and I am satisfied. I can't obtain the spirit with my carnal mind, neither can retain it. It's all the gift of God. He is its author and finisher. I a poor, lost sinner for ten years or more, was trying to satisfy the law that Jesus had already satisfied but didn't know it, but when my own saving power was all exhausted God gave me faith that He could save me. I was such a sinner that I thought I had committed unpardonable sin. I said Lord show me what it was. He said you have been a sinner from your youth. I then could see it and believed it. Then something spoke in me, and said, "God is the author and finisher of our faith," in a moment all this guilt and condemnation was gone. I said, "O death where is thy sting? Oh grave where is thy victory? Death had lost its sting," I did not fear to die, and I have faith to believe that at the restitution of all

things that all of the people born of God will be raised from their graves like Jesus did from the sepulcher and be like Him and be with Him forever more. God can raise the dead as easy as He made man of the dust, the grave will lose its victory. Ye are the temple of the living God. God the Father, Son and Holy Ghost, dwells in His people and they are one in Christ. They can't be separated; it's one God: it can be seen only by the revelation of the Lord Jesus Christ.

On a rock with a mattock in my hand using it on the rock I looked down to see what effect it had when a power took hold of me and held me so I could not move. I said who are you? "I am Gabriel. I have come to strengthen you, the Lord has blessed you and the Lord loves you." No one on it but me, all under that rock was dark. I could see fire but it gave no light. I had said I would not go to that association but the Lord made me go. God does all things after His way. I was contending for the blessed resurrection of dead. Some was to preach that resurrection is already past and overthrow the faith of some. May God bless His people that are contending for the truth as it is in Christ.

DAVID SERGEANT.

Democrat, Ky.

ZION'S LANDMARK

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

Elder 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. LVII

No. 15

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. June 15, 1924

**FUNDS FOR THE POOR
EXHAUSTED**

I wish to call the attention of the readers of the Landmark, that the funds for the benefit of those who are unable to pay for it are exhausted. Mr. Gold's standing proposition is for every dollar donated for this purpose he donates one. (In other words he no longer sends it free to such, but meets you half way). An accurate account is kept of all donations for this purpose. There are many worthy persons that it would be a real benefaction to receive a year's subscription and here is an opportunity for you to render a lasting service by sending us the names of those who have become helpless by reason of old age and otherwise who would really appreciate the Landmark. And also those of you whom God has blessed with plenty and to spare would immediately contribute to this worthy cause. It is to be regretted that many who are well and strong whom God has blessed with an

abundance do not lend any support or read any of our church papers, but it is those that we are most concerned that write us as follows: "I have been a constant subscriber for 30 or 40 years as the case may be; but now I am old and afflicted and without means to pay for it any longer." I wish I knew how many there are in the circle of its readers that are like the above don't you?

Then will you not help me find out? What better thing could we do than to make 24 visits to some bed-ridden brother or sister that were faithful to their church and church paper as long as able! I am now paying for four yearly subscriptions myself. One of which goes to a dear young sister that is perfectly helpless, can't even turn its pages herself, but enjoys its contents and with all her affliction counts herself happy to be remembered and loved by the household of faith.

All contributions to this cause will be published in the Landmark. "Blessed is he that considereth the poor."

C. F. DENNY.

**FLAT SWAMP MEETING HOUSE
DESTROYED**

The Flat Swamp meeting house, near Robersonville, N. C., was completely destroyed by a cyclone April the 30th. They are in need of funds to rebuild. We will be glad to receive and forward to them any amount our brethren and friends feel in their hearts to give, or you may forward direct to Brother T. H. Williams, member of finance committee.

Parmer, N. C.

C. F. DENNY.

PLEASED WITH THE LAND MARK

Fear Brother Denny:

I see that I am a little behind with my subscription, but was sick at the time, and just failed to send it before now. Enclosed find money order which pays up to April the first, 1925. I hope all that are behind will try to pay up. I have been a subscriber for five years and enjoy it very much, as I am so hard of hearing when I go to church I cannot understand as others do. Perhaps you remember me, as we have met on two or three occasions. I am often asked why I go to church, as I cannot hear or understand the preaching, but it seems something bids me go. So I cannot be content to stay at home. I did not intend taking so much of your time. Pray for me a poor sinner, saved by grace if saved at all.

A little sister in hope,

MISS CARRY JUSTICE.

208 S. 2 Street.

Wilmington, N. C.

Remarks

I remember this little sister. She does not hear but little if any of the preaching, but seems to enter into the spirit of the service and enjoys the association of the saints. She reminds me of one brother Rogers, who was a member of Roxboro church, he could not hear a word; but I have seen the tears freely flow from his eyes. On one occasion I was visiting that church and after speaking with some degree of liberty (I hope in the Lord's name) he came forward and placed his hands on my shoulders and said "I did not hear a word you said; but (with a heart almost too

full for utterance) thank God I could feel the power. This circumstance has often been a comfort to this poor heart of mine in the thought, that the "word of God is not bound" by deaf ears, or weak earthen vessels such as me to display His purpose and power to our mutual comfort. How strange that many who are blessed with a reasonable degree of health and strength with every faculty normal, will absent themselves from divine worship, month after month. How can you do it? If there is anything to be lost in your neglect to assemble together, "as the manner of some is," you are the loser. "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him." John 14:21.

May our gracious covenant keeping God continue pouring out His blessing upon the faithful in matters pertaining to His kingdom, and may He revive the parched with heavenly showers. The cold with warmth divine; and as all the benefit is ours, be all the glory thine.

C. F. DENNY.

J. H. HILL AND DAUGHTER MARY HILL

John H Hill departed this life at the age of 39 years January 26, 1923 and Mary, age 14 years, the following day. Both were victims of flu and pneumonia. He leaves a wife and five small children to mourn their loss one of which was born after his death. He was not a member of the church, but was a good man, a good provider for his family and I believe his whole trust was in God and that they are both sleeping in Jesus.

Sleep on dear ones and take your rest. We loved you well, but God loved you best.

Written by his sister-in-law.

MARY ALMA GOOCH.

Kenly, N. C.

ELDER NATHAN GILBERT

By J. T. Alderman

In the file of the old Raleigh Register for September 1, 1803, the following obituary is inserted:

"In Nash County on August 1, 1803, Rev. Nathan Gilbert died in the thirty-ninth year of his age. The premature death of this greatly beloved man will be regretted by all who knew him. The ability and moderation with which he acted in the various departments of life rendered him as dear to his fellow citizens as his death is grievous and distressing.

"At an early age he perceived the work of grace in his soul and became a professor of the Baptist religion, but so far was he from proscribing or inveighing against other denominations that his liberality constrained them all to love and revere him. He not only consoled himself with a full persuasion of the truths of Christianity, but extended its cheering rays to all within his reach.

"In his ministry, his piety, meekness, and mild, but successful eloquence bespoke the divinity of his mission—that he was an ambassador for Christ reconciling the world to God.

"Nor did his usefulness end here; like Moses we beheld him descending from the great service in Heavenly things to the sphere of the civil duties of the magistrate, administering the laws for his countrymen, distributing justice and setting an example of virtue and patriotism. As husband and father he was indulgent, provident, and affectionate. As a neighbor he was charitable in an eminent degree, sympathizing with the distressed, helping the poor and needy, lending a fostering hand to the widow and the orphan.

The writer of the obituary was not given.

Mr. Gilbert was pastor of churches in Nash and adjoining counties. For a number of years he was the beloved pastor of the church at the Falls of Tar River. This church was constituted in 1757 and was one of the leading churches in early times. The record gives this account of Elder Nathaniel Gilbert and the church: "Elder Nathaniel Gilbert (a respectable character) who was an ordained minister, joined the church by letter from Scuppernon Church in Tyrrell County. In 1798 the church by unanimous vote, requested Elder Gilbert to take charge of the church." Some time after this he accepted the pastorate and served until his death. The church under his ministry fostered the spirit of missions and raised money to aid in sending the gospel abroad.

It is a matter of interest that the first Baptist State Convention was held with

the old church at Falls of Tar River. At that time it was not called "Convention," but it was designated as the "General Meeting of Correspondence" and was composed, as it is now, by delegates from the various churches and associations.

The meeting was a great one and plans were made looking toward great activities in the State; this meeting was held in 1811. The spirit of missions and general co-operation in denominational affairs had received a great impetus among the churches under the ministry of Gilbert. He had gone to his reward before the convention met, but his influence was lingering among the people who loved and revered him.

This meeting of "General Correspondence" was nearly twenty years before the Baptist State Convention was re-named at the great meeting at Greenville in 1830.

Some years after the death of Gilbert satan put it into the minds of evil designing men to destroy the harmony and usefulness of the church; emissaries were sent among the members to poison the minds and stir up strife among those who had been friends and co-workers in the church. Some men from Baltimore came into the community and persuaded the unsuspecting and those with ears itching for some new doctrine that the purpose and plan of missions were all wrong and fostered by the devil; that when God wanted the gospel sent to other people He was able and would do the job, that it was wrong to presume to take the work out of His hands. As a result a few years later the church, like so many others, was split to pieces, the majority went off to the anti-mission side and but little has ever been heard of it since. It was easier according to the new doctrine as God would do it all and they would have nothing to do but rest on flowery beds of ease as the elect and let the others go on to torment without a word of warning. What an ending for a church, of which for a long time in former years the great and useful servant of God, Elisha Battle, had been an active member. If he had been living, perhaps it would have been otherwise.

The old church still exists as an anti-missionary body just outside the present city of Rocky Mount, a sad monument of what it might have been.

Gilbert was a successful farmer, merchant, and man of affairs. He was appointed magistrate and served most acceptably in that office. Evidently he was popular with the people in the county and was held in the highest esteem.

It is sad to know that men who served well their generation and made sacrifices for the welfare of their fellow men must be so soon forgotten and no memorial given to them.

GEORGE H. WILLIARD

George Hamilton Williard was born March the 24th, 1870, died March 20th, 1924. He was married to Miss Flora Stewart December 18th, 1890 and to that union four children was born, as follows: Messrs. Glenn N. Williard, Hamilton Williard and two daughters, Mrs. J. Frank Sink and Mrs. Bee W. Beeson. All of the children with six grand children and his wife and a large number of relatives and friends survive.

Brother Williard became a member of Saints Delight Primitive Baptist church in August, 1905, having received a hope in Christ in 1903. He was a faithful attendant and member until death. He was a successful man in business, and was regarded as one of the best farmers in his county.

The last funeral rites of both the above parties was conducted by Elders P. W. Williard, J. A. Fagg and the writer. The very large attendance at both services showed the esteem held for them, by a very large circle of relatives and friends.

O. J. DENNY.

ELIZABETH PEDDYCORD WILLIARD

Elizabeth Peddycord Williard was born June 15, 1837, was married to Pinky Williard in July, 1869 when he passed to the great beyond, leaving Mrs. Williard and three children to mourn his loss, two children having preceded him to the grave.

Those who survived their mother, who passed out June 17th, 1923 were her only son George H. Williard and two daughters, Miss Carrie Williard and Mrs. E. N. Hine. She was a very industrious woman and was regarded as a woman of fine business judgment and was blessed to toil for those she loved almost to the end of her journey, she was truly a good wife, mother and grandmother, and also a faithful member of Saints Delight Primitive Baptist church, of which she became a member in 1875.

She left, besides her children and grandchildren, one sister, Mrs. J. B. Bodenheimer and a host of relatives and friends, who were made sad by her going hence.

She did her part and has gone to that home of their best where rest is given by the father of the faithful, to all the redeemed of earth.

O. J. DENNY.

BLACK CREEK UNION

Black Creek Union meets with Upper Black Creek church Saturday and 5th Sunday in June. Visitors will be met at Kenly and Lucama, Elder E. L. Cobb, Clerk, Wilson, N. C.

SKEWARKEY UNION

The next meeting of the Skewarkey Union will meet with the church at Old Sparrow the 5th Saturday and Sunday in June and the brethren request me to state, that visitors coming by way of railroad will be met at either Tarboro, N. C., Conetoe, N. C., or Pine Tops, N. C.

Any one wishing to address any of our brethren or friends to be met will write to either Bro. W. R. Adams, Tarboro, N. C., Bro. E. P. Williamson, Tarboro, N. C., or Mr. John Davis Pine Tops, N. C.

These brethren will gladly meet you and take good care of you while at the Union and at their homes.

E. L. COBB, Pastor.

THE SMITHFIELD UNION

Smithfield Union will meet with Smithfield church, Johnston County, N. C. on Saturday and 5th Sunday in June, 1924.

Elder E. P. Pearce is appointed to preach the introductory sermon. Elder R. E. Johnson his alternate.

Brethren, sisters, friends and ministers especially are cordially invited to attend.

Yours respectfully,

J. A. BATTEN, Union Clerk.

STAUNTON RIVER ASSOCIATION

The next Staunton River Primitive Baptist Association is appointed to be held with the church at Springfield in the town of Gretna, Virginia, Friday, Saturday and second Sunday in August, 1924. All brethren, sisters and friends who may wish to come are invited to come and be with us in this association. All coming on the train will get off at Gretna, Pittsylvania county, Va. We hope it will be the Lord's will to give us a good meeting at this association.

This notice is given by order of the church at Springfield. A cordial invitation to all who may wish to come.

ELDER J. F. STEGAL, Mod.
J. R. WILLIAMS, Church Clerk.

ANGIER UNION

Please say in the next issue of the Landmark that if the Lord is willing that the Angier Union will be held with the church at Bethel Saturday and 5th Sunday in June, 1924, and Elder A. D. Johnson was chosen to preach the introductory sermon and Elder L. H. Stephenson his alternate and we extend an invitation to all lovers of the truth as it is in Christ to be with us in this meeting and we will be glad to have as many of the ministering brethren to be with us as can come. Those coming by railroad will be met at Angier and conveyed to the church.

A. H. DUPREE, Union Clerk,
Willow Springs, R 2 Box 21.

DUKE COUNTY COMMISSION
100 S. MAIN ST.
DURHAM, N.C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

JULY 1, 1924

No. 16

I WILL HELP THEE

I "will help thee." Oh the sweetness, oh! the sureness of this word!

Hush, O heart, be still and listen, for thy fainting cry is heard
I "will help thee" with what fleetness came the answer back to me.

Oh, be swift to claim its surety, for His promise is to thee!

I "will help thee," Oh no matter to what depths His help must reach.

Through what lengths, or through what mazes, it must come, thy soul to teach

That His promised word once given, shall forever more abide.

Rise, O heart, be swift to greet Him, for thy Lord is by thy side.

These lovely lines gave me such wonderful comfort as I was going on the operating table.

MRS. B. L. HURDLE.

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

Associate Editors

ELDER J. D. COCKRAM -----Hartsville, 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 its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE FULFILLMENT OF THE SCRIPTURES

"In the beginning God created the heaven and the earth." Gen. 1:1. What for? For His own pleasure and the earth was for a place on which He would raise up, develop, and prepare a family to dwell with Him and to enjoy His presence and whose presence He would enjoy. "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for thy pleasure they are and were created," Rev. 4:11. "And this is the Father's will (pleasure) which hath sent me, that of all that He hath given me, I should lose nothing, but should raise it up again at the last day." John 6:39. "And He is before all things, and by Him all things consist." Col. 1:17. Being before all things and the Creator of all things; He was alone before He created anything; but He was not pleased to remain alone but as before stated He created the world in which to prepare a family to dwell with Him and enjoy His holy presence.

A family that could enjoy God's presence must know Him and love Him, for He is love and He could not dwell harmoniously with any that is not lovely. God being purity, could not dwell with impurity. God being justice could not admit the unjust into His presence. And He being full of mercy those who dwell with Him must know Him in

His mercy and mercy is kindness bestowed upon the undeserving. To make a world just suited to raise such a family in, required a Creator of infinite wisdom, power, love, justice, purity and mercy. And to appreciate these divine qualities in Him each individual composing that family must have a divine knowledge of these qualities engrafted into their own experiences by the spirit of Him who possesses them in their fullness.

God made man upright, but under temptation of the serpent, which is the devil, man sinned and became dead in trespasses and sins, but God having foreseen this had provided a remedy in the person of His Son whom He had given power over all flesh that He should give eternal life to as many as the Father had given Him. John 17:2. Those given to the Son were the family whom God had predetermined to dwell with Him and love Him and

hold His glory and be partakers with Him in the joys of His eternal home. Being infinite in wisdom and power He had provided for every emergency that each and every one of His family should ever stand in need of and He so rules that "All things work together for good to them that love God, the called according to His purpose." Romans 8:28. "In Christ is life and the life is the light of men," John 1:4. By the light of the life of the spirit of God man sees himself a

sinner before God and is made to hate sin and to desire to be free from it. Jesus is the only Savior of sinners and in Him dwells the fullness of the godhead and the fullness of the humanity also and He is the only mediator between God and man and He only can make reconciliation between God who is infinite justice and man who is a vile sinner and justly condemned on account of his sins. These things are shown to and revealed in the experience of each individual of the family of God, by The Holy Spirit of God. And thus they are born into the spiritual family of God and fitted to dwell with God when their bodies shall have been raised up spiritual bodies like unto the glorious body of our Lord Jesus Christ.

The history of the church in the world is divided into three periods or dispensations.

First the Patriarchal, second the Israelite and third the Gentile. The Patriarchal extended from the creation of Adam to the death of Jacob. A period of about 2255 years.

The Israelitish extended from the death of Jacob to the dispersion of the Israelites after the capture of Jerusalem by Titus, the Roman general and the destruction of their temple. A period of about 1885 years.

The Gentile period extends from the destruction of Jerusalem to the present time and on to the great Armageddon battle, which I think is not long off.

After the death of Jacob, the Lord's chosen people were known as the Twelve Tribes of Israel or the House of Israel or the Nation of Israel. They were the chosen peo-

ple of God among the nations; and He peculiarly blessed them more than any other nation in the world.

They were peculiarly blessed with the law which was written by God Himself upon tables of stone and given to them alone, they were blessed with the Levitical priesthood which was given to no other nation and they were given most of the prophets of God spoken of in the Scriptures, and the greatest of all God's peculiar blessings was the gift of the Messiah. He was an Israelite of the tribe of Judah and of the family of David, and was the only man that ever held the three offices of prophet, priest, and king. God gave the Israelites many admonitions saying unto them, "Ye shall keep my Sabbaths, and reverence My sanctuary. I am the Lord. If ye walk in My statutes and keep My commandments and do them, I will give you rain in due season, and the land shall yield their fruit." "And I will set My tabernacle among you; and my soul shall not abhor you, and I will walk among you, and will be your God, and ye shall be my people." "But if you will not hearken unto me, and will not do all these commandments." "I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins. Leviticus 26: 2, 3, 4, 11, 12, 14, 17, 18. God repeats this warning that He will punish them seven times three more times in this 26th chapter. One time in the Scriptures mean 360 days and seven times means 2520

days and in prophecy a day is counted a year. So the seven times here mentioned means 2520 years that God told the Israelites that He would punish them if they continued to disobey Him.

Did they hearken to His counsels, or did they rebel against him? Let Elijah answer. "And he said, I have been very jealous for the Lord of hosts; because the Children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I even I only, am left; and they seek my life, to take it away. 1st Kings, 19:14. The prophet made one mistake and the Lord corrected that by telling him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which have not kissed him. 18v. Therefore the Lord sent them as prisoners into Babylon where they remained for seventy years, that the land of Israel might enjoy its Sabbaths according to the commands of the Lord. 2nd. Chron. 36:21.

After their return to Palestine, the land which the Lord gave them, they yet were under punishment for although they had kings of the tribe of Judah to reign over them according to Jacob's prediction in Genesis 49:10 yet these kings and the whole nation of Israel were subject to gentle authority. The 2520 years of punishment for their idolatry and other sins commenced when they were carried to Babylon in the year 606 B. C. 2520-606: 1914. That time of punishment was due to expire A. D. 1914. Did it expire then? I think it was in the spring of A. D. 1915 that

General Allenby captured Palestine with its capitol Jerusalem, and proclaimed liberty to the Israelites to go back to Palestine and settle as their home. Did General Allenby have authority to give that liberty? He had the authority of the empire of Great Britain and the other allied nations and greatest and best of all he had, I think, the authority of Michael the great prince who was then standing up for the delivery of Israel and every one who is found written in the Book of Life. As proof of this see Daniel 11:44 and 45 and 12th chapter and 5th verse. "But tidings out of the east and out of the north shall trouble many) therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of His palace between the seas in the glorious holy mountain; yet He shall come to his end and none shall help him. And at that time shall Michael stand up, the great prince that standeth for the children of Thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one who shall be found written in the book." And the second verse, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. This verse concerning the resurrection being connected with and following immediately after the testimony concerning the time of trouble leads me to think that the time of trouble will last until the resurrection of the dead.

Paul in his letter to the church of Rome, says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part hath happened unto Israel, until the fullness of the Gentiles come in." Rom. 11:25

Jesus said: "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21:24. Do both refer to time? Did they mean that the Gentiles were to enjoy the favors of God for an equal length of time with Israel? Israel was a peculiarly blessed people from the death of Jacob, until the crucifixion of Christ during a period of about 1845 years. Jesus just a little before His crucifixion uses this language, "O Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings and ye would not! Behold your house is left unto you desolate. Math. 23:37 and 38. Thus Jesus as judge pronounces sentence on the house of Israel. Even after pronouncing such a judgment He suffered them to occupy their land forty years, until A. D. 70 when their city was captured by Titus and they were scattered among the nations of the earth and since then they have been as dry bones in a valley of death for a period of about 1845 years or until 1915 and during these 1845 years the Gentiles have been peculiarly blessed. To the Israelites the Lord gave the law, the Levitical priesthood, and the prophets. To the gentiles He has given the Bible, the

church, and the gospel ministry. Each for a period of about 1845 years. He prolonged the Israelites period 40 years and He is prolonging the time of the Gentiles since the standing up of Michael but for how long I am not wise enough to tell. But between the present time and the resurrection of the dead will, I think be a continued time of troubles. During this time mystery Babylon and her daughters, or all false religions, is to be put down, the beast and the false prophet are to be taken and cast alive into the lake of fire burning with brimstone. See Revelation 18th chapter and 19th chapter, especially the 20th verse. Then the dragon, that old serpent which is the Devil and Satan is to be bound for a thousand years and cast into the bottomless pit and shut up and a seal set upon him that he should deceive the nations no more till the thousand years shall be fulfilled. Rev. 20: 1 and 2. And sometimes during the fulfillment of these things the great Armageddon battle is to be fought. This battle is of so much importance that it is spoken of in many places in the Bible. I think. See Ezekiel 38: 17-23 and 39 chapter; Joel 3:1 and 2: Revelation 9:13-21; 16: 12-21; 19:17-21, and other places.

I am expecting these things to take place soon. I think during the present century.

D. A. MEWBORN.

R. F. D. 1 Farmville, N. C.

THE LORD IS MERCIFUL

Brother Denny,

My health has been bad for nearly twelve months. I suffer so much, but while I'm cast down in mind and body and afflictions I am made to praise the Lord for His goodness and mercy to me. Sometimes I feel He is very near me and His everlasting arm is underneath me. I feel in my condition I can't live so very long. But I hoped to be with my loved ones and this dear brother I am writing about. I hope my faith is sufficient. I ask the Lord to increase my faith that I may grow in grace each day I live. The older I get the firmer I am in Primitive faith for it is by grace ye are saved and not of yourselves. It is the gift of God. Oh that I could live as I desire and praise and worship God as I should. But I do feel that I love the church and love to meet and sit with them in heavenly places and hear the gospel preached. I feel as poor Ruth did when she said entreat me not to leave thee nor to keep from following after thee for where thou goest I will go, where thou lodgest I will lodge, thy people shall be my people and thy God my God. Oh Lord help us to live better, love each other better, keep us humble and at each other's feet that we may live closer to thee each day of our lives.

Brother Denny when bowed down at the throne remember poor unworthy me and mine. I certainly feel to need the prayers of all praying people. Pray that I may be reconciled to God's will. Will close in hope of a brighter world beyond this vale of tears.

A little sister saved by the grace

and mercies of God if saved at all.
EMMA DEAL NICHOLS.

Elder M. B. Williford

Dear Brother Denny:

Please publish this in loving remembrance of dear Brother Williford. He passed away September 10. A Father in Israel is gone. He was a servant of God for many years. Honored and loved by all who knew him. Everybody had a kind word for him. He is now gone to that sweet home where the troubles and sorrows are not known. He said so many times before he died that he was ready and willing to go, only awaiting the Lord's time. And all he dreaded was the sting of death. But when death came the Lord made it easy. He passed away asleep. I feel like he died as he desired. He told me he would love to go to sleep and awake up in Jesus. He did never seem to want to live after his dear wife died. He talked of her most of the time and longed to see the time come for him to go. He told Mrs. Little his daughter, just a few days before he died he longed to see the time when he could lie beside her dear mother.

He never missed going to his meetings when he was able to go. He loved his church and God so much. He loved his religious papers and looked forward to them. It was a great comfort to him to read when he had to stay in. He was a man of great faith, his faith was strong as long as he lived. He never forgot his brethren and sisters. His doors stood open to them whom he dearly loved. He was always glad to have them visit his home.

He was a kind and loving father to his children and always advised them in what he thought was right. He lived with his son, Bennie, several years and they all were glad to have him. Mrs. Irene, Bennie's wife, told me she felt safe with him in her home. She was just as good to him and did everything she could do especially in his sickness.

Couldn't tell any difference but that he was her real father and the children were faithful to him. Everything was done for him that could be. He had a good nurse faithful to him. She was an Old Baptist and was bright on scripture and they talked it most of the time. I think it was a blessing to have her with him. I miss him so much. I have lived by him so long. He has been a comforter and counselor to me. Lots of times I felt so low down in feelings I would go to see him. He always comforted me and I came home feeling better. He was indeed a true minister of Jesus strong in faith. He served two churches Nashville and Mill Branch for many years. They will miss him. He is forever gone. Never more will we hear his footsteps or hear his sweet voice. His place is vacant forever. Enough can never be said of this dear man of God. We can say he fought a good fight. He kept the faith. He finished his course. May we all follow his example. Blessed are the dead who die in the Lord. The funeral services were conducted by our dear pastor, assisted by Elder John Williams. His grave was covered with many and most beautiful floral offerings. His body was tenderly laid away in the family cemetery near by to await the

resurrection morn. We all miss him so much but our loss is his gain. May the grace and peace of God be to all those who are bereaved.

Written by one who loved him.

EMMA DEAL NICHOLLS.

Rocky Mount, N. C.

R. F. D. 1, Box 69.

CONTENDS FOR PEACE

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:

Enclosed find check for \$2.00 payment of subscription to Zion's Landmark. I am glad to see your paper stand aloof from those things that make confusion rather than peace, why contend for things that are hurtful to the cause of Christ?

However, I am not trying to dictate to any one what to write. Should I be so inclined I realize the fact I am not competent in any way.

Yet above all I desire to see the church dwell together in peace. I am not a member, yet if I love any thing, it is the Baptist cause and for that reason I wish them well. My mind is if I should say anything that was hurtful to the Baptists I'd rather ask forgiveness than contend for something that amounted to nothing after all.

Well I trust the editors of Zion's Landmark will continue to be blessed to earnestly contend for the faith once delivered to the saints, also that I may continue to be blessed to subscribe for it.

With best wishes for you,

I am yours unworthily,

ZOLA SUGGS.

Raleigh, N. C., R. 3, Box 39.

INSPIRATION

Dear Bro. Denny:

I thought surely I wouldn't feel like writing any more but just now my mind seems burdened with some thoughts on Inspiration.

The first four books of the Bible are said to be written by Moses. How wonderful that he should write of the creation and what God said as though he was an eye witness. The book of Exodus was written ten or twelve centuries before Christ, so history says.

The New Testament contains four biographies of the Saviour. Is it wrong to say that all the records are human experiences? They wrote what they had seen and felt.

Darkness and light are alike to God. Time and eternity are equally open to Him. God's people are kept by His power.

A few days ago a minister said that a person who went through life without finding God was a failure. "Who by searching can find out God." Unless God reveals Himself to one that person will never know Him in a saving sense. We are not saved for any merit in us at all.

Henry Ford said "he didn't study much about religion." Oh no, money is his god but that will only help him here in time.

A reformation is not religion. Neither is formality. It must be in spirit. "Can the Ethiopian change his skin or the leopard his spots? Then may they do good that are accustomed to do evil." It is not possible for humans to change the heart.

"God is a spirit and acceptable worship must be in the spirit and

in truth." Only the redeemed of the Lord worship God aright.

God's people are kept by His power ready to be revealed at the last time." How comforting the promise kept ready. We need the help of the Lord all the way. David said "the Lord is my shepherd, I shall not want." Yet how low down in his feelings he seemed to get sometimes. We all do and to me it is often. The prophets were positive in regard to the accomplishment of the purpose of God through grace. It was declared that Christ should save His people from their sins. It is a different thing for one to feel they are sinners than to simply say it.

No one ever truly feels the burden of sin except those whom God has prepared the hearts of as He did Lydia of old.

The religionists of the world tell people to accept Christ and believe on Him, but they tell them to do an impossibility only in a formal way.

The belief must come from God first. Life always precedes action in natural as well as spiritual things and God has to give both. I feel I know this. I have been a member over 30 years. I have been a great reader nearly all my life, yet I did not find God by study. I thought once I could by reading the scriptures and I read the New Testament through eleven times in one year. I would be glad if all people would read, not that salvation is in the letter but feel it is our duty, especially Baptists.

I am sure the Baptist doctrine is right. God has shown that to me plainly over 30 years ago and I haven't doubted it since. I doubt

myself and sometimes trouble arises over questions in the church that trouble me. Yet God rules and is the same yesterday, today and forever.

Yours in hope,
ANNIE ASTIN.

Danville, Va.

GOOD NEWS

D. A. Hicks,
Dear Brother:

I feel my sinfulness and unworthiness to comply with your request, but if the Lord will be my helper I will try. You asked me to write my experience.

The second year after I was married I was at work in the field and a sad feeling came over me at that time. I could not read. It seemed something spoke to me and said, "When Gabriel shall stand with one foot on the land and the other on the sea, and swear by Him that liveth forever that time shall be no longer, what will become of you?" and it caused a great burden to come upon me, and I began to try to pray, and continued for upward of sixteen years. I was going to the house one day and it seemed like a great storm came over me, and showed me what a great sinner I was. It seemed that I was at the judgment bar of God, a justly condemned sinner before God, and I only could think if I had my time over I would do better (but now it is too late. I could not pray. I stepped in at the door and said, "Ella, pray for me, and I will do the best I can. I am condemned unto death." I leaned against the mantle and cried out and became unconscious. It seemed that the judg-

ment was over me. I saw what condition I was in and went for several days with my arms folded across my breast begging the Lord to have mercy on me, a poor sinner.

One day I was daubing a flue and was made to cry out, "Glory and honor to the name of Jesus." It appeared that if I had all the tongues of the world I could not praise Him enough for what He had done for me and I heard a little bird singing so sweetly it seemed that the whole world became calm and it seemed that I could hear as I never heard before. And the name of Jesus was the sweetest name that sounded under the heaven.

Brothers Hicks, I will try to give you a little sketch of what I have seen and felt and heard.

After this I went in darkness for about six months and doubted whether the Lord had done anything for me or not. Late one evening I was sitting in the house by myself, and went to get something to make a fire, yet meditating on being lost and I stopped and looked toward the west and felt if the Lord sent me to hell it would be just and right, and if He saved me it would be His mercy; for I had been such a sinner all my life and it seemed that the sun shined the brightest I had ever seen. Then it seemed that I could see Jesus, the way, the truth and the life. I was made willing for God's will to be done.

Dear Brother Hicks, I felt if the Lord sent me to hell I wanted to go rejoicing and praising His name, but I feel doubtful the most of the time. Whether this be of the Lord or not,, the time has been that I

felt like the poet says,
 "Firmly I stand on Zion's hill,
 And view my starry crown,
 No power on earth
 My hope can shake,
 Nor hell can pull me down."

At that time I felt strong and believed that the Lord had saved me from eternal woe. But dear brother, I did not stay there very long before it came to me what a fearful thing to fall into the hands of the living God. I only can feel some times to say:

"Then to His saints I often spoke,
 Of what His love has done,
 But now my heart is almost broken
 For all my joy is gone."

Dear Brother Hicks, as you know, I stayed out of the church for two years, for I was afraid that I was deceived and would deceive the church, and when I went before the church and told a part of what I have written, and they had received me and given me the right hand of fellowship it seems that I was so small I could hardly reach their hands.

Dear brother, I feel so sinful and unworthy I did not feel like I could write this but by the help of the Lord, I have written this much.

Dear Brother Hicks, I believe that you are a child of God and when you leave this world you will go where doubts and fears are no more. I have been comforted by your conversation so many times. Now if you think this is worth anything you can have it published and if not throw it aside and it will be all right.

DANIEL CAMERON.
 Roxboro, N. C. R. F. D. 2 Box 64.

STILL LOVES THE CHURCH

Dear Brother Denny:

I want to renew my subscription to the Landmark. I desire to be prompt, but am so prone to neglect my duty in many ways, and receive a guilty conscience in consequence, whereas in obedience I receive the answer of a good conscience, or an acquitted conscience. So long as I neglect to pay for any of my religious papers, or to perform any duty that I owe, just so long does my conscience condemn me and rob me of that sweet reward that is received in obedience: let it be to the commands of my blessed Lord, or any duty I owe to my dear brethren and sisters. Why is it that some of our dear brethren say that we do not gain anything in obedience or lose anything in disobedience? If we are not troubled and chastised in disobedience and if we do not find rest in obedience, then I confess that I am in the dark and have no experience of grace; of which, as it is, I often stand gravely in fear.

But when the dear Lord, as I trust, pardoned my sins and gave me to hope in His mercy and bade me, as I trust, to "go home to my friends," and I grieved and mourned and was troubled from day unto day because I was not worthy to ~~live~~ with those good people and when I had suffered until it seemed I could not live and endure it longer, and was made willing to take up my cross and follow Him through evil as well as good report, I found His "yoke easy and the burdens light," and O what rest to my weary soul! How great and glorious indeed was that rest! Words

fail to express it. When I was raised out of the baptismal waters I left there a burden that I have never felt any more from that day to this. I have done many things I should not have done, and over which I have grieved and mourned and left undone many things that I should have done, for which I also have suffered; but never have I suffered or felt guilty in the performance of any duty; nay, but rest—sweet rest is mine.

I would beg of my dear brethren and sisters—my kindred in Christ, to "let us be little children together," for little children are not apt to do each other any serious harm. Let me live in your love and confidence and may I spend my latest breath in love with you. I have loved you for, lo! these many years which is one of the brightest evidences I have that I have "passed from death unto life." I know not when this love began, for as far back as I can remember, when only a little child naturally, how I did love to sit at your feet and listen to you tell of the goodness and mercies of God to poor lost sinners and how I did long and crave in my little heart to be just like you, for I thought you were the loveliest people in all the world. Let us not fall out and quarrel by the way, but let us love one another, and honor our precious Heavenly Father.

Your very little sister in a precious hope, which is an anchor to my soul.

MRS. J. P. COFFEY.

Rufus, N. C.

THE ONLY NAME

Elder C. F. Denny,

Dear Brother:—To Christ I hope,

I am all in wonder and amazement at the thought of God being so merciful to such a poor, vile, afflicted creature as I am, but He says in His word, "I will leave in the midst of thee an afflicted and poor people and they shall trust in His name." "There is none other name given among men whereby we must be saved." Bless His holy name for saving such as I am, if saved at all.

Oh it was such a good union meeting, such sweet and comforting preaching, I felt that my poor soul was full, it seemed to me I wanted to stay there but duty calls us away. I have had a name with the Baptists for 33 years, and the longer I live I see more and more of my imperfections every day I live, and the more of God's sustaining grace I need. I need him every hour. I want to live every day of my unprofitable life to His praise and in honor to His name but I don't know the way only as Jesus leads. "He is the way the truth and life," to His people. I love His people, and want to live and die with them and there be buried.

All my hope is in God alone, "nothing in my hand I bring, simply to His cross I cling. All my righteousness is as filthy rags." I feel that it is such a blessing to be able to go to hear the gospel preached. I have been so I could not go; but God in His mercy has restored my health so I can go and get a crumb now and then; but remember dear brother in all that my God gave me some sweet assurance sometimes

that I was His child, but a very few moments do I feel that way. He sends the comforter to guide me into all truth and shows us his covenant which is His grace and truth.

How unworthy I feel to be thus blessed to sit in heavenly places in Christ Jesus and hear His words, and feast on them. I couldn't go to sleep Sunday night until after 12 o'clock. I could hear you brethren preaching as plain as I ever hear them. What a sweet feast I had in my bed chamber. God says, "there is now no condemnation to those who are in Christ Jesus who walk not after the flesh but after the spirit," but do I walk after the spirit, I desire to, if I could, but God has to lead me all the way. I am so weak and helpless so full of sin, and uncleanness I can of myself do nothing, but may I say, "I can do all things through Christ which strengthens me." He has led me through very trials, but in Him I still trust.

Pardon all errors and pray for me and my loved ones for Christ's sake.

Your weak and afflicted sister if one at all.

ROSA A. FOX.

Roxboro, N. C.

LIKES THE LANDMARK

Elder C. F. Denny,

Wilson, N. C.

Dear Brother:

Enclosed find \$2.00 to pay my subscription to the Landmark another year. Pardon my neglect in not sending it when it was due. I want to take it as long as I live if I am able to pay for it. It is about all the preaching I have. It is so

full of spiritual truth and its contents so full of the pure soul cheering and comforting matter that when I read it I feel to thank our God that has bestowed such gifts upon His children to comfort one another. Our enemies say we are so far behind the times, how glad we are that this is true. We love the God of Jacob they love the gods of this world.

Your little brother, if one at all.

M. R. GOODWIN.

Leesburg, Fla.

GOOD TO BE REMEMBERED

Dear Mr. John D. Gold, and Brethren:

I promised myself not to write any more for publication but after having such a feast at home I feel like I want to tell of it.

Our union meeting was held at our home church, Brier Swamp the fifth Sunday in April, Friday and Saturday before, and I did not have the privilege to go in the afternoon. Some of the brethren and sisters met here and preached for us. Brother Sawyer and Joyner from Red Banks, Brother Sawyer is from Washington, N. C., and oh what a feast to me, and it seemed that their words were applicable to the occasion and I never had such a feast. Surely the poet says we need not go abroad for joys, we have a feast at home, our sighs are turned into songs, the comforter has come. What a great thing it is to be so comforted. Oh how good it is to be remembered by our brethren and friends when our hopes are blighted. Solomon says, "I am the rose of Sharon and the lily of the valley, as the lily among the thorns, so is my

love among the daughters, as the apple tree among the trees of the wood, so is my beloved among the sons." I sat down under His shadow with great delight and his fruit was sweet to my taste."

He brought me to the banqueting house and His banner over me was love. Indeed that love the love of God that passeth all understanding, and is stronger than death. Oh what love.. No wonder the poet could say, "Oh for such love, let rocks and hills their lasting silence break, and all harmonious human tongues our Saviour's praises speak." And again on the wings of His love I was carried above all sin and temptation and pain. Yes, this same love, the love of Jesus.

There are only two of us my afflicted daughter and myself, and the brethren and friends are so nice to us. How good it is not to be forgotten by the ones that we love.

In March the brethren met here with us, and we had a feast of fat things and we also had a spiritual feast. We did not have any preaching but the brethren and sisters engaged in singing. After we had served the natural feast, and we did so much enjoy the afternoon. How good it is for brethren to dwell together in the unity of the spirit in the bonds of peace. The apostles were all of one accord, they saw eye to eye and spoke one and the same thing, all believing the same thing, the gospel of Christ, the word of the Lord "that liveth and abideth forever." And if we meet no more here on earth I hope we shall

meet where trouble and sorrow is known no more, and we may meet on that blissful shore where parting will be known no more and we can enjoy the peaceful presence of God.

I have just hinted at the subject, and if there is anything worthy of publishing it will be all right and if not throw it aside and all will be well.

My address is changed from Greenville, N. C., R. 4 to Stokes, N. C.

Pray for me and mine.

Yours in hopes of eternal life,
RUTHA TRIPP.

AN ENJOYABLE VISIT

Dear Brother Denny:

On the 26th day of March, wife and I left our home for Durham, to visit my sister, Mrs. Minnie Tatum. At night heard Elder Herndon preach a soul stirring and comforting sermon. Thursday night I talked to a good crowd of those God-fearing and humble brethren and sisters who are working out their "salvation with fear and trembling," letting their light shine, showing their faith by their works. Friday morning we left for the home of our dear brother and sister, C. B. Hall. There we met Elder W. N. Tharp also. In the afternoon we went to see Sister P. D. Gold, who resides at Mebane. We found her unwell, but she made us feel good by her kind words and generous hospitality. At night we went out to hear Elder Tharp. Ow-

ing to the weather the congregation was small, but we enjoyed the meeting, returning to Brother Halls for the night. Saturday morning we left for the union meeting at Greensboro. There we met many of God's dear children for the first time, and felt these are my people. While there we were pleasantly entertained at the homes of Brother Neal and Brother Charlie Gold. The meeting there on Sunday was a real love feast. There being so many ministers present. Elder O. J. Denny, (the pastor) stated that he wanted each minister present to speak from 5 to 10 minutes and by the time all was through it seemed every one's cup was running over and great handfuls of purpose was being gathered up. The meeting was closed with a parting hand with many to meet no more on earth, but with a blessed hope of meeting where congregations never break up and Sabbaths never end. we returned home feeling refresh-

After a short visit to Salisbury, ed in the Lord.

J. W. GARDNER.

Goldsboro, N. C.

PRIMITIVE BAPTIST CHURCH ESTABLISHED IN MOORE CO.

Until a few years ago the Primitive Baptists were unknown in Moore County, N. C.

Elder George Boswell of Wilson, Elder G. O. Key, of Pilot Mountain, N. C., and others came preaching a new doctrine to the inhabitants as they termed it, but not a new doctrine, just the old, old story of Jesus and Him crucified,

as the only means of salvation for sinners, and like Him, when He "came to His own they received Him not," they locked the doors of a school house against them, but in the meantime seed had been sown that took root downward and sprang upward. A little handful of followers went to the woods and built an arbor and continued to preach with the result that about 6 years ago a church was organized with seven members and named Lamm's Grove. It now numbers 33 and we have a comfortable house. The meetings are sweet and spiritual.

Elder Geo. Boswell is our pastor.

Written by a sinner saved by grace if saved at all.

A. C. KEY.

Cameron, N. C.

INFORMATION WANTED

Mrs. Helen Simmons encloses \$2.00 for one year's subscription to Landmark. No post office named. Stamp on outside of envelope could not be read.

Mrs. Oliver Ballard, \$4.00. No instructions.

G. T. Hall, \$6.00, no instructions.

If the parties mentioned will kindly advise, giving their present post office address as well as old address we will give them prompt attention.

C. F. DENNY.

ZION'S LANDMARK

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

Elder 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. LVII

No. 16

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

July 1, 1924

PERFECTION OF SAINTS

"Be ye therefore perfect, even as
your Father which is in heaven is
perfect" Matthew V. 48.

These words are a portion of the
greatest sermon that was proclaimed
to man.

This perfection, when applied to
men in the scriptural use of it,
means completeness of parts uni-
formly, where no part is defective
or wanting. It is said of Noah that
he was "just and perfect in his gen-
eration," and that "Job was perfect
and upright." Jesus was too wise
to admonish His people to do or at-
tain the impossible. By perfection
He did not mean that they would
be without faults and weakness as
the Father. He did not mean that
they should just keep the com-
mands they liked, and when they
wanted to, and leave off what they
pleased. The law is from God and
is good. Jesus said Thy law is in
My heart, and I delight to do Thy
will O God.. Does He not also put
His law in the hearts of His peo-

ple and write it in their minds? It
seems Jesus only meant for His
people to do the best they could—
what their hands found to do—
in every age and condition of life.

Again Jesus said, "If thou wilt be
perfect,"—if condition so require—
"go and sell that thou hast, and
give to the poor, and thou shalt
have treasure in heaven; and come
and follow me."

In the beginning of the gospel
dispensation trouble, hatred, sor-
row, persecution, and suffering of
every kind were the lot of His peo-
ple; then was their blessing mourn-
ing and their promise was tribula-
tion. Thus was the apostle led to
say, "If in this life only we have
hope in Christ, we are of all men
most miserable." Then to live a
Christian life every tie in nature
had to be entirely sacrificed to
serve the Lord. God's people know
"the disciple is not above his mas-
ter," yet they may rejoice that they
do not have the literal suffering and
self-denial the saints once had.
Their state is different in many
things, as God in His providence,
has ordered a better condition of
affairs, giving His saints the bless-
ings of peace and quiet homes,
keeping far from them the scourge
of great plagues, and withholding
vile persecutions, causing them to
"lead a quiet and peaceable life in
all godliness and honesty." While
they are not free from trial, it is in
heart experience, and not in war.
Doubtless the heart trials today are
as sharp as they were when men
had to leave all for Christ. It may
be as hard for saints, in this day of
false religious teaching and gospel
departures, to serve God faithfully,

true-heartedly and with unselfish and unworldly motives as at any time in Christian history. Christ's teaching may not apply the same in sense in every age, but they are words of truth and life in all ages, and when applied to the heart by the spirit will yield fruit of righteousness. "Take no thought for the morrow" means now as when first said—trust God first and wholly, and honestly, seeking first the kingdom of God, and what He would have you to do, to do with all your might or the best you can. Paul rejoiced that the Gentile church at Colossi had Christ in them the hope of glory: "Whom we preach, warning every man"—man of God—"and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus;" perfect doctrinally and experimentally, being justified and complete in God by the atonement of Christ. As chosen in Christ they were imperfect, but when begotten in Christ they were perfect; in unbelief they were imperfect, but in faith they were perfect. "For as many as are led by the Spirit of God, they are the sons of God." "There is, therefore, now no condemnation to them which are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." It is the spirit's covenant and official work to conform the saints to Jesus—to being "followers of God as dear children" they are perfect in the one hope of their calling.

