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Wilson, N.C. : Zion's Landmark Print,

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LVIII Camp

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

NOVEMBER 15, 1924

No. 1.

PARDON THROUGH CHRIST'S

Mrs Emily Coggin
15 Oct 24

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)

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\$2.00 PER YEAR

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The Purpose of Zion's Landmark

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

By the help of the Lord this paper will contend for the ancient landmark, guided by 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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P. D. GOLD PUBLISHING CO.
Wilson, N. C.

ZION'S LANDMARK

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DEVOTED TO THE CAUSE OF JESUS CHRIST

MEDITATIONS

This morning I lay thinking and meditating, after many hard-hearted, sinful thoughts had been flowing through my mind.

Questions came, some passed like fleeting winds while others lingered in my mind. In these questions were some which I could not answer because of the hardness of my own poor sinful heart.

Finally the question asked our Lord by Peter came to me: "How oft shall my brother sin against me, and I forgive him? till seven times?" This question lodged in my mind and has been there all the morning. In this I see the end of mercy's arm so far as man is concerned. Peter appeared to feel that seven times was a sufficient limit. Many of us would stop far short of the seven. Our idea would rather be about as follows: Brother A sinned against me, he came and confessed and I forgave him. Now he has come again with a like confession and request. I am tired of his messing. I don't care to be troubled with any one who is always doing wrong and having to confess. It rather makes me suspicious that he is not so sorry for his sins. If he was he would try to be a little more careful.

Such a line of thoughts limits the stream of mercy. But listen to the word of the Lord: "I say not unto thee, until seven times; but, until seventy times seven." Mat. 18:21,

That is four hundred and ninety times. Which one of us have that patience with our brethren?

Then our Lord made a parable to show this matter up: "The kingdom of heaven is likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But for as much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down and worshiped him, saying, Lord, have patience with me and I will pay thee all." Mat. 18:23-26.

I saw in my meditations how ready we are to beg the Lord when we see His judgment because of our sins frowning down on us and demanding payment to be made. Then see the ever enduring, overflowing streams of mercy of the God we have so often sinned against. Verse 27. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." The whole thing. Ten thousand talents, seven hundred and fifty ounces of silver or \$750.00 multiplied by ten thousand. It simply means an endless sum, or that there is no end to the ever enduring mercy of our God to us. "His mercy endures forever." Then to think of our cold heartedness: "But the same servant went out, and found one of

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his fellow servants, which owed him one hundred pence (about \$12.00) and he laid hands on him, and took him by the throat, saying, Pay me that thou owest." Then to see the terrible hardness of the heart of that yellow servant after he had been freely forgiven the whole of his great indebtedness to his lord he would not forgive the meager sum which his equal, his fellow servant, owed to him when that fellow servant begged, "His fellow servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all." Verse 29. Would he hear? No. "And he would not: but went and cast him into prison, till he should pay the debt." Verse 30.

Was not this enough to wound the hearts of all his fellow servants should they not complain to their master? "So when his fellow servants saw what was done, they were sorry and came and told their lord all that was done." "This his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst thou also not have had compassion on thy fellow servant, even as I had pity on thee?"

Think of the stream of the mercy of our God which flows to us, which if it were to cease for one moment we would be cast away from our God forever. Oh, hard-hearted man, sinner before God.

As I thought of my poor self my heart waxed warm, my brethren and I could not think of one whom I could not forgive every sin.

There are some things which our brethren, some of them, claim to have about which I know nothing.

The sin of jealousy I have never felt. I was never jealous at home or abroad, of my brethren or of any in the world. I believe that no one can preach the gospel of the Son of God while he is under the leadings of the spirit of jealousy. Jealousy is the evil spirit of murder and there is a grave at the end of that pathway. "Jealousy is cruel as the grave; the coals thereof are coals of fire, which have a most vehement flame." Psalm 8:6. Therefore one under that terrible spirit cannot do the other justice. Yet while my heart is clean of this terrible evil I have many other things which make me cry unto God for a drop of His sovereign mercy.

This morning, as I felt the Lord has heard my cry so many times since He gave me a good hope on June 3rd, 1873, I felt that in my poor heart I could forgive every sin of all my fellow servants in the service of my Master, and I felt to pray that we might be the little children of the one great Father and Mother of our Lord Jesus Christ.

I feel to take courage for my God has not turned away from me. To me His name is great, and His mercy is a living, ever flowing stream of living water which will surely quench the thirst of those who come unto Him to drink.

I could not feel to wait to get to my home to write this. I hope it may soon find its way in the pages of the Landmark and be a comfort to my brethren as it has been to me this day.

In the love of our God I am your little brother.

L. H. HARDY.

Atlantic, N. C. Box 105.

CHRIST OPENED THEIR UNDERSTANDING

Christ opened their understanding that they might understand the Scriptures and ye are witnesses of these things. In this article will continue the subject contained in these words.

First Cor. 15 ch. 20-25 verses. But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order: Christ the first fruits afterward they that are Christ's at His coming.

These words of Paul are in harmony with the teachings of the Scriptures if rightly understood. We should try to avoid believing any doctrine contradictory to these words of Paul. It yet is true and will remain to be true. Christ the first fruits; afterward they that are Christ's at His coming. All the opposers of the doctrine of God our Saviour cannot change this truth. I believe many of God's people are honest that disbelieve that the above words of Paul are true. But their honesty in the matter does not in any way change this truth. Christ the first fruits; afterward they that are Christ's at His coming. God's people may fight this doctrine to the last and bring the sore judgment of God upon them in this life and yet it will be true. Christ the first fruits; afterward they that are Christ's at His coming.

Now let us all reason together: if we believe there is one that ever died and was buried then arose from the dead and ascended to heaven and is now in heaven. In that case it is not true. Christ the first fruits afterward they that are Christ's at His coming. Also those

described Mat. 27 Ch. 52-53 verses. And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. If those bodies of the saints which slept and then came out of the graves had ascended into heaven and are there today in their case it will not be true. Christ the first fruits; afterwards they that are Christ's at His coming.

The coming referred to here is yet in the future. Paul continued, Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. We all know death is not yet destroyed, we know millions of the bodies of God's people are in their graves yet. In their case death is not destroyed that yet is a future event.

Peter 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. Unless it can be proven that David arose from the sepulchre since Peter spake these words, David yet is both dead and buried. Therefore in his case death is not yet destroyed and it will be true: Christ the first fruits; afterward they that are Christ's at His coming. Then David will awake in the likeness of Christ. That was David's faith and hope that death would be destroyed. Hebrews 11 Ch. we read: Now faith is the substance of things hoped

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for, the evidence of things not seen. Paul goes on to enumerate many that died in faith he spake of Abraham and the promise that God made to him. 12 13 verses read: Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises. And this great multitude will never receive the promise though they all died in faith according to the doctrine as taught by all who do not believe that the dead will be raised.

Sixteenth verse reads, 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. This city is prepared for all who die in faith. Therefore it yet is true Christ the first fruits; afterward they that are Christ's at His coming. It is false to say the allwise God hath prepared a city for those who died in faith to dwell in: and yet those for whom the city hath been prepared for will never enjoy the city prepared for them. Peter said, Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1st Peter, 1st chapter 3, 4, 5 verses. Peter was not in possession of this lively hope until after the Lord Jesus

Christ arose from the dead and opened his understanding that he might understand the Scriptures. He now was a competent witness of this glorious truth. Therefore begins this epistle with praise and blessings to God for His lively hope by the resurrection of Jesus Christ from the dead. This lively hope embraced an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God. This blessed hope is enjoyed in this life by all of God's people who are blessed with a lively hope. This no person has who disbelieves that the dead are raised. Paul said But I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. There are two important things to note here. First ye sorrow not even as those who have no hope. There is a different kind of sorrow between those who do not have a hope and those who do have a hope. The one without a hope sees their dead that are asleep in Jesus laid in the silent tomb without hope of their ever being awakened out of their sleep. O how different with those who have a hope they are assured. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. God will do the bringing. God has their eternal (city) prepared for them. Therefore He is not ashamed to be called their God: for He hath prepared for them a city. With all

these sweet assurances for those who have a hope in Christ. Satan and man combined use every conceivable means known to man to deceive God's dear blood bought people and get them to believe there is nothing to their faith and hope in God our Saviour, many even claiming that the resurrection is past already. This is not a new doctrine, it began in the days of the apostles. Read, 1st Tim. 2nd ch. 16 verse and connections: But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus: Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Paul here names two persons who concerning the truth have erred saying that the resurrection is past already. Today I suppose they can be named by the hundreds of thousands who say that the resurrection is past already. I have corresponded with two of these kind of people I have heard several of them preach and they all claimed that the resurrection takes place at the death of the body. The brother I corresponded with said all the deep thinkers in the east believed as he did.

In our correspondence I asked him if he believed that the spirit died and his answer no. I replied that Paul claimed it was the dead that is to be resurrected while he was contending it was the spirit that never dies that is resurrected at death of the body. I heard three funerals preached, one by a Universalist, one by a Christian

Scientist. They both preached alike as far as the dead is concerned the body was no part of the man; that the man had left the body. The other man claimed to be an Old School Baptist. He preached at an Association he said he did not believe God's people ever have sinned or could sin: after he got through preaching and the meeting dismissed he sat down on a bench. I sat down by him I asked him how he reconciled his position with the angels' words: His name shall be called Jesus for He shall save His people from their sins. I asked the question: How could Jesus save His people from their sins if His people never had sinned, nor ever could sin? He turned around with his back to me instead of answering my question. This was many years ago, later I heard this brother preach a funeral of a child. He compared the body to a cage and a bird in the cage: at the death of the body the door of the cage was opened and the child of God flew out and went back to God where it had eternally been with God. All such claimed Baptists pretend to believe the doctrine of the resurrection, and also the doctrine of salvation by grace, and yet the truth is they do not believe either but are like Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already and overthrow the faith of some. All such do not believe. Christ the first fruits, afterward they that are Christ's at His coming.

Paul continues to Timothy: Nevertheless the foundation of God

standeth sure, having this seal the Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity (that is) shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker. These warnings of Paul have gone unheeded until this ungodly doctrine has increased to enormous proportion. Until today evidently millions of God's blood bought people have departed from the faith until it is the popular doctrine of today in many places to deny that the bodies of the saints will be raised from the dead. They do not believe it is true. Christ the first fruits afterwards they that are Christ's at His coming. The most of the professed followers of Christ deny that Christ did save His people from their sins. In this the primitive Baptists differ from all other denominations as far as I know. This is taught many places in the Scriptures, it is taught here by Paul in these words. Christ the first fruits afterwards they that are Christ's at His coming. Those that are Christ's are those He bought with His own blood. Read, 1st Cor. 6 ch. 20 verse, For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's. That is man body and spirit is bought with the blood of Christ. Therefore glorify God in your body and in your spirit, which are God's that is the reason why the bodies of the saints will be resurrected; it is because they belong to God. Paul said, For as in Adam all die, even so in Christ shall all be made alive.

Note Paul said, all die, not dead, but die, Paul had reference to death of the body; our body has not died yet, but it will die. We are Adam multiplied. Adam is our head naturally. Paul said and so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit. God has never made the first Adam a quickening spirit; therefore the first Adam is dependent upon the last Adam to be quickened and made alive. Paul said to the Ephesians: (of Christ the last Adam) And you hath He quickened, who were dead in trespasses and sins; Christ Himself said, For as the Father raiseth up the dead, and quickeneth them; even so the son quickeneth whom He will. Read St. John 5_21 and connections. Jesus said in prayer to His Father. As Thou hast given Him power over all flesh, (all of Adam's race) that He should give eternal life to as many (of Adam's race) as thou hast given him (out of Adam's race) according to Jesus' own words, if He fails to give eternal life to one of Adam's race that His Father gave Him out of Adam's race; Jesus will be to blame seeing He has power over all flesh (all of Adam's race) to give eternal life to as many (of Adam's race) as His Father hast given Him. Paul said to Titus: In hope of eternal life which God, that cannot lie, promised before the world began: This is the way Paul preached, and God's people ought not to charge God of lying about it. Paul said: The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord; God's peo-

ple ought to rejoice and praise God for the wonderful gift of eternal life through Jesus Christ our Lord. Jesus said, this is life eternal that they might know Thee, the only true God, and Jesus Christ whom thou hast sent. Remember the words of our text, And ye are witnesses of these things. God's true ministers will continue to witness to these things to the end of this time world. Paul said, When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Therefore it is Christ the first fruits; afterward they that are Christ's at His coming.

(To be continued)

JOSEPH FORD.

A GOOD LETTER

Dear Brother Denny:

At the request of Sister Garner I am sending you the enclosed letter from her for publication in the Landmark.

Perhaps some of your readers will remember her as Miss Lola P. Brown before her marriage years ago. She was with us in our home for near five weeks three years ago and we found her to be possessed with a very fruitful spiritual mind and feel that she is one of the redeemed of the Lord and do not feel worthy of what she has written concerning me, but feel to say "The Lord be praised."

Your little sister in humble hope.

MRS. J. P. COFFEY.

The Letter

My Dear Sister Coffey:

I was indeed shocked to learn that you had been so sick. Was glad you had gotten so you could

"creep" around in the house some. I had been thinking about your going to your old home and to Lawyer Springs to the association last Saturday and Sunday. I was just anticipating what a treat it would be for you and I do hope you improved enough to go and if you did go I know you are there now and will stay awhile; but if I get this letter done in a day or so and get it mailed Mr. Coffey can keep it for you till you get back. I have improved some from my winter sickness (and in the last a deep cold) but I am no good much to hold out to write or do anything. I have rheumatism in my right wrist so I can scarcely write.

I would like, dear sister, to tell you how much comfort your last letter was and how I believe, about the time you read my last letter, I feel like the Lord "Led me about and instructed me." In about four days after I wrote you and told you about the darkness closing in around me so when I thought of death and the great beyond, I was trying to pray and shedding some tears over this terrible darkness and all at once these words of the old trying to pray and shedding tears over this darkness and all at once hymn came to me were "My sovereign, eternal, unchangeable love and hoary hairs shall their temples adorn. Like lambs they shall still in my bosom be borne." Oh, Sister Low, I almost shouted. I did not holler out, but I believe I did shout. I said to myself, "Sister Low has just read my letter and prayed for me to get some comfort and here it is in this lovely old hymn being given me just now with such force,

I got my book and began to sing "How firm a foundation ye saints of the Lord is laid for your faith in His excellent word. What more can He say than to you He hath said. You who unto Jesus for refuge have fled." I sang it on thru. You join in with me now Sister Low and let's sing it together through to the last verse and we'll dwell on 'his, "The soul that on Jesus hath leaned for repose. I will not, I will not desert to His foes; That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake." Now since singing this with me I believe the spirit of God is in our hearts. Can we, or have we ever had anywhere else we could "lean for repose" in these dark hours of doubt and fear?

Sister Coffey, you remember the sweet vision I had in my bed-room at your home, about you coming up stairs and kneeling by my bedside and praying such a great prayer for little me? Yes you did come to me and pray it was the fervent effectual prayer of a Christian. I believe, for all along intervals since then I have felt the answering spirit of that prayer. It draws you very near to me in a way I have not exactly felt for any other sister, though I feel like I love all "who are the called according to His purpose."

Sister Coffey, you wrote me that you had had this past winter, such seasons of refreshing all alone by yourself. I was glad to hear it. That drew me in a close union with you. I believe some of the very sweetest refreshing spiritual showers I have ever bathed with came to me when I was all alone. I spent nights long ago in my bedroom very

sick in body and all alone, except I believe Jesus was near. I have spent a part of some nights, I believe in the garden of Gethsemane and all at once before the morning light would appear my Jesus would come walking in the garden and fill my soul with "joy unspeakable."

I am a very strange being right now and all the time, for I am so glad each day of my life here when the day is ended and the night approaches and the time comes for me to retire to my bedroom all alone, save I hope God is near. These words of Mrs. Brown's expresses me,

I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

I love, in solitude to shed
The penitential tear,
And all His promises to plead
When none but God is near.

I love to think of mercies past,
And future good implore,
And all my cares and sorrows cast
On Him whom I adore.

I love, by faith, 'o take a view
Of brighter scenes in heaven;
The prospect doth my strength re-
new
While here by tempest driven.

Thus when life's toilsome day is o'er
May its departing ray
Be calm as this impressive hour,
And lead to endless day."

It seems to me that when I am thus alone, as I believe with my Lord that I am nearer to Him and He to me than at any other time. Oh, I would not take any earthly joy for these sweet hours of solitude. My health is so bad and I feel so homeless without natural loved ones and I see this world in such a conflict till I almost feel a sadness each morning as daylight appears and I know that I must get up, go out of my room and face a frowning world. If I were able to do hard labor I would not dread the day so bad, it seems to me. Any way I have a desire within me to be reconciled to things as they are. But we know that it is the nature of man to be restless and dissatisfied. Then when we who hope that we are among the redeemed of the Blessed can in a true spirit realize the strength of Jesus' language when He said that "In the world ye shall have tribulation, but in me peace," we are, for a short time satisfied about all things as they are.

Well, my dear sister, I felt like when I began this letter that it might be a day or two before I finished and mailed it, but I have kept scribbling on, seems that my painful wrist got easier and I have enjoyed writing these precious truths to you.

I will close now and go mail it. I hope you are better and that your family are all well. I shall be anxious to hear from you and do trust I'll hear soon that you have recovered from your severe sickness.

Yours affectionately,

LOLA P. GARNER.

Rufus, N. C.

DISOBEDIENCE.

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

I have suffered so much for disobedience lately that I hope I fear in love to idle when anything stays on my mind and the condition of the church of God keeps me weighted down. I would lay aside this weight if I could but I can't so I will try to some extent at least to write it off my heart, then I will have done at least the little I could do. I hope the dear Lord, His spirit, is causing me to do this. I have the mind to write the evidence of a martyr, who was burned at the stake for his faith in 1531. Mr. Thomas Bilney was his name. He was asked whether he believed the Catholic church may err in the faith or not? And whether he thought the Catholic church is only a spiritual church, intelligible and known only to God. To this double interrogation, Bilney answered in these words: "The Catholic church i.e. the universal church of God's predestinated people can by no means err in the faith, for it is the whole congregation of the elect, and so known only unto God who knoweth who are His." Two other ensnaring questions were put to this holy man. Whether he believed all things pertaining to salvation and damnation to come of necessity and nothing to be of our own wills? and whether he believed God to be the author of all evil he discreetly answered God is the author of the punishment only, but not of the offense. He would have been put to test such queries as these, if he had not been considered as a known predestinarian.

BETTIE Z. WHITLEY.

Washington, N. C.

QUESTIONS ANSWERED

Dear Brother Denny,

Elder J. T. Williams of Nash County requested me to write for the Landmark on the subject of ordaining ministers, and another brother requested of me to write on some other points of gospel discipline. As much as I can I will condense both in one letter so as to not occupy any more space than needful.

There are some things given absolute in the Bible. There is no turning from those things without being guilty before God, while there are other things which appear to be more of a privilege. The word "should," would imply that this is not a commandment but something which should be done. The word "Must" has a different meaning. There can be no going back on a thing which the Bible says must be done and remaining guiltless before God. Sometimes this word is implied when not used by the saying: "Go to him, or do this," etc. In the 18th of Matthew, 15th verse, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is the first step in all cases in the church except such as the Law of Moses would require one to be killed. These are sins unto death and the church has no right to forgive them. All other cases come under the head of the quotation above. It is not optional as to whether we do that or not; the word is, "Go and tell him his fault between thee and him alone." There can be no excuse rendered to

let us out of this thing. To not do it we become transgressors in so much that the case of him who fails to do this commandment is in more disobedience than the first trespassor, and puts himself under the discipline of the church. We cannot neglect to do this word and be guiltless before God for they are the words of His mouth. This first step must be taken before we can take the second or the third steps. Any church that will hear a complaint against one of her members before the compliance of this first commandment puts herself in disorder, and becomes incompetent to hear the case. We must walk the first step first or we must not walk at all.

The apostle opens up the question of the ministry in this manner: "This is a true saying, if a man desires the office of a bishop, he desireth a good work." The word, "Bishop," means one who is qualified to take the oversight of the things of the church. The apostle does not tell us that one should be set apart to this work because he desires it. There are certain qualifications which he must have. It is not said that he should have them, but the word of God is, "A bishop then must be blameless." This is the beginning of the setting forth of the qualifications of one whom God has qualified for the office of a bishop. There is no slipping out of this thing. A very dear brother preacher once said to me, "If we require all these qualifications there will be few preachers." I said it is not optional with us as to what we do, nor are we responsible for the scarcity of

preachers." God is able to call as many as He will and to qualify them. When we set one apart whom God has not given the qualifications we do not make an ordained minister but an ordained mistake. A bishop must be without reproach is the meaning. Yet if one does wrong and is blameable it is no reason that some other one shall declare non-fellowship for him. Peter at one time was to be blamed, Gal. 2:11, and Paul withstood him to his face but he did not declare non-fellowship for Peter but withstood him to his face, the same as to rebuke him sharply that he might be sound in the faith. Peter was not a scorner and Paul was not afraid to rebuke him. He knew that to rebuke him was to increase his love to him. "Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love you." Prov. 9:8. Also verse 7, "He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot." How hardly it is to live out from under the ban of these texts!

Peter could be profited by the reproofs of Paul, but if he could not Paul as the servant of God must be faithful, must be blameless in his Master's cause.

A bishop must be the husband of one wife. He must not have but one at a time. This also debars concubinage. Christ and the church are but one and the servant of God is required to be one as husband and wife. No one should be set apart unless he is endowed with all these qualifications. He must be vigilant. That is watch-

ful. Not allow himself to be taken advantage of by this or that thing which is in contradiction of these qualifications, to lead him in any false way. I knew of one of our ministers who held a funeral in conjunction with two ministers of the Arminian faith. While in the pulpit with them he actually did call them "Brethren." However there was little difference in holding the service with them and calling them brethren. I surely think he lacked the qualification of vigilance in this act.

He must be sober. This means more than to not be drunk with strong drink. There are many ways to be drunk and not to be under the influence of strong drink. God has called His children out of the world, and for them to have such a hankering after the things of the world as to go contrary to sound doctrine is drunkenness. I don't know that there is a worse form of drunkenness than unsound doctrine. I heard of one who is desiring ordination who says in his speaking that God cursed the ground before He made the man out of the earth; therefore the man was under the curse when God made him. The same man denies the glorious doctrine in condemnation of this heresy. Paul said it doth eat as doth a canker. The word "Canker" means a gangrene. This is a most poisonous disease. If it is in the church the whole church will become infected with it. Therefore the church should take heed to the teaching of the word of God and reprove such false doctrine, and if the person holding it does not repent and

turn from it he should be excluded from the church. It does not make any difference how very useful one may be in the church in everything else he should be excluded for unsound doctrine as much so as for any other corruption. He is drunken.

Of good behavior. This has as much to do with our conversations as it does with our conduct. We have as much right to act unseemly as we do to talk unseemly. Jest-ing is directly contrary to this qualification of a bishop. Given to hospitality. Not that he is ready to take one in and care for him in a case of real necessity, but that he is ready to care for the needy at any and all times. Apt to teach. We are apt to breathe, our heart is apt to beat, we are apt to eat and to drink. The bishop must be as apt to teach. It is not that "I heard him once and he said some right good things." He must be apt to say those good things, and to say them in such a way that the children of God learn something from them. He must be apt to impart spiritual knowledge, and to comfort the people of God. The blessed word of God belongs to them. It is their meat. If there is teaching the people of God are not only animated but they are edified, and a growth in the things of the spirit will be the result.

Not given to wine. Not drinking to excess, so as to make himself a spectacle to the world and bring reproach on the church of God. No striker. Not ready to fight nor quarrelsome. That is the true meaning of the original word. It is a peaceable man who does not

engage in raising fusses with his neighbors, especially with his brethren. Not given to filthy lucre. That is not preaching for worldly gain, but of a ready mind. Once I heard a pastor say of one under his care: "I d_n't know what to do with Erother——. I cannot get him to go anywhere unless it is to a meeting where a collection is taken up." This proved to that pastor that that preacher was preaching for the collection and not for the love of the word of God. He must be patient. He must wait on the Lord. Must not be an accuser of the brethren. Must not hate them. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." That is he is not living out the life he professes but is living altogether outside of all the true principles of the gospel truth. Therefore he must not be a brawler, which is tience. He must not be a novice. Not so young that he does not know how to manage himself and to live in the church of God so as to be of use to the house of God. One of such is subject to dissemble in natural friendship with the world, or with those in the church who are given to levity and folly. One should be settled in life and in mind before he is entrusted with the word of God to His children.

I feel sure that if one is taught of God the great responsibility of the gospel ministry he will not be seeking for it, nor crying out against the church nor the pastor to get ordained. Therefore the church should be very careful if

one is seeking ordination watch that person for he will not be of any use to the church as a gospel minister.

Man is cursed because of his sins, and the ground is cursed for his sake. Thorns and thistles come up because of the sins of man. Even so the thorns and thistles in our experience which pierce us through with many sorrows are given to rebuke us in our sins, and to chasten us in all our transgressions. God has given them to us as He gave the Canaanites to Israel to be thorns in our sides, and to show us how very dependent we are one the arm of the Lord.

For four weeks now I have been designed to the way and the will of God. It is a very rare blessing God has bestowed on me. I want to praise Him with all my whole heart, and to rejoice in Him forever more. Worthy to be praised art thou O God who heareth the cry of the poor and the needy.

I feel to be in peace with all the people of God every where, and have nothing in my poor heart against any living being.

In the love of this truth I am your brother in a good hope thru grace in our Lord Jesus Christ.

L. H. HARDY.

Atlantic (N. C.

RESOLUTIONS OF RESPECT

Whereas, it pleased our Heavenly Father to call home our dearly beloved sister, Pattie Dodd on the 5th day of Sept. 1924.

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 sent to Zion's Landmark and one to the Lone Pilgrim.

Done by the order of the church at Strawberry in conference.

C. O. BOAZ, Mod.
P. H. PAYNE, Clerk.

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, G. W. Hundley, which sad event occurred at his home with his daughter in the county of Pittsylvania in the state of Virginia, October 19, 1924. For years he served the church at Strawberry 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.

Therefore, be it Resolved:

First; That in the death of Brother Hundley the church has lost an able minister, a wise counselor a loving comforter, whom we sadly miss.

Resolved; Second; That we tender to his family our deepest sympathy, commend them to him who has promised not to forsake them.

Third; That a copy of these resolutions be sent to Zion's Landmark and that the same be spread upon our church record.

C. O. BOAZ, Mod.
P. H. PAYNE, Clerk.

RESOLUTIONS OF RESPECT

Whereas our Heavenly Father has removed from us by death, two of our beloved members, Sister Lucinda Nobles on Aug. 30th and Brother David H. James on Sept. 1st, 1924, to their eternal and we are assured, Heavenly home.

Therefore be it Resolved:

First, That Great Swamp Primitive Baptist church deeply feels the loss and mourns for this dear, humble and faithful sister and brother deacon in the Lord but we mourn not as for those without hope. We believe it is for their good and His glory.

Second, We humbly bow in submission to this Divine providence, feeling that our God is too wise to err, and we desire to press onward emulating their example in following our dear Saviour while we sojourn here.

Third, we extend to the bereaved family our tenderest sympathy, trusting He may give them grace to equal their every necessity.

That these resolutions be placed on our church record and a copy be sent to Zion's Landmark for publication.

Done by order of conference Saturday before the fourth Sunday in Sept. 1924.

S. B. DENNY, Mod.
NANA BROWN, Clerk

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. LVIII

No. 1.

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., November 15, 1924

SATAN AS LIGHTNING FALLEN FROM HEAVEN

Brother J. J. Oakes, of Pembroke, Va., writes me saying: "I would love to see your view on Luke X:18 in Zion's Landmark."

"And He said unto them, I beheld Satan as lightning fallen from heaven."

I do not question but what there is spiritual significance in the language, but fear I have no gospel understanding of the meaning. It would be more to the glory of God to confess one's ignorance as to the import of the word, rather than speculate upon it which is too commonly done.

However, I venture to say that our Lord sent seventy disciples in pairs to preach and work some miracles in a measure like unto the order He gave to twelve apostles when He sent them to preach but not to all cities of Israel, as He had instructed the apostles, sending them two and two together that one might help the other, but only "un-

to every city and place whither He himself would come." They were taught as all His servants must learn that without Him they could do nothing. In and of Him was the success of their ministry, for their return was with joy. "Lord even devils, are subject unto us, through Thy name." Mark, they did not claim the glory unto themselves but accorded all to His name. It is ever true that Paul may plant and Apollos water, but the virtue and increase must come from the Lord. As, "from me is thy fruit found;" and "according as His divine power hath given unto us all things that pertain unto life and godliness." Then the master was not unmindful of their labor of love and work of faith which so joyfully affected them, "and He said unto them, I saw Satan as lightning fall from heaven." Thus He would let them know that preaching His kingdom in power that the eyes of his people were enlightened and enabled to perceive the truth, being turned from darkness to light and from law to the gospel and the power of satan to God. Who is there that cannot remember the first time he ever heard the gospel? It came to you not in word only, but also in power and in the Holy Ghost, and in much assurance. But Arminians would have it that these come in the gospel. Surely it is around Jesus that every blessing revolves, He being the embodiment of this new kingdom of which the prophets had testified, and the coming of which all Israel hoped. This kingdom was not meat and drink to all the world, or to all called Israel, but it was joy, peace and

rightness only to those to whom the arm of the Lord had been revealed. Such believed the report of the seventy; and unbelief, superstition and dead works were dismantled, fell from their eyes as scales, satan's power was dethroned as clearly as you would see lightning fall from heaven. He concluded by reminding them that they should not glory in this as though they had done it, but rather glory that their names were written in heaven, in the Lamb's book of life before even the creation of the world.

These feeble remarks are submitted with hesitancy to Brother Oakes and readers of Zion's Landmark.

M. L. GILBERT.

RESOLUTIONS OF RESPECT

Whereas since our last conference death has again visited our little flock and taken our dearly beloved brother, T. J. Rogers; Therefore be it Resolved, by the Primitive Baptist church at Roxboro, N. C.:

First, That while we mourn the loss of our beloved brother, we trust that God may apply the balm of consolation to our hearts and make us submissive to His will. We feel that our earthly loss is his eternal gain.

Second, We assure the family of Bro. Rogers our heartfelt sympathy in the loss of husband and father. We do humbly hope that God will bring you in the knowledge of His Kingdom and save you in Heaven. Then shall you see thy lovely face with strong immortal eyes, and feast upon thy sovereign grace with pleasure and surprise.

Third, that a copy of these resolutions be recorded on the Primitive Baptist church book, a copy sent to the family of the deceased and a copy sent to Zion's Landmark.

Done by order of the church in conference Oct. 4th, 1924.

ELD. C. B. HALL, Mod.

F. D. LONG, Clerk.

RESOLUTIONS OF RESPECT

Whereas God, in His infinite wisdom, called our beloved sister, Mrs. W. H. Clayton, wife of our devoted Brother W. H. Clayton. She was called to her eternal home on Sept. 11, 1924. God blessed her to live here 77 years and 5 days. She leaves eight children, five boys and three girls to mourn their loss. Be it resolved that we bow to the dispensation of God's will. She was a devoted member and will be missed by all the members of the church and her many friends. Her home has always been a home for all the preachers and the ones who had a mind to visit her.

Be it resolved that a copy of these resolutions be sent to Zion's Landmark and one to the family and also spread upon our church record.

Done in conference Sept. 16, 1924.

G. M. TRENT, Mod.

T. D. CLAYTON, Clerk.

ALBIN HAMILTON

The subject of this notice was the son of Mr. Issiah Hamilton and Sister Julia Hamilton, his wife. He was born January 13th, 1887, and died of cancer on February 13th, 1924. Making the length of his earthly pilgrimage 37 years and one month. On August 15th, 1906 he was united in marriage to Miss Nadine Robinson. To this union there were no children born.

He was a believer in the doctrine of the Primitive Baptist but he never united with the church, however, he was a regular attendant at our meetings. His dear wife is a member of the Primitive Baptist church at Hunting Quarters, and during all his afflicted state she was a most attentive nurse to her husband.

He was twice operated on for a severe cancer, and made a trip to Baltimore for hospital inspection, but all did him no good. He continued to get worse, but bore his afflictions with patience. No one could have better attention than was given him by his dear wife, father, mother and others. But the time came and the call was made. He passed away very easily, and quietly fell asleep, we believe, in Jesus whose truth he believed.

He leaves to mourn their loss a father, mother, beloved wife, two brothers, and a host of relatives and friends but we mourn in the hope that he is resting from all his afflictions.

The Lord bless all the bereaved to live to Him, and to die in the living faith of meeting our dear Jesus on the shore of sweet deliverance, to go out to meet forever.