M. L. GILBERT.

MRS. MARY CLAYTON BARNHILL

Sister Mary Clayton Barnhill, daughter of Elder Clayton Moore and his wife, Sister Elizabeth Smithwick, was born near Jamesville, Martin County, N. C., August 12, 1833, and died at her home half a mile south of Jamesville, May 22, 1924, aged 91 years, 9 months and ten days. On October 17, 1857 she was married to Edward W. Glasgow, who died in 1879. To them were born three children, Edward and Ellen (twins), both now dead, and Annie Clayton, still living. She married Joel H. Barnhill in February, 1878. Unto them three children were born, Josie, Bessie, and one unnamed; two died very young; Bessie lived seven years. Mr. Barnhill died about 1889.

Sister Barnhill joined the Primitive Baptist church at Jamesville and was baptized in December 1857, and lived a beautiful Christian life. She had a bright, clear mind, and a fine lovely spirit, and was strong in the faith once delivered unto the saints, believing in the full divine inspiration of the Old and New Testament Scriptures, in God's creation of all things very good out of nothing, and made in His own sinless image, and man's voluntary transgression of God's law, and thus involving all his posterity in sin and ruin, and in God's sending His own Holy Son in human flesh to save His people graciously from their sins by His atoning death and resurrection and His renewing and sanctifying spirit, and in the resurrection of all the dead, the righteous to everlasting blessedness, and the wicked in everlasting punishment. While I served the church at Jamesville, I visited her and greatly enjoyed her hospitality. She was at her meeting the first Sunday in May, as usual and was much edified by the preaching of her pastor, Elder W. B. Harrington; she was taken with pneumonia the next Tuesday, but was faithfully attended by her daughter and physician and nurse and Sister Effie Gillespie of Tabor, whom she said she would know in heaven, and, from a weak heart, she gently fell asleep in Jesus May 22. I held her burial services the next day in our meeting house in Jamesville, in the presence of many sorrowing friends, and her remains were interred in the church yard there beside those of her parents and husband and children. She was the last of her father's children. We hope by divine glory to meet her again in a better and brighter world.

SYLVESTER BASSELL.

JAMES W. COLTRAIN

After several years of extreme feebleness from old age, Bro. James W. Coltraine gently fell asleep in the embrace of Him whose love knows no bounds and which passes all understanding. He was the son of J. W. and Ferba Coltraine and

was born August 25th, 1839 and died March 14th, 1924. He entered the Confederate army 1861 was at the decisive battle of Gettysburg, but not in the famous charge. He united with the church at Bear Gap Saturday before the third Sunday in September, 1908, and was baptized by Elder J. N. Rogerson and lived a life consistent with the profession he had made. He was a farmer and hard worker all his life till age impaired his strength and destroyed his usefulness as a laborer. He spent his last days with his daughter Mrs. Amanda Whitley often expressing himself as being tired of life and its accompanying feebleness, desiring to go hence where the wicked cease to annoy and where the weary soul shall ever be at rest.

Done by order of Conference Saturday before 3rd Sunday in March, 1924.

J. H. D. PEEL,
JAVAN ROGERS,
B. S. COWIN,

Committee.

Advocate and Messenger will please copy.

JAMES STATON PEEL

On March the 4th, 1924 the spirit of our dear brother, James Staton Peel, was released from its tenement of clay and went into the peaceful presence of God, to enjoy the pleasures which are at His right hand forevermore. He was the son of Dennis and Nancy Peel, and was born July 19th, 1842. He entered the Confederate army 1861, and served in the 61st regiment, Co. H., Clingman's Brigade, Hoke's Division and was wounded. He spent his life on the farm on which he was born living the life of a model citizen and exemplary christian.

He united with the church at Bear Grass Saturday, 17th of September, 1904, was baptized by Elder J. N. Rogerson and honored the profession he had made with a well ordered walk and Godly conversation, and the glorious doctrine of salvation by the sovereign grace of God were beautifully portrayed in a meek, humble and quiet life. Brother Peel was a moral man from his earliest youth, who lived his religion that all who had eyes to see could discern that he had been with Jesus, and while he made no claim of perfection nor do we for him, but often expressed himself as being the least of saints if one at all, and the chief of sinners.

While we bow our heads in sorrow knowing he will come in our assembly no more to mingle his voice with ours in songs of praise, we feel that he now sings in another clime that great song of redeeming love which angels can never learn.

Done by order conference Saturday before 3rd Sunday in March, 1924.

J. H. D. PEEL,
JAVAN ROGERS,

B. S. COWIN,
Committee.

Advocate and Messenger will please copy.

CHARLES LESLIE COKER

With a sad and lonely life now, I will try and write a few words of this one so near and dear to me, Charles Leslie Coker was born September 8, 1884, died April 13, 1924, making his stay on earth 39 years. He was married to Sallie Sessoms, Feb. 7, 1906 and to this union was born ten children, which are living to grieve over their lost one, as the broken hearted are called to grieve, Such a kind father and husband, I feel so sad and lonely, his voice is so still, no footsteps for my heart to feel glad to hear no embracing arms to comfort me in my afflictions and sorrows. No one to always meet me with a smile, But I am glad I can rejoice in the Hope he is with his Maker, whom he prayed to relieve him of his suffering. His nurse told me I had nothing to grieve over him. She said he asked her to pray for him and she told him to pray, and he said he had already tried to pray. And when he passed away he died with a smile. Oh, how glorious it is to have a sweet hope for one you love. He bore his suffering with such sweet patience, his whole life since I have been with him, has been kindness and patience, making good friends everywhere he went. Such noble men as this one (to me) when they are called home, only leaves a veil of sadness for his mate many a day to come. Nothing but the Heavens can heal the wounded Spirit. He ~~h~~andeth and He healeth. Blessed be His name.

Now I am only waiting for His healing, knowing I must bear my burden alone. O how my heart trembles when I must say he is gone. A good husband is gone. I want his presence so much. His funeral service was held by Elder Amos Crisp who spoke comforting words to the grieved and then his body was laid to rest at Greenwood Cemetery.

Sleep on dear one, sleep on.

Take your eternal rest
Upon your Saviour's bosom.

Where His saints are blest.

HIS WIFE.

NOTICE

Will have a shipment of Lester and Durand Hymn and Tune Books in a few days. Send your order immediately, to C. F. Denny.

Lloyd's Hymn Books on hand in all the bindings. Place your order now.

C. F. DENNY.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

JULY 15, 1924

No. 17

I WILL HELP THEE

I "will help thee." Oh the sweetness, oh! the sureness of this word!

Hush, O heart, be still and listen, for thy fainting cry is heard
I "will help thee" with what fleetness came the answer back to me.

Oh, be swift to claim its surety, for His promise is to thee!

I "will help thee," Oh no matter to what depths His help must reach.

Through what lengths, or through what mazes, it must come, thy soul to teach

That His promised word once given, shall forever more abide.
Rise, O heart, be swift to greet Him, for thy Lord is by thy side.

These lovely lines gave me such wonderful comfort as I was going on the operating table.

MRS. B. L. HURDLE.

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

Associate Editors

ELDER J. D. COCKRAM ----- Hartsville, 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!

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All brethren and friends are requested to act as agents.

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

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

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

CHRIST IS PRECIOUS.

1 Peter 2-7.

The work of the Holy Ghost in the hearts of the chosen in Christ Jesus is a sacred and divine reality. Christ said "Ye must be born again." John 3-7. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1-23.

And the soul's experience of the apostle Paul declared in Gal. 2-20 is wrought and known in the soul's experience of those who are of God in our times as verily as in Him, and in the saints in his day. Saith the apostle "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2-20. All this is far, far more than being baptized, joining a church, and going to meeting. Hypocrites can be baptized and make a very pronounced profession of religion. Carnal professors of Christ's name can be quite voluble in quoting the scripture, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Ephes. 2-8-9.

But what do they know in their hearts of Jehovah's grace, of his

salvation, or of faith? This class of carnal religionists we are now considering think the one essential thing is to be baptized, join the church, declaring that they "love the brethren."

But are they born again? John 3-3. Has God revealed his Son in them? Gal 1-16. Is Christ in them? 2 Cor. 13-5. Does Christ dwell in their hearts by faith? Ephes. 3-17. Do they believe in the Lamb of God with all their heart? Acts 8-37. Have they felt the need of Christ's cleansing blood? What do they know of forgiveness through Christ's blood? Ephes. 1-7. Have they come to Jesus blood? Have they come to the fountain open for sin and uncleanness? Heb. 12-24. Zech. 13-1. Not a word relating to such soul experience of things pertaining to God do they speak. They know nothing of passing from death unto life though they profess they "love the brethren."

Those whom the apostle John speaks of as "we," the we, that love the brethren are such as have fellowship with the Father, and with his Son Jesus Christ 1 John 1-3. All through this epistle we meet with this we. Read this epistle and see who they are that are called "We." They are the family of God, born of God, the household of God who in their very heart's experience, wrought in them by the

Holy Ghost have been put graciously, vitally among the children of God. Jeremiah 3-19. "I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations? And I said, Thou shalt call me, my Father: and shalt not turn away from me."

But the fleshy, self-sufficient, self-satisfied professors, who declare they have done their duty, have been baptized and now attend, regularly, their meetings, and give their assent unto the doctrine of election, predestination, salvation by grace, and the resurrection etc. Why all this can be, and a person still be dead in trespasses and sins.

God's new covenant people, the heirs of promise, Heb. 6-17, are manifestly so by his graciousness wrought in them. As saith the apostle Paul, "God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." Gal. 1-15-16. This grace of Jehovah gives them a heart to know me, saith the Lord. Jer. 24-7. "I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. Jer. 31-33-34—32-39-41. If this be so with any poor sinner then he will find within him hungerings and thirstings after righteousness. Matt. 5-6.

The Lord pours down into their souls the spirit of grace and of supplications, Zech. 12-12 and each one is found for himself mourning apart unto the Lord for his sins. O, it is so personal, so divinely experimental. They loathe themselves in their own sight. Ezek. 36-

31 and their sin oppressed heart cries out like the prophet Isaiah, "Woe is me! for I am undone; I am a man of unclean lips, (a spiritual leper, Lev. 13-45) and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isaiah 6-5. They are impelled to seek the face of the Lord, their hearts are moved with yearnings to know him, to be in reconciliation, their cry therefore is "God be merciful to me a sinner." Luke 18-13. And from the first moments of glimpses given to them of the Saviour, oh, how they long to know of sacred mystery of Christ and him crucified, to know that his precious blood was shed for the remission of their sins. Oh to know that Christ is mine, my Saviour.

"Foul, I to the fountain fly,
Wash me Saviour, or I die."

How all essential, eternally important it is for a poor perishing sinner to know these sacred, God wrought matters.

O it is dreadful and shameful for people to be urged, or coaxed to join the church, to be baptized who know not these things. Churches thus become composed of those who are not of God. Carnal professors of Christ's name. They have no heart knowledge of Him. There are those who account themselves to be ministers of Christ who in their eagerness to, what is called "building up the churches," to increase the number of the membership of a church who well nigh repudiate the relation of an experience of God's grace, telling the people that all that is needful is to come forward and tell us that you

love the brethren, and want a home in the church, and that it is not required of them to tell what great things the Lord has done for them. What! Is it not a great thing to have hope that the Lord has forgiven a poor sinner his sins; that his sin burdened heart has found relief in the precious atoning, cleansing blood of Jesus, the dear Lamb of God? Are those who are to join the church not to know these things? Ought any one to be received into the fellowship of the body of Christ, to be baptized who is a stranger to the forgiveness of his sins through Emmanuel's precious blood? "If thou believest with all thine heart, thou mayest." Acts 8-37.

What is the significance of baptism? And who are the gospel subjects of this sacred ordinance? The holy scriptures very clearly declare these matters.

"There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Ephes. 4-5-6.

When the Eunuch said to Philip, "See here is water; what doth hinder me to be baptised? and Philip said, If thou believest with all thine heart thou mayest." Acts 8-36-37. The Eunuch with all his heart believed in Jesus, the one who was led as a sheep to the slaughter, and like a lamb dumb before his shearers he opened not his mouth. He had no heart, nor any part of his heart for any other than Jesus, whose precious blood was shed for the remission of sins.

And baptism of such believers in Christ is significant of their being baptized into Jesus Christ. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead." Col. 2-12. As the apostle saith also in Rom. 6-4-5. "Know ye not, that so many of us as were baptised in Jesus Christ were baptised into his death? Therefore we are buried with him by baptism unto 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."

There are other scriptures that speak of the baptism of believers in Christ, all of which declare that the ordinance sets forth, is the likeness of the fulfilling of all righteousness by our blessed surety, Redeemer. ("Thus it cometh us to fulfill all righteousness. Matt. 3-15). That baptism is the likeness of the hope that believers have in vital experience found in our precious Christ: that all their salvation, their righteousness, life and blessedness is in, and flows out of the life, sufferings, death, burial, and resurrection of Jesus Christ their Lord and Redeemer, in whom by grace Acts 18-27 they believe with all their heart. O, the sacred blessedness for a vile transgressor to have hope in Christ that he was delivered for our offences, and was raised again for our justification.

FREDERICK W. KEENE.

Raleigh, N. C.

CORRESPONDENCE BETWEEN CHURCHES

Coats, N. C., June 8, 1924.

Eld. L. H. Hardy,
Atlantic, N. C.,
Dear Bro. Hardy:

Will you be so kind as to answer some questions through the Landmark?

If an elder acts in such a way that some brother whose membership is at a different church and the two churches do not correspond with each other, and this brother sees that he cannot fellowship the elder, what shall the church do where the brother's membership is that it cannot fellowship the elder?

May God bless you.

As ever,
(Eld.) A. D. JOHNSON.

Atlantic, N. C.,
June 19th, 1924.

In answering the question of our brother Johnson I will say that correspondence between churches, like Associations, Union meetings and the like are not biblical institutions. They were all gotten up by the churches. However there can be no special objection to any of them while they remain in their own places and do not in any way interfere with the internal rights of the church.

Thus we can see that it does not make any difference as to whether the two churches referred to are in correspondence or not.

If the acts of that certain Elder are of such nature that they are a private trespass against that brother a full prescription of the course to be pursued by the hurt brother

is given in the 18th chapter of the gospel by Matthew. Their not being members of the same, nor of same corresponding sister church, does not in any way relieve the matter. That offended brother is under the same Biblical authority he would be if his and the Elders names were on the same church book and the same course should be pursued.

If the conduct of that certain Elder is such as to give public offense to the brotherhood generally that brother who is so hurt by reason of that certain Elder's conduct is under obligation to go to the church where that certain Elder has his membership and lay his complaint before conference so that church will have an opportunity to investigate the conduct of her preacher member. In case that church will not hear the complaint of that offended brother he should take his matters to his home church, and let them hear his complaint. If his church saw his complaint was just and well substantiated by other brethren and sisters, or if his own statements were sufficient to satisfy his home church that he had good cause for complaint and had been refused a right hearing by that sister church then the church of his membership should take the matter up with the church where the preacher held his membership and disposed of as the two churches felt proper.

Drunkenness, adultery, fornication, wilful dishonest dealings, lying, etc are public offenses which in all cases should be noticed by our churches. In no case should parties guilty of such public offenses be held in the fellowship of any of

our churches. They are grave offenses to the whole body of the church everywhere, and if one church hold members who are guilty of such things, that church who holds such corrupt members does become an offense to the body.

I have written in a general way for I have not any knowledge nor the least suspicion of any of these parties.

The Lord give peace to His people.

Yours in hope and in love.

L. H. HARDY.

THE LETTER

Elder C. F. Denny,

Dear brother:

Enclosed a good letter from our dear brother Elder D. S. Webb of Hillsville, Va., that I would like published in the Landmark.

Yours in hope,

J. R. JONES,

Revolution, N. C.

Dear Brother Jones:—We received your letter to us, had been thinking of you when we received it. Your dream was a peculiar one, I can't make it out, some times when our health is bad we dream confused dreams. Although, you may see something that will remind you of your dream. Sometimes we are deeply interested about a matter, and we will dream about it. One time a woman said to Lula, that she continually dreamed of being baptized. Lula told her, it was because she was impressed with the sacred duty. There are various causes for dreams. The first Saturday in this month Lula and I were sent for to go to A. B. Williams,

who is deacon of Mt. Zion church and married Lillian Howell, Lula's sister. Lillie had been afflicted for years with tuberculosis. She was taken seriously ill and we went and stayed five days and nights. The dear sister died Monday evening the 14th. Her brothers and six of her sisters saw her alive and the other sister was there at her funeral. They sent a telegram to C. L. Howel of Coatsville, Penn., and he reached there at noon. The dying sister was much animated at seeing Charley, but soon she began to ebb down, and at 6:30 she went to sleep. The next day I helped lay the body of the beloved sister in a nice casket, then Charley Howel and I went to Brother J. B. Howell's to stay all night and we lay down together and did not speak a word after we lay down and the words of Jesus were on my mind. "He that liveth and believeth in me, shall never die." And the last thought I had was, "Lord how is this?" And I saw myself and Charley standing by a black river, and a beautiful little star came and went down in the dark river, and it went out of sight for a short space of time, and Charley said, "It's coming" and saw it on the other side. And I said "its come!" And I saw the most beautiful star, and the bosom of the star was open and I saw Lillie robed in spotless white in that star with the sweetest smiling face. It was all glorious. As I turned to speak to Charley it was gone. And he had disappeared, the green velvet lawn over which this great star shone I can't describe. I can see how the star that rose in Bethlehem held this beloved sister in the bosom of love. I can't describe the

beauty of it for I have nothing to describe it by. But she shined the little golden light here in the church and there she shines in perfectness. She lived in Christ; she believed in Christ; she died in Christ, and she rose in Christ for He is the resurrection unto glory. Sister Lillian said she had five good children, that is so, they are all good children. Three of them are teaching school, two boys, and three girls, a clean family. Brother Jones we do hope you are well and that the dear Lord may visit you with His love and great compassion and give you to feel His holy and divine presence.

Yours in a precious hope.

D. S. and LULA WEBB.

A PRECIOUS LETTER

My Dear Sister in the Lord,

If one so vile as I should claim so sacred a title as that, your dear letter was so precious to me, and oh how humble and happy I was to find my poor letter was a comfort to you. Is it not strange we old Baptists can fill each other's sorrows, and have such a sweet love for one another even if we are hundreds of miles apart? Oh how I would love to see you today and just spend the whole day talking about our dear Saviour. Do you know I would just love to have the tongue of ten thousand angels to help me sing His praise sometimes. Then other times I feel so lost and in the dark I wonder if it is all a mistake. Sister there surely is none like me for the dear Lord has been so wonderfully good to me, yet I can see no good I've been to Him. It seems such a sin to doubt one

that has brought me through suffering and dangers that my dear ones and the doctors said it seemed impossible and He was always so near to comfort and cheer. I was on the operating table 2 1-2 hours, oh how I dreaded it. When they began to put me to sleep the nurse told me I would first have a burning sensation, then a smothering then feel myself go down; but sister I didn't, I had been praying, oh so hard for strength, and when the gas began to burn my throat it seemed that the dear Lord came right to me reached out His arms and I sank into them laughing without a fear. Five hours later I awoke in the hospital bed singing and praising God. I'd been unconscious over two hours after they took me off the table. Then in the weeks of suffering and agony, doing without food four days, water three days only having my lips wet. He held me so near I didn't even murmur. It was all through His power, for without God I would have gone mad it seems. Oh if I could only have the power to serve Him as I should. Dear one, I know you feel alone there away from your church and people. This little town here boasts a Methodist and Presbyterian church. The parson's wife asked me what church I belonged to. I told her, she appeared shocked. Why I thought that church had died out years ago. I assured her it hadn't and wasn't likely to either. My dear, do you know they have books in their school library here telling the children about the old hardshells. My son in high school was called on to study it. He said the

writer went on to tell that before prohibition you could see the old hardshell or Primitive Baptists as they sometimes were called, preachers lying by the wayside drunk but it wasn't so bad now and went on to mock the preachers, making sport of us now. But do you know I'm just proud to tell them I'm a Primitive Baptist if I can just live in such a way as not to bring them to be sorry I'm one of them.

My husband is a strong believer of our doctrine but never has joined the church. Oh, how it hurts to see him stay out of duty.

My parents live in Missouri, near Mansfield. My poor mother is blind. Father and she are getting feeble. My youngest sister and husband live with them. Mother's folks some of them lived in North Carolina, his name was Howel, Father's, Warren Edwards. They lived after they were married near Hillsville, Va. Their church was the Flour Gap church. They talk so much of the Baptists there. It seems like the Primitive Baptists have such a love for their church. I used to notice that when just a little child. I don't notice it in other churches. It is so sweet to see them take each other by the hand with tears streaming down their cheeks and that blessed light of love in their eyes. Oh, don't they look pretty. How sweet, how heavenly is the sight. When those that love the Lord. In one another's peace delight, and thus fulfill his word.

Your sister, I hope

MRS. J. J. DENNIS.

Lone Elm, Kansas.

ENJOYS THE LANDMARK

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

I think my time on Landmark is about expired, so I am sending you \$2.00 for another year's subscription. I don't feel as we can get along well without it as we live quite a little way from any church, don't get to hear any preaching often and I enjoy reading Landmark and also its messages of peace. I get lots of comfort out of them. I certainly hope that the blessed good God will bless the dear writers of the Landmark to continue writing for it and also bless the editor to continue publishing it.

DANIEL WINGATE,
Tilden, Nebraska, Box 155.

PLEASED WITH THE LAND- MARK

Mr. C. F. Denny,
Wilson, N. C.

Dear Brother:

Find enclosed \$2.00 (two dollar) check to renew my subscription for the Landmark. Please pardon my delay. I have been taking the Landmark for nearly three years, don't feel like I could do without it and be satisfied. It is so much comfort to me when I'm sick I read them over and over. Hope I will be able to take it as long as I live.

Your little sister if one at all.

MRS. J. T. TURNER
Bassett, Va.

THIS IS WHAT CURED HER

My wife had been a sufferer for 12 years with her hands, arms and legs aching and paining her so bad she could not sleep and rest Here is the remedy that cured her.

Two ounces of 28 per cent am-

monia, water white, (don't use the pink color), 2 blocks of camphor gum, 1 pint gasoline oil, mix all together, and bathe affected parts well on going to bed.

(Be sure and keep it away from children, where they can't drink it for it's sure death to drink it.)

Brother Denny:

I hope you will give this to the Landmark for the benefit of those who are suffering probably for the need of this very treatment, and hope others will recopy it, that it may reach the suffering ones who will be so thankful for the treatment.

Your brother I hope in the love of Jesus,

A. W. THOMPSON.

Selma, N. C. R No. 1

LOVED BROTHER ADAMS

Elder G. W. Stewart,

Dear Brother, if I may claim such relationship with you. My name is among the Primitive Baptists and I feel to be the least one if one at all. I take the dear old Landmark and have been used to it since my earliest recollection, as my parents were Primitives and took it. I am now nearing my 67 years and a lonesome widow and a weary traveler with daily mixtures of joy and sorrow, my kindred and friends passing away so fast. The dear old Brother Adams, whom I claimed as one of my preachers, has gone. I was so glad to see the beautiful recommendations in my latest Landmark, that you gave of him. As soon as I read it, I said I'll write to Elder Stewart. I too corresponded with him awhile. I have a good picture of him, with sorrow

now to look at. He was at our association in October. I and he both spent the night at my daughter's. His talk was on God. He was a straight man in form and straight in his walk. I have heard him preach many times and enjoyed him so well, but alas, God called him. I believe he is with the blood washed throng where I hope to meet him when my days are ended here. When it goes well with you, please pray for me. I hope that I am your sister in Christ.

MRS. SUSAN HIGGINS.

Jacksonville, N. C.

Elder C. F. Denny,

I see in Zion's Landmark, June 15, your article, "Funds For the Poor Exhausted," I know of no one to whom the Landmark "would be a real benefaction," who is unable to pay for it. I enclose one dollar to meet Mr. Gold half way to send the Landmark to any one whom you may know of. Please send me the name and address, on the enclosed card of another one and I can remail, to them, my copies of Zion's Landmark without much delay, since I usually read them at once, and am only too glad to give them to such ones as you write of since I cannot well now send more money.

I am 75 years of age and live about 18 miles from the meeting house of the Primitive Baptist church where my membership is so am enabled to know the value of such a publication and feel truly thankful that the Lord blesses me to have it, and also the "Advocate and Messenger." Should you feel to do so, please pray for me.

Sincerely,

(Mrs.) MATTIE H. SNEED.

Antioch, Tenn. Route 1.

Remarks

Sister Sneed's offer goes to Miss Bidie Lowe, R F. D No. 1, Mt. Airy, N. C. An invalid for the past 25 years or more

Thank you Sister Sneed.

C F. DENNY.

LANDMARK PLEASURES HIM.

Mr. John Gold,

Wilson, N. C.

Dear Mr. Gold:

I see that my time is up with the Landmark I don't want to miss a single copy. I am glad to see the pages kept free from that which does not help to do honor to our Lord and Saviour Jesus Christ as we know that which does not help has its effect because there are some like myself who are weak. We have not learned how to ride hobbies as some seem to have done and feel that if you don't see as they see you are all out of line and don't understand. By God's all wise decree he allows His little children to be tempted, but when temptations surround us if we are His we are given power to overcome, and we must remember we are told not to love the world, neither the things of the world, and if we love confusion and help to bring it about we know it is not of God and that which is not from God is of the devil. To be sure it is, and all that are in the church that do not have the love of God covet those things which cause envy, hatred, strife and all such things which bring about division

and many other things which are the tools of the devil.

L. W. TEMPLE.

Lake View, S. C.

WHAT THE SCRIPTURES MEAN

Eld. C. F. Denny,

Dear Brother:—The Landmark for June 1st is at hand and I have read it with much interest. It is all good, but I want to call special attention to the article on the first page written by brother Jno. R. Smith of Reidsville, N. C. "What the scriptures mean," is a subject worthy of careful consideration.

Although the same thought is maintained in one article of faith in all our church books, to-wit: "The scriptures are our only infallible rule of faith and practice." Yet this long established universally adopted rule is often violated by some of our preachers by quoting from commentators and insisting that we accept their testimony as correct because of their superior scholarship and research.

I was once snubbed as "too self-opinioned" because I refused to accept Buck, Gill and other theologians as authority on doctrine.

The question should never be "What do Buck and Gill say," but, "What do the scriptures say?"

I would suggest that all who have the Landmark give brother Smith's article more than a casual reading.

My health is still very poor with the final result very uncertain.

Your brother in affliction.

W. N. THARP.

Liberty, Ind.

ZION'S LANDMARK

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

Elder 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. LVII

No. 17

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., July 15, 1924

SCIENTIFIC RELIGION

It is now being declared from the pulpit that the immaculate conception of the Son of God, by the Virgin Mary, was a scientific impossibility; and that therefore Jesus Christ was not the Son of God. According to this rare modern theology divine tuition is a similar impossibility. For it is written, eye hath not seen nor ears heard, neither hath it entered the heart of man the things which God hath prepared for them that love Him; but God hath revealed them to us by His spirit. In the matter of revelation there is no scientific rule or principle by which it may be communicated to men and women or they may be made sensible of the manner of the divine operation, or how divine knowledge enters into and takes hold upon our natural faculties for the conception of thought. The religion of our God is not a matter of service, but of revelation. It is therefore no more wonderful, incredible, nor mysterious that the Virgin Mary should conceive of the

Holy Spirit and bring forth or give birth to a son and yet remain a virgin, than it was for Saul of Tarsus to receive the revelation of Jesus Christ in the knowledge of God and of salvation by grace, and yet remain a sinner still—even the chief of sinners. That Christ should have been conceived in Mary or in Paul or you or me, was the work of God with whom nothing is impossible. The same power that created the heavens and the earth, and the new heaven and the new earth and all new creatures is the power of God unto salvation. All the works of God are miraculous, powerful and wonderful, and they all praise Him, and His saints bless Him. "Blessed be the God and Father of our Lord Jesus Christ."

Those who deny the Divinity of Christ are unbelievers, hence they do not believe nor can they believe scientifically or otherwise. They cannot tell how the life of Christ is made manifest in our mortal flesh. Those who are led by the Spirit of God and thereby manifested as the Sons of God cannot tell just how the spirit takes hold upon them. Like Jacob they are led about and instructed and are most tenderly kept. And they can but wonder how it came to be that way, and why all these things are. They try to reason things out, but they only find that reason will not take hold upon them. Like the wind that bloweth where it listeth and it cannot be told whence it comes or whither it goes, so are we as pertaining to the things by which we are affected. There are things in our experience which do not seem to be essential in themselves and yet we cannot dispense with them.

We do not denounce and discard scientific principles, but we leave them to their own realm. And we compare spiritual things with spiritual and natural things with natural things. We seem to have a ready mind to separate the precious from the vile. Somehow we know in whom we have believed. The truth has made us free and we be other than rejoice and triumph in its liberties.

Like the little babe that nestles down in the bosom of its mother, being made sensible of her love and protecting presence by the pulsations of her nature and life, so do we find inherent in that which holds us fast and preserves us in our personal security, and in the belief of the truth. Such preserving powers and virtues as to afford us such a sense of security and restfulness, as assures us that it is good for us that things are just as they are, working together for our good—fitting us as with the smoke of the presence of Him by whom all things consist; and we have no mind in us to contemplate the probability that other things might have been or that there might be other causes for the things that are, and at once they rise up and stand forth round about us the breastworks of salvation—past, present and to come. Then, why should we be anxious as to possibilities or disturbed as to impossibilities while we feel assured that our God preserves in His hand and reserves to His prerogative the final disposition of all things to the praise of the glory of the riches of His grace, magnified in our salvation. But how little do we really know about it after all. We sing amazing grace, but is it not in our

realizations rather amazing salvation and glorious grace? The grace that brought salvation to a poor sinner like me.

I am glad that there is that in me which readily concedes the fact without question that Jesus Christ came into the world and was made to be of the woman, though in a miraculous manner, and thus made to be under the law to redeem His people who were under the law. I am glad I was there and that He thus came to me where I was and brought me forth under grace with a good hope.

It seems that the underlying principles of education in this day have become so lifted up and specialized and evolutionized both scientific and theological and have become so amalgamated that the school of one's matriculation by no means indicates that of his graduation. Through the most modern application of mental processes of vain philosophy and sciences falsely so called, the principles of human learning, both as to science and theology are going to seed bearing the fruit of skepticism, infidelity and a kind of pseudo theology in which evolution has come to be the gospel of the higher critics, and the hope of the ignorant and the unlearned. The attainment of our greatest schools is to the common mind but the height of folly and to the mind spiritually taught the curriculum of many of our great universities have become to be veritable cesspools or hot beds for the fatalistic quickening of an inconceivable mass of the most abject degeneracy. Is it possible for the human mind to imagine for a moment that there could be a shad-

ow of possibility that the frogs that crawled up into the bread trays of the Egyptians were co-descendants or ancestral brethren of the Israelites. It would seem that those who appear to have attained to the highest peak of monkeyism have but come again into their ancient originality, proving that what is to be has already been. How strange that when men have acquired much learning and should be teachers of other men they have but entered the precincts of infidelity and are found teaching the principles of blasphemy, denying the inspiration and divine truth of the scriptures, the divinity of the Saviour of sinners, and the revelation of salvation by grace. And yet in the face of these facts there is a strong and growing disposition among our educators to have the Bible adopted as a text book in our common schools. If we grant that the Bible teaches religion which pertains to the life to come or a life other than the one we now live, we must concede that false premise. The natural man receiveth not the things of the spirit, for they are spiritually discerned, and are foolishness unto him, and he cannot know them. Men in nature are unbelievers, and it is not possible for unbelievers to believe. Unbelief is besetting sin, and in our first attack with it we are so thoroughly beset by it, that our recovery by grace must be.

This unbelief works in us an evil heart, called an evil heart of unbelief. This heart is in our flesh, therefore no good thing dwells in our flesh. This is the source of the afflictions that belong to or pertain to the righteous, therefore we are to

be aware of its presence and of its work; because of which we are exhorted to examine ourselves whether we be in the faith.

P. G. LESTER.

HYMN AND TUNE BOOK

I regret the delay, but am glad to say that orders for our hymn and tune book, shape note, can now be filled promptly, at \$10.00 per dozen and \$1.00 per single copy, post-paid.

Our book is neat and substantial, fit for our best libraries, perhaps as good as the best in every way. A book of which our people nor any one else need be ashamed. Therefore it costs more; which at selling price makes profit merely nominal if sold at once obviating interest. I would therefore appreciate early orders from those who contemplate using the book.

Send orders to me at 826 Va., Ave., Va. Heights, Roanoke, Va., or to Elder C. F. Denny, Wilson, N. C.

P. G. LESTER.

LOWER COUNTRY LINE

The next session of the Lower Country Line Association will convene with the church at Ebenezer, eight miles west of Roxboro, N. C., on the first Saturday, Sunday and Monday in August, 1924.

The churches in our association are in peace and union. All lovers of the truth as proclaimed by us, since the organization of the Country Line Association in 1865 are cordially invited. Those coming by rail from the east or via Durham, N. C., will leave Durham Saturday morning, August 2nd at 7 o'clock for Roxboro. Those coming from Danville will change cars at Dennington Junction Saturday morning for Roxboro. All visitors from east or west will be met at Roxboro, N. C., on the arrival of trains mentioned on Saturday morning and conveyed to place of meeting.

J. H. GOOCH, Association Clerk.
Stem, N. C.

MRS. MARTHA J. DAVIS

It is with a sad heart I attempt to write the death of my dear mother, Mrs. Martha J. Davis.

She was born May 24, 1861, died May 14, 1924, making her stay on earth 62 years, 11 months and 14 days. She was the daughter of Nathan and Marquette Hales, was married to William H. Davis December the 24th, 1894. To this union were born three children, one boy and two girls, the little baby boy dying in infancy. Mama had been in feeble health for the past three years. She had two light strokes the third one came on her at five o'clock Tuesday, May 13 and she passed away on Wednesday night, May 14. All was done for her that husband and friends and doctors could do but her time had come and she had to go.

Mama was not a member of any church but loved the Primitive Baptist doctrine and always looked forward for the Landmark. She enjoyed reading it so much. Mama was a kind and dutiful wife, a tender loving mother. Oh, how we do miss her here in our home and everywhere we go. It is so hard to know we will never meet her in this world again but if we live as she tried to I believe we will meet her again.

She came on earth to smile
Then sweetly passed away
Like early flowers in summer's bowers
Just blooming in May.

Dear mother how we miss you in this world of grief and pain. Oh Lord I pray thee to prepare us to meet our dear mother again.

Written by her daughter.

MRS. HERMAN J. PATE.

Goldsboro, N. C., R. F. D. No. 5.

E. A. WILES

Mr. J. D. Gold,

Wilson, N. C.,

My Dear Mr. Gold,

We are here at this time on account of the sudden death of my wife's father, Mr. E. A. Wiles, who was seventy-nine years, six months and nine days old. He was a Confederate soldier in the War between the states. After the war he returned to his home and followed farming as a business to the end of his life, and leaves behind him a good name among his neighbors and all who knew him. Mr. Wiles was a very active man for his age, of a bright, cheerful disposition, which made him desirable company. He had attended the annual reunion of the Confederate soldiers held at Memphis, Tenn., June 4, 5 and 6, reached home about 11 a. m., on Sunday June 8th well as usual so far as his family knew except a slight cold. He was up on Monday morning and walked around the farm for awhile returning to the house, laid down for a while, got up about 11

a. m., and walked out to his pack house (tobacco) where his son found him about noon dead. Mr. Wiles never joined the church but was a believer in the doctrine of the Primitive Baptists of which church his wife and daughter are members. He was a man noted for his honesty and reliability in every way. He loved to have his friends visit him and always welcomed the Primitive Baptists. He is survived by his wife, (Sister) Mrs. Sallie A. Wiles, two sons, Leslie and Felix Wiles of Ringgold, Va., and one daughter, Mrs. Joshua T. Rowe of Baltimore, Md., who with their many relatives and friends are loath to give him up. But who hope that he is with Jesus in the paradise of God. He was a dear friend and I loved him.

His funeral was attended by his wife's pastor.

As ever your friend

JOSHUA T. ROWE.

Eld. J. E. Herndon,

Ringgold, Va.

TOLEVER CARTER

What I think it takes to contribute that of one whose life was so much more than I am. It is with a sad heart that I attempt to write of one whose life was so much more than I am.

He was born the 1st day of May, 1860 and was married to Sarah Jane Coram, the only child of Brother R. L. Coram on the 15th of April 1885. To this union were born six children, five of whom are yet living. He always lived with his wife's father as long as they both lived, and during her father's afflictions he was as dutiful as if it had been his own father. He never joined any church, but was a strong believer in salvation by grace and the Primitive Baptist doctrine. I have often talked with him and he had a bright hope of a home in heaven, when done with the ways and walks of men, but declared he felt too unworthy to be a member of the church. He was always ready to help anyone who may be in need from the time I first knew him in 1884 until his death.

He was the son of Work and Mary Carter. He was a man that the more one knew of him the more one loved him.

This is written by one who knew and loved him.

R. W. WRAY,

Clerk of the Macedonia church.

J. D. THORNE

On the 7th day of May, God in His wisdom and infinite mercy, looked down into the home of J. D. Thorne, saw him suffering with an incurable disease, and I think must have spoken to him something like this: "Come, long enough you have tarried where sickness and earthly cares engulf you. You have been on earth seventy years, a month and a day. You have

served your time well. You have been a good husband, father, brother and friend. Two good wives you have cherished. She whom you must leave behind will deeply mourn her loss but you must come away; her two dutiful daughters will tend her needs so long as she remains on earth. You have a son who will protect her, and a daughter who will be a companion for her. Your two sons-in-law will treat her as a mother. Therefore you are leaving her six devoted children who will take care of her arthly needs. Yes, your wife and children will miss you and mourn for you and you have a sister-in-law who will feel her loss keenly for you have been indeed a brother to her during her widowhood. Your little orphan grand-children will miss you more than they can realize, but I will provide for them. The needy ones you have helped will feel their loss for I know that you have been a friend to many such. All these things prompted by a generous heart make you joyful and happy even while you are suffering unto death. Although you have never confessed Me in a church building openly, you have many, many times in your home and among your friends spoken your faith and trust in Me. Many times you have read from beginning to end My Blessed Book. Forty years or more you have subscribed to and read Zion's Landmark. Yes you are a Baptist. You are strong in the faith. You have been an honest and prosperous tiller of the soil. You have used your talent and laid up enough to support your loved ones. It is finished. Your suffering has been short. I will not that it shall be longer. Come, now! take a long needed and deserving rest!"

His sister-in-law

MRS. FLORENCE THORNE.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom called our beloved sister, Mrs Mollie Hester, widow of our deceased brother, Dr. J. R. Hester, to her eternal home on the night of March 31st, 1924.

Be it therefore resolved:

First, That the church at Prospect Hill has sustained the loss of one of her esteemed members, yet we desire to bow in humble submission to this dispensation of God's providence, feeling assured that she is asleep in Jesus, blessed sleep, and our loss is her gain.

Second, That we extend to the bereaved family our tender sympathy in this sad hour, trusting that He who doeth all things well, may give them grace to equal their every trial, and that a copy of these resolutions be sent to Zion's Landmark, and one sent to the family. Done in conference, May meeting, 1924.

ELDER B. F. MCKINNEY, Mod.
W. D. BLALOCK, Clerk.

DAVID E. COBB

Mr. David E. Cobb, son of David Cobb, Sr., and his wife, Elizabeth Phippen, was born Nov. 29, 1853 near Tarboro N. C., and died at his old home, March 29th, 1924 in his 71st year.

He left a wife, Mrs. Mollie Cobb, a son, G. Cullen Cobb, and one daughter-in-law, Mrs. G. Cullen Cobb a little granddaughter, Madeline Cobb, and one sister, Mrs. Mollie Turner. Mr. Cobb was an excellent Christian gentleman, kind and fatherly to all around him. He was highly respected in his county and held several important offices.

He will be missed by all with whom he came in contact.

He often attended our preaching, though he was a member of the Missionary Baptist church, he loved to hear the doctrine as it is preached by the Primitive Baptists.

MRS. EFFIE GILLESPIE

SISTER REBECCA PARKER

I have been requested by the family to write the obituary notice of our dear sister, Rebecca Parker, formerly a member of the Primitive Baptist church at Hadnots Creek, Carteret County, N. C. Also I am requested to send copies to both the Zion's Landmark, and The Lone Pilgrim with request to publish them.

Sister Parker was the daughter of Deacon S. C. Bell, of the church at Hadnots Creek, and his wife, Elizabeth. She grew up knowing the rules of the Primitive Baptist as those things were sometimes discussed in her father's home. I do not know the date of her deliverance from the burden of sin, but at our December meeting of the afore-said church in December 1886 she came before the church and was received, and was baptized by this writer. She was ever a very consistent member, but had some afflictions which at times kept her from attending the meetings.

She loved the glorious doctrine of salvation by grace. It was not because she was isolated from other religions that she was a Primitive Baptist. She was more nearly situated with the Arminian religionist than she was with her own people but the Lord had called her by His grace to love, and to walk in the chosen way of His own, and she was not disobedient to the heavenly calling.

When she grew up to young womanhood she married Mr. M. C. Parker, and became the mother of several children, perhaps seven. Three sons and one daughter with her bereaved husband survive her. She also has two living brothers. So far as I know all these believe in the same truth of their sister and wife, and mother.

Sister Parker passed from the stage of natural action on May 12th, 1924, making her stay on earth 73 years, 11 months and 12 days, and in the fellowship of the church 44 years and three months. There is not a blot on her life as a woman nor as

a Christian.

Her funeral was attended by Elder W. W. Roberts of the church at Newport, and her remains were laid to rest to await the coming of our Lord, who shall descend from heaven with a shout, and with the voice of the Arch-Angel and with the trump of God, and the dead in Christ shall rise first. We are satisfied that Sister Parker will be in that number, who, together with those who remain, and are yet alive, who shall be changed in a moment in the twinkling of an eye, and all together be caught up to meet the Lord in the air, and be forever with the Lord.

This notice is written by one who very much loved Sister Parker and all the family, and the church to which she belonged, and which was under my service for several years, and where my membership at one time was.

The grace of our God be given to all who may feel the bereavement of the departure of this dear sister, that they may be resigned to this dispensation of His providence.

I trust that I am your brother, and their brother and friend by the grace of God in which we hope to be kept.

L. H. HARDY.

B. F. WEAVER

It is with joy and sadness that I attempt to write of the death of my dear uncle, B. F. Weaver, who died Sunday, March 16th at his daughter's, Mrs. O. Joyner, near Rocky Mount. He was born August 2nd, 1849 in Edgecombe county and spent the early part of his life there. He was married December 2, 1875 to Miss Emily Gay, a native of Edgecombe county, who survives together with nine children, five girls and four boys, D. B. Weaver, of Lillington; J. D. B. L. Weaver, of Rocky Mount; and Sergeant George Edgar Weaver, Fort Bragg, and Mrs. R. D. Long, Mrs. J. W. Joyner, Mrs. O. Joyner, Mrs. R. Mayo and Mrs. M. M. Shearin, all of Rocky Mount, and 29 grand children and one brother, N. K. Weaver, and a host of relatives and friends to mourn their loss but why should we mourn for our loss is his gain.

He united with the Primitive Baptists at Town Creek the third Saturday in July, 1889 and was a constant attendant until his failing health several months ago prevented. He enjoyed having his brethren and sisters visit him and talk of the blessings of our Saviour. He was confined to his bed three weeks. Everything that loving children and dear friends could do and his dear faithful wife who was recovering from influenza, was ever near and doing all she could, but none could stay the Saviour's call. His spirit took its flesh without a sign of pain. I was at his bedside the best part of the time the three weeks and at the last

breath and seemed to me that death had lost its sting, not a sign of pain but the peaceful sleep, a sleep of ease and rest. Everlasting rest.

The funeral was preached at the home of his daughters where he and his dear wife had made their home after his health failed and the remains were laid to rest in Pineview Cemetery to await the resurrection day.

Savior has this precious one,
Safely gathered for his own
Now he waits for us above
Resting in the Savior's love
Jesus grant that we may meet
There adoring at Thy feet.

Let the righteous come
Suffer and forbid them not
In my kingdom they have room
None of them shall be left out.

For these chosen ones I died
They are precious in my sight;
And with me they shall abide,
Evermore in realms of light.

Loaned are they now in me
Lying in my arms of love;
And shall they ever be
In the world of bliss above.

Heaven now retaineth our treasure
Earth the lonely casket keeps
And the sunbeams love to linger
Where our sainted one now sleeps.

All the years we've spent together
All the happy golden hours
Shall be cherished in remembrance;
Fragrance sweet for memory's flowers.
Written by his niece,

MRS. W. D. RUFFIN.

FUNDS FOR THE POOR

C. F. Denny, Wilson, N. C.	\$2.00
Noah Spangler Crampier, West Virginia	\$3.00
Mrs. Mattie H. Sneed, Antioch, Tenn	\$2.00

APPOINTMENTS ELDER E. L. COBB
Durham, Wednesday night, August 6.
Mebane, Thursday, 11 a. m., August 7.
Greensboro, Thursday at night, August 7.

Stanton River Association.
Danville, Sunday night, August 10.
Ridgville, Monday night, August 11.
Your brother in Christ, I hope,

W. M. MONSEES.

DIRECTORY BLACK CREEK

Black Creek association meets with the church at Aycock October 24, 25, 26. Visitors will be met at Wilson and Fremont on Thursday and Friday. Elder E. L. Cobb, Clerk, Wilson, N. C.,

KETOCTON

Ketoc-ton association meets with the church at Water Lick, Va., August 15, 16 and 17. Visitors will be met at Water Lick on Southern Railway each day. A. L. Harrison, Clerk., Front Royal, Va.

CONTENTNEA

Contentnea association meets with the church at Pleasant Hill October 11, 12 and 13. Visitors will be met at Rocky Mount, N. C., on Friday morning and Saturday morning. H. L. Brake, Clerk, Rocky Mount, N. C.

EBENEZER

Ebenezer association meets with the church at Roberson River August 22, 23, and 24. Visitors will be met at Culpeper, Va. on August 21 and 22. W. L. Carpenter, Clerk, Brightwood.

LITTLE RIVER

Little River association meets with the church at Willow Springs, September 26, 27 and 28. Visitors will be met at Willow Springs station Wake county, N. C., on Thursday afternoon and Friday morning. R. F. Smith, Clerk, Benson, N. C.

SALEM

Salem association meets with the church at Burlington, N. C., Saturday before 2nd Sunday in October 1924. W. L. Teague, Clerk, Winston-Salem, N. C. Box 416.

KEHUKEE

Kehukee association meets with the church at Kehukee October 4, 5, 6. Visitors will be met at Scotland Neck on Friday and Saturday. Elder B. S. Cowen, Clerk, Williamston, N. C.

UPPER COUNTRY LINE

Upper Country Line association meets with the church at Country Line July 26, 27, 28. Visitors will be met at Burlington Friday and Saturday. J. W. Gilliam, Clerk.

LOWER COUNTRY LINE

Lower Country Line association meets with the church at Ebenezer August 2, 3, 4. Visitors will be met at Roxboro on Friday and Saturday. J. H. Gooch, Clerk, Stem, N. C.

NOTICE

About two years ago I began compiling and publishing a directory of our associations and union meetings with a view of eliminating some of the dissatisfaction arising by failure to get copy in time, but evidently it has not met with general favor, as I find it is almost impossible to get the clerks to respond, even though I have sent out printed blanks for their convenience. So please take notice. No more directories at present.

Send your notices as in former years.

C. F. DENNY.

LLOYD'S HYMN BOOKS

Plain Sheep binding ----- \$1.25
Morocco binding, plain edge ----- \$1.50
Morocco binding, gilt edge ----- \$2.00

LESTER AND DURAND'S HYMN AND TUNE BOOKS

Single copy ----- \$1.00
Six copies ----- \$5.50
Twelve copies ----- \$10.00

Send your orders for Lester and Durand's Hymn and Tune Books to nearest point. Elder P. G. Lester, Virginia Heights, Roanoke, Va., or to C. F. Denny, Wilson, N. C.

STATIONERY

Give your Stationery that personal touch by having your name and address neatly printed on one hundred envelopes and one hundred double sheets or two hundred single sheets of paper, post paid for \$1.00.

BOOKS OF IMPORTANCE

Articles of Faith, Walter Cash ----- 10c
Pulling Away the Shoulder, Cash ----- 10c
Predestination, Cash ----- 10c
Standing with the Apostles ----- 10c
What is Truth? Crouse ----- \$1.25
Fox's Book of Martyrs ----- \$1.25

BIBLES AND TESTAMENTS

Anything you want write for prices. Send all orders to

C. F. DENNY, Wilson, N. C.

STAUNTON RIVER ASSOCIATION

Convencs Saturday before the second Sunday in August but I have no information where it is to be held.

C. F. DENNY,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

AUGUST 1, 1924

No. 18

I WILL HELP THEE

I "will help thee." Oh the sweetness, oh! the sureness of this word!

Hush, O heart, be still and listen, for thy fainting cry is heard
I "will help thee" with what fleetness came the answer back to me.

Oh, be swift to claim its surety, for His promise is to thee!
I "will help thee," Oh no matter to what depths His help must reach.

Through what lengths, or through what mazes, it must come,
thy soul to teach

That His promised word once given, shall forever more abide.
Rise, O heart, be swift to greet Him, for thy Lord is by thy side.

These lovely lines gave me such wonderful comfort as I was going on the operating table.

MRS. B. L. HURDLE.

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

Associate Editors

ELDER J. D. COCKRAM -----Hartsville, 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 its 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

RIGHTLY DIVIDE THE WORD OF TRUTH

Elder P. G. Lester and Brethren
all:

Thus sayeth the scripture, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2 ch. 15v. Which implies if we do not do that, then we have great reasons to be ashamed. The preached gospel, when it is rightly divided, always tends to soothe, console, confirm, strengthen, establish, enlighten and build up (solid comfort) or to reprove, rebuke, admonish with all long suffering and doctrine, which afterwards has its peaceable effect. We should remember that not only the gospel comes from heaven, but the scripture has to, and commands our respect, attention and reverence as much doubtless as the gospel, for the spirit of the scripture dwelleth in us as well as the power of the gospel, and the same power that accompanies the preached word many times enlightens our understanding and revives our spirit when reading and unless we can feel reasonably confident that we have some light on a scripture or either feel that we have learned what it means by our own experience, we should be slow to venture an interpretation. We remember

that Moses was required to deliver, teach and execute the oracles of God according to the pattern shown him in the holy mount, and God requires no less of His workmen to-day. The gospel is the power of God unto salvation (not to salvation) but unto it, to every one that believes. Believes what? That it is a proclamation from God telling of his deliverer, who has delivered, doth deliver and will yet deliver us. And in that frame of mind we find ourselves being exercised by faith, which comes by hearing and hearing by the word of God, that still small voice only heard with the spiritual ear. Faith, which is the fruit of the spirit the result of a divine work (the gift of God) generally accompanies every deliverance either soon or late. And while we often feel this under the sound of the preacher's voice yet it is not the only medium through which God is pleased to give it us, for sometimes in reading our Bible, in reading our spiritual periodicals, in meditation, in conversation, one with another, in deep sleep, and sometimes when the body is fatigued with the obligations of duty that crowd heavily upon us. Our God manifests to us His salvation in a measure that is commensurate with our various needs, in mercy it is done and not a reward for any

obligation that we could possibly render unto Him, hence we are constrained to feel as one of old.

"Not unto us Oh Lord, not unto us, but unto Thy name be the praise honor and glory." this feeling comes to us many times during our pilgrimage here, which, doubtless, is why some define it as (time salvation) for it begins with us now, but it is of God and from God every time and in that sense is one, but the reward that comes to us in duty (not for duty) is an answer of a clear conscience toward God and a realization of that rest that remains to the people of God according as we are exercised by that pure principle of love to walk in or to perform any obligation that the scripture teaches us to observe, then we should know what spirit we are of? For therein is the secret of whether it be a good work or not, for when we are thus constrained to walk as dear children in that light, circum-spectly before God in love, then it is we go forth bearing our cross, crucifying our flesh with the lust thereof, remembering our pastor, our church meetings, our sick and afflicted. Our daily course and conduct in every day life, our tongue and temper, counting not our own life dear unto us, but pressing onward for the mark of the prize, etc. These things are comely and marks of Christ, then we can realize more vividly the promises unto us, that God is not slack concerning His promise as some men count slackness, but as a father pitieth his children so the Lord pitieth us and giveth us this grace that we may profit thereby. Even as the talen s that were given,

but in this godly walk we realize more sensibly the sufferings of Christ, for how oft are they cast down and know not why or how, as one of old "All thy billows and waves are gone over me" "Why art thou cast down oh my soul," "As one standing afar off from his brethren, as a mark for the enemy." "Has his mercy clean gone, has he forgot to be gracious." "Oh that I had died when young or that my mother's womb had always been great with me." Behold and see if any sorrow is like unto my sorrow." "My God my God, why hast thou forsaken me," etc. Such I feel are among the sufferings of Christ, which we must endure if we would reign with Him (now) for sayeth Christ, "If ye would reign with Me ye must (not may) suffer with me" And it is through great tribulation that ye enter the kingdom. Brethren I feel that this has reference to a position here. But the sufferings brought about by our lustful nature in its varied forms that seem to keep us many times from doing our duty is a different kind of suffering accompanied by a guilty conscience, and we cannot express that awful feeling but we feel that it is just, and a righteous chastisement, and we generally feel to know what this kind is for, "for our sin has found us out." Now brethren the thought I had in mind is, that we cannot mix all those things up in one thought, but let us be able to discriminate between each lesson taught in the scripture and rightly divide the word of truth. An old worthy and esteemed brother and deacon in our county the other day said to me, "My pastor said he holds to the

'salvation for duty theory' and I cannot feel just that way about it and I greatly desired the Lord to show me for sure whether or not it be so and in a short while I dreamed that my pastor, several other brethren and myself were sitting around a well filled table of many good things to eat and my pastor took a plate and put some of every kind of that food on it all mixed up together and passed it to me and I did not want it in that kind of mess and I passed it to another and that plate of mixed food went all around table, no one desiring it in that kind of shape and the pastor had to take it back." Now all this food was good if it had been served right. So trusting that my thoughts may be properly understood and the Lord bless us to divide our food aright is my desire.

As ever I trust,

JOHN R. SMITH-

Reidsville, N. C., R. 6

LIFE OF ELDER W. N. THARP

Liberty, Ind.

(Republished from the Signs of the Times)

I was born December 9th, 1849 in Marion county, Ind., near the city of Indianapolis, and was the 6th child of a family of ten. On December 25, 1850, my father and mother with their children and household goods in a wagon, moved to and settled on forty acres of swamp land, that father had previously entered in Tipton County, 45 miles north from Indianapolis. He had built a one-room log cabin, but had not yet built a chimney nor put down a floor. The floor was soon made of hewn slabs, and the chimney was made of sticks and

clay. The land was wet, except a knoll here and there over it, all was covered with heavy timber, and being without money, we had but little except what the forest and the few patches of land, which were soon cleared and planted, could furnish. There was plenty of wild game the squirrel up to the deer, so that we had plenty of meat, and there were many fur-bearing animals, which were a source of some revenue. Our circumstances improved as time passed. Our clothing was scant until we could raise sheep and flax, from which mother spun our wearing apparel, and bedding. Schools were poor in buildings, teachers, methods and books. In short it was new country with all its hardships. I was very strong and healthy, until I was eight years of age, when I became afflicted with inflammatory rheumatism and lay helpless most of the winter. From this I never fully recovered, and have always had to labor under burdens that were too heavy for my strength. My desire from my earliest recollection was to do right. This has been my motto all through life: Do right, regardless of the opinion of others, or consequences to myself; yet I have never been able to live up to this ambition, for mistakes have made up a large portion of my life and many sad moments have I spent as the result of zeal in that I found afterwards to be wrong, the mistakes of a depraved conscience, a depraved intelligence, a depraved judgment, and every other depravity of the flesh. There is nothing more vivid in my memory than the things which I have done from pressure of circumstances, and other

temptations that were wrong. My own life, though never in reproach, is sufficient proof to me that the doctrine of total depravity is true, and that we cannot merit mercy or grace, nor do the things we ought.

From my earliest recollection the thought of death was repulsive to me. I believed that all the good people would go to heaven, and that all the bad people would go to hell, and that each case was determined by the manner in which they spent this life. My parents were Baptists, but conditionalism was well established in my mind before I read the Bible or heard a sermon. There was no church of any denomination in our community, and the only sermon that I had ever heard was by a Methodist preacher, and I had paid no attention to that. The first Baptist preaching that I heard was by Elders Thomas Martin and George Weaver, in father's home when I was about ten years of age. This preaching made no impression upon me. Sometime later Elder Wilson Thompson and his son, John A., began preaching in the neighborhood, and I took some interest, and began to think more seriously about my state. I reasoned that all people were sinners, because they did things that were wrong, but that they might obtain forgiveness and be saved if they would cease sinning and be good. This I resolved to do, and succeeded well for a time. I read the Bible, and was careful about my words and actions and was soon happy in the thought of my righteousness, I believed that I was better than my associates, even my own brothers and sisters. I read the life, crucifixion and resur-

rection of Christ, with much interest in the narrative, but failed to comprehend its meaning, and had no thought of Him as a mediator in a vital sense. I do not remember how long I continued in this state of mind, but there was an end to my selfrighteousness, for "sin revived and I died."

I think it was in 1864 that Elder J. G. Jackson moved into our community, and Providence Church was constituted in 1866 and the meetings were held at private houses. I attended all these meetings, but had ceased to rejoice in my own supposed righteousness. It had dawned on my mind that I myself was sinful, and because of that I was in a state of damnation, and that no amount of righteous acts could purify the flesh. The fountain being corrupt, all acts flowing from it must be corrupt. With this view of the case, I felt to be hopelessly lost. A deep distress of mind pressed me down, and only those who have walked in this valley and shadow of death can know what I suffered. "The soul that sinneth it shall die," and "The wages of sin is death," were words that continued to threaten and torment me. My days were full of gloom, and my nights filled with fear. When asleep I was tormented by wild beasts seeking my life, or menaced by dark pits into which I was about to fall. One horrid nightmare that is vivid in my memory that occasionally annoyed my sleep, was a falling in of the earth behind me, as from the burning of intense heat yet dark as midnight. It seemed that the earth was burning up, and when it should reach me I should be swallowed up and de-

stroyed forever; but the crumbling earth never reached me. I would awake in great fear, and would dread to go to sleep again, lest a worse thing come upon me. Often I would retire with the fear that I would not see the light of another day. My constant prayer was for mercy, if mercy could be extended to such a wretch as I. One day while reading of the agony of Christ in Gethsemane, it came to me with much force and assurance, He was suffering for the sins of His people, and in that suffering they were redeemed, and could no more be brought into bondage. With these thoughts came a change in my feelings. Could mercy be extended to such a wretch as I? was no longer the question in my mind, but was I embraced in the sufferings of Christ? If He suffered for me it is enough for His blood "cleanseth from all sin." From this sprang a little hope, and the thought would come, maybe my sins were put away in that sacrifice; then the words would come, "Thy sins which are many are all forgiven thee," yet I dared not take this as an answer to my earnest inquiry, not as spoken personally to me. This frame of mind, which had in it an element of hope, kept me from despair. This hope increased until it became a resting place for me.

My next trouble was in hearing others tell of their experience. They would speak of a time when their burden of sin and sorrow was suddenly removed, and joy took its place. I took this to be the time of their being born again, and as I could not point to such a moment of time, I feared that I was not born again. It was my prayer by day,

and by night, that if there was a part of my experience answering to this time of deliverance in the experience of others that the Lord would show it to me. After much anxiety and supplication, my mind was carried back to the time when I saw Jesus suffering in the garden for His people, and I was made to see that the hope given me there, and which hope so gradually supplanted my sorrow, was the same that was given to others in greater measure and banished sorrow at once with them. This view has never left me, and has been a resting place for me for near fifty years—and I have been in "Doubting Castle" many times, and have had many sore trials. I desired to be baptized, but my unfitness kept me back. I wanted a brighter evidence; I was young and ignorant. One cold Sunday in January, 1868, I was walking to the meeting in company with my parents and Elder Jackson and wife, and Elder Jackson asked me to walk with him ahead of the others, so we walked fast, and when we were some distance ahead he asked me to tell him something of the travail of my mind. I told him some things advised me to offer myself to the about my exercise of mind, and he church, and that in so doing I would find rest. One month later I asked for membership and was received and in March was baptized, in company with my sister and a brother, Martin, both of whom long since died. It was a happy day for me. I have thought of it as the happiest day of my life, yet on that day began a new trouble that I had not before thought of. There was snow on the ground and the weath-

er was cold, and as we came out of the water, a young man remarked that if he could not go to heaven without going under the ice, he would not go at all. I pitied him from the depth of my heart, and there came over me such an impression to speak of the mercy and love of God, and the joy in obedience that it was with an effort that I refrained. My mind continued in almost constant meditation on the doctrine and order of the church, and eventually the suggestion entered my mind that I must preach the gospel. This suggestion I always resented with the argument that I was too young, ignorant and slow of speech, and that the ministry was a high and holy calling of which I was unworthy. When I was about the farm work, my mind was always absorbed in serious thoughts concerning my duty and my place in the church, often struggling against the impression to preach. On one occasion when our pastor was absent there was an effort made to get some one to open the conference by prayer, but no one would do so. It distressed me that no one of the older members would engage in public prayer, I felt guilty myself and was distressed about it for many days. I was impressed to talk to my pastor about my trouble in regard to preaching, but excused myself with the thought that I was too busy to take the time, and had no excuse to offer father for my leave of absence, as I had never mentioned my trouble to him nor any one else, and felt that I must not do so, except to my pastor, in whom I had all confidence. Before the week was ended there came a rainy day,

and the suggestion, now is your opportunity. I went into the house, picked up the Bible, let it fall open where it would, with the desire that it would open to something that would help me. My eyes fell upon the forty-fifth chapter of Isaiah. I read to the 5th verse, but could not apply this to myself. I laid the book down, and told father that I was going to Elder Jackson's. I walked rapidly for a while, but before reaching his home, one and one-half miles away, I had lost all my courage and when I came in sight of his house I stopped and was about to turn back, but thought, perhaps they had seen me and would wonder what I meant, so I went on, and after spending an hour or more with the family returned home without mentioning the subject that was on my mind.

In the spring of 1870 I left home, hoping to get away from my trouble by new surroundings. I worked on a farm in the summer, and taught school in the winter. On my way from home I stopped overnight with Brother Martin, who was my companion in baptism and a fast friend. As I was taking my leave of him he said, "You need not think you can run away from preaching." This surprised me for I had never spoken of my impressions to preach to any one, nor of trying to run from it.

I was married in the fall of 1872, and moved to Hancock Co., the next spring, and placed my membership with Shiloh church in that county. My burden continued to press upon me with increasing weight, and the brethren would occasionally speak to me about it, and at the November 1874 meeting, the church licensed me to "preach the

gospel wherever God in His providence cast my lot." I did not abuse this liberty, although I always attended Baptist meeting wherever and whenever I had opportunity to do so, as I had always done from my earliest love of the truth; frequently walking a long distance to reach the meeting, but never trying to preach when I could escape it without positively refusing. I went on in this way for several years without making any appointments. In 1880 Bethlehem church called me to preach for them each alternate month to assist their pastor, who was quite old. I accepted this call, and in October, 1881, I was ordained by a Presbytery composed of the following thirteen elders: P. K. Parr, G. S. Weaver, Harry Wright, J. G. Jackson, W. P. Jones, T. J. Jones, R. W. Thompson, D. Caudell, Isaac Sawin, P. W. Sawin, James Martindale, W. H. Curtis and G. R. Riggs.

I have been trying to serve from two to five churches ever since, but have never overcome my timidity, nor come to think I am a good preacher, but have attained a good degree of boldness in declaring what I understand the scriptures and the Spirit in the heart to teach, and to oppose unscriptural innovations. This zeal and boldness have often been to my hurt, but I trust it has been to the good of the cause.

Since my ordination thirty-two years ago, I have traveled and preached in eighteen states and in Ontario, Canada, yet I have never traveled with the mere desire to do so, but with the same motive that I have served churches, without seeking my own comfort or profit. I

have never, (with one exception) gone on a tour at the request of others without a mutual impression on my own mind within. The one exception was by repeated requests urging me to go after I had declined. I finally consented to go, and left home with a sad heart under trying circumstances, and the trip is noted for its disappointments, railroad wrecks and lack of interest, and I returned without filling all the appointments.

I believe the churches should supply the temporal wants of their pastor, that the pastor be able to give his time to reading, meditation, visiting the sick, and the members generally, and have so taught, yet I have never sat down and waited for them to supply my want, but have labored with my own hands for the support of myself and family. I have always felt that the work of the gospel minister was so sacred that there should be no room in his life for vanity and egotism. He should always conduct himself, both in and out of the pulpit, so as to honor his calling and command the respect of all who know him. I have never sought for authority or precedent among uninspired men for what I preach. There is enough plainly declared in the scriptures of inspiration so that we do not need to speculate, draw unsupported conclusions and place unwarranted constructions. It is not enough that we can find scripture that we can construe, or interpret to prove our assertion or serve our purpose, for we should not be satisfied with anything short of scripture language that does contain our thought. I have understood the scriptures to teach that God is per-

fect in all His attributes and that man is imperfect and depraved in all his attributes, and that salvation or any other good, must proceed from the Father, Son and Holy Ghost, who is one God over all, blessed forevermore.

This I have preached, whether men will believe or not, and have opposed with the same zeal every thing that contradicts the above principles of truth, regardless of the opinions of others, or the consequences to myself.

I have now presented a few of the footprints of my journey, but only enough of them to show the road I have traveled, the burdens I have borne and the labor I have done. I submit it to the editors of the Landmark, and if published, to its readers with the prayer that it comfort some of God's little ones.

A DREAM

Elder C. F. Denny,
Dear Brother:

I am sending a letter written by Sister Delphia J. Pittman, Kenly, N. C., that I think will be of interest to the household of faith. God comforts His people even though they be in prison. He is able to send a message of love and comfort when in slumber, heal the sick, feed the hungry and bring them into a heaven of rest.

Your humble brother in hope of a better life,

G. W. BOSWELL.
Wilson, N. C.

The Letter

Elder G. W. Boswell,
Dear Brother:

My mind is led I hope by the holy spirit to tell you a dream I had some time ago. I dreamed I was

in a large field, and the sun was shining bright, I looked up and saw you up in the air lying on a plank, looked to be about ten inches wide and there was not anything holding it up and I said don't you know you will fall? You said, "the Lord is able to hold me wherever He wants me to be for my banner over you is love," and as you spoke there shone a bright light from the courts of glory around you so much brighter than the sun, it made the sunlight look red. The light looked as if it shone down in a funnel shape to the earth, and I was in the light and while looking up at the light and the beauty and glory of it a messenger descended in the midst of the light clothed in a long loose robe white as snow and came down to you and laid her hand on your head and looked down at me and said, "behold my servant in whom I love and said I am an angel sent from God to you." Then ascended up out of sight. I immediately awoke and found myself in the same old dark house but felt like praising with all my heart the God in whom I trust.

Dear Brother, I believe with all my heart this was made known to me by the holy ghost while my body was asleep in the dark and lonely hours of the night, for Jesus taught the existence of a divine spirit proceeding from God to enlighten the soul of man that is the holy ghost by which the mind and will of God is made known to man and by which holy men chosen of God have been inspired in different ages to declare His word.

Wherefore if God being able to speak and the world was and to speak and man was created why

not be able to command the light to shine and the holy angel appear?

Brother Boswell, think not that I am intruding upon your good name for I cannot write the least part of what I feel when I think of the beautiful vision.

The heavenly skies illumined with rays of living light

But oh the path which lies between
That way of darkest night.

I was in much trouble of spirit previous to that night. I seemed to be in the dark and felt forsaken by my Lord and God. I tried to pray but all I could say was Lord all my desire is before Thee and something seemed to say you have prayed in a drouth but shall receive the latter rain.

Despised and lone and trodden
down,

Dark with the shades of sin:
Discerning not those hallowed lights
Which God has lit within.

DELPHIA J. PITTMAN.

Kenly, N. C.

A GOOD SERMON

Elder C. F. Denny,

Wilson, N. C.,

Dear Brother,

Elder Monsees' sermon Sunday seemed particularly adapted to my feelings. I have passed through a season of bitterness and trial of late. There seems to come times in our lives when chilling east winds blow upon us, when many things conspire together to add to our unhappiness. I have just been thinking of what the dear Saviour says, "In the world ye shall have tribulation," but "in Me peace." Just as sure, as is the existence of the Great Being Himself, so sure is it that His dear followers shall go up

to the gates of paradise, "through much tribulation," having "washed their robes and made them white in the blood of the lamb."

Brother Denny, the baptism and the preaching Sunday morning, causes my mind to dwell so particularly on the following verse, that I cannot well refrain from expressing my thoughts, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God." Ruth 1:16. Wonderful utterance, who but a poor, helpless sinner, sunken in the miry clay, whose very soul has been stirred to its deepest depths with the desire in the heart to have his feet set upon the rock, Christ Jesus, could utter such a fervent cry? And it must be that Ruth dear, loving Ruth, had tasted the bitterness of sin, had seen the folly of all earthly hopes and vanities, else she too with Orpah, would have gone back to her gods instead of so clinging as we might here say to the mother church. What a dear daughter did this Moabitish maiden prove to be to the destitute and sorrowful Naomi.

"Let me," said she, "now go to the field and glean after the reapers." Here the newly heaven-born soul was led into "green pastures" and walked beside the "still waters" and her soul must have been filled with the sweet song of redeeming love. "And she gleaned in the field after the reapers." Oh, what rich golden grain it was to

How eagerly must she have picked up the "handfuls" dropped "of purpose" for her. Oh, how

sweet to the poor, the weary, the heavy-laden soul, to be thus led into the golden harvest, to rest and trust quietly under the shadow of the wings of the Almighty. After Ruth had "gleaned until even, and had beaten out the grain, having about an ephah (a bushel and a half) of barley," she went home and told her mother-in-law all that had transpired during the day, and of the kindness of Boaz: How great was the mother's joy while she listened to the glad story and learned that the one who had shown her daughter such kindness was her near kinsman. And how the inhabitants of Zion, the Church are always rejoiced when any come with singing unto them telling what great things the Lord has done for them. As the church always bids the newly heaven-born soul to be buried with the Lord in baptism, and thus be espoused to the bridegroom, so did this mother tell Ruth what to do and where to go. How graciously did Boaz receive the virtuous, humble maiden. And behold how he sent her away laden with the golden sheaves of his love, that which was the bread of life. She had upon her a veil which covered her. So do we ever behold the king with a veil (the flesh) between us until this "mortal shall have put on immortality" and we be clothed upon with our house which is from heaven.

May the dear Lord bless you and yours, and divinely manifest Himself to you.

Your little sister in hope,

BESSIE BROOKS.
Greenville, N. C.

Dear Brother Denny,

Brother J. L. Meheler, of Charleston, W. Va., has requested me to write for the Landmark on Psalm 2:15, and now I will undertake to write in as few words as I may be able, hoping the Lord will give me the proper light.

The Song of Solomon is a peculiar book in that it is a blessed love song between Christ and the church. In verse 14 He says, "O my dove, that art in the clefts of the rock, in the secret places of the stars, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Thus He sets forth the appearance of His love unto Him, and impresses on her mind that her dwelling is in the clefts of the rock. There she is safe from all who would approach unto her to harm her. She is commanded to be as wise as serpents and as harmless as doves. The wisdom of the serpent is to get away from any and all that would do it harm. Wisdom is wisdom let it abide wherever it may, therefore the wisdom of the dove is the same. However the serpent has more tact in taking care of itself than almost any other creature. Hence our Lord spoke specially of the wisdom of the serpent in this connection. The harmless disposition of the dove is not found in any other creature, hence He refers to that harmless disposition in commanding His disciples.

After her Lord had so beautifully spoken to her of her abode, and of His delight in her countenance, and in her voice she appears to be so perfectly warmed up towards Him that she did not want any company which would be a hindrance

to her in His visits with her, and she broke out in the prayer as set forth in the text.

She knew that she could not with draw herself from the foxes. They were her very nature. All of them were of her carnal mind. She could not locate them, nor find their many hiding places. Therefore she cried unto her beloved, "Take us (or from us) the little foxes." Every little "No harm Trap," an idle mind and careless heart. These are the very places where the little foxes lurk about to find something to prey upon. The eyes of the husband sees them and the bride cries to Him to take them away.

Our Lord called Herod a fox. When our Lord was in Jerusalem Herod would make it convenient to be in Gallilee, and when our Lord was in Gallilee Herod would be in Jerusalem. Thus doing what he could to avoid seeing the Lord. Yet by and by Herod sent a message he wanted to see the Lord. Then the Lord said, "Go and tell that fox," etc. Once I walked up to the den of a fox that was standing looking at me. As I approached the fox turned and walked to the other end of his den. I turned and walked back to the place from which I had first seen him, and turned to see what he was doing. He

ad come back to the front of his den and was looking at me. I repeated this movement a few times and each time with the same result. There I got the idea of Herod keeping out of the presence of the Lord.

The church of God needs such things as are open and free to her. She does not need any sneak, nor other thing which is trying to destroy her comforts. They are little

foxes to her, and not being able to subdue them, for herself she calls on her head, her husband, who she has learned by her own experience is strong, and able to succor her from all her enemies.

The abode of the church is the bosom of her beloved. I will carry the lambs in my bosom is His sweet promise to her. Again, I will turn my hand on the little ones. He puts her in the rock and puts His hand over her. Thus she is secure from the howling tempest, and the raging storm. Just "The little foxes" are in her way, and she is unable to turn away from them. Hence she calls on her beloved to take them.

I am a little fox to myself. I want to be delivered from myself. It is my daily prayer to God to deliver me from myself. I cannot do this, and therefore I need that He who is strong, and knows every lurking place of all these evil things shall take them.

The vines have tender grapes. Jesus is the vine and we are the branches. The fruit of the vine is in the branches. When we go to look for the fruit of a vine we go to the branches. All the fruit the vine bears is on the branches. Hence we want these little foxes taken because they have to do with the branches, and the fruit. They spoil the tender grape.

It appears to me that Satan knows that he cannot destroy the members of the body of the Lord. It appears to be his delight to annoy them and to destroy their comforts. He is wiser than she and stronger, hence she calls for help where help is.

I will now submit this to Brother Meheler and all who may read it,

praying our God to give us all wisdom to know His will, and patience to bear with each other, and to bear one another's burdens as our Lord has said.

Your brother in a good hope through the grace of our Lord Jesus Christ.

L. H. HARDY.

POOR AND NEEDY

To the readers of Zion's Landmark,
Dearly beloved in Christ Jesus:

I attempt these few lines having a desire within me to write a few thoughts to you if so be I could write to the honor and glory of God whom I desire, if I know the desire of my heart, to honor and praise always.

We are told in Isaiah 41, 17 that "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." What a sweet promise this is to the poor and needy that God will not forsake them. He has opened a fountain of righteousness from which flows both blood and water of which if anyone drinks he will not die, but have everlasting life and He has bidden the weary, thirsty soul to come and drink. Blessed are they who hunger and thirst after righteousness for they shall be filled. The poor and needy without money come and buy for Christ will freely give you.

Hear me, Oh Lord, for surely my tongue faileth for thirst and, oh, God of Israel forsake me not but be my shield and buckler for indeed I am poor and needy. Thy tender mercies and loving care I need all the days of my sojourn

here. I often recall Thy past mercies to mind and delight in them for they are exceedingly sweet and very precious. I feel to say:

Through many dangers, toils and snares

I have already come
Thy grace has brought me safe thus far

And grace will lead me home.

If left to myself I should surely fall by the way. When I can't feel His presence near I am wanting all kinds of things that I am sure would not be for my good, but when he reveals to me His loving face and I view Him as my beloved, the one altogether lovely, He whom my soul loveth, I have all I want, my needs are all supplied. Not being able to keep myself from falling I must look unto Jesus, who is able, for salvation both in time and eternity, whose arm is ever underneath bearing us up. He is the Head, His people (the church) is the body. The head is above the body and is the seat of power, carrying the body according to His will and purpose. Jesus Christ, our Head, is a loving, merciful ruler, bearing with us in our infirmities, healing our wounds, delivering us from our distresses, dealing out to us the rod of affliction in His merciful kindness and loving us withal, because we are the children of His Father's tender love and care given to Him before the world was. All that the Father giveth me shall come to me and him that cometh to Me I will in no wise cast out, but will raise them up again at the last day. Now we are looking forward to the resurrection when, with our own eyes we shall see God for ourselves and not another.

NEED A GUIDE

Elder C. F. Denny,
Wilson, N. C.,
Dear Brother:

Am sending two dollars for the poor fund, and am asking you if you can send a copy of this issue, June 15th to Eddie Plummer, Auxier, Ky. I have been in correspondence with him a little. He seems to be an honest seeker for the truth but as one has said, "How can I except some one guide me?" The Landmark is as of wrought gold. It is guarded as by God's own hand. And we speak one to another through its medium as of old. "They spake often one to another." This one issue, June 15th, is very valuable. I am not a subscriber but read it regular. Your daughter, Tommie B. Dockery, said a lot when she said, "I am often thankful that I am not left to guide my own steps, if I were, I fear and tremble to think what they might be. I only pray the precious Saviour to lead and guide me every day of my life and that I may be one of His in deed and in truth, and not in word or (tongue) only." Now when this is said, it is all said it seems to me. Such faith removes mountains and enables us to feel that the sting of death, even, was put away in Jesus, for us, when He died on the cross, and when we saw Him thus our faith is something actual that fills immensity, for by it the worlds were framed, yet it is a spark in our breasts, an anchor of the soul both sure and steadfast.

When we are enabled to come to the holy Jerusalem and worship at the feet of our mother no tongue or pen can describe that love which none other people on earth ever

have. I have seen her in my dreams. I have seen her in our hand shaking while at the altar and she is ever before me as a bride adorned for her husband, and altogether lovely, but I am less than the least of her children if one at all.

NOAH SPANGLER

Crumpler, W. Va.

Brother Denny I submit these thoughts to you. Do with them as you think best and may God bless you to stand firmly on Zion's walls and proclaim the glorious gospel of God, to cry aloud and spare not and to refrain not to declare the whole counsel of God.

Your little sister in a sweet hope in Christ,

MRS. R. M. ALLIGOOD.

Washington, N. C., R 4 Box 20

FAITHFUL

Elder C. F. Denny,
Wilson, N. C.,
My Dear Bro:

Enclosed find my check for the amount of \$2.00 to pay the continued subscription for Miss Ella N. Pate, 811 East Ash street, Goldsboro, N. C.

I expect I am the oldest subscriber that the Landmark has. I subscribed in the summer that Elder Bodenhammer commenced to publish it in November.

Your brother I hope in Jesus.

L. J. H. MEWBORN.

Remarks

We appreciate Brother Mewborn's faithfulness. I would like to know if there are any others who have been constant subscribers from the time it was founded.

C. F. DENNY.

ZION'S LANDMARK

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

Elder 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. LVII

No. 18

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., August 1, 1924

AFTER THOUGHTS

The storm clouds having become somewhat riven with respect to the troubles recently brought upon some of our churches and associations, and the mists having somewhat cleared away we should be able to see more clearly and to entertain judgment more in harmony with the order of the gospel of our God, and to reason together with Him, that we might in the soberness of sound minds come to gospel conclusions as to the doctrine and order of the church of God—the pillar and ground of the truth—and be at peace among ourselves, that we may be found standing for the gospel of peace—that is preaching peace by Jesus Christ, and not the confusion of the devil. We are told that God is not the author of confusion, but of peace as in all churches of the saints. Now if a church is full of confusion does that indicate that it is a church of saints or sinners, which? But do we see God's hand anywhere, and do we heed His counsel? Are we looking

to Him to bring peace out of this confusion? There is a throng of grace, are any of our brethren gathered there, and are they pleading for mercy for their unrighteousness, or do they want grace with which to fight it out? But do we not need grace to help us to be at peace among ourselves. But we cannot expect to have peace as long as we keep up the discussion of the cause of the trouble.

Sister Parker, of Spray, says she went to preaching, and the first two that got up had a great deal to say about the point which is the cause of so much trouble now, but the third one had spoken but a few words till she felt he was preaching the gospel, which she felt was the only thing that does children of God any good. And she further well says, "I am sure if we are ever brought into peace any more God will have to do the work, for He is the one who can make the rough way smooth and the crooked way straight." Sister Parker's name is Priscilla and I would to God we had more of them in our churches, who would teach our young preachers the way of God more perfectly.

I have suggested and do here insist that our preaching brethren desist from discussing the trouble and it will die, and why not let it die? The devil and satan attend our meetings, and are ready to tell you that you preached a great sermon, breaking down the stronghold of satan and driving him out of his lair; but don't you believe it. The devil does not run so easy as that. It takes God to move him hence. Once upon a time an Elder preached an able sermon, and one said to him, "Elder, that was a fine sermon you preached." Yes, he said, the

devil has done told me that. I am not meaning to imply that the devil has not told me that I am a good preacher, and but for the fact that the Master has said that the devil is a liar and the father of it, I might have agreed with him in his satanic judgment. Let the devil alone, let him crawl on his belly and eat the dust of the ground, for God has created his people upright and gives them better meat to eat, the flesh of His Son, and the bread of life.

But I started this article to say that during the progress of the trouble under consideration a number of resolutions and communications have come to the Landmark office for publication, and were referred to me for my judgment as to the propriety of their publication; several of which I have allowed to lie on my desk because some were purely of local character and some calculated to elicit replies from the opposition; and my desire is to keep in suppression the spread of the trouble and for the better good of the cause. I hope our readers will have pity in their feelings for this poor sinner, and give him credit for meaning well. Some good brethren have expressed to me their hearty appreciation of my feeble efforts in behalf of the Zion of our God for which I feel humbly thankful.

I feel like the time has come when there should be a full and true understanding of this matter and if a division is found to result let us have set forth in a general way what it is all for. Elder Wilson insists that the division is upon doctrine and those with him as against the absolute predestination

of all things both good and bad. The church at Danville says he was excluded from her fellowship for disorderly conduct, up to which time a division had not been made a question for consideration. And the division which is now sought to be confirmed by Elder Wilson is a most unusual and disorderly one. According to Primitive Baptist usage and order all associations, churches and preachers must recognize the records of the church at Danville until a general council of all concerned shall have met with the church at Danville at her pleasure and examined her records and found them wanting. I believe I can say for the church at Danville that her doors are open that the brethren may enter and behold her order and the character of her records. The sister churches and associations have the right to ask of her this privilege. I would here suggest to the church at Danville that she announce to the sister churches her willingness to have them meet with her and note her order, and then speak to the correspondents. To endorse Elder Wilson and those with him is in effect an act of non-fellowship for the church at Danville, which cannot be endorsed by the orderly churches of the Staunton River Association. Therefore such action should be had as shall stop the further spread of such baneful influence.

May the Lord lead His people in the paths of righteousness for His name's sake.

P. G. LESTER.

ELIX EDWARDS

The subject of this notice was born March 10, 1849 and departed this life April 27, 1924 making his stay on earth 75 years, one month and seventeen days. He united with the church at Muddy Creek in his 68th year, was baptized with others by Elder E. F. Pollard. The funeral service was held at his home by Elder Isaac Jones and the writer, to a large crowd of sorrowing friends and relatives. Brother Edwards was a very faithful member, the writer cannot recall a time when he was absent at a monthly meeting, he was a man who always enjoyed the preaching and his conversion was on that home beyond this world, and the company of the brethren was much enjoyed by him.

I would say to the bereaved, grieve not as they who have no hope. We feel their loss is his eternal gain.

Written by

L. E. BRYAN.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Black Creek Saturday and 5th Sunday in August.

SMITHFIELD UNION MEETING

The next session of the Smithfield Union will meet with Little Creek church in Johnston county, N. C., on Saturday and 5th Sunday in August, 1924. Elder Jesse Barnes is appointed to preach the introductory sermon. Elder Xure Lee appointed his alternate.

Brethren, sisters, friends and especially ministers are cordially invited to attend and oblige.

Yours in hope,

J. A. BATTON, Union Clerk,
Wilson's Mills, N. C.

THREE DAYS MEETING IN AUGUST

You will please publish in the Landmark that we will have a three days' meeting in August, commencing Friday and Saturday before the 4th Sunday in August, 1924.

N. W. IRELAND, Church Clerk.

ABBOTT'S CREEK ASSOCIATION

The annual session of the Abbott's Creek Association will be held with the church at Gaines Grove in Chatham county, N. C., commencing on Saturday before the 4th Lord's Day in August, 1924. The church is about four miles southwest of Goldston on the old C. F. and Y. V. R. R. The church is about four miles north of Caribnton on the Norfolk Western R. R. Those coming by rail will be met at each place on Friday and Saturday. All peace loving Baptists are invited to come and especially preachers.

J. W. GAINES.

Sanford, N. C., Rout No. 3.

BLACK RIVER UNION

Will you please announce that the next session of the Black River Union is appointed to be held with the church at Harnett, M. H., in Sampson county, N. C., on the 5th Sunday and Saturday in August, 1924. Visitors will be met at Dunn, N. C. A general invitation is extended to all Baptists.

W. V. BLACKMAN, Clerk of Union.
Bentonville, N. C., R 2.

ELDER G. M. CORBITT

Will you please make the following appointments for me in your paper. If the Lord willing I will try to preach at Old Beulah in Johnston county Tuesday, September 16. At Smithfield 17; Four Oaks, 18; thence to the Seven Mile Association 19, 20, 21st. Thence to Benson on the 22nd, Black River church at Dunn the 23rd, at Coats the 24th and Angler the 25th. Thence to the Little River Association 26, 27, and 28th. Thence to Oak Grove the 29th and to Raleigh 30th.

Yours truly,

G. M. CORBITT.

If any of these appointments are not agreeable to any one please advise me at Greenville, N. C.

BLACK CREEK UNION

The next meeting of the Black Creek Union will the Lord willing, meet with the church at Dudley, N. C., a station beyond Goldsboro, N. C., on the Atlantic Coast Line R. R. the 5th Sunday and Saturday before in August, 1924. All lovers of gospel truth are invited to meet with us on this occasion, and would like to make a special appeal to our ministers that they make us a visit, and may the Lord go with you that we might have a good meeting.

The introductory sermon is to be preached by Elder J. C. Hooks and myself his alternate.

In hope,

E. L. COBB, Union Clerk.

STAUNTON RIVER UNION

The next Staunton River Primitive Baptist Union will be held with the church at Strawberry beginning Friday, Saturday and 5th Sunday in August, 1924. Visitors coming by rail will be met at Danville, Va., Dry Fork or Chatham. A cordial invitation is extended to all who may wish to come.

C. O. BOAZ, Mod.

P. H. PAYNE, Clerk.

STAUNTON RIVER ASSOCIATION

The Staunton River Association will convene with Springfield church in the town of Gretna, Va., Friday, Saturday and second Sunday in August, 1924. The church is only a short distance from the station.

R. L. DODSON, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

AUGUST 15, 1924

No. 19

I WILL HELP THEE

THE CHRISTIAN RACE

O let me run the Christian race
With diligence and speed;
God's word, His Spirit, and His grace
Do all to duty lead.

Did Jesus leave the realms of bliss,
To save from sin and hell?
Alove so wonderful as this
Calls for a glowing zeal.

Those who to Christ for refuge flee,
Should in his footsteps tread:
Our prophet, Priest, and King should be
Both trusted and obeyed.

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

Associate Editors

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

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

ELDER C. F. DENNY -----Wilson, N. C.

\$2.00 PER YEAR

Mrs Emily Congina
15 Oct 24

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 its 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

CRUCIFIED THE FLESH.

"They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5-24.

Our carnal and corrupt nature is not to be fed and nourished. A person was telling me a lewd story; I complained of his repeating such a thing; that it was altogether unbecoming his profession. He sneeringly laughed at me, and sarcastically insinuated that I was holy, sanctimonious.

I told him I was painfully conscious that in my flesh I was sinful and vile, but I did not want it refreshed and fed; but subdued, mortified, crucified. I told another man who was given to telling obscene anecdotes that I was not a sewer and I did not want him to pour his sewerage into me. The child of God is taught of the Lord. "Ye, (saith the apostle) are manifestly declared to be the epistle of Christ ministered by us written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." 2 Cor. 3-3.

"Ye are God's building," and the whole building has this seal," The Lord knoweth (loveth, is in divine, gracious intimacy with) them that are His; and let every one that nameth the name of Christ depart from iniquity. 2 Tim. 2-19. Titus 2-11-13.

"They that are Christ's", that be-

long to him, he has possession of them, he has given himself a ransom for them, and he has revealed himself in them, and dwells in their hearts by faith. For, as poor perishing sinners they were drawn to Christ and him crucified. John 12-32. And they ever feel to cling to the dear Lamb of God; and in our faith and attachment to him we feel we must, we will, we do crucify the flesh with the affections and lusts.

O how the vastness of Thy grace, dear Lord, gives hope to me a vile transgressor.

Sin, in all its shame and loathsomeness I see is in my flesh; and at times all manner of sins I feel are abounding in my carnal nature. I see myself as a faded leaf, and mine inward iniquities like the wind carry me away.

But in Christ Jesus, by whom grace comes, in the everlasting covenant ordered in all things and sure there I am solaced, there I am given to know that where sin abounds grace much more abounds. Thy grace, O gracious God, not simply is equal to, a match for sin: but it doth much more abound than all the dreadful damning abounding of sin: and as sin hath reigned unto death, even so thy grace reigneth through righteousness unto eternal life by Jesus Christ our Lord. Romans 5-21. Thus we poor sin plagued sinners are given to know the exceeding riches of Je-

hovah's grace in his kindness toward us through Christ Jesus. Ephes. 2-7. 1 Tim. 1-14.

How pleasing it is that the apostle meets those enemies of the God of grace who would cast aspersions upon the abounding grace of God. How also he casts off those vile progressors of Christ's name, those reprobates who in their ungodliness are found turning the grace of our Lord Jesus Christ into lasciviousness.

He challenges them, lays them low, puts them to flight. "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 baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism unto 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." Rom. 6-1-5.

The apostle Peter saith, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." 1 Peter 2-1-3.

Can it be that there are any such things among the children of God? If you are not dead in trespasses and sins, if you have the light of life, eyes to see, a heart to feel, look into the corruption of your

fleshly nature, and there is the answer.

At times what amazement is ours, what pain, how humbled we are to find all manner of vileness in our flesh; and it is no easy matter to lay aside, to cast off, to crucify the flesh with the affections and lusts. It is a life long business; and the subjects of God's grace, who delight in the law of the Lord after the inward man will be found seeking mercy and power from God to lay aside all the dreadful shameful iniquity that arises within us. We feel we must not indulge ourselves in anything sinful. Yes, we loathe the sinfulness of that heart that is deceitful above all things and desperately wicked. If we know the grace of God in truth that very graciousness of the Lord will move us, not merely to talk of the grace of God; but to walk as becometh the gospel. "For the grace of God that bringeth salvation hath appeared to all men teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ." Titus. 2-11-13.

God's grace is not a failure in his people, but fruitful, teaching us all the time to live to his glory. If it is not so with any one, then, no matter how much, or with much fair speech he may talk of salvation by grace it is only sounding brass and a tinkling symbol. And woe be to such wicked ones who by their lives are found turning the grace of God into lasciviousness. They talk of the grace of God, but know

nothing thereof in their hearts; they shall utterly perish in their own corruption. Such awful characters are reprobates concerning the faith.

FREDERICK W. KEENE,
Raleigh, N. C.

A GOOD LETTER

Elder C. F. Denny:

Dear Editor—Find enclosed money order \$2.00 to renew my subscription for another year for I enjoy the Landmark so very much.

I would like to write a few lines concerning the many blessings I feel that have been given me from above, if not deceived.