By their friend and pastor,

L. H. HARDY.

MARY E. WEAVER

The subject of this sketch was born October 14th, 1846 and died March 9th, 1924. She leaves three sons, J. L., Benjamin and Robert Weaver, and several grand children to mourn their loss. Sister Weaver joined the church at Spring Green, Martin county in December, 1875 and she was a faithful member, always filling her seat when she was not providentially hindered. She loved her church, her pastor and her neighbors and home which was a welcome to all. While her death is a great loss to her loved ones such is God's will and we feel that their loss is her eternal gain. May God smile upon those left behind and reconcile them to her death, is the earnest prayer of the writer.

S. L. GRIMES.

LILLIAN MORRIS

This young lady was born May 22, 1902. She was the daughter of Brother John L. Morris and his wife, Sister Elizabeth F. Morris, of the Hunting Quarters Primitive Baptist church.

Lillian did not make an open profession of religion but she was a gentle and kind young woman. If any one knew of anything against her it never became known to this writer. We attended by her bedside, and a physician did the same as he was sent for, but her disease was a stranger to us. On September 29th she was taken to the hospital but her trouble appeared to be a stranger there. However it finally developed into encephalitis and she died on October 6th in the hospital at Morehead City, and was brought home and buried in the Atlantic Cemetery. I was away attending the associations but Elder W. W. Styron was called for on the occasion and came and attended her funeral to the comfort of the family.

Lillian was a bright young woman of 22 years old. She leaves a father, mother, three brothers, and three sisters to mourn their loss, but all mourn in the hope that she has gone from this world of trouble and sorrow to rest with Christ in God which is much better.

We want to pray Almighty God to bless and comfort the bereaved family, and her many friends to hope in Him for her, and to give them the same sweet blessing for themselves.

This notice is written by one who loved her as a young lady of our congregation.

The Lord abundantly bless all of us to know and to do His will, and to be reconciled to Him in all things.

Their brother and friend.

L. H. HARDY.

MRS. REBECCA A. ROEBUCK

It is with a sad heart that I attempt to write a short sketch of the death and suffering of our very dear mother, Mrs. Rebecca A. Roebuck. She was the daughter of James L., and Sallie Andrews Crawford, was born Oct. 6, 1868 and departed this life August 1st, 1924, making her stay on earth fifty-five years, nine months and twenty-five days.

The funeral services were conducted by Elder J. N. Rogerson, her pastor, and the remains laid to rest in the family burying ground.

She was married to Thomas L. Roebuck January 25th, 1885 and to this union was born six children, all of whom survive her. Four sons, John H., Thomas L., Raleigh A., and Lester C., and two daughters the writer and Mrs. W. N. Stancil. She also leaves an aged husband and fourteen grand children and one sister, Mrs. Lula Vied; with a host of friends to mourn their loss. Her only brother preceded her to the grave just two weeks before her death. She united with the Primitive Baptist church at Flat Swamp first Saturday in May 1903. And there remained a faithful member until her death. Always filling her seat when not providentially hindered. She suffered greatly with Bright's and several other diseases for over six years which she always bore with patience ever looking to the Lord who is the author and finisher of our faith and who doeth all things well and never makes any mistakes. She was a devoted wife, a loving and kind mother ever ready to guide each and every one of her children in the way they should go. Oh! it was hard so hard to part with her. But we feel our loss her eternal gain. That she has passed from death unto life and has fallen asleep in Jesus to wait the hour of the resurrection morn when she will come forth from the grave fashioned like unto the glorious body of our Lord and Saviour Jesus Christ. To be caught up into the heavens, there to rest for ever more.

May the good Lord guide and direct each one of the bereaved ones that we may walk the straight and narrow way and may He also enable us to say the Lord thyeth and the Lord taketh away, blessed be the name of the Lord.

Written by her heart broken daughter,

MRS. W. A. WHITE.

Hassell, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL P
IST

Mrs. Emily Cousins
16 Oct 24

VOL. LVIII

DECEMBER 1, 1924

No. 2.

MY SHEPHERD

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

He brings my wandering spirit back,
When I forsake his ways;
And leads me, for his mercy's sake,
In paths of truth and grace.

There would I find settled rest,
While others go and come.
No more a stranger or a guest,
But like a child at home.

(Watts)

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

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\$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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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE JUNIPER CHURCH OF JOHNSTON COUNTY MAKES STATEMENT

Our church was organized into the Primitive Baptist faith about the year of our Lord 1847, and was a member of the Little River Association until the year 1893. About the year 1888 there arose a dissension in the said Little River Association which resulted in a division that has not healed to this day. The trouble was mostly of a disciplinary nature and a number of the churches in the Association became involved. The records show that there were charges and counter charges preferred against every church in the Association during the turmoil except the Juniper church.

Immediately after the split our church, (Juniper) together with other helps wrote an historical sketch of the whole trouble, the truth of which we have never heard questioned by a single individual of either faction. But realizing in later years that there was much misunderstanding among the outside brethren as to the real cause of the trouble, fifteen years after the split, after all prejudice and hatred had time to give place to good, sober thought and reason, our church, (Juniper) drew up a compromise proposition for a reconciliation agreement of the two factions, which was offered to the Association. (Majority faction) held with

the church at Raleigh in the year of our Lord 1908. The following is an exact copy of the proposition less the signatures of the pastor and clerk, together with names of brethren from sister churches.

Suggestive Plan For a Reconciliation Agreement. Preface

Believing That According to the Scriptures, the Lord's people of the same faith and order—Viz, the Primitive or Old School Baptist, should be united in the doctrine of the scriptures, ordinances and discipline and thus keep the unity of the spirit in love and fellowship: but contrary to this principle—in the year 1888, there was a departure, and trouble (disciplinary mostly) came among many of the churches in the bounds of the Little River Primitive Baptist Association, resulting in a separation which is not healed to this day.

Now, I—— that an agreement of reconciliation may be affected, and to the end that God may be glorified, and we who are but feeble worms of the dust may be comforted by the spirit of forgiveness, and, it is hereby understood and agreed, that all members of the churches involved in the said separation and who are represented in this agreement of reconciliation on either side of this controversy, and those who have been in rebellion against the orthodox principles of the church of Christ, "Do" and by this agreement of reconciliation,

confess their faults PUBLICLY and one to another, and that by reason of this fruit of repentance manifest in this declaration and agreement, by the membership, Bishops and Deacons of both the dissenting factions, "ALL" and by this agreement, restored to peace and harmony, reconciliation, and to the full fellowship of the orthodox principles of the Church of Christ, as believed is represented by and in the doctrine and true principles of the Primitive Baptist church; and thus bring together again, as one people, the separated brethren and sisters and churches into one fold with Christ, the Shepherd—their head and leader.

2. Now, in consideration of the spirit of forgiveness and of reconciliation of the people of God one to another it is agreed that each individual, and each church represented in this agreement of reconciliation, do, and by this agreement of reconciliation—lay down the past as touching the late trouble, and the existing cause of separation, and all come together in common as well as in Christian fellowship to the extent of God's will manifest towards us, and to be disciplinary practiced without hypocrisy, and, it is further agreed, that the past trouble that caused the separation shall not be revived in either accusing or excusing to disturb nor molest the permanency of this agreement of reconciliation, the fellowship of the churches or the disciplinary government thereof.

3. It is further agreed, that all ordinances executed by the laying on of hands according to the letter and spirit of the scriptures, by either faction of this separation since

the date of its occurrence; whether it be Bishop or preacher, or Deacon, shall stand, and are to be recognized by all the churches here represented in this agreement, accordingly, as such ordinations are recognized in the church and the churches where such ordinations have taken place, regardless of faction or locality.

4. In this agreement of reconciliation, it is not required nor expected, that any Bishop preacher, Deacon, lay member or individual church lay down any principle or doctrine or ordinance or discipline that is sustained by the scriptures—that have hitherto influenced them in their actions during their late trouble of separation: but all, both factions, by this agreement of reconciliation, accept the situation as it now exists, and this agreement as a compromise, (but not of principle or truth), but accept it as a compromise in the spirit of forbearance, forgiveness, peace and harmony; believing as we do, that, "All things work together for good to those who love the Lord, and are the called according to His purpose, but that all have sinned and fell short of the glory of God."

5. As above indicated, it is agreed that each organized church of either location and membership—her Bishops and Deacons, whether received before or since the separation. Whether by experience and baptism, restoration or transfer by letter from sister churches—to the end, that this reconciliation may be complete and unmolested: for if such additions of membership, ordinations of Bishops and Deacons be of God it will stand, but if it be not of the Lord it will fall

at His own time and purpose.

6. It is further agreed, that the humble example of feet-washing is of Christ, who gave it, and should be observed; but not desiring in any sense to dictate or lord it over God's heritage, by prescribing obedient action to this humble example and duty, to those who have never seen or felt the obligation, therefore, it is agreed that each individual member and each individual church is left free to decide and act for themselves in this humble duty, but all are admonished to humbly consider it, as done by Jesus—washing His disciples feet.

7. It is fully agreed, that each church herein represented, and in a sense, independent bodies, and, therefore, at liberty to use their own feelings and judgment, as touching disciplinary order and government in their respective churches, also as to joining or not joining unions and organized associations: believing that all lovers of truth are "free," which principle makes them "free," (and should be free indeed), conforming their actions to scriptural obedience—having "A thus sayeth the Lord," for their action in the exercise of their judgment. The end.

The Association refused to allow this proposition to be read or considered. To us (Juniper Church) the refusal to read or consider the proposition closed the last door of approach.

According to the records, to our weak minds and judgment, our church (Juniper) dealt with their brethren and sister churches according to the letter of the scriptures in every particular, which to our minds is an evidence of being

guided by the proper spirit. It is reported to us, since the division, that some of the churches of the Association have ostracised and threatened boycotting any outside minister or visiting preacher who has had appointments to preach in our church house. If there was some grievance or prejudice in former days the same certainly does not exist now, since all the old heads are passed away except one sister.

If the above peace proposition does not meet with all scriptural requirements of our church in dealing with their brethren and sister churches, we have erred in letter and not in spirit. We do not desire to again be drawn into a controversy over the old feud, as controversies generally feed upon an inflamed prejudice and passion to the exclusion of issues involving the very life of the church itself. But after long experience and painstaking of our state of affairs we are convinced that the time has come when we should know what position we occupy with our brethren generally.

If we are not holding the identity of our Fathers, we don't know it and according to the records they left, if they did not hold the identity of the scriptures in dealing with their brethren, we are too dull to see it. Our records during the trouble are an open book, which we will gladly send to any brother or sister who desires it. We know it is a late day to forego such an act, but if any brother will show us where we or our fathers have failed to take gospel steps in dealing with our brethren and sister churches, we will accept it as

faithfulness and gladly repudiate and turn from such acts.

We extend an invitation to traveling ministers of Primitive Baptist faith, who are in gospel order, to visit us and preach to us, and if we be the lost sheep that have gone astray, you will only be obeying the scriptural commands as laid down in Matt. 10:6; 18-15, etc.

We order that a copy of this article be spread upon our church record and a copy sent to Zion's Landmark for publication. Done in order of the Juniper church in conference capacity this 5th day of October, 1924.

Y. W. WOOD, Moderator.

A. B. WOOD, Clerk.

LESS THAN NOTHING

Dear Bro. Hardy:

While sending to you the renewal subscription to the Landmark it seems that my mind leads me to write just a few more lines but I feel so unworthy, so little to make the attempt, but hope you will bear with me. I feel that I am nothing, and less than nothing in the sight of God; but these words ring in my mind, "If God be for us who can be against us?"

Brother Hardy I have thought of you many times, and thought that you could give me some light on a dream or view that came before me one night about which I have seen some trouble, and had to meditate over so much, and that is where I saw myself. I am not able to express or tell how beautiful it was, it is so great and wonderful. I saw a light, not naturally; there is no light of a natural light that can compare with this. The light just extended so far; and beyond the

light there was the darkest place I ever saw, and I saw myself standing in this light. In front of me were some people sitting on benches. They seemed to be dressed alike in a robe. There it appeared to be joy and peace and love without end. That people and myself were singing a song, and as I awoke the words we were singing were, "Jesus saved me."

Brother Hardy, I cannot tell you how I felt, but it appeared that I had been to the greatest meeting I had ever been to. I feel like that people whom I saw are God's humble poor whom He has chosen, for we find in the scriptures that many are called but few are chosen. But am I one who feels as the poet wrote, "I am so vile, so prone to sin I fear that I am not born again." But by the grace of God I hope I am what I am.

without end. That people and myself. Brother Hardy, I do not know how you feel about brother J. D. Cockram's letter in the Landmark about, "Political corruption." I don't think we should let political affairs have any bearing in our churches. I feel that we should go to our churches and worship God in spirit and in truth regardless of political belief, for I believe that it is of the flesh, and not of the spirit of God.

Brother Hardy I want to ask you one question: Why is it if a brother has not got anything against another brother that he cannot fellowship him? or if a brother or sister is present when one joins and is baptized, and then goes on and partakes of the Lord's supper together, and then after that say that he or she has not got anything

against him or her, but cannot fellowship him or her. Dear brethren and sisters if I have not got anything against you I don't see why I cannot fellowship you.

Brother Hardy, you can do as you see fit with this scramble of letters but I would be glad to hear from you on some points I have mentioned, and if you like you can send the answer in the Landmark, with what few lines I have written.

I wish to say that I hope the Lord will continue His wonderful blessings as He has in the past.

May the Lord bless us to live in peace, and love one to another and serve Him in His holy name.

From a brother I hope if one at all the least of all in the hope of a better world beyond this veil of tears.

J. R. DIXON,

Benson, N. C., R.F.D. No. 3.

My dear Brother Dixon,

I do not claim any power to interpret dreams but it appears to me that God gave you an insight of the church abiding in the light and you in it, while everything else was in darkness. All on this side, beyond and on either side of revelation is nothing but a body of darkness. The revelations of God are in the Church. Satan can and does tempt. He can and does harrass, but he cannot reveal. That is a power, a privilege which God has reserved to Himself alone. Therefore revelation is a truth, a truth the world never receives or understands unless God is pleased to show one that He will destroy him and his powers. This the Lord has done in days gone by.

For one to receive a brother or a sister in the church and afterwards

to bring up anything which he or she knew at the time of the reception, and on which he or she kept his or her mouth shut it is gross disorder, and there is only one right thing to do in such a case, and that is to exclude that person from the Church for hypocrisy. There is more hope for a fool than for a hypocrite. These are landmarks which the fathers have set, and the Church may not expect anything but curses as long as she allows them to be removed.

If I have offended or sinned against a brother or a sister and he or she does not come to me with his or her complaint as our Lord instructed in Mat. 18: 15, 16, 17, but he or she does tell some other person about it, then he or she has no more authority to come to me. There is disobedience on the part of that brother or that sister which requires him or her to go to the church and to me and to confess his or her faults. That is the only way, the right thing to do in such a case. If the case is brought before the church the church has no right to hear it, and if she does hear it the difficulty is just that much more complicated.

Strict discipline is what we need, and what we must abide by if we follow the narrow way into the strait gate.

God bless you my brother, and lead you right. Pray for me for I am a poor sinner.

In hope and love I am your brother,

L. H. HARDY,

A GOOD LETTER

McIver, N. C., Nov. 17, 1924.
Eld. C. F. Denny,
Wilson, N. C.

Dear Bro.

I am sending you a letter I got from Eld. J. W. Gilliam that I appreciated very much, and think it good reading for Landmark. I have his permission to send it to you. Use it if you see proper.

Your brother in hope,
T. A. STANFIELD

McIver, N. C.
Nov. 11, 1924.

Elder T. A. Stanfield,
Dear Brother:

I purposed to write you among the first things to claim my attention as soon as I got able to be up.

I can't tell you, dear brother, how thankful I feel to the dear Lord that he should enable you to come to Gilliam's and bless you to speak so very comfortingly to the church in my absence. All seemed to enjoy your preaching so much. My mother said Brother Stanfield preached the best I ever heard him, and everything went off nicely. That to me was a good report.

Allow me to say concerning my own health that I am yet far from well. I have been up and down, and a great deal of the time in bed for six weeks.

I had the worst sore throat if not tonsillitis, I ever had which was followed by neuralgia of the face and head with earache and then acute muscular rheumatism in the muscles of back and legs. I hope my afflictions have served to humble me, and cause me to wait upon the Lord. My mind was staid much on the scriptures while sick and often

I would awaken with such sweet exercise that it was nothing less than preaching to me. O that I knew I was set for a defence of the gospel, and that the Lord had put me into the gospel ministry to speak good tidings of great joy to God's humble poor, and to know how great things I must suffer for his dear name's sake. Then it seems to me I could run and not be weary and walk and not faint.

I filled my appointment at Monticello Saturday and Sunday last and by special request of the deceased. Thomas J. Gwyn, I was called to Shiloh Church to assist Mr. Nicks in preaching funeral on last Sunday afternoon at 2:30 o'clock. This was a great surprise and one I much appreciated.

Now lest I tire you with my exercise just now, I will close. Please accept my thanks for your kind and well received services at Gilliam's and bring Sister Stanfield and come to see us.

May the blessings of the Lord and the riches of his grace continue with you and yours.

Yours in hope,
J. W. GILLIAM, Jr.

ROSEMARY CHURCH BUILDING

Rosemary, N. C.

Dear brethren and sisters in Christ Jesus the Lord as I hope:

I will write you all once more to let you hear from us, how we are getting along building our church here in Rosemary. I had a notice published in the Landmark of last month asking the brethren, sisters and friends for help and it seems like they are slow to respond. I have received \$11.00 from the sisters since the notice appeared in

the Landmark making a total of \$183.00 and we have had the bill of lumber made out and the saw mill man has given us his prices on lumber \$20.00 per thousand for rough lumber and \$25.00 per thousand for dressed lumber and the bill will amount to \$309.00. Saying nothing about the shingles to cover it with. Now dear brethren, sisters and friends we want to get this house hulled in just as soon as we can. But brethren and sisters we don't want to start with this little amount for fear it would have to stand there and get weather beaten before we could finish it. If the good brethren, sisters and friends will donate \$120.00 more we can get it hulled in and we will start it at once.

We have decided to build the church in a different place than where we first thought. We first thought of building up on the County road and the visiting brethren didn't like that place so we are going to build it here in the town of Rosemary which is a pretty place for a church. I sold the lot to the church and have given a deed to the church. My wife and I gave \$125.00 on the lot to the church, and I expect to do the most of the mechanical work. The ministering brethren have made arrangements three of them Brother Adkins, Brother Macon Brantley and Elder Williams to preach at my house once a month until we can get the church built. One or the other of those brethren mentioned above is to preach at my house once a month.

Now dear brethren, sisters and friends you see right where we are. We are right at your mercy as to

whether we build our church or not. Will you help us or not? If so now is the time. No doubt there are many dear brothers, sisters and friends among us to help us, that have not as yet sent in his or her amount, and if there is we hope they will soon send it in as we will know what to depend upon.

If I can't get enough money in a little while longer to hull in the house I shall quit it all and send the brethren, sisters and friends their money back that they have sent me.

But I hope the Lord is in the matter and will not suffer it to go that way. I have felt at times that He was in the matter and hope He is. So dear brethren, sisters and friends if you can help us, any little or much, please do so soon as you can. Thanking you in advance.

Yours with a little hope in Christ.

J. W. FINCH.

Rosemary, N. C.

Building Committee:

J. W. Finch,

J. T. Lewis,

Silas Baggette.

WHAT IS MAN?

We find this question asked, by Job 7:17 also by David twice Ps. 8:4 and 144:3. Paul quotes it in his letter to the Hebrews 2:6 saying "One in a certain place testified, saying what is man that thou art mindful of Him or the son of man that thou visited Him. Thou madest Him a little lower than the angels thou crownest Him with glory and honour and didst set him over the works of thy hands.

The answer which is this, "Thou madest Him a little lower than the angels seem to define His statue or the plane of his existence, as He

stood in the creation, as for His breath Solomon says, (Eecl. 3:19) that He hath no prominence above the beast as the one dieth so dieth the other; Yet it seems that while He is lower than the angels. He is somewhat above the heart in that He was made in the image of God and was given the dominion over the beasts of the field and the fowl of the air, and when they had all been made to pass before Him there was not found a help meet for Him, that is one worthy or meet for the reproduction of his seed, therefore He was given one of His own flesh and bone, and God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth. Thus we see Him as having been set over the works of God, hands in the kingdom of nature, and hear the commandment, be fruitful and multiply and replenish the earth, and subdue it. Now I conclude, although my understanding is very limited that every child that is (legally) born and every work that man has done upon the earth in subjugating it to His use such as building roads and cities, developing its agricultural and mineral resources and bringing into his service, the elements of nature as fire, water, steam, gas, air and electricity, every invention and discovery of natural, mechanical or medical science is in obedience to the command "replenish and subdue the earth," whether those who contribute to the work are mindful of the commandment, but the work

of subduing the earth has been made slow and tedious by reason of the curse pronounced against it because of the transgressor, that it should not be done until God's appointed time, but in these latter days we see it being carried into rapid execution.

But I understand that the text relates to man only in a natural and figurative sense, as it is said of Adam that he is the figure of Him that was to come. But it relates to Jesus who called himself the son of man and who was made a little lower than the angels, or as it is written in the margin "a little while inferior to the angels," but whose kingdom is not of this world, He therefore took no part in the subjugation of the earth naturally speaking, nevertheless He was a partaker of flesh and blood and was made a little lower than the angels occupying for the time that He was in the flesh in the statue of man. But His work is the subjugation of the world to come as Paul says, "For unto the angels hath He not put in subjugation the world to come whereof we speak." But one in a certain place testified, saying What is man that thou art mindful of Him or the son of man that thou visited him?

Thou madest him a little lower than the angels, thou crownest him with glory and honour and didn't set him over the works of Thy hands: Thou hast put all things in subjugation under his feet, for in that he put all in subjection under him, He left nothing that is not put under Him. But we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and hon-

our, that he by the grace of God should taste death for every one."

It was for this reason to wit, that He by the grace of God should taste death for every man that He made was a little lower than the angels. For verily He took not on Himself the nature of angels but He took on Himself the seed of Abraham, man having transgressed the commandment of God and come into condemnation under the law of sin and death, there is nothing that He can do but live out His appointed days and return unto the dust and await the subjugation of the power that holds him, which power is delivered into the hands of Jesus, of whom it is said that He must reign till He hath put all enemies under his feet, the last enemy to be destroyed is death. Every principality and power, all rule, and authority must be subjugated to Him. Only one thing is excepted that is, He who put all things under Him and when all things shall be subjected unto him then shall the Son also be subject unto Him that God may be all in all, the kingdom being delivered up to God.

Written for the Landmark, subject to the approval of its Editor by,

J. WESLEY EPPERLY.

THE LINVILLE UNION.

Our union meeting known as the Linville Union met with Abbott's Creek church the fifth Sunday in June and Saturday before. The weather was good and the attendance large. The preaching was a unit and good feeling prevailed. Besides our faithful and able mod-

erator Elder P. W. Williard we had with us Elders Hassell, Pittman, Fagg, Via, Tuttle and others. The above named Elders did the preaching. We had one addition during the meeting and there are now two to be baptized at our next meeting. This old mother church, which was organized in 1754, is still a strong body of Baptists, contending for the doctrine and practice of our fathers. May God save it from extremes and confusion.

Yours in hope,

A. H. IDOL,

High Point, N. C.

Remarks.

This should have appeared before this time, but was overlooked.

C. F. D.

GOOD MEETING AT ANGIER.

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

Dear Brother Denny:—If you will allow me space in the Landmark I want to tell those of the household of faith in our Lord and Saviour Jesus Christ about a good meeting we had here at the church at Angier first Saturday and Sunday in September.

Our beloved pastor Elder C. B. Hall set forth the glorious doctrine of God our Saviour in love and power and demonstration of the Holy Ghost. When the way was made for the reception of members Saturday Sister Katie Adams, who has been a member of the Free Will Baptist church but quit them about 2 years ago came forth and asked a home with these dear people of God and told them how great things the Lord had done for her. She was received amid much re-

joicing. This was a glorious scene. It brought forth tears to many eyes and we are sure that there were others first who have been made to see the beauties of the church of God and are longing for a home there but a feeling of their unworthiness keeps them away and robs them of the joy that should be theirs. The baptising was set at 10 o'clock Sunday morning so when they met at the water Sunday morning and opened the way for the reception of members my wife's brother came forth and asked for a home with these dear people of God. He was gladly received.

Then prayer was offered by Bro. E. C. Jones when they arose from prayer and just as they were about to go into the water I heard Brother Frank Adams say there is Royster. Now Royster is my boy and is thirteen (13) years of age. I looked and saw Royster who had come forth melted down in tears and bearing the mark of our Lord and Saviour Jesus Christ and asked for a home with these dear people of God. He related his experience to the church. Many hearts were made to rejoice and many of God's dear children's faces were made to shine in the image of dear Jesus our Saviour. Many tears of joy were shed while we were made to feel the sweet presence of Jesus.

Surely the poet says we need not go abroad for joys- We have a feast at home.

He was received amid much joy and was baptized.

It seems to me like this was the prettiest baptising that I ever witnessed. I looked at my boy as he was going in the water. He was

the most humble looking person that I ever saw. He looked to me like a little lamb going along in the fold. Oh, you brethren who have children can imagine what a feast it was to my poor soul but only those who have experienced this with their own children can know the joy of it. Royster came to me the first Sunday morning in August and said to me Papa let's sing some I said to him all right we will sing some within a few minutes. I went out of the house and he told his mother that he wanted to sing No. 264 his mother thought he meant to sing 364 a familiar hymn so she said to him "Son I guess it is 364". Royster says "No Mama, It came to me this morning to sing 264". He said to her I never have heard this song, so I said to his mother lets turn to 264 and try to sing it for him, so we turned to No. 264 in Lloyd's Hymn Book and began singing it. I soon saw that Royster was full so he broke down and told us his experience. It seemed to me like I never heard a better experience of Grace in all of my life- Oh, what a glorious feast for my wife and myself to see our thirteen year old boy fall down at our feet and tell us how great things the Lord has done for him.

So I will close, pray for me a poor sinner, saved by grace if saved at all.

Brother Denny do as you see fit with this letter. I have never written anything for the Landmark before.

Your brother,

I hope,

WILEY F. YOUNG.

Angier, 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. LVIII

No. 2

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., December 1, 1924

A GOOD SERMON

Elder P. G. Lester,

Roanoke, Va.

My dear Brother Lester:

I am vile and oh, such a sinner and transgressor, but I want you to know that I am so comforted and built up by your editorial in the Aug. 15 number of the Landmark. "Thus saith the Lord." It is meat and drink to my soul, and I do humbly hope and trust it will be heeded, and I am sure it will by all who desire to follow Jesus in sincerity, and I do feel that every humble soul that truly desires the peace of Zion will crucify the flesh as God tells them in His holy word, and give them the spirit to want to live at each other's feet. After being born of God, and uniting with the church of God heaven began on earth, and confusion in the church makes it hell on earth instead of heaven. I know it is the truth because I've tasted some of it myself.

This morning before I arose, my

soul was so distressed about the condition of Zion that there was no rest for me, and dear brethren and sisters we who hope to spend an eternity together, bought by the precious blood of our agonizing Saviour, oh, do let us sacrifice our feelings in anything to live in heaven and as Brother Lester has beautifully expressed it, Hast thou faith, have it to thyself, the Apostle also said the same. Brethren will you do this for Jesus' sake? God bless you Brother Lester. Write again and pray if you can for me and mine, your poor sister in hope of heaven through tribulation.

BETTIE Z. WHITLEY.

Washington, N. C.

601 E. Main St.

Remarks

I sometimes become tired in mind and questions rush in upon me as to whether in all that I have written the ground has not been cumbered rather than cultivated, but with such assurances as come from our dear Sister Whitley whose writings have so endeared her, for years, to the hearts of our readers, I am moved to try to speak again and again to the readers of the Landmark, feeling that if only now and then I may be favored of the Lord to speak to their hearts, the Lord be praised. I am just now in receipt of the obituary of that humble, faithful, able man of God, Elder W. N. Tharp from the hand of his surviving son, Charles, who recalls a visit I once made to his father's house as one of the most pleasant recollections of his boyhood days. Like his dear father, I too have felt to notice the presence of the children of the home in,

to which I have entered and to lay my hand upon their little heads and I feel glad that as with little Charles Tharp the impression went down into their little hearts and so fastened on to them and into them that as the heart grew larger the remembrance grew stronger and brighter. And more wonderfully so I humbly trust has the fondness of recollection been fruitful in the hearts of the children of God to whose hearts the words of life have been spoken. How much we might comfort and cheer each other's hearts by relating the scenes and circumstances of the past as they recur to our minds in fond recollection. The Lord says, and they shall remember all the way the Lord God led them, which indicates that remembrance is one of the things in the true and profitable worship of God. The pure mind is stirred up by way of remembrance. The mind, like our homes, has various closets and storage rooms in which for the time different things are packed away and sometimes they are thrown in rather topsy turvy, and for the time we forget or lose sight, so to speak, of what is in here or there, and as we lift up this and that and pry in between little John being on the spot and alert spies a well worn cap that he has not seen for years, and which to him is at once full of thought reminiscent, and he had rather wear for the time being that old faded cap than a store full of new ones, all for what it has been, and for thoughts that flutter through his mind as he wears it on his head once more.

I sometimes feel that I want to

roam once more among the scenes of my boyhood days, and take one more drink of cold water from the gourd that hung by the old spring, and I would again saunter around by that old stump, as it were, by which perchance I tried to pray once upon a time. However, I feel sure that during the fifty years which have intervened, the old stump must have perished from its place, and is gone, but there arises from its wonted place remembrances that are both new and old, as old as the old stump, and as new as the goodness of God. How dear to my soul are these fond recollections.

How precious the thoughts they suggest

My heart grows fonder as I note the reflections

Of the things that wrought for the best.

My mind seems inclined to ramble into the line of poetical love, but I am of the opinion that our poets are practically all as good as dead therefore I shall not allow myself to be numbered with that part of the human family.

The things incident to our growing up seems to have become to be a part of us, therefore our recollection is a kind of reversion to our former selves. Those former things constitute largely our earliest learning, therefore when we have grown old these things have become so fastened upon us that we do not depart from them but we bring them with us to the grave, and gather them in with us as companions of that final and most peculiarly peaceful slumber. But from thence we hope to come, and

leaving these shadowy things there we shall enter into an infinite fullness of eternal realities.

P. G. LESTER.

ASSOCIATIONS

I attended Lower Country Line, Kehukee, Contentnea, White Oak, Black Cræk and Mill Branch. All was well attended and good order prevailed. With but few exceptions the preaching was free from extremes.

The recent trouble in the White Oak is settled. Also the clouds in the western part of the state seem to be breaking away and a better understanding between the brethren at variance is near. Elder Lester's repeated editorial appealing to those so inclined to drop the use of extreme expressions that in no way add strength or beauty to the Scriptural language is slowly but surely taking root in the minds of the brethren. It is no indication that one is unsound in doctrine that is satisfied with the written word of God on any subject that concerns us, especially if he feels the weight of the solemn charge to the "man that add unto, or take away from the words of the book." Rev. 22, 18, 19.

All Scripture is given by inspiration of God, and is profitable for doctrine, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3. 16-17.

"Thoroughly" means all the way through from beginning to end.

We need nothing more. There can be no improvement. Its simplicity and beauty can never be ex-

celled. Faithfulness as servants of God demands the use of what He has given and no more.

I met many of these faithful ones and enjoyed their Christian fellowship. The Mill Branch being the last, was like the "wine at the wedding at Cana."

Elder B. H. Hardison is moderator and is greatly endeared to the churches of his charge and they to him "How pleasant it is for brethren to dwell together in unity."

C. F. DENNY.

END OF VOLUME FIFTY-SEVEN

With the last issue the Landmark reached the fifty-seventh mile post of its existence, and is, perhaps the oldest continuous publication of its kind in the United States. It was founded by Elder L. I. Bodenheimer and soon acquired by Elder P. D. Gold, whose ability as an editor for nearly fifty years needs no word of commendation from me. Since he laid his pen down to depart and be with Christ which is far better, Elder Lester, his life associate, has carried the work on to the present, guiding its destinies with an unerring hand. It is rather remarkable that in all this time that it has had only three editors at the helm. As we went to press with that issue we hoped it was with a feeling of genuine thankfulness for the continuous support in the past and the mantle of charity for all that is humanly imperfect. Thankful to every reader that has in any way helped to make it worthy of your support.

C. F. DENNY.

MARY ALICE STINSON

Mary Alice Stinson was born March 15, 1886, at Falling Springs, Greenbrier Co., West Virginia, and died at her home in Lewis County, Washington, on October 16, 1924.

At nine years of age she moved with her parents to the state of Washington, and settled in the community where she died.

On December 21, 1904 she was united in marriage to Floyd Stinson, of Riffe, Washington. To this union were born nine children, eight of whom survive her.

Her immediate relatives are of the Primitive Baptist persuasion, and although she never united with any organized church, her life was most beautiful, indeed and reflected credit upon all who had a part in shaping her childhood and early life.

Professing Christians point to her life as an example of patience, fortitude, and dignity which may well be imitated by the most zealous church members. No one was ashamed to call her a friend. Parents and husband were frankly proud of her. She is known to have had deep religious convictions, which fact was demonstrated by her humble, quiet dutiful life.