I have been wonderfully blessed to meet with the dear people of God whom I feel the Lord gave me a home with them, and truly I must confess I feel unworthy of their love and fellowship but to whom else shall I go. Each time I meet with them I hear so many comforting things which is my daily travel, I am not always given a mind as I desire. But I trust what ever my need is the Lord gives it to me, for He knows what is best. I am so often reminded when in such a deep distress. In 1913 when my mother died and my heart was so grieved and my Father had gone also to the beyond, as I walked from room to room there seemed a still small voice spoke to me and said as though natural, you had an earthly father and an earthly mother and they both have been taken away; but you have a Heavenly Father with a storehouse of mercies which can never fail, who will supply all of your needs.

My tears seemed to cease falling

my heart was made glad and the next thought came rushing in my mind the Lord giveth and the Lord taketh and blessed be his name, and as I journey through this unfriendly world I find many trials and conflicts along the way, yet this storehouse of mercies supply my needs, and I am made to rejoice in the finished work of my dear Lord and Saviour Jesus Christ who gave me eyes to see my guilt and condemnation and there was no help, no way of escape and while in the very jaws of death and it did seem that I would be banished for ever and ever in a burning hell. This Jesus yes this precious Jesus appeared to me on the rugged cross and said for you, I am dying, your pardon is nailed to this cross, yes I can say by an eye of faith I viewed him on the cross and by an eye of faith I saw him a risen and exalted Saviour and how wonderful the life giving word was spoken to me a grief stricken hell deserving sinner. Your sins is all forgiven, your soul is set free and my heart was filled with joys untold. My heart seemed to feel a desire to embrace the whole world and a still small voice saying within, go and tell both saints and sinners what a dear Saviour you have found.

Dear kindred in Christ I trust this wonderful scene which I am living in much weakness and fear has been a bright spot in my memory for many years although I dwelled for 18 years among the so-called Christians who had to help the Lord to save souls from hell. But in due time I trust the Lord called me out from among them and showed me that He was God from

everlasting and did not need the help of poor puny men and He had a people who was chosen in Christ Jesus before the world began and in due time Christ died for them and only them. I often feel fearful and wonder have I made a mistake in the whole matter yet I cannot get away from this blessed doctrine that salvation is of the Lord and He alone knoweth the deep secrets of all hearts and I have no confidence in the flesh.

I am blessed to attended my home church in New York City most every Sunday and hear our dear pastor Elder R. Lester Dodson preach this wonderful doctrine which gives all the glory, honor and adoration to God and Him alone and other dear miniters who filled the pulpit when He is away to other churches the 2nd and fourth Sunday in each month. They preach the same blessed truth, Jesus and Him crucified. My heart seemed so often to say it is enough and all earthly scenes seemed to fade and die.

For two Sunday mornings these words came in my mind so forceful. We have redemption through his blood and then the question would come to me oh Lord is this meant for me. As I grow older I seem to grow viler and viler, yet I have no comfort or desire to go after the worldly so called up to date churches whose chief aim is to teach false doctrine and get all the money they can and say they are helping the Lord to save the world yet many of the dear people of God are among them.

I do believe since He is a God of power he speaks and it is done,

commands and it stands fast. My poor understanding is lost in wonder, feeling he will supply all of His dear children from the least to the greatest whatever their needs may be.

Dear Editor, please pardon me for making this poor letter so long and correct all mistakes for I have written just as it came to me and do what you think best with this and if you think it is not to the honor of God, cast it away, all will be well.

Now may the God of all pity and tender mercy bless you and all of his poor despised people to comfort one another with the same comfort that are given from above and may they all stand fast in the faith which was once delivered to the saints and with one of old may they say.,

If forty years were called to pass

As Pilgrims through this wilderness

The bitter waters they must taste

While marching around from place to place

But Oh, that Tree that sacred Tree

Which makes the bitters sweet to me

If once into the water cast

How sweet, how heavenly is the taste.

And while they sit beneath its shade

All earthly joys how soon they fade.

I will close with a desire that I may be kept humble and at the feet of the dear people of God for without their love and fellowship I feel I could not live here.

Yours in hope of a better life.
Where all but love is done away.

MELISSA GRIMES

DAVID PRAISETH GOD FOR HIS ALL SEEING PROVIDENCE

Psalm chapter 139—1-2 verse.

"O Lord, thou hath searched me and know me." Thou knowest my down sitting and mine uprising. Thou understandest my thought a far off.

It is most wonderful to think there is one that has all power, that knowest our downsittings and our uprising and is always ready with a helping hand to come to us when we really need him.

How thankful I feel when I read those beautiful words that I in some way (I don't know how unless the dear Lord give it to me) have a hope that our father is watching over me and guiding my ways and giving me strength and faith to see in part his all wonderful plan of salvation to have a feeling that in joy or sorrow there is one great friend knowing and seeing a far off. Even before I got to them makes me feel I am cared for by one that has all power on earth as in heaven.

3rd. verse. "Thou comparest my path and my lying down and art acquainted with all my ways" I know my way is far from being right or pleasing in God's sight, but still I hope he will lead me in his own way if I understand a right that will be through His only son Jesus, His grace His mercy will save me if saved at all.

4th verse. "For there is not a word in my tongue but Lo, O Lord thou knowest it altogether. "How

can we say ought against our brother or sister knowing what vile sinners we are believing the Lord knows all our thoughts each and every word before we speak them and pray the dear Lord let not evil thought come, if so give me grace to keep still. Thought of foolishness is sin, in fact sin reigns within us all the time, but O, what comfort when we read, God gave his only begotten son to bear the burden of them his Father gave him and sits at his Father's throne as an advocate pleading to our Father for forgiveness of our sins. What a friend He is to sinners. What a Saviour to adore. What a lover to believers. One that reigns forever more.

MRS. NETTIE ELLIS,

New Bern, N. C.
132 Pollock St.

ANOTHER OLD SUBSCRIBER HEARD FROM

Elder C. F. Denny,

Wilson, N. C.

My Dear Bro:

Having read Brother Mewborn's letter and your inquiry regarding subscribers to Zion's Landmark, I am writing to tell you about my subscription.

My husband, Elder F. M. Casey subscribed when the paper was first published under the leadership of Elder Bodenhammer. After him came Brother Bazemore, who edited it for three years, then Elder Gold. For sixty years I have read and enjoyed this paper.

ELIZABETH CASEY.

Adairsville, Ga.

ZION'S LANDMARK

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

Elder 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. LVII

No. 19

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., August 15, 1924

NEWS NOTES

Our last meeting at Wilson was well attended and two were added to the church, and three previously, making five since our last report. There are others we feel are lingering around the fold.

I attended the Fishers River Union meeting at the old home church (Pilot Mountain, N. C.) It was well attended and peace and Christian fellowship seemed to abound. There I met many of my old friends and kindred in the flesh. The meeting was a pleasant one to me. It is indeed so when we feel the Lord has so graciously helped us, that those who have known us from childhood meet and greet us with open hearts and hands.

Elder George Denny, of Pinnacle, N. C., has recently sustained the loss of his good wife by death. We know by experience how to sympathize with him.

Obituary will appear soon.

Those attending the Skewarky union at Old Sparta reported a

large attendance and a good meeting.
C. F. DENNY.

A HEED TO THE CALL FOR THE POOR

Dear Bro. Denny,

I am sending a check for \$4.00, \$1.00 for the Flat Swamp meeting house and \$3.00 for funds for the poor, or otherwise if you think best. I have been reading and enjoying the Landmark myself for several years, but I know it must mean more to those who can't attend church often. The cost of one subscription would mean so little to some and so much to one who isn't able to pay for it.

If you will, pray for me.

MRS. RALPH STRATTON.

Reidsville, N. C.

THUS SAYETH THE LORD

From the earliest years of my humble service in the ministry, I was impressed with what then seemed to be a prevailing sentiment among our people that we were sticklers for the old time expression, "Thus sayeth the Lord," and it impressed me that while it was of common use in the old scriptures, it prefaced a desire on the part of those holy men of old to have the people to whom they would speak, the Israel of God, that they had a message from God unto them—that the Lord hath spoken to me to say to you so and so. An expression denoting a demand for attention. The word of the Lord came unto me saying, and they spake the word that came as they were moved by the Holy Ghost. And I have thought of the beautiful simplicity in which they must have delivered the message. The confidence of the

origin, the assurance of the truth, the certainty of that which the message signified, impressed me with the thought that our preached word should be in and of truth as surely so as, "thus sayeth the Lord." "I received it not of man neither was I taught it but by the revelation of Jesus Christ." While I do not understand that our preaching should consist of simply quoting scripture, yet I do believe that when we declare a fundamental principle of doctrine it should be made in actual scripture language or be so clothed with it as to render the truth of it unquestionable. For instance I declare that salvation is by grace. For by grace are ye saved, sayeth the scripture by the Apostle Paul, who spake as with the ability that God giveth. 1 Peter 4-11. With the Holy Ghost sent down from Heaven, in words which the Holy Ghost teacheth," 1 Cor. 2-13. When our declarations are clothed with scripture or words which are so fraught with the spirit of scripture assurances as to take hold upon the experience of the taught of God, then do we speak with power or authority and in much assurance.

We are instructed to study to show ourselves approved unto God, but when we become so deep and sound in the doctrine as to require us to use forms of speech which are nowhere incorporated in the word of God in the scriptures of truth, do we thus show ourselves approved unto God. Can we say, thus sayeth the Lord?

Why should I persist in the use of phrases not found in the scriptures in which it is declared that they are given by the inspiration of God and are profitable for doctrine

and instruction in righteousness that the man of God may be perfectly "thoroughly" furnished unto all good works. The scriptures cannot be improved, their furnishing is thorough which is good enough.

I am truly sorry that there is with some of our ablest ministers a disposition to employ the use of terms not found in the word of God, which tends to the disturbance, confusion and distress of many of our good brethren, and while these brethren are able in the gospel I am sorry that they are not able enough to submit themselves to the teaching of God. The result of the teaching of God is peace, great peace, while the result of this going beyond is confusing and distressing to the great mass of those who have been received into the fellowship of the various churches of our order. Can it be that these churches or brethren have not been fully taught of God, or perhaps not taught of him at all? And therefore are not sufficient to measure up to the stature of these able brethren.

Apollos was a man who mightily convinced the Jews by the scriptures that Jesus was the Christ and yet Aquila and Priscilla took him unto them and taught him the way of God more perfectly, which shows that the mightiest of us preachers may well afford to sit at the feet of our brethren and sisters humble though they be, and hear words at their mouths. Now I wonder what it was of the way of God that they taught that mighty man of valor? Perhaps it was that he should not be wise above that which is written. He knew that Jesus was the Christ. Was there anything more

of the salvation of the grace of God that he could not have known, Jesus is the way. Is He the way of God? He is the way, the truth and the life. Did He not know this?

Perhaps He was disposed to enlarge upon the way of God which was that much too much. Can we add anything to the perfect way of God? David says, His way is perfect—we may talk too much or in-advisedly speak of the way. We are to use the form of sound words—words of truth and with sound speech, "speaking the truth in love" I am not able to presume that Apollo could not have had perfect knowledge of the way of salvation. The humblest of the taught of God must know that, simply because they are taught of Him. Therefore he must have been over zealous, and indulged in matters not consistent with the attributes of God. He might have concluded that inasmuch as all power belongs to him both in heaven and in earth, and the powers that be are ordained of Him, that whatsoever transpires among the children of men of whatever character are due to the moving of His mighty hand, because He worketh all things after the counsel of His own will, and whatsoever His soul desireth that He doeth. Aquila and Priscilla may have taught that God only does that which He desires to do and that He does not desire the doing of everything that is done. He has no pleasure in the death of him that doeth.

Whatever Apollo lacked it proves that the ablest and most mighty of the ministers of God may be found deficient in the knowledge

of the perfections of God. Therefore we should be careful not to use words of extreme signification, words not in common use in the scriptures and among our people and especially should we not use clauses and phrases not found in the scriptures at all. They are confusing to the little children of our God whereas there is nothing in the gospel of our God, but that is nothing guiding and comforting to the child of God. The wisdom of God may be preached unto them, even the hidden wisdom which God foreordained unto their glory. We may feed with any and every word that proceedeth out of the mouth of God, but we should not feed them with anything short of thus sayeth the Lord. When we tell them what the Lord says about it, they knew it as well as we do, but when we use language which the Lord has not used in His scriptures, they do not know any more about it than we do. Nor do we know any more about it than they do. I declare a certain principle of doctrine to be in accord with the scriptures of truth as to be the gospel of truth, and a dear old sister says, Brother Lester where did you get that, where is the scripture for that? And I reply that the saying is not in the scripture, in so many words, but I deduce from the general teaching of the scriptures the conclusion that such is true, and she replies that men after that fashion deduce the conclusion that arminianism is true, but they do not make me believe it, neither do I believe your conclusions. Now what am I to do about this? Shall I persist in preaching what this old sister and other sisters and brethren

do not believe? If the flock of God over which I am of the Holy Ghost made an overseer will not and can not eat the food which I give them or it makes them sick and they cry out, O man of God, there is death in the pot! Shall I continue to dish out to them these wild gourds or shall I desist from such a course and conform to the use of the form of words of sound speech. I should feel that I have no sort of right to advocate as a cardinal principle of doctrine to which my association or the sister churches with which I am associated are not committed in their articles of faith. In fact my church should not allow me to preach anything for doctrine upon the principles of which I was not ordained. In my judgment herein lies a lack of discipline which is the prime cause of the confusion which is so prevalent among our people at this time.

One may have opinions as to this and that but his faith in his opinion should be unto himself, unless he has a thus saith the Lord for it. "Hast thou faith, have it to thyself." There are those who are in some sense weak in the faith and there are those strong in the faith. My faith is good and strong and abiding, but I am weak and cannot attain unto the heights and depths in common with my brethren, but I am to be received but not to doubtful disputation. My faith is alright but I am weak, I am in the faith right enough but I am weak in it. You who are strong in the faith should note my standing in the faith and consider me and come close to me and deal and talk with me as you would to a little child. And as you enter the kingdom take me

with you, hold up my hands. Stay me with flagons, and comfort me with the comfort wherewith yourselves are comforted of God. The people of God by virtue of the birth of the spirit, whereby they are manifested to be the children of God, are brought into a state of unity wherein it is both good and pleasant that they dwell together. This dwelling when true to its character is fruitful of peace and harmony and of growth in grace and in the knowledge of our Lord Jesus Christ. Christ crucified is to be preached unto them the power of God and the wisdom of God. The power of God is preached unto them as the gospel of Christ, and the gospel of Christ is preached unto them the power of God. Our religion is in our faith and our faith is in Christ, and Christ is the gospel of God—the living word of God—the creative power, or the word by which his power is executed. Therefore if we should declare an event or an act to be of God and we do not present Christ as the sum and substance of the matter it does not come to the children of God as the gospel and their faith does not take hold upon it—and they in their experience are not identified in it and they can but regard it as a perversion of the gospel which is repelling to their feelings—distracting and discouraging to their hope and prospects for a better estate. Now inasmuch as these children of God are my judges and I do not stand approved of them I am not approved of God, and am therefore not a workman that needeth not to be ashamed, or these children whom God hath taught are not identified in that which he

taught them. They have great peace in the things whereof they are taught of God, but my preaching does not stir up their pure mind by way of remembrance of the peace which came to them in the revelation of Christ and instead of peace there is trouble. There is a lack of "thus sayeth the Lord," The wrong must be in me, however, there are those who endorse me in that which I preach, but there also are those who do not endorse me, and they may be the better judges.

Now shall I disregard those who do not endorse me, or shall I examine myself whether I be in the faith. The burden of the matter is upon me. I should leave off those words and phrases which the great body of my brethren cannot receive, and stand in line with my fellow laborers in word, act and doctrine. I ought to do this and yet stand equally yoked with others whom the Lord has put into the ministry.

I am not qualified to tell our brethren how to preach, but I do feel to call attention to the importance of gospel unity. God is not the author of confusion, but of peace as in all churches of the saints and our ministry should be after that fashion. May he incline our hearts and minds to think upon these things.

P. G. LESTER.

RAMBLING THOUGHTS

On our way to California to visit my wife's people, we stopped for ten days, and I was blessed to meet with a great number of the dear brethren in some churches of Elder Fisher's Association. All the

churches I met were sound and orderly band of faithful and loving brethren. Elder Fisher is most highly esteemed by them.

I met a number of other faithful servants while there. The great kindness and tender regard to me by the dear Baptists of Texas will ever be remembered with gratitude. Since I came to this state it has been my favor to meet the dear Baptists of five or six churches.

I did not think when I left those dear Baptists in Florida that I would meet any in the far west just like them. But they seem like my people and that I had always known them; for we were no strangers in faith and spirit when we first met. I have spoken several times, and have been graciously and cordially received. I was with the church at Little Flock, Riverside, last Sunday morning. Elder G. A. B. Britz is the faithful pastor of Primitive Baptists here. There are three or four churches in the state that he does not serve. I do not think I ever met a more humble and devoted members than Elder Britz's charges. Meeting and mingling with them as I have, beholding their union and love for each other, as well as their tender regard and esteem manifested toward their pastor, the words of David came sweetly to me: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

In the afternoon we went up to the top of one of the mountains of Sierra Nevada range, and while there a passenger train passed in the valley below. It seemed no larger than a child's toy train. Again, the language of David was

recalled; viz, "I will lift up my eyes unto the hills, from whence cometh my help." It is most likely these words were expressed by the Psalmist when he was in exile and home sick; and looking out over those long ranges of mountain peaks, he felt the throb again of the presence of God, as he had felt it in other days; and thus he wrote those inspiring words, showing that he was not merely thinking of the hills as furnishing help for health and happiness, but that he was thinking of them as they stood out speaking of the presence of God as an inspiration in their midst in the day of Israel's great struggles and triumphs.

Palestine is a land of mountains and valleys; and its varied aspect in beauty and slope and valley richness made that country an ideal and desirable place to live. I imagine that California is more like it in topography than any other place under the sun. I surmise the writer also had in his eye, or rather in his heart the fact that in those mountains and encircled by them was the great sacred city in which God had so many times manifested Himself in His loving care and concern for His own ancient people. Such as was true of the national people of God with regard to the country surrounding Jerusalem, so it is with His people, the church, today. While the church of God has ever had the profane religious world in opposition, yet I am persuaded to believe that there has never been an age when those who are called to be saints, who know and love the doctrine of God our Saviour, had a greater or more opposing forces; and many of whom are women posing to be preachers,

making themselves servants of righteousness to save souls from eternal death and for God. One such I heard a few nights ago broadcasted by radio, who preaches every night in Los Angeles to a few thousand people. After bewitching her audience some time with the opium of universal atonement and creature ability, assuring them that God was longingly waiting and wanting to save them, and would do so tonight if they would let Him; and that all they had to do was to give their hearts to God and accept Jesus whom she was offering by the gospel.

In concluding, she said she wanted all who had accepted Jesus to hold up their hands. She thanked her Master that so many hands were up. Then she made a prayer of confession for those she was instrumental in saving, and told those hundreds that held up their hands to repeat in concert what she said: O Lord, I have given my heart to thee and accept thee as my personal Saviour. I know I have been saved tonight. Amen." I could hear many voices in concert saying the prayer she taught them to say. How easy it is to believe what is most natural, and what nearly all believe. But what mountains of difficulties arise when one is constrained to believe a thing alone, when he finds but few that thinks as he does. It is sometimes very hard to swim against the stream. Dead fish easily float down stream. The living fish forces itself up against the current. If men are free-willers and can believe in Christ at will, why did Paul say that faith is a gift of God? Again, if men can put themselves in Christ

...oughter thought or deed, why did Paul say that they are God's workmanship spiritually to be, as creation good works which God hath before ordained that they should work in them? Unquestionably the experience of saints as well as scriptures testify that all who are saved by grace are conscripts and not volunteers. That which constitutes the new birth is a divine principle, a new creation. Hence every one born again is born of incorruptable seed, and had no beginning in Christ, except covenant will, until God created him, being His workmanship spiritually to be. As creation is the calling or making something out of nothing.

If any man be in Christ he is a new creature. Then the new life is a creation. The new birth or life is as certainly created out of nothing as the first heaven and first earth.

We shall look in vain for an example in the scriptures where any apostle or servant of God, who was called to preach the gospel, ever proclaimed it and never will as that delivered by Emma Temple McPherson. Her sermon was an entire perversion of the gospel. In fact all who have never been called to preach the gospel will want the hearer to believe as this lady does that the Bible doctrine believed by the church is dead; that the vicarious atonement of the Son of God is a whim; that imputed righteousness of Jesus is nonsense; that the doctrine of the apostles should be eliminated to the dark ages or the bats of superstition. For new institutions have been evolved and conceived by the philosophers and doctors of divinity in this progressive

age; and that the old teaching must give place to the new. In view of these things, I am persuaded that spiritual wickedness is near its summit, and about ripe for God's destruction. May not the saints believe that this day, when truth seems to be set at naught and when religious deception is almost paramount, is the day of God's most certain recognition of His truth and church? I believe, and yet pray that God may help my unbelief, that in this trembling hour, in this age of the world, there stands unseen the presence of that God, who hath said the gates of hell shall not prevail, with hand outstretched to help as never before in the history of the church.

M. L. GILBERT

Ontario, Calif.

MRS. ALICE STEPHENSON

I will endeavor, if the Lord will to write of the death and burial of a very dear sister, Alice Stephenson, who was born March 11th A. D. 1874 and died March 24th, 1924, making her stay on earth 50 years and 13 days. She was married to J. Alvin Stephenson June 37th 1901 to whom was born one child, Sarah J. She is survived by her husband, daughter and one brother, Mr. M. B. Faircloth of Dunn, N. C., and a host of relatives and friends to mourn her loss. But we sorrow not as these who have no hope—and we feel surely that our loss is her eternal gain.

She united with the church at Gift, (Coats, N. C.) September 19, 1914, being baptized by her beloved pastor, Elder J. T. Coats. She proved a faithful loving member until death, although having been paralyzed for nine years, was most always present at her meeting. She was a very humble sister carrying on her countenance that humility and love which is from everlasting to everlasting.

A short while before the good Lord called her home she called the writer to her bedside, and realizing that the end was near with her and that she must go the way of all the earth told me she wanted me to preach at her burial. This was sad to me and I will never be able to express my unworthy feelings, not being able to speak to her for some time, but finally told her the Lord being my leader, I will do the best I can.

Services were held at the home at 3 o'clock in the afternoon of the 25th in the presence of many friends and relatives, after which the remains were taken to the cemetery at Coats and laid away, there to await the resurrection morn.

May the good Lord, in whom we live, move and have our being, reconcile both husband and daughter to His divine will, and may they be able by His sustaining grace to say not my will but Thine be done, for the evidences shs left behind bears us out in saying that she has entered that home beyond the vale, where there is no more sorrow, pain or death, where the weary are at rest.

A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and friend,
And praise His name on high.

May we all be constrained to live in such a way that when we come to depart from this life that we have a hope of meeting such dear saints in heaven above where congregations never break up and sabbaths never end.

Written by her unworthy pastor,
R. E. JOHNSON.

Bencon, N. C. Box 93.

B. H. WOODARD

I have been requested by the dear children of the late B. H. Woodard to write a sketch of his life and death for the Landmark.

The deceased was a son of the late Mr. and Mrs. Arthur Woodard and was born in Johnston County, North Carolina, January 6, 1849 and passed away May 14, 1924 at his home at Selma, North Carolina, where he had been living for the past seven years with his daughter, Mrs. J. N. Wiggs.

Fifty-two years ago he was married to Miss Louisa Creech, who preceded him to the grave nine years ago. To this union eight children were born, all of whom survive except Mrs. Doane Woodard Holland, who died about six years ago.

In early manhood Brother Woodard joined Old Union Primitive Baptist church and was always a faithful, consecrated member. He was highly esteemed in love and sweet fellowship. For to know him was to love him. He died in full triumph of the faith. He was a splendid farmer and excellent neighbor always ready to give a helping hand to the needy. A loving father, a devoted husband, a man whose honesty nobody doubted, whose life was fidelity, itself.

The funeral services were conducted from the home by his pastor the unworthy writer. The lovely flowers express in their silent way the esteem of his friends and loved ones.

He left a host of relatives and friends to mourn their loss and while it is our loss it is his eternal gain, for we do not mourn

as for one without hope.

One brother, Mr. Monroe Woodard, of near Princeton, N. C., survives, also the following children: J. R. Woodard, Princeton, N. C., Mrs. J. N. Wiggs, W. T. Woodard, E. V. Woodard and Miss Bertha Woodard, Selma, N. C., Mrs. J. A. Hodge, Kenly, N. C., and Mrs. George Pike, Raleigh, N. C.

The burial was in the family cemetery near Princeton, North Carolina. The pall bearers were: Messrs. Wade J. T. Creech, T. M. Benoy, J. R. Straughan, W. R. Smith, H. E. Earp and Brother J. P. Temple.

Written by one that loved him.

ELIJAH F. PEARCE.

DEATH IN MY HOME

Dear Bro. Denny:

I feel that it will give me some comfort to write you a little sketch for publication, with reference to my sadness.

The 24th of April, 1924, Mrs. Amanda L. Denny, my second wife of a little less than eighteen months departed this life suffering a great deal in her last affliction, a few days before her death I bowed over her bed and told her that it grieved me to see her suffer so much and at this remark, I never have seen a more saintly expression on any face in life, she replied, "O, I reckon it's good enough," and just here she seemed to stop but I never will forget the spirit of resignation these words were spoken in. Then I felt that if she could go on the operating table and suffer as she had and to be scorched with fever and racked with pain as was the case in her last sickness and yet feel that it was good enough, it was a dear manifestation that the Lord was with her at this critical time. She had never attached herself to the church as a member, yet she was very much devoted to the cause. Her life was spent at work, going to church and caring for the sick, a life of usefulness and beauty. She had talked with me some about having a desire to be baptized but she was like so many of the little children, wanted more evidence. Elders C. W. Stone and G. O. Key conducted the funeral, the service was beautiful in the extreme. She was the daughter of a prominent family, Mr. Denson and Phoebe Matthews of Yadkin county. There was a large congregation present. She was tenderly laid to rest in the church yard at Cedar Hill, quietly sleeping while three boys and myself returned to my lonely home. Her little son of one month old was carried by her brother Mr. Korney Matthews and wife to their good home, where he is cared for in the tenderest manner possible.

To my brethren and friends I feel to say I need your prayers, I need your confidence and sympathy, the days are lonely, the nights are more so, with the moon and the stars, also the strange noises of

the insects of the night for my company. Such is my life; but I remember Paul said, "If in this life only we have hope we would be of all men most miserable." I realize, "we have here no continuing city but we seek one to come." I am looking one sweet day to meet the family and dwell in the presence of God where congregations never break up and Sabbaths never end.

This July 3, 1924.

ELDER GEO. DENNY.

Pinnacle, Va., Route No. 3.

ANDERSON C. OWEN

Anderson C. Owen was born March 10, 1845 and died March 4, 1924, making his stay here 79 years. His number of days were lived out in full usefulness in his neighborhood and church. He served through the war, was never wounded though his horse was shot from under him. One of his eyes was affected by the fall as long as he lived. After the surrender he returned home continuing his occupation as a farmer. The following April 8th he was married to Letisha Dalton. To this union were born eight children, six boys and two girls. He joined the church at Weatherford April 8th, 1879, was appointed clerk and deacon then which office he held up until his death. He was stricken with high blood pressure about four years ago from which he never was well again, had several attacks of it. He died at his son's, B. W. Owens, in Altavista, was buried at Weatherford the following day.

Sister Owen has lost a good husband his children and the neighborhood and church have lost the best friend we had. We weep, but feeling that our loss is his eternal gain.

Brother Owen was ever watchful for the welfare of the church and was ever ready and willing to do and did do more than any one else, was able and willing. All loved to be with him, he was faithful to the widows and the orphans, they never left his house hungry, they always knew where to go when in needy circumstances.

Weatherford church has lost a precious gift. He was a clerk and deacon 45 years, lived near the church and he took care of more company than any one else. Everybody loved to go there, the oftener one went the better he liked. After he had to break up and go to live with his son, we attended a union meeting and after he said to me with tears in his eyes, I was afraid you were going to ask for the next union. I said why Brother Owen? He says, because I am not up there as I like to be to help take care of any of the company. He was a business and prosperous man and Sister Owen was an helpmate indeed in truth was watchful, obedient and faithful unto the end, she yet lives with her son, Bro. B. W. Owen

in Altavista.

God alone can fill Brother Owen's place. Were I to multiply words I could not express the high regard I had for him. He was like a father to me and I still cherish his memory and feel to pray the Lord for His blessings upon Sister Owen.

Brother Owen was born and raised in Pittsylvania county, Va., was baptized by Wm. S. McDowell. After Brother Owen's first attack he never was well again. All the medical attention, good nursing the kindness of his wife and children, sympathy and respects of his brethren, sisters and friends could not stay the strong hand of death. He had lived his number of days and the angel of death claimed its own. Truly a great man in Israel has fallen.

There is a calm for those who weep
Rest for weary pilgrims found
They safely lie and sweetly sleep
Low in the ground.

There is a place where my friends are
gone

Who suffered and worshiped with me
Exalted with Christ high on His throne
The King in His beauty they see
There is a place where I hope to live
When life and its labors are over
A place which the Lord to me may give
And then I shall sorrow no more.

Sister Owen requested me to write an obituary notice and sent to the Landmark to which Brother Owen was a subscriber for probably 40 years.

A. B. KEESEE.

Sycamore, Va.

ROSE ANNA LEACH

Rose Anna Leach, daughter of A. P. Leach, was born in Montgomery County, N. C., on the 27th of September 1858. She was a child of extraordinary intelligence, and as she grew up her pleasant face and friendly disposition made friends of all who met her.

In her early womanhood, or about the age of 18 she became alarmed about her condition and trouble gathered about her once happy heart, but alas! about the age of 19 years her troubles rolled away and the stillness of the night was broken by her rejoicing. Her parents left their beds to rejoice with her in her extreme happiness.

She at once became anxious to follow in the footsteps of Jesus and joined the Primitive Baptist church at Sugg's Creek, went down into the watery grave and was there buried with Christ in baptism and arose to walk with Him in the newness of life, and she truly did walk with him in such a faithful way as to win the confidence of all that knew her. She often rejoiced and praised her Heavenly King, and one hundred who looked in her face at the times of her rejoicing could get a glimpse of the joy and happiness of the heavenly angels.

On the 30th day of December, 1878, she was married to S. P. Maness, a prosperous young farmer who lived about two miles southeast from Star, N. C.

To this union was born 14 children, of which four were boys and ten were girls. The children are all living and doing well.

When her children began to grow up, she became anxious for them to hear the doctrine preached that she so firmly believed, so she set to work to build a meeting house nearby, it being about ten miles to Sugg's Creek church. She was possessed of such industry, energy and determination that soon a splendid meeting house was completed and paid for, largely by the labor of her own hands. The pastor of Sugg's Creek church and other preachers called and preached at that meeting house, till on October the 3rd, 1914 the dear sister's heart was made to rejoice to see Elders Samuel McMillan and C. A. [unclear] with Deacons A. P. Leach, N. Tucker and others organize the church of Cotton's Creek in this very house which she labored so hard to build. Eleven members from Sugg's Creek church formed the organization, among which was Sister Maness and two of her daughters.

Her husband died several years ago and Sister Maness was left responsible to complete the raising and educating her children, which responsibility she fulfilled to the finish.

Sister Maness was troubled with diabetes for several years preceding her death, and on the morning of May 26, 1924, the daughters who were at home became alarmed at a change in her condition and called all the children home, one from Florida and one from Virginia, all the others from various points in North Carolina. Sister Maness rejoiced to have all her children with her and gave them words of comfort and encouragement.

She expressed her desire to go and be with her God. She became perfectly resigned to die, and on the morning of June 3rd, 1924, she truly went to sleep in Jesus.

On the evening of June 4th her body was laid to rest in the family burying ground, in the presence of a large number of sorrowing relatives and friends.

The writer desires to say that, in the hour and moment that the casket was closed, the face of this dear sister portrayed the happiness of the moment of her death.

By request of the church at Cotton's Creek.

L. A. WRIGHT.

Star, N. C.

MRS. NANCY ANN BANKS.

Mrs. Nancy Ann Banks, daughter of Anderson and Mahala Webb, was born,

Oct. 26, 1853 and died June 19, 1924, age 70 years 7 months and 24 days. She was a great sufferer from asthma. She was married to Cassell Banks, Feb. 18, 1873, to this union 11 children were born, 8 girls and 3 sons, 1 daughter preceded her parents to the grave some few years. Mrs. Banks was crowned with much honor for her true affections and great sacrifice, for her family circle and friends. She received a hope when young and truly believed in the Primitive Baptist and went to meeting different times thinking she would offer to the church, but her unworthy feeling and high esteem for the glorious church of God, she shrank back and lost the great pleasure in obedience. She was blessed with a good husband, who passed into that realm of light 4 months and 22 days before her. Just before her husband's death, the prettiest light appeared to her at the foot of the bed, and soon another came, seemingly as a token of their deaths and just before the draperies of life were withdrawn forever, she viewed her husband and called, Cassell! Cassell you look so clean and soon passed far into the great eternity.

Burial services were conducted by Eld. R. P. Vass in presence of a large number of people.

May her grave be a strong magnet to draw the minds of her children heavenward while the spirit of Christ teach them. It is only by his love and mercy, they have entrance where father and mother dwells.

Respectfully submitted.

OCTAVIA J. GOAD.

JOHN M. PULLIAM.

John M. Pulliam quietly passed away at his home near Brookneal, Va., at the age of seventy years and eleven months.

He had been in failing health for several months but his death came as a great shock to his family and friends as he was able to go about until within an hour or two of his death.

He was born and reared in Henry County, Va., but spent the latter part of his life on his farm in Campbell County. He married Lucy J. Seacree of Pittsylvania County.

His mother and father were members of the Primitive Baptist church. He never united with a church himself as there are no Primitive Baptist churches near his home in Campbell County, but he went to a Baptist church whenever he was able to take the trips necessary and he had a beautiful hope and a steadfast faith in the church of his mother and father.

Shortly before his death he told a neighbor that his call up higher was soon coming, but that he had no fear whatever of the "great beyond," as he felt that all

was well between him and his Master.

He died as he had lived quietly, patiently and perfectly resigned to his Father's will.

He leaves to mourn his loss a wife and five children as follows: Mrs. C. H. Pulliam, Spray, N. C., Mrs. J. N. McDonald of Brodnax, Va., Mrs. R. E. Marshall and Mrs. R. T. Carwile of Brookneal, Va., and one son, J. W. Pulliam, Staunton, Va., also nine grandchildren.

He was laid to rest in the family cemetery amid a large gathering of friends and neighbors. The services were conducted by Dr. W. F. Fisher.

Oh, its so hard to give him back to his Creator and say "thy will be done" but it make heaven seem nearer to us for we feel now that we have a treasure up there waiting to welcome us when our summons come.

MRS. J. M. PULLIAM.

WHITE OAK ASSOCIATION

The next session of the White Oak Association will met with the church at Stump Sound Saturday before the third Sunday in October. Visitors coming by way of Wilmington will be met Friday evening at Holly Ridge and those coming by New Bern Saturday morning at same station.

HENRY HORNE, Clerk.

LOWER COUNTRY LINE UNION

Lower Country Line meets with the church at Tar River, August 30-31. Visitors will be met at Stem on Saturday and Sunday. C. T. Hall, Clerk, Woodsdale.

ATTENTION ASSOCIATION CLERKS

When compiling your next minutes you would give full information as to location of your next session and where visitors are to be met and send us a copy, it would help us.

C. F. DENNY.

CORRECTION

Sister Alligood's article on Page 5 concluded on opposite page, right hand column.

C. F. D.

ANGIER UNION

Angier Union meets with the church at Oak Grove, four miles southeast of Apex, N. C. Saturday and fifth Sunday in August. Visitors will be met at Apex.

CONTENTNEA UNION

The Contentnea Union is appointed to be held with the Meadow church, Greene county, N. C., about one mile from Fieldsboro and five miles from Farmville. Trains will be met at Fieldsboro Friday P. M., and Saturday A. M., before the fifth Sunday in August, 1924.

J. E. MEWBORN, Union Clerk.

SEVEN MILE ASSOCIATION.

The Seven Mile Association is appointed to be held with the church at Corrinch, N. C., in Johnston County on the third Sunday, Friday and Saturday before in September, dates 19, 20, 21. All orderly Baptists are invited and especially the ministering brethren. Visitors by R. R. will be met at either Four Oaks or Benson, N. C. on Thursday.

W. V. BLACKMAN, Clerk.

Bentonville, R-2, N. C.

2 t Landmark.

APPOINTMENTS FOR

ELDER J. W. BRAGG.

Wilson at night, Oct. 2, 1924.

CONTENTNEA ASSOCIATION.

Eld. C. F. Denny,

Wilson, N. C.

Dear Bro. Denny,

Please publish that the Contentnea Association will be held with the church at Pleasant Hill, Edgecombe County, N. C. 7 miles east of Rocky Mount, N. C., on Oct. 11, 12, 13, 1924. Visitors will be met at Rocky Mount on Friday evening and early Saturday morning and cared for.

All lovers of Gospel truth are cordially invited to attend.

H. L. BRAKE,

Association Clerk.

Rocky Mount, N. C.

TRAINS WILL STOP AT CHURCH

As the association meets with the church at Kehukee, please publish in the Landmark that the trains will stop at the church each day going and coming Saturday, Sunday and Monday of the association.

J. W. BUTTS, Clerk.

SKEWARKEY UNION

The next sitting of the Skewarkey Union will be with the church at Tarboro. All lovers of truth are cordially invited to come.

E. C. STONE, Pastor.

ABBOTT'S CREEK ASSOCIATION

Abbott's Creek Association is to be held with the church at Gaines Grove, 5 miles southwest of Goldston in Chatham Co., N. C., to commence on Saturday before the fourth Sunday in August, 1924.

A general invitation is given.

A. L. OWEN, Clerk.

LINVILLE UNION

Please publish that the next Linville union is appointed to be held with the church at Salisbury the 5th Saturday and Sunday in August, 1924.

A general invitation is given to all who have a mind to come.

A. L. OWEN, Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

SEPTEMBER 1, 1924

20

Mrs Emily Cogburn
15 Oct 24

DIVINE PROTECTION

A Sovereign Protector I have
Unseen, yet forever at hand:
Unchangeably faithful to save,
Almighty to rule and command;
He smiles and my comfort abound:
His grace as the dew descends:
And wall of salvation surrounds
The souls he delights to defend.

(Goolsby)

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

HOW STRANGE IS THE COURSE THAT A CHRISTIAN MUST STEER?

Several months ago these words came forcibly into my mind. At that time I did not know they were in any book, but later found them to be the first line of a hymn which I remember never to have heard sung, or even having read the words.

Let us quote some of the words, which seem to me to be so true.

"How strange is the course that a Christian must steer;

How perplexed is the path he must tread!

The hope of his happiness rises from fear,

And his life he receives from the dead."

"His fairest pretensions must wholly be waived,

And his best resolutions be crossed;

Nor can he expect to be perfectly saved,

'Till he finds himself utterly lost."

Sometimes grave doubts assail me as to whether or not I really know anything concerning the life of a Christian. The thought comes to me that perhaps I have learned just a little by hearing preaching all of my life, by listening to others talk, and by reading and studying, but after all, I really and truly

know nothing experimentally about it. There are many, many things I am in doubt about, but there is one I do know, and that is, I can say with Job, "Behold, I am vile." I'm satisfied the knowledge of that came not from reading and studying, but by passing thru a strange experience.

It surely seems to be a fixed thing, that the people of God should have trials, but the consoling words of one of the writers are, "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings."

Don't we often think it strange, while undergoing the conflicts and really wonder if we are, indeed, partakers of the sufferings of Christ? The road is often dark and we can see no possible way of escape, but the words come sweetly to us, "This is the way, walk ye in it."

Although I may be entirely mistaken concerning "The course that a Christian must steer", yet there arises serious thoughts in my mind, and I long so much to be a true follower of the Lord Jesus. At times there seems to be a hungering and thirsting after His righteousness, for I have none of my own. Truly I can say,

"Nothing in my hand I bring!

Simply to thy cross I cling;
Naked, come to thee for dress;

Helpless, look to thee for grace;
Black, I to the fountain fly;

Wash me, Saviour, or I die!"

We sometimes learn valuable lessons by contrasting one thing with another, and perhaps it will not be amiss to relate an experience of mine.

One night while sitting alone, gazing into the fire burning in the grate, my mind was deeply exercised about the beautiful light which emanated from the black lumps of coal. I was lost in wonder and amazement, that anything so beautiful should proceed from such black objects. Suddenly, these precious words were given me, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

How do we learn anything about the light, which is none other than Jesus? Isn't it by having our eyes turned inward and beholding how black we are? It is indeed astounding when one is made to view the contrast between himself, the chiefest of sinners, and the immaculate Lamb of God.

Sometime ago I heard one of our highly esteemed ministers make this remark, "It is the greatest blessing when all the demons are turned loose upon one." Perhaps that may sound strange, but I believe there are some of God's dear children who know something of the very "gates of hell" being opened, and the demons turned loose upon them. But like Daniel, who was cast into the den of lions, they come forth unharmed. And like the three Hebrews, they are given faith to say, "Our God whom we

serve is able to deliver us from the burning, fiery furnace." Although the furnace is heated "one seven times more than it was wont to be heated," they escape without "an hair of their head singed, nor the smell of fire on them."

Such things are marvelous in our eyes, nevertheless, they are true. After one is brought safely through such trying ordeals, I believe he or she can truly sing "Amazing Grace how sweet the sound, that saved a wretch like me."

Don't we feel assured that the ones in the fiery furnace were absolutely powerless to help themselves, and nothing less than the grace of God did help them? It is surely "By grace ye are saved."

Recently I have meditated upon this scripture, "God is our refuge and strength, a very present help in trouble." How are we made to know the full meaning of these words? Isn't it by being brought to our "wit's end," and made to realize we have no strength of our own? And made to cry out from the very depths of our souls, "Other refuge have I none;

Hangs my helpless soul on thee;
Leave, ah, leave me not alone;
Still support and comfort me."

Quite often it comes sweetly to my mind, a remark which Brother Shaw made to me one day while watching a most wonderful sunset. Turning to me, he said, "May your life have just enough clouds to make the sunset beautiful." Don't we know that the clouds really do make the sunset more beautiful? And it is even so with the clouds which come into our lives.

To those whose lives are strewn with clouds, may we not say with

the poet,
 "Be still sad heart,
 And cease repining,
 Behind the clouds,
 The sun is still shining.
 Into each life
 Some rain must fall,
 Thy fate is
 The common fate of all."

Just as I was ready to begin writing something seemed to whisper to me that it was useless, for it would not be worth anything. It was true some few of the brethren and sisters had encouraged me concerning the other articles which I had written, but this would be meaningless.

Perhaps that is all true, I don't know. I have only done as I felt impressed.

LIZZIE F. ANDERSON.
 705 W. Kenan St.
 Wilson, N. C.

REMEMBRANCES

During the first few months after it pleased God to call me by His grace and revealed His Son in me I was much drawn to the words of the hymns that my father used to sing about our home. My father had a sweet and pleasing voice and would begin singing about as soon as he was out of bed, as he walked about or was occupied with this or that in our home. Now, I had heard this singing from my earliest recollections, and frequently joined in singing with him, and thus became familiar with the words and tunes that he sang, and the hymns and tunes abide with me to this day. But until the time that God gave me, a poor sinner, hope in the dear Saviour the words of these hymns were meaningless to me. I had no

thought, no interest in them. But O when my heart was persuaded, and my heart was saying, "My beloved is mine, and I am His," I mused upon the words and how sacredly wonderful was the doctrine and experience declared in these precious hymns.

One of these hymns came into my thoughts a little while ago, all sacred, and stirring up recollections of these early days of my hope in Christ.

"Come saints, and sing in sweet accord;

With solemn pleasure tell,
 The covenant made with David's Lord,

In all things ordered well.
 This covenant stood ere time began,
 That God with man might dwell;
 Eternal wisdom drew the plan,
 In all things ordered well.

This covenant, O believer stands,
 Thy rising fears to quell;
 Sealed by the Surety's bleeding hands,

In all things ordered well.
 Twas made with Jesus, for His bride,

Before the sinner fell;
 Twas signed and sealed, and ratified,

In all things ordered well.
 When rolling worlds depart on fire,
 And thousands sink to hell,
 This covenant shall the saints admire,

In all things ordered well.
 In glory, soon, with Christ their King

His saints shall surely dwell,
 And this blest covenant ever sing.
 In all things ordered well."

I was blest with many, many meditations upon the everlasting covenant of grace, and it was sa-

credly wonderful to my soul to ponder over this, that my salvation was in our Covenant Head, our Lord Jesus Christ, and that it was all of Jehovah's purpose and grace given us in Christ before the world began. 2 Tim. 1-9, and here in this covenant ordered in all things and sure. I also could say "This is all my salvation and all my desire." 2 Sam. 23-4.

O, have you considered God's covenant of immutable grace? Here, if we are led therein we are in other realms than fleshly religionists know. This is the delightful land, Mal. 3-12, where loving kindness, tender mercy, exceeding riches of grace are experienced in Jehovah's kindness toward us through Christ Jesus. Here forgiveness, reconciliation, justification, salvation and God's everlasting love are tasted and known.

"Christ is all and in all."

"Jesus is all I wish or want,
For Him I sigh, for Him I pant,
Let others after earth aspire,
Christ is the treasure I desire."

FREDERICK W. KEENE,
Raleigh, N. C.

REPUBLISHED BY REQUEST

Dear Brother Gold:

At the request of my kindred and friends I send you this remarkable dream or vision which my youngest sister, Octavia Sylvester Poindexter, had in February, 1864 or '65, while she was only some 15 or 16 years of age. She professed a hope in Christ some time in 1865 or '66 and then was married to Mr. Ellis Norman, and became the mother of a daughter. She united with the Primitive Baptist church at Deep

Creek, Yadkin county, N. C., on Saturday before the first Sunday in June, 1867, was baptized by the late Elder John Jones on Friday before the first Sunday in July, and remarked to her grandma, "I think my robe is nearly hemmed," for she seemed conscious that she could not live long. On Saturday they went on to church, and on Sunday the church communed, and she in a few days was taken sick, and on the 29th of the same month she fell asleep in Jesus, and went to her reward at the age of 18 years, 11 months and 21 days, leaving a loving husband, one child, a church and a large circle of friends and relatives to mourn, though not without hope. The one with whom she seemed to converse in her dream was a niece, the others were her brother and mother who had crossed the river before; and may the Lord grant that I, with all mine, may be prepared to meet that loved one in that city. Brother Gold, pray for me and mine. Yours in hope,

SARAH C. STONE.