Elders J. W. Peters and G. W. Blakeley delivered the funeral discourse to a large assemblage of sorrowing friends and relatives.

She leaves a husband, parents, five brothers and sisters, and a large circle of sorrowing friends to mourn her departure.

To them it may well be said, "Sorrow not as those who have no hope," "She is not dead but sleepeth."

A friend,
E. D. OVERSTREET

DEACON DEMPSEY PERRY

Deacon Dempsey Perry, of Kittyhawk, N. C., was born March 18, 1842 and died April 11, 1924, making her stay on earth 82 years and 23 days.

He was married to Belinda Tillet and unto this union were born five boys and five girls, Henry Perry, B. F. Perry, W. T. Perry, Ann E. Beacham, S. A. Perry, Emma Twiford, Elizabeth Hines, Z. F. Perry and Beuna Perry, being nine of his children who still survive to mourn as for those who have no hope, for he was a man of excellent character and lovable aims in life who together with his companion, have raised a lovely family of children all of whom enjoy the confidence and esteem of all who know them.

On Saturday before the 4th Sunday in June, 1870 his wife professed a hope and was to be baptized on the next day, where at the water edge he professed a hope in the Lord Jesus and both were baptized

by Elder John D. Wicker. Then in June 1887 he and a brother Willis Morse were called to the office of Deacon and at a special conference in July 1887 they were both ordained Deacons by Elders John Rogers and A. J. Austin, Presbyters, which office he faithfully filled to the time of his death.

Deacon Perry was taken with a deep cold and kept in a lingering condition, so that he kept going on down and onward toward the dark valley from whence no traveler returns until his physical forces gave way to silence and his spirit returned to God who gave it. His remains were taken to the Austin cemetery and there deposited by the side of his loved companion to await the triumphs of a living day when these corrupt bodies shall be fashioned like the glorious body of our ever living Lord. We shall not all sleep but we shall be changed.

Lovingly submitted,
J. P. TINGLE.

R. L. BUTLER

He was the son of Everett Butler and Bettie, his wife. He was born July 29, 1862 and was married to Dora L. Carrington, December 3, 1890 and to this union was born two children, Mrs J. Y. Smith, of Norfolk, Va., and Miss Carrie Butler at home. His age was 62 years and sixteen days. His married life was 34 years. He passed away on the 13th of August, 1924. He never joined any church but was a believer of salvation by grace. He was devoted husband and a loving father, a kind neighbor and a good provider and always ready to lend a helping hand to those that needed, especially to the widows and orphans. Elder J. N. Rogerson conducted the funeral services and then he was laid to rest in Oakdale cemetery, Washington, N. C., to await the resurrection morn.

"Asleep in Jesus, blessed sleep from which none shall ever wake to weep."

His health was gradually declining for months with heart trouble. All was done that loving hands and doctors could do. Oh, how sad and lonely we feel and how we miss him; but we believe he is at rest and our loss his gain. May the Lord so bless us to live in the way that we may meet where parting will be no more and no sad tears to be shed where night is lost in endless day, sorrow in eternal rest.

All the years we spent together
All the happy golden hours
Shall be cherished in remembrance.
Fragrance sweet for memory flowers.

Written by his wife,
MRS. DORA L. BUTLER

MRS. PRUDENCE A. JOHNSON

By request of her brother, Eli Robbins, and her husband, Mr. George Johnson, I desire to chronicle the death of Mrs. Prudence A. Johnson. She was born September the 30th, 1854. She became the wife of Mr. Johnson about 32 years ago, the writer has been well acquainted with Mrs. Johnson for 35 years and can not find adequate words to express his high regard and abiding confidence in her Christ-like walk and religion though she never made an open confession and as thousands of others of God's chosen never united with the church I am informed by her brother that as she grew in age she grew in faith and love for the brethren and church. The good Lord never blessed this union with any children though she bore the distinction and maternal praise of rearing Mrs. Wade Herndon, Mr. Herndon being well known in Wilson county. Mrs. Johnson was an ideal woman, a congenial and devoted wife, a good and kind neighbor and richly blessed with the sweet and pious disposition that won her friends with whom she met and sealed the confiding hope in the Christian heart of meeting her in that blessed rest that remains beyond the grave. To know her simply meant to love her. She is gone but not forgotten for her pious walk and life exemplified the Christian's faith through obedience in this life and won her a host of friends in the world and the utmost Christian regard and love with the church. Though God loved her better than husband, brother, sister or friends and on October 6, 1923 Jesus called this pious and Christian lady, the daughter of Amos and May Robbins to her long and eternal home. Her brother, Mr. Eli Robbins and Mr. John Robbins are her only surviving brothers. She left no sisters but left an innumerable host of friends and relatives to mourn the loss of this precious jewel of God's love and grace who has, we believe, entered the portals of blissful glory.

Blessed are they that die in the Lord, their works do follow them and show forth in their worthy praise.

Mother in Israel calmly sleep

And take thy joyful rest

While survivors over thee weep

In Heaven thou art blessed.

J. J. THORN.

MRS. BETTIE MATTHEWS

Mrs. Bettie Matthews, daughter of Hedley and Mattie Coburn, was born Dec. 21 1861, near Parmele, Martin Co., N. C., and died there, after a few hours illness of apoplexy, October 21, 1924, in the 63rd year of her age. She was married to Eason Matthews some time during 1878 (the exact date is not known). They had ten children, seven boys and three girls, and many relatives and friends. She united

with the Primitive Baptist church at Flat Swamp, near Robersonville, Martin Co., N. C., in April, 1886 and lived a consistent Christian life. She was unconscious during her short final illness.

*SYLVESTER HASSELL.

MARY ELIZA HARRIS

Mary Eliza Harris of Pinetown, N. C., was born January 19, 1840 and died September 22, 1924, aged 84 years, 8 months and three days. She was the daughter of Jos. B. and Sarah (Campbell) Windley. Prior to the Civil War she married Jonathan W. Harris and to this union were born 12 children, three girls and nine boys. Her husband died about eighteen years ago. Six children survive her Florence L. Paul, Jesse B. and Fenner J. Harris of Pike Road, N. C., and Chas. C. Joyner S. and Luther H. Harris of Pinetown, N. C. She leaves 34 grand children and 23 great-grandchildren.

She joined the Primitive Baptist church at White Plains on Saturday before the first Sunday in November, 1859 and was baptized by Elder Arnett Waters. She continued to have her membership at White Plains, and at the time of her death she was the oldest member there, both in respect to the time she had lived and the length of time she had been a member of that church. She was the last surviving member at White Plains who was a member at the time Eld. Newsome H. Harrison, the pastor, first began preaching there nearly sixty years ago. She had an exceptionally clear understanding of the great fundamentals of the doctrine of the Primitive Baptist denomination and her strong and abiding faith in this doctrine was a great comfort to her always. She was tolerant of the beliefs of others and held the very kindest feeling for all conscientious followers of other Christian faiths. She deserved this tribute: judged by the very highest standards of human conduct, she was truly a good woman. From the time of her marriage she lived at the home near White Plains church. She and her husband had the reputation of never having turned a stranger from their door and there are few homes, if any, in the whole country where more strangers were entertained gratuitously. She was a modest, composed and kindly woman. It was a great joy to her to give pleasure and comfort to others. She had a sober, judicial temperament—always fair, reasonable, motherly and God-fearing. Her children and all her acquaintances never ceased to have the very highest regard for and confidence in her judgment and counsel.

She continually acknowledged her dependence on God and believed in salvation by His grace. She practiced good works and believed in them, not as a cause, but

as a result of love and faith in the Lord.

The funeral services were conducted by Eld. Newsome H. Harrison at the home and she was buried September 23rd on a spot she had selected for that purpose, near the home. This spot has since been dedicated by her son, Luther H. Harris, as a family burying ground.

RESOLUTION OF RESPECT

It is with a sad heart and unworthy feeling that we attempt to write a few lines in memory of our dear Brother Pinkney W. Stone, who departed this life Jan. 30th, 1924. He was 38 years, 10 months and 15 days old. He united with the church at Wolf Island July 1883. He and his wife lived happy together for 22 years. He was a very dear and precious brother to all who knew him, he was always at church to fill his seat when not providentially hindered, always manifesting that love which was shed abroad in the hearts of God's children 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 he professed at home and everywhere he went. So brethren, sisters and children, grand-children and friends we feel that the Lord called him home as he desired to go. He did not want to be sick or give any one trouble to wait on him. So after tying tobacco all day fell asleep from which none ever awake to weep but will last in all eternity which hope we have as an anchor of the soul, both sure and steadfast, something that man can't give or dragon take away. One by one our brethren, sisters and friends are leaving us. We are sad to see them go, yet we know we soon must follow. The call will come to all who are here below in that bright eternal city death can never come in His own good time He will call us from our toils to home, sweet home, therefore Be it Resolved by the Primitive Baptist church at Wolf Island: While 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 better gain.

Written by the request of the church in conference Saturday before second Sunday in February, 1924.

Endorsed by the church Saturday before the 2nd Sunday in June, 1924.

W. C. JONES, Mod.

J. W. DELANEY.

MRS. W. P. PULLEN

Ann Braswell, the daughter of Tom Jeff Braswell, was born September 10th, 1857 and was married to W. P. Pullen December 22, 1879., and died August 22, 1924 and was buried at her home in Halifax county near Hollister. She left a

husband and eight children and a host of friends to mourn her loss. The funeral services were held by Elder John Williams, the pastor of Sapony church, where she was a member.

She is gone home where she will be a member around her Father's bright throne to sing His praise forevermore. It's sweet to think mother is gone to that sweet heavenly home where there is nothing but love. She loved her God and was ready when he came to take her home. It was hard for us to give up mother, she was so good and true. She was a good wife and a good mother and a good sister to her church, but the Lord loved her better than we.

It is sweet to think we can meet our mother in that home where we will part no more, if it is the Lord's will. I am glad and thankful that I have a hope, and can trust our God she loved.

MRS. ANNIE MURRAY.

Whitakers, N. C. R. 5.

APPOINTMENTS FOR ELDER TILMAN SAWYER

Smithfield Saturday and first Sunday in January, 1925.

Clement, Monday.

Four Oaks, Tuesday.

Corinth, Wednesday.

Oak Forest, Thursday.

Hannah Creek, Friday.

Renson, Saturday and second Sunday.

Hickory Grove, Monday.

Reedy Prong, Tuesday.

Seven Miles, Wednesday.

Harnett, Thursday.

Mingo, Friday.

Dunn, Saturday and third Sunday.

Primitive Zion, Monday.

Betheada, Tuesday.

Coats, Wednesday.

Bethel, Thursday.

Angier, Friday.

Willow Spring, Saturday and fourth Sunday.

Raleigh, Sunday night.

Cedar Grove, Monday.

Oak Grove, Tuesday.

Clayton, Wednesday.

Cleveland, Thursday.

Middle Creek, Friday.

Fellowship, Saturday and first Sunday in February.

Sandy Grove, Monday.

Rehobath, Tuesday.

Little Creek, Wednesday.

Pine Level, Thursday.

Cross Roads, Friday.

Union, Saturday and second Sunday.

ELIJAH F. PEARCE.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

DECEMBER 15, 1924

No. 3

REST FOR THE WEARY

Does the gospel proclaim
Rest for those who weary be?
Then, my soul, put in thy claim;
Sure, that promise speaks to thee.
Marks of grace I cannot show;
All polluted is my breast;
Yet weary one, I know,
And weary long for rest!

In the Ark the weary dove
Found a welcome resting place,
Thus my spirit longs to prove
Rest in Christ, the ark of grace,
Tempest-toss'd I long have been
And the flood increases fast;
Open, Lord, and take me in,
Till the storm be over fast..

(Newton)

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

\$2.00 PER YEAR

Ms. Emily Corning
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.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

MORE ABOUT THE CHURCH AND MINISTRY.

In writing or speaking of the church and ministry, it is a serious mistake and misleading to represent them as two separate and distinct institutions, and that of the two the church is to rule, because the ministry is a part of the church and not separate from it but an officer of the church, and he more than any other is responsible for the order and consistency of the church, and he as a part of the church is under law to Christ, the great head of the church, and to Christ each is amenable, each in his or his capacity and each individual member is bound by the law of Christ, hence if the church deviates, departs from, neglects or ignores the law of Christ in doctrine or discipline, the minister is not a servant of the church in the sense that he should consent to her ado and follow her, but to serve her faithfully, he must point out her mistake according to the scriptures.

The church is not commanded to be an example to the pastor but the pastor is such to the flock. 1 Tim. 4:12. The church has not the oversight of the pastor but the pastor the church. 1 Peter 5:2. The minister is not said to be under the church, but the church under the minister. 1 Thes. 5:12. The minister, Elder or pastor is represented as a teacher. Now, does the teacher rule or direct the church or pu-

pil, or the pupil or church rule or direct the teacher?

A pastor or minister is said to have the care of a church; a child is sent a long distance in care of the conductor, does the child direct the conductor or conductor the child?

To illustrate, a church elected one of her members to the deaconship, but in so doing made serious mistake because the brother elected was not a man of average intelligence, was the weakest male member the church had, and knew little about the letter of the scriptures and still less about the spirit of them. The church then called a presbytery to ordain the deacon, but the presbytery knowing that the church had made a mistake, when they came, took up the matter, letting the church that we all profess to take the scriptures for our guide in all things, hence we must do so in this case. Then they read the law concerning the qualifications of deacons. See Acts 6:1-5:1, Tim. 3:8-13 and by carefully explaining and analyzing the matter as best they could, all could see the impropriety and unwisdom from a Bible point of view, of ordaining the man for the deaconship. We should bear in mind that the direct and specific rules or laws relating to the qualifications of deacons and elders were addressed to the ministry, to Timothy and Titus, but of course they are for the guidance of the church also, hence it is the duty of church and

ministry alike to study and observe alike are under law to Christ, and these laws, remembering that all if the church makes a mistake in calling for the ordination of deacon or elder that will not justify a presbytery in ordaining such men, but it rather involves the presbytery in the same error, and the presbytery is more to blame than the church because they are the divine by appointed teachers and leaders of the church. Once upon a time an elder A, wanted a certain preacher ordained, but some of the members objected mildly, expressing fear of the impropriety of such a step. Elder A quieted or reconciled the doubting members by telling them Elder B, one of the presbytery to be called, would be very careful about what he did. The presbytery was called, came, and the said Elder B, was there, and refused to aid in the ordination, because he felt like the candidate was not scripturally qualified for ordination. Then the said Elder A on learning the result of the presbytery's act, wrote Elder B, criticising him for refusing to ordain the said candidate because he said, he understood that the mind of the Lord is with His people, and as His people had called for the ordination he (Elder B) should have aided in the ordination of the said candidate.

I present these statements and illustrations just to show how easy it is for us, church and ministry to be led away from the real truth and simplicity of truth and good order by our own notions, customs and traditions.

The church collectively, officers and private members, and individually are under law to Christ, and each one for himself or herself is

under obligation to know, study and observe the holy laws of God, hence how inconsistent, hurtful and misleading it is to speak and write about the sovereignty and authority of the church in distinction from the ministry, or of the ministry in distinction from the church, because each is a component part of the whole, head, for without the ministry there is no church complete and in working order and without the church there is no ministry in apostolic exercise and design. In connection with these please consider Paul's teaching concerning one body of many members. 1 Cor. 12 chapter and Eph. 4:11-13. So according to the plain teaching of the scriptures the church of Jesus Christ consisting of many members, having different functions and offices to perform, such as teachers, pastors, Elders, shepherds, overseers, leaders, rulers, guards, sheep, lambs, flock, etc., is one body and that part of this one body, the one church called pastors, teachers, preachers etc., are the leaders, guides, overseers, rulers, to whom the (other part of) church is directed to submit themselves. Heb. 13:7. Again Paul said. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. 5:17. If an elder or pastor has not the rule over the church, how can he rule well. I feel confident that what I have expressed in this and in my other article on this subject is the truth according to Bible teaching and the plain meaning of the English language. Unfaithful leadership is now and always has been the chief cause of trouble, division, strife, idolatry and apostology

among the people and church of God.

G. W. STEWART,
Akron, Ala.

**WHERE THE CARCASS IS THE
EAGLES ARE GATHERED
TOGETHER**

Dear Editor:

If you feel it is expedient, I desire to offer a few thoughts concerning what was meant by Christ, recorded in Matt. 24 ch. 28 verse and also Luke 17 ch. 37 verse. Spoken of in Matt. as the "carcass" and in Luke as the "body" but meaning the same. We would like to notice the preceding subject that called for this language. His disciples had just asked Him about the end of the world and what should be the sign. But Jesus first began to describe the troubles and destruction of the Jews and He tells them that this present generation shall not pass till all be fulfilled. Heaven and earth shall pass, but My word shall not pass. So when all was fulfilled, the old heaven and old earth in that sense passed away for "behold I make all things new." John beheld this as the "new heaven and new earth wherein dwelleth righteousness." Wherein we occupy now in the spirit. Then Jesus refers to the end of which they spake, by saying "But of that day and hour knoweth no man, etc." even "as the days of Noah, they were eating and drinking and knew not till the flood came and took them all away." Now we will notice the carcass and body, for after the bringing to naught and confounding of the Jews and the old heavens and old earth hav-

ing passed away. Then Jesus refers to what shall be also, by saying, "Then if any man shall say unto you, Lo here is Christ, or there, believe it not, etc." We understand He (Christ) is now referring to the fools ways that shall be in the gospel day and the old prophet Isaiah, no doubt had reference to this when he spake in a figurative sense and said, "And in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach," 4 ch. 5 verse. Christ had no form of comeliness unto them, they only desired His name and now they look upon him as a dead carcass, there is no life in him for them. One said, "I am dead to the world," they still contend that righteousness comes by the law which has passed with the old heavens and earth. "Their lamp has gone out" for only in Isaac is Christ seed called and unto his carcass or body is where the eagles are gathered, for this shall be the sign unto you, (disciples) the eagle is a figure, even as sheep, to me represents God's children or things pertaining to them. "As the eagle that stirreth up her nest, etc. Deut. 32 ch. 11 verse. As "mount up as eagles, etc" Isaiah 40 ch. 31 verse. As "horses swifter than eagles," etc. Jer. 4 ch. 13 verse. Also eagles are noted for eating flesh. And Christ sayeth to His disciples. "Take, eat this my body," etc. Mat. 26 ch. 26 verse. Also "By the which will we are sanctified through the offering of the body of Jesus Christ once for all," etc. Heb. 10 ch. 10 verse. Also

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth to where His dead body was and it is yet dead to the world, but not in the same sense that it is to us, for "we fill up that which is behind of the sufferings of Christ." "Leanings in our own bodies the works of the Lord Jesus." the doctrine of salvation by grace and the order of God's house (the church and government) to wit, our manner of recognizing each other, esteeming each other, loving each other, seeking each other's company, (as birds of a feather flock together) in close communion, objecting to secret orders, in fact will not affiliate with the (seven women) in any way, make such a clear cut distinction between the church and the world that we don't wonder that they look upon us as a dead body or carcass, but dear hungry and thirsty ones here is where you will find the eagles.

Submitted in love and I trust contrition of spirit and in hope.

JNO. R. SMITH.

Reidsville, N. C. R. 6.

GOOD NEWS

Elder C. F. Denny.

Dear Brother in Christ:

Will write a few lines and tell you of our good meeting at Danville on Second Saturday night last. Elder J. T. Spangler filled his regular appointment and the following visiting Elders were with us, J. D. Cockran, D. V. Spangler, C. T. Evans, J. E. Herndon, Samuel McMillan, W. R. Dodd and Elder Stegall. After preaching the church was convened in conference

and reported in peace for which we are glad. We read a good letter from the church at Sawyer Springs, Anson county, N. C., reporting that they had discontinued the services at that church of J. R. Wilson who was excluded from Danville church Sept. 8th, 1923 and was praying for peace to be restored between the churches and we appointed a committee to handle this matter for the present. After this we heard a committee from Old Mill church who stated to us that J. R. Wilson and other members excluded by Danville church, were received into the Mill church on the above named date had been excluded by Mill church and their acts against Danville church rescinded and asked the Danville church to forgive them for their error which we did, but as that church has been cut off from the association and as we could not act for the association of course a full reconciliation could not be made, but we feel glad that the brethren have been able to see their error and are willing to do what they can to correct same.

Dear brethren the biggest obstacle in the way of peace has now been removed and I think the way is now open for a full reconciliation between our bleeding churches. Not let us all come together in love and make every effort and use our best judgment to restore peace among our brethren and our churches. We shall pass through this world but once any good therefore that we can do or kindness that we can show to any brother or sister—let us do it now. Let us not defer or neglect it for we will not pass this way again. We had some little discussion and wrangling at the conference which was to be ex-

pected at a time like this but I hope no harm was done. On Sunday morning we had another good service after which one dear little sister came telling what great things the Lord had done for her. She was received and will be baptised on Christmas day. As our good pastor agreed to come and preach for us on that day. Dear brother Denny will you and the good Editors of the dear old Landmark join your prayers with us that the love of the blessed Son of God may take the place of war in our churches and may the bitter strife and all hatefulness be removed so far from us that it cannot be forced back again.

Brother Denny we are very much encouraged over the state of affairs now and hope it won't be long till all will be love and peace among our dear people again.

Pray for me and mine when at the throne of grace.

Your brother I hope.

W. L. PARKER.

Schoolfield, Va.

Box 490.

Remarks:—This is indeed good news. I have felt all the while that with the proper amount of patience and labor that a general division could be averted. Let us all thank and praise the Lord for the evidences of the dawn of peace.

C. F. Denny.

A COMFORTING LETTER.

Dear Brother Denny:

I have a letter from sister Smith of Dunn, N. C., which was such a comfort to me I have a desire for the readers of the Landmark to share it with me. So I am sending it to you, together with an article

of my own, which you may use as you see fit.

I hope you and your family are enjoying the sweet blessings of the Lord.

Undoubtedly your sister in hope—
HATTIE HINTON,

Benson, N. C., R-2, Box 64.

THE LETTER.

Dear Sister Hinton:

Will try to redeem my promise to you after a long time, have been waiting and hoping that there would be a subject given me—that would interest you a little, but my mind is such a blank—am made to cry, "My leanness, my leanness," if I could only see myself as I see you and others, I would sit here and have so many doubts, when I first united with the church in Dec. 1896—my time was spent mostly in praising the Lord for his goodness to me and his wonderful works to the children of men. A dear old mother and precious sister said to me, Lena as you grow older, dark days will come, you will find yourself in the valley—you will not be on the mountain top then, how true her words have been verified—for most of my time, I am in the valley of sorrow—with scarcely a ray of light. I have to hope that I have a hope in the first resurrection. I feel like we are living in the latter days and perilous times are here, for look at the strife and confusion in the world even in Zion, the church that Jesus bought with his own precious blood. Oh! how it grieves me. Oh! that our preachers would "cry aloud and spare not, and the ransom of the Lord would return to Zion—return to their first love—if we all could do this, and the ransom of the Lord would find when we meet to worship—we

would have no strife and confusion about words to no profit then—but brotherly love would continue.

Brother Lee Hanks and brother Corbett preached for us last Tuesday. I wish you could have heard them. They are wonderful preachers to me. I couldn't go to either one of the associations. I was suffering with indigestion, and am still suffering with it, but have no wish to complain for I enjoy more blessings than I am worthy to receive. My feet are well now—hope you are both well. Dear sister I have rambled on, in my weak way, and done the best I could. Hope you will cast the mantle of charity over this imperfect letter and all my imperfections. If you feel like writing me I will be glad to hear from you. Your good, humble face is often in my view. I will close now—with love to you and brother Hinton. A little sister in hope.

MRS. J. B. SMITH,

310 N. McKay Ave.
Dunn, N. C.

AWAKE

Wherefore He saith:

"Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Eph. 5th. ch. 14. verse.

Now brethren, we notice that Paul is speaking of the fruits of the spirit, and glorieth in the cross. We notice that Paul was moved by the spirit of Christ to write and exhort the brethren of Ephesus to awake thou that sleepest and arise from the dead state of nature, which leads us into things that are not becoming to the church members as a body who have professed Christ as their saviour, and has said by their

ways and actions that they are the elect family of God, through the forgiveness of sin. As Gentiles, there we find a duty laid out to everyone, let it be small or great, some to pray, some to sing, some to preach, some to write, some to administer the bread and wine, some for clerks, is this all? No but it seems that is done. Awake thou that sleepest and who is it that sleep the most? I see a good many of our dear deacons, fast asleep and it seems as if they are unmindful of the things that are required at their hands, wake up brethren and get your Bible and read the book of Timothy, again and again and see what you can learn about the duties that are required at your hands. I have a few words now for our preachers, are you admonishing the members where you serve to their duties? if you are, then your hands are clean and unstained with blood. Now one thing I have to confess with shame and regret, was this very day the 8th day of September, I met with my neighbors in front of Beulah church to help pull our dear afflicted pastor's fodder, who was so feeble he could not even stay with us to see us pull his fodder and with sorrow I have to say, out of eighteen there were only three members, three of our faith, fifteen of those people who have never made any open confession of a church member.

Brethren say, well I never knew anything of the time they met to pull his fodder, that's some excuse. But listen to the text, it tells us to awake thou that sleepest and arise from the dead and Christ shall give thee light. We can go to sleep at

sunset and sleep all night. But that don't keep the sun from rising the next morning. We can put up excuses subtle to our carnal nature, but that doesn't change the will of God, and cause Him to require any less at our hands if it had then this text would not have been written for our warning and to call our attention to our church duties, and to awake us in all of our duties that are required at our hands, to look after our pastors and the afflicted ones in our reach, and not be so unthoughtful of those things that need our attention so often and we are so unmindful.

Those are the things that this text is calling our attention to. O brethren pray for more of the old time religion that kept Paul and Silas and that will keep you and me awake at the midnight hour, and cause us to sing praises unto God, then we will do ourselves no harm. (Amen).

Your brother, I hope,

A. W. THOMPSON.

R 1. Selma, N. C.

MUST WRITE.

Dear Editor of the Landmark and all the Brethren:—I have just received the Landmark, 15th of April and have read the experience of sister J. N. Young. Oh, it does seem that the word of the Lord having got hold on me—that I can not put the impression any longer, that I must write and yet I have the trembles so bad it is almost impossible. We tremble at His word and I am glad that we do—for we read He that trembleth at My word, the same shall be saved, but oh,

this precious sister told a part of my experience better than I could myself and verily I feel sometimes like that the rebellion of this old nation surely is the cause of our afflictions and bereavements and lots of times we cannot say thy will O God and not mine be done. Then we have rebelled and also disobedience, unbelief and unrighteousness even forgetting to thank the Lord for the many blessings that He has bestowed upon us in our afflictions, so then we have rebelled against the word of God that liveth and abideth forever. Then is it any wonder that we tremble. No indeed and it is no wonder that we limp. The brother said that he thought of Jacob when he saw me limping. Poor old Jacob was a cripple, but he that trembleth at my word, shall be saved. Bless the Lord oh my soul and all that is within me bless his holy name. I love to read the Landmark for I have been a reader of it for about 50 years and a subscriber for 35 or 40. Hope I will not have to do without it the remainder of my days which seem but few. My age and imperfections and disobedience cause me to limp and my daughters's afflictions cause me to grope in darkness, not knowing what will be, but thanks to his great name we are in his hands to do with us as He please. The reading of the Landmark has revived me so much. Remember me in your prayers. From an unworthy one.

RUTH TRIPP.

Stokes, N. C.

IN THE BOTTOM OF THE VALLEY.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

My mind this morning seems to incline me to write again for the Landmark and to you. I have suffered so much when it came into my mind to write, and didn't do it I have been made willing to cast in my mite and leave the rest with the Lord. I know that children of the same family, some are more self-willed and hard headed than others, and I have to confess to my shame that I have been and still am to a great extent one of that number. I have been down in the bottom of the valley lately, on that account, Oh, I was so miserable, felt that I didn't have any faith and I would try to search for the Ruler of my soul. I know that I had had these experiences but could take hold of nothing, none but those who have felt the same can sympathize with me, and in this awful condition one morning I seemed to see God looking down on me smiling in the atonement made by His dear son. I rejoiced at once, and could and did sing, "With Christ in the vessel" I can smile at the storm and it was so sweet to me for several days, but I am such a little one, a doubting soul, and can't help it. When I began to doubt again it was given to me with so much power and sweetness, "How can I sin with such a prop as my eternal God, who holds the earth's huge pillars up with His almighty word." It carried me back to several years ago when I was going through deep

waters of affliction where all the waves and billows of the Lord were over me, and I was sinking down, down, expecting any minute to be cut off and cast from His beautiful presence forever, but I went down, until I felt the everlasting arm of God under me and when He lifted me up rejoicing with these words, "With such power as this underneath my soul, hell will never be my home. Rejoice ye saints His word is true to all His children, not one not even a baby shall be left behind.

Submitted in love.

BETTIE Z. WHITLEY.

Washington, N. C.

Nov. 3, 1924.

ENJOYS THE LANDMARK.

Dear Bro. Denny:

I am sending my check for two dollars to renew my subscription to the Landmark. Hope it reaches you in time so I will not miss any issues. I have enjoyed reading the Landmark very much this year. I know so many of its writers that it always seems like a message from home. I just love sister Lizzie Anderson's writings and do hope she will write often. I would love so much to be present at the Black Creek Association this year. Hope you all will remember me in your prayers.

Sincerely,

MRS. S. L. NELSON,

4432 N. Central Park Ave.

Chicago, Ill.

HELP THE NEEDY.

Elder C. F. Denny,
Wilson, N. C.
Dear Bro. Denny:

I am in receipt of your kind letter, with check inclosed to help our afflicted sister Herndon, I am at a loss for words to express our appreciation of your contribution, as well as all others that have been sent her. I feel sure that God in "working all things after the council of His own will" has put it in the hearts of each one who helps her to do just that much. You ask that I state the facts in the case and you will insert same in the Landmark. Her case was put before the Baptists through The Landmark and Lone Pilgrim last January. Again in August I sent a communication to P. D. Gold Pub. Co. stating her present condition &c., that her friends might in that way hear from her.

The facts in the case—abbreviated, are as follows: Sister Nannie (Yeaman) Herndon, age 75, has been in hospitals at Danville for more than twelve months, perfectly helpless in her lower limbs with a muscular trouble the doctors say is incurable. She has no home, or means of support, save a dower of \$50.00 per year. While her expense at the hospital is \$3.00 per day. She has neices and nephews, some of which help her. One neice agrees for this year to pay half her expenses \$45.00 per month. Two nephews pay \$5.00 per month each and another two, a total of \$57.00 per month. The remaining \$33.00 per month comes from anywhere we can get it (including her own four dollars and a fraction).

MRS. BELLE NEAL.

R-5, Danville, Va.

FAITH

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

My dear brother in Christ as I humbly hope and trust:

My mind became exercised last night I think on faith and is still on the same theme this morning and if the Lord will enable me, I'll try to say a few words in connection with what I think about it. I feel so helpless, but my trust is in the Lord. I feel like I am a miserable failure, but the Lord is not. We receive faith at the end of the law. "Now faith is the substance of things hoped for the evidence of things not seen." Heb. 11. "Faith in His name forbids my fear. For Jesus lives to answer prayers." Faith enables us to surmount troubles and difficulties. Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5 chapter. We are nearing the 25th. of December, which is looked forward to as the anniversary of the advent of our Saviour into this world. How many are looking with faith that works by love and purifies the heart. I don't know whether my heart is right in the sight of God or not. I often fear it is not but try to pray to Him, if it is not, to create within me a clean heart and renew within me a right spirit." I often think I long for His coming for I get so tired of this world, myself and sin, that I long to leave it all and be at rest. I hope it is faith in Him that makes me feel this way I haven't done justice to the subject but it is like me, imperfect, but I have seen the end of all our perfections, but I think I delight in the law of the Lord. Brother Denny do with this

as you see fit, I have written for relief.

Yours in hope of eternal life through tribulation.

BETTIE Z. WHITLEY.

Remarks:—The faith that God gives "works by love and purifies the heart. It is the victory that overcomes the world even of faith." "Lord increase our faith."

C. F. D.

A DREAM.

If this is not too much to ask of you will you please have this published in your Landmark.

A dream if you will have a vacant place for it.

I am not a church member. I mean the Baptists but my mother gets the Zion's Landmark and I enjoy reading it.

Now you may write me the expense and I will mail it in stamps for the printing.

I thank you so much.

Address,

MRS. F. S. DODSON,
Mebane, N. C.

A Dream.

When I was between the age of twelve and thirteen I had a beautiful dream which impressed me very much.

I thought it was the most beautiful sight I ever saw when Christ had a large circle of people standing out in my mother's front yard and the ground was as white as snow. Christ had a circle of people just like we used to play tag, and in this large circle Christ was standing in the middle with His beautiful white robe and crown on his head. I was in this circle of people.

I dreamed he gave out a word to

be spelled which was (repent) Christ said the one that spelled this word correct would be saved.