Pilot Mountain, N. C.

A Remarkable Dream

I write a few lines that you may learn of me when I am in the grave. It has been but a few weeks since I dreamed a dream that I am going to write down for you to read when I am dead and gone. I dreamed that I was alone in a solitary place of the woods; the leaves had all fallen to the ground, I was standing near the bank of a dark and deep river, and the spirit of Delancy Poindexter came to me, and threw her arms around me and said, I have not seen Uncle Sandy since I died till the other night. I

stood above him with a shining light while he slept in the woods, but I have watched over you ever since I have been dead, and now I have come to take you to heaven; and she led me along a little path by the side of the river until we came down to the bank, and then she told me this river was death. And while I stood looking at its doleful appearance (for the waters looked dark and dismal), there appeared a shining light in the middle of the river. This she told me was the light of Christ, and the angels from heaven that had carried her through death; and then we arose and ascended towards heaven, though I did not go under these dismal waters, as I was not going to heaven to stay, but she told me she only came to take me up there to show me some things that flesh and blood could not reveal to me. Then she told me she would come to tell me she was at rest, for she said she told me before she died that she wanted to get well so bad, and now she could not enter her final rest until she came back to tell me that she had gone to heaven. She said that when she was sick she wanted to get well, she was not willing to die, but after the breath left her she saw the most pretty angels come to take her to heaven, and now she would not be back here for anything. I then asked her if she knew what I was doing while she was up there? She said she did, and Christ had sent his angels many a night to guard me while I slept. She then told me that I would die and would be like her—no matter how well I was prepared for death, when I came to die I would not be willing to

die, but after I was dead I would not be back in this world for any thing at all; and then we entered in at the end of a large city. This city, she told me was heaven; and we went into a room at one end of the city, and there I saw several people standing and sitting in the room, and said to them, Oh that I might behold Christ, before whom I must appear in judgment, and then Christ appeared to me. He was so light he shone like gold, and I felt so unfit to be there that I trembled and prook before him, and then began to plead before him to let me stay up there. I told him I would not cast one lingering thought back to the world if he would let me stay up there. He told me that I was not rich enough to stay up there. I told him I did not know that it was the riches of the earth that was to go to heaven. He told me it was not the riches of the world, but the riches of the soul. I then asked him if brothers Frank and William were up there? He told me that was not for me to know yet. I then asked him if mother was up there? He told me she was. I asked him where she was? He told me she was further along in that city. I told him I wanted to see her. He told me I could not, for before I could see and know who any of my friends were in heaven I would have to pass through a hole less than a key hole, and said to me that folks in this world thought there were a great many in heaven that were not, and said there were a great many up there they thought were not. I then began to plead with him to let me stay, but he told me I did not have a robe fit to wear. I asked

him what sort of a robe mother wore. He said the robe that was prepared in this world. I then began to feel so miserable at the thought that I would have to come back to this world. I thought if I could only stay up there I would be so happy, and then I thought Christ went to a desk in one side of the room, and took from it a robe, brought it and threw it across my lap, and handed me a needle and thread, and stooped down and doubled down a hem, and told me to take the robe and hem it just as he had laid it down, and in a little time he would bring me back up there, and then I might see mother and know all of my friends that were up there; but told me next time I came I would have to pass through that key hole through which they had passed. I then began to hem my robe, and brother Sandy came in and began to make light of me, told me I could not hem it, and said it was not worth while to begin it. I thought Christ looked at me as much as if to say, never mind what the world says. While I was listening to Sandy I came near getting the hem too narrow, and I thought I went to pull it out to hem it over, and Christ looked at me and said that I must hem it straight as I went, for I did not have long to hem it in. I thought he told me that I had been wasting time in which I ought to have been hemming, and now I must be particular and hem it straight as I went, for I had but a short time to hem it in. This ended my dream.

OCTAVIA S. POINDEXTER.

ONLY ONE SALVATION

Elder C. F. Denny,
Dear Brother:

Here is a good letter from our dear Brother Elder D. S. Webb, you may have it published if you think best. The one salvation is all there is and that is of the Lord. Christ said "I will make My everlasting bosom bare to bring salvation down to you," to all of the little ones that are born of God. Yet we have many manifestations of this salvation while we live here in the world, yet God is eternal and is the only source or fountain head from whence all our joys emanate. There is no beginning of days or end of time with Him.

Yours in hope,

J. R. JONES.

Revolution Branch, N. C.

The Letter

James R. Jones,

Most Kind Brother:

Will try to answer your letter, for Seula and mother and me. I was requested to fill the appointments made for Elder Archie Brown and to go from Harmony the 12th to John Goad's. Just before I started I received your letter, and went by Hillsville and had the postoffice order cashed, and gave mother her five dollars. She said she was glad you had such kind respect for her, and said tell you she thanked you very much. I said that you were the most liberal, generous-hearted person I know. And you have overwhelmed me with kindness, but dear brother, I thank God for the love and fellowship that exists—the love which is of God that never fails. It is in time, and in eternity the one salvation of God's people. It begins in eternity and

goes back to eternity, and is from everlasting to everlasting and there is no other salvation, but the salvation of God.

I spent last Friday with mother and the family, and preached at Fellowship church Saturday and Sunday and Bro. Brown from Missouri, is an able minister and his appointments increased in Kentucky and he could not reach those here. But our people wanted the meetings anyway and I enjoyed meeting the brethren. We thought Elder Brown was coming the last of this month, and we would go with him to Pilot Mountain. Now that is upset and they insist that I go to Crab Creek and do some baptizing. So we are planning to go to Crab Creek. They offer to come and get me and bring me back, and Sister Octavia said they would go and I can meet them and go with them. I don't travel off any distance only as the brethren come and get me or send after me. I am not well any more and the dear brethren are good and kind to me and yet, you excel any one in the liberality of gifts. I am not able to work or stand any hardship and the help I receive from the brethren carries me along. In 1923 I received for marrying people and given me by brethren and sisters one hundred and forty dollars. I keep a record of the person, date and amount given and I look over their names and bathe in the blissful thought of the love they have for me and I do feel that in that way, God is taking care of me, and he hath showed unto me that I have not lost out; for His mercy endureth forever and as I have been faithful to the heavenly calling that

He is still taking care of me by sending to me a pension through the kind hearted people. And as you said we get low-down sometimes and almost despair, but our God is too gracious to let us starve. In due time He feeds our soul with some message from heaven, and so He keeps us alive. So may He keep you by His grace under the shining smiles of His face.

Your brother in love and fellowship of the grace of God.

D. SMITH WEBB.

Hillsville, Va.

AN OLD SUBSCRIBER

Dear Brother Denny,

Your remarks referring to Brother Mewborn being a constant subscriber to Zion's Landmark since it was founded and would like to know if there were others, I paid Brother Bodenhammer one year's subscription before the first issue was published and I can't remember that I have missed paying in advance since my brother, J. M. Harris contributed fifty dollars to help Brother Bodenhammer get up the necessary machinery etc., to publish same. Other brethren, perhaps did more.

Come to see us, we missed you at our association, Brother O. J. failed to attend. We had a good meeting, not a jar of any kind to disturb the peace in any way, very large attendance, good order and good preaching.

Yours in hope,

E. R. HARRIS.

Reidsville, N. C.

HE WON THE VICTORY

Dear Bro. Denny,

For some cause unknown to me

those precious and consoling words have deeply claimed my thoughts, and have opened to my mind and feelings a sincere hope that (he won this glorious victory) for poor sinners like me. As for the past three days I have heard those sweet words ringing in my soul, as the still small voice whispers in my ears. (He Won the Victory For His Blood Bought Bride) his church, as I have been made to realize where he was when he bowed his head and said, (it is finished) as the thought came to me, where was he (Jesus) when he won the victory? Was He in heaven? No, Was He on earth? No He was suspended between Heaven and earth, upon the rugged tree of the cross when He won the victory for the whole family of God, as He presented her the (church) his bride to his Father without spot or wrinkle or any blemish or stain on her garment for he had washed her in his own blood and made her even whiter than snow for He had conquered the last enemy, which was death, and there He had (won the victory) and the gates of hell could not prevail against it. Oh what a glorious thought to think of the victorious mediator that stands between God and man. As the Father looks down through His only begotten Son in whom He was well pleased, one that had done all that His father gave Him to do, one that had never refrained from the truth, there was no guile found in His mouth or anything but truth did he ever utter, no, that was why He won the victory, for a lie will never enter the shining courts of glory.

Jesus is truth and light and has said that all liars shall have their

portion in the lake of fire and brimstone for He never spilled His precious blood for the unredeemed. That is why I believe that spiritual things are spiritually discerned and that man who tries to grasp them in his flesh by nature always misses them and only catches the shadow and misses the substance, for God is a spirit and seeketh such as worship Him in spirit and in truth. Oh glorious thought of the blessed victory. As He hung suspended between Heaven and earth as He bowed His (victorious head) and said (it's finished) dear ones is it not plain enough for those who can see with an eye of faith the victory only belongs unto God. Poor man that claims he can help Jesus gain the (victory) when he can't even tell you where it was (won) if you were to ask him to tell you.

I think of Sister Delphia J. Pittman's soul comforting dream of Elder G. W. Boswell, how she saw him lying up in the mid-air as though he had no support, and the words she spoke are you not afraid you will fall?

Brother Boswell, I do not know what you have got out of that dream. But you see what I was getting out of it. Even three days before I read it in the Landmark. I was in the field when the word came in my mind (He Won the Victory) was so forceible that I have since then been meditating and looking over things I feel like are only spiritually discerned, not one time thinking that I would so quickly see something that was linked into very thoughts of my mind, as I by an eye of faith saw Him hanging between Heaven and earth, upon the rugged tree of

the cross, right where He had to go to (Win the Glorious Victory) for His dear children. Oh I have been shouting (victory) in my feelings every since I felt that His banner over us is love, then to think where Sister Pittman saw you elevated in the mid-air, where Jesus was when (He Won the Victory). Brother Boswell, have you ever gleaned that precious thought in that dream? or has the Lord cast that part of it to my lot, to crack the hull and pick out the sweetness and hand it out to all that rejoice in a (victorious Saviour's love) If so give God the praise, if I was able to do so, God willed it so and gave me strength wherein I was weak, therefore I claim no honor to myself.

Written in love and in hope of a better world.

* A. W. THOMPSON,
R 1 Selma, N. C.

SAW THE LIGHT BUT HEARD NOT THE VOICE

Dear Brother Denny,

Brother Peter Hill, Blounts Creek, N. C., has requested me to write for the Landmark on Acts 9:7. "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Acts 22:9. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me."

There is a natural, and there is a spiritual. To one who can see only the natural side of things there is a contradiction in these scriptures, but to him who has both the natural and the spiritual there is no contradiction. There can be no

contradiction in God's work. It is truth.

This was the visitation of God specially to Saul of Tarsus. It came for his conversion. There were others with him, and all on the same mission from the High Priest, but Saul was chief among them. He had the letters of authority, and he with the others were going to execute them.

When God appeared to him no one else saw. The Lord did not appear to them. The Spirit's mission was only to Saul. The others heard, naturally, the voice but to them there was nothing in it. They were astonished, but that only. To Saul it had come to pass which the dear Lord had said in John 5:25. "Verily, verily I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." Saul heard that voice and lived. His life was now different from that which he had before, yet he had the same life. But he had a superior life which governed him, and brought his natural life into subjection. Here he both saw and heard in a way which none of those who were with him did. The rest of the company could bear testimony that there was something mysterious which had taken place with Saul but they could not tell what it was. It was hid from them only in a natural way, and that could not have the effect to quicken them from the dead as it had Saul. It was a special visit of God to Saul. The others could see that he did not have the same mind he had before, that his persecuting spirit was now gone, and that he had a desire to

build up that which he had been tearing down. This was such a change in his moral life that it appeared to all who had known him in the past, and who now saw his works and the great change which he had experienced. To all who knew the Lord it was bound to be seen that this change was by the grace of God. Others could not see this, and were left to conjecture as to what all this could mean. They have never seen the works of God, nor heard His voice in this blessed spiritual way as did Saul of Tarsus when God called him by his grace to be His child, and to the apostleship, and to the great sufferings which he must suffer for the sake of Him whom he persecuted.

The same appearance to the others would have produced the same effect in them, but it was not God's good pleasure to come to them as He did to Saul.

When John the Baptist saw the descent of the Holy Ghost on the dear Lord we have no right to believe any one but he saw that sight, John, 1, 32. I saw the Holy Ghost come down in the face of Sister Rachel Long when Brother Gold raised her up out of the water. Brother J. A. Carver saw the same. There were others there who had as good eyes naturally as we did, but none of them saw this great sight. Brother R. H. Temple, Kinston, N. C., saw the Holy Ghost come down on the pulpit. There was a large congregation, practically a house full of the brethren, sisters, and friends there but none saw this sight but he. These visions were given when the beholders were wide awake. Sisters Jen-

nettee Willis, of Atlantic, N. C., and Tishia Pickerell of Virginia, saw the Holy Ghost in vision when they were literally asleep. John the Baptist was greatly favored of God to have this visitation of God above his brethren. Those of us who have thus seen the Lord feel that we have been greatly favored of the Lord to have been given these sweet visions of His Holy presence. None of us feel in the least lifted up because of these favors of our Lord and Master, but it has the other effect. We are filled with humble joy in the Lord by His wonderful blessings.

I hope that Brother Hill and all who may be given to read what I have written may be given to partake with me in the joy I have felt in this matter. At this very time I am living on that which God has given to me in the past. For some time I have been under a cloud, and do not feel that I can write anything to be a comfort to my brethren and sisters. I have written as little as I could to be faithful to my correspondence.

The Lord bless us all to love and serve Him, and to love one another in His holy name.

Your brother in this holy desire,
L. H. HARDY.

Atlantic, N. C.

A GOOD LETTER

Elder C. F. Denny,

Wilson, N. C.,

Dear Brother Denny:

I am sending you herewith copy of a letter from Sister Eva Hall. It has been and is still such a comfort to me that I feel like many others would appreciate reading it. I am sure you will be glad to have

it published in the Landmark at your first convenience.

Your little brother, I hope,
O. S. YOUNG.

The Letter

My dear Brother and Sister:

For many days I have felt like I wanted to write to you, but have wondered why such a poor one as I should have had a mind to write. I know that our God never makes a mistake and with Him all things are possible; and if I am directed by His spirit, He can by the same spirit bless my weak scattering thoughts to your comfort.

When I found that you, Brother Young, had been made willing to confess your impressions, I have wanted to tell you that I feel that I know from experience some of the trials you both have and are still passing through. I remember hearing you speak of hearing a sermon when one quotation fastened in your mind, "Our God is a consuming fire." I'm sure you have realized much of the effectiveness of that fire. We are told by the Prophet Malachi that he is like a refiner's fire and like fuller's soap, and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. This fire consumes our pride and our earthly ambitions. (Read Hebrews 12th chapter). Then as a refiner He knows just how severe, and just what trials we need to burn out the dross and cause us to cry, "Not my weak will but Thine be done." But the sweet promise is that when you walk through the fire the flame shall not kindle against thee.

When Brother Lee read his text and preached at Angier the first Sunday I enjoyed his sermon; he spoke sweetly, comforting and edifying; but my mind was led in another channel, and I wish I could only express to you some of the things which I hope the Lord has shown me. His text was, "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb and as the showers upon the grass. It seemed to me I could see the experience of the child of God from the beginning to the glorious resurrection from the dead. We are told in the scriptures that the law came by Moses, but mercy and truth by Jesus Christ; also He said "I am the way, the truth and the life." The scriptures teach us that the law is the schoolmaster to bring us to Christ; also He is the end of the law for righteousness to every one that believeth. When the child of God is quickened into divine life he flees to the law for justification, and he finds "trouble like a gloomy cloud has gathered thick and thundered loud." Then, this doctrine drops as the rain, God is holy, just and good; too pure to look upon sin with the least degree of allowance. He requires an offering sinless, without spot or blemish. We feel that we are too vile to take his name upon our sin polluted lips. Our righteousness is as filthy rags in His sight, and we are taught that by the deeds of the law shall no flesh be justified, and we are brought to the very end of the law and made to cry, "If I am sent to hell thy righteous law approves it well, and if saved, it is through the blood of Jesus who stood as a

lamb slain from the foundation of the world. "Then when that precious blood is applied and we feel its cleansing power, saying, in that still small voice, "it is I, be not afraid." When the storm arose immediately there was a calm. So it is with every poor sinner. You know we never have dew when it is cloudy, so it seems to my mind that this doctrine represents the law. Then when the blessed Son of righteousness arises with healing in His wings, then my speech shall distil as the dew, purifying, permeating our whole being, so that we can say, "Behold! old things are passed away and all things become new. for,

"Lo! the winter's past
The rain is over now and gone,
The flowers appear and songs again
Of praises are begun."

Then we read in Isaiah, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goeth forth out of my mouth, it shall accomplish that which I please and prosper in the thing whereto I sent it." This seems to me to be in connection with the other text. We are taught that in the beginning was the Word, the Word was with God and the Word was God, etc. Then Peter tells us that we are born again of that incorruptible seed, by the word of God, which liveth and abideth forever. So it seems to me when the humble child of God relates the dealings of the Lord with his soul, how this precious water of life has watered the earth, causing it to

bring forth and bud, and yield its fruits. I believe it is Paul who tells us what they are, one of which and the greatest of all is love; then when he goes to the church, to his friends, and tells them now great things the Lord has done, is it not bread to the eater? This bread which cometh down from heaven, which if a man eat thereof he shall never die. Then Jesus, who was that elect seed and precious, is risen from the dead and becomes the first fruits of them that slept, then our faith and hope is, that when we have finished our course, this warfare accomplished, that we may fall asleep in the arms of Jesus, that blessed sleep from which none ever wake to weep; and in the glorious morning of the resurrection, when He shall come again, we shall be raised, fashioned like his own glorious body, caught up to meet Him in the air, carried home on the wings of His love, there to sing praises to His matchless name forever. If this is our hope, it is an anchor to the soul both sure and steadfast. Then why do we murmur and complain? Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed ye may be glad also with exceeding joy. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful Creator.

Charlie joins me in love to you both, also to the dear little ones.

Your little sister in a sweet hope.

EVA HALL,

Hillsboro, N. C.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Watson, N. C.

VOL. LVII.

No. 20

Entered at the postoffice at Wilson,
as second class matter

WILSON, N. C., September 1, 1924

POLITICAL CORRUPTION

I have been watching the tread of things among the Baptists for a number of years.

Our ministry from time to time has asked for office of public trust, and in a few instances have (as they usually put it) won.

The concensus of opinion among Baptists is, that it is not good for their preachers to hold office. This objection is, they say, because they have office enough. This may be true, anyway, I have never asked, for any office but have always held the hands up of those of our ministry who did. I have done this, in most cases, because I felt they were in need and in each case because I felt they were deserving and would not be controlled by corrupt and designing men.

If we have honors to bestow on those who "labor in word and doctrine" I see nothing amiss, so far as the law of Zion is concerned, in bestowing it in this way. I think the Bible says they are entitled to

"twofold honor." Do I honor my brother, who is faithful in his calling, when he asked me to help him make a living for himself and family, and I said the word is my preference because you are not of my politics? I have never said it, and today I am suffering at the hands of political bosses and machine politics because I would not.

I have seen our elders fall one by one, even at the hands of their own brethren; some of whom have gone to their grave, with wounds thus inflicted. I have seen them in tears and heard them say my brother did this.

Do you not see corrupt and designing men calling on our own brethren and sisters to go to political war with them against a brother, who cries out in afflictions, and holds out a piteous hand for help? Do you not hear the more fortunate brother cry out against the poor and unfortunate brother and say, I regard not your situation, circumstances or feelings, but my party and my political advisors? This says, I declare political war on you. That is, in arraying my political friends against you and yours. Here wedges are driven, ruptures made and enemies to the cause, that each brother claims he loves, laughing in their sleeves and whispering our downfall.

Should brother and brother struggle together, in a political combat, before the world? When the cause is injured thereby? Is it gospel order for the churches to allow their members to challenge each other for the same office? My answer is no; unless they could agree to make the canvass together and submit each, his claim, to the

people, passing on agreeably and ending with the best of feeling in brotherly love. My observation is, that this has not been the case.

As I have said, there are designing men and women, who are not friends to the Primitive Baptist cause, whose delight it is to see us disorganized among ourselves. They will put out inducements to created dissension among us and then whisper, if we can get them divided and subdivided into factions, our victory is at hand.

I am speaking of the things which our people need to take note of and advise those of their membership, to respect the brother among us, whose circumstances and general situation demand that we the more fortunate brother among us hold his hands up; and to advise us, that we do not consider it gospel order for him to challenge his brother, especially of this type for office.

Politics should not come between brethren at all. Each may freely have an does have, his political faith, but there should be a way to prevent brotherly relations from being strained. This is the work of our ministry, to stand together and advise the churches of their care, to be thoughtful, for designing men are laboring hard to break down our ministry and thus bring to nought, the Primitive Baptist organization, hence bring to an end their influence. We cannot survive as an organization without standing together and tolerating each other and the respective opinions for one another.

We should have an organized ministry, if not fully an agreed ministry. "As the priest so are the

people." is an old adage and pretty generally a true one.

We are pledged to God in church covenant and to each other as citizens of the commonwealth of Israel, and not to political organizations. We are an organization of the general assembly of the church of the first born. As a body corporate under the charter of Heaven we should do business, that will be and is an example to the world.

When we come to the poles and remember the evil deeds of men or women, shall I say, let us rebuke it with our vote. When we come to the polls and hear the groaning and the crying of the opposed, echoing and resounding, it may be from political corruption, let us open the bowels of our compassion to them, and lift "the sword of the Lord and Gideon" on high.

We should not recognize the ticket of the world in our churches when we know we are choosing ungodly and dangerous men to rule over us. Aside from politics let us recognize principle or nothing.

It is already said, "But few men shape the destiny as concerns the political affairs of county, state and United States, so far as that is concerned." I say its true.

I close by asking shall the pulpit of the Primitive Baptist church be consulted or continue to be insulted in this country?

In the last 25 or 30 years, I have seen by the heads, one by one, of our ministry fall just as fast as they asked for public favor from the hands of the church and people whom they had served for years without charge. In one case a man who was living in open adultery in half mile of the town beat an old

Baptist preacher, of the highest type of manhood, for the legislature. Was not this an insult to the old Baptist pulpit? Was it not a shame and an insult to dignity of all the good people of the county? It is in this county we spent about 30 years in preaching and married both of my wives who with the most of their relatives are old Baptists.

I am not only coming to them but to the churches generally, and the school children. I have taught for years, with the trustworthy everywhere asking that we set our seal to this principle and not politics. Let it be our motto in our churches in our schools and in our community at large.

Yours to serve in hope,
J. D. COCKRAM.

UNION MEETINGS

The union meetings so far as we have learned were largely attended and a general manifestation of love and Christian fellowship prevailed. The Skewarky convened with the church at Tarboro. I don't think I have ever witnessed as many gathered at the communion table before. Their next session goes to Smithwick's Creek.

C. F. DENNY.

MASON NELSON

Brother Mason Nelson was the son of William Nelson and Polly E. Nelson, his wife. He was born March 13th, 1864.

His father being of a very weakly nature much of the care of the family devolved on Mason at an early age. On the 6th day of May, 1886 he was married to Theresa Smith. There were no children born to them, but his sister, the wife of Sister Nelson's brother, died with grip and pneumonia in March 1900. One of their daughters and a son came into their family as their own children. These two children married and in January 1918 the

husband of the foster daughter was lost in the cyclone which swept over the Atlantic, leaving the young widow and one child; and the same year in a scourge of influenza and pneumonia the wife of the foster son died leaving one child. Thus for the second time two children were added to the family. All this appeared to be no burden to Brother Nelson, but with the rest, he bore up faithfully under every burden.

At our August meeting, 1911 he became a member of the Hunting Quarters Primitive Baptist church, and it was my pleasure to baptize him in the waters of Core Sound according to the scriptures. He was a faithful brother in the church, a lover of salvation alone by the grace of God, and no confidence in nor time for any form of arminianism. He loved his pastor and did his duty in helping to care for his necessities.

He was a fisherman by occupation, and on the morning of August 25th, 1924 he left with his crew for the day's fishing. During the haul which they made he was jerked overboard by a line on their nets and wasd rowned. There being a storm raging his body sank and could not be recovered till Wednesday, 27th, when his body floated. He was brought home and given a decent burial on August 27th. The funeral services were conducted by myself assisted by Elded W. W. Styron of the Cedar Island church.

Thus a dear brother has been called by the hand of our Lord from our church militant to the church triumphant.

A lovely wife is left by him with whom she had lived in love and tenderness for more than thirty-eight years, and the other members of his family have lost a kind foster father, and the neighborhood a good neighbor.

We laid him to rest to await the call of our dear Lord when He shall descend from above with a shout, with the voice of the archangel, and with the trump of God. Then with all the dead in Christ Jesus he will arise to meet the Lord in the air and be forever with the Lord.

We pray the Lord's blessings on our bereaved sister and all the family. Read and adopted in the church on Sunday, Aug. 31st, 1924.

L. H. HARDY, Moderator
J. D. SMITH, Church Clerk.

APPOINTMENTS FOR ELDER J. W. BRAGG

Falls, October 1st.
Wilson, October 2 at night,

ELDER THARP DEAD

Dear readers of Zion's Landmark:

With mingled sorrowful and joyful spirit we say to you that Elder W. N. Tharp fell asleep in Christ at Jacksonville, Fla., September 5, and the following day his only son, Charles Tharp, of Jacksonville left with the body to lay it beside his beloved wife who preceded him some years to rest peacefully until the harvest of grace in the great resurrection. An obituary of this dear servant of the Lord may be given later.

M. L. GILBERT.

LITTLE RIVER ASSOCIATION

The next session of the Little River Primitive Baptist Association, will be held with the church at Willow Springs, Wake County, N. C., beginning on Friday before the fourth Sunday in September, 1924. Continuing Saturday and Sunday being September 26th, 27th and 28th. The church is located near Willow Spring station on the Norfolk and Southern railroad, seventeen miles south of Raleigh, near highway No. 21. Visitors coming by rail will be met at Willow Spring station on Thursday A. M., and P. M., and Friday A. M. Those wishing to write concerning their visit can address Bro. T. F. Adams, Willow Springs, N. C.

Sincerely yours,

R. F. SMITH, Clerk.

Benson, N. C.

JERMETTE WILLIS

Our dear Sister Jennette Willis was born January 27th, 1875. She was the daughter of Brother David E. Mason and Sister Elizabeth C. Mason, his wife. During her girlhood she was industrious and studious. She did not have the opportunities which young folks now have but she improved what she did have, and acquired some knowledge of the English language.

In her young womanhood she married Mr. D. M. Willis. Five children were born to them, four of whom are now living, two sons and two daughters.

At our July meeting 1893 she was received into the fellowship of the church at Hunting Quarters with three others and it was my privilege to baptize them ac-

ording to the scriptures in the waters of Core Sound. She was always a faithful member, was a good judge of the doctrine of the church and rich in gospel experience.

Some years ago God gave her the sweet privilege to see the Holy Ghost come down on her pastor, this poor sinner, and it filled her with such a spirit of humility that she never forgot it. Of all the letters I have ever received she wrote to me the best.

During the latter part of her life she was afflicted with a lung trouble and was twice in the sanitorium. On Saturday, March 6th, 1924 she sweetly fell asleep in our Lord Jesus. On Sunday afternoon I attended her funeral service and we laid her to rest to await the call of the Lord, who she loved and served, when she will awake in His likeness. She was a strong believer in the sweet doctrine of the resurrection of this body and we feel sure that she will experience the realization of that faith in that God appointed hour.

He left a husband, two sons and two daughters to mourn their loss but all living in the blessed hope that she is only sleeping to awake in the likeness of our dear Lord, and to praise Him for ever more.

Written at the request of her youngest daughter by her pastor.

L. H. HARDY.

NOTICE

There is a rumor afloat that the Salem Association will not be held at Burlington, N. C., in October as appointed by our last Association.

As clerk of Salem Association, I wish to state for the benefit of the churches in said Association, that there is no justifiable cause whatever for this report. And therefore, said churches will ignore any and all such reports, whether verbal, written or printed, and send their delegates as usual.

The Lord willing, the Association will be held in Burlington, N. C., as published in Zion's Landmark, under date of July 15th, 1924, and to begin on Saturday before the 2nd Sunday in October, 1924, as shown in our last year's Minutes.

W. L. TEAGUE,

Clerk of Salem Association,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII

SEPTEMBER 15, 1924

No. 21

PLEADING THE NAME OF JESUS

Father, I stretch my hands to thee,
No other help I know;
If thou withdraw thyself from me,
Ah! whither shall I go?

What did thine only Son endure
Before I drew my breath!
What pain, what labor, to secure
My soul from endless death!

Surely thou wilt not let me die;
O speak, and I shall live;
And here I will unwearied lie,
Till thou thy Spirit give.

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

Associate Editors

ELDER J. D. COCKRAM -----Hartsville, 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 its 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

WHICH OR WHO RULES, THE CHURCH OR THE PASTOR?

Both rule, but each in the particular sphere, order or capacity assigned or prescribed in the New Testament. The church rules as to what form of church covenant, articles of faith, rules of decorum she has. The church rules as to when or how often she will meet, what time she will meet, etc. She has the sovereign right to say or decide whether she will stand apart from any sort of association, general or union meeting for the worship of the Lord; when and how often she will partake of the Lord's supper; whom she will call to serve her as pastor; whom she will have to serve her as deacons or church clerk, and she is sovereign in the reception and exclusion of members; the sending or not sending messengers for any purpose, and whom she will send, and, to be brief, the church is an independent disciplinary body, and a little republic within itself, and not amenable to or subject or accountable to any other church, association, convention, synod or ecclesiastical body whatsoever, but is subject to Christ, her Head and Husband, by whom in her sphere, she is limited, bounded and prescribed by the spirit and body laws of his spiritual kingdom. Hence in her sovereignty and independence she has no power, right or authority to go beyond the word of the Lord, or to stop short of it.

The pastor or preacher rules in his sphere, capacity or order, as is clearly indicated when Paul told the elders at Ephesus to "take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God," etc. Acts 20:28. Peter told the elders to take the oversight of the flock, etc. Pet. 5:2. It is said that a bishop or elder must be "one that ruleth well his own house, having his children in subjection with all gravity: (for if a man knows not how to rule his own house, how shall he take care of the church of God)" 1 Tim. 3: 4, 5. Then note the following:

Paul says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—Hebrews xiii 17. Again: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."—Hebrews xiii. 7. Again: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves."—1 Thessalonians v. 12. 13. Again: "Let the elders that rule well be counted worthy of double honour

especially they who labour in the word and doctrine."—1 Timothy v. 17.

Pastors, teachers and elders that are so indeed, are in the scriptures represented as shepherds, watchmen, leaders, overseers, and in view of all this they are directed to feed, minister to, teach, exhort admonish, reprove, persuade, rebuke sharply and to be examples to the rebuked. The pastor is to expound, explain, illustrate and guide as best he can in a correct understanding of the gospel of Christ, doctrinally and practically.

The pastor not only has the right to insist upon a church's observing its own rules of decorum, but it is his duty to do so. Suppose the church has a rule to the effect that when a male member fails to attend his conference he is expected to give reasons for such failure at the next, but at the next he says nothing about it. In this case the pastor should call the attention of the church to her rule, and in all such cases he should insist upon order and consistency in insisting upon their observing their own rules and in doing this he is ruling well.

Suppose again, that a brother rises in conference and makes public complaint against a brother on account of some offence committed against him. In this case the pastor should ask him to stop at once, and then ask him if he has pursued the course pointed out and required by the Great Head of the church in Mat. 18:15-18. If the offended brother has not done as directed by the Master the pastor should explain the law and stop the proceedings at once, and insist

upon the gospel rule being observed, and if the church takes proper heed she not only obeys the law of the Lord but she thus obeys the pastor who has the rule over her. Some churches have a rule like this: The pastor shall be deemed a judge of order, and have a right to call to the same whenever he sees proper. Now, suppose the church in her weakness, or that other churches send messengers to this church to do something which they have no legal right to do and which is, therefore, contrary to sound doctrine and good order. What then? Why of course the pastor should rule it out of order, because this is in part his duty and just what the church called him to her care for. Should the church perceive at any time that her pastor abuses this power, she has authority to reprove him for it; or should she decide that her rule in this particular is erroneous, she has authority to change it or to abolish the rule.

Suppose that a church through misrepresentation or otherwise is led to conclude that she should labor with a sister church with which she has never been in correspondence, and about which she knows nothing except by hearsay evidence and hence that such attempt at labor on her part is erroneous and meddling where she has no business, and in which she becomes a "busy body" in other men's matters, appoints messengers to carry her complaint, etc., to said church and among others appoints her pastor? Should he go upon the plea that he belongs to the church and the church belongs to Christ, and therefore it is his duty to obey her?

No indeed. Why not? Because the Head of the church, Christ, has forbidden such, and church and pastor are all alike bound by the law of Christ, the Head, whose rule or law is supreme. The pastor should reason with the church in their case and try to show and point out her inconsistency, but if she will not hear then he should refuse to obey her because to obey her in such a case, is to disobey Christ the Head.

A brother who has a gift to speak and reason in public is by his church supposed to be qualified for ordination, and accordingly the church calls a presbytery to ordain him, when I am sorry to say, as a matter of fact, in many cases, he is not according to the divine law and it is too often the case the church depends upon the judgment of the presbytery and sometimes the presbytery will say. Well the mind of the Lord is with His people and as it is plain His people want their brother ordained we will proceed to ordain him. In this indifferent and unfaithful manner many have been ordained to that important work who were not scripturally qualified, and so much harm has been done in the name of the Lord. Church and pastor should read, study and investigate prayerfully rule or law concerning bishops or elders clearly set forth in 1 Tim. 3 chap. and Titus and other places, and bear in mind that if the church is in error in calling for a man's ordination that will not excuse or justify the presbytery in ordaining him. The presbytery should have an eye single to the word of the Lord, feeling assured that the word of the Lord expresses the mind of

the Lord and if the candidate has not the qualifications required by this word or law of the Lord they should refuse to ordain him.

Paul, in his letter to the Galatians combatting the Judaizing teachers who taught them that except they kept the law of Moses and were circumcized they could not be saved, said: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision (spiritually essentially and lastingly) but a new creature" because a new creature is produced, caused or brought into existence by a new creation, created in Christ Jesus unto good works, hence Paul says, as many as walk according to this rule, peace be on them, and mercy and upon the Israel of God." This rule is that justification of the sinner is by grace and not by the works of the law. Nothing but the plain and exact truth concerning any Bible subject will do us any good, and to urge one class of scriptures to the subversion of another class is to twist the scriptures to our own destruction.

G. W. STEWART.

Akron, Ala.

VISIONS

Dear Brother C. F. Denny:

It seems that my mind has been somewhat directed to try to express to you what I hope the Lord has revealed to me. I have been studying of late the things that the Lord caused the writers of the New and Old Testaments to see in visions.

We notice that right in the off-start of the New Testament Joseph being spoken to by the angel in a vision and also many others that could be mentioned.

I hope the Lord showed me the meaning of the vision that Peter had while he was on the house top praying. We notice that Cornelius, that devout Gentile, had been praying and also had a vision of the Lord and was told by the angel, to send men to Simon Peter's house and he would come and tell him what he ought to do and while Peter was having that vision on the house top and saw a certain vessel as if it were a sheet knit at four corners let down from Heaven to the earth, and that occurred three times and this sheet being filled with four-footed beasts and creeping things of the earth, and the Lord said to him, "Kill and eat;" but Peter said, "Not so Lord for nothing ever entered into my mouth that is common or unclean." Now Brother Denny, what I hope to try to explain concerning that vision was, if I am not deceived, revealed to me at my work when I was all alone.

Now the sheet which Peter saw let down from Heaven to the earth three times represented the three men who were traveling the earth inquiring for where Peter lived and while Peter was wondering what this vision should mean the spirit of the Lord sayeth, behold three men seek thee and he sees them standing at the gate and to my mind the four corners of the sheet knotted together was typical of the four corners of the earth and it being filled with all manner of creeping things of the earth is typical of different nations of people in the earth.

We notice that Peter took the three men in and lodged them and he next day went with them to the

home of Cornelius without gain-saying.

Now if Peter had not have had that vision doubtless he would have hesitated to go, but the Lord showed him by that vision that he had cleansed Cornelius, for the Lord will say to the north give up and to the south keep not back, and many shall come from the east and the west and sit down with Abraham, Isaac and Jacob in the kingdom.

I feel sure when Peter had left this house that he no longer doubted what that vision meant, for the Lord had made it plain to him.

We hear Peter say that it was unlawful for one that is a Jew to come unto one of another nation but after Peter had preached the word of God to them and its power, I believe that every one that was at that house received the light and knowledge of the glory of God, for He said that who could forbid water that these should not, be baptized, seeing they received the Holy Ghost as well as we. Many other things might be said about this great vision that I will not attempt to write.

In a dream or vision as you may term it on Friday night before our last meeting day I viewed an image of a person the color of gold up in the air before my eyes, which seemed to behold, and as I viewed it another came from the north being smaller than the first and placed itself beside the first one and became linked together with golden links. The beauty of it was that the golden links did linking themselves, and they both became the same size. When I awoke I wondered

what that dream could mean and the next day being our meeting day at my home church I went to church wondering what that dream did mean and when our dear pastor had so beautifully preached on the subject that God forbid that any should glory save in the cross of Christ.

And the church came in conference and the door of the church was open. There came to the church one expressing her love to the church and was received and as we began to sing praises and give the right hand of fellowship there came another smaller in stature and placed herself beside the first one, there was my dream and this hymn sprung up, "Tis a golden chain that binds our happy souls above; tis an heir of heaven that finds His bosom glow with love."

Like poor Peter I didn't have to wonder any longer. This golden chain shows God's never fading love, drawing His loved ones together, for He has loved us with an everlasting love therefore with loving kindness have I drawn thee.

May we ever be found looking unto one who is able to keep us from falling and to present us faultless before the Great King, is the prayer of your unworthy brother, if one at all.

JOHN ALLEN.

Greenville, N. C.

A GOOD MEETING

Dear Brother and friends:

I have two minds this morning. One would not and yet the other would.

It seems that my impression is such that I cannot resist and so therefore there is a warfare with-

in. The one will and the other will not and therefore I will put my trust in God, hoping He will give me wisdom and understanding in all things.

Since I lost my husband and son in such quick succession my enjoyment has never been like it used to be, for since my joy is drowned in grief, but our quarterly meeting last Saturday and Sunday at Briar-swamp, was one of note. I enjoyed it more like I used to. The subject was love, and it seemed that the love of God was shed abroad in our hearts by the Holy Ghost which was given unto us. It seemed that our meeting was love and well might the poet say:

"Love is the golden chain that binds,

Our hearts in Christian love
And he's an heir of heaven that finds

His bosom glow with love."

The hearts of the people of God were filled with love and was manifested so plainly as the poet describes in such deep sweet words "Oh for such love,

Let rocks and hills their lasting silence break;

And all harmonious tongues,
Their Saviour's praises speak."

We feel something that we can exclaim with the Psalmist, "Oh that men would praise the Lord everywhere; for love in our meeting was so manifestly made." The love of God that is shed abroad in our hearts by the Holy Ghost which was given unto us. Then "if God be for us who can be against us?" Thanks to His name, we can sing:

"O thou in whose presence my soul takes delight,

On whom in affliction I call,
My comfort by day and my song in
the night,

My hope, my salvation and my all,"
Yes indeed my all. And again
the poet says:

"The vaulted heavens shall melt
away,

Built by Jehovah's hands;
But firmer than the heavens,
The rock of my salvation stands."

We will conclude by saying "Ma-
jestic sweetness sits enthroned up-
on the Saviour's brow."

And when we meet around His
throne as we hope will be our lot
we will sing praises to God forev-
ermore.

"Remember me when I am gone.
Remember me in love,
And remember me when I am not
there.

But hope will meet you above."

Bye bye.

RUTHA TRIPP.

Stokes, N. C.

GOD SAVES HIS PEOPLE BY HIS GRACE

Beloved brethren, "If salvation
is not of him that willeth, nor of
him that runneth, but of God that
showeth mercy" and that God gave
to the son and the son redeemed,
the Holy Spirit quickeneth to life
and that the letter killeth also "no
man knoweth the Father save the
Son and He to whomsoever the Son
reveal him."

"No man can say that Jesus
Christ is the Son of God but by the
Holy Ghost." And if in the work
of saving sinners we are not born of
blood, nor of the will of the flesh;
nor of the will of man, but of God"
"no man can come to Me except

the Father which hath sent Me
draw him" and I will raise him
up at the last day. "Also it is the
spirit that quickeneth; the flesh
profiteth nothing; the words that
I speak unto you, they are spirit
and they are life." What is the
matter with the modern preachers
who are telling sinners that the
question of their salvation depends
upon the consent of their will? Who
is mistaken? We know the Bible is
correct, you know if they were
right they would not have to an-
swer such scriptures as these. "The
world by wisdom knew not God."
"No man knoweth the Father but
the Son and He to whom the Son
reveal him."

C. J. DRAUGHAN.

Yadkinville, N. C.

FEELS LONELY

Elder C. F. Denny,

Wilson, N. C.

Dear Brother:

Oh, that lonely feeling is shed
abroad in my very heart and feels
like the spirit of the good Lord is
resting on my poor soul so much
that I wanted to write you a few
lines. I feel like sometimes what is
the good Lord keeping me here for,
for some good purpose I am sure,
but I feel like I am willing to go
if it is His will.

I have often thought about how
good I did feel over your sermons
you preached at Cross Roads. I
am waiting and full of grief Bro-
ther Denny. I am the only one of
my mother's children that is living
now. My brother, David E. Cobb,
passed away March 29, 1924. Oh,
he was one dear brother to me and
oh how it hurt me to part from him

but the good Lord knows best and he was a Christian man and liked to hear the Primitive Baptists preach. I can say that he still lives in the sweet embrace of the dear Savior's arms and is much better off than to be in this sinful world but it is so hard for me to give him up. The ties of nature are so strong but we must try to be submissive to the Lord's will who works all things according to His will. He left one good son to look after his dear mother.

I had no idea of writing this much. Your little sister, I hope.

MOLLIE L. TURNER.

Tarboro, N. C.

Remarks

"The Lord is our refuge and our strength, a present help in trouble." I remember meeting you and also the season of refreshing from the Lord, I hope. May His rich reigning grace be continuously applied to you so you can again say with David, The "Lord is my shepherd and I shall not want."

C. F. DENNY.

**ANOTHER LIFE LONG FRIEND
TO THE LANDMARK**

Elder C. F. Denny,

Wilson, N. C.,

Dear Brother:

Answering your request, stated in the last issue of the Landmark (8 1 24) The Landmark has been coming to our home since the first issue, formerly to Miss S. C. Corbett, up to her death some twelve years ago. We have had it sent to us ever since.

Yours in hope,

J. C. CORBETT.

Corbett, N. C.

PLEASANT TRIP

Elder C. F. Denny,

Wilson, N. C.

Dear Brother Denny:

I am writing to send in my subscription to the Landmark which should have been done sometime ago. I intended going to the Skewarkey Union held at Sparta and thought then to see you and pay for it, but I was sick in bed at that time it grieved me, but I felt that God knew best, and I felt to be resigned to His will, after being restored somewhat, I went in company with our dear brother, Elder Sylvester Hassel and my dear daughter, Nellie, who is a trained nurse and a believer in salvation by grace, to Nag's Head, Kitty Hawk, and Flatty Creek. I enjoyed the preaching and being with the kindred and friends, for I think I've never been with a more lovely people than all these were, and it seems to me I can truly say, "here my best friends, my kindred dwell, here God my Saviour reigns." I hope I am one of them. I have so much to be thankful for, and sometimes I hope I am. At other times I am full of everything but faith, which makes me mourn and groan. I trust you will remember me and mine when you have access at a throne of grace. Let me know if you get this. I am sending it alone under God's eye.

Your unworthily, but I hope to be saved by grace alone.

BETTIE Z. WHITLEY.

Washington, N. C.

601 East Main St.

RAISED UP

Dear Brother Denny:

Enclosed find \$2.00 for which to pay for the Landmark another year or for 1924. Please pardon me for my delay, should have paid ere this but for affliction, have neglected. I went to the hospital Monday before the fifth Sunday in March and had an operation performed the next Saturday and my troubles were distressing, but finally I gave myself up to the Lord to do as he saw fit with me, and I became satisfied at His will being done. We read, he that waiteth on the Lord his strength shall be renewed and this is proof to me that my strength was renewed and when we have an experience of these things and know of a truth within that it is so, it gives us faith and we feel to thank His glorious name for the goodness and mercy that He has bestowed upon me, and something I can say with the writer, that "goodness and mercy has followed me all the days of my life." and therefore I will trust Him while I live, and as the poet says, I hope to praise Him after death. And yet sometimes I feel my disobedience, unfaithfulness and unworthiness so much that I am fearful that He has never thought of such a sinner as I am, yet I have a hope, for it is by hope that we live and fear Him. We read what a fearful thing it is to fall in the hands of the living God, how true, for we know that we are in His hands; and I often feel that His goodness and mercies are too good for me, yet if it had not been for His goodness and mercies where would I have been? I should have long since been consigned to the

narrow limits of the grave where there would not have been eye to pity or no tongue to relieve. Oh just think of the awful condition we would have been in. Though I feel to moan and groan by day and by night, and though He slay me, I will praise His precious name and will trust Him. I think of the words of the poet. "Afflictions, though they seem severe in mercy oft are sent." Oh if I could only know that my afflictions were sent in mercy, how I could rejoice; but oh how fearful, how fearful, we are but oh what a blessed thought. He is Lord and will do right and will work everything after the counsel of His own will and though he slay me yet will I trust Him for I feel so thankful that it is as well with me as it is.

All who see this pray for me and mine.

From an unworthy one if one at all.

MRS. JOHN H. ROBERSON.
Stokes, N. C.

FOR THE BAPTISTS

Elder C. F. Denny,

Wilson, N. C.,

Dear Bro. Denny:

Enclosed please find (\$2.00) to renew my subscription to the dear old Landmark.

I am always glad when it comes. I enjoy reading the writings so very much. Every one seems to be in harmony with the other contending for peace.

If I know myself, I love peace and the dear old Baptists. I hope I feel to say with Ruth of old "Entreat me not to leave thee, or to return from following after thee, for

whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God."

When at a throne of grace, remember me and mine.

A little sister in hope of eternal heaven.

(MRS) A. C. JACKSON.
Greenville, N. C.

ANOTHER CONTINUOUS SUBSCRIBER

Dear Brother Denny,

I notice in the Landmark for this month that my uncle, Brother L. J. H. Mewborn, has been a subscriber to Zion's Landmark from the beginning of the paper.

We, too, can claim that honor.

Elder Bodenhammer was on his way to the Contentnea Association at Rose of Sharon (a church now extinct) he stopped at our home and we subscribed for the Landmark. The first issue appeared for Nov. 15th. or the next month.

During the fifty-seven years of the life of the paper we have failed to receive one copy. That was as much as forty years ago.

I was baptized on the 4th Sunday in July, 1873 when I was twenty years old. I was much impressed with the ministry. In August, 1873 I wrote my first letter to Zion's Landmark, and have been an almost constant writer for the paper since that date.

If Elder Gold and I ever differed on doctrine or discipline it never became known to me.

I have carried as many as five subscribers at one time whom I paid for out of my own funds, and have been an agent for the Landmark for

more than forty years.

I pray the Lord to continue His mercies on both editors and publishers.

Your brother, I hope,

L. H. HARDY.

Atlantic, N. C.

GOOD MEETINGS CONTINUE AT DURHAM

Dear Brother Denny:

We had a good meeting Saturday had three to join, two of Brother Forsyth's daughters and a Sister Adams, yet there are others to come. Sunday we had to have services at 10 o'clock so Brother Hooks could go to Fremont to attend a funeral, but Brother Hall came back Sunday night and baptized the three candidates. We had the house almost filled.

Wife and I are well as usual. Hope you and all are well.

Very truly yours in hope.

M. G. MARKHAM.

Durham, N. C.

Remarks

The church at Durham is enjoying a season of prosperity, many are being added to the church. Elder C. B. Hall is their pastor and they are greatly endeared to him and he to them. I have tried to pray many times for such a season in the churches in my care.

C. F. DENNY.

LIKES THE LANDMARK

Dear Brother:

I love to read the Landmark as I get so much comfort out of them. Oh! how good it is to feel the dear Saviour is near you. In 1919 I was sick all the year. I went to doctors until I lost all hope of getting well

and gave up and told my folks if some one did not help me more than doctors and medicine that I should die. Then the doctor said that I would have to go to the hospital. I was so weak that my folks did not think I would ever wake from being put to sleep. I told them that if the Lord did not help me that the doctor could not, that I was willing to trust the Lord to wake me and I was sure He would, as I had begged the Lord to go with me. I had no confidence in myself or any one else to help me. I went and was operated on Saturday morning. When I woke up I still was begging the Lord to have mercy on me. It seemed to me that Jesus appeared and spoke peace to me. I tried to show Him to the nurse and was so happy for a while that I did not know that I was sick. I began to sing "Jesus lover of my soul

Let me to thy bosom fly."
and was permitted to return home to my loved ones.

May the grace of our Lord Jesus Christ be with you all forever.

Your sister in hope,
IRENE M. GRAY.
Snow Hill, N. C.

APPRECIATES THE LANDMARK

Find enclosed \$2.00 to renew my subscription to the Landmark which expires August the first. It is all the preaching I get. I cant endorse the doctrine preached by the different denominations preached in Missoula so I don't go to hear them and much desire to go east to raise my children. As for myself I love the Baptists more by learning more of the world and if it

is God's will that I should live among them again I would be like Ruth of old. I much enjoy the Landmark yet there is a longing to mix and mingle with those dear people and have the gospel preached by those that have been taught of the Lord. How blessed are God's children that can dwell together in holy places and worship in love and peace.

Now, Brother Denny we are strangers in the flesh, yet I hope we have been taught in the school of grace, if so we are indeed closely connected by the greatest tie on earth and one that will carry us to the home that is built by God. What could we desire more, and for that reason dear brother, I am going to ask when you kneel in prayer to remember me. I much desire the prayers of God's children.

Your sister in hope of eternal life
ELLA DILLON.

Missoula, Mont.
R. F. D. 1. Box 109.

Remarks

I hope the dear Lord will grant you, dear sister, the desire of your heart. I have never desired to live apart from my kindred in Christ. "Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

C. F. DENNY.

LOVES TO READ THEM

Editor of Zion's Landmark:

You will find enclosed a check for two dollars to renew my subscription to the Landmark as the time is out on it, and I don't want to miss any of them, for I do love to read them.

W. E. WALTON

ZION'S LANDMARK

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

Elder 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. LVII

No. 21

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., September 15, 1924

"IF HE TURN AND REPENT"

If one's acknowledgments are of a godly sort they should be accepted. "If he turn and repent." He may claim to turn but does not repent, and again, he may claim to have repented but does not turn, throwing the matter in either respect, into a disjunct condition; leaving your confidence without repose. This one will agree with your suggestion and listen to your words of advice, and then go on the same old way. He may be ready and willing to freely acknowledge his wrong, and do it with apparent good grace, and yet it proves out that there is nothing to it.

If my conduct toward you is such as to break down and render void your confidence in me, what are you to do about it? What can you do? You can do nothing. There is nothing at hand that you may do. It is for me to take care of my standing among my brethren, and if I have the virtue in me that makes one a Primitive Baptist I will take care

of your confidence. Your confidence in me is my salvation to you. My fellowship for you is good for me, therefore tho, it would seem to be from a selfish consideration, yet in order to replenish myself I should seek your good. The scriptures admonish us in this line of thought. Let no man seek his own, but every man another's wealth. How exceedingly rich the people of God would surely be if each of them were vigilantly and diligently engaged in this good work. There is strength and salvation in this line of procedure. Let us consider one another to provoke unto love and good works. How exceedingly preferable is this course of life to that of being hateful and hating one another. The thought of hate and hatefulness makes me apprehensive that like leprosy, it might have so fastened itself in the walls of the earthly house of our tabernacle that when I would, upon approaching a church house, instead of invoking upon it the peace of God and of His Son Jesus Christ, I should have to call from the outer gate to know if they have among them the leprosy of the hatefulness of hating one another.

Is not this condition an affliction? If so, let us consider it from a different standpoint: Is there any good to come to us through these trials? Is it a thing? if so, is it one of the all things that work together for good to them that love God? Do we love God? What is the matter with us? What was the matter with Job? He was a perfect man, one that feared God and eschewed evil. Then why his afflictions? To

prove to the devil that Job had an integrity that could not be destroyed? No. What did the devil care about Job's integrity? It was Job's integrity, and it was necessary that he should know that he had it, and that it was of God, and it was therefore that he was the man that he was. Beyond fearing God and eschewing evil, he was not doing any very great things among the Sons of God with whom he met to worship God. Like some Primitive Baptists in this day he was faithful to attend the meetings, and offered sacrifices unto God and sanctified his children, when the day came for the Sons of God to assemble to present themselves before the Lord Job was there, and satan came also. Job came to worship God and satan came to accuse him, and to challenge the work of God and the sincerity of the service or worship rendered to His name. And for our learning that we through patience and comfort of the scripture might have hope, and to show to us that the worship of God is with reverence and godly fear, in spirit and in truth. It may be that we have become so careless and neglectful of the order of the church that for our chastening, to bring out the virtue of our better sense, the Lord has turned satan loose in our midst that in due time our chance may come, and in the soundness of gospel integrity we shall stand upon the earth in the latter days.

When we come to feel that the Lord is not with us and we cannot find Him, then we reach out in all directions and feel after Him, perhaps we will stop and put our

mouths in the dust and stop talking, but to confess that we are vile, and not fit to speak before God.

We spend much of our time in caviling over what we call time salvation, and yet we are not being saved, but the rather, we are destroying ourselves. Why not turn from this distressing course and commit our way unto the Lord, and devote our time and our talents to preaching the gospel of salvation, and witness the replenishing of the waste places of our beloved Zion, the gathering together of the scattered sheep, and the gathering in of the little ones.

Let us feed the flock of God over which the Holy Ghost has made us overseers. Let us preach unto them peace by Jesus Christ. Let us preach Christ Jesus unto them, and thus feed them on the old corn of the land.

I say I believe Bible predestination and am willing to pursue it as far as the scriptures go, but some good brethren do not seem to see that the scriptures sustain me in my stretch of thought. Now should I not seek an amicable compromise with these good brethren, that is whose experience is as good as mine and who are fully agreed with me in all other cardinal principles of doctrine. I say, shall I not compromise with them? What; compromise the truth. No, compromise my stretch of thought. There can be nothing short of the infinite conclusion of that which God has predestinated, but these good brethren say that my superlative stretch of thought does not so much consist of extension as it does of comprehension. They say I comprehend things

that God predestinated that He says never came into His mind. The kings of Judah and people of Jerusalem built the high places of Baal to burn their sons with fire for burnt offerings unto Baal, and filled the place with the blood of innocents, which the Lord commanded not, nor spake it, neither came it into His mind. Jer. 19-5. The word of the Lord by Jeremiah should have my consideration which ratifies my compromise and limits my capacity.

There are secret things which belong to God, and we cannot tell whence they come, how they come, nor why they come. We cannot grant that they are in any sense by chance, nor can we class them with those good gifts and those perfect gifts which come down from above from the Father of Lights. Their nature and character are such as to warrant the assurance to our minds that they were not born of, nor did they come of those lights of which God is the Father, but the wherefore of them seems to be so wrapped up in such a depth of incomprehensibility as in a pavilion of darkness even the thick darkness that we are prone to prostrate ourselves upon the ground, and with old Brother Job to confess that we are too vile to understand the Lord or to speak before Him, and with Paul to commit ourselves not to have apprehended—that his judgments are unsearchable or his ways past finding out. If his ways are past finding out what is the use for us to be contending as to who has done this or that, the doing of which is not recorded in the book, for we find recorded there all that is neces-

sary and all that is intended for us to know. All things Jesus began to do and say when He was with them was to bring them to their minds, but why they were not written God has not said, except that John says some things he was commanded to write and others some things he was commanded not to write. David and Isaiah and Paul saw and heard things which were too high and lifted up and glorious and wonderful to be attained unto, which were inexpressible and unlawful for men to utter. Sinners tho we be, we have conceptions to formulate in our hearts and minds which to attempt to speak would only be confusing to the thought. They are not to be spoken but abide there as proof of that which is spoken unto us. Now and then a message comes to you and you endorse it as the truth. You feel an assurance of its divine origin and wish you could tell it and tell it just as you have heard it from the mouth of the servant of God. And did you ever try to tell it? Yes, and you made a miserable failure. I was not there but I am sure you failed, for I have acted that same fool myself, and made a similar failure, and I know how you felt for I have felt that way myself.

Well, is it not enough when we can have the feeling and the assurance and can rest in them.

P. G. LESTER,

"CLOTHED HIM"

Unto Adam, also and to his wife, did the Lord God make coats of skins and clothed them. Genesis 3:21.

After the creation of this world with the fullness thereof by the word, we gather that the first sin and transgression were God's vicegerents on earth, the angels that kept not their first estate. Satan being their chief. There is no record when nor how that came about. But the scriptures seem to give warrant that there was such a fall. Jude in the 6th verse says, "And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Then Isaiah in 14:12, 14 says, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations!" "I will ascend above the heights of the clouds I will be like the most High." From the above language it would appear that there were some sort of beings that inhabited this earth before man was created or before his fall in that prehistoric period, of which Moses gave no account. Possibly that this earth in that period may have been inhabited by angels, and that Satan was their chief representative; and in the process of time they transgressed and fell, and as a punishment upon them they were cursed, and made to inhabit the regions of darkness.

Last week I visited the great museum in Los Angeles, California, and there I saw the fossil remains of species of beings that geologists have no data that ever existed in

the history of man.

However much we may theorize about the unknowable, that which concerns us most is the fall of man in the Garden of Eden. Inspiration assures us that God said, "Let us make man in our image, after our likeness." How long he remained in that state we do not know. During that period he must have had sweet companionship with his Maker.

At an opportune time Satan entered, and his entrance led to the fall of man. From that day to this every human being has shared the fallen state of Adam, the head of the race. David, the man after God's own heart says, "Behold, I was born in sin, and shapen in iniquity." If we had no scriptural history human experience would attest the fact that man is a fallen being.

The word also testifies that sin is a transgression of law, and by man came sin.

As it was not good for man to be alone God made a helpmeet. But the fall effected a change in the state of the woman. By it her sorrow was multiplied; motherhood was linked with sufferings, and she was put into subjection to her husband—that decree has never been abrogated though there be much assumption along that line in this day. For the sin this earth was cursed, man made to eat bread in the sweat of his face, and also sorrow and death would be the heritage of their progeny. But before God drew them out of Eden, "unto Adam also and unto his wife did the Lord God make coats of skins and clothe them." That was the last thing God did for them before he drove

them out, and the last thing he will do for His people before He receives them into the Eden of glory, is to create them in Christ Jesus.

The clothing of our first parents was divinely arranged. As this righteousness of Christ was prefigured in the clothing of them with skins.

No man put Jesus to the cross. Did not Pilate? Pilate could not put him there. Did not Judas? Judas never put him to the cross, yea, did not the Roman soldiers? Never. What did not the man who drove the nails in his hands and feet? No; They were only the instruments of Jesus in putting Himself to the cross. He came to this world for that end. Let us never forget the act that our Saviour was regnant in every act of the cross; yea before and on the cross and since. Listen! "I lay down my life and take it again." Again, "No man taketh it from me. I have power to lay it down, and I have power to take it again." There were not enough men on earth, and demons in hell to put Jesus on the cross, if Jesus had not submitted to it because of His Father's will. This was the divine arrangement before the world.

The clothing of skins was prepared by the sacrifice of blood. So is the righteousness of Christ. Doubtless the great body of teachers today believe salvation is by character; that is, that a man is able to save himself by obedience to the law or by the ethics of good works.

Last night a woman preacher said, to a congregation of some four thousand people at the close of her discourse, "Will all that are willing to be saved tonight, hold up your

hands." It looked like there were two hundred or more hands up. Then she said, "Let us pray and those who held up their hands repeat aloud the words I say." Then she said, and her converts in concert, "O Lord I gave my heart to thee tonight. I accepted thee as my personal Saviour and I am saved. Amen." But women preachers' receipt is not the divine plan. Inspiration says, "When I see the blood I will pass over thee" "The blood of Jesus Christ, His Son cleanseth us from all sin." "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God."

We learn that the clothing of skins was not for any good works or obedience of Adam and Eve, but the Lord. God moved by His sovereign will made the sacrifice of blood and clothed them. Even so is it with the righteousness of Christ. Human beings cannot be given the freedom by any preacher, male or female, to accept Jesus Christ or give their hearts to Him. Neither can one dictate to the Lord the way, the how and when of His salvation. In fact there are no free willers in the kingdom of God. They are all conscripts.

M. L. GILBERT.

Los Angeles, Cal.

NOTICE

Elder Bragg writes that his health is such that he will be unable to fill his appointments made for him in this State,

APPOINTMENTS FOR L. H. HARDY

Tuesday, Sept. 30th, Sandy Grave, Beau-
fort County.

Wednesday, at night, Robersonville.

Thursday, Spring Green.

Thursday, at night, Hamilton.

Friday, Conobo.

Thence to the Kehukee Association.

Tuesday, Oct. 6th, Mt. Zion.

Tuesday, at night, Bethel.

Wednesday, Cross Roads, Edgecombe
County.

Thursday, Conelo.

Friday, at night, Tarboro.

Thence to Contentnea Association.

Thursday, 16th, Nabaula.

Friday, Mewborn.

Third Sunday, Kingston.

Monday, at night, Fremont.

Tuesday, Memorial.

Wednesday, Pittman's Grove.

Thursday, Lower Black Creek.

Thence to the Black Creek Association.

L. H. HARDY.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to con-
vene with the church at Mill Branch, six
miles east of Tabor, October 31, Nov. 1, 2.
Visitors will be met at Tabor Thursday.
All lovers of truth are invited.

M. MEARS,

Tabor, N. C.

APPOINTMENTS FOR ELDER

J. H. FISHER

Church in Jacksonville (at night) Sep-
tember 25th.

Then Suwanee Association, Verd, Fla.,
September 27, 28, 29.

Church in Miami, October 1, 2.

Pilgrims Rest, Quay, 3, 4, 5.

Okeechobee Church, at night, 6.

Sebring church at night, 7.

Frost Proof church at night, 8.

Corinth, Friday, 9.

Mt. Carmel, Saturday and Sunday, 10,
and 11.

Payne's Creek, Tuesday 12.

Ft. Meade, at night, 13.

Elem., Wednesday 14.

Providence Thursday.

Mt. Olive, 15, 16, 17.

Church in Tampa, at night, 18.

St. Petersburg, at night 19.

Lone Pilgrim, 20.

Green Springs, at night 20.

Mt. Enon Association, 21, 22, 24.

M. L. GILBERT.

APPOINTMENTS ELDER M. B. MARTIN

Durham, Tuesday, Oct. 7th, at night.

Raleigh, Wednesday, Oct. 8th, at night.

Wilson, Thursday, Oct. 9th, at night.

Rocky Mount, Friday, Oct. 10th, at
night.

Thence to the Contentnea Association.

Thence with Elder Trent as arranged to
White Oak Association.

TURNER'S SWAMP ASSOCIATION,**COLORED**

The next session of the Turner Swamp
Association will convene at Turner's
Swamp, five miles east of Fremont, N. C.

Commencing on Saturday before the
second Sunday in October. Visitors will
be met at Stantonsburg, Fremont and
Black Creek. All orderly members and
brethren are invited to attend.

ELDER GEORGE ROBBINS, Clerk.

BLACK CREEK ASSOCIATION

The next session of the Black Creek
Association will, the Lord willing, meet
with the church at Aycock on Friday, Sat-
urday and Sunday, October 23, 24, 25,
1924. All lovers of gospel truth are in-
vited to come and be with us. Messen-
gers and visitors will be met at Fremont
and Wilson for all those coming by rail.

E. L. COBB, Clerk.

APPOINTMENTS ELDER G. M. TRENT

Elder G. M. Trent of Reidsville, N. C.,
will (D. V.) fill appointments as follows:

Kehukee Association, October 4, 5, 6.

Robersonville, October 7, at night.

Tarboro, October 8, at night.

Falls, October 9 at 11 o'clock.

Elm City, October 10 at night.

Thence to the Contentnea Association.

Wilson, October 14 at night.

Goldboro, October 15 at night.

Wilmington, October 16 at night.

Thence to the White Oak Association.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

OCTOBER 1, 1924

No. 22.

THE MYSTERIES OF PROVIDENCE

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will.

(Selected).

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

Associate Editors

ELDER J. D. COCKRAM -----Hartsville, 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 its 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

ROSEMARY WANTS A CHURCH

Dear Brethren and Sisters in Christ
Jesus the Lord,

I have decided to write to you all again to let you hear from us at Rosemary, N. C., as to how we are getting along upon building our church. We are standing still to see the salvation of the Lord. We have received \$172 on it from the brethren, sisters and friends. Have not received any since last spring as it has been kind of a dry time in money matters and as the time is approaching that money will be in circulation we hope the dear brethren, sisters and friends will remember us and send us a little donation. We are having good preaching here now and I feel that it is a great blessing from God. The good brethren are beginning to come from far and near and preach for us.

Brother Macon Brantley has been and preached three times this year for us and Brother Atkins three times, and Elder Monsees one time. Elder Williams was here Saturday night and preached to a nice little audience and the people told me since they did enjoy his preaching. It seems to take well.

Brother Macon Brantley and Elder Johnson from Coats will preach here the second Saturday night in October if the Lord will, at my house, we have to use my house as we have no church house. Those good brethren seem to think as we do that we need a church house

here and they told me they were going to do all they could to help us out. Will say to the brethren, ministers all that can stop over and preach for us, we will be glad to have you do so. There is only a few of us here in number but my doors stand open for the Primitive Baptists.

Brethren, sisters and friends, it is my whole ambition to build a church house, a place for worship and there isn't but one way to build it and that is to get right down pat and build it. Now I will say this, if every subscriber of the Landmark will just send us one dollar each it will build a nice little house and none would be hurt. Now I will say to the brother clerks and deacons, will you, if not asking too much, put this before your church and ask them to help us a little.

Brethren and sisters, I have tried in my weak way and am still trying to beg the Lord if it be His will to build a place here for worship to help us out and I believe He will, at least I feel that way about the matter. There are old people here in Rosemary who have told me that they have never heard a Primitive Baptist sermon preached. They have asked me what did we believe and if we had a church here. Such people would come to it and hear preaching. Brethren, sisters and friends if we will put up gourd the martins will come and build in them and if we don't put up gourds we

won't have martins. Now brethren, sisters and friends we have really on hand \$172 and a lot to build upon and if we can get \$500 in all we can put up a house. There are some here in Rosemary who say they are going to help us when we get started but we are afraid to start with a small amount as we have, therefore we are standing still to see what the brethren and sisters will help us.

Will say Elder W. J. Westbrook is not with us now, he is at Durham, N. C. Brethren, sisters and friends, all who can spare a little donation to help build a place for worship it will be thankfully received and rightly applied, and if the church is never built the money sent will be refunded to those who sent it.

Yours with a little hope in Christ Jesus, the Lord.

J. W. FINCH.

Rosemary, N. C.

Send all donations to J. W. Finch Rosemary, N. C., Box 414 or to Tom Lewis, Rosemary, N. C., or to Silas Baggette, Rosemary N. C. Building committee.

ALL THE PREACHING SHE GETS

Mr. J. D. Gold,

Dear Sir: Enclosed please find postoffice order for \$6.00 for which to pay my back-dues. I don't know how far behind I am and the remainder for the renewal of my Landmark. I am old and in bad health. I can't go to my church often as I live 20 or 30 miles from my church and there are no Primitive Baptists here, so the Landmark is all the preaching I hear.

MRS. M. S. CHANEY,

Halifax, Va.

A SUBSCRIBER FOR 25 YEARS

Tlde C. F. Denny,

Dear Brother, I am mailing you check for \$2.00 for another year's subscription to Zion's Landmark. I have been a subscriber for this paper for over twenty-five years in which I have derived much pleasure and comfort. Many times have I been made to shed tears of joy while reading the good articles and sweet experiences written by the dear brethren and sisters.

Submitted in love,

J. L. BEHELER.

1326 7th Ave,
Charleston, W. Va.

CORRECTION TO THE PAIN REMEDY IN LANDMARK OF JULY 15, 1924

Dear Brother Denny:

I wish to explain what I meant in giving the different ingredients of the remedy for pains in arms and legs. As one John C. Mitchell, of Houston, Texas, has written me as to what I meant by (gasoline oil) I meant this, gasoline oil which is burned in automobiles, commonly called (gas) and I meant to say (one quart) instead of one pint. So I will write it again: One quart of gasoline oil, two ounces of white ammonia water, 28 per cent; two blocks of camphor gum, mix all together in a glass jar, where it can be kept well, then rub affected parts well at bed time, and two or three times a day if you want to.

Your brother, I hope.

A. W. THOMPSON.

Selma, N. C.

P. S.—Don't drink it for it is poison.

A DREAM

Some time in April, 1923, I had a dream which has impressed me to write it out. In the first part of the dream it seemed I was in a hospital, and I can't explain how it was, yet it didn't seem strange to me in the dream, that it was myself and not myself, for I was another person by name. Yet it was I that felt all the pain and suffering as I saw myself lying on the bed dying with the physicians standing around my bed.

I felt they didn't realize my condition. They wanted to perform an operation, but I asked them to wait with me a few moments, feeling satisfied I should soon pass away, then they would know why I desired them to wait. I felt my breath growing shorter each breath I drew, yet felt glad it was so. I was praying to the Lord to take the last breath from this body, which looked dark and loathsome to me lying there on the bed. I suffered with pains in my chest for a while until my breath grew so short I could hardly tell that I breathed at all. I felt perfectly willing to go. There was nothing troubling me. There was no thought of anything, except I was leaving this world and was glad of it. It seemed I looked and saw presented before me, two bodies of myself. I saw the one on the bed, the first body that I had to encounter which appeared as a dark undesirable form. I felt I hated the very sight of it and should rejoice when I had parted with it for ever that was the way I felt.

I looked at the second and last body I saw, which was hovering just above this body on the bed, being about the same size and shape.

But no words can express how I felt when I beheld this other glorified body as it appeared to me. Then all joy, all peace and happiness, I felt, to realize how I felt in each one, and as the last breath left the first body, I began to sing,
 "The Lamb, oh the Lamb of Calvary
 The Lamb was slain but lives
 Again, to intercede for me."

Then as I threw out my hands to bid them goodbye I awoke.

This dream bothered me for awhile. I could not interpret the meaning but feel satisfied now as to the scripture where it speaks of the resurrection of the dead, Romans, chapter XV, "The body is sown in corruption," which is sin in the flesh which if I am not mistaken, is what I saw in that first body. I hated the very sight of it, for it was this corrupt body contaminated in sin, sown a natural body which is not quickened except it die, and when that old body dies as a grain of wheat when it is sown, it is not that same grain that springs up but new grain. Old things have passed away and behold all things have become new. The first was natural, the second was spiritual, and as we have borne the image of the earthly, so shall we bear the image of the heavenly. We shall all be changed, for this corruption must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying death is swallowed up in victory. O death, where is thy sting, O grave where is thy victory. I feel it's this corruptness in the flesh that causes so many doubts and fears to arise within the breast that we can only look through the glass darkly. This sin comes between us and home. But

as a strong man keeps his house and holds his goods until a stronger comes, old satan can just worry us and trouble us, for when the stronger man comes which is the Saviour, who has all power both in Heaven and earth and says that time shall be no more, then shall all this corruptness be taken away. The veil removed, we can then see Him as He is, be like Him and satisfied. For He shall wipe all tears from our eyes; there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away. All things are new. It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of water of life freely now and forever and for ever. Well as this letter is much more than I intended it should be, I will close, leaving it to you kind editor to do with it as you think best and all will be well with me. I do not if I know my heart desire to say or write one word that may cause any confusion among God's people but desire to be humble and at their feet always. So my prayer to God is that Zion may be brought together in the unity of the spirit, as one hand and made to sit down together in heavenly places in sweet fellowship one with another.

A sister in hope,
(MRS.) JERUSA PRILAMAN.
Henry, Va.

HOW SWEET THE NAME OF JESUS

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

My dear friends, I wish to tell you that on the morning of June

the 18, 1924, when I awoke I was singing "Amazing Grace, How Sweet the Name of Jesus Sounds in a Believer's Ear." As the weather was very warm at that time I caught my horse and went to plowing corn about 5 o'clock that morning and I could not help shedding tears of joy all day long and singing, and when singing the song it seemed to me that in every verse there was a sweet promise for me. Sometime last year I was very sick and my doctor had some doubt as to my getting up again and one morning I had a dream and dreamed that I saw my youngest little baby that she had lost flying through the air to the twelve angels in Heaven, and I thought it was the sweetest singing I ever heard.

You dispose of this as you think best.

J. C. SMITH.

Collands, Va., R 2. Box 19.

NINETY YEARS OLD

P. D. Gold Publishing Co.,
Dear Friends,

I beg to acknowledge the receipt of your notice a month or so ago and would have complied at once but circumstances are such that I neglected. Am truly sorry that I got so far behind with my remittance. Thank you for your indulgence, you have to do it because you can't help it. May the Lord bless you and add to your every need is my desire from your afflicted and loving sister. I am in my ninetieth year, blind in one eye and consequently I make a poor out at reading, which is one of my greatest delights. I am also disabled and dependent upon others. My dear companion has been dead twenty

years and as the song goes in sorrow and sadness I live, broken hearted have I been. I have been a reader of your paper continuously. A devoted nephew by marriage Sheriff J. A. Hodnett of this county who is financing it, says he wants me to have it as long as I can read with just one eye.

So please find enclosed check for \$2.00.

With best wishes and kindest regards, unworthily

MRS. BETTIE HODNETT.

CONDITION OF SISTER HERNDON

Some of the brethren, sisters and friends (who have kindly contributed to the support of our homeless afflicted Sister Herndon) asked me to let them hear from her through the Landmark. She is still in the hospital, her general health is good, but helpless as ever, yet blessed with the use of her right hand to feed herself. I have not yet found a charitable old ladies' home for her. I would be glad if some brother, sister or friend could give me information that might lead to the finding of such a home. She has been in the hospital more than a year.

I have tried, in my weak way, to express thanks to all who have sent help, except one (brother, sister or friend) who contributed anonymously four different times, not writing a line either time to give the least idea who it was that God had blessed with such a mind to help the helpless.

It was the same postmark with my name and address printed by hand. I am taking this method of thanking them, and may God's mer-

cy continue towards them. I hope I am trusting her in the care of Him who never leaves nor forsakes one of His little ones, but keeps them to the end.

Yours in hope of eternal rest in that home where there will be no afflicted ones, but all the redeemed will awake in His likeness, and be satisfied.

BELLE NEAL.

Danville, Va., Route 5.

HELP FOR SUBSCRIBERS

Mr. J. D. Gold,

I noticed your proposal to help to send the Landmark to those who are unable to pay for it. I enclosed two dollars, one for Mrs. Mary Ann Moss, of Mt. Airy, N. C., one for Mrs. Leon Kirkman, of Glenwood, Greensboro, N. C. Any one who loves the Landmark and don't feel able to pay for it, if they will send me their name and address I will help you send it to them one year. I hope they will not be backward in this, as I know something about how sweet it is to read an epistle of love from the household of faith, it is said, bear ye one another's burdens and so fulfill the laws of Christ. Christ bears our burdens in the shameful death of the cross in obedience to the will of the Father.

Yours in an humble hope.

J. R. JONES.

Revolution Branch.

Greensboro, N. C.

P. S.—I wrote you yesterday and sent you some money but I feel to do more than that.

We certainly appreciate this assistance and we know those who love the Landmark and desire to read it will also appreciate Brother Jones' effort.

J. D. GOLD,

PLEASED WITH THE LAND- MARK

Dear Bro. Denny,

I take the Landmark and get great comfort from it. Some express my feelings which tends to make my hope stronger, if I have any hope at all. Sometimes I feel like my hope is so little I throw it by, but when the great Comforter comes, shows me His great blessings, I feel like praising God. It is wonderful to look around and see God's great blessings and after He has changed us from nature to grace, and shows us His loving kindness we still have fears and doubts and I feel like I am the worst of them all.

Brother Denny, we would be glad to have you come some time and preach for us as our pastor can be with us only quarterly. We would be glad for you or any of the ministers to visit us. We have only a few members but our church is in love and peace. We thank God for sending us another good pastor. We hope to rejoice at his coming. We have had seven to come to the church since September. Elder Harrington is our pastor.

Remember me in your prayer. Your brother I hope in the love of Jesus.

G. W. BARNES.

Box 8. Star Rt.
Columbia, N. C.

HELP THE NEEDY

Dear Brother Denny,

I enclose a good letter from Sister Neal. Her expenses are very heavy. I thought it might be that some of the dear brethren and sisters would help her some if they knew how these things are. Do as you think best with her letter.

Yours in hope,

J. R. JONES.

The Letter

Dear Bro. Jones,

Brother Gilliam has just sent me a check for the two dollars you gave him to give me for the afflicted Sister Herndon. Please accept my heartfelt thanks for same. You have been so very kind in remembering her in her great affliction. Her condition continues about the same. I have not yet been able to find a permanent home for her at less expense. I can only trust that God in His great wisdom will take care of her, and I believe He will in His own way, and that way He will unfold to us just as it pleases Him. In so many things I find that indeed and in truth I have to "wait upon the Lord."

May He, in mercy, continue to bless you both spiritually and naturally.

Your sister, in hope of that blessed resurrection when we shall awake in His likeness and be satisfied.

BELLE NEAL.

Danville, Va., R. 5.

PHOTOGRAPHS OF EDITORS

That the editors of Zion's Landmark have their photo put in the paper, especially Elder P. G. Lester also his family if in accord with their wishes, hope this will meet your approval. I for one will appreciate the gift.

Submitted in love,
MRS. BETTIE HODNETT.

ZION'S LANDMARK

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

Elder 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. LVII.

No. 22

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., October 1, 1924.

HOW ABOUT IT?

Inasmuch as the Landmark is sent to our ministers for one dollar per year, it seems to me it would be an easy matter, at a mere suggestion for any one of our churches on any good day to contribute the dollar and thus make the paper free to the pastor, and especially to the good sister that has him in loving charge, and who, as a rule, stays home and keeps the ranch running while he is feeding the sheep at the meeting. I here and now move that the deacons of the church at your next meeting see that my motion is respected.

Furthermore I notice that several of our church papers have a fund to which whosoever will may freely contribute to aid in sending the paper to the afflicted and poor people which the prophet says he will leave in our midst who shall trust in the name of the Lord. Now these afflicted ones are the same that are poor in spirit, to send the paper to whom, would be a good work and

will do them good which we may do when we will. Now let us look to this and see that we will and that we do.

Furthermore, if you are a subscriber to the paper, why not speak to your neighbor and your brother and have them take it also and make it their family paper. They might find in the paper matter really worth reading. Elder Hardy, in writing to me, said, "I have just read your article in the Landmark and I just wish you might live forever." Now Eld. Hardy may not know just how long he would have me live, however, he is a great preacher and knows good reading, and his pleasure is to be appreciated.

Just a word, as the readers of the Landmark are passing along they might easily double its circulation and treble its readers and greatly enhance the interests of the brethren and friends in matters of which it treats. Will the brethren and friends please give the Landmark a united push? The Landmark is not a politician but just the same, it is in the hands of its friends, and it desires to be friendly and to have renewed assurances of friendship.

Every Primitive Baptist in the country owes it to his wife and his children to have the church paper of his section come into his home. Its coming would soon be anticipated, and its presence respected. How many who are now growing old who can recall its coming into their home and when they see it how it stirs within their hearts incidents of the boyhood days of their lives when they all sat before the old time hearth stone, and heard father read the dear old Landmark, and some times mother read it, for

she was there in her accustomed place; and we were all there, John and Mary and William and Martha, but now father and mother perchance are gone and so are Mary and John, in fact the old home has fallen into decay and only lingers in our memory as a dream, but the Landmark, the old time reminder, it remains does it not? Let us have it come into our home, and let us renew these old memories and build upon our hearthstone these blessed reminders. Especially let us send to Wilson, the old home town, and tell John Gold to send us the Landmark right away. Do this and bless and make glad your own hearts.

Look down in the till of your mother's old hope chest and see if there is not a copy of the Landmark, of years ago, put there by mother to keep specially, for her experience may be in it. No, it is not there, chest nor anything. O don't you wish you could read from her loving hand an account of the gracious dealings of the Lord with her? How like your own reasons of a hope think you it would read? But there is another mother who was favored to read the Landmark and make good for my imagination and the paper is there and her experience is in it, and O my, how glad you are to have it and to read it, and tuck it under your pillow as you go to retire if perchance you might dream of mother.

But are you taking the paper, and is it coming to the old home to mother? Why not have it so. Why not have the Landmark come into your home, and write out your experience and send and have it printed for your children, and the gen-

erations following.

Now do not neglect this, but do yourself a favor, and favor your people and your friends.

P. G. LESTER.

AN IMPORTANT INQUIRY

Where are we at in the history of the world?

We are told that the world was once destroyed by water but God promised to not destroy it again by water, but said that He would destroy it the next time by fire. 2 Pet. 3:10.

Now the inquiry that has been very much in my mind for some time is where between these two important events are we at this time?

God writes history before it occurs, man writes it after it has occurred, for instance God by the hand of Isaiah, wrote: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Then after it has occurred Matthew, Mark, Luke and John record the fact of its accomplishment. Many things have been written in the history of the world by the Lord before it took place, and many of those things which He wrote have taken place as He said they would, and some of the things which He has written have not yet taken place because it is not yet time for their fulfillment. Hence, the inquiry, where are we at in the history of the world?

There was a very important event which the Lord wrote by the hand of Daniel about 2800 years ago that is of so much importance that He called special attention to the time of its fulfillment and especially marked that time by three other

important and remarkable events that it seems were to take place simultaneously with this remarkable and important event. This event is one of great importance to His children. Daniel 12th chap. 1st verse, "And at that time shall Michael stand up the great prince which standeth for the children of thy people." This is the important event which God has so especially marked the time of. And, connects this declaration with the previous verse which says, "And he the king shall plant the tabernacles of his palace between the seas in the glorious holy mountain." This is peculiar language. It does not say he shall build his palace there but he shall plant the tabernacles of his palace between the seas for it is surrounded by seven seas. The word tabernacle signifies a transient or temporary dwelling place. This king was to prepare for himself a place of temporary abode in the city of Jerusalem, and yet he was to come to his end and none shall help him. Now I will ask, has this peculiar event taken place? Did not the Kaiser, when he planned and commenced to build his Berlin to Bagdad railroad also build or plant the tabernacle of his palace in Jerusalem which is between the seas for it is surrounded by seven seas. And has not the Kaiser come to his end. As the Kaiser, or King, or emperor, he has come to his end and he will not receive help for God has said none shall help him.

"And there shall be a time of trouble, such as there never was since there was a nation even unto that same time." Are we now experiencing such a time of trouble at this time and have we not been ex-

periencing such since 1914 and when will be the end? I do not know when it will end but I look for an increase in the trouble which I think has merely begun. This is the second event which was to be simultaneous with the standing up of Michael who is standing for the children of God's people. And oh! what a sweet promise accompanies this time of trouble. It matters not how severe the trouble may be He says, "And at that time thy people shall be delivered, every one that shall be found written in the book."

That includes every child of God now living or that shall live during this great time of trouble. I do not think that means that they will not be persecuted, for some of them perhaps may suffer martyrdom for their love and faithfulness to our Lord but they will be delivered from the judgments that the righteous judge, Michael who standeth for the people of God will bring upon the world when He thrusts in His sharp sickle and reaps the earth and the clusters of the vine of the earth. See Revelation 14:17-20.

"Many shall run to and fro and knowledge shall be increased," Dan. 12:4. This is third witness of the time when Michael should stand up for the delivery of God's people in this time of trouble. The three simultaneous events to take place are: 1st, the king's planting the tabernacles of his palaces between the seas, and coming to his end.

The second is the time of trouble such as never was since there was a nation and which trouble I think will increase so that God's people will feel the need of the especial deliverance of Michael the great

prince who standeth (present time) for the children of God's people. And the third event that bears witness of the time that Michael is to stand up for his people is the vast amount of running to and fro, or the great amount of traveling throughout the world and the great increase in knowledge among human beings. The standing up of Michael since He is not to appear in bodily visibility might not be known therefore God has emphasized the time and pointed it out definitely by these three remarkable events for the comfort of His beloved children and to assure them of His continued loving care in the midst of this great time of trouble throughout the world.

D. A. MEWBORN,

R. F. D., Farmville, N. C.

Elder P. G. Lester,

Dear Brother Lester,

I have been in the habit of sending my communications to Elder C. F. Denny but the enclosed article is of a different nature from the articles usually printed in the Landmark. Therefore I am sending it to you as you are the chief editor.

I desire you to carefully examine it and if you think it suitable for publication you are at liberty to have it published.

If you think for any reason whatever that it is best not to publish it then please return it to me with such comments as you feel proper to make.

Yours in the fellowship of the gospel.

D. A. MEWBORN.

REMARKS

All along through the history of the time it has been the custom of our God to raise up from among

His people a judge, a teacher or leader, prophet or one to expound, as it were, His dealings and judgments with respect to His people as He affects them with the things in His providence and His grace. And as we listen to His ministers of the gospel expound the mysteries of the riches of His grace we also feel that we see now and then in this and that occurrence a glimpse of His hand in providence as well as in grace and in these things of His providence as they affect us—we feel the virtue of His grace, and we praise Him for the good gift alike as for the perfect gift as we see them coming from the same good hand. And while in one gift in the ministry we may see His providence reflected in His grace in another we may see His grace reflected in His providence. So in the gracious gift of Elder Mewborn we have interesting expression of the things in providence by which the world has been affected in what we call a world war, the effects of which are still hanging heavily upon the four corners of the earth today, and the world is filled with dissensions, contentions and strife, with now and then fresh rumors of war. The spirit of evil beasts seem to rise up out of the earth, and out of the sea and to take hold upon the minds of both men and women, and under the impulse of corrupt politics, false religion, skepticism and infidelity; the public mind in high places has become so crazed as to allow the devil to cater to the doctrine of arminianism for the modern doctrine of evolution, denying the revelation and creative powers of Almighty God, leaving the Primitive Baptist

church as the salt of the earth, and it is strongly threatened with the loss of its savor, and if that should be, wherewith shall it be salted? Will our people not consider and note in the sands of time the foot-prints of Satan, and in passing events the hand of God.

As the Lord fulfills His word as declared by the mouth of His prophets, with respect to the literal nations of the earth, will He not fulfill all His will concerning His people? As the powers that be rise and fall should we not run into His courts and inquire of Him there? While the nations of the earth are warring for peace shall we likewise obtain it. Does the Lord not leave His peace with us? Does he not give it to us, and shall we not seek it and pursue it? It is not far from us, but it would seem that we are far from it. If we desire peace let us be peaceable. "Be at peace among yourselves." If He has left His peace with us we can but be peaceable, if we are not peaceable then what? His peace is not with us, if so, then what: we are not His people.

P. G. LESTER.

AMY JANE GRAY

Sister Gray was born April 20, 1854, died January 16, 1924, being 69 years, 8 months and 16 days old.

She joined the church at Mewborn's and was baptized the second Sunday in June, 1878, and lived a consistent member until death. She attended her meetings when she could either at Mewborn's or Bear Creek. Her health gave way about five years before her death, after which she was seldom able to attend meeting.

She was married twice but both of her husbands preceded her to the grave. She leaves five children, three sons and two daughters, a host of relatives and friends together with the church to mourn their loss. But we sorrow not even as others which have no hope, for if in this life only we have hope, we are of all men

most miserable.

Sister Gray has left the evidence that she believed Jesus died and rose again and Paul tells us, if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him.

After her health failed she told the writer not to forget to go to see her. She loved to hear of Jesus His word and the sweet songs of Zion. Love is the greatest evidence of a gracious state. By this we know we have passed from death unto life because we love the brethren. For whosoever loveth is born of God. When the son of man shall come in His glory and all the holy angels with Him and before Him shall be gathered all nations and He shall separate them one from another as a shepherd divideth his sheep from the goats, and He shall set the sheep on His right hand but the goats on the left. Then shall the King say unto them, on His right hand but the goats on the left. My father inherit the Kingdom prepared for you from the foundation of the world." For the Lord Himself shall descend from heaven with a shout with the voice of the archangels and with trump of God and the dead in Christ shall rise first and so shall we ever be with the Lord.

Written by her brother in Christ, I hope
W. B. KEARNEY.

ELDER J. E. ADAMS

Mr. J. D. Gold,

Dear Friend,

I feel impressed to write a few lines in memory of my dear departed brother, Elder J. E. Adams, who passed away the 17th of March, 1924, in his ninety-first year. It is with much sadness that I attempt to speak a few words of him. He preached his last sermon the second Sunday in March at Benson, N. C., and came home Sunday evening sick with a very heavy cold, which the doctor said was pneumonia. He was not up any more, living only nine days from the time he was taken sick. All was done for him that doctors and trained nurse and relatives and kind friends could do, but his time had come and I believe he was ready and willing to go. He was so quiet and patient, he didn't suffer any pain which is a great consolation to me. He was laid to rest here at the cemetery with a large congregation present.

Four ministers spoke very comforting at the grave. Elder Hall the pastor of the church here, Elder Turner, Elder Fred Keen and Elder Barnes. He was a very dear and precious brother to me in the spirit as well as in the flesh. He was more like a father to me than a brother, as I was raised after he was grown, being twenty years younger than he. He has been with me so long I miss him more than I can express, but the precious hope that I have for him drives away trouble to some extent, hoping and believing as I do that

he is resting in peace with the dear Saviour, that he has held up and preached so many years. His experience of 50 years ago, seemed fresh in his mind most all the time.

He leaves to mourn for him one brother and three sisters, W. H. Adams at the Soldiers' Home, Mrs. W. M. Young, of Durham, Mrs. S. B. Wilson and myself of Angler, and a host of relatives and friends. Brethren and sisters in different parts of the states where he had traveled and preached so many years.

I am your friend,

NANCY S. DENNING.

Angler, N. C.

MARY CELIA CARAWAN

On the eighth day of April, in the year one thousand eight hundred and fifty-nine, Mary Celia was born to Henry H. and Joanna Hopkins. When the subject of this paper was but four years old her mother died and left her to be raised by her older sisters and a step-mother. After she had grown to womanhood, in September 1881, she was married to Daniel Potter. In less time than three months, on the 21st day of December, 1881, he was taken from her by death. She lived a widow until the 13th day of June, 1883, when she was happily married to J. M. Carawan, with whom she lived continuously until her death.

On the 13th day of April 1884 her first child, Clinton M., was born. He was spared to her arms but a short while, death calling him from her on the 28th day of September, 1885. During the remainder of her life, she was the mother of seven all grown to manhood and womanhood. All children, five boys and two girls who are married except one son. All the married ones are honorably married and are living honorably which was a great source of pleasure to their mother in her latter days. Her great prayer was that she might live to raise her children, which she was blessed to do. She raised them to be creditable citizens of their various neighborhoods in which they happen to be living. All of the children and the humble writer of this article, her husband, highly respected and loved her and tried to do all they could for her comfort all her life, and to relieve her pains in her death sickness, but it all availed nothing in the staving off of the cold hand of death, which came on the 16th day of April, 1924, which made her stay on earth sixty-five years and eight days.