Christ gave the word out and no one could spell it but myself. I remember Christ was taking me by the hand and when he did I awoke.

I then waited from twelve to my eighteenth birthday and I had another dream. I was standing down on the corner of the street just below where we live it was night, I dreamed there were several other girls standing there with me, we were talking when my mother and several others were with her and they had started to church just as they got where we were talking I looked up and when I did I saw a large star sparkling like a diamond with two little stars one on each side of the large star. When it got close by it was an angel with these stars in her hand it seemed like these stars were on a little block of mad stone where people use on a mad-dog bite. There was a young man who saw it and he came running to tell us to move didn't those stars would fall on us.

I dreamed of every one running but myself as I was standing there alone looking at this beautiful scene it went around and around and then it fell on my left hand and it commenced drawing me up from the ground as it gradually drew me up. I was smiling and telling all good bye. My mother and the girls were standing watching me.

It seemed like I was no more than a feather when I was going up when I was up a good ways in the sky I started to flying. I was just like an angel.

I flew a good ways away and came to the prettiest road I ever

saw. On each side of this road there was stout men and their horses- I thought it was a pretty sight to see that beautiful road and those pretty grey horses. They were working this road, it had been scraped until it seemed that not a sprig of grass or a gravel could be seen.

I thought when they saw me coming they were over to the side when I got to this place I came to the ground and I could not go any further. I asked these men what were they clearing this road for, but I don't remember what their reply was to me. I never remembered getting home. I awoke. As I am sitting here trying to write this another one of my dreams came to me. I dreamed it was a beautiful moon shiny night when my sister and her little girl and my other sister's little girl and a colored girl which my mother had staying with her, her name was Lucy Friday. I guess there will be some of the readers who will know her. She is dead and in her grave. I was with them and we were out in the prettiest field I ever saw, it was just as level as it could be there were woods way off from this geld. As we were out in this large field standing real close together an angel came down by the side of me and said to me I have come for you but will not take you this time will come again for you and when she had said this to me I could see her floating away. She got to the edge of the woods and disappeared. When she was floating away from me I said to my sister and the colored girl, do you all see that angel and they said no where is

she. I said there she goes and they looked and could not see her.

So we left that place and went a good ways and came to those woods. As we started on we came to a beautiful stream of water just as far as you looked both ways there was nothing but water and along this stream of water was a little narrow path that we had to go along to get home and we were afraid we would fall but as we started on I awoke.

I real often think of those dreams and wish I could have another. I hope some day I can know what these dreams mean.

May God be with all his children and bless them in that happy home above where there is no pain, sickness or death.

I am 22 years of age, married and have one child and he is most an invalid from birth. I have read the Landmark a lot and enjoy it so much.

I promised my mother and myself that if God would spare me to get well I was going to write what experience I have had in my life and he has spared me. As near dead as I have been I feel some time I do not know how to thank him as I should for His blessings and tender mercies to me.

Now I ask each and every mother who reads this to pray for me that I may put my foot steps in the right path of life.

Help me to pray if it be God's will for my dear precious baby boy to live with us as long as he seeth best.

I remain a friend,

MRS. F. S. DODSON.

Mebane, N. C., Box 205.

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. LVIII

No. 2

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., December 1, 1924

PREACH THE GOSPEL

I wish to say to our readers that the churches and associations generally, the associations especially, of the correspondence in all Virginia and North Carolina except the Bear Creek association, have declared against the disorder of J. R. Wilson, who stands excluded from the church at Danville, Va., and all who are in sympathy with him and his disorder.

In our dealings with this matter we have come to that stage in its development when and where, I for one, feel to cast about in my feeble mind for a patiating antidote for the grievous chastening malady which seems to have taken hold upon us as a people, in such a manner, and to such an extent, that we can but see and feel that we are being consumed, not as by one of another but we are being scourged by a corrupting distemper in our heads—Canker worms are eating up our flesh and hateful and un-

clean birds are building their nests and rearing their young upon the side walls of our hearts and the depravity of our nature will not give peace that we might cry out unto the living God for redemption and salvation, and it seems that He has not given us to see our latter end to which we with reckless mien are hastening.

My trust is that in as much as the associations have spoken that it has been with the mind of the Lord who Himself is about to speak to us and to reveal to us His hand and His counsel, and that He will bring us again into the way of our fathers, which is the good old way. That will have been affected with an evil heart of unbelief in departing from the living God there can be no question. We have contended for time salvation and yet we were not being saved, except as we may be enabled to look back along the way we have come and shall be given to see the preserving hand of our God. Some of us have proclaimed from the house tops the predestination of God in all things, and yet perhaps we have not been at all times careful to advise with the vim and humanism of the Holy One of Israel; But now if we may have access to the throne of grace and there obtain mercy and find grace to help in this our time of sore need it shall yet be said of us: "Say ye to the righteous it shall be well with Him." And yet when we consider the condition of our people today in all this part of the country how dare we claim a hope for the application to us of the appellation of that blessed distinction which in justice can only apply to a

righteous man? And yet there is hope before the throne of grace where mercy is obtained and grace is found in time of need. Is this a time of need with us? Do we need anything? Yes, what is it that we do not need? We are at war over conditional salvation, and yet we are not being saved. We insist that we should be able to obey the precepts of the gospel, and yet we do not obey. We agree that the grace of God that bringeth salvation teaches how we ought to live, and yet we do not so live. Shall I again ask what is the matter with us?

We overlook an essential provision in the text, "That denying ungodliness and worldly lusts"—Our very lives should be a denial of these things from which we need to be saved as well as that we should confess the virtue by which we are saved. But in the light of gospel truth these things have not been savingly reflected in our lives. However, the present indications are that in the preparation of our hearts within us there is a turning unto the Lord of our heart in the belief of the truth, and the mouth is making confession unto salvation. In this connection there seems to be an increasing disposition upon the part of these refractory elders and brethren whose unruly, disorderly course have so disturbed the peace of the churches and associations in these hitherto peaceful regions, and it is to be hoped as it is desired no doubt, that in due time order and peace will have been fully restored.

With ample recantations to former membership, it seems to me that those recounting should be re-

quired to lay their respective gifts upon the altar, and take seats among the brethren, subject to the pleasure of the church of their membership as to the exercise of further liberties.

And I wish to further say that in as much as these recalcitrant brethren have persistently insisted that the underlying cause is a question of doctrine, that the churches recognize the existence of such conditions out of which grew said disorder, and I would suggest that the churches and associations adopt and spread upon their books of records something like the following: Be the doctrine the cause the churches and associations hereabouts have not hitherto held this doctrine, and it just as well not now be adopted.

Note

Whereas among our people in different sections of the country constructions have been attached to certain portions of scripture as fundamental principles of doctrine, which we regard as diversions from their true applications and perversions of their true interpretations, thereby setting up as Primitive Baptist doctrine principles which we do not understand said portions of scripture to sustain, nor do we admit that the fathers so understood them, which have been proclaimed among us as conditional time salvation, and time salvation, out of the discussion of which all the contention over which, disorders have arisen and exclusions have thereby been necessitated and as further results churches have divided and lawsuits have been instituted over church property all of

which savors of disorder and so unworthy of a people whose doctrine discipline and order have stood the storms of opposition for all these years, and which stands today as a ruling star in the firmament of history as the star under which to be born is the hope of a people saved by the Lord.

Therefore be it resolved that we guard our pulpits against the intrusion that would attempt to preach to us these disturbing principles.

Be it resolved further that the gospel of salvation by grace should be preached, and that those professing godliness should be careful to maintain good works, and to be have themselves in the house of God.

Respectfully submitted,

P. G. LESTER.

ELDER O. J. DENNY MARRIED

By Elder P. G. Lester at his residence in V. Ave., V. Heights, Roanoke, Va at 10:30 A. M. January 1, 1925
Elder Oliver J. Denny
of Winston-Salem, N. C.
to Miss Bessie E. Boaz
of Cameron, N. C.

MRS. MARY L. JAMES

With a sad heart I make the sad attempt to write an obituary notice of Sister Mary L. James. She was born May 19, 1844. Died July 7, 1924. Was married to Amlick James, June 27, 1865. To this union was born nine children. Two sons and one daughter preceded her to the grave several years ago. Six children still survive her. Edward, Cornelius and W. A. James, Mrs. Mary Everett, Mrs. Oscar Daniel, Mrs. Pattie Paulkner, also twenty-three grandchildren and several great grandchildren are left to mourn the loss of a dear mother and grandmother. She was received into the fellowship of Beargrass church the third Saturday in September, 1895, was baptized by her pastor, Elder J. N. Rogerson. She was a true and devoted member, always filling her seat unless providentially hindered. It was the joy of her life to go and hear preaching. Her home was always opened for the Baptists and they were gladly welcomed. Truly

a good mother in Israel is gone. To know her was to love her, she was a great sufferer for four months with that dreaded disease, cancer of the stomach. She bore her sufferings with all patience, was perfectly resigned to God's will. Her most attentive physician, Dr. J. H. Saunders, in whom she was devoted, did all in his power for her but could not stay the cold, icy hand of death. Her dear and devoted children were so kind and attentive to her and were ever ready to administer their help in any way they could for her relief never leaving her bedside.

Her funeral services were conducted at her home by her pastors, Elders J. N. Rogerson and B. S. Cowin. She was laid to rest in the family burial ground to sleep till the morning of the resurrection, then the soul and body will be reunited where parting will be no more.

Written by one who loved her.

MR. AND MRS. W. J. KEEL.

MRS. JOHN W. STYRON.

The subject of this writing was my mother Mrs. Mary R. Styron, was born August the 12th, 1844 died December the 14th, 1923, being 79 years, 4 months, and 2 days old. At the time of her death mother was married to my father John W. Styron in the year 1869. To this union was born 4 children, two sons and two daughters, three of whom are still living, one of the youngest daughters died September the 3, 1923. Mother was a strong believer in salvation by grace. She had no confidence in the flesh. She trusted not in man. About the year '84 Jesus revealed in her the hope of glory being constrained as she believed by the grace of God although feeling unfit, she went before the Primitive Baptist church at Cedar Island on Saturday before the third Sunday in May 1885, telling what great things the dear Lord had done for her and was received and baptized Sunday morning by her beloved pastor John R. Rowe. It was truly said of mother that she was faithful in all her house, always filling her seat at her church meetings except when hindered by providence, living on an island separated from her place of worship by about two miles of water which owing to frequent storms and bad weather made it difficult and dangerous at times to get to her meetings. She was ready to brave the most severe weather. Her faith in God was strong. She was a loving mother, teacher of good things, loved by every one who knew her, a mother in Israel is gone, she sweetly sleeps in Jesus.

Written by her son,

W. W. STYRON.

MRS. SARAH T. ALLIGOOD.
Washington, N. C.,
Dec. 21, 1924.

Elder C. F. Denny,

Dear Brother in a precious hope in Christ.

I am sending to you an obituary notice of sister Lima Ann Gatlin for publication in Zion's Landmark. I feel like too much cannot be said in praise of her faithfulness to her church. She often walked from five to nine miles to be with us and showed her love in both actions and words. We miss her but we have a hope that she is resting.

Your sister in a sweet hope.

MRS. LIMA ANN GATLIN.

It is with a feeling of much weakness that I attempt by the request of our church to write an obituary notice of this faithful sister. Sister Gatlin was the daughter of Mr. David Mayo and his wife Rainy, and was born August 28, 1847. She was married three times. First to Mr. William Satterthwaite, second to Mr. William Brown, third to Mr. Calvin Gatlin. Three times she was left a widow. She united with the church at Singleton Saturday before the second Sunday in September 1920 and filled her seat there until her health failed so she could not go though she lived quite a distance from the church and had to walk.

She manifested much love for her church and when she could not attend she would send us messages of love and tell us how sorry she was that she could not be with us. She was afflicted with cancer of the stomach and suffered very much. She was not afraid to die but prayed for her dear Lord to take her home, where the weary are at rest. She had a bright, sweet hope and often talked of what the Lord had done for her.

She made her home with brother Luke Bates and his wife, sister Matilda Bates, in her last days, who together with a good physician and kind friends did all they could for her, but when our Father calls we must obey so on October 17, 1924 she fell asleep to awake we fondly hope in the Paradise of God and to sing praises to Him who doeth all things well.

She leaves two brothers, many brethren, sisters and friends to grieve for their loss which we hope is her gain.

It was her request that Elder Tillman Sawyer preach her funeral, but he was unavoidably detained and could not get there in time so at the request of her brother, a holiness preacher, who was present spoke a few words after which they laid her to rest to await the resurrection morn. May the Lord prepare us all to meet in that glorious dawn.

Done by act of conference Saturday be-

fore the second Sunday in November 1924.

Elder J. N. ROGERSON, Moderator.
(Mrs.) SARAH T. ALLIGOOD, Clerk.

NICHOLAS LANCASTER

By request of his dear mother I will endeavor to write an obituary notice of her precious boy, Nicholas Lancaster. He was the son of Mr. Charlie and Minnie Lancaster. He was born Sept. 8, 1908 and was drowned June 19, 1924, making his stay on earth sixteen years, nine months and thirteen days. He had been employed by my brother, Willie, about a year and staying with us until Willie was married in January, then they moved only a short distance. On the morning before he was drowned after finishing his work very nicely, Nicholas and one of his friends, Jessie, planned to go bathing, going to the Rock Quarry about a mile away. They had been gone about half an hour when Jesesie returned, saying Nicholas was drowned. It was indeed a great shock to us.

Nicholas was very industrious and very intelligent trying to do the best he could. He having won many friends during his short stay with us. He is so greatly missed at home, and by many others. His mother said he believed in the Primitive Baptist and loved to sing the songs they sing, No. 579 being one of his favorites, said she believed he was concerned at times about his future state, for he seemed to be in great trouble about something, and she could not see any natural cause for it. Nicholas said he believed what is to be will be. And said he would read the Bible more but when he would try to read he would tremble so bad that is why he did not read it more.

Nicholas left to mourn their loss, father, mother, three sisters, five brothers (one brother preceded him to the grave) and many relatives and friends. But we do not mourn as those without hope. For we believe the blessed Lord called him while he was in the water to home sweet home, where he is now singing and will forever sing that sweet song of redemption.

Funeral services were conducted at his home by Elder A. M. Crisp, afterward his body was gently borne to the burying ground and tenderly laid by the side of his little brother. Many beautiful flowers covered his grave. May the Good Lord reconcile and comfort all bereaved ones especially his dear much bereaved mother, who feels so heart broken to know another one of her precious jewels is gone.

Written by one that has so greatly missed him

DORA C. ADAMS.

GEORGE TURNER.

It is with a sad heart I write of the death of my dear brother George Mathew Turner. He was born Dec. 5, 1888 and died Oct. 17th, 1924. He was not a member of any church, but lived a good honest life.

To know him was to love him. He was so kind to little children. He never married. He made his home with Papa and Mamma and proved himself to be a faithful son, a kind brother and a true friend to all.

Unlike most boys he was never away from home only as his daily work required, which makes them miss him all the more.

He was sick about three weeks bearing his suffering so patiently, thinking more of Mamma's comfort than his. I had a sweet vision of him standing dressed in a white robe with Christ looking so happy. I wanted to touch him; but could not. I was not worthy in this old body of mine to touch one so pure and white as He.

I feel satisfied he is one of God's little ones, sleeping in Jesus. Sleep on dear brother we loved you well. But God loved you best. He leaves a heart broken father and mother, three sisters and one brother together with many relatives and friends to mourn his departure. Elder E. L. Cobb of Wilson conducted the funeral services speaking very confiding to us. The flowers were numerous and beautiful. May the God of mercy reconcile us to his will.

Called in the bloom of manhood
Just in the prime of life,
Away from a world of sorrow
To the land where all is bright.

Written by his heart broken sister,
MRS. NORA SYKES.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased the Almighty God, who doeth all things well and never "slumbers nor sleeps", but rules in the army of heaven and among the inhabitants of earth, to call from our midst our dearly beloved sisters, Mrs. Mary Shackelford and Miss Betty Beach.

Feeling our loss it is their gain in a peaceful and loving home that continues forever.

First, be it resolved, That we the church at Red Banks, bow in humble submission to this dispensation of God's providence feeling assured that they are "Asleep in Jesus, blessed sleep."

Second, That we deeply sympathize with the family and relatives of the deceased.

Third, That a copy of these resolutions be spread on our church book, a copy be sent to Zion's Landmark for publication.

Done by order of conference Saturday

before the 2nd. Sunday in November 1924.

Elder LUTHER JOYNER, Moderator.
BESSIE BROOKS, Clerk.

NOTICE

Elder G. M. Trent of Reidsville, N. C., asks us to state that sickness prevented his filling appointments recently published in this paper. However his health is improved at this time.

C. F. D.

ELDER WYATT LOSES HIS HOME

Dear Mr. Gold:—Please publish these appointments in the next issue of the Landmark. They should have come out in the Dec. issue of the Lone Pilgrim but was overlooked, because of the fact that my home got burned just at the time I was getting out the Pilgrim, and they were left out. Please publish with this explanation.

I am yours in hope.

J. W. WYATT.

Selma, N. C.

Appointments for Elder Tillman Sawyer:

Smithfield—Saturday and first Sunday in Jan. 1925.

Clement—Monday.

Four Oaks—Tuesday.

Corinth—Wednesday.

Oak Forest—Thursday.

Hannah Creek—Friday.

Benson—Saturday and Second Sunday.

Hickory Grove—Monday.

Reedy Prong—Tuesday.

Seven Miles—Wednesday.

Harnett—Thursday.

Mingo—Friday.

Dunn—Saturday and Third Sunday.

Primitive Zion—Monday.

Bethsada—Tuesday.

Coats—Wednesday.

Bethel—Thursday.

Angier—Friday.

Willow Springs—Saturday and Fourth Sunday.

Raleigh—Sunday night.

Cedar Grove—Monday.

Oak Grove—Tuesday.

Clayton—Wednesday.

Cleveland—Thursday.

Middle Creek—Friday.

Fellowship—Saturday and First Sunday in Feb.

Sandy Grove—Monday.

Rehobath—Tuesday.

Little Creek—Wednesday.

Pine Level—Thursday.

Cross Roads—Friday.

Union—Saturday and Second Sunday.

ELIJAH F. PEARCE.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

PRIMITIVE OR OLD SCHOOL BAPTIST

Mrs. Edie K. Gillespie
1 May 26

VOL. LVIII

JANUARY 1, 1925

No. 4

HOPE

We seek a rest beyond the skies
In everlasting days;
Thro' floods and flames the passage lies,
But Jesus guards the way.

Hear, and obey His word:
The swelling flood, and raging flames
Then let us triumph in His name,
Our Savior is the Lord.

(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.

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

PRECIOUS WORDS

Dear Brother Denny:

I am enclosing you a poem written by Elder Cowen which I think one of the richest pieces of literature I have read in a long time. Hope you will like same and print it in the Landmark.

Hoping you can come to see us soon and trusting you will be with us at our union.

Yours in hope,

R. A. BAILEY.

"LET ME ABIDE IN THEE"

I was impressed to write this
B. S. C.

Lord let me ever trust Thee for all
that I may need

For I am poor and needy, a remnant
of Thy seed

A distressed sojourner on the highway
I be,

But thou eternal Stviour let me
abide in thee.

And where storm clouds gather and
shut out the golden ray

Leaving only a remembrance of
that eternal day

Then let Thy hand of mercy enable
me to see

And know Thy loving kindness
makes me abide in Thee.

When sin becomes a mountain and
my soul is sorely tried

And the hirelings of Satan my
feeble works deride

Then may Thou Rock of Ages be a
fortress unto me

That I may smile at Satan and still
abide in Thee.

When friends I thought were faith-

ful leave me all alone
Way down in the valley like a dry
and lifeless bone,
Then Dear Lord send Thy Prophet
to prophesy to me
That my soul may be strengthened
to still abide in Thee.

Let nothing ever divide me and Thy
wounded side,
But in Thy grace amazing let my
humble soul confide
And whether in disaster either by
land or sea
This one thing only grant me to still
abide in Thee.

When family ties are broken and
mourning fills the land
Then may I see Thy goodness and
feel Thy guiding hand
And though the waves be tossing
upon this troubled sea
Thou mighty God of Jacob let me
abide in thee.

And when disease shall weaken
this haughty form of mine
Then may my thoughts go soaring
to that sweeter richer clime
In Thy eternal glory I shall a
sharer be

And through Thy all abounding
grace forever abide in Thee

Then no thought of hunger shall
grieve my happy soul
And the waves of disappointment
shall forever cease to roll
But one eternal Sabbath shall my
heavenly portion be
To praise my dear Redeemer for
His unmerited love to me.

B. S. COWEN.

CHRIST OPENED THEIR UNDERSTANDING

"Christ opened their understanding that they might understand the Scripture. And ye are witnesses of these things."

Second Article: In the first article I presented a few of the many Scriptures that teach that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures: as Paul said, 1st Cor. 15 ch. 3-4 verses and as Christ also taught in words of the text, I also noticed a few of the many Scriptures that teach that God's people will also arise from the dead in the likeness of Christ in the great resurrection day: When the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord. Wherefore comfort ye one another with these words: as (Paul said).

In this article I desire to notice these words of our text (and their connections). And ye are witnesses of these things. Those apostles were witnesses of the resurrection of Christ, and they soon after witnessed His ascension. Read Acts 1-8 and connections. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a

cloud received him out of their sight. And while they looked steadfastly, gazing toward heaven as he went up, behold, two men in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Note the words of our text, and ye are witnesses of these things. Peter quoted from the Psalms to prove they should ordain one to be a witness of Christ's resurrection in the place of Judas who by transgression fell, and note these words; Wherefore of these men who have companioned with us all the time that the Lord Jesus went in and out among us. Beginning from the baptism of John, unto that same day that he was taken up from us, must ye be ordained to be a witness with us of his resurrection. 24 verse reads: And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship from which Judas by transgression fell that he might go to his own place, and they gave forth their lots; and the lot fell upon Matthias; and he numbered with the eleven apostles. This ought to be a lesson to all of God's called ministers to never (knowingly) set apart any person to the work of the ministry who is not a believer in the resurrection of the dead. Moses and all the prophets and the psalmist David all believed in the resurrection of Christ, and also, of the resurrection of Jesus; both in Jerusalem and in all Judea. And in

Samaria and unto the uttermost part of the earth. That meant the whole habitable part of the earth at that day. Also note those two men that stood by them in white apparel; which also said, ye men of Gallilee why stand ye gazing up into heaven; these two men were prominent witnesses, also. I think it is reasonable to suppose these two men were Moses and Elias. Elias was John the Baptist, read Matt. 17-13. Then the disciples understood that He spake unto them of John the Baptist. It was Moses and John the Baptist that appeared in the holy mount and talked with Jesus about the decease which he should accomplish at Jerusalem, Luke 9-31. Moses and John here testified to the fact Christ would be put to death at Jerusalem; these two men also said: Ye men of Gallilee, they spake of the comfort of every child of God whose hope is in a crucified and risen Lord. Impossible, say those whose faith is not in the mighty God of the whole earth: read Mat. 27 ch. 50 to 54 verses. Oh what mysteries are presented in these words, yet we dare not deny them because we cannot understand them. Death of Christ and His resurrection told here another great mystery. And the graves were opened and many bodies of the saints which slept arose, and came out of the graves, after His resurrection, and went into the holy city and appeared unto many. Each one appeared unto were witnesses of what they saw yet there is no Scripture that I know of, that those resurrected here ascended to heaven. The lesson to be learned is that all the graves that contain

the bodies of the saints will be opened, and all the bodies of the saints which were asleep in the graves and elsewhere will arise and ascend to heaven as Jesus did. That will be a better resurrection than this was; this was like we read of in different places in the Scriptures, Heb. 11-35 reads, Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. Women receiving their dead to life again was only of short duration at most. Lazarus being resurrected caused joy to the two sisters and their friends yet was of short duration compared to the better resurrection. Moses and Elias were resurrected yet they evidently looked for a better resurrection it yet was true Christ the first fruits; afterwards they that are Christ's at His coming. This is the coming that the two men in white apparel testified to: they were two, as interested witnesses as was ever upon earth. Their expectation was in a better resurrection when their vile body would be changed and fashioned like Christ's glorious body. That was not yet accomplished when they appeared on the mount where Jesus was transfigured and talked with Jesus about the decease which he should accomplish at Jerusalem. As stated before they were interested in the decease which He should accomplish at Jerusalem. This had to be accomplished at Jerusalem. God ordained it that way and Moses and Elias were prepared of God to foretell these things before their death. God is able and did present these two men

to cause them to still be witnesses of that which they themselves were interested in as well as every child of God whose hope is in a crucified and risen Lord. All who died in faith looked forward to that day and what would be accomplished by the death and resurrection of Christ at Jerusalem from that time to the end of this time—would all whose hope is in Christ to look back to that same day: Remember Paul's words, 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 rose again the third day according to the Scriptures. All was done according to the Scriptures. Paul said, but every man in his own order: Christ the first fruits afterwards they that are Christ's at His coming. Moses and Elias (John the Baptist) were still looking forward to the final and last coming of Christ, Paul said, The last enemy that shall be destroyed is death. Jesus said (Rev. 1-18) I am He that liveth, and was dead; and, behold, I am alive forever more. Amen: (that is the truth) and have the keys of hell and of death. Jesus still has the keys of hell and of death. That is one of the things Jesus never gave to mortal man: He never gave mortal man the keys of hell and death. He having the keys can open the graves of those who are asleep in Christ whether they want to be awakened or not out of sleep. Anyoe ansleep in Christ is dead. Their spirit has departed from their body. The martyr Stephen said, Lord Jesus receive my spirit, and he kneeled

down and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep. Evidently no mortal man ever died happier than Stephen died. Jesus was in sight and blessed him to that extent he did pray with a loud voice: (he wanted all who had a hand in stoning him to death to hear his prayer. Lord lay not this sin to their charge—Stephen is still asleep. Time does not count while in this perfect sleep. The next moment to Stephen will be when his grave is opened there to arise and see Jesus. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord. No more death for all such. The two men that stood by those Galilleans said: Ye men of Galilee, why stand ye gazing up into heaven (a cloud had received Jesus out of their sight) this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. The assurance is these Galileans will see Jesus so come in like manner as ye have seen Him go into heaven. Note a cloud received Him out of their sight. Matthew, Mark and Luke tell about a cloud when Jesus was transfigured. Matt. 9-7 reads, While he (Peter) yet spake, behold, a bright cloud overshadowed them and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him. Mark 9-6-7 reads For He (Peter) wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out

of the cloud, saying, This is My beloved Son hear Him. Luke 9-34-35 reads, While he (Peter) 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, Luke 36 reads, 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. They did not tell any of these things until after Christ arose from the dead and opened their understanding that they might understand the Scriptures. Then they did witness to these things both in their ministry and in their writings. 2nd Peter, 1st Ch. we read, Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunning devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty. For He received of God the Father honor and glory, when there came such a voice to him from the excellent glory. This is My beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard. (Note Peter says): And this voice which came from heaven: the bright cloud was heaven. These five men were in heaven with Jesus for a short space of time) we heard when we were with Him in the holy mount. Jesus, Moses and Elias, Peter, James and John were in this bright cloud. And when the voice was past Jesus was found alone. Moses and Elias dis-

appeared as suddenly as they came, and also as mysteriously as the two men in white apparel came and disappeared, where they are today we do not know but all whose hope is in Christ are looking to see that glorious day when their and our vile bodies will be changed and fashioned like Christ's glorious body. We should always remember it was Christ's glorious body. We should always remember it was Christ the first fruits. Afterwards they that are Christ's at His coming.

JOSEPH FORD

University Place, Neb.

WANTS EVERY COPY

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

Enclosed please find check for \$2.00 for another year's subscription to the Landmark. I do not want to miss a single copy of it. I enjoy reading the good letters from different brothers and sisters. I get so low down in my feelings at times I don't feel worthy of claiming fellowship with the brethren and sisters and when I read the good letters from them it builds me up, makes my cup overflow with joy and I am made to rejoice and to feel that surely we are related in some way in Christ I hope, for there is a love kindled in my heart for them though many of them I have never seen in the flesh. They are dear to me. It is comforting edifying and building up to me to hear from them through the Landmark.

J. W. MIDKIFF,

Whittles Depot, Va.

ONE HEART AND ONE WAY

Mrs. Lizzie F. Anderson,

Dear Sister in the Lord:

Your letter was welcome, and I trust we are one in the truth of Christ's gospel. It is written, "I will give them one heart, and one way, that they may fear me forever, for the good of them, and their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. 32, 39, 40. As it was thousands of years ago with God's elect, so our God now in "the immutability of His counsel" very sacredly "one heart and one way," that the taught of the Lord find their spiritual intimacy. Those who are not experimentally in this covenant are not "followers" of those who are of God. Some who profess to be ministers of Christ are so ignorant of the divine blessedness, and the altogether suitability of the new covenant to those poor vile sinners whom God hath called by His grace, and have learned their nothingness and helplessness, they can never understand the distinction between the old and the new covenant; the one of works and the other of grace. Though they quote scripture they do not appear to be able to discern what belongs to the old covenant that genders to bondage, and the new, everlasting covenant which bestows, from which so blessedly flows liberty and peace, and our rejoicing in Christ Jesus, who is the mediator and surety of the everlasting covenant ordered in all things and sure. These men,

in their folly would mix the old with the new, and make the blessed covenant of grace and life of none effect unto the heirs of promise.

These would be teachers, like those that afflicted the churches of Galatia, though they may be even learning are never able to come to the knowledge of the truth, and consequently do not preach the truth of Christ's gospel.

To all such conditional workers the epistle of Saul to the Galatians is not understandable. They sometimes repeat such language as in Isaiah 1, 19 20, "If ye be willing and obedient, ye shall eat the fruit of the land: but if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken." And in their lack of understanding imagine those words to be Christ's gospel, the language of God's covenant of grace. I have to state it again they are so "unlearned," 2 Peter 3-16 they do not know that in all the prophets there is ever being set forth the old and the new covenant, the failure, the bondage, the miseries of Israel under the one, and the forgivenesses, mercies, loving kindnesses, assurance, communion and peace with God under the other. The tribes of Israel never kept the old covenant: if righteousness had been attainable by the law, then there had been no need of the new everlasting covenant of grace ordered in all things and sure, and Christ had died in vain. Gal. 2-21.

Christ's gospel is the rule of life of believers in Christ not this old conditional covenant. If it be of works then it is no more grace. But grace comes unto us poor wretched, vile, helpless sinners by Jesus

Christ. O the graciousness that is ours in our precious Saviour. In that 1st chapter of Isaiah (as in many, many chapters in the prophets) the covenant of works, and Israel's failure therein, and the covenant of grace is very plainly, and with distinction set forth. Can these do your duty and be happy people not discern a difference between, "Wash you, make you clean etc." in the 16th verse, and the mercy, compassion, the grace in the 18th verse, "Come now, let us reason together saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool," and again, what mercy, what determined graciousness is declared in the 25th verse, "I will turn my head upon thee, and purely purge away thy dross, and take away all thy sin."

O this grace of our God is that which gives hope to those who have learned that,
 "Not the labors of my hands
 Can fulfill thy laws demands,
 Could my zeal no respite know,
 Could my tears forever flow,
 All for sin could not atone,
 Thou must save, and thou alone.
 Nothing in my hands I bring
 Simply to thy cross I cling,
 Helpless look to thee for grace
 Foul, I to the fountain fly,
 Wash me Saviour, or I die."

Could these conditionalists (who confound, and would mix in their covenant of works with the covenant of Jehovah's absolute graciousness) understand the distinction of the two covenants, the old and the new, one of works, the other of grace declared in the 20th of Ezekiel where no less than four

times the Lord in His all graciousness says "I wrought for my name's sake," Ezekiel 20, 9, 14, 22, 44 and consider also the deeps of merciful loving kindness in that word, "Nevertheless" in this chapter. O my sister all must be of grace to poor, vile, helpless sinners. All our obedience in the gospel is of grace, wrought and put forth in our lives by the gracious power of our God, and all our hope, peace and rest that we have in Christ's gospel is of the kindness, love and mercy of the God of grace.

"To thee every mercy I owe
 what the fiends have in hell;
 And shall I not sing as I go, my Jesus
 does everything well?"

O, if we knew the truth as it is in Jesus how favored we are? All boasting is excluded, all self-satisfaction, self-praise is not to be thought of, but like Jacob of old in our soul humility and gratitude our hearts will say, "I am not worthy of the least of all thy mercies, and of all the truth, which thou hast showed unto thy servant." Gen. 32-10. David exclaimed that the everlasting covenant, ordered in all things and sure, "This is all my salvation and all my desire," 2 Sam. 23-5. And I feel that the Lord has shown me His covenant in our Lord Jesus Christ, Psalm 25-14 and all my salvation, all my desire is found therein. If others want to mix in their own paltry doings as an investment to get additional blessings they are welcome to go that road, to pursue their consequential, self gratifying self glorifying way; are welcome to all that they have so earned by what they term obedience. I so clearly see and feel that all my obedience is so imperfect, so sin de-

filed, all that pertains unto me a poor sinner needs to be washed in Emmanuel's precious blood. And when I appear before our God I would "be found in Christ, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3-9.