In August 1886 she united with the Primitive Baptist church at Goose Creek Island and was baptized by Elder John R. Rowe. She lived a Christian life as long as she lived and remained a faithful member of the church until November, 1920 when the church went into one of the most un-called-for troubles, and she with six other members, was excluded because she would not hold in fellowship one member going to law and trying another member

in the natural courts. After her exclusion she lived the same Christian life until her death, which was only three years and four months. She always put her whole trust in the Lord and never had anything but reverence for His sweet name. She said that man would prove to be untrue and unfaithful, but her God and Saviour never failed and always proved to be true. She and her companion lived and walked together through this uneven journey of life for a little over forty years. She was a dear Christian wife, and a dear mother to her children and a neighbor to the sick and the needy in her community. A dear mother in Israel is gone to dwell with her Saviour in Heaven.

On the 18th day of April we had burial services conducted in the most beautiful manner and order by a short talk and praise and prayer to the Almighty God by Elder Tilman Sawyer, after which we gently laid her away in the family burial ground to await the great resurrection day when she will come forth and meet her God who is always true.

She subscribed for the Landmark in October 1889 and never failed to keep her subscription paid. She was always glad to see the time for it to come, for she liked to read the Landmark with her Bible.

She left to mourn her loss a sad and lonely husband, three brothers, three sisters, five sons and two daughters, and twelve grandchildren, all of whom she did love so well.

J. M. CARAWAN.

Lowland, N. C.

EUGENIA ADELINE HINTON

By request of the family I endeavor to write a short sketch of the above subject. However Elder Jessie Barnes and myself were requested to write the obituary notice jointly but our engagements seem to prevent our getting together for the purpose, and after so long delay I venture alone and submit the matter for his correction and approval. For my part I feel at a loss for words to any ways balance with the subject of this notice. Sister Hinton was born Dec. 27, 1856, the daughter of J. C. and Temperance Barbour, was married to J. T. Hinton Dec. 23, 1880, they had born unto them six children, five boys and one girl. Cephus and Thomas Norman died in infancy, James Royster died in his 22nd year, two sons, J. D. Hinton of Goldsboro, and J. L. Gold Hinton, of Detroit, Mich., and one daughter, Irene, of Clayton, together with the dear husband and father, Bro. J. L. Hinton, and scores of friends still survive. Sister Hinton united with the church at Selma and was baptized by Elder J. A. T. Jones the third Sunday in August, 1893 and moved her membership to Mt. Gilead (Clayton) when that church was organized.

She departed this life on Friday, Aug.

10, 1923 and the funeral services were conducted from the home in Clayton on Monday morning at 10 o'clock, Aug 13, by the unworthy writer, assisted by Elder R. H. Boswell of Wilson, after which the body was laid to rest in the city cemetery in front of the little church of her membership.

Sister Hinton was one of the most spiritual and Godly women known to the writer, surely it was pleasant and encouraging to visit in the home, though she was badly afflicted and confined to the home for a number of years, she never murmured, always anxious and ready to talk about Jesus and His goodness unto her, and wrote many articles for publication in the Landmark as many will remember reading. Whenever her health would permit, her seat in the little church was never vacant, surely she was a spiritually minded woman, was a great comfort and encouragement to the unworthy writer in serving the little church as pastor, believing and feeling that when she was present, an humble and silent prayer was going up to God for His presence and mercy, no home was never wider open to the people of God than was her home, and it was a pleasant place to visit, she felt that she owed her whole life to God and the church, and was ever striving for peace admiring peace in the church first above all other blessings among the people of God. When the church suffered the awful calamity it did over the Raleigh affair a few years ago, she stood firm and immovable with the church, holding fast to the faith once delivered to the saints, having in mind the saying of Jesus, "He that endureth to the end shall be saved," believing that the church would again some day enjoy the restoration of the joys of His salvation. The church feels keenly its great loss, but believes its loss is nothing to be compared with the glory revealed in her. May God's blessings flow upon her loved ones that each one may remember her teachings and walk in her footsteps.

Humbly submitted.

L. H. STEPHENSON.

After much delay I will add just a few remarks to what Elder Stephenson has written:

For the last ten or twelve years of Sister Hinton's life I quite frequently visited their home. Though greatly afflicted she always had a Christ-like appearance and her mind seemed to be continually on "Heaven and divine things." Her understanding of the scriptures was wonderful. Her conversation was well mixed with doctrine and experience, proven by scriptural quotations well chosen and carefully said. I always felt better after visiting her.

Sister Hinton was so kind and thought-

ful of her neighbors and others that she came in contact with that they loved her regardless of their religious ideas. A most faithful wife, loving mother and true Primitive Baptist, was never known by many, if any of us. I miss her; I pass Brother Hinton's quite often now; the place looks lonely. Brother Hinton is a precious brother and those of his family who live with him now make it pleasant for us when we visit them, but none can take Sister Hinton's place.

Surely, she has "fought a good fight; she has kept the faith," and we feel sure she has gone to wear the crown.

God bless the loved ones.

Submitted by,

JESSE BARNES.

JONATHAN T. HOOKS

It is with deep sorrow that I chronicle the death of my beloved Uncle Jonathan T. Hooks of Fremont, who passed away at his home in Fremont on Friday night, June 13th, 1924, after a period of illness covering several weeks, and a slow decline of more than a year. Uncle Jonathan was born, September 30th, 1855, and would have been 69 years old, had he lived until September 30th.

He was the son of Colonel William Hooks and wife, and was born at the old home place two miles south of Fremont, and which was owned by him at the time of his death. He had never married. In early life, he united with the Primitive Baptist church at Memorial, and was baptized by the late Elder J. T. Edgerton. He was strong in the faith of the Primitive Baptist church, and was a faithful, consistent member till the time of his death. Truly a great man in Israel has fallen. He was beloved by all who knew him, a friend to the needy, a noble soul. There are lives that cannot be measured in words, or ever forgotten, while those who knew them live. Such a life, I feel was that of Uncle Jonathan Hooks. He was of a lovable, retiring and unselfish disposition, and was not of the kind who likes to be put forward. In the town of Fremont where he spent the most of his life, he was recognized as its foremost citizen. Not in ostentation, but in reality and in the love of his fellowman. His life was noted for many splendid traits of character, but it was especially remarkable for his devotion to his church and to his home people. His influence was always tender to gladden and sweeten the human experience of which he was a part. His heart was large, warm and charitable, his mind was eager, hopeful and cheerful, his temperament was gentle, and his consideration for others, which extended to the humblest in the community, was thoughtful and generous. He did not live to himself alone, but was profoundly and

practically interested in others, and those characteristics animated all his life, colored all his work, and so commended him to the responsive good will and sympathy of his community, that his name on every lip, in every home, was the name of a friend. When such a one is taken, the sense of loss comes with keen reality to many hearts, as they realize that a friend indeed has gone forth from them. "Across that bourne whence no traveller returns." To me his death was a great shock. Since the death of my dear noble father in 1913, Uncle Jonathan has always seemed a father to me. He loved his people as few men do. Nothing pleased him more than to see his nephews and nieces doing well. He gave them sound advice, and was deeply interested in their welfare and success in life. He cautioned them to always tell the truth, do unto others as they would have others do unto them, and to love thy neighbor as thyself. Uncle Jonathan was a member of the State Senate from Wayne County in 1913, for a period of one term. He was President of the Bank of Fremont since its organization, president of Fremont Oil Mill Co., and had large farming interests. He is survived by two sisters, Aunt Maria Copeland, Aunt Della Dees, both of Fremont, and a number of nephews and nieces. The funeral service was conducted at his boarding place and at the grave by his pastor, Elder J. C. Hooks, assisted by Elder J. W. Gardner of Goldsboro, and Elder W. M. Monsees of Wilson, after which he was laid to rest in the Fremont Cemetery, beside his brother, W. R. Hooks, who died in 1913. The floral tributes of respect were among the largest I ever saw. A large crowd, both white and colored, for many miles around came to attend his funeral, which was held on Sunday afternoon, "Asleep in Jesus, blessed sleep, from which none ever wake to weep, a calm and undisturbed repose, unbroken by the last of foes."

Written by his nephew.

W. E. HOOKS.

Ayden; N. C.

ANNIE WHITLEY

Annie Laura Whitley, widow of the late Joseph Whitley, and one of the most loved residents of the community in which she lived, died at her home on Sunset Avenue, Rocky Mount, N. C., Saturday morning, March 15, 1924, at the age of 43.

Aunt Annie was born in Edgecombe county June 1, 1881. She was the daughter of the late Orin and Katherine Jackson. In 1900 she was married to Joseph Whitley. As the result of the union four children were born. Her husband preceded her to the grave six years before,

leaving her very wrecked and saddened with grief, as he was the victim of an accident where he was employed.

She united with the Primitive church five years ago, her membership being registered at the Falls church near Rocky Mount. She was a very devoted member, and attended regularly when her health would permit.

She was ill over a year and had spent some time in the hospital. After her return home during the latter part of August 1923, she was confined to her room, and later to her bed, for the remainder of her life. She suffered greatly, and at intervals severely, as hers was a complication of diseases, all through which she maintained a wonderful patience and courage, for her faith in God was beautiful.

She had been a resident of this city for twelve years, was well known and leaves a host of friends, both in her community and elsewhere.

Surviving her are four children, two sons and two daughters, the youngest being twelve years. Also four sisters and one brother. She was much loved both by her kindred and friends. Especially did she seem devoted to her sister, who was at her bedside continually giving cheer and comfort through the dark hours of pain.

The funeral services were conducted from the home by her pastor, Elder A. B. Deussen. He preached a worthy sermon, expressing many times her devotion and good will towards all.

The many beautiful floral designs that covered the grave, were but the tribute of love, honor and friendship of which she so well deserved.

Her presence has been greatly missed by her relatives and friends, especially the writer, as she was a source of sunshine and comfort to those who went to her in trouble. So we who loved her so much gave her up, with the consoling thought that she has passed on into that beautiful sleep, awaiting the peace and glory of her heavenly home that the Master has promised those who take up the cross and follow Him.

Written by her niece.

MRS. E. C. JACKSON.

SMITHY HAM

Sister Smithy Ham was born in the year of 1840 and died October 4, 1923, being about 82 years old.

We cannot learn the exact date of her birth neither that of her marriage. She married Spins Ham. They had five children. Only one daughter living but has several grand children and great grandchildren living.

She united with the church at Newborn's the second Sunday in June 1864 and was baptized the next Sunday morning near Mshunta Church, Wayne County, N. C., by Elder L. H. Hardy. Our record shows that her husband united with Mewborn's church just one year from the

time she joined.

Her life and walk in the church was most pleasant and useful. Our record shows nothing against her during the forty years of her membership. At no time was she visited to see why she failed to attend her meeting, for she was always present when not providentially hindered. Notwithstanding the fact that her circumstances was such at times that she had to walk several miles to her meetings. She had many trials and afflictions but like one of old "none of these things moved her, for she earnestly contended for the faith that was once delivered to the saints."

This being true we feel to say of her that many are the afflictions of the righteous but the Lord will deliver out of them all. We feel that she died in the Lord (that is trusting in Him) and believes she shall rest from her labors, for there remains a rest to the people of God.

Oh Lord, bless us to so live and die that such may be told of us in truth, in the ages to come.

J. E. MEWBORN.

MRS. LUCINDA NOBLES

Sister Lucinda Nobles, daughter of Brother Ivy and his wife, Talitha Fleming, was born January 3, 1856, in Pitt County, N. C., about three miles from Great Swamp meeting house, and died August 26, 1924, in Greenville, N. C., at the home of her daughter, Mrs. Lillian N., wife of Mr. Jesse Speight. She was married to Mr. T. J. Nobles January 18, 1872, who died January 12, 1902. They removed to their last country home about seven miles from Greenville, in January, 1881; and she removed to her daughter's, Mrs. Jesse Speight, in November, 1917. Their five children are still living: Jr. J. E. Nobles, Mr. W. L. Noble, Lillian (wife of Mr. Jesse Speight), Lucy (wife of Mr. Edward Purdue, of Dunn, N. C.) and Ella (wife of Mr. L. W. Tucker. Her own brothers and sisters were Peter, Leonidas, Jesse, and Rebecca and Talitha (infant); and her half brothers and sisters were Ivy and Helen, Alice and Huldal. Of these only Sisters Rebecca Brown and Huldal Staton (both widows) are living.

Having experienced conviction for sin and a hope of salvation through the Lord Jesus Christ, she related the gracious dealings of the Lord with her to the Primitive Baptist church at Great Swamp Saturday before the 4th Sunday in October, 1896, followed by others, and they were baptized by myself the next day, and she remained a most faithful and useful member of Great Swamp church until her death. I and other members have often enjoyed her delightful hospitality at her beautiful country and Greenville home. She was devoted to the blessed cause of her Divine Redeemer, and took pleasure in aiding the needy and the ministry, and helped materially in building the new

brick meeting house of her church in Greenville, and loved to visit others of our churches when she could. She was intelligent, gentle, patient, and forbearing, and was blessed with one of the loveliest, tenderest Christian spirits that I ever knew. She suffered much with a heart affection last year, and especially since last February, but endured her pain and feebleness with great fortitude and desired not to become helpless and a burden to others. She walked out in the yard the day before she died, and, conscious almost to the last, the next day, while sitting in her chair, she peacefully fell asleep in Jesus, as we are assured, and her liberated and purified spirit ascended by divine grace, to her heavenly and eternal home.

Her pastor, Elder S. B. Denny, of Wilson, N. C., touchingly held her funeral services at 4:30 p. m., Sunday, August 31, 1924, at her home in Greenville, and her remains were taken to the family burial ground in the country, and laid beside those of her husband.

May the God of all grace comfort, reconcile, bless, and save her dear children, relatives and friends and those who loved her, and mourn her departure, and yet hope to meet her again in a better and brighter world.

Sylvester Hassell.

GEORGE ROBERT VENTERS

George Robert Venters was the son and only child of Albert Venters, and Rachel Scott Venters. Was born March 20, 1923 and died July 13th, 1924, thus only living with us fifteen months and twenty-three days. You who have had such experience can sympathize with a sad, lonely and heart-broken mother that feels like she has lost a great treasure. Some times I feel I can never stand up to it. But I try in my weak way to ask God to give me strength and ever make me submissive to His will. O to feel to say, Not my will but Thine O Lord be done.

We miss his little voice and the patter of his little feet O so much. The sweet smiles we met. I so often long to see them once again. So many things to make you think of him. Some had expressed themselves as believing we'd never raise him as he was so good and so innocent looking. He was always well and healthy until two days before he died. Was taken sick Saturday morning and died Sunday night at 10:30. It was such a sudden shock to all of us. He was buried Monday afternoon at the Venters cemetery near the house. The funeral was preached by Rev. Turner, a Missionary Baptist preacher who spoke comforting words to the grieved. The little grave was covered with beautiful flowers by friends and relatives who assembled to express their sorrow and grief.

I haven't told half of the little tricks that he could do and say but I feel that

words and space will not permit. I hope the dear readers will please remember me in your prayers and pray that I may be reconciled to God's will. I do wish to be reconciled but I find it O so hard in a time like this.

The following lines are words that came forcibly in my mind the next week after baby's death. If not too much space required will add it too.

We had a little treasure once
He was our joy and pride,
We loved him, Oh, perhaps too well
For Jesus took him by His side.

George Robert was the name we'd given
Our little darling boy
We hope he now dwells in heaven
Where all is peace and joy

Just fifteen minth and twenty-three days,
He was only spared to us,
But I pray it will be the means
To in God put our trust.

We felt we must but keep him,
But God so thought it best
To take him home to heaven,
There to dwell and be at rest.

'Twas hard so hard to give him up,
But we pray God to reconcile
We grieved ones left behind and trust
That we may meet him as a little child.

So farewell our dear precious one
We dread thy words to speak
But dear friends pray we may soon
Meet where we no more will weep

The death sting was awful, awtul hard
That took our darling away
But we know God never makes mistakes
So let us watch and pray.

Dear Jesus help us to understand
The wondrous works of God
And that we may be willing to say
Thy will, O Lord be done.

That we may meet our babe above,
And sing praises there on high
Where all is love, peace and joy,
And we no more will sigh.

Where tears and sorrow will all be joys,
And misunderstandings all made plain,
Where we will question God no more,
For what He has foreordained.

Written by his sad and lonely mother,
MRS. RACHEL VENTERS.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to remove from our midst our highly esteemed Sister Mary L. James, July the 7th, 1924, in the midst of a host of friends and relatives and members of Beargrass church;

Therefore Be it Resolved: First, that we bow our heads in humble submission to Almighty God who doeth all things well;

Second: That we feel we have lost a dear sister and mother in Israel, who was loved by all who knew her and extend to the family our deepest sympathy and prayers;

Third: That a copy of these resolutions be sent to the family and a copy to Zion's Landmark, also a copy to the Advance and Messenger for publication.

Done by order of the church at Beargrass, Saturday, July 19th, 1924.

ELDER B. S. COWIN,
J. H. PEEL,
W. J. KEEL,
Committee.

RESOLUTIONS OF RESPECT

Whereas; God in His infinite wisdom, has seen fit to call from the shores of time another one of the loved member of our church, Sister Sallie Brooks Tucker,,

Therefore, Be it Resolved: By the church at Red Banks, that while we mourn the loss of our beloved sister, we bow in humble submission to the will of an all-wise God, whose ways are above our ways, and whose wisdom is past finding out. We feel that our church has lost a faithful member, the community a noble woman and the family a kind and loving mother, but we mourn not as those "having no hope" for we believe her soul is resting with Christ in the climes of glory.

Second: That we extend to her children our deepest sympathy in their hour of bereavement and point them to that one whom our sister trusted and served.

Third: That a copy of these resolutions be recorded in our church book, and a copy be sent to Zion's Landmark for publication.

Done by order of conference Saturday before the 2nd Sunday in September, 1924.

ELDER LUTHER JOYNER, Moderator.
BESSIE BROOKS, Clerk.

CHANGE OF ADDRESS

Brother Jason Allen has moved from State College Station P. O. Raleigh, N. C. to Coats, N. C. Route 7.

APPOINTMENTS FOR ELDER J. B. HARBELL, OAK CITY, N. C.

New Port Tuesday after the 3rd Sunday in October at eight.
Kinston, Wednesday night.
Goldsboro Thursday night.
Thence to Black Creek Association.

ZION'S LANDMARK

PUBLISHED ^{St. Gillespie} ^{15 May 24} MONTHLY

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

OCTOBER 15, 1924

No. 23

THE MYSTERIES OF PROVIDENCE

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will.

(Selected).

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

Associate Editors

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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 its 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

BE YE WISE AS SERPENTS, HARMLESS AS DOVES

Be ye wise as serpents, harmless as doves. Matthew 10th chapter, 16th verse.

Christ said, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, harmless as doves, but beware of men," etc.

From the above language, it is clearly taught that the true servant of God is one sent of the Lord. The servant is to do the Master's will, not his own, even as the Christ who said, "I came not to do Mine own will, but the will of Him that sent me." If men could choose their place and people, they would doubtless go only in the pleasant places; but the sent of the Lord is commanded to go ye into all the world, teaching them to observe all things whatsoever I have commanded you and lo I am with you "alway, even unto the end of the world."

He teaches us that we should not be strikers or sticklers, that we should remove the beam from our own eyes before trying to remove the mote from the brother's eye. That we should avenge not ourselves, "For vengeance is mine and I will repay." saith the Lord.

It was Jesus who said, "If ye forgive men their trespases, your heavenly Father will also forgive you. But if ye forgive not men their trespases, neither will your Father

forgive your trespases. Matthew, 6th chapter 14-15 verses.

Henry Van Dyke said, "There is forgiveness for souls that are forgiving and benedictions fall on those who pray in love."

"Though justice be thy plea, consider this,

That in the Court of Justice none should seek salvation;

We pray for mercy; and that same prayer teaches us to render the deeds of mercy."

"Love is the fountain from whence all true obedience flows and we love Him because He first loved us." Jesus thus taught by example as well as by precept.

When He was asked for tribute money, He doubtless had a right to refuse payment; but He said to His servant, go and give the money to be found in the mouth of a fish and pay for Me and for thee." He taught by both precept and example that we should be slow to anger, but swift in mercy.

He did not condone sin. He hated sin but loved sinners, whom he came to save. He came not to call the righteous but sinners to repentance. He went about doing good. Godly in His bearing, in His walk as well as in conversation. What He was in Galilee, that also was He in Judea, in Samaria and beyond Jordan.

All-embracing as the race, numerically and territorially, He sheds the ministry of love. He is the Saviour of the whole world but

an especial Saviour to the believer in Christ. David said of the all prevailing providence of God: "Though I take the wings of the morning and fly to the uttermost parts of the Sea He is there. Though I make my bed in hell He is there, though I say to the darkness cover me from His presence the darkness and the light are both alike unto Him, though I go to sleep and forget Him, when I awake in the morning He is still with me and His thoughts concerning me are more than can be numbered." Christ said of Himself that He ever existed with the Father rejoicing in the habitable parts of the earth.

Amos said of Him: "That His going forth is as the morning, though He will come to us as the rain." As surely as the sun banishes darkness and sheds its rays of light on the earth, just so surely Christ goes forth on His missions of mercy and becomes the light that shineth in a dark place and brings the refreshing showers of divine blessings on the drooping hearts, (plants) in the garden of His grace.

His mission was one of mercy and good will. The angel said of Him: "Peace on earth and good will toward men." He was the embodiment of peace. "My peace I give unto you, my peace I leave with you." In sending His chosen Disciples forth He said: whatsoever house ye enter, if My peace be there abide in that house, but if my peace be not there abide not in that house and etc.

I have made no effort to quote verbatim, but have hurriedly given the substance of various quotations.

While Christ was called the

friend of sinners, and said Father forgive them for they know not what they do, He was stern and relentless in rebuke. His weapons were not carnal, but mighty through God to the pulling down of the strongholds of sin and Satan. His words were spirit and life, sharper than any two edge sword and etc. His sword was the sword of the spirit. Only the sword of the spirit should be wielded by those who are made kings and priests unto God.

We need not expect to escape persecution, for they persecuted the Christ. Still He yielded not to His own will in the matter but said "Not My will but Thy will be done." He thus steadfastly set His face toward Jerusalem notwithstanding Calvary and Gethsemane, saying, I have meat ye know not of. "My meat is to do the will of Him that sent Me." In the time of storm He was calm and undisturbed saying to others: "Why are ye fearful, hold of faith.

God is now and has ever been the refuge and strength of His people, a very present help in the time of trouble. My we all seek to know and do His will, that peace and fellowship may abound in the household of faith.

In love,

O. J. DENNY.

Winston-Salem, N. C.

"HE WENT IN TO TARRY WITH THEM"

Luke 24-29

What a guest! What a companion they had on their way from Jerusalem to Jericho! As they two journeyed together they communed one

with another, and were sad. Much of the communion among the dear people of God in these days is of like nature. They unbosom their sorrows, tell of what seems to them blasted hopes, of bright anticipations, clouded, opening buds of promise have been nipped by frost, and the winter seems to have returned, hile thus believers in Jesus "talk one to another." Jesus appears. Their eyes are holden. They do not know it is their beloved Saviour, but He opens up in their experience the scriptures, and their hearts burn within them. Have you not my brother, my sister, when you have told your heart's troubles to some of the dear kindred in Christ, and in return they have told their sorrows, felt your poor heart kindle within you? And you have felt it was indeed good to find companions in tribulation. Rev. 1-9. Isaiah 63-9. It is when we feel to be bereaved of the presence of the Redeemer, and in our sadness, with tardy steps we wander in the vale of humiliation: that we are instructed, and the precious scriptures are unfolded in our experience.

Jesus is near us all the time, "in another form," though unrecognized, yet we are learning of Him, and our heart is all in a flame of love to the suffering, bleeding, dying, risen Redeemer. In our sorrows we are brought into the fellowship of the sufferings of Christ, and to us it is most preciously to taste in some measure the power of His resurrection.

When they came to Emmaus, Jesus made as though He would have gone further: "but they constrained Him, saying "Abide with

us, for it is toward evening, and the day is far spent." How could they part with such a fellow traveler. Had they known a more companionable companion than Jesus?

"Abide with us"

"Abide with me! Fast falls the even tide,

The darkness deepens, Lord with me abide.

When other helpers fail, and comforts flee,

Help of the helpless, Oh abide with me!

Not a brief glance I beg, a passing word,

But as thou dwellest with thy disciples Lord,

Familiar, condescending, patient, free.

Come not to sojourn, but abide with me."

"And He went in to tarry with them."

The visits of Emmanuel to the souls of His people are highly prized. To them He manifests Himself as He does not unto the world. The believer cannot long do without the felt presence of the dear Saviour. The world with its cares and its pleasures, sin and Satan make sad havoc of their peace and comfort as they sojourn in the world. They long therefore, for frequent visits from the One altogether lovely: and when He comes revealing Himself as our Lord and Redeemer, He says: "I will sup with him and he with Me." Rev. 3-20. We commune with our Saviour and everlasting friend, we tell Him all our fears, how we are plagued with sin, how we are harassed by the enemy; we show before Him our troubles; we express our delight in His person, and the

wonderful acts done to redeem, to justify and glorify such poor sinners as we feel ourselves to be: we tell Him how we want to praise Him, and ever cleave to Him, and crave His mercy and grace to be our portion while here below; and sometimes, like the Queen of Sheba, we tell Him all that is in our heart, and prove Him with hard questions, 1 Kings 10-23. Questions that often perplex us, which we, and no creature could solve, but which we feel assured if it be the will of our beloved Lord Jesus. He can answer, and comfort and calm our disquieted hearts. Is it thus we entertain our Beloved, are these the things we spread upon the table and of which Jesus partakes? "I will sup with him and he with Me." The Lord Jesus communes with us, entertains our souls with His own mercy and grace. He reveals His everlasting love, manifested in His being made flesh, and living, suffering, bleeding, dying, and rising again from the dead to save us from all iniquity. He cheers us with His smile, tells us that all shall end well; that in His unchanging love to our souls He will bring us through all our sorrows, through the waters, through the fires, through the wilderness of tribulation; that we shall be more than conquerors, for He hath loved us with an everlasting love.

When we sup with Him He is indeed made known to us. "They knew him." Luke 24-31. Of some we read that they "besought Him to depart from them," Luke 8-37, but of others it is recorded, "They besought Him that He would tarry with them." John 4-40. To which do we belong? Oh, is it not that we

exclaim, like the Psalmist, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." Sometimes we complain of the shortness of His visits—sometimes Jesus appears, lifts the gloom, shows His reconciling face, and we seem to have but begun to taste the feeling of sacred blessedness of His presence, which makes all within us rejoice, then He vanishes out of our sight, and, like Abraham, we return to our own place. Gen. 18-33. Read how Jeremiah speaks: O, Lord, though our iniquities testify against us, do thou it for Thy name's sake, for our backslidings are many; we have sinned against Thee, O, the hope of Israel, the Saviour thereof in time of trouble, why shouldst Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night. Jer. 14-7-8.

Such is the condition of Israel at times. The Lord as a stranger in the land, journeying among the tribes, having no permanent abode, but as a way faring man turning aside to tarry for a night. Happy the household where the hope of Israel tarried! But O, how the prophet longed, not for a transient visit it only, but that the Hope of Israel the Saviour of the church, might make His abode among the people. So precious are the moments when Jesus comes in to tarry with us that we long for those visits to be more frequent, and that they would last longer. When Christ is our guest, like the spouse of old, we say: "I charge you, O, ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love till He please." Solomon's Song 3-5. But the time

of love will come, when, freed from earth—when in the morn of the resurrection, we shall see Him as He is, and this mortal shall put on immortality. We shall be like Him, and forever be with the Lord, the Lamb, in eternal glory.

"No more shall we mourn, thy face thou art concealing,

No satan, no sin, base intruders below,

But ever behold thee, fresh glories revealing.

Amen Hallelujah! Come, Lord, even so."

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down from Heaven from My God; and I will write upon him My new name." Rev. 3-12.

"No farther go tonight, but stay,
Dear Saviour, till the break of day;

Turn in dear Lord with me,
And in the morning when I wake,
me in Thy arms dear Jesus take,

And I will go with Thee.
Now Lord be with us on our way;
unveil Thy face, Thine arms display
Thy glory let us prove.

Do thou, dear Saviour, with us walk,
that while with Thee we sweetly talk,

Our hearts may burn with love.
May we, in faith, still journey on
till we arrive where thou art gone;

And see Thy face in Heaven,
Then, when in glory we shall meet,

in what sweet concert shall we sit

And sing of sins forgiven."

FREDERICK W. KEENE.

Raleigh, N. C.

"BEHOLD, I SEND YOU FORTH"

Brother J. W. Terry requests me to write on Mat. 10, 16, etc., which is as follows: "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."

Brother Terry's principal thought was the wisdom of the serpent.

The idea of the Lord sending out His disciples as sheep in the midst of wolves is hard for our carnal minds to grasp. Wolves are the natural enemies of the sheep. By this we see that when the Lord sent out His disciples He sent them in the midst of their enemies. What for? to fight? No. In the qualifications of a bishop or pastor given by Paul to Timothy he said a bishop shall be no striker, or fighter. Therefore if one who has been entrusted with the bishoprick becomes a striker or fighter he disqualifies himself to further be a bishop, and the church should remember this and act accordingly.

When the Lord sent out His disciples He told them to be as wise as serpents. What is the wisdom of the serpent? Some have preached that the wisdom of the serpent is his charm. They have preached that any preacher who is not wise enough to charm his congregation and get them in the church have no pastoral gift. Thus the power of the serpent is put for his wisdom. By his power the serpent charms its prey and supports itself. This is not wisdom. The wisdom of the

serpent is to get away, to take care of itself; to hide from anything that would hurt it. Wisdom is the same everywhere. We see the dove sitting upon a limb. It is not there like the hawk or the owl. They perch themselves to spy out their prey, but the dove is there to rest and to watch for whatever might come to do it harm. If something of that nature appears it spreads its wings and flies to other parts. This is the commandment of our Lord to His disciples, verse 23. "But when they persecute you in this city, flee you into another." etc.

The gospel has never travelled by the means of men. Persecution's wings have carried it into all the world.

In many instances the persecutors have been those of the house of the Lord. Sampson did not want to combat his brethren and he said unto them, "Swear unto me, that ye will not fall upon me yourselves." Judges 15, 12. He did not fear the Philistines but he did not wish to combat his brethren. This appears to have been the worst thing our Lord had to endure. He said by David, "For it was not an enemy that reproached me: then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Ps. 55, 12, 13, 14.

This shows the esteem our Lord held towards Judas and others who in the end were His murderers and betrayers. Therefore instead of hating them who despitely used

Him He loved them and mourned for them. This is a Christian. To be otherwise is satanic and murderous. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1st John, 3, 15.

The word of the Lord by Paul, says, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12, 10. This is the only time the word "Affectioned" is used in the Bible, and it means brotherly love, fraternal love.

This is the unbounded duty of all the children of God. When this is followed there will be no persecutions among the brethren nor any reason to flee to any other part. However it is the case with all who will live godly in Christ Jesus. They shall suffer persecution. 2nd Tim., 3, 12. It is a part of the Christian's inheritance.

Jealousy is one of the worst sins and the cause of the most evil among the children of God. Here is the contrast: "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the evils thereof are coals of fire, which hath a most vehement flame." Psalm 8, 6.

Oh, my dear brethren! Why do we hold, and yield to, and cultivate this satanic spirit? Again I ask, why?

I do thank my dear Father, God, that I do not know by experience anything about the spirit of jealousy. The word of God's glorious gospel is so precious to me, and I am so weak to tell it I am glad that others can do it better. But, brethren, when you are persecuted in one

city, even by our brethren, flee to another. Be wise as serpents but as harmless as doves.

If I could I would impress this on the hearts of my brethren in the Lord and whom I love for the truth's sake.

The Lord bless us and take care of us. We are poor incompetent beings and know nothing as we ought to know.

I am a sorrowful one in the Lord I hope.

L. H. HARDY.

Atlantic, N. C.

THE DEALINGS OF THE LORD

Dear one who may read:

It has been on my mind for some time to write what I hope was the dealings of the Lord with this poor weak worm of the dust. I have tried to pass it off and think I was not worthy of writing anything, but it would come as forcing on my mind more strongly, so I hope it is the Lord's will and if it is, His will must be done. My name has been with the Primitive Baptists over eight years, but whether I belong with those dear people I do not know, but I do hope that I am one of that blessed family. I have always felt so little and unworthy not fit to be noticed by talking or either writing that I have never told much of my experience if indeed I have one. I just feel like if I was blessed with an experience as others that I could not doubt any more but dear ones we only must have that which is given, not as our own will, but the will of Him that giveth.

I well remember the first dream I had that did not pass off my mind as others did. I don't remember

just how old I was but in the first of the teens I think, that dream would be on my mind very often, I thought that mama and some of we children if not all were sitting on the kitchen steps and in the west was a cloud. I thought it was coming towards us and it was a dark cloud with flaming fire above it and we did not know what to do. I thought mama rose up and flew with wings toward the east, then I awoke. I could not help from studying about that dream. I don't know as I cared any more about the church or those people at that time than I did any thing else. I would go to church as lots of others would I suppose. I was raised very near the Primitive Baptist church and mama enjoyed going and she raised her children to go, so it seemed as nothing but right to go when the meeting time came on, but the first time that I went to church feeling so much of my unworthiness was the first Saturday in July, 1914. I went out to the grave yard to where my dear baby was laid which the good Lord saw fit to take him from me June 13, 1914. I hope to His kind care and keeping where there is no more pain nor death. I was feeling so sad and lonely I went back to the house feeling as one alone, and did not know what to do or where to go. I was still living at home which I did six years after I was married. I remember when I got back to the house mama said to me, wasn't I going to preaching? which was their meeting at Mill Branch. I thought that she was going and my husband also, for it seemed as he was leaning toward those dear people. Mama had been

a member two years, but when she asked me I told her I didn't know. I did not feel worthy of going towards that place, but I felt like there was nowhere else to go, I got ready and went, not feeling fit to go any where, I thought there was no one there that cared to see me. I felt like one alone. On the next Sunday was preaching at Elm City my husband was thinking about going so he said that he would take me to my grandma's and then he would go to preaching. I don't suppose that he knew just how I felt so I told him that we both would go to church and then come back to grandma's so we went and when I went in I did as I usually did, I took a seat towards the back, but I did not feel satisfied there, I got up and went towards the front just a little and was not satisfied there but I thought that I was just as near the front as they wished for me to be, but it was just like there was something drawing me near to those dear people all the time and yet not fit to go to them. I was in a terrible condition. I felt like all the pleasures of this world had been taken away from me and not a friend on earth, I would try to beg the Lord to have mercy on me for I was like one alone. I would go to church feeling so unfit and would almost dread to go in for it seemed as I could not help from shedding tears, those people were the loveliest looking people I thought I ever saw, they were on my mind nearly all the time when I would go to bed and when I would get up. I dreamed one night that the time had come to an end. I thought that some of the family, if not all, were standing in

the porch and we saw a fire coming through the forest high as the trees and was taking them as it came. O what a feeling I had. I thought my baby was in the house and some one said go get the baby. I thought I went and got it and came back to the porch and turned myself so as I could not see the fire and there I thought that I gave up all my strength and looked upwards and said Lord have mercy on me, and I awoke that morning it seemed as I felt somewhat different and wanted to tell that dream but I did not, so I kept it to myself. On the first Saturday in May 1915, if not mistaken, my husband went before the church at Mill Branch and was received and O, I cannot express my feelings. It looked to me as they all were worthy but myself and I was not fit for anything. I felt like that I was forsaken by everybody and not a friend on earth. That evening mama came to the room where I was and said to me, why don't you get ready and be prepared to go in the water next morning too. Dear ones I thought no one knew just how I felt. I told mama I was not fit to go with such people and she said if you felt fit they would not want you, but O how bad I did want to be baptized. I felt like I wanted to go in that liquid grave but it seemed as I had to go on with that heavy burden. I would try to beg the Lord to show me in some way where I belong to those people or not, but it seemed to me as I was not worthy to call on the name of the Lord and did not get the comfort I would like. One morning just as I woke up it seemed as I was saying those words to mama, I am so vile, so prone to sin, I fear that I'm not born again

and those words seemed to bear on my mind very much. I well remember the time that Brother Williford spent the night at home on Saturday night. The next morning before going to church he and myself were sitting on the porch, and he was speaking to me about joining the church. He asked me did I have a hope and I told him I did and O what trouble I did see afterwards, it seemed as I had told that good man a falsehood. I just felt like if I could have taken it back that I would not say it again. I would try to beg the Lord to have mercy on this poor sinner. I had a dream one night. I thought that I was in a dark room and there was some other people in there with me and how miserable I was in that dreadful place. I was trying so hard to get out, it seemed as there was some up in something like a pulpit and I thought what I could understand them to be saying was salvation is not of the Lord. I didn't believe what they were saying and how I did want to get out of that place. I got to the door and it seemed as I could see through one room into another and in the third room was a pretty bright looking place, I thought I saw Brother Williford sitting in that room, and he was just as white as white could be and some of the dear sisters were sitting near him and I wanted to get to them. I thought I went and shook hands with Brother Williford and one of those sisters said to me, he is sick. I thought that I felt sorry because he was, but how glad I was to remember getting out of that miserable place before I awoke. At the next meeting when Brother Willi-

ford shook hands with me I asked him was he well and then I told him that I dreamed I shook hands with him and some one said he was sick, and then he said to me maybe that we will shake hands some time and all will be well. It seemed I could hardly talk to him for shedding tears, he was so good and kind. I would go to church feeling so unworthy to be with such good people and go back with that heavy burden but I felt like I could not go forward to that happy looking band or either stay back. O, that burden a poor sinner has, the week before the first Saturday in October, 1915 I dreamed of going before the church. I thought that I went and fell upon something as I thought was my bed and I was not only helpless as a little babe but it seemed as I had not the strength to move hand or foot. I thought that I had gone just as far as I could. The pastor of Mill Branch church, the deacons and some of the members, I thought, were standing around me and it seemed as they took me as I had come in the way they would have one to come without any power of their own, the next Saturday I went to Mill Branch church and after preaching which it seemed as both of the elder brothers preached right to me, the doors of the church were opened and a dear sister went forward and was received. It seemed as I could not stay back any longer but I thought that I had nothing to go with and was not worthy of going but how could I go back, so I hope that I was carried by the hand of the Lord and was received without saying but very little. Two more sisters came forward and were re-

celved. We met at the water on Sunday morning for baptism. I was in fear and trembling that I was not fit to enter into that liquid grave. We were baptized by Brother M. B. Williford, where is now, I hope, resting in the arms of that dear saviour where there is peace and happiness. After I came out of the water O I could not express my feelings. I felt like then was when I received my greatest comfort that heavy burden was gone and I felt to be so much lighter. I did not think then that I would see the trouble that I have seen, but how can we stay in this world without having those trials and troubles. I just hope that I will see all of my troubles while here in this world and peace beyond the grave, for I am yet a helpless poor sinner depending on the Lord for all things. I get lots of comfort out of that scripture that reads somewhat this way, you may know you have passed from death unto life because you love the brethren, and I do hope that I do love them with that everlasting love. If this is worth space in the dear old Landmark it can be published and if not all will be well for I don't know as it will be any comfort to any one but I hope that it will relieve my mind before I wrote this reminded me of the time before I joined the church I felt like there was something that must be done but seemed as I could not, so may all that read this have a mind to pray for this poor weak one that feels to be less of the least.

Written by a little sister, if one at all.

FANNIE JOYNER.

Sharpsburg, N. C. R. 1.

TO THE FAITHFUL IN CHRIST

It is to you that I address in the name of the most high God.

You have not had your garments spotted by the world, but by the world are despised and rejected for by the testimony of the truth and bear about in your bodies the dyings of the Lord and show by your daily walk and conversation that you have renounced the world, the flesh and the devil, and have enlisted under the banner of King Jesus and Him only do you desire to serve. Oh I tell you there is too much formality and it has crept stealthily into our midst and in our ranks, so much so that a child of God can't be as other nations. A true Israelite is found. We can't tell them from the not known as in former days. They have like sheep gone astray, each and every one turned to his own way and gone out of the way. They cease to inquire for the old way. They like Israel of old want to be like nations around her, yes be popular and up with the progressive age, but I tell you they suffered in those days by such means, yes, by the hands of God and they will suffer again for God has not changed. Oh no, and if these judgments begin at the house of God how scarcely will they escape that know not God. Progression and popularity and genuine religion can't wait together, one is of the devil and the other of the God of Heaven. But if ye be for Christ serve Him, if of Baal serve him, but as for me I will serve the Lord. Yes we should be content with the simplicity of the gospel and be determined to know nothing but Jesus Christ. He should be our leader and we His meek, humble lowly

followers and be satisfied with the fatness of His house. And let our conversation be yea and nay, for what is more is evil, we should not mind high things. Oh no, but condescend to men of low degree, and rejoice that we are counted worthy to suffer reproach for Jesus' sake. We can't be a true child of God, without being an enemy to the world, for the grace that is in our hearts forbid anything else and we should let our light shine that others seeing may take knowledge that we have been with the Lord and so doing we may have the rightful access to the tree of life, and may find faith and grace in the hour of need, and it seems that we need Him more now than ever before for it seems that the very hosts of hell is let loose upon the few tried persecuted children of God, and it seems are entrapping and ensnaring them in the traps and nets that are set for them to throw them off their guard. Oh we need to be watchful and prayerful and be on the alert, lest by weakness of the flesh we be taken captives and sold into bondage, for having once been brought out and delivered from such thralldom we should not desire to go back again, but with simplicity should serve one another seeing and knowing that the day is approaching when we must give account. Oh, live at each other's feet, love one another. Live in peace and if one be overtaken in a fault you that are spiritual restore such a one, and hide each other's fault by a mantle of love, for ye are brethren and children of the same family, heirs of the same promise, taught in the

same school, grace looking forward and beyond to the same home heaven and the same glory, and as such be content to remain as little children, and true followers of the meek, despised Nazarine.

A sister in hope of the resurrection.

(Mrs.) Effie Harris Carawan,
Swan Quarter, N. C.

A COMFORTING LETTER

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

My beloved brother and former pastor,

For some time I have had a desire in my heart to write to you, though I don't suppose you even remember such a poor creature, but my mind has followed you, for it was you who led me down into the liquid grave and sang so beautifully these words when coming out of the water and on our way home. O how happy are they who their Saviour obey, etc. How sad I felt all the way from the church (Dutchville) to the water to have you people to travel that rough rocky road going with just me to be baptized; and I tried to ask the Lord if it was not His will to put some hindrance in the way but we reached the water and I felt so very sad, but before I came out of the water Jesus had appeared and all my sadness had turned to joy and Brother Denny, your countenance showed that your soul was filled with joy, or at least it seemed so to me, and I shall always remember the day. The presence of the Lord is withdrawn from me so many times and for such long seasons but when He does appear, He drives Away all the sorrows, and all the fear. It has always been a mystery,

to me how the dear people (Old Baptists) gave me a home among them for all I could tell, was that I loved them and wanted a home with them, and that was what had troubled me so much for I had searched the Landmarks trying to find one other case like mine, but all the rest seemed to have hated what they now loved. I had always from earliest recollection enjoyed being with the Old Baptists as father called them, and read the entire contents of every Landmark that came into our home and cherished the dear paper (Zion's Landmark) next to the Bible. I always had a high respect for my parents, and kindly had it in my head somehow that attending church with my father (C. C. Wheeler) and reading the Bible and the papers he read that in some way I just don't know how, that the Lord would save me. I went with papa to church one 4th Saturday morning and there were a very few people present and a dark cloud began to rise and I felt afraid, so I went and took my seat just as close beside papa as I could and he put his arms around me. I thought papa being such a good man would be sure to be saved and if I was close by him I would not be destroyed either, but lo, these words came to me right then and there, "Two women shall be grinding at the mill; the one shall be taken, and the other left, and I was convicted of my sin and made to know that it was my soul that was lost and the goodness of no other could help me, and I felt like every flash of lightning would be sure to kill me. I have passed through

trials and afflictions on account of sin and my sorrows are many but I feel like my little hope is built on nothing less than Jesus Christ and His righteousness.

Brother Denny, this has been indeed a sad year with me, for I lost my mother in February and my health hasn't been very good. I am confined to my room now just recovering from a severe, very severe attack of tonsilitis and shall have to have the tonsils removed, my doctor says, just as soon as I get able. Last August I had an operation for appendicitis and while in the hospital then I had a bad spell of tonsilitis and I felt awful blue, didn't feel like I could live through another night and not a friend nor loved one near that I had ever seen before, that, the only day that my husband was not with me the whole time I was in the hospital but I didn't feel like I'd ever seen his face again. When the words came to me as a command, "Look ever to Jesus, He will carry you through," then I was made to rejoice and feel sure He was fully able and why hadn't I put my trust in Him before. So Brother Denny you see I need your prayers. Remember me to Sister Denny. I hope she and all of your family are well. Wish you could visit us again. We have an able pastor, Brother J. A. Herndon, and we all enjoy his preaching wonderfully, and he is such a pleasant, humble servant of God. Pray that God may bless him both spiritually and physically and that he may be our shepherd for many more years.

Your little sister, if one at all.
Mrs. Maggie Wheeler Stallings.
Creedmore, N. C.

ENJOYED THE ASSOCIATION

Dear Brother Denny:

Our association, the Bear Creek, which embraced the first Sunday with Saturday and Monday in this month was a most lovely one indeed. There were nine visiting ministers present, all telling the same blessed old yet new story of Jesus and His love without a jar or discord from first to last, to the honor and glory of God and the comfort of His saints.

Peace, love and union abounded and many tears of joy were shed as the precious gospel distilled as the dew of heaven and fell as the rain upon the tender grass.

There were no hobbies brought to view and no controverted points discussed, but all seemed "determined to know nothing among us but Jesus and Him Crucified;" which doctrine never divides and confuses God's children, but always unites and binds them together in the strongest ties of Christian love.

Praise the Lord O my soul and all that is within me bless His holy name.

In love and sweet fellowship, I am.

Your little sister if indeed I be one.

MRS. J. P. COFFEY.