Amidst all the rugged path that may be mine and yours and all the chosen of God, He is our suffering "I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."

This is the immutable counsel of our gracious God and I have proved it true many, many times in my soul's tribulations. "I wrought for my name's sake," and His name, unto my soul, is a strong tower in which, in my conflicts, I have run and found my safety.

But I will now go on writing for I have already penned more than I purposed when I began. May the Lord lift up the light of His countenance upon you.

I am yours in the fellowship of the gospel of Christ.

FREDERICK W. KEENE.

A FRIEND TO THE LANDMARK

Elder C. F. Denny,

Dear Bro.

Enclosed you will please find (\$2.00) two dollars for which to pay for my Landmark up to January, 1926. I have been a regular subscriber for the Landmark thirty-five years and don't see how I can give it up.

Your sister,

MRS. A. M. SPARKS,

Danville, Virginia.

AN INTEREST IN YOUR PRAYERS

To the dear children of the Heavenly King, who may have the opportunity of reading my request I beg and plead to you for an interest in your prayers. I have suffered so much affliction and sorrow for the last few years. At times the dark and stormy waves of grief and sorrow threaten to envelop me, until I feel like insanity will claim me as its victim. Sometimes the briny tears fill my eyes. My heart feels like it is breaking. If the human heart ever endured such a dreadful sensation, I feel something choking me which is no more than grief. I have endured this at times for years. Sometimes when I have a cause to suffer so I feel a desire to gather and embrace all those whom the Lord has blessed with a heart of Divine love and express my feelings. Many years ago I sometimes wrote to those I had a love for through this same messenger, Zion's Landmark, bearing the communication of our feelings of one to another. While then afflicted it seemed I had nothing to pen down only complaint. Has now been 21 years since I became afflicted. During all this time my life has been spent in self denial of my appetite, a temptation hard to control, denied of rich appetizing articles of diet that is so tempting to the hungry. Only partaking of a limited amount of light diet, seldom ever satisfying this hunger if my appetite is not too weak. During the first seven years of my affliction my punishment was severe from a voracious appetite. I never knew relief only when nauseated for a few moments at a time,

All these years continually present with others who could partake of these luxuries to gratify the appetite. I so often thought how little they knew how to appreciate their blessing. I was forever deprived of and would be the remainder of my life time. Oh my dear ones it was not then as it is now with me. My dear aged father was then with me. After a time my health was restored to such a degree I was able to take up employment and help to fill my father's duty in the home and help wait on him when he became disabled to wait on himself during the last years of his lifetime. Now since my health has failed again my nerves have been wrecked until I can read only in moderation and write but little and that is not plain. At this moment my heart seemed to become so full of grief I must stop here and let the tears flow, which I so seldom allow myself to break down and go to crying like a child that has been punished. In the past I have wept for hours. During the past few years my nerves having become so weak I am forced to control myself and choke allowing the tears to gather and run down my cheeks until I can gain more control of self and smother my grief down since I moved away from near my old home church, the Reedy Prong in Johnston County where my name is still enrolled or I suppose so. My opportunity of visiting the church there has been seldom. No one provided a way for me to go when I was able and elsewhere was much the same until my health became so much impaired from d's-ease and trouble until I seldom ever

can go to church anywhere now and it is almost like meeting with a stranger I so seldom ever meet with one of the brethren or sisters unless I can go to the church. I am so much alone in this cold world so nearly all my days spent alone in feelings, no heart to sympathize with me, no one to speak a cheering, comforting word to revive my desolate feelings. So often have I been confined to my room alone a greater part of the time all alone. No one around me to minister to my needs. I suffered for attention. Oh how great I suffered for some one to come in and spend some time with me to converse with me to arrest my thoughts that are such miserable company in the time of direst need. Not in need of the treasures of this world's wealth but need of being ministered to with loving hands and a tender voice.

Oh my dear Christian friends I care not what church record holds your name or where it has ever been enrolled on any or not. It is the heart of Divine Love I am to be remembered by, with the briny tears running out of my eyes I beg and pray to you all to beg for the mercy of God to roll this heavy load of sorrow and trouble away from my heart or grant unto me Divine patience to carry it if it need to be continued. If this can be His holy will. Oh my dears my faith staggers at times in this cold and desert world. Never did I realize and feel the need of the love and care that a dear father and mother can bless us with so much as I have for the last year, hey both having passed on long ago to that place of abode where sorrow and

suffering is unknown. Dear Christian friends if you feel a desire to write me some of your feelings I would appreciate a message from you. I will not promise a reply. But perhaps I might acknowledge receipt of it with a few lines in regards to my appreciation of same. I don't expect a visit from any of you as that would be more than I even can hope for.

Dear brethren and sisters if you feel touched by the divine love of God for those in need please remember me.

AZUBAH MATTHEWS

Angier, N. C.

PRETTIEST MAN I EVER SAW

It is with fear and trembling that I make the attempt to write what I hope and trust the dear Lord has done for me. Some years ago I was impressed with a feeling that I was a cast off, a nobody and was in a lot of trouble. For a time I dreamed I saw my Saviour, hanging to the side of a large rock looking at me and thought then and do yet that he was the prettiest man I ever saw. I had been out of doors one day and was meditating on myself and as I went into the house those beautiful words came to me, "Blessed are they that hunger and thirst after righteousness for they shall be filled." Well it went on for some time and after a while it seemed to leave me and I did not think much about it but when I went to preaching it seemed to me like the preacher would direct his sermon to me and I could not hold my head up and felt so guilty of something and I did not know what, I wanted to go home and get to studying and I

would think if I could be baptized it would be all right. I would think if I could be going along the road and get with a good old Baptist preacher and we came to water he would have time to baptize me. But the time had not come, I had to suffer more, like my dear Saviour had suffered or I truly hope I have suffered for His dear sake. But I feel at times that it is just me and that God has no use for me that I have sinned away the day of grace and there is no pardon for such as me. I went on in this way and let the thoughts of this world drive out the better things of life for a time until I was taken down sick and my thoughts were brought back to my condition or my soul's welfare. I would lie in my bed by the window and look at the sun set and beg God in some way to show me what to do. So one night I seemed to be more in need of His love and protection and I dropped off to sleep for a few seconds and I saw myself being carried through the air on nothing but the air under me and I was looking up towards Heaven and clapping my hands and saying, Bless God, bless God.. I was carried over an awful deep hollow and let down in a green level field and I awoke well. Some time after that I dreamed I had started to a place and as I went on I came to an awful pit and I did not see how I was to get around it and it was too wide to jump across and I thought if I tried that I would fall in and I could not see the bottom it looked so deep and black, I thought if I fell in I would be lost I could never get out but I got across some way. I don't know how

but it seems like there was a plank laid across it for me to walk across on, then another night I awoke myself singing "How Happy Are They Who Their Saviour Obey." I had got to the last of the third verse it seemed the longer the worse I got. I would read my Bible and cry all the time. I read the testament three times and those sweet lines of a song came to me, "When I was Sinking Down, Sinking Down Beneath God's Righteous Frown, Christ laid aside His Crown for my soul." I had to study a long time before I could remember what it was a part of and where and when I had seen those lines. . During this time my husband took sick and died and my trouble was more than I thought I could bear but I had gotten so I could walk around a little and one day I went to his grave and the thought came to me to pray and I got down by a log that was close to his grave and tried in my weak way to beg God to have mercy on as unworthy being as I felt to be and there was a passage of scripture came to me, it said, "Fear not I will be with you always, even unto the end but yet at times I think I have deceived myself for God deceives nobody. But I have shed tears enough to wet my winding sheet. I could not tell what I was crying about if I got to reading my Bible I would cry or my hymn book it was the same. So far from God I seem to lie it makes me often weep and cry. I fear at last that I might fall for if a saint the least of all. After a while I got able to go to my sister's and she had preaching on Sunday night at the house last Sunday in

April, 1922 and I offered myself to the church and was received and baptized the next day on Monday by Eld. O. Lilly. He wanted to put it off till the next church meeting, but I could not wait that long or it seemed like I could not. Then I was received in full fellowship on the 3rd Sunday in May. But our troubles did not end then. I felt at times like Paul, why art thou cast down oh my soul, is there anyone like me? I am made to cry out, oh God have mercy on me, a sinner. I look at the dear brothers and sisters and wish in my heart that I was as good as I think they are.

I will stop but this is only part of my troubles I am alone in this world almost an invalid, dependent upon my nieces for protection, they are the closest relatives I have. All I want is to be able to go to my dear old Baptist meetings and catch a few crumbs that fall from my master's table. . I dearly love the brothers and sisters wherever I find them. My home church is in Summers co., with the Little Blue Stone church, but I had to come to Charleston to my nieces and the dear Saviour directed me to a church down here of the same faith and order which makes it more pleasant for me since I can go once a month when I am able. It is both food and drink for my poor hungry heart.

I am your unworthy sister in hopes of Heaven.

CATHERINE GIBSON.

Charleston, W. Va..

No. 3 Pauline court,

A GOOD LETTER

Dear Brother Denny:

Here is a good letter from Elder D. S. Webb. Do as you think best with it. I am able to be at work. Hope you are well.

Your brother in hope,

J. R. JONES.

Revolution Station

Greensboro, N. C.

The Letter

James R. Jones,

Beloved Brother:

Will write you tonight, have been busy as Clarence is away from home at work, it makes me have all the little work to do. I intended to write you last Monday, and Brother R. A. White came after me to go preach Brother Guy Goings's wife's funeral. Brother Goings is a deacon of the church at Pine Grove, his wife was Mazy Chappell. I married them December 23rd, 1891. She was a member of the church and leaves with her husband one invalid daughter some 30 years of age, and has one brother and one sister living.

Well Brother Jones I read and reread the poetry, and it speaks out what is in you, for whatever employs a man's mind he will talk or write about. It is a blessed character that is constantly and chiefly concerned about God and His grace love and mercy. Brother Sam McGrady said last Sunday at Charity in his preaching that some thought that the fraternities and institutions of men were wonderful. But, he said, "There is not anything that appeals to me as wonderful—unless Christ is in it, or the author of it." There is no institution of men to be compared

with the church of Christ's redemption. If they who worship the creature could help it we might with propriety rebuke it; but that is not my business, for if a man can be anything but what he is, I can tell him how to go about it, therefore let him alone, and preach the gospel of Christ. I am not ashamed of that. A few words about God's work. This is the work of God that ye believe. Jeremiah's experience, the potter wrought a work, and the vessel marred in the potter's hand. For hath not the potter power over the clay (flesh) of the same lump to make one vessel to honor and another to dishonor. God is our potter, and when He begins the work He will perfect it. When He wrought in me to see my condition in sin, I sank down marred in the hands of my Maker. But after a while as time "the wheel" rolled around I was made a believer in Christ my blessed Saviour. It is the same lump (man) that marred to dishonor that God made to praise Him in His excellency. When God lays His hand upon the poor sinner he sinks down as David said, Thou hast cast me down, and thou hast lifted me up. Man is a dishonor to God, and he is made to see that; but if he is in Christ, he (the once marred) is a new creature. The same lump means the same man is made of God a believer in Christ and not to men, as is naturally thought to be.

Brother Jones, I hope you are well, and may God bless you with all spiritual blessings in heavenly places in Christ Jesus, from,

D. SMITH WEBB..

DON'T MIX IT

Dear Bro. Denny:

I see an article or let'er written in the Landmark of Sept. 1st written by Elder J. D. Cockram, which sounds to me like he favors the preachers of our faith, to hold office of the state or county. This I suppose would be good for this world. But brethren, listen, religion is too pure, and politics is too rotten to try to mix them. You had as well try to mix iron and clay (it won't mix). And I feel like when God calls and qualifies a man to feed his lambs and sheep he is called to the highest office on earth, no kind of any other office excepted. Feed my lambs and sheep and dear brethren I pray for you to never stoop down and turn your backs on the field that God has given you to reap or to cultivate. Be faithful and keep deacons of your churches wide awake, tell them their duties and all that hear you then by this I feel most assured that you can feel free and never have to ask for office gained by politics. No I just can't feel like God wants His preachers to deal in politics that way.

Written in love and best of feelings,

A. W. THOMPSON,
Selma, N. C., R. 1.

**GOOD NEWS FOR ROSEMARY
PRIMITIVE BAPTIST CHURCH**

Dear Brethren, Sisters and Friends,
The good brethren, sisters and friends have of late sent us a nice little donation in which we feel thankful. I am now in good heart

and I believe we are going to build a church house in Rosemary. If the good brethren, sisters and friends will just send us about \$125.00 more we can get the house hulled in all O. K. We want to start the building just as soon as the spring opens.

Dear brethren, sisters and friends I know last year was a hard year to go through with, but I feel the Lord will provide for us, and if you can help us please do so. Soon as you can. There are lots of good brethren and sisters would help us if they would just give it the right thought and I hope they will consider the matter and send in a nice little donation. The sisters have been doing much lately in helping us.

Dear ministering brethren will you all who read this please mention this in your churches, maybe it will be the cause of some dear brother or sister helping us. After a while I will send in the amount to the Landmark received for publication and the names of those who sent it.

Dear brethren, sisters and friends we again thank you all for what you have contributed to us and it will be rightly applied.

Dear Brethren, sisters and friends please help us all you can for this good cause.

Send donations to J. W. Finch,
Box 414, Rosemary, N. C.

SILAS BOYETT.

T. J. LEWIS.

J. H. JACKSON.

The subject of this notice was born Oct. 6, 1859 and departed this life Dec. 8, 1924 making his stay on earth 65 years, 1 month, 2 days. Brother Jackson joined the Primitive Baptist church at Muddy Creek during the year 1908 and since that time has been a faithful member always filling his seat except when providently hindered. We feel that in the death of Brother Jackson the church has lost a valuable member and the community a good citizen and the wife and children a good husband and father. The funeral service was held at the home of the deceased by the writer and Eld. E. F. Pollard to a crowd of friends and children and grand children. We would say to his wife and children weep not as those that have no hope, for we feel your loss is his eternal gain and we hope you through the same precious faith will meet him in that eternal home where parting is known no more. Written by,

L. E. BRYAN.

RESOLUTIONS.

Whereas, The angel of death did on the 4th of Dec. 1924 remove from our midst our dear sister Fannie Smitz,

Be it Resolved, That in death of Sister Smitz the Primitive Baptist Church of Reidsville loses one of its oldest and most consistent members, being a charter member in its organization April 23, 1904. Owing to feeble health our dear sister had been deprived of the pleasure of attending church for some time, but we are pleased to know that she lived and died in the faith of her dear Saviour and while we mourn her departure, we bow in submission to the will of Him who doeth all things according to His will and He has made no mistake.

Resolved, Further that a copy of these resolutions be spread upon our minutes and a copy be sent to the bereaved family and a copy be sent to the Landmark for publication.

Elder O. J. DENNY, Moderator.

E. R. HUNT, Clerk.

SKEWARKEY UNION

The next session of the Skewarkey Union will meet with the church at Conoho, Martin County, N. C., beginning Friday before the 5th Sunday in March and continue Saturday and Sunday. Elder B. S. Cowen was appointed to preach the introductory sermon and Elder E. C. Stone his alternate. Visitors will be met at Conoho, N. C. Coming from north by way of Hobgood Friday 5 o'clock P. M. Those from south by way of Parmelee Saturday morning at 9 o'clock A. M. Anyone wishing to come or be met before will please write Bro. N. R. Wesley, Conoho, N. C.

All lovers of truth are invited to meet with us.

R. A. BAILEY,
Union Clerk.

MRS. LETHIA ANN WILLIAMS

It is with a sad heart that I attempt to write a few lines of the life and death of my dear mother Mrs. Lethia Ann Williams. She was the daughter of Daniel R. Taylor and Harriet Taylor, his wife. She was born in Edgecombe county, April 29, 1849 and died October 11, 1924. She lived all of her life not very far from the Edgecombe county and Wilson county line residing in both counties some. She was married to my father, Wesley Williams Oct. 15, 1866 and unto this union was born ten children three boys and seven girls whom they raised to manhood and womanhood, two girls and one boy having preceded her to the grave.

All of her children are married and she had 56 grandchildren and 29 great grandchildren but some of them have preceded her to the grave. She was a kind and loving wife, and a good friend and neighbor, and was loved by all who knew her best.

Mother united with the church at Pleasant Hill, Edgecombe county in July, 1875 along with several others and was baptized by her pastor, Elder Bennett Pitt and enjoyed the sweet fellowship of that church until she moved near Upper Town Creek, then she asked for a letter and moved her membership there and lived a consistent member the remainder of her days.

She had been in declining health for several years and the last year of her life she was nearly helpless and was confined to her bed about four months before she died, but she bore her sufferings with the most patience of anyone I ever saw. All was done for her that loving hands could do. But we could not stay the cold, icy hand of death. When the Lord saw it best to take her home to rest on the eleventh day of October, 1924, making her stay on earth 7 years four months and twelve days. Why should we all grieve after her? For we believe she is now resting so sweetly in the arms of Jesus, where there is no more sorrow, pain and death. But we hope to meet her on that happy shore where parting will be known no more.

She leaves to mourn our loss a husband, seven children, besides a number of other relatives and friends.

Her funeral services were conducted October 12 by her pastor, Elder A. M. Crisp, Elder T. H. B. Pridgen and Elder A. D. Johnson. Afterward her body was taken to the family burying ground and laid to rest to await the resurrection morning.

Sleep on dear mother and take thy rest.

We all loved you but God loved you best.
and took you home to rest.

Written by her daughter,

MAZIE MORGAN.

Sharpsburg, N. C.

ABIGAIL COLE

I will try to pen a few lines in memory of my mother, Abigail Cole, who departed this life on the 9th day of December, 1924 at the age of 91 years and two months. Her maiden name was Vert. She was married to Fleming Cole (who departed this world 35 years ago) on the 2nd day of September, 1890. To this union was born one son, H. V. Cole. She united with the Primitive Baptist church about 65 years ago. She lived a consistent member until death and had the confidence and fellowship of the brethren until death. She leaves the writer and his family with a sad lonely feeling. We sometimes feel like that we can never hear her kind, humble and gentle voice, for help in her bodily afflictions which were for eight or nine years before she died. She was patient and enduring in all her sufferings, often saying that she did not want to do anything wrong. During the last five or six years of her life her mind was so impaired that she did not recognize her own son, yet when the brethren would come to our home she requested them to sing some of the songs of Zion and to pray with us and would tell her experience.

H. V. COLE.

MRS. ALONZO BARBOUR

Sister D. C. Barbour, wife of Brother Alonzo Barbour was born Nov. 16, 1887 and passed from the shores of time Dec. 10th, 1924. She united with the Primitive Baptist church at Angler, N. C. May the 4, 1913, later moving her membership together with Brother Barbour to Durham. She was sound in faith and faithful in every respect as far as her health would permit until death. She frequently said in the event I was her survivor she desired that I conduct her funeral. This sad duty was complied with to the best of my ability with Dr. C. B. Hall assisting. Several years ago she underwent a very severe spell of sickness and on one occasion felt constrained to have me come and pray with her for divine aid. While on bended knees beside her bed I felt the presence of the Holy Comforter. She too was overshadowed with the same. She soon recovered sufficiently to attend her duties as wife, mother and friend. This incident she never forgot. The husband and children, her

kindred and the church have suffered an irreparable loss. However we fully believe she rests sweetly in the embrace of a Saviour's love, and while attending the last tender touches that mark her resting place in the cemetery at Eno church, Durham Co., N. C., we felt to quote the following lines left by a worthy young man who passed away some years ago in the state of Georgia (found afterwards in his effects:

"When I am gone away

Think not of the place

Where you have lain me down in sorrow,

But of the glorious beyond,

And wait, the great tomorrow."

C. F. DENNY.

SERENA CAROLINE WALTON.

The subject of this notice was born Jan. 2, 1863 and died Oct. 13, 1924 having passed 61 years, 10 months and 11 days here. She was the daughter of Louise and Martha Brown and was married to William E. Walton in 1878. To this union 16 children were born, six preceded her to the grave while ten live to mourn the loss of a kind and loving mother. Sister Walton was a member of the Primitive Baptist church at Muddy Creek and together with her husband now living were faithful and loving members never giving the church any trouble. We feel the church will miss her while we feel the bereaved ones have lost a kind gentle mother and a beloved wife. We pray God's blessings upon them and tell them their earthly loss is her eternal gain. Written by request of her husband by,

L. E. BRYAN.

MRS. REBECCA ROEBUCK

It is with a sad heart we write of the death of our dear sister. She was born October 6, 1868 and departed this life August 1st, 1924. The funeral services were conducted by Elder J. N. Rogerson, her pastor. Her body was laid to rest in the family burying ground. She was married to Thomas L. Roebuck January 25, 1885. To this union six children were born, John H., Thomas, Raleigh A., Lester, Mrs. W. N. Stanell and Mrs. W. A. White. Also one sister, Mrs. Lula Vick and her lonely husband are left to mourn their loss. She united with the church at Flat Swamp in May, 1903 and was a faithful member until her death. We feel our loss is her eternal gain. She was a lovely member, a faithful wife and a good mother. We trust we may all live strong in faith as she did unto the end. She was ever ready to speak of her hope in the Lord, and constantly contending for the faith once delivered to the saints.

MINNIE L. ROBERSON.

WILLIAM MARTIN HILL

This friend was the son of Brother James Hill, and Sister Jincy E. Hill, his wife. He was born December 29th, 1855, and grew up to manhood in his father's home. He had one brother, Mr. John A. Hill of Davis, N. C., and five sisters all of whom live at Atlantic and are members of the Hunting Quarters Primitive Baptist church.

Mr. Hill never became a member of the church but attended our meetings and was a true believer in salvation alone by the grace of God. He was a lover of the Landmark, and was for a number of years a paid up subscriber to that paper.

He first married Mary F. Morris on December 24th, 1882 with whom he lived in love for a number of years. She was a member of the Hunting Quarters Primitive Baptist church, and a very lovable sister. They sometimes attended the associations together. There were no children born to them. Sister Hill died and left him feeling to be alone in the world. He then married Sister Caroline Hill, a widow of some years, on October 1st, 1918. He died April 17th, 1924, and his funeral was attended by Elder W. W. Styron. I was among the churches in Pittsylvania County, Virginia at the time..

I have been well acquainted with Mr. Hill since my first visit here in 1876, and know that he was a true man, a good son and neighbor such as any parent and neighborhood loves to have about them. Many took advantage of his liberality and used much of his living which he much needed in his latter days.

He lies in the Atlantic cemetery awaiting the coming of our Lord when his body like all who love His truth shall be raised up, not Adam, but like unto the glorious body of our Lord Jesus Christ who overcame death and the grave for all the members of His bride.

Hoping the blessings of God on all the bereaved I am their brother, and pastor.

L. H. HARDY.

THE EASTERN UNION

The Eastern Union is to be held with the church at North Creek in Beaufort county, N. C., to commence Friday before the fifth Sunday in March, 1925 where we hope to meet a goodly number of brethren and sisters and friends.

A. W. AMBROSE, Clerk.

ELD. P. T. OLIPHANT

Bloomington, Ind.

Has published a booklet on musical instruments in church service. Price 25c. Address him as above.

ELDER J. D. COCKRAM

Will preach as follows:

Little Vine Saturday and Sunday, Feb-

ruary 7th, 8th, 1925.

Cross Roads, Monday, Feb. 9.
New Castle, Tuesday, Feb. 10.
Goldsboro at night Feb. 10.
LaGrange, Feb. 11.
Kinston at night, Feb. 11.
Grantsboro, Feb. 12.
Sandy Grove, Feb. 14, and 15.
Little Washington, Monday, Feb. 16.
Smithwick's Creek, Tuesday, Feb. 17.
Bear Grass, Wednesday, Feb. 18.
Williamston, Thursday, Feb. 19.
Spring Green, Friday, Feb. 20.
Robersonville, Feb. 21 and 22.
Flat Swamp, Monday Feb. 23.
Hamilton at night, Feb. 23.
Tarboro, Tuesday, Feb. 24.
Lower Town Creek, Feb. 25.
Autrey's Creek, Feb. 26.
Upper Town Creek, Feb. 27.
Old Hornett, Saturday and Sunday, Feb. 28 and March 1.
Deulah, Monday, March 2.
Creeches, March 3.
Pittmans Grove, March 4.
Upper Black Creek, March 5.
Healthy Plains, March 6.
Scotts, March 7.
Contentnea, March 8.
Wilson at night March 8.
Elm City, March 9.
Mill Branch, March 10.
Pleasant Hill, March 11.
Falls, March 12.
Nashville, March 13.
Peach Tree, March 14.
Sandy Grove, March 15.
Sappony, March 16.

Dear Mr. Gold, please publish these appointments for our dear Brother Cockram, the Lord willing I expect to be with him on this trip.

J. W. WYATT.

APPOINTMENTS FOR ELDERS

C. W. STONE and D. COLLINS.

February 5th at night, Wilson.
Feb. 6th.—Pittmans Grove.
Feb. 7th.—Upper Black Creek.
Feb. 8th.—Memorial
Feb. 9th.—Aycocks.
Feb. 10th.—Nahunta.
Feb. 11th.—Lagrange.
Feb. 12th.—Kinston.
Feb. 13th.—Sand Hill.
Feb. 14th.—Muddy Creek.
Feb. 15th.—Sloans.
Feb. 16th.—Cypress Creek.
Feb. 17th.—South West.
Feb. 18th.—Bump.
Feb. 19th.—Stump Sound.
Feb. 20th.—Wilmington.
Feb. 21st.—at night Goldsboro.
Feb. 22nd.—Pine Level.
Feb. 23rd.—Smithfield.
Feb. 24th.—Four Oaks.
Feb. 25th.—Benson.
Feb. 26th.—Dunn.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

JANUARY 15, 1925

No. 5

POSITION NO BARRIER TO GRACE

Grace makes itself equally at home in the palace and the cottage. No condition necessitates its absence, no position precludes its flourishing. One may compare it in its power to live and blossom in all places to the beautiful blue-bell of Scotland, of which the poets sing:

No rock is too high, no vale too low,
For its fragile and tremulous form to grow.
It crowns the mountains
With azure bells,
And decks the fountain
In forest dells.
It wreathes the ruin with clusters gray
Bowing and smiling the live long day.

(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.

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

SING TO 7 AND 8 SYLLABLES

Oh, the sweet cords of his love,
That draws my soul to him above,
From sorrow, sickness, and pain,
Eternally with him to reign.

Oh; what amazing sweet love,
That brought him in love, from
above,

To redeem a sin cursed race,
By the power of his sweet grace.

Oh; he came to earth so low,
To save us from eternal woe,
Bore the cross in Gethsemane,
In anguish, despising the shame.

Oh; that we, to him would call,
For when he died, he paid it all,
For all of h's chosen flock,
And the gate of heaven will un-
lock.

For all of the chosen few,
That in redemption were made
new,

And did love the precious Lord,
And who believed His sacred
word.

Let us praise Him as we ought,
For the noble deeds he hath
brought,

While on earth He did remain,
To save our souls from guilt and
stain.

Oh; send the heavenly dove,
To inspire us, with sacred love,
And with great adoration,
Praise Him for His great salva-
tion.

Let all, hallelujah's sing,
To our great eternal King,
For he is worthy of all praise,
In an everlasting day.

—Composed by J. R. Jones, Rev-
olution Station, Greensboro, N. C.

SING TO SEVEN SYLLABLES

When I saw Christ on the cross,
In agony, grief and pain,
Pouring forth his precious blood,
To cleanse us from guilt and
stain.

Oh; the bitter tears I shed,
To see Him thus, on the cross,
But oh; the joy that I felt,
When I saw I was not lost.

Rejoice in my Lord, and King,
For saving my soul from sin,
He was watching over me,
While I was in misery.

The Lord said, it is finished,
Hung His head, gave up the
ghost,

Thus my Lord and Saviour died
For His Chosen, that were lost.

But He died to rise again,
To bless the children of men,
With hope of eternal life,
They are the bride, the lamb's
wife.

For He came to earth to save,
Conquered death, hell, and the
grave,

And ascended up above,
Where all is joy, peace and love.

In the resurrection morn,
He will come to earth again,
To carry His jewels home,
Forever with Him to reign.

In love, joy, peace, and gladness,
All around the throne of God,
To behold his smiling face,
With Him in His blessed abode.

—Composed by J. R. Jones, Revolu-
tion Station, Greensboro, N. C.

THE LIFE OF JESUS

Elder C. F. Denny,
Dear Brother:

You will find enclosed the experience of one of my special friends in Hyde County. He is a descendent of one of the oldest Baptist families in the county. His farm and home is open to Primitive Baptists at all times and it seems to be his chief joy to do something for them. His wife is a member. He never has united with any church, but I think he will soon unite with us.

He says he is such a mystery to himself he doesn't know what to do. I told him I would send his experience to you and perhaps you would publish it, so if you have room please publish same and oblige. Your brother in hope of eternal life.

W. E. HARRINGTON.

Jamesville, N. C.

Experience

I have lived more than sixty four years, and have had wide experience—I have read many books, some advocating and some condemning all forms of faith. I have listened to preachers of different creeds, and have had periods of mystic enthusiasm, backsliding and indifference. But I have arrived at the age when my relations with life are rather fixed, and after living this round of experience I hope that I am a child of God. It may be of interest to others to know why I hope that I am a child of God. I don't mean that I have what is known as a religious nature, I am not inclined to mysticism, I don't have visions, am not influenced by dreams. I am just an

ordinary human being actuated by about the same motives which I discover in the people about me neither do I mean that I live in an exalted state, or that I am clear from sin, in the sense of having no impulse toward wrong doing, my nature is just about as mixed as it always has been. I doubt if my opinions are square with those of any particular creed, I doubt if any Church would accept me.

I do some things that religious organizations would not approve of and omit other things which they deem to be essential. I hope that I accept the leadership of Jesus Christ as far as I understand his principals, I have tried to put into practice the ideas which He taught, I have no hesitance in calling Him Master, whose guidance and teaching I gladly try to follow. I don't claim to have caught up with Him, some time think I am following Him a long way off. To me Jesus is a Master and guide. He inspires me, I find when I follow the example of my Master, life is more worth living. It cannot be disputed that under the influence of Jesus, I am living a larger and richer life today, this I know because I have tried it and am daily trying it. I don't say that I am better man than other people, there is no power or force in me that I am proud of except that which is exercised and set free by the influence of Jesus. I live my life as normally as I possibly can. I admire and love the person of Jesus Christ. He has my heart felt adoration, I can sing Jesus lover of my soul with as much emotion as the next man yet I don't consider this emotion to be any thing supernatural, but simply a

normal healthy sentiment which will be shared by any one who tries to follow Jesus. I have no fear of Jesus Christ. If He was on earth I would rather go to Him with my wrongs than to run away from Him. Am sure I would find in Him more sympathy and understanding, and a better quality of loving correction than I could find anywhere else.

I try to obey Him because when He speaks my own heart says amen. He has voiced all my highest conscience and convictions, I don't take any part in the argument on the question as to whether Christ was divine or merely human. The only credentials He needs to present to win my allegiance are the words He spoke and the way He lived. I find in His words a wisdom that I can't find any where else, a perception of the great laws of life which no other man had. And I find in the story of His life an influence for beauty and goodness that is incomparable, I don't need to have it established that the Gospel story is correct. The point is I know of nothing so sublime as the majestic figure of Jesus.. He comes to me and tells me how to live, and how I can best get along with my family, my friends and my enemies.

It should be constantly kept in mind that I am only telling how I feel and think. I am not condemning others who think differently. Every one of us have some sort of notion as to what kind of person or force is managing the universe, I believe that the Creator is manager, thinking as we may about the universe or about Jesus. We must all believe He came to show us the value of God. And the kind of God He reveals, is the most pre-

vious God I ever knew. Jesus taught us to say our Father and the saying has warmed the hearts of many poor sinners.

Jesus, said He came in the fullness of time. There is many of His sayings that I don't understand, but am willing to accept them just as they are I accept christianity as the only considerable religion, that is wide as the human race. Its fundamental principals are that all men are brothers, whether they be white, black or brown, I believe that all my instincts came from my maker, that they are the source of whatever power I possess and it is the business of my intelligence to criticize and regulate them. In this task my Lord and Master, gives me the greatest aid. The primitive instincts of greed, lust, selfishness and covetousness, are natural ooes, but they cannot be allowed to go on unrestrained. My other instincts such as love, courage, self-control, kindness, pity and self sacrifice, are fed and strengthened by the teaching and examples of Christ. He looks at life rather than stations in life, if all men followed His teachings, every soul would have a chance in His view of the world, the peasant is of as much value as the King, the poor man as the rich man. In all that I have said some may think they detect that I am not much of a christian. Perhaps from their standpoint I am not, I am frank to say that all the christianity I have is what I can use. There is a vast deal of so called christianity that would be of no use to me at all. It is that portion that is argued about and fought over. It does not interest me. I might say that my creed is the

greatest common divisor of all creeds. Every church I know of emphasizes some honor, truth, decency, love and helpfulness. If this was all I would love to belong to them. But when a church begins to speak about its own peculiarities, whether about the nature of the trinity, or the mode of baptism, or the form of church government, I am not interested. I do not doubt there are many who think and feel as I and I trust what I have said may encourage them to hope they are the children of God, whether other people think they are or not. If others condemn us because we do not conform to their standard, we can say to God what Isaiah said, doubtless Thou art our Father, though Abraham be ignorant of us and Israel acknowledged us not. It may be fair for me to say just here, that I have never been a member of any church, I may have made a mistake or failed to do what I should, but I had rather be a fit subject out of the church, than to be a member and not be a fit subject. One more thing I want to say, one of the blessed sweet thoughts of my life, is when the hour comes that I shall face the great unknown no thought will be more dearer to me than the thought of Him who uttered those wonderful strange words, I am the resurrection and the life, whosoever liveth and believeth in Me shall never die. I solicit the prayers of all believers.