Dear Brother Denny:

Will you please say in the Landmark that we wish to thank each and every one sincerely who complied with my request for the pip-sissewa for my mother. They received so many letters that they could not answer them all personally.

Mother does not improve—is in her 82nd year and almost helpless.

May God bless all who remembered and complied with my request together with all who have Him is my prayer.

Your little sister in the bonds of love.

MRS. J. P. COFFEY.

Rufus, N. C.

LOVES THE LANDMARK

P. D. Gold Publishing Co.,

Dear Sirs:

Please find enclosed money order for \$2.00 for which please extend my present subscription to Zion's Landmark, another year.

I thoroughly enjoy it, am always glad to get my paper and look forward to its coming.

MRS. W. B. BRIDGERS.

312 Water Street
Washington, N. C.

EIGHTY-TWO YEARS OLD

Mr. John D. Gold,

Dear Friend,

I see I am behind with my subscription for the Landmark. I was sick at the time it was out and forgot to send it before now. Enclosed you will find a check for \$2.00 which pays my subscription up to March 1, 1925. I am 82 years old and have taken the Landmark near 45 years. I have enjoyed reading it so much I can't be satisfied without it, for it tells my feelings and belief better than I could myself. My wife and children enjoy reading it. I must ask you to forgive me for being behind. I have been sick for five months and am unable to be up now.

Your unworthy brother, if one at all,

RILEY SHEPHERD.

Island City, Ky.

ZION'S LANDMARK

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

Elder 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. LVII

No. 24

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C., October 15, 1924

CALLED—CHOSEN

I am requested to give my views upon the text, for many be called, but few are chosen. Math. 20-16. This is in the parable of the householder unto which the kingdom of heaven is likened. This parable would seem to illustrate the kingdom or church, shall I say, all along through the different ages of the world, or rather illustrates the service in the church as in a vineyard. There are two characters of this service natural and spiritual. There is a sense in which the last shall be first and the first shall be last. During the first dispensations of times the service of God was largely of a literal or natural character. Abel for instance brought the firstlings of the flock—the first lambs, and with them served God by burnt offerings from an altar which with his hands he had erected. And this character of worship continued with some variations all

along for centuries through the dispensations of time till the coming of Christ; and the pouring out of the spirit upon all flesh in which God is to be truly and spiritually worshipped, rejoicing in Christ Jesus with no confidence in the flesh. When Christ came and began to be about his Father's business, showing himself to be spiritual, doing spiritual and final work which must have been the real and true character of services all along in all time, he began to show forth the real spiritual character and power of faith by which the service of God had been characterized during the former dispensations. While the nations and people served God according to their respective day and generation day and might week after week, month after month, and year after year, and the twelve tribes serving Him instantly with lambs and rams, bullocks and heifers were scarcely saved, the thief on the cross, without any of these, entered in at the last moment in the last hour; likewise the jailer in the last hour only believed, and entered in or received his penny.

Again there was a time when man universally began to call upon the name of the Lord, and shall I say, without special demand every morn, followed and served in the way he seemed to choose and at such an hour as she came he entered into service. In a general sense this seems to have been a kind of free will service, but now and then or here and there there seems to have been one who was summoned to the work after a special sort, a special call. These do not seem to have had forethought for the prominence to which they attained

through the pleasure of the Lord of the vineyard but lingered and were idle until they were specially called to the work.

We note the men who served the longest were serving under contract for so much and the last seemed to serve for the privilege. Thus do the elect and specially called serve God today.

Things spiritual in existence are first, but things natural are first in their manifestation. In the election of grace the end is declared from the beginning. That which is to be hath already been. The last shall be first and the first shall be last. While the service along through the ages was general as the very nature of things would indicate and as is popular opinion now that everybody should belong to some, so called, church. When Paul would sum up the service in the gospel, he mentions one here and there who were called specially to the work yet with out the promise of extra consideration, or who wrought by faith which is the same whether for a thousand years or in the twinkling of an eye. There is a call in nature which has a form of godliness which calls to service early in the day, or in life, with the claim that the longer service the more stars will be in the crown, the greater degree of happiness will have been earned or merited. Such will not accept repentance in the death bed or on the cross nor will they grant an equality between an infant of days and an old man of an hundred years. The old man has been idle too long, has passed the day of grace; and so can not be saved; while the infant is too young to work but is innocent and

will be saved anyhow if it be placed in a savable condition, is baptized into the church. The elect are saved in the election of grace before the world began and called as in the eleventh hour. We were members of the church when it was in the wilderness, and we are members in this day—upon whom the ends of the world are come. Many are called to be saints, but there be few who are chosen vessels to bear the name of Jesus in a gospel message.

I have not told you what is meant by the saving, it seems that I do not know, however what I have said may be readable.

P. G. LESTER.

NOAH HENRY TURNAGE

Noah Henry Turnage, son of Joseph and Nancy Turnage was born in Greene County, N. C., February 24th, 1866 and died after about five months' illness of that dreaded disease, cancer, at his home in Greene County, N. C., January 21, 1924, aged 57 years, ten months and 21 days. He was married to Miss Mary Ava Gray May 8th, 1889. They had twelve children of whom two are dead, one infant and Ruth Maybelle, and the following ten are living, four sons, Reetho Gold, Joseph Lester, John Roland and Henry Bailey and six daughters, Emma Gertrude Newborn, Nancy Virginia, Edith Estelle, Nellie Gray, Lucy Inez, and Anna Ava. He manifested a desire to be baptized, professed a hope in Christ and at his request several of the brethren and sisters of Mewborn's church met at his mill Wednesday after the second Sunday in December, 1923 and he was received and baptized in the fellowship of the Primitive Baptist church at Mewborn's the second day by Elder W. B. Kearney and myself. He being so feeble it was thought best for both of us to assist. He was never able to attend a meeting after being baptized. He was one of the most lovable men I ever knew. Kind to everything that he came in contact with. We can't begin to mention all the good traits that he possessed.

As a neighbor there was none like him. I knew him as a father, a brother, a friend and a neighbor. I feel that I have lost one of the best earthly friends that I will ever have. The most agreeable man I ever saw. I don't ever remember being in his presence that I

didn't feel better by it. Have heard others say all that I have said about him. His home and surroundings were kept cleaner than any one's I ever knew, and as for confusion he could not bear it. His whole plea in his last days to his children and others was that they live peacefully together and one with another. He visited us often in sickness and in health and our entire family will not soon forget that pleasant face and the interest that he seemed to have in all of us and our neighbors. The people of our community both white and colored witnessed with me that there's but few such men lived in this day and age. While we cannot hope to see his face any more nor expect him to return unto us, I hope we feel thankful of the hope the Lord has blessed us with that in time He will take us too, where as we hope, there'll be no sorrow, sickness nor pain, where all these things shall be done away.

He was in many respects the most devoted and useful man in our entire community. He was a farmer all his life and one of the best. He had the confidence and esteem of all who knew him. His entire family, friends and several good trained nurses and physicians from time to time in his illness kindly ministered to him doing all in their power to relieve and comfort him. After burial services conducted by Elder T. B. Lancaster, his body was interred in the Mewborn cemetery in the presence of many sorrowing relatives and friends January 22, 1924. At one time while in a Richmond hospital he told me, since he had been afflicted he had been made to feel and see the helplessness of man and that he was entirely dependent upon the Lord for all things both spiritual and natural, and that he wanted to be baptized but felt to be unworthy. I told him that the Lord was worthy and He alone was able to make us worthy and that His people were of His power. He said that he had felt poor and afflicted and willing in the day and seen all these things. He like Ruth of old, not only manifested a desire to live and die with us, but to be buried also.

J. E. MEWBORN.

MRS. ANN E. PAGE

It is with a sad heart I will try, by the help of the Lord to write just a short sketch of the death of my dear mother. She was born the 14th day of May, 1848 and died March 27th, 1924, making her stay on earth 75 years, ten months and eleven days. She was loved by all who knew her, though her health was very poor she never visited much nor went to church either. She has been a great sufferer for a number of years with bronchial trouble, she would always get better when spring came on, so this spring the death angel took her home with them. I hope

she is resting in the arms of Jesus. Since the death of my father, nineteen years ago, she has made her home with us, being as one in our family. All of us miss her so much but we could not wish her back again in this troublesome world. All was done for her that loving hands, kind neighbors and physicians could do, but no one could stay the icy hands of death. I am her only daughter. I dreamed of seeing her last week. Her face was covered with the sweetest smiles, no one knows how sweet it looked to me. I do hope she is sleeping that sweet sleep where no one ever awakes to weep. She never made any profession of religion but believing in salvation by grace, the only way sinners can be saved. Services were conducted at the grave by Elder Grimes of Spring Green, in the midst of a large crowd of relatives and friends. She was laid to rest by the side of father to awake in the morning of resurrection. I hope to meet him in that sweet world above where all is peace and love.

Sleep on dear mother and father

And take thy rest,

We all love you dearly,

But Jesus loves you best.

She leaves to mourn her loss three sons and one lonely daughter and three sons already gone on before. One of her sons has been paralyzed for two years, although he bears his sufferings with much patience. His dear wife waits on him so patiently, hoping that the Lord will continue to give her strength to discharge her duty as long as he lives. I pray it could be the Lord's will to restore strength to him again.

I have not seen a well day since mother died, my nerves have failed and other troubles too. I feel like a poor cast off most of the time not able to do my work as I wish to. This makes me shed many tears but I do hope the Lord will give me strength to bear my portion patiently. We have lost so many of our dear kindred and friends in Christ, I feel like I mourn with those that mourn and rejoice with those that rejoice. I know I never have been to a sweeter meeting than we had at Robersonville the past Saturday and Sunday. Seven united with the church and were baptized Sunday morning. How sweet it was to me to see those come in who have been laying off their duty so long. It has been a great privilege with us at Flat Swamp to hold our place of worship with the church of Robersonville since our church was destroyed by the cyclone. We hope to hold our next meeting at Flat Swamp as our building is going up now, that is the yearly meeting, if it is the Lord's will and so bless us that far.

Written by her only daughter and little sister I hope, saved by grace if saved at all. I desire the prayers of all God's little ones.

MRS. F. C. HOUSE,
Robersonville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVII.

NOVEMBER 1, 1924

No. 24

PARDON THROUGH CHRIST'S BLOOD

Arise, my soul, arise
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears;
Before the throne my surety stands,
My name is written on His hands.

(Selected)

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

Associate Editors

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

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

ELDER C. F. DENNY -----Wilson, N. C.

\$2.00 PER YEAR

Mrs Emily Cogges
15 Oct 24

The Purpose of Zion's Landmark

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

CHRIST OPENED THEIR UNDERSTANDING

Christ opened their understanding, that they might understand the scriptures and ye are witnesses of these things. And He said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms concerning me."

Then opened He their understanding that they might understand the scriptures. And He said unto them, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem. And ye are witnesses of these things." Luke 24 Chapter 44-48 verses.

I desire to present some thoughts (as God may give me light to do so) on the above words and their connections, For the consideration of all who may read them, and especially all who claim to be called of God to preach His glorious gospel to the lambs and sheep of God. The words of the text are the words of Christ to His disciples after He arose from the dead and opened their understanding that they might understand the Scriptures. From this we learn that those disciples did not understand the things concerning Christ with all of Christ's teachings

and of His quoting so much Scripture to them, not one of them understood that Christ would die for their sins and ours according to the scriptures: and that He would be buried and rise again the third day according to the scriptures. No not even Peter, James, and John believed that Jesus would die and rise again the third day according to the scriptures though they were with Him in the holy mount and Jesus was transfigured before them. There appeared unto them Moses and Elias who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. Luke 9 30 31: 34 35 reads. While he thus spake there came a cloud, and overshadowed them and they feared as they entered into the cloud. And there came a voice out of the cloud, saying this is my beloved Son: hear Him. (Peter said 2nd Peter 1st chapter 18th) And this voice which came from heaven we heard, when we were with him in the holy mount). Peter called this cloud heaven. (And so it was and they entered into it for a short time.) And when the voice was past. Jesus was found alone; and they kept it close and told no man in those days any of those things which they had seen. Matthew records, and as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead.

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. This alone it seems sufficient to prove those disciples did not believe Christ would die and rise again else they would not have questioned one with another what the rising from the dead should mean. Matthew records thus: And His disciples asked Him saying, why then say the scribes that Elias must first come? And Jesus answered and said unto them, "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Then the disciples understood that He spake unto them of John the Baptist. From this we learn it was Moses and John the Baptist talking with Jesus about the decease which He should accomplish at Jerusalem.

Now let us remember that John was beheaded and that they buried his body. Now those disciples see John and hear him talking with Jesus. This shows the great power of God in bringing head and body together and presents Moses and John to those three disciples; they were men. (They were not disembodied spirits as the nonresurrectionist would have us to believe). Luke records, Peter said unto Jesus, Master it is good for us to be here; and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias not knowing what he said. He expected Jesus to stay there and not be put to death and

also expected Moses and Elias to stay there. John said, Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know when He shall appear, we shall be like Him; for we shall see Him as He is. John's testimony is good, he saw Jesus transfigured. Jesus is transfigured and John said, but we know that when He shall appear we shall be like Him: for we shall see Him as He is. Paul said to the Philippians, "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ, who shall change (not exchange) our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. When this becomes a reality all of God's people will have been transfigured and be made like Jesus." Webster says transfigure means, first to change the outward form or appearance to transform; second to change to something very elevated and glorious; to give an ideal form to. And was transfigured before them, Mat. 17-2. Webster quotes Matthew to prove what transfigure means. David said, As for me, I will behold Thy face in right eousness: I shall be satisfied, when I awake, with Thy likeness (17 Psalm 15 verse). Now listen to Peter after Christ opened his understanding that he might understand the scriptures, he said, Acts 2-29 "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." 34 verse we read, For David is not ascended into the heavens,

From this we learn David is yet dead and buried. To say David's body is in heaven now is to say Peter did not preach the truth to those he was preaching to.

All who claim to be called of God to preach the gospel should preach as the apostles preached after Christ opened their understanding that they might understand the scriptures. Peter said, "Knowing this first (keep this in mind all the time) that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." No man was ever better qualified to speak this truth than Peter was after Christ opened his understanding that he (and the rest of the apostles) might understand the scriptures, the trouble from that day to this is there are too many private interpreters and too few that have faith in God to ask Him for wisdom, read James 1, 5, 6, Jesus said. Luke 11-13. "If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" We know if all who claim to be called of God to preach were blessed with the Holy Spirit of God then all would speak the same thing and that there would be no division among them. Paul said, 1st Cor. 1st ch. "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." From this we learn that our

Lord Jesus Christ wants His believing people to all speak the same thing. It is a reasonable duty that they do speak the same thing. For, as Paul said, God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord. That is a good reason why God's believing people should speak the same thing. He said, 1st Cor. 12 ch. 13 verse, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and to have been all made to drink into one spirit." That is good reason why all of God's believing people should all speak the same thing and God's people are to blame if they do not all speak the same thing. Luke 24 chapter, 21st verse and connection reads, But we trusted that it had been He which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished which were early at the sepulchre; and when they found not His body. Read 25th verse and connection. Then He said unto them, O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? He expounded unto them in all the scriptures the things concerning Himself. And yet they did not know this was Christ expounding unto them in all the scriptures, as the following proves, read to 31st verse. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, did not our heart burn within us, while He talk-

ed with us by the way, and while He opened to us the scriptures. And they rose up the same hour and returned to Jerusalem and found the eleven (apostles) gathered together; and them that were with them. Saying the Lord is risen indeed, and hath appeared to Simon. (Simon was one of the apostles, those others were not apostles that Christ expounded unto them in all the scriptures the things concerning himself.) 35 reads, And they told what things were done in the way, and how he was known of them in breaking of bread. (Up to this time none of the apostles had seen Christ except Simon). 36 reads. And as they thus spake Jesus Himself stood in the midst of them, and saith unto them Peace be unto you. But they were terrified and afrighted, and supposed that they had seen a spirit. And He said unto them, "Why are ye troubled? And why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." And when He had thus said He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, "Have ye here any meat?" and they gave Him a piece of a broiled fish, and of an honey comb and He took it, and did eat before them then comes the words of our text. On one occasion before this Jesus said to Thomas, "Thomas reach hither thy finger and behold My hands, and reach hither thy hand, and thrust it into My side, and be not faithless, but believing." And Thomas answered and said unto Him, "My

Lord and my God." Jesus saith unto him, "Thomas, because thou hast believed; blessed are they that have not seen, and yet have believed." From this, they that do believe Christ did arise from the dead are blessed. God will bless all of his people who believe that Jesus did actually arise from the dead the third day as the scriptures do teach this requires a living faith in God. Paul said to the Corinthians, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He arose again the third day according to the scriptures." All who believe this Jesus said were blessed. Paul said (Heb. 11-16) "of that great multitude so many as the stars of the sky in multitude and as the sand which is by the seashore innumerable." Paul said these all died in faith not having received the promises, but having seen them afar off, and embraced them and confessed that they were strangers and pilgrims on the earth. Read to 16, it reads thus: But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city. O may we thus live that God will not be ashamed to be called our God. To be continued.

JOSEPH FORD

University Place, Neb.

EXPERIENCE

Elder C. F. Denny.

Wilson, N. C.

My Very Dear Brother:

I am sending you a letter and an experience in one, that I received

from a precious little brother, W. Royster Young. Have known this boy for about four years, he is a remarkable person in many ways. He is the youngest person I ever saw baptized and I had a very peculiar feeling when I raised him up out of the water, and I was seized with a desire to kiss him, and I did and said: "May God bless you my son." I baptized two others that morning. One precious brother and a dear sister. Have baptized 20 at this church (Angier, N. C.) in nearly three years now.

Hope to see you and Sister Denny at the Association.

Yours in the gospel.

C. B. HALL.

The Letter

Dr. C. B. Hall,
Hillsboro, N. C.,
Dear Brother Hall:

As you requested me to write to you some, if I ever had a mind to do so, I feel it my duty to do the best I can, and in my weak way I will try to tell you some of what I hope has been the dealings of the Lord with me.

I was born on the 22nd day of June, 1911, at Angier, Harnett County, North Carolina, am now thirteen years of age and am the son of Wiley F. Young and Minerva Young. My parents are both living and are members of the Primitive Baptist church here. When I was about six or seven years old I often thought of death and the dreadful place of punishment. Oh, how it filled my soul with fear! After going in this condition for about a year, one night when mother put me to bed I was so much disturbed over the thought of dying and what

might become of me after death, that I could not go to sleep, for I felt like I would be lost if I should die. My mother heard me crying and came to my bed and asked what was the matter. I told her that if I should die the Lord would not save me. She said to me, "yes He will son," and I said, "No He will not." I told her that I had tried to pray to God to save me, and that I did wrong every day. My brother, who is four years older than I, then rose up on the bed and said to mother, "I have heard him at that foolish mess every night for a long time. My brother seemed to think that I was playing, but I hope I was trying to pray. I went in this condition for about five or six years. At times my troubles would not be so great; while at other times they seemed to be more than I could endure. My mother say that there was something the matter with me, and would often ask me if I were sick. I would tell her that I was not sick, (for I did not want her to know my troubles) I would try to play with other children and they seemed to enjoy it but it was no pleasure to me. I would try to throw off my troubles but the more I tried the worse they grew.

When I was about eleven years of age I had a boy chum in school, at first I enjoyed being with him to some extent, but there was a burden on me that grew heavier and heavier, until I could not really enjoy his company or anything else as I once did. This boy chum of mine was a member of the Missionary Baptist church, and I had a great desire to know which church was right. I would often go with this

boy to his church, and also went with my parents to their church regularly. In the meantime I read the Bible a good deal, trying to find out for myself the right way, finally I gave up reading and tried to dismiss it all from my mind, but this I could not do, and in some way after I found myself reading the Bible again and not being able to learn anything from it to satisfy me, it just appeared to me in some way that the Primitive Baptist church was right, and from that time on, when I heard them preach and talk I was more and more confirmed in my belief that they were right. Then when I would read the Bible it was plain to me that what they preached was according to the scriptures. During all this time this chum of mine saw that there was something the matter with me and would often come to mother and ask her what was the matter with me and would ask why I treated him so badly. Mother said to me one day, "Royster, why do you treat —— so badly." It makes me feel sorry to see you treat him so, for he seems to be worried about it. I made her no reply, for I did not know how to explain. This boy would often ask me why I did not join the church and I would tell him I was not fit. He told me I was a good boy and would often beg me to join, and finally one night, while he and I were reading the Bible and talking about religion, I told him I was sorry to have to tell him so, but that I did not believe his people preached the truth. But in spite of the fact that I was now satisfied in my mind as to which was the right church, my troubles grew worse and my burden

heavier. I was now about twelve years old and my brother which I have already mentioned and I were in school together, and I was in so much trouble that, in trying to beg the Lord for mercy, I would unconsciously groan and lament to the extent that my brother and school mates would laugh at me and would ask me what was the trouble with me and if I wasn't going crazy. My brother would often come home from school and tell mother to make me stop grunting, that it was a habit and he was ashamed of me. Mother asked me to stop grunting but I could not, for in asking the Lord for mercy I would not realize that I was groaning, for my very thoughts were, Lord be merciful to me a sinner. I would often look at dogs and cats and wish myself one of them, so that after death there would not be any hereafter for me. When my school opened in September, 1923, I was very much interested in my school books, but my burden continued to follow me until I almost lost interest in them. I knew that papa would send me to school, so I secretly carried with me to school the New Testament, I kept it concealed in my desk and would at times get it and put it in a large book, so others would think I was reading the large book instead of the Testament, but it was the Testament I was reading. I did this for about eight months, my teacher realized that there was something the matter with me, so they came to mother and asked her what was the matter with me; that I did not take any interest in my studies. My burden seemed to grow heavier and heavier until one night in the early

spring of 1924, I went to bed and as I lay and looked at the knots in the ceiling above me and thought I knew I never would see them any more, for I felt like that I surely would have to die before seeing another day, and would be lost, but I felt like if I were lost it would be just and if saved it must be by the mercy of God, and I could not see how a just God would save such a sinner as I felt to be, but after a while I went to sleep and after this dreadful night my troubles seemed to waste away and I had a little hope, and from this time on, I could enjoy hearing preaching, and it was a great pleasure to me to be around where you and the other members of the church were, where I would see you all and hear you talk. And while perhaps you did not realize it, I certainly did enjoy being in your company during the week you spent with us among the people at Angier last June. All the time I desired more evidence of a hope, and tried almost continually to beg the Lord to give me more evidence until the third Sunday in July. That day I went with papa to preaching at Dunn. When I learned that papa was going to church that day I was real anxious to go with him. All the way I was continually begging the Lord for more evidence of a hope, and before we arrived at the church these words were spoken to me, "I know that my Redeemer liveth." I did not know at that time that these words were in the Bible, but my troubles were gone, and I found myself singing the remainder of the way, and these are the words I was singing:

"At heaven's bright gate,
At heaven's bright gate,
I know that my Redeemer will ever
be,
I know that my Redeemer will ever
be,
Walking with me."

While Eld. Xure Lee, was preaching he quoted the same words that I heard spoken to me on the way, and when I heard him speak these words I have never felt so good in all my life. I almost cried aloud for joy, I felt like all my troubles were gone forever. Eld. W. G. Turner also preached that day and said, "We may know that we have passed from death unto life because we love the brethren." I looked over at the brethren and they looked pretty and good to me, I thought that I could say of a truth that I loved them, and when Eld. Robt. E. Johnson preached he said many comforting words. When they were washing feet and singing I thought it was the most beautiful sight and the prettiest singing I had ever seen or heard. I wanted to tell mama and papa about this, and on the first Sunday morning in August something seemed to say to me, "Sing 264" I had never heard this song and did not know there was such a song in the book, but I looked it up in Lloyd's Hymn Book, and papa, mama and I began to sing it, I got so full that I felt like I could not any longer keep from telling them what great things I hoped the Lord had done for me, and for the first time in my life I undertook to tell them as best I could some of the things I had endeavored to tell you in this letter.

I was greatly impressed to join the church and be baptized and had a great desire to tell the church how great things I hope the Lord had done for me, and I wanted them to be the judge, and I felt like if they did not receive me, I would love them just the same for I felt like I was not worthy of a home with the Lord's people, and at the time I felt like there was no other place I could live.

When Sister Katie Adams was received on Saturday at the last meeting here I just felt like I could not stay away, and left the meeting house feeling like I had not done as I should, and on Sunday morning at the pond I cannot tell how I felt nor just how it all took place, but before I realized what had taken place I was standing before you, trying to tell you my feelings. When you baptized me a feeling came over me that I have never felt before and a burden left me that I feel like will never come back.

I now feel like I am living with the Lord's people but do not feel worthy to call them brother or to sit with them at church.

I hope that you may have a mind to pray for me that I may never cause the church any trouble.

Your little brother in Christ, I hope.

W. ROYSTER YOUNG.

FATHERS IN ISRAEL

Eld. P. G. Lester:

Dear Brother:

Enclosed find one dollar to pay for the Landmark for September 15 containing the article of Eld. G. W. Stewart. I feel impressed to give a few thoughts along the same line

with Elder Stewart. He quotes from 1st Tim. 3rd and 4th verse "One that ruleth well his own house having his children in subjection." To suit the views of many it should read: "One whose house rules him well his children having him in subjection." Again Elder Stewart quotes Heb. 13-17. "Obey them that have the rule over you."

He, the minister, holds an office and hence "salute all them that have the rule over you." "It is required of stewards that a man be faithful." If he is not he will not rule well.

Paul discovered fornication in the church at Corinth and gave that church warning to "deliver such an one to satan for the destruction of the flesh" and "Purge out therefore the old leaven, that ye may be a new lump." When they corrected it they certainly obeyed him. They watch for your souls as they that must give account. Hence we see he is a watchman and accountable.

Heb. 13-17. As a watchman he must warn the people and the people should obey the voice of warning, for it is the voice of God. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin." Who would dare say that Israel should not have obeyed the voice of the true prophet?

When Israel obeyed the voice of false prophets she always went the wrong way and if she obeys the voice of the false teachers now she will go wrong. Blessed are the people that know the joyful sound: they shall walk O Lord in the light of thy countenance. Psalm 89-15.

Some stress the thought that the church should see to it that their ministers are free from heresies in their teaching, and this is true, but most certainly is he accountable for the doctrine and order of the church over which the Holy Ghost has made him overseer. As a leader he must be one of good report of them without. In all things showing himself a pattern of good works. Being an example of the believer. He is a watchman, and listen to the Lord's words to Ezekiel 33rd chapter, "Son of man speak to the children of the people and say unto them, When I bring the sword upon the land if the people of the land take a man of their cast and set him for a watchman. If when he sees the sword come upon the land he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning if the sword come, and take him away his blood shall be upon his own head. He heard the sound of the trumpets and took not warning: his blood shall be upon him. But he that taketh warning shall deliver his soul." Ezekiel 33-2, 3, 4, 5. Seventh verse says, "So then O sons of man I have set thee a watchman unto the house of Israel therefore thou shall hear the word of my mouth, and warn them from me." "Watchman what of the night?" Read carefully all of this 33rd chapter of Ezekiel.

"Go ye therefore and teach all nations baptizing them in the name of the Father and of the son and of the Holy Ghost." "Teaching (not telling) them to observe all things whatsoever I have commanded you." He must be an "apt to teach"

and the people of God should obey His teachings, His admonitions. "Them that sin rebuke." 1 Tim. 5 20. "Reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. 4-2. "Rebuke them sharply," Titus 1-13 and "These things speak, and exhort and rebuke with all authority." Titus 2-15.

God has set them in the body as it has pleased Him. "And He gave some apostles and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ."

"I have taught you publicly and from house to house: So these 'men of God' in their ministration are thoroughly furnished unto every good work." Ye are witnesses and God also, how kindly and justly and unblameably we behaved ourselves among you that believe." 1 Thes. 2. "As ye know how we exhorted and comforted and charged every one of you as a father and his children; that ye should walk worthy of God who has called you unto His kingdom and glory." 1. Thes. 2nd chapter 10, 11, 12.

An overseer does not have to see over all of the churches in the land. A steward has a limit to his stewardship, and does not have to give account only so far as the Holy Ghost has made him overseer.

I have pastored four churches for forty-two years, and they put me over them to watch for them, and I feel responsible or accountable to God for my stewardship, and I am free to admit I am "jealous," but I hope with God by jealousy over these churches, and should I see

a seducer, or deceiver, or a muddle or a busybody, I feel it my duty to warn my people not to follow their pernicious ways by reason of whom the way of truth is evil-spoken against "Why by good words and fair speeches they deceive the hearts of the simple."

Of your own selves shall men arise speaking perverse things to lead away disciples after them. "Therefore watch and remember that by the space of three years I ceased not to warn every one of you night and day with tears." Acts 20, 30, 31.

If a member of a church should become worldly minded, careless and indifferent, forsaking the assembling with the saints and etc. It would be the duty of the pastor to gently exhort that member to duty, and if the member should obey the exhortation all is well. But if they refuse and rebel, he should then "warn the unruly" (one that won't be ruled), and said member still fails to hear. Finally the church must take the case, and should this member refuse to hear the church, then listen, "Withdraw thyself from every brother that walketh disorderly". But suppose the church is negligent and careless in the case, then he should point out to her the fact that she must awake and perform the duties enjoined upon her by the scripture.

If the church fails to obey then he is clear and the blood is upon their own heads.

He must be obeyed in exhortation in admonition, in warning and in rebuke.

Hear and once more, "Wherefore I take you to record this day that I am pure from the blood of all

men" "for I have not shunned to declare unto all the council of God." Acts 20, 26, 27.

Read this 20th Chapter. In this way the pastor rules. I have written as it has come into my mind, and have made this letter too long for the weakness of it. I beg charity of the readers.

Submitted in love.

J. T. SATTERWAITE.

Remarks.

We are glad to have the counsel of Elders Stewart and Satterwhite whose lives and characters as men and as ministers in word and in doctrine lend authority to what they say—to which the young men in the ministry and the churches should give the most earnest heed. We have not many such Fathers but I feel thankful to Him, who received gifts for, and gave them to men, even to us in this day and age of the church and the gospel—that we have some a few.

I hope our readers may be favored to read with the spirit and the understanding of these able ministers of the New Testament to their comfort and edification and to the praise of the riches of the grace of our God.

P. G. L.

THE TWO ROADS

"Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: Because straight is the gate, and narrow the way, which leadeth unto life, and few there be that find it." Mat. 7: 13, 14.

The above language is a part of our Lord's sermon on the mount. There were none of the multitudes

with them, therefore the text is to and for the children of God. I have thought that as the ten commandments were to the laws of Moses, so stands the sermon on the mount to the gospel. Not one word of all the law is in contradiction to the ten commandments. Not one word of all the gospel is in contradiction to what our Lord said in His sermon on the mount.

Thus, at the beginning of all law blessings and cursings the Lord God gave the ten commandments strictly to Israel.

Thus at the beginning of the gospel in this world our Lord gave the foundation principles of the church strictly to Israel spiritual. Hence as all the words of His law were to Israel national, even so all the words of the blessed gospel are to Israel spiritual.

It cannot be said that our Lord was cautioning the dead world against the wide gate, and the broad way for they walk nowhere else. When He is pleased for them to come in at the straight gate, and by the narrow way He visits them with His grace and speaks to them by His word which is spirit and life, and they are quickened, living children of God. Such were the disciples to whom our Lord spoke all the words of our text.

God's people are not immune from the flesh and while walking in the flesh they cannot please God. For they that are after the flesh do mind the things of the flesh. And if you live after the flesh you shall die. The wicked world is dead already and therefore these words cannot apply to them. If ye through the spirit do mortify the things

of the flesh you shall live. This also was not spoken to the dead world for they have not the spirit of Christ and are none of His. Hence they cannot through the spirit mortify the flesh.

The apostle gives us two signs or guide boards, one at each of these two roads so the weary and inquiring traveler may read and know the road in which he is traveling. We will stop now and read these guide boards and meditate a little that our minds may be refreshed as to the roads before us.

Board No. 1—"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

Time and space forbid us to enter into the definitions of these signs. There are few among us who cannot look up those things for themselves if they are inquirers for the truth which is taught in God's written word.

Envyings is one of the deadly way marks of the broad road. Solomon tells us of it. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy." Prov. 27:4.

Wrath is cruel. This is in opposition to love. Love is the fulfilling of the law. Therefore wrath is the opposition of the law, and is sin. This is in the path of jealousy. "Jealousy is cruel as the grave:"

Psalm 8:6. Hence jealousy leads to wrath and envy before which none is able to stand. It is the spirit of murder, and is in the broad way. Hence the church of God is warned against it. It is plain, there can be no excuse given for following in this way. If our most beloved and trusted friend shall walk in this way we shall not go after him. To do so is to bring the curse of God down on our heads." Thus saith the Lord: Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5. The word of God is, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jere. 6:16. To in any way get out of that old way is to go in the way of death.

Board No. 2.—"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance: against such there is no law." Gal. 5:22, 23.

This marks the straight gate and the narrow way which is found by the few.

One cannot love God who he has not seen and hate his brother who he has seen. John. If we hate the brethren we are in the broad way entering in the wide gate. We are living after the flesh and all our joys are carnal, and we are carnal, living after the flesh.

The word, "straight," in the text does not mean "direct" 'as a line would be drawn, but it means difficult. It is difficult because there is crucifixion in it. We have to crucify the flesh with the affections and the lusts thereof. Crucifixion is a

hard death to die. It is so straight that no one of himself can ever consent to die that way but love to God and His people will force us to it.

It was the love that our dear Jesus had for us that led Him to be crucified for us. He was not crucified for His friends, but God commended His love towards us in that when we were enemies to God Christ died for us. If we love only those who love us does not all the world the same? Do not thieves and robbers love those who love them? Even a dog will love those who show kindness to him. But the love of God leads us to love even those who hate us, and to do good to them who evilly entreat us. To return good for evil. To feed our enemies, and to clothe them as they have need. Has not our Lord so done to us? Love leads in the path of life; it is full of longsuffering, of forbearance, of gentleness, and of every Christian virtue. It is the very opposite of wrath, back-biting, hatred, desire to murder and to destroy. All these belong to the broad way entering in the wide gate and to death to all Christian joys and comforts.

Love never dissembles. Dissembling is a false face. It would make you believe there is love when the heart is full of bitterness. It is hatred with a false face on it. One cursed with that false appearance can appear to be a friend when he is a veritable enemy. No amount of reasoning and argument can turn him. His hatred has him set in his way. His way appears to him to be right and he becomes so set in it that he will not listen to any one arguing to the contrary of his opinion. "Every way of a man is right in his own eyes but the Lord

pondereth the hearts." Prov. 21:2. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." Prov. 16:2.

This is conclusive. It is not what one thinks nor what one thinks he knows but it is the way given in the sign boards of the way.

No one has the gospel right to sit up and establish a way. The way of the Lord is set and carefully marked out and any deviation by man or by church is a transgression which merits the curse. The word of God says, "Remove not the ancient landmark, which thy fathers have set." Prov. 22:28.

For this cause and for these causes it becomes the servant of God to be familiar with the word of God, and to be governed thereby.

Your brother for the truth's sake,

L. H. HARDY.

PRIMITIVE BAPTIST CHURCH AT ROSEMARY

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

My dear Brother Denny and to the household of faith, I went to Rosemary last week and met a small band of worthy brethren and sisters and friends, they are real anxious to build a house of worship and they have secured a nice lot in the midst of the residential section of Rosemary, the lot will cost \$500. with \$100 subscribed, leaving \$400 and they do not have to pay the \$400 until after they have built, so if they can get enough to build the house with their own efforts they can arrange to pay the \$400 by the month. Now brethren, sisters and friends, if you can think of being away from home, away from the

people you love and seldom see any of God's dear children who believe in the same doctrine, you do it must be a sad and lonely life, and if you can feel it in your hearts to help them, little or much, send it to Brother J. W. Finch, Rosemary, N. C., and it will be greatly appreciated and I feel like it will be helping a good cause.

Thanking you all in advance for your liberality I am yours to serve in the bonds of the gospel.

W. M. MONSEES.

Wilson, N. C.

ENJOYS THE LANDMARK

Eld. C. F. Denny,

Dear Brother,

Enclosed please find check for \$2.00 to renew my subscription for another year for I do love to read the dear old Landmark. I don't want to miss a copy.

I hope the "Blessed Lord" will enable the dear ministers of God to put on the whole armor of God and declare the counsel of His will, that her warfare is accomplished, her sins are all forgiven and she hath received double at the Lord's hand.

And extol his "Name" above all other names, the only way that sinners must be saved.
Salvation oh the joyful sound,
'Tis music to our ears
A sovereign balm for every wound
A cordial for our fears.

Pray for me.

Submitted in love.

MRS. THELMA J. HARDEE.
Greenville, N. C.

ZION'S LANDMARK

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

Elder 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. LVII

No. 24

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., November 1, 1924

SOME REFLECTIONS

Past, present and future. It was the pleasure of wife and I to visit our old Kentucky home again last summer, and to meet many relatives, friends and brethren and sisters in the Lord.

Dhan Gafal Mukirji once said, "It is an unwritten law of Hindu that the person who moves from the place of his nativity should visit every twelfth year, advancing the strange idea, that a wave of homesickness would come over one in cycles or periods of twelve years."

While his theory may not be true with Americans, yet every one may desire now and then to visit his native home. However, it is not all pleasure, for there are mixtures of joys and sorrows as one notes the changes in things and people. There are so many things disappointing on returning to the home of one's childhood after a long absence. Many new faces, buildings and plantations appear with only here and there some old landmark to remind

one of the long ago. After all, the greatest changes are in the people. Many friends and kindred have moved to other points of the compass. Numbers have passed on into eternity, and only a few remain "the same as ever."

Some whom you knew so well have change dso much that you scarcely recognize them. In character, some seemed to have improved and others, deteriorated. One of the brightest of your school mates may be holding a very important job with a meager compensation, while one who may have been regarded a dunce in school may startle you by his wonderful attainments and serves in honor or business. How few are just what one expected? Time is an acid test of loss and gain; it may destroy the strong and build up the weak. Occasionally you are brought face to face with some old chum that it takes much coaching before he can identify or remember you. As you talk with him of the old scenes, of bygone days and the philosophies of life you may discover that he is 95 per cent different person to what he was of yore. Time has so changed his bodily appearance and environment, his ideas and character, that he appears to you as a stranger in a strange land. You may have undergone as great a change to him as he to you. Thus one learns that personality is not a fixed and permanent thing in nature. Time so changes things and conditions during the lapse of years, if companions should be able to meet after a century of absence, it is doubtful if identity could be discovered by any correspondence. As our limited knowledge is changing and imper-

fect as are earthly and material things, so Paul would say, "For we know in part, and prophesy in part." By this he would teach the weakness and imperfectness of things temporal and natural in comparison to the things eternal and spiritual. "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as I am known." Here even the saints continue to bear the image of Adam in being sinful, corruptible, mortal, natural, frail and finite; but in heaven we shall bear the image of the Lord Jesus Christ in being sinless, incorruptible, immortal and infinite—knowing all the saints as He knows them. In this sense we shall be like Him in heaven. Know them as Peter, James and John knew Moses and Elias whom they had never seen or known in nature.

M. L. GILBERT.

SALLIE HICKS

An aged and afflicted brother, D. A. Hicks asked that I write an obituary notice of his wife, Sallie Hicks.

She was born March 19, 1842 and died September 7th, 1924. She joined the church at Flat River probably eighteen years ago and was ever in her seat when able. Though faithful in church; she was more faithful at home; was all the help, nurse and companion of this loved and helpless brother. Her constant care for him, even when scarcely able to be up—her welcome to all—her whole life at home proved her a mild old-limy woman. Her husband said of her that he never knew her to need reproof or admonition. "She was a still-tongued woman." Greater praise is impossible. Our sympathy goes out to this humble, patient, God-fearing man. Sad, indeed, it seems to us, that he should be so bereft in his lonely condition, tho he seems to be more interested in the peace and prosperity of "The Church" than his own afflictions. We all crave that the same power that has upheld and sustained him may comfort and uphold him to the end. All the kindness and sympathy of relatives, neighbors and friends (so greatly appreciated) can never replace the

one who was taken.

The funeral services were conducted by Elders J. J. Hall and R. L. McKenny, who, spoke feelingly to the large crowd of relatives and friends.

Written in love to all.

MRS. D. DAVIS.

Roxboro, N. C., Route 5.

ELDER J. W. BRAGG

Wilmington, November 23.
 Rest, November 24.
 Southwest, November 25.
 Sloans Chapel, November 26.
 Muddy Creek, November 27.
 Sand Hill, November 28 and 29.
 Kinston, November 30.
 Mewborn's, December 1 and 2.
 Farmville, December 3.
 Greenville, December 4.
 Skewarkey, December 5.
 Robersonville, December 6.
 Flat Swamp, December 7.
 Bear Grass, December 8.
 Spring Green, December 9.
 Tarboro, December 10.
 Lower Town Creek, December 11.
 Upper Town Creek, December 12.
 Falls, December 13.
 Wilson, December 14.

I hope the good Lord will give me strength to visit and preach for the dear churches mentioned, to God's glory and honor, is my sincere desire.

Sincerely yours,

J. W. BRAGG.

BLACK RIVER UNION.

Please announce in the Landmark that the next session of the Black River Union will convene with the church at Seven Mile M. H., in Sampson County on the fifth Sunday and Saturday before in Nov. Visitors will be met at Dunn, N. C.

Invitation extended to all orderly Baptists.

W. V. BLACKMAN, Clerk.
 Bentonville, R-2, N. C.

THE ANGLIER UNION

Elder C. F. Denny,
 Dear Brother,

Please state in the Landmark that the next session of the Angler union is appointed to be held with the church at Angler and to be held Saturday and fifth Sunday in November, 1924 and Elder C. B. Hall is appointed to preach the introductory sermon and Elder E. C. Jones his alternata and we invite all lovers of the truth to be with us in this meeting. And we extend a special invitation to the ministering brethren to be with us in this meeting. Those coming by railroad will be met at Angler and cared for.

A. H. DUPREE, Union Clerk.
 Willow Springs, N. C. R. 3 Box 31,

W. R. CRAFT & J. W. WYATT.

Selma, Nov. 12, 1924.

Dear Mr. Gold:—Please publish the following appointments for Elders W. R. Craft and myself,

Smithwick Creek, Nov. 26th.

Bear Grass, Nov. 27th.

Flat Swamps, Nov. 28th.

Robersonville, Nov. 29th.

Tarboro, Nov. 30th.

Falls, Dec. 1st.

Nashville, Dec. 2nd.

Peach Tree, Dec. 3rd.

Sandy Grove, Dec. 4th.

Sapponia, Dec. 5th.

Mill Branch, Dec. 6th.

Elm City, Dec. 6th, at night.

Wilson, Dec. 7th, at night.

Durham, Dec. 8th, at night.

Rouge Mont, Dec. 9th.

Hellena, Dec. 10th.

Flat River, Dec. 11th.

Tar River, Dec. 12th.

Surles, Dec. 13th.

Roxboro, Dec. 13th, at night.

Danville, Va., Dec. 14th, at night.

Draper, Dec. 15th, at night.

Spray, Dec. 16th, at night.

Martinsville, Va., Dec. 17th.

Rocky Mount, Va., Dec. 18th.

Roanoke, Va., Dec. 19th.

Little Flock, Dec. 20th.

I am yours very truly,

J. W. WYATT.

ELDER G. M. TRENT WILL PREACH.

Durham, Sunday, November 23.

Angier, Monday, November 24.

Coats, Tuesday, November 25.

Dunn, Wednesday, November 26.

Mingo, Thursday, November 27.

Harnett, Friday, November 28.

Thence to the Black River Union held with the church at Seven Mile meeting house.

Reedy Prong, Monday, December 1.

Hickory Grove, Tuesday, December 2.

Oak Forest, Wednesday, December 3.

Four Oaks, Thursday, December 4.

Smithfield, Friday, December 5.

Arranged by

W. V. BLACKMAN.

LOWER COUNTRY LINE

Lower Country Line meets with the church at Durham, fifth Saturday and Sunday. Visitors will be met at Durham.

C. T. HALL, Clerk

Woodsdale, N. C.

CONTENTNEA UNION

The next session of the Contentnea union will be held with the church at Aubrey's Creek Saturday and fifth Sunday in November, 1924.

J. E. NEWBORN, Union Clerk.

SMITHFIELD UNION

The next session of the Smithfield Union will meet with Hannah's Creek church, Johnston County, N. C. on Saturday and 5th Sunday in Nov. 1924. Eld. W. G. Turner is appointed to preach the introductory sermon and Elder R. E. Johnson appointed his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend. Any one coming by railroad can get conveyance by writing Bro. J. W. Creech, Benson, N. C., to be met at Benson.

Yours truly,

J. A. BATTEN, Union Clerk.

Wilson's Mills, N. C.

SKEWARKEY UNION

The next setting of the Skewarkey Union will be held with the church at Smithwick Creek, Martin County. These coming from the west will be met at Williamston, Friday night. Any body that wants to come before will please write Bros. Samuel J. Lilley, John J. Manning or Mrs. Sallie Stone, Williamston, N. C. Anybody coming from the East will be met at Jamesville, N. C., Saturday morning.

Anybody wanting to come before will notify either James A. Roberson or W. H. Daniel, Jamesville, N. C.

Yours truly,

W. H. DANIEL.

Jamesville, N. C.

UPPER COUNTRY LINE UNION

The Upper Country Line Union Will be held with the church at Arbor meeting house, Caswell County, N. C., on the fifth Sunday and Saturday before November 24th. This church is located twelve miles south of Yanceyville on highway No. 62. All lovers of truth are cordially invited to come especially ministers who are at peace at home.

Yours very truly,

W. C. KING, Union Clerk.

MILL BRANCH UNION

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

All lovers of truth are invited.

APPOINTMENTS FOR ELDER J. G. SOUTHERN AND J. D. KEY

Berlington Saturday night and 1st Sunday in December.

Melbane, December 7th, at night.

Harmony, December 8.

Prospect Hill, December 9

Arbor, December 10.

Pleasant Grove, December 11.

New Hope, December 12.

Wolf Island, December 13th and 14th.

X Per Z79 v.57 223420

Zion's Landmark

X Per Z79 v.57 223420