S. E. BAUM.

Fairfield, N. C.

AN EXPERIENCE

Elder W. M. Monsees,

Dear Brother: I will try to write a part of what I hope has been the dealings of the Lord with me. I was quite young when I first began to think of death and what would become of me. I felt that I was a sinner and had never done a thing good; but was like all other young people. I loved the world pleasures, thought it time enough to do better when I got older and so I went on rolling sin under my tongue, as a sweet morsel. I loved the pleasures of the world as good as any one else could especially dancing. I was never pleased better than when I was asked to go to a dance. Time passed on like that a few years when the same sad thought began to arise in my mind what will become of me if I don't try to live a better life. Then I married and did leave off my worldly pleasure. That was change for only a short time when my burdens grew heavier than ever when I began to try to work out my own salvation with fear and trembling the preachers would say that is all you have to do, come give us your hand and God your heart. I did everything I thought was right and acceptable. It seemed the more I strove to do good the worse I got and everything I did was mixed with sin and no good in me I felt to be a wretched worm of the dust, who shall deliver me from this terrible state? I was full of mourning from day to day. I was walking the road one day meditating over my condition trying to ask the Lord what must I do, then the answer came stand still and see the

salvation of the Lord, then I believe I was made willing to give myself up. If I am saved it is through and by the mercy of God and if I am lost it is nothing but just. Then I felt a little light spring up that gave me some comfort, but only a short time that I could feel any relief of mind, my trouble returned with greater force than ever and oh, what agony I suffered I cannot express. It seemed everything I ever did was before me. My sin was like mountains too high to go over too far to go around. I am cut off in this dreadful state. My cry was Lord save or I must perish. I was mourning, day unto day, I could not eat or sleep much. My husband would often ask me what was the matter. I would tell him nothing for I did not want anyone to know how I felt. I would dry my tears the best I could when he was near me it seemed to me my burden was more than I could bear but the good Lord enabled me as I hope for without Him I could do nothing and while in this state of mind I lay down one night thinking over my condition. I was carried away in a vision or a dream to a lonely house where no one lived, my aunt that raised me, my sister and brother's wife were with me we were all huddled together, I looked out at the north door and saw a gate and terrible sight such as I had never seen before. I felt the time had come and I must die in a moment and be forever lost. I said to the others let us pray. I took my baby in my arms, fell down on my knees and prayed aloud for the first time and I was aroused by the noise of the child, I was on the bed

on my knees with my baby in my arms, praying with all my heart and if I have ever been delivered it was then. My soul was filled with praise. I felt I was in a new place and everything was full of joy and praise to God. It was not long before I began to look for my burden, but it had been taken away. I felt I had been lifted out of that horrible pit and misery, a new song put in my mouth even praises to God. Then I had a desire to be baptized but did not feel worthy to be with such good people as the old Baptists. Thought they were the best people on earth, they looked happy and looked like they loved each other but no one loved me. Oh how I longed to be one with them but I felt to be too little, too vile, to be among them. I could not make up my mind to go and offer and after a while I had a dream that gave me some rest. I dreamed I was led to the water and I was baptised by the same man and in the same place that he did when I went before the church and was received. That was in September 1882. I felt then I would never see any more trouble, but alas what a great mistake. I have been tempted and tossed in so many ways I feel like sometimes the trials, tribulations of life are more than I can bear, but I try to do the best I can when I would do good, evil is present, so I cannot do the things that I would. I try to trust the good Lord to keep me for I cannot keep myself. I need His help every day I live, without Him I can do nothing. I pray that He may keep me to the end which will not be long according to

nature. I must stop; but the half has not been told. I fear that I have already said enough to worry you, it is so imperfect, like myself I cannot write like others; but I hope you will excuse all mistakes and pray for me when you have a mind.

SALLIE GAY.

Walstonburg, N. C.

THE LORD SHALL DESCEND

Dear Bro. Denny:—I have been thinking for some time to drop you a few lines headed by a few precious lines found in first Thess. 4th chapter and 16:20, "For the Lord Himself shall descend from heaven with a shout with the voice of the archangel and with trump of God and the dead in Christ shall rise first." No sweeter words nor grander truth can ever be uttered than is embraced in this scripture. All the hope, joy and comfort afforded God's tried, hungry and weak, dependent little children are embraced in this chapter, and that of 1st Cor. 15 chapter, Take away (if it could be) the precious truths contained in these chapters and we would be yet in our sins and false witnesses that God raised up Jesus our precious Saviour whom he raised not and having no hope beyond this poor world of sin, tears, trouble and death. Surely of all men we would be the most miserable; but thanks to God this is not true, for Jesus arose from the dead and is conqueror of death and is the resurrection and all his children are raised with Him and thus being raised and make like Him is a glorious unspeakable gift, like unto that gift of eternal life he gives us as

He so sweetly declares in John 10th chapter. Dear Brother Denny I feel our preachers should dwell on this blessed point of doctrine as it means everything to the church of God in all time to come, and because we have members of the church whose minds have become poisoned by reading erroneous literature published among our people and in an unscriptural weak way try to disprove the blessed resurrection of this very body which shall be raised in incorruption. Yes raised in glorious grace. Shall these vile bodies shine and every face and every shape look heavenly and divine. I try to preach this blessed of all, of all the glorious doctrines of the scriptures because I know it is the whole truth direct from the mouth of Jesus.

Broher Denny pardon this hurried scribbled letter with pencil. It was in my mind and in much love I write it.

Your little brother in a precious hope of Jesus our Saviour,

J. A. HERNDON.

SICK SINCE LAST EASTER

My dear Mr. Gold,

I am enclosing check for two dollars to be credited the account of Mrs. Laura E. Gay. This money would have been mailed before but I did not know about it as my mother has been sick s'nce last Easter.

She would appreciate it very much if you would put a notice in the Landmark of her sickness.

Very respectfully,

GEORGE GAY.

THE JOYS OF THE LORD.

To the readers of Zions Landmark:—I have just written to dear sister, Ethel Jefferson, of Elamsville, Va., telling her of my downfall and loneliness, and that it seemed the dear Lord had turned his back upon me and that I feared I had been entangled for a season so much in world things, that I felt His mercy had clean gone forever. I had no spirit of prayer, but for the last few days, I have been trying to pray to our heavenly Father to have mercy upon my poor sinful soul, that I might be lifted from the mouldering dust and my mind placed upon divine things which are far above the earth. This morning while alone around the cook stove, still begging for mercy, it pleased the Lord to remove the dark cloud which was hovering over me, and to visit me with his sweet smiles again and restored unto me the joys of His salvation to behold the beauty of the Lord. I feel light and happy and the song came to me, I will arise and go to Jesus, He will embrace me in His arms. I felt like praising the Lord aloud. Oh, that men would praise the Lord for his goodness towards the children of men. Bless His holy name, the only name given under heaven whereby men can be saved, let him have all the praise. Happy art thou, O Israel, a people saved by the Lord.

A sister in hope.

MRS. J. H. POWELL.

Whitmell, Va.

ADMONITION.

Dear Brethren and sisters at large:—I make a special request of you all, I feel to hope it is of the good Lord that prompts me to do

this. I know I feel burdened to try to do something if I could to help bring about sweet peace among the brethren. My request is this, will you all please examine yourselves thoroughly and see if we really have anything against our brothers or sisters. Read and reread the Bible and this in spirit and in truth. If we should then find the fault in our brother or sister. Then what? Kill him? No go to see him and go alone. When we do this if we and our brother or sister are what we profess to be we will hardly ever have to take any one with us to settle troubles between us. We will most always find that there is not much real trouble to it. Just say soes and vain imaginations. When we do this I feel like we can say with James show your faith by your works. I feel like old Baptists have all the work required at their hands that they can do. Old Baptists should not be afraid of each other. We should be ready to reason with each other and try to find out just what is the matter and then lay that matter down and live as a lovely band of brethren and sisters in the Lord; then we would get something out of life with all these blessings the good Lord has blessed us with. Brethren we should be ashamed of ourselves to be disputing and wrangling over what so and so did or said. We should look carefully into the matter and find the evil and put it out from us.

Pray for me that I may not be a stumbling block in the way.

Written by your little brother if one at all.

J. R. DURHAM,

Four Oaks, N. C.

TEXAS PEACE-MEETING.

I have so much admired Elder Lester's gentle labors for peace, that I decided it might be well to write a few lines telling you all of our great meeting at Munday, Texas. We have had some little divisions that we all felt that we ought to be ashamed of, so after some correspondence and exchanges one of the churches of my home association, sent out a call for what they called a Peace-meeting, for the purposes of making an acknowledgments of our faults and shortcomings and to see if we could not get nearer together.

Many came from the east and the west, some from Oklahoma, Louisiana, Arkansas.

Elder C. H. Cayce of Arkansas was elected Moderator, and Elder J. L. Collings, secretary. Elder O. Strickland stated the purpose of the meeting. Not to dictate anything to the churches, nor to set up the doctrine and order for any one, but to see if we might not better understand each other, and to make confessions of our weakness and faults to each other, and to try to pray for each other looking for more forbearance toward each other.

It was a blessed time of better feeling and a more determined feeling to try to understand each other better in the future. Some thirty six preachers were in attendance, and some twelve associations were represented in the meeting. When it became apparent that there was not time for all to talk, the moderator asked if all could say that they had done some wrongs, whereupon the great congregation came to

their feet, and were told to sing Amazing Grace, and give each other the hand of fellowship. It was a great time of rejoicing and I think will be the stepping stone for our people to get together most all over Texas.

We put out a short statement on the doctrine lest any should say we were willing to take every heresy, and yet we know that this does not bind any of the churches, yet we do not want to give room for any one to think that we were willing to fellowship any and all kind of doctrine.

The clerk will have the proceedings published in the papers.

I have written a dear brother in an eastern state that I believe that his people who have been separated could be benefitted by a similar meeting to this. I feel sure that the time is near when our people will long for the stopping of these bitter contentions and do as Elder Hardy has lately said in the Landmark, have nothing in their hearts against any one. O! that is the work of God.

If I could pray I would beg the Lord to drive us all to our knees till Zion would be at peace.

Your brother in hope of eternal peace.

J. H. FISHER.

SENDING PAPER TO HER PASTOR.

Received from Mrs. Catherine Gibson Pauline Court, Charleston, W. Va., \$1.00 for the Landmark to be sent to her pastor Elder Eli O. Lilley, Ellison, West, Va.

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. LVIII

No. 5

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., January 15, 1925

WHAT NEXT.

In consideration of the introduction of the doctrine of conditional time salvation and time salvation and the contention and the persistent agitation of those principles among the churches and associations in this part of the country; and the trouble growing out of said agitation, and of the fact that it is a doctrine of recent origin among us, and was not advocated by our fathers nor is it found in the articles of faith of any of the churches among us throughout our direct correspondence and to which we are not otherwise committed; it seems to me that for the sake of gospel right, and order and peace it might as well not be allowed to be advocated among us at any time, nor any where and that the churches and associations should be of one mind and stand together with closed doors in the churches and from house to house, and allow the matter to settle down and us to become quiet, giving us time

to regain a gospel exercise of our senses as inherited from our fathers, and to settle back into the manners and order of doctrine to which they were accustomed.

Why do we want to, or why should we presume to espouse and claim as Primitive Baptist doctrine, as held by our fathers, which we can not find in their articles of faith? Do we thereby prove ourselves to be honorable sons of noble sires or do we not rather show ourselves to be a lot of bastards with fathers without honor and mothers of easy virtue. We do not wish to charge the churches with infidelity, but we might inquire whence are there Anakins and grants in the land? Our churches being the judges of angels have not been truly faithful to require their young gifts to line up with the articles of faith upon which they were constituted and their gifts are ordained.

Fifty one years ago the 5th. Saturday in December I stood up and made my first talk after the manner of preaching, since which time I have preached to all classes or shades of people claiming to be Primitive or old School Baptists, and heard many representative men of them preach, but have never felt what we might call a gospel conviction of the doctrinal truth of the principles defined as conditional time salvation I have heard good and able men advance them sentimentally but not doctrinally, in such relation to the inherent character of the child of God that I have not found objections to such an extent as to make the distinction equal the difference. I have not felt to adopt these principles and proclaim them as Primitive Baptist

doctrine, besides my association has not been built up with these principles even reflected in its articles of faith, and as a man of true trustworthy convictions such as my brethren have the right to expect to find in me, I have not felt to have the right to declare them as gospel truth, nor could I do so and still claim the right to a Primitive Baptist status in the New River District Primitive Baptist association. My association has always believed in good works according to the principles of gospel obedience, and its members desire to maintain them by walking in them. They hold with James that it is the doer of the word that is blessed in His deed. They feel that walking together in love is the fulfilling of all requirements.

The fact is the Primitive Baptist is the only denomination professing godliness that does really believe in good works, and which requires its members to walk in them.

If I know the history of my own life, I feel that I know this doctrine is modern to the first years of my ministry as an Elder among our people in my association and in its correspondence. Now what is the matter with me and my life and every ministry, that in advanced years in the flesh and in the ministry I am found not to be in accord with many of my brethren especially with the younger ones? Is it that the children have not been trained in the way they should go, or has the old man proven the lack of early training, or such lack as has allowed him to depart from it?

This doctrine was not devised by us nor by our fathers, but was introduced by those coming among us from distant sections of the coun-

try. And this very fact proves that we have not been the watchman that we should have been or rather the churches have not been careful to heed the warnings which have been given by faithful men. If any one come among you and bring not this doc-

trine receive him not into your house, neither bid him God speed. What doctrine? There is but one doctrine. Take heed unto thy self and unto the doctrine; and continue in them, for in so doing thou shalt both save thyself and them that hear thee. The gospel is the power of God unto salvation. . It is the truth. There is liberty in the truth. There is salvation in liberty. There is freedom in salvation if the Son make you free, you shall be free indeed. In whatever sense one is freed from whatever condition, that one is saved from the consequences of that condition; and that one is made to feel that if the Lord is so good to him in these literal incidental respects are not his goodness and mercy to him greater in the more essential considerations of the election of grace, and he rejoices in the God of salvation as the God and Father of all of our mercies from whom cometh every good and perfect gift.

If it is in him that we live and move and have our being, is there anything that comes to us which is not in him, and of him, and by him? Then why should we not as grateful creatures worship him.

P. G. LESTER.

CUT THEM OUT.

I have suggested the propriety of cutting out and shutting out the terms conditional, and time salvation and feeling that I should be honest with myself, if need be, to swear to my own hurt, and repent not; I should suggest that the term the absolute predestination of all things be accorded the same treatment. I have never felt to use nor to endorse the use of terms and expressions not found in the inspired scriptures of truth, and I am not willing to require a number of brethren who believe in salvation by grace to return to the doctrine of the churches of the fathers and to be in order and at peace among the churches and the brethren generally and to allow another class of the brethren of perhaps equal numbers to run at large and at will to proclaim in unscriptural terms and unwarranted expressions sentiments for Primitive Baptist doctrine not found in the articles of faith in the associations of this correspondence. I am not averse many times to that which I reason out in my own mind as to what I think brethren mean by the expressions they make, but to make a declaration pertaining to eternal truth that requires a sermon to explain does not indicate aptness to teach. I must insist upon a gospel form of sound speech. It can not be contained. When I am in accord with thus saith the Lord. When I have Him to fight my battles for me and then I am not conscious of the loss of a single engagement. When I am in the faith—in the doctrine—I have the victory and I am the victor, and there is not a dog that dares to lift up his tongue against me. Is that not bet-

ter?

We have good brethren who are among our ablest and most beloved Elders who persist in the use of ultra terms of expressions for which their entire association is answerable, and the same is true of them as correspondents in sister associations which are held as answerable unless they are called to order by the association which is not pleasant. I do hope we will all be more careful of each others feelings of respect, confidence and fellowship. Because I do not seem to hold you in gospel confidence and fellowship does not imply to others that I am a better man than you are or that more rights and privileges should be accorded unto me than to men in the ministry ordinarily. The trumpet should not give an uncertain sound or he that bloweth it should not blow uncertainly. "To the law and to the testimony. If they speak not according to this word it is because there is no light in them." Feed the flock of God, over which the Holy Ghost hath made thee overseer. Feed them with what? Feed them with doctrine—with the truth of the gospel—with the fruit of the spirit. The husbandman must first be partaker of the fruits—the fruits of his labor—of his service—of his feeding; and he knows the nature, character and quality of this food, whether it is milk or meat, what is suited to the flock as sheep and what they have need of as lambs. Paul knew he had been feeding milk whereas they ought to have been able to eat meat, but he knew that hitherto they had not been able to eat meat neither were they yet able. So he continued to feed them with milk, but some of us seem to overlook the fact that

there are those sheep that are not able to eat meat and therefore should not be fed with it, but should be fed with milk. Canaan was a good land which flowed with milk and honey, but when the children of Israel entered the country they fed them upon the old corn of the land. The long marching and continual warfare rendered them hardened and rugged, therefore the old corn was best suited to their need. I dare say they relished the better the milk and honey, but the principal food was the old corn of the land. Corn bread no doubt was such as mother used to make and make quickly in a hot oven with a good brown crust on either side supplemented with the butter and milk and the honey formed in abundance at hand which is calculated to supply in a great degree the need of the entire household, both the sheep and the lambs.

I would not have my readers conclude that I mean any disparagement of the doctrine of predestination, because it is a fundamental principle of our doctrine nor would I be understood as meaning to say that predestination is not absolute because it is the prerogative of God, He is the divine predestinator, and what He does is done forever, and what he means to do is done, and shall be done. He has declared that His Son shall see of the travail

of his soul and shall be satisfied." When the Son of man and of God shall sit in the throne of His glory and His apostles shall sit upon twelve thrones round about and the little children are gathered together in the midst, and their blessed elder brethren shall look upon

them, and when they shall look up to Him and see Him as He is, is there a Primitive Baptist in all this broad land of ours who does not believe that every one will be there, and will see Him and be like Him notwithstanding the depths whence they come, and the tribulations through which they came, and the conflicts affecting them as they came. Is not this the prosperity of the pleasure of the Lord according as His hand and His counsel had determined? Is not this according to the predestination of Him who worketh all things after the counsel of His own will?

P. G. LESTER.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to take from us our beloved sister Elizabeth Matthews, who united with the church at Flat Swamp Saturday before the first Sunday in May 1880. And was baptised the first Sunday morning June 1880 by Eld. R. H. Harris.

Sister Matthews was a loving and faithful member. Always filled her seat when able to go.

She was a devoted mother of 15 children, 10 of whom preceded her to the grave. She was a great sufferer in her last days but bore it with patience. She seemed to be willing to leave this world as she had good evidence of a better home. And would sing "Home Sweet Home" to her children. I believe the Lord has called her to that sweet home where all is peace and love.

Our dear sister was born December 2nd, 1861 and departed this life October 21, 1924, leaving a sad family and many friends to mourn their loss.

We feel safe to say the church has lost a faithful member. Believing our loss is her eternal gain.

Be it Resolved, First that we sincerely mourn her departure with sad hearts meekly bow to the will of Him who doeth all things well.

Be it Resolved, Second, that a copy of this resolution be placed on our church record and a copy be sent to Zion's Landmark and a copy sent to the family.

Thus written by order of conference on Saturday before the first Sunday in November, 1924.

Eld. J. N. ROGERSON, Moderator,
E. B. HOUSE, Clerk.

BENNETT ALLSBROOK

By request of the church at our meeting September 20th, 1924, at Kehukee Primitive Baptist Church Halifax County, N. C., will this day note a memorial of our dear brother Bennett Allsbrook which departed this life as the writer believes walking a Christian life. Brother Allsbrook was born December 15, 1840 and died August 19, 1924, making his stay on earth 83 years, eight months and four days. On December 12th, 1867 he was married to Mrs. Mary Tune, she being a widow with no children. Now he is survived by a widow and three sons, Eugene Allsbrook, Bernard and Leslie Allsbrook, two brothers, Wilson and C. C. Allsbrook, both of Scotland Neck, N. C., two sisters, Mrs. Bernice White, of Hobgood N. C., Mrs. Susan Scott of Richmond, Va.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom has seen fit to call to her reward our beloved sister, Mattie J. Everette, wife of our devoted brother J. J. Everette.

She was born in 1848 and departed this life September 11, 1924.

She is survived by her husband, three sons and four daughters.

Truly a mother in Israel has passed to her reward. She was a gifted singer and always enjoyed meeting with the brethren and sisters and singing the songs of Zion.

She is greatly missed by the church where she was a faithful member as long as her health permitted.

But we feel to say that our loss is her eternal gain. Be it resolved that we bow in humble submission to the will of Him that doeth all things well, that a copy of these resolutions be sent to Zions Landmark for publication, a copy sent to her family and also spread upon our church record.

Done in conference on Saturday before the 3rd Sunday in October, 1924.

ELDER G. M. TRENT, Mod.

T. D. CLAYTON, Clerk.

O. M. BENNETT, Deacon.

W. H. DANIEL

Whereas, it has pleased our Heavenly Father to remove from our midst, by death, our highly esteemed brother and efficient church clerk, W. H. Daniel, who was so faithful in all the duties towards the health and welfare of the church. While he was a carpenter and mechanic by trade and often called several miles from home he always made it convenient to be present at the regular meetings. He has been a member of this church here at Smithwick's Creek, Martin Co., N. C., ever since June, 1891, clerk since October, 1891, and has never missed but one conference excepting when he was Provi-

dentially hindered by sickness. He was a good disciplinarian, always advocating that everything should be done decently and in order; therefore, be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That in his death we have sustained a great loss.

Third, That we have these resolutions published in the Advocate and Messenger, and in Zions Landmark, and a copy spread on our church minutes.

Done by order of conference, Saturday before the fourth Sunday in November, 1924.

PERLIE E. GETSINGER, Clerk.
J. N. ROGERSON, Moderator.

ROBERT HUGH QUINN

I will endeavor, if the Lord will to write of the death and burial of my youngest son, Robert Hugh Quinn, who was born September 7, 1888, and died June 4, 1923, making his stay on earth 34 years, eight months and 27 days. He was married to Miss Lizzie Holl, February 27th, 1916. He leaves a wife and three small children, one brother, one sister and an afflicted mother, besides a great many friends and relatives to mourn for him. But we feel that he is at rest and our loss is his gain.

Hugh never united with any church, but loved the doctrine of salvation by the grace of God alone. He had no confidence in the flesh, nor the works of man. He loved the old Baptists and their doctrine and contended for it as long as he lived. I have heard him talk for hours at a time on the scripture and seemed almost like preaching and has been a great comfort to me and will as long as I live.

Hugh was a loving and obedient child, a quiet and peaceful neighbor and a devoted husband and father. He won friends wherever he went.

Hugh had that dreadful disease tuberculosis for about fifteen years, but kept up so he could work his little farm and was blessed to make a living for his family until about four years before he died. He had influenza and was never able to work any more, though he got so he could be up and go about. He was always ready to go to church or take any of his family or friends where they wanted to go, until three weeks before his death, when he was taken down and never got any better. His sufferings were great, but he bore it with patience, his constant prayer, was Lord have mercy on me, and often expressed a wish to depart and be at rest. He said a few days before he died if he could only lay aside this body of suffering like an old garment and go on and leave it how good it would be, and I believe he found sweet rest at last.

His funeral was conducted by Brother

W. W. Roberts, afterwards his body was laid to rest to await the resurrection of the dead.

The old home is so lonely now and ever will be. We miss him so much, but he can never come back to suffer any more.

The book is written, the pen laid down. For a golden harp and a starry crown.

I ask the prayers of all God's people.

Written by his mother,
REBECCA QUINN.

Remarks

By request of Sister Quinn will say I have known Hugh for a number of years and have cause to believe that he was established in the doctrine of salvation by grace. We have a good hope for him that he is at rest. So farewell our precious one

We miss thy words to speak but dear friends,

Pray we may soon meet where we no more will weep.

The death sting was awful, awful hard That took our darling away.

But we know God never makes mistakes So let us watch and pray.

May God bless you my sister and reconcile you together with all of the family is the prayer of your humble brother

E. L. POLLARD.

J. D. SCARCE

It is through much weakness and with a sad heart that I attempt to write the death of our dear brother, J. D. Scarce, for publication in your dear paper. He departed this life Nov. 10th, 1924 in his 65th year. He was the eldest son of E. R. and Lucy A. Scarce. He was married to Mary Beck Dec. 22, 1881. He leaves a heart stricken wife, who was obedient and dutiful to him as a loving wife could be, 14 children, 4 boys and ten girls all living and all grown and ten of them married, 24 grand children, one brother and five sisters to mourn their loss. But we feel sure it is his great gain. He was a highly respected neighbor, a faithful husband and father providing well for his household. He was not a member of any church militant. He was asked by a visitor several weeks before he died, if he was saved, he remarked, he hoped so, what would life be with a sweet hope of heaven and immortal glory. He was a firm believer in the doctrine of election and salvation by grace. He loved to hear the Primitive Baptists preach and would walk to hear them when able. He had previously told me the reason he had not joined the church that he didn't feel fit, but all the fitness the Lord required is to feel your need of Him. He had been in declining health for several years, but only confined to his bed one week before the end came, the last trouble being heart

trouble. All was done for him that loved ones and friends could render to him on earth, but could not keep him here. The summon, child your father calls come home, came, and the call must be obeyed. His sufferings were intense, but he bore them patiently, frequently calling upon the name of the Lord as long as he could talk. I was by his bedside much of the time, he prayed for his children and for himself, the greatest prayer ever uttered by man, and that was, "Lord have mercy upon me a poor sinner." It was repeated time after time. That satisfied me about him. I felt at once to be submissive for the Lords will to be done. I was by him when the last breath left and I only felt to thank the Lord he was through suffering and had finished his course. It was a happy exchange. He died easy, he looked so quiet and peaceable. His body was no more racked and miserable as before. He looked to be resting in Jesus. I don't think of him as being dead; but living or sleeping in Jesus that blessed sleep, from which none ever wake to weep. May the Lord reconcile his dear wife and all loved ones to the dispensation of His will, for His will must be done not curs. It won't be long before we too will have to shake the icy hand of death and we hope to meet our loved ones where we wont have to say good-bye, nor hear the pitiful groans of our loved ones, but can live with God and the sweet Saviour on forever and forever. There won't be any separation. That is so sweet, bless the Lord there is rest for His children. Funeral services were conducted by Bro. W. R. Dodd, who spoke words of comfort to the bereaved ones. He was laid to rest in the family burying ground, near Whitnell amid a large concourse of sorrowing friends and relatives till Jesus comes again to gather His jewels home.

Written by his sister,

MRS. J. H. POWELL.

Whitnell, Va.

MRS. MATTIE J. EVERETT

According to promise, I'll try to write a few lines in memory of my oldest sister. I told her husband, when he asked me to write her obituary, that I was not worthy to write about such a good woman. She had few equals.

She was the daughter of the late J. B. Stanfield and S. A., his wife. She had five sisters and six brothers. Four brothers, R. W., E. A., J. B., and Elder T. A. Survive her, also two sisters, Mrs. B. W. Delap and Mrs. W. S. McKinney. She was born June 26, 1849, died October 4th 1924, age 75 years, three months and eight days.

Was happily married to Brother John J. Everett, November 23rd, 1873. To this union, seven children were born unto

them as follows: Messrs. Laurence, Hubert and Charley Everett and Mrs. P. D. Simpson, of Winston-Salem, Mrs. C. T. Archer, of Greensboro, Mrs. J. R. Simpson, of Summerfield and Mrs. J. A. Florence, of Summerfield. I can truthfully say these are good children, and they did all they could for their father and mother. The oldest girl, Mrs. P. D. Simpson, is a member of the Primitive Baptist church at Winston.

Sister Mattie united with the church at Hillsdale in 1895, baptized by Elder R. W. Dix June 16, 1895.

She ever adorned the profession she made with an orderly walk and godly conversation. She loved her church, and would go when she was not able to go. Some'times she would write them, telling how she wished to be with them. She had a rich experience of grace. It was published in the Landmark about 1881. I think, signed "Lone Wanderer." Brother Gold thought so much of it that he republished it again several years ago.

She was well versed on the scripture and had good understanding of the same. She also had a gift in poetry. Was gifted in singing, and was useful to her church as the leader in singing.

Deacon O. M. Bennett told me, while weeping at her funeral, that the church surely would miss her.

Brother and Sister Everett were very devoted to each other. Don't think I ever saw a husband more devoted to his wife, than Brother Everett. We all love him as our own brother. Don't know any difference. If sister left on a few days' visit he would cry. Sister obtained a hope about 1878, I think. I never shall forget the time when our father took the old bible to read one night, and told us children that he had promised to pray for Sister Mattie who felt like she was lost and was going to die and go to hell.

What a miserable feeling came over me, I shall never forget. I thought what an awful place to go to. I did not understand it. Was only ten years old. But I had serious thoughts of death ever since. It is said she prayed a beautiful prayer just before she died. Prayed that her children might see their sins, confess and join the church. She wanted them to live right and do right. She said she was going to die and wanted to die—was not afraid to die—was willing and ready to go—could say farewell vain world, I'm going home. She told them all goodbye and for them to be good children. It is wonderful to have dying grace.

She was laid to rest at Hillsdale. I expect fifteen hundred people attended the funeral. Elder O. J. Denny conducted the services, assisted by Elder S. J. Reich, of Winston-Salem. By the request of Brother Everett, the brothers that

were present sang, "We shall sleep but not forever," assisted by Mrs. Levy Walker, (who was so good and kind in her sickness) and Sister I. E. Neal, of Greensboro.

Children, do as near as you can, as mother did. The Lord be with you all.

Her youngest brother,

T. A. STANFIELD.

McIver, N. C.

TURNER'S SWAMP CHURCH (Col.)

Having several inquiries about the standing of Turner Swamp church, will say that some time ago Eld. E. L. Cobb, Deacons, J. W. Thorne, F. J. Roberts, and myself, together with Elders Henderson, Robbins and Dickens (col.) by special request, met with them and the result was such that we commend them to the corresponding churches and especially do we commend Elder Dickens for the humble manner and quiet spirit he has manifested in the matter.

C. F. DENNY.

DEACON DAVID HENRY JAMES

Brother David Henry James, son of Clifton and Lydia James, was born near Greenville, Pitt County, N. C., Feb. 29, 1842 and died most peacefully in Enfield, N. C., Sept., 1924. He was married in the fall of 1875 to Miss Melissa A. Wainwright, and to them was born eight children, of whom the oldest son died during the influenza epidemic in 1918. Three sons and four daughters are still living: Mrs. J. R. Carson, Greensboro, N. C.; Mrs. J. L. Hand, Greenville, N. C.; Mrs. W. J. Gill, Baltimore, Md.; Mrs. H. L. Matthews, Enfield, N. C.; C. R. James, New York City; W. C. James, Newark, N. J.; J. L. James, Rocky Mount, N. C.

He joined the Confederate army at the age of nineteen and served with distinction during the whole war. He was in 17 different engagements, and was wounded 4 times, severely on Sept. 30, 1866, when he lost his right foot at Petersburg. He was taken prisoner several times by the Federal troops. After the war he was homeless, having no parents to look to. He educated himself and he taught school 26 years and was then made Register of Deeds for Pitt county four years. He then served three sessions as Sergeant at Arms of the General Assembly at Raleigh, after which he engaged in farming, and moved to Enfield, where he died.

He joined the Primitive Baptist church at Great Swamp, near Greenville, Saturday, before the 4th Sunday in October, 1894, and was baptized the next day by Elder Samuel Moore; was chosen clerk of the church in Sept. 1902, resigned when he moved away in Feb. 1906, and was chosen Deacon Nov. 1905 and remained Deacon till his death. He was taken sick

with cancer in une 1923, and died Sept. 1, 1920. He was very patient in his suffering, and very thankful to all who did him any service during his sickness, and sung and praised the Lord for His goodness both day and night, and longed to go from this world of sin and sorrow to a world of holiness and joy, where there is no sickness or death, and said that he hoped to be soo resting in the bosom of his dear Saviour. Losing sight of this world, his mind rested on heavenly and divine things, he passed away like one going to sleep, perfectly resigned. Elder S. E. Denny, his pastor, preached comfortingly at his burial, using the text, "I have fought a good fight," (2 Tim. 4:7, 8.)

He was laid to rest in the cemetery at Enfield, midst sorrowing relatives and friends to await the resurrection morn.

SYLVESTER HASSELL.

ELDER M. B. MAITIN

Wilmington, N. C., Feb. 6,
Stump Sound at night, Feb 7 and 8.
Yapps, 9.
Bay 10 and 11.
South West, 12.
North East, 14 and 15.
White Oak, 16.
Newport, 17 and 18.
Hadnot's Creek, 19.
North East, 20.
Wards Will, 21 and 22.
South West, 23.
Maple Hill, 24.
Cypress Creek, 25.
Sloan's Chapel, 26.
Sand Hill, 27.
Muddy Creek, 28.

WILLIAM H. DANIEL

It is with a sad heart that we attempt to write an obituary of the life and death o four highly esteemed Brother William H. Daniel. He was born June 24th, 1847, and died November 1, 1924, making his stay on earth 77 years, four months and seven days. In early manhood he was drafted in the Confederate army and served as a soldier at the command of his country. On November 12, 1874 he married Hannah Hardison, daughter of James and Polly Hardison. To this union were born twelve children, seven of which with an afflicted wife are left to mourn their loss. The children now living are Miss Mary A., Mr. Noah T., William D. and Nicholas R. Daniel and Mrs. P. E. Getsinger. Mrs. Joseph Hardison and Mrs. W. G. Hardison, who with her hus-

band and others were baptized fourth Sunday morning in October 1924, which afforded Bro. Daniel a great pleasure. This being his last visit to his church, being taken with a chill shortly after baptizing and having to go home. He never recovered any more.

On Saturday before the fourth Sunday in June 1891 he joined the Primitive Baptist church at Smithwick Creek, Martin County, N. C., and lived a faithful member until his death. In October 1891 He was chosen clerk of the church which office he filled with honor until death. On Saturday before the fifth Sunday in November 1901 he was chosen clerk of the Skewarkey Union which duty he faithfully served until death, not missing but one union in twenty-three years of service.

He spent a useful life in his county, his ideas were generally above those of his fellow man. He was looked upon as leader and his council often sought in various ways. He was looked upon as the best disciplinarian in his church. He was a farmer, mechanic and carpenter and spent most of his time in the two latter trades. He took the greatest pride in his work and what ever job he supervised he wanted it to look nice. Much of his work will stand as a monument to his memory long in the future.

But as it was once appointed for man to die his life of faithful service here is over and while his body is now sleeping in the silent bed chamber of the tomb we believe that his spirit is resting with the God whom he served here in the body, waiting for the second coming of the Saviour, who will call his body from the tomb and change it so it will be like His own glorious body then the spirit will enter that body and both soul and body will go home to Heaven to dwell forever and ever, amen, as all others who die in faith will do. May God gless the bereaved family, both spiritual and naturally, and especially his wife who is painfully afflicted with cancer on her face.

On the first Sunday evening in November in the presence of a large congregation of sorrowing relatives and friends his remains were laid to rest in the family burying ground at his home. Elders Sylvester Hassell, J. N. Rogerson and myself speaking a few words to his memory at the house and Eld. A. J. Manning closing the services at the grave.

Submitted in love,

W. B. HARRINGTON,
P. E. GETSINGER

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL P

Mrs. Edie R. Gillespie
1 May 25

VOL. LVIII

FEBRUARY 1, 1925

No. 6

A GREAT MYSTERY

Great is the mystery of Godliness,
And without Him, we never could be blest,
But thanks be, unto His Holy Name,
For my soul is just now, in a flame.

Of love, which proceeds from the throne of God,
All through His unbounded mercy, Christ trod,
According to the will, and purpose of God,
To save sinful men from the downward road.

As on my journey I will pursue,
Although trials await I, and you,
Yet if we are led by the Saviour's hand,
We will be sure to reach the promised land.

Composed by J. R. Jones.

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.

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Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE CHILD OF GOD WORKING IN DARKNESS

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand, ye shall lie down in sorrow." Isaiah 50-10-11.

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

There are professors of Christ's name who walk in the light all the time; they are self-satisfied, and well pleased in their religion at all times and seasons. If they have any shadow of gloom, they can

brush aside the clouds quite easily by "doing their duty," and they are soon radiant in self congratulations.

Carnal professors and hypocrites walk in the light, but their light is not "the light of the Lord," it is not the light of the knowledge of the glory of God in the face of Jesus Christ. But they kindle their own fires, and compass themselves about with sparks that they have kindled, and presumptuously profess that the Lord lifts up upon them the light of His countenance because they have done their duty, and if others would do their duty, they would be radiant and happy too. Such self sufficient, self pleased professors know not the light, and are in gross darkness until now. The glory of the Lord has not shined upon them; for had they with open face beheld as in a glass the glory of the Lord they would have been changed into the same image from glory to glory, even as by the spirit of the Lord. 2 Cor. 3-18. But, dear tried children of God, let me trace what are some of the very experiences of those who are Christ's, and which those who fear not God have never known. Ponder the following words: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon

his God".

This describes that which only the children of God know, to all others it is ever an insolvable enigma.

Job, who feared the Lord, a perfect and upright man, he feared God and eschewed evil could tell much of Isaiah 50-10-

But Satan in his devilish impudence answered the Lord and said, "Doth Job fear God for nought?" Job 1-9 He verily did. He did work for wages. In Christ Jesus, in the obedience of faith in him it is love's obedience. "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God, our Father." Heb. 6-10- Love is not looking for wages. There is a sacred path for the children of God to walk in "as obedient children not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1-14-16, "Ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6-7.

Here all the steps are love's steps. "If ye love me keep my commandments." Jesus answering, said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14-15-23.

But how peculiar, and I may say distracting, it is to the obedient child of God to find that darkness is upon him amidst his obedient walk unto his God. The first time

that the obedient believer in Jesus experiences this darkness while obeying the voice of Christ Jesus he is cast into much perplexity, and his darkness increases by the conflicting cogitations that agitate his soul; and to find ourselves in impenetrable gloom while fearing the Lord is to make us think that "some strange thing has happened unto us."

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

If tribulation, and often dark nights attend our pilgrimage; if there are times when he that departeth from evil findeth his life to be a prey, Isaiah 59-15 shall we shrink from the precepts, and turn away from the commandments of Christ's gospel? O no! All new covenant obedience is pleasant to the soul; for the Holy Spirit writes the law of Christ in our hearts. "His commandments are not grievous." 1 John 5-3.

O there are no regrets because, by the grace of God toward us, we are enabled to walk in Zion's statutes; they are the soul's admiration of those who are of God; we yearn after them and delight in the law of our God after the inward man. Yes, in our spirit thus wrought and taught by the Holy Spirit we have

great longings after the commandments of our king and Saviour, and pray for grace to "fulfill the law of Christ;" for feeling our weakness, and finding without and within there are powers that would turn us aside, impede our steps, we are afraid lest we should fail to give earnest heed to the things which we have heard from our precious Christ, and should let them slip. Heb. 2-1.

A creature that has never seen the sun might be exalted in his raptures over the light of the sparks that he kindles. But Jesus the dayspring from on high, the bright and the morning star, the sun of righteousness, who is the brightness of the Father's glory and the express image of his person infinitely surpasses all the sparks that carnal religionists kindle. But amidst the darkness in which the child of God is at times made to walk in his obedience to our gracious covenant God, though Satan with his infernal messengers buffet the soul; though such corruptions in our flesh come to the surface that we had not thought were in our natures: Ah, it is night wherein the beasts of the forest creep forth. Though we weep in our afflictions of spirit, over our inward sinfulness, and water our couch with tears and though perhaps our former associates behave strangely with us, stand aloof as we imagine, lover and friend are put away, and our acquaintance into darkness when our conflicts with our inward felt vileness, and the insinuations of the devil, our dear Saviour's face is veiled from our eyes and we are made to cry, "Why hidest thou thyself in time of

trouble?" Psalm 10-1. "Verily, thou art a God that hidest thyself O God of Israel, the Saviour." Isaiah 45-15. Nevertheless we fear the Lord, we would hold on our way amidst all the ruggedness of the way, amidst storm and wind and tide, though we are "brought into darkness, but not into light." Lam. 3-2 for we are sustained by the God of our mercy. We are brought in meekness to fall before our God; we are discouraged, cast down, but are drawn to cry unto the Lord—"Lord, I am oppressed, undertake for me." In our very distresses the alluring, comforting voice of the Lord is saying, "Let him trust in the name of the Lord, and stay upon his God."

O, I had rather walk in the dark with God than walk alone in the light!

The obedient child of God walking in darkness, compassed with afflictions, and shrouded with the gloom of his fearful heart, is moved to pray unto his God; he sighs and groans, and asks why am I thus? Why is Satan suffered to thrust his hellish darts into my soul? Why am I plagued all the day long with such a vile heart, such inward iniquities? He is taught in these trying times to trust in the name of the Lord.

That name is opened up, proclaimed by the Holy Ghost unto the tried soul, and the soul ponders over the name; they "thought upon his name," Matt. 3-16, and so by the working of God's mighty power in the soul the name of the Lord. Exod. 34-6 becomes the trust of the child of God who walketh in darkness and hath no light. Thus he

walks humbly by faith with God. The faithful, almighty, gracious Saviour is our stay in all our night seasons. Though the believer walks in the valley of the shadow of death; as a bleating sheep he bleats after and follows the good shepherd, whose rod and staff defend and guide and pluck him out of all the snares of his own flesh, and the wiles of the devil. O the counsels, the precepts, the doctrine of Christ are our counsellors in all the pathway of pilgrims, and the Holy Ghost comforts us in our tribulations in the consolations of Christ. Phil 2-1. We are taught in the darkness, for Christ tells his people many things in darkness. Matt. 10-27. We learn to disclaim all self sufficiency, to know how useless and sinful it is to make flesh our arm, to lean upon our own understanding, to look to anything as a source of light, protection and deliverance. And as to those, "bodily exercises," 1 Tim. 4-8 those fleshly devices of conditionalists, and hypocrites who kindle fires, and warm themselves, excite their fleshly emotions, and walk in the sparks of their fires, the child of God learns the utter vanity of such sparks, for they can shed no light and yield no comfort to the child of God who feareth the Lord and obeyeth the voice of his Servant; and yet for a season has to walk in darkness and hath no light. But, O, what counsel, what a voice is that which says, "Let him trust in the name of the Lord, and stay upon his God."

What I have thus traced will show that there is obedience in the darkness as well as in the light, in the night seasons as well as in the

sunshine. As Hezekiah tells us, "In all these things is the life of my spirit." Isaiah 38-16. In the early life of the believer in Jesus he enjoys much fair weather, much sweet sunshine from Emmanuels face and has but few cloudy and dark days. Ezek. 34-12. He has but few conflicts, and knows in those early days, but little of war. Judges 3-21. "Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun; but if a man live many years and rejoice in them all; yet let him remember the days of darkness; for they shall be many." Eccles. 11-7-8.

Changes will come; there are conflicts to endure, faith to be tried, stormy weather, rough places, fights of afflictions, dark nights, and heaviness beneath manifold temptations.

You will have a measure of such things dear child of God, you cannot escape those trials and burdens that attend the pilgrimage of those who desire the heavenly country, and have been moved by the Holy Ghost to seek that city of their atode, which hath foundations, whose builder and maker is God. Heb. 11-10-16. Then—

"Though dark be my way, since

He is my God,

'Tis mine to obey, 'tis His to provide;

Though cisterns be broken and creatures all fail,

The word He has spoken shall surely prevail."

Our God, who is our trust and stay in all our adversities, will make darkness light before us, crooked things straight, and rough places plain. And if a little mo-

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

is our stay and we lean upon Him. "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." Deut. 33-25. And when the vessels of mercy shall all arrive in glory, then in everlasting praises we shall sing the triumphs of our dear Redeemer who brought us to glory. Heb. 2-10. We are more than conquerors through Him that loved us.

FREDERICK W. KEENE.

Raleigh, N. C.

A RICH EXPERIENCE

At a conference held in his father's home M. D. Allsbrook on the night of August 16th, 1890. This is where he related an experience of grace and was received in the church, was baptized the following morning by Elder A. J. Moore with that experience and hope he lived the remainder of his life an humble and faithful servant, strong in the faith of our Lord and Saviour Jesus Christ, always ready and willing to relate his experience of grace and would always fill his seat at his church unless providentially hindered. His health failed him very fast as he grew in age, for the last two or three years of his life he was confined to his home, the most of the time. His death was not unexpected, just waiting for that sweet voice "Child, Come Home." We miss our dear brother but we believe our loss is his eternal gain.

Written by,

J. W. BATTS.

EXPERIENCE

If the Lord is willing I will try to write what I hope the Lord has done for me. When I was a little girl I dreamed I was flying with my younger sister in my arms. I was above everything on earth. It stayed on my mind all the time. I would go with mama to church and it looked like I could tell every one of the members. I would think to myself if I was as good as they were I would go to heaven. Then I dreamed Satan was after me and I was running and some one got hold of me and put me in boiling water but it did not burn me. He told me if I did not call on the Lord he would burn me up. It came to my mind if there is a God He will take me out. When I came to myself I was crying Lord save me; but I thought I was going to die, and would wonder what would become of me. I would go to church and it seemed to me I was the worst sinner in the world. I did not know what was the matter with me. I would cry Lord have mercy on me, a poor sinner. I dreamed I was dead and in my coffin and I was sweeping the floor and would go and look at myself. I told mama about my dream and she said I hope you will live to see yourself dead. She thought I could see myself after I was dead; but I hope I can see now. My trouble got worse all the time. I loved to go to church but the preachers would preach direct to me and something seemed to say, arise and be baptized. I would think how can a sinner like me be baptized. I would cry all the time. Lord have mercy on me a poor sinner. I went to a baptizing, and a

sister said to me, "why don't you go and do your duty?" It filled my poor heart so full I could not speak. That night I dreamed I saw a ladder reaching from earth to heaven, and it was full of angels from the top to the bottom. I was in about fifteen feet of it. I felt I would be bound to go to torment, but a voice would say be baptized. I would say Lord how can I? I am in so much trouble I would go home. My burden was so great I would think I was going to die. I wanted to go to the church but did not think they would have me, but the more I would try to stay the more I wanted to go. The good Lord took away every one of my children. I thought it was because I was so mean. It grieved me so much. I stopped going to church a while, thinking I would get better but got worse. In 1919 the good Lord took my husband away. I thought I would be next but He is keeping me here. I do not know why. Saturday before the second Sunday in July 1919 I went to the good people for a home and was received and Sunday was baptized by Elder Amos Crisp, our pastor at Town Creek. It was a happy day to me.

EXIE DRAKE.

Pine Tops, N. C.

EXPERIENCE

Dear Bro. Lester:

I was requested by Sister Susie Pack to have her experience published in the Landmark, so I will write it as she wrote it off for me. Trusting you will print it as requested if you think it is all right.

I am an unworthy sister, it is with a feeling sense of my unwor-

thiness that I want to express some of my feelings in times past. There are times that I feel so forsaken and alone it seems everybody had turned me down. Then a sweet voice came to me and said you are not alone, weep not. You shall be comforted. But beware of false teachers and hypocrites. I wanted to join the church but felt too unworthy to offer and wanted to be in the right church for there is only one that is right and I prayed in my weakness for the Lord to come to me in a dream and show me the right church and the night I prayed to Him for the dream to come to me I was told in a sweet voice that the church that will stand in the day of judgment and there was a hand pointed and I looked the way it pointed and Brother James Lilly, a Primitive Baptist preacher, was out in a pretty lake of water reaching his hands to me. This was only a dream but I truly believe it was a gift to me from God. I had prayed so earnestly and my troubles were so great I could find rest only when I could go to church and when I would get back home my trouble would still be so great I could not find rest for my mind only in my Bible. I wanted a home with them but felt that they were so much better than I, but the dear Lord knows all about me. He is with us always. I have an humble hope for Christ's sake. He has pardoned my sins, but I put it off from time to time and I could see pretty clear water rise up on hill-sides, which would make me feel that I should be baptized. That blessed hope that through and by the death of a crucified and risen Jesus we may have eternal life.

By experience I know there is nothing good that I can do. I want to be one of His children, but He only knows if I am one at all the least of all. I dearly love the brethren and sisters, they seem so near and dear to me. This has been my feelings for several years. Even in my young days I desired to be with the good brethren and sisters in the church. It seems like my only home. Some days are dark and very dark, while others are bright-ec. Some days my burdens are heavy to bear and some days they are lighter. May the God of all grace guide and direct me in the way most pleasing to Him. My only hope, my only plea that Jesus died and died for me. I went on in this way till the third Sunday in June 1924 when I offered myself to the Little Bluestone church in Summers Co. and was received and baptized the fifth Sunday in June in Little Stone by Elder Eli O. Lilly and received in full fellowship the third Sunday in July..

Your unworthy sister,
SUSIE PACK.
 Mount View, W. Va.

A CORRECTION

Dear Brother Denny:

In my letter to you which was printed in the last issue of the Landmark, (Dec. 15th) I closed by saying, "Unworthily, Your Sister in Hope," or I feel sure that was the way, for I know that was the way I meant, but it was printed with the word "Undoubtedly," instead of "unworthily."

Please have the correction made.
 A little sister,
HATTIE HINTON.
 Benson, N. C.

INTERESTING LETTERS

Elder L. H. Hardy,

Atlantic, N. C.,

My Dear Brother Hardy:

I have just read your two articles in the last Landmark, one entitled "Meditations," and the other "Questions Answered," with a great deal of interest. Both articles, as all your articles appearing in the Landmark, are good, and furnish food for thought among our brethren. Or at least that is the way I feel. Especially was I interested in your article "Meditations," as I have thought right much of late along the line you wrote. I am made to feel my unworthiness more and more every day of my life, and as I ponder over the evil thoughts that I have every day of my life, and the evil deeds that I do, I am made to wonder if I didn't make a mistake when I offered my unworthy self to the Primitive Baptist church and was received and baptized. While I love the Primitive Baptist church, and the sweet doctrine that they preach, yet I do not feel that I am worthy to have a home with these good people. And yet I get much comfort out of the thought. "And we know that we have passed from death unto life, because we love the brethren." If I know my poor heart, I do know that I love the Primitive Baptist brethren, and sometimes when I am blue and downcast this scripture comes into my mind to give me encouragement and comfort. And too I get a great deal of comfort out of the Psalmist David. Just to think how low down David got, yet he had hope, and trusted in the saving grace of our Lord, and God

raised him up out of the miry clay, placed his feet on a rock, established his going, put a new song in his mouth, even praises unto Israel's God. Oh, if I could be raised up and transformed from the poor weak sinful being that I am, into a stronger more useful man, I would be a happy man, but 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 have a sweet hope that while I am cast down, I am not destroyed. I want to so live that I may do unto others as I would have them do unto me, and to love my neighbor as myself, but the things I would, I do not, and the things I would not, those I do, when I would do good evil is present with me. I get down on my knees every night of my life, and try to pray, but I go on the very next day and do those things, which I have the night before, asked God to help me to avoid, and I am made to cry aloud, "God have mercy on me for I am weak" I feel that I am a worm, no man but a reproach of men, despised of the people. I have walked down the streets of my home town Ayden, and didn't feel that I could look my fellow-man straight in the face. I felt so mean and unworthy. I have done this many times, and have been made to feel that all my friends had lost confidence in me, and I have recently gotten to the point that I do not know what is to become of me. I feel that I am a poor lost sinner. What must I do to remedy this condition, and to renew within me a right spirit that I may be a better man, and lead a better life. I want

to ask you to pray for me, that I may be lifted up out of the condition in which I find myself, that I may be a more faithful husband and father, a better citizen, and a better church member. In the words of the poet, I feel to say, "Nohing in my hand I bring, Simply to Thy cross I cling, Naked, come to Thee for dress, Helpless, look to Thee for grace, Foul I to the fountain fly, Wash me Saviour or I die."

I would be glad to hear from you, if you feel that you have the time to write. With love to you and yours, I am,

Your unworthy brother,
W. E. HOOKS.

ENJOYS THE LANDMARK

P. D. Gold Publishing Co.

Dear Sirs:

Please find enclosed money order for \$2.00 for which please extend my subscription to the dear old Landmark another year.

I thoroughly enjoy it, am always glad to get it and look forward to its coming, and also my dear old and afflicted mother, who is now near her eighty-seventh year and is blind and has been confined to her room and bed for more than a year, also my husband enjoys reading it. He reads it at night for my mother and we all sit and listen for it is all the preaching we ever get to hear, and feel that we can never do without the dear old Landmark.

We desire the prayers of all God's little ones.

MRS. JENNIE C. BODWELL.
Roper, N. C., R 1, Box 72.

EVERYONE SHOULD DO HIS DUTY

Doth he thank that servant because he did the things that were commanded him? "I trow not," Luke 17:9. Jesus did not believe that the servant merited favor by having simply done his duty. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Will now call on the 8 verse, "Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink." the 7, 8 and 9 verses are questions put before the disciples, and the 10th verse is the answer of instruction that Jesus gave. We do not do His commandments to receive blessings of the Lord; but we do His commandments because we are blessed of the Lord, for He hath put His law in our heart, and printed it in our mind. Righteousness is God's law in the heart and it hath obedience in it. Virtue and strength is in His law, thereby and therewith His servants are girded and made ready of a willing mind, the mind having the law printed in it by the finger of God. We are therefore willing creatures in the day of God's power. He worketh in us to will and to do of His good pleasure and it is our delight to please Him, and not that He should thank us for what we do when we have done our duty toward Him. But we should thank Him, for the qualification and privilege of entering into His service, and not be exacting of Him in return for our service. The flesh wants honor for

what it does and demands it, but the spirit is willing and delights in rendering praises unto God. Jesus said, the spirit is willing, but the flesh is weak. So while the sinner is shut up under the law, yet a servant, but cannot eat first until he is girded and made ready for the master to sup; then that servant afterward may eat and drink. Behold my servant whom I have chosen. I have put my spirit upon him, clothed him with strength and power. He shall bring forth judgment to the Gentiles," Then 61, 1 of Isa. says "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek," etc. The man Jesus was here alluded to as the servant which said "I came not to do mine own will, but the will of Him that sent Me," again He said, "Not My will (of the humanity) but Thy will be done." We are restrained by the law in our heart, and kept back from out-breaking sin whilst the love of Christ constraineth us," and we ourselves speak out to the praise of God. The servant is the man who feels that the spirit of the Lord is upon him to preach good tidings to the meek the humble believers that have Christ formed in them the hope of glory. Constrained by love we do this wonderful work, as unto the Lord and not unto ourselves. And what we do in love is freely done or done free. But whilst serving under the law as bondsmen or convicted sinners we could not eat and drink afterward; after we saw the Lord for us had tasted the bitter cup that our sins might be put away. We were therefore allowed to taste that the Lord is good; For He hath

redeemed us from under the law and made us drink of the fountain of life. And having life we seek life and not reward. Nor though we do the commandments of the Lord, yet we must say we are unprofitable servants, and deserve no thanks or compliments from Him. But thanks be unto Him for His mercy that endureth forever.

D. SMITH WEBB.

ELDER HARDY'S WIFE VERY LOW

Elder C. F. Denny,

Since the appearance of my letter "Meditations," in the Landmark for November 15th, I have received some sweet words of endorsement from some of the children of the family of our God, and some sweet words of comfort which are flowers strewn in the pathway of my sorrowful heart. One of those comforting bouquets is a letter from Bro. W. E. Hooks, Ayden, N. C., which I will send with this note to be given a place in Zion's Landmark that other children of the family may enjoy it with me. Our sister by the shepherd's tent, Miss Elizabeth H. Barbour and I could wish it had been much longer than it was.

For a few days I have been here by the bedside of my dear invalid wife who has a complication of severe afflictions and cannot hope to talk to us but little more.

I probably never felt anything more humbling which our Father, God, has given me.

I feel to know that everything God gives is a blessing in mercy. It may be persecutions or afflictions, and even death but it all comes in mercy from the hand of our Father

God-

For a number of years I did look on the angel, "Death," as a dark angel, but for more than a year I have been given to see death as the holy angel of mercy calling us from the dark pathway of sorrows, of afflictions, of persecutions, of envies, of jealousies, of hatreds and lastly, from death itself, up to God, to our holy Lord Jesus, to the great company of the glorified saints, to our blessed inheritance now in heavenly reserve in our never failing home with our God.

Anything dark about this? or is it the path of light shining forth unto the perfect day?

Oh, God, may I by thy perfect grace be fully prepared for that day of sweet eternal rest in our Lord Jesus who gave Himself for us a sweet smelling savor unto God.

My heart is lonely and troubled but with our Lord Jesus dwelling in sweet and blessed hope in His holy and triumphant name.

The Lord bless us all to love Him more and serve Him better.

Your brother in a blessed hope in His name.

L. H. HARDY.

JESUS AND HIM CRUCIFIED

P. D. Gold Publishing Co.,

Wilson, N. C.,

Dear Brethren,

I enclose check for \$2.00 to renew my subscription to Zion's Landmark. I am a little late but for carelessness I should have renewed ere this, and not for lack of interest in the cause it advocates. If we could keep all the different little things that brothers see differently I believe we would ad-

vance the truths more than when we try to convert our brethren to our differences. What we need is for each one of us to write and preach what we earnestly believe, as though all believe the same with an inquiring mind to know the truth as taught in the Scriptures. We have too many D. D.s among us who know how to divide the word of truth. We spend too much time in an effort to convert our brethren to our way of thinking instead of having a determination to know nothing save Jesus and Him crucified. If we would do this more there would be less need of our trying to divide the word of truth. Let the hidden things alone for they belong to our God, revealed things to us and our children. We are fallible creatures. We know nothing but what is revealed to us. We have no power to reach up and obtain what is hidden. So let us give God all wisdom, all power, both in heaven and in earth. In love and fellowship for this doctrine,

I am yours in hope.

J. W. NEWTON.

LANDMARK CONTENTS FOR THE TRUTH

Dear Mr. Gold:

Find enclosed \$2.00 to renew my subscription to the Landmark, as the time is out on it and I do not wish to miss any of them for I enjoy reading it very much. Although I have been blessed I feel to hear preaching most every Sunday until the present time since last spring, yet am always glad when it is time for the Landmark to come, and I read it then before I stop. Hope I may be able to take it as long as I

live or so long as it contends for the truth and somehow I feel about it as I do in going to the place of worship, if it is right there will be a way provided. I have had this thought to come into my mind a goodly number of times when it seemed at the time almost impossible to go, but when the time came there was a way provided, for which I feel thankful to the Lord for these many blessings He has bestowed upon a poor unworthy one as I feel to be. My desire to go and be with the dear brethren and sisters at our church meetings is so great that unless providentially hindered I can't help but go, yet sometimes I go and feel so cast down I wish I had stayed at home. Then again when the preaching is so sweet it seems I am lifted as on eagle wings I fly, to soar away from this world of trouble to mansions in the sky. It is a time of rejoicing a little foretaste of heaven here below, my Redeemer to know. But these moments with me are few and far between, it comes, and is gone and I can't tell where to, like the wind that bloweth, we can hear the sound and feel the breeze blow but cannot tell from where it cometh or whither it goeth. So let us press on to the mark of the prize of high calling as it is in Christ for here we shall have tribulations, for not one of the redeemed of the Lord, matters not who they are nor where they are shall reach heaven on flowery beds of ease, for in Rev. 7th. chapter we read that John when on the Isle of Patmos saw in a vision a great number, which no man could number for multitude, of all nations, and kindred, and peopl

and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands and were told by the angel that they were those who had come up out of great tribulation. So do those of the household of faith, let us take courage in this perilous day amid severe trials, and deep sorrows, that if we are sowing in tears we shall reap in joy, for if God be for us, who can be against us. For it matters not how dark the way may seem, if we are one of the elect number that Christ died for He will lead us safely through, for He says, I will never forsake thee nor leave thee.

Mr. Gold, pardon me for writing so much more than I intended when I began. May God enable you to keep your precious paper up. I hope my home may never be without it. Throw the mantle of charity over my weakness for I've written more than I expected. You may publish in the Landmark if you see fit. If not cast aside.

Yours very truly,

MRS. JERUSA PRILLAMAN,
Henry, Va.

HELPING TO BUILD CHURCH

J. W. Finch,
Rosemary, N. C.

I read your letter in Zion's Landmark asking for help to build your church. I am a widowed woman, seventy years old but I feel like I must help so great a cause what little I can. Am sending you four dollars (\$4.00).

Trusting the Lord will be with you and you will soon have your church built.

Yours in hope,
MRS. J. M. PULLIAM,

EXPERIENCE

Dear Brethren:

I will write of some of the dealings of the Lord with me. I was in my house alone with two little children when I was struck under conviction. It seemed I would die before night. I began to beg God for mercy, but the more I prayed the worse I seemed to get, but I could not stop trying to pray. I went in this condition for four years praying day and night for relief, but it seemed there was none for me. I did not know what was the matter with me. When I would hear the preachers tell their experience how I would weep, I thought there was pardon for everybody but me. And I was bound for torment; but if I went there I would go praying. The first thing that gave me any comfort was a dream. I begged the Lord if I was fit to join the church and I dreamed of being in Heaven and I would go and join the church and I dreamed of being in Heaven and Jesus said, "My sheep hear My voice and they follow me" and I went to Goodwill the next meeting and Brother Bell took it for his text and I felt as though something had pierced me in the heart. I could not go to the with a dream. I thought they would not receive me. I thought they were on earth and O how I longed to be one of them, I can't write half as I feel it, the half has never been told. I craved to be a

Christian, but thought mine was an outside case; but when it pleased the Lord to reveal His Son, in me all things became new, when that voice spoke to me I praised the Lord. I thought I was in a new world, and every thing was praising God. I don't think if I was in Heaven that I could be any happier than I was then. You can't always feel this way. We all have our ups and downs in this life. "All that live Godly in Christ Jesus, shall suffer persecution." I have been mistreated and I begged the Lord to show me if there was any one treated as I was and no cause for it as I was and I saw Jesus crucified and saw them pierce a spear in the left side and I pitied Him until it seemed I could not bear it and He looked me in the face and said: "You see how I am treated by sinners. You need not expect any better." I felt I deserved all that was put on me. Brother Moore baptised me. That was a happy day with me. I thought I would never see any more trouble; but Oh how mistaken I was but I have a hope of being off when I leave this world. I hope all who read this may remember me in their prayers that I may live nearer my Jesus.

If you think this worthy of being printed in the Landmark do so, if not throw it aside. .

Yours as ever,

MRS. L. M. HUNDLEY. }

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. LVIII

No. 6

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., February 1, 1925

REQUESTS

Having received several requests to republish the correspondence between the late Eld. P. D. Gold and Dr. Hooper, the experience of Elder L. I. Bodenhamer, Pride Humbled by Elder John Leland and the experience of Sarah Hamilton. Some desiring to see them in pamphlet form. We are forced to say that past experience has been that the sales have not justified the expense of publication. However, we have decided to begin the publication of the above March the first and continue them until all appear which will probably require four issues. These four issues, if sufficient orders are received to justify before that time, will be bound under one cover and sent postage paid for 35c, 3 copies for \$1.00. Single issues 10c each. You need not send any money now just

say on post card how many you want. No extra copies will be printed unless you respond before we go to press March the first.

C. F. DENNY.

SENDS LANDMARK TO ANOTHER

Elder C. F. Denny:

Dear Brother:

Please find check herewith for \$3.00 to renew my subscription for one year. You may use the other dollar by sending the Landmark to some one unable to pay for same.

Your brother in hope of eternal life.

J. B. BRITT.

McCullers, N. C.

We thank you.

C. F. DENNY.

ELDER J. A. T. JONES

The subject of this notice, James Allen Thomas Jones, son of Matthew and Grisselda Jones, was born December 21st, 1842, and passed away December 14th, 1924, making his stay on earth 81 years, 11 months and 23 days.

In 1861, at the age of 18, he volunteered and joined the Confederate Army, was commissioned to First Lieutenant of Company I, 24th North Carolina Regiment, and served until the surrender.

He was married to Sarah Elizabeth Barnes on February 26th, 1867 and they lived happily together nearly 58 years. I can truly say that I never saw a more devoted husband and wife. The fruit of this union were five noble sons and six daughters.

He joined Middle Creek Primitive Baptist church 2nd Sunday in October, 1871, and was soon afterward ordained to the ministry. He was ever faithful to his calling and it can truly be said that he fought the good fight, kept the faith and finished his course. He faithfully served as pastor the church at Middle Creek, Smithfield, Salem, and Willow Springs, for about 50 years. He preached the gospel of peace and glad tidings, that which edified the churches, and whenever he admonished it was always with love; when he reproved or rebuked it was with long suffering and doctrine. His preaching and fatherly advice will be sorely missed. Not only was he one of the best and ab-

lest of ministers but one of the best school teachers I ever knew; having taught continuously in Wake and Johnston counties for 48 years, while he was strict in discipline his students loved him so devotedly he seldom had to correct them.

Elder Jones was held in such high esteem by the people generally that he was elected to the State Senate in 1839 and 1895, which place he filled with honor and ability.

He will be well remembered by many traveling ministers, as by those at home, having been the very able and efficient clerk of the Little River Association for about 40 years. Behind him he leaves such a good name as the wise man said is more to be preferred than great riches. Elder Jones was one of the most industrious men I ever knew; a good provider for his family and so kind and helpful to his neighbors.

He leaves eleven living children—six girls and five boys: Mrs. E. S. Coats, Angler, N. C.; Mrs. A. R. Myatt, High Point, N. C.; Mrs. Graham Stephenson, McCullers, N. C.; Mrs. W. O. Crocker, Garner, N. C.; Mrs. N. B. Hale, Raleigh, N. C.; Mrs. John T. Wrena, McCullers, N. C.; Messrs. J. A. Jones, Griffin, Ga.; Hubert R. Jones, McCullers, N. C.; J. B. Jones, Lexington, N. C.; Street and Wavery V. Jones, Pine Level, N. C.; and one sister, Mrs. B. B. Johnson, Sr., McCullers, N. C.

Mrs. Sarah Elizabeth Jones, daughter of Solomon and Nancy Barnes, and devoted wife of the late Elder J. A. T. Jones, was born February 26th, 1850 and passed away December 22, 1924, making her earthly stay 74 years, 9 months and 16 days.

She was educated at St. Mary's School, Raleigh, N. C., and at an early age joined Mt. Zion Methodist Episcopal Church and remained a consistent and faithful member until death, at which time she was the oldest member of that church.

She was truly a good woman. Her every-day walk and conversation showed beyond doubt she had been taught of God. Her devotion to her husband and children, her kindness to her neighbors, and to everyone whom she knew were evidences that will live in our memories as marks of grace unquestioned, and if such could be her dear children can be truly thankful for such sainted parents.

Mrs. Jones lived only eight days longer than her dear husband, who told her just before he died they would not be separated long. She had nursed him so faithfully for about a year or more the strain on her once strong body had been taxed so heavily she was unable to endure further, and when she looked on his face for the last time she was fatally stricken. She never regained conscious-

ness, though she lived from Tuesday until the following Monday, when the peaceful end came.

Beside her eleven children she is survived by three sisters; Mrs. M. Durham, of Danville, Va.; Mrs. J. J. Bagwell, of Garner, N. C.; and Mrs. R. E. Buffalo, Raleigh, N. C.; and three brothers; N. A. and D. T. Barnes of Raleigh, N. C.; and John S. Barnes of Clayton, N. C. She was laid to rest beside her husband at Middle Creek Church, the same ministers officiating. Her sons and grandson again acted as pallbearers; her grave was covered with beautiful flowers and many sorrowing friends attended the burial and services.

We pray God's blessing upon their dear children and may the lives of their good parents be an inspiration to them in the prayer of the writer, who loved them devotedly.

ORILLO C. WATHEN

Orillo C. Wathen was born July 4, 1860 near Golconda, Ill. Died at Rocky Ford, Colo., Oct. 10, 1924, aged 64 years, 3 months and 1 day. On Feb. 19, 1889, she was united in marriage to James B. Moore of Equality, Ill. To this union were born three children, namely, Ezra A., Mrs. Edgar Abell and Hattie A., who died in Illinois at the age of eighteen years.

After the death of her husband, Jas. B. Moore, she was married to Wm. A. Wathen, with whom she lived until his death. Then she came to Rocky Ford where she had made her home with her children for about eight years.

Early in life she professed a hope in Christ and united with the Primitive Baptist church at Cottage Grove, Ill. After coming to Rocky Ford she transferred her membership to the church at Lamar, Colo. She leaves besides her two children two brothers and one sister, and a host of relatives and friends to mourn her loss.

Mrs. Wathen was buried in Rocky Ford cemetery Oct. 9, 1924. Funeral services conducted by Elder W. C. Perdue of Lamar, Colo.

W. C. PERDUE.

GEORGE JACKSON LACKEY

SARAH ELIZABETH FARIES LACKEY

George Jackson Lackey was born in Stokes Co., N. C., May 7, 1853 and died Oct. 5, 1924, aged 71 years, 4 months and 28 days.

Sarah Elizabeth Faries was born in Stokes Co., N. C., Dec. 8, 1852, and died Oct. 5, 1924, aged 71 years, 9 months and 27 days.

They were united in marriage in 1875 and to their union were born seven children, three daughters and four sons, all of whom are living. They are Mrs. Mary Etta Clark, Mrs. John Davis, Mrs. Paul Burrows, Sam, John, Will and Jim, also fifteen grandchildren.

Mr. Lackey leaves two brothers, and Mrs. Lackey leaves three brothers and one sister, besides a host of other relatives and friends to mourn their death.

Mr. and Mrs. Lackey never joined any church but both believed in salvation by grace and were ever ready to talk of the Lord and His goodness to them. Both enjoyed attending Old Baptist meetings and singing the songs of Zion. Their home was ever open to Baptist people, and many were the times they took the writer to Ordway, Colo., and other places to attend meeting.

Mr. and Mrs. Lackey accompanied by Sister Wathen had started to meeting at Friendship church, near Fowler, Colo., when all three were killed by a train. We shall miss them but feel they are in the hands of a just God awaiting the resurrection morning.

Funeral services were conducted by Elder W. C. Perdue in the presence of a very large crowd of friends and relatives. Interment in Rocky Ford cemetery in charge of Elks Lodge of which Mr. Lackey was a member.

W. C. PERDUE.

H. J. ROGERS

Dear Brother Denny:

By request of surviving widow I will chronicle in brief something of the life and death of dear Brother H. J. Rogers, late of Danville, Va., who together with his dear wife, held membership with the church at Roxboro, N. C. He was born in Person County, Oct. 9th, 1871, was the youngest son of John and Elizabeth Rogers. He died at his home in Danville, Va. He married Jenna E. Oakley, April 5, Va., Sunday, Sept. 7, 1924 at 11 o'clock. 1893. To this union were born eight children, two preceded him to the grave, Minnie E., and Alonza. He is survived by his wife, Sister Joanna E. Rogers and six children, will not give names and place of residence so as to limit space. Brother Rogers had also four grandchildren to mourn their loss together with a host of other relatives and friends. He joined the church at Roxboro Sept. 1903 and was baptized with his wife.

It is a great pleasure for me to here say I have known Bro. Rogers for 15 years, have made many pleasant visits to his home and at all times found him to be a loving faithful husband and father and fully as much as a member of the church. He together with Bro. J. A. Carver of Roxboro, who preceded him some years to the grave, were active in calling me to serve them as pastor, which duty I have tried to perform till now. He was a business man and amid all his trials and adversities he bravely fought the good fight of faith, showing that he believed in the doctrine of salvation by grace alone. We feel sure he has entered into the joys of

his Lord. We all feel deeply our loss of him as one of our best members and would say of his loving wife may our God comfort you and bless you and your dear children, being a husband to you and a father to your children.

The writer of this note together with Eld. J. J. Hale conducted the funeral service at the Primitive Baptist church in Roxboro Sept. 9, 1924 after which interment was made in Roxboro cemetery.

We are sure all was done for him loving hands could do, but he sleeps the blessed sleep from whence none ever wake to weep.

Lovingly submitted by his humble pastor.

J. A. HERNDON.

UPPER COUNTRY LINE

The next session of the Upper Country Line Union will be held with the church at McCray, Alamance Co., N. C., the Lord willing, on the 5th Sunday and Saturday before in March, 1925.

The public is cordially invited to come and be with us, especially ministers.

W. C. KING, Union Clerk.

Union Ridge, N. C.

NOTICE

Brother Noah Spangler, Crumpler, West Va., wants a copy of the Spiritual Law Council containing receipts for money, in which his name appears just prior to its merging with the Landmark, December 15, 1918. Any one having a copy will do him a favor by forwarding it to him.

MEETING CHANGED

Please publish in the Landmark, our meeting has been changed from 3 o'clock to 11 o'clock at the Salem church on Saturday before 3rd Sunday. Let it be printed in two issues.

Yours in hope,

J. I. WHITLEY.

Wendell, N. C.

2T.

UNION NOTICES

Please publish the following union notice in the Landmark: The next session of The Lower Country Union is appointed for Cedar Grove the fifth Sunday and Saturday before in March, a special invitation is extended to ministers.

C. E. BALL, Union Clerk.

Woodsdale, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Mrs Emily Loggins
15 Oct 24

VOL. LVIII

FEBRAURY 15, 1925

No. 7.

A GREAT MYSTERY

Great is the mystery of Godliness,
And without Him, we never could be blest,
But thanks be, unto His Holy Name,
For my soul is just now, in a flame.

Of love, which proceeds from the throne of God,
All through His unbounded mercy, Christ trod,
According to the will, and purpose of God,
To save sinful men from the downward road.

As on my journey I will pursue,
Although trials await I, and you,
Yet if we are led by the Saviour's hand,
We will be sure to reach the promised land.

Composed by J. R. Jones.

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

EXPERIENCE OF ADDIE F. PHILLIPS

I will try to write some of the Lord's dealings with me, if it's the Lord's will.

The first of my trouble, I had a dream one night when I was about thirteen years old. I dreamed the end of time was coming and a ladder went from earth to heaven, the foot of it set South and leant North and everybody had to go up that ladder. When I got away up on it I saw people coming in rows, one right after another. When I got up to the top there was an angel to help me in. When I stepped in there were awful flames of fire. Old satan was standing to one side. He was the most frightful sight I ever saw. There was about a three inch strip across the flames of fire and as I was going across it singed me, but I got across and went around up in a place and there was a white table and it seemed to be the Lord's Supper set on it and Jesus was standing at the back of the table. It looked like the sun was shining around his head. He asked the blessing before we ate the bread and wine. Then Jesus took me where men, women and girls my size were and left me. Then I awoke and jumped up out of my bed and went to the door to see if it was so. I never thought about dying and never thought my sins were so great. It seemed like something awful was

going to happen and I would go out every night and look into the sky. It seemed like I was going to see some awful thing in the sky. Whenever storms would come up they would frighten me so, for I was expecting to see Jesus in the clouds.

The next dream I had was upstairs with my mother, grandmother and aunt. I got in the worst fix I ever was in. It seemed like I was bound to die and go to torment. I couldn't stay up there. I thought I would go down and go out to some secret place and pray. When I started down I fell and fell and fell and when I hit the floor I seemed to be almost killed. I fell in the most beautiful room. There were two big long white beds, and my grandmother (whom I have never seen, as she is dead) was lying on one of the beds and the other seemed to be for me. She said "Come and lay on this bed for I know you are nearly dead." But I was in such trouble I thought I would go out and try to pray. I walked out in the most beautiful yard I had ever seen and I looked and all around me was the most horrible fire and smoke and the ground was falling in all around me and the sparks were falling like rain and I saw some people run out of the kitchen door and I saw the fire crisp them up. I watched the sun go down and I thought I never would see it rise again and darkness would

smother me. I would go all the time and call on my Lord to have mercy on a poor sinner like me.

I went on a long time in this troublesome way. I dreamed that I was in an awful dark wilderness and a thick swamp and I couldn't find my way out. It seemed like something was going to get me and I was trying to find a place to hide or climb. I went to and fro trying to find my way out. At last I found a road that led up through the woods and I was in the woods and I got about half way up thru the woods and I was in the worst fix that I ever was, trying to climb something and everything was too small or too large. I looked back and saw a large white horse running with all its might. Thought I was bound to die and go to torment without help from the Lord. If ever a mortal tried to pray I did then. By that time it had got up to me and I loved it with all my heart and I threw my arms around its neck and then it disappeared. Then a light shone around me and I found my way out.

I woke up next morning with a song in my mouth and sang all day. My troubles seemed to be gone for a time and then they came back greater than ever. It seemed like I didn't have a friend on earth. I would go back to my home and it seemed like they didn't want me there. I would go back home shedding tears. I would go to see my neighbors and I felt like I wasn't welcome. I thought I would go home and never go anywhere else for everybody hated me. I dreamed I heard the loudest bell ringing and I ran to my window and a voice

said it was the heaven bells ringing and I heard the worst roaring I ever heard in my life. I ran to my door and looked east. I saw a great fire and smoke rolling over and over on the ground and the horses and cattle and everything running from the fire. There was lowing and mummings. I saw my time was up right then.

I awoke frightened to death. I would plant out my garden in the spring. I would think I would never live to eat any of it. I thought I had some awful breast disease. I went to the doctor and he seemed to think there wasn't anything the matter with me. I felt like I wanted to go away in some woods and travel my troubles away, for they seemed to be more than I could bear.

I dreamed I was over at Mr. Thomas Quesenberry's and Elder Asa Harris baptized me and when I came up out of the water I arose and flew all around. When I went to my room to undress and my brother Elvin was undressing too, I said, "Were you baptized too?" and he answered, "Yes." I awoke next morning with a song in my mouth. I felt so good I thought I would never see any more troubles, but soon all my troubles came back. I dreamed I was going through a large field and some cattle got after me. I ran and tried to climb but everything was too small and I was almost scared to death, "Come out here," I said, "O, leave me alone, the Lord is taking care of me."

I would have doubts and fears. At times it seemed all my troubles were gone. I dreamed I heard the sweetest singing I ever heard in my

life and I looked to my left a little distance and saw Mr. Maston Cox standing singing. He motioned for me to come to him and I went on singing the song that he was and I got so close he reached out his hand to shake hands. Oh I thought that wouldn't do, for you are dead. I awoke singing that song and I went back to sleep and dreamed telling my mother my dream and told her that the dead had arisen and I believed something was going to happen and she said "War or famine or one."

Sometime after this the war took place. I went on in this troublesome way calling on the Lord all the time to have mercy on me a poor sinner like me. I dreamed going to meet'ng at Indian Creek and when I got there preaching down in the grove was held and I wanted to go down close so I could hear the preaching but I was in such awful trouble I was afraid the people would notice what trouble I was in and set down on the first seat I came to. I sat there a few minutes. I was in such trouble I was bound to die. I was calling on the Lord every breath and I saw that wouldn't do sitting there. I thought I would get up and go away over in the pine field back of the church and pray to the top of my voice and maybe the Lord would hear my prayers. I got up to the churel and I looked to see if anybody was looking at me and I thought I would slip in and read the Bible and maybe I could find some relief in it. I went on in and saw the top of a man's head, sitting in the pulpit and I walked on up on the left side and sat on the last bench, and

it appeared to be Jesus. He raised up and it looked like the sun was shining around his head. It lighted up the pulpit. He opened the Bible and turned a page or two and took his text and preached the sweetest sermon I ever heard in my life. It sounded down in my heart and it seemed to clear out all my evil spirits. He said "The door was open" and I went up and told what had passed with me and he said, "You are received allright." The first time I ever heard Elder John Sumner preach it was at Mr. Jep Coxes. I thought it was the sweetest preaching I ever heard in all my life. It sounded down in the bottom of my heart and my old frame did tremble. His voice was the voice I heard in the pulpit, his face was the face I saw in the pulpit. I dreamed that my sister and I and little children were going down a little narrow lane with high walls on each side of us and I looked and saw a black horse coming running with all its might and there was a horse a little ways from us and I told my sister to get the children along as fast as she could while I ran and opened the door. They all got in and we shut the door right quick and held it with all our might and it burst through on us and I thought I would surely die right there and go to torment without help from the Lord. I ran to a little window and fell out, and fell right down into torment and I arose and flew with a bright light all around me. The darkness looked just like a foggy morning. I would see dark places and feared to go into them, but I went on in them and my light shown every-

where. I went to work next morning with a song in my mouth and sang all day and thought I would never see any more trouble. But soon my troubles came back greater than ever. It seemed sometimes my troubles would be greater than I could bear. I dreamed being up on a hill and I looked toward the east and I saw the worst fire and smoke came rolling over and over and a large black horse running in front of the fire. It seemed to be old satan to gather his people. I thought I was sure one of his people, and if ever a mortal tried to pray I did. Then there was a bright light around me and a voice said, "Go join the church and be baptized and you will see no more trouble." I went a long time in this troublesome way. One evening about dusk we were all sitting around the fire. I looked out and I saw two people and about that time my husband looked and saw them too and he asked, "What is that?" and I said, "O that is the angels that came to Abraham to tell him about his little son Isaac." When I spoke they answered that they would like to get a place to stay tonight. I thought they had come for something awful. I was in the worst distress and I told them I couldn't keep them all night. I told them my husband would get them a place at the next house.

I dreamed of flying and I could fly only so high, just off the ground a little piece. I came to a wall seemed to be about ten feet high and a voice said, "If you can't get over that you have got some more praying to do." I got to it and I couldn't get over. I was in

the worst trouble. I knew I couldn't live in this fix. I got over in the road and got down on my knees. I knew the Bible said you had to humble so low. I laid my face down on the ground and prayed. As I prayed I felt like I couldn't humble down low enough. I felt like I wanted to get down in the ground. I didn't get any relief there. It was getting dusk and I went in the house crying and my husband asked me what was the matter and I told him, Oh nothing and I was in the worst fix and I couldn't stay in there.

I dreamed of going to be baptized with my husband and children. I rose and flew from them. I seemed to be the seventh angel pouring the vials over the earth. I sowed it as even as the rain drops. I felt to be a spiritual light. I felt as light as a feather flying in the air. I was so happy and so good I flew down over my husband and children and my husband told me to come down to them. I said, "Oh I wouldn't come down there for anything." I didn't have any love for them or anything on earth. No tongue could tell how happy I was. I was lying in my bed one night studying over my condition, wishing that I knew I was fit to join the church and I saw in a vision. I looked towards the east I saw a bright light as far as I could see and dark walls on each side of it. I saw a white dove in the midst of the light. It got up so close it was a white angel and it flew out in a dark wall and Oh how it made me tremble then. A few nights after that I was lying again studying over my condition and the worst stroke came down from hea-

ven and struck me in my breast as quick as lightning. No tongue can tell what feelings I had. I have had a desire for about six years to be baptized in a long white robe and be buried in it. I never did know just how I got rid of this trouble. I know I am a changed person to what I ever was in my life. I have got a different love for my father and mother, brothers and sisters and the church also and I wash everybody well, but yet I wasn't satisfied. I prayed weeks after week and month after month for the Lord to show me whether my sins were forgiven or not. I dreamed one night that I was on my death bed and my last moments had come and I saw a light in heaven and there wasn't a bit of sin between me and it, and I was free from all sin after that. I can't ask the Lord to show me any more.

ADDIE F. PHILLIPS.

Willis, Va.

LET YOUR LIGHT SO SHINE BEFORE MEN

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5th, 16.

If we think over the above quotation carefully we will find there are so many ways in which to fulfill it in part, and Oh, how necessary it is to those who have professed to have been turned from darkness unto light! As for myself I make so many mistakes, and grope along in darkness so much of the time, that if I have any light at all I fear it is but a small glimmer. I have hesitated a good while about writing what I felt impressed to, or

what was on my mind, because I feel to be so guilty and under so much condemnation myself, I fall so far short of doing my duty in many, many respects, and do so many, many things I ought not to do, that it causes me many doubts and fears, yes, many a sad, lonely dark moment, yet I feel that there is a desire within my heart to do right, but I often come to a place where two ways meet, and I don't know which is right. I was once visiting a sick gentleman, and his aunt was there that day also, she was very old and feeble, nearly deaf, but a very dear Christian-hearted woman. She was sitting in the corner churning. I remember she said to me, "Sister Hattie, I used to love to wait on the sick, but I am too old and feeble to do much of it now, but I thought I could come over here and sit in the corner and churn the milk, I would be helping that much, isn't that a way I can be letting my light shine? You know we are told to let our light shine before men that they may see our good works, and glorify our Father which is in heaven." The dear sister has long been laid away beneath the sod, but the memory of her words and example still lives in my mind, and I would that I could be as active and alive to duty as she was in many respects. Oh, dear friends, don't we neglect each other too much? "There are lonely hearts to cherish, as the days are going by." There are little deeds of kindness we can do, if we would only take heed. Some of us, yes, most of us, get so much entangled with home affairs, and public entertainments, that we neglect our

neighbors and our kindred too. We don't find the time to pass around to see whether they are sick or well, or sad and lonely. When maybe just a few moments call, just a word or two of kindness would give encouragement to some lonely heart, help them to forget for a little while their trials and disappointments. But oh, so many of us make the mistake of talking about things which are of no profit or of that which had better be left unsaid, when we get together, complaining about the weather, criticising some one or something about how they look or talk, or wear their clothing, or spend their money, etc. and discussing many of the vain frivolities of the world and the time for us to be together soon passes away and hardly a word said that is edifying to the soul, and glorifying to our Father in Heaven. Another thing which is a hindrance to our peace of mind oftentimes, is that we are too sensitive about what people think of us. If we would waive public opinion aside, and strive to do the Lord's bidding more, in other words, be more concerned about our appearance before the Lord than that of men, our conscience would probably worry us less. Now I do not mean this as personal for any one, for I am just as guilty as any one else. I fear more so. For with Paul I feel to say "When I would do good evil is present with me." I have so many faults of my own. Oh, why should I attempt to tell others of theirs? Surely I am the least of the flock, if indeed I am one of the members at all. Yet some things impress me so much that I want to try to relieve my

mind. The state of unrest, disquiet and back-biting that exists so much among the old Baptists causes me much thought and regret. Why is it? What causes it and what good is there in it? Why it is seldom we can go to a large gathering without hearing of confusion going on in our ranks somewhere, brother against brother! It appears to me there is more hatred than love being manifested by those who do that way, yet each engaged in the clash contend they are in the right way. I think I have read somewhere in the scriptures where it said "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one." Then why should one be jealous and envious of another? All cannot see alike, all the members of the body cannot perform the same office, therefore the hand should not say to the foot, "I have no need of thee," nor the eye to the ear, "I have no need of thee," for each is profitable for the duty which was assigned unto it, and the Head uses all. Oh, let me appeal to you all that are at variance with one another. Let us all try to honor our Head, and let our light shine, by being kind, and forgiving, even as we want our heavenly Father to forgive us. Do we want to pray as Jesus told the disciples? Remember they were to say, "Forgive us our debts as we forgive our debtors."

If I have written or said anything wrong I desire forgiveness.

Affectionately submitted,

HATTIE HINTON,

Fenson, N. C., D. 2.

QUALIFICATIONS OF A PASTOR

Dear Brother Denny:

A friend who is a reader of Zion's Landmark, and who appears to be interested in the church of God, who resides near Lamar, Colorado, has requested me to write for the Landmark on the qualifications of a pastor of a church. This, I know, is a very delicate subject and one which is not considered as it should be by our churches.

The qualifications of a bishop as set forth in 1st Timothy, 3:2-7 are really the qualifications which should always govern our churches. If we say, there are few who have those qualifications that does not in any case affect the sacred teachings of our God. His word kept is full of justification but violated it is full of condemnation. If we keep the law in all but one point, and violate that we are guilty of the whole law. If we observe the teaching of the sacred scriptures all but in one point and violate that we are guilty of the whole.

If a church has an exhorter or one who speaks well in prayer and talks well, she may think she has a preacher in her body, but if he does not show all, every one, of the qualifications of a bishop and she has him ordained she will surely have an ordained mistake and not an ordained preacher.

Then if that church or any sister church calls that certain preacher as their pastor that church has made a very serious mistake and in the end she will find she has one who is not qualified of God to preach His word to the benefit of His people.

One who is called of God to

preach His word will have the cause of the churches at heart. He will not be looking after his own but the things of God, and will labor for the unity of the church. He will not be looking for a place where he may make a display of his gift, for his gift will make room for him, and his gift will be sought after by the churches. His preaching will be to the comfort of the children of God, not to just a few but to all of them.

It may be at times that the membership of the church are more carnal than spiritual, so a spiritually qualified preacher may not edify and comfort them. If they are given to jesting and levity that kind of preacher would suit them best, but there could not be any profit to them before the Lord for they are being fed on that which is not convenient and no church can grow up before the Lord in His spiritual things under the care of a preacher of that class, and any church is to be pitied that has a pastor of that stripe. His calibre is far below the qualifications of a bishop or pastor.

A preacher has no right to preach nor to conduct himself in conversation as to bring about levity. That is altogether contrary to being grave as the scriptures require.

Then there must be a congeniality between the pastor and the church. Otherwise his ministry will be of no profit to them.

Sometimes such a carnal spirit may be in the church as to divide them; some may be for one preacher and some for another for their pastor. In such a case it would be wise for them to take an uncaucus-

ed vote so that each member should vote his or her sentiments. When the vote is taken the clerk should announce the result: then if there be a large majority for one of the preachers one who is of the ministry should make a motion that the vote to be made unanimous for him who had the large majority, and he should be the pastor. But if the vote is close so there is a large majority it would be best for both preachers to withdraw from further consideration as pastor of that church. Or if there could be a perfect agreement by the membership of the church both of these preachers might be asked to act in harmony as supplies for that church until such time as the church should become united on one man. I know of no other way to keep harmony in our churches, and that should be done to the praise of God who called them

Brother Denny, I feel that any one of your editors might write more pointedly on this subject. The Lord bless us all to do His will.

Your brother in blessed hope.

L. H. HARDY.

A LONELY OLD BAPTIST

I am enclosing \$2.00 for the Landmark another year. The Landmark is all the preaching I have. I in a lonely old Baptist. I am 86 years old, I am partly deaf and partly blind, but thank the Lord I can make out to read the Landmark. I desire the prayers of all the dear old brothers and sisters.

May God bless you. I am your friends as ever,

MARY I. MITCHEN.

Leesville, Virginia.

COMMUNICATION

Brother C. F. Denny:

I have been much impressed for over a year to write but I know so well my weakness, have thrown aside all that I have started. But today being a cloudy, rainy Sunday and have been closed in with a deep cold ever since Christmas, being alone so much my mind has wandered to many of God's dear people whom I have spent many pleasant hours with talking and singing praises together to our Heavenly Father.

I feel to know that God's work is just and right and is perfect, He speaks and it is done; the wind and the raging sea obey His command, but clouds and distresses in our pilgrimage here below isn't pleasant to the flesh, but to know there is a silver lining behind every cloud is comforting to our poor drooping spirits at times.

I have looked in wonder at the setting sun, behind some clouds at times the beauty that shone forth was more than this poor tongue or pen can describe. It brightens my hope that God in His wisdom is behind every cloud.

I have thought of poor Sister Sarah H. Hamilton's piece so much. Can any of us who have never gone through such trials as she had to go through to be disowned by the dearest earthly ties, imagine how hard it was. I believe all true believers in Christ Jesus are tried in some way; but God is ever faithful, for as thy day, thy strength shall be.

I am a pilgrim here below, guide me all the desert through, let me as I journey see all my safety is in

thee; Oh how comforting it is that not even a sparrow falleth to the ground without Him.

I draw encouragement along the way at times when blessed to sit under the sound of the gospel preached in power coming from the rich coats of heaven through a poor journeyman feeding the children of God upon the heavenly manna. We then can feel and exclaim, Jehovah is a God of might, He framed the earth, He built the sky and what He speaks is surely right. The strength of Israel will not lie.

Yes, a flowing fountain with milk and honey, and is ever abounding feeding every poor hungry child of God on and on to the end of this time world.

This makes me think of a little dream I had a few years ago. I was traveling a little narrow road and some one with me. As we traveled I saw something like steaming water thrown in the road and it looked like no one could escape danger at that place; but on arriving there, it was just as clear and white as before, there was the devil on one side with tubes of steaming water, but none was in our little road to bother us, we traveled on about as far as we had and came to a well and water was drawn from this well and given me, it was the best that I had ever drank. While it was a dream, it encouraged me, hoping that I am blessed to drink of the pure water of life.

I desire the prayers of God's dear people everywhere, and do truly hope that it will be the blessed Lord's will to revive the dear old

church here below, and brotherly love and sweet fellowship flow from breast to breast.

A little sister in hope of heaven.

LULA HURST OVERTON,

Tarboro, N. C.

22 MILES FROM A CHURCH

Dear Brethren in Christ:

After reading so many years after the stroke of your pen and finding so many good things that you have written which were so consoling to my soul I feel to know that you are called and qualified by the divine spirit to speak of the divine teachings of God.

Brother Gold while the Landmark has been so long a comfort to me and never hardly a day and night passes when I am at home but what I have to read its pages and am made to rejoice. I am in a section of country where there are no Primitive Baptists, it is 22 miles to the nearest church but as I could not live any longer content I did drive the 22 miles Sept. 1923 and told them as near as I could my reason for my hope and they seemingly gladly received me and I don't feel able to make a 22 mile drive often and I just hope to content myself by reading the good news from the Lord's little ones who can speak of the glory that belongs to the children of God. My brethren call on me to stand in the defense of the truth every time I am permitted to meet with them which is a cross to me; but after I have gone ahead and in my weak way spoken of the wonderful works of God, I feel gratefully relieved.

Now Mr. Gold I am broken down with old age and rheumatism, al-

most confined to my room one-half of my time, but have to work when I can get out in order to live and for this reason I am compelled to ask that my good old Landmark be discontinued and just as soon as I can get able to pay up my back subscription and pay in advance for it I shall order it again.

Don't think hard of me because of my failing to pay my dues, my will is good and I will send to you what I am due just as soon as I can. I want to leave as many of those good letters from God's children, to my children to read as possible. I have 13 all grown and only three of them has heard a Primitive Baptist. So I clo e hoping and trusting to the mercy and grace of a loving and all wise God to keep us to save us from the snares and traditions of all men. Pray for me and mine, I remain yours lovingly.

W. W. PAYNE.

Asheville, Ala.

PREACHING ONCE A MONTH

Dear Mr. Gold:

I am sending money order of \$2. to renew my subscription for Landmark, it seems I ge s so much comfort from reading it I cannot get along without it, and I read of so many associations, and good meetings among you people back there, I often wish I were there. We have preaching here within 30 miles once a month, but no associations, and such a few members here, that are interested enough to attend regularly, such a falling away among all churches, truly we are living in the prayers of God's people in hope.

MRS. ETTA WEIKEL.

Dillard, Oregon.

GO YE INTO ALL THE WORLD

"And He said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16.
Dear Brother Stanfield,

I will now try to comply with your request of two or three years ago which you renewed this year. When you made it before I wrote but my letter did not find its way in the Landmark, therefore this time I will mail it to you so you will know I have written.

I will now enter into an analysis of the above scripture in a limited way so as to not make too long a letter.

First, we notice the word of the risen Lord is "Go". He does not say send as if to give them power to call, prepare, and send others to do their work. He does not communicate His power to any man nor to any body of men. He reserves to Himself the power to call and send His preachers, and when He says "Go" they go and they do the work unto which they are called and sent forth. When the Lord called they came and when He said go they went. He did not send them by boards of men nor by money. They went generally on some kind of vehicle of persecution, and often in the bonds of the laws but the word of God had to be done as He commanded.

The field into which He sent them was the entire world. This commandment was never given to any one man. Some have claimed commission under this text and yet have left only a few miles from

home. Undoubtedly the command embraces the whole of God's ministry as a body. Even Paul did not fill up the measure of this commandment. The original word *Cosmos* means the whole world or its inhabitants.

They were sent forth to preach.

The matter they were to preach was the gospel. The word *gospel* means "a good message." Paul declares it to be the power of God unto salvation to every one that believeth. Nothing could be a good message to God's humble poor but that our God has power and does save unto the uttermost them that come unto Him by Jesus Christ. --

When our Lord was born the angels came to make the proclamation, "And the angel said unto them, 'Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a saviour, which is Christ the Lord.'" Luke 2: 10, 11. This good tidings or good message was the gospel to those shepherds. Even so it is good tidings to the hungry to show them the Bread of Life, to the thirsty to show them the waters of the River of Life. To the weary to show them rest under the shadow of the Tree of Life, etc. To show the power of our God to save. Nothing short of this can be the gospel.

The phrase "Every creature" must mean the children of God in all nations. Before they had been restricted to Israel, or the lost sheep of the House of Israel, now they must pass all national boundaries and preach the gospel to those dwelling in the highways and

hedges, or the people of God among the Gentiles. .

Then comes the boundary line of the church: He that believeth. The word *believeth* is a perfect participle of the verb to believe and is a thing already accomplished. The same is true of the next expression, "And is baptized." It is the perfect participle of the verb to be. This shows both to be things already done. They were not to preach the gospel to get them to believe and be baptized but to show up those who do believe and are baptized. Therefore the baptism of this text is not the church ordinance of water baptism. It is not he that believeth and will be baptized, but is baptized. Evidently this is the baptism of the Holy Ghost as you said to me. Many believers in our Lord Jesus are never baptized in water but every true believer is baptized with the Holy Ghost, and are, and shall be saved. That salvation which God has given to them, like their faith, is forever. They shall be saved.

He that believeth not has not received the baptism of the Holy Ghost and they shall be damned. The faith, the belief, tells the story as to whether one is or is not baptized. One who believes is baptized while one who believeth not is not baptized. Such an one might be dipped in water a thousand times but there would not be even the church ordinance in it. This is taught in the baptism on the day of Pentecost and in the home of Cornelius:

"They that gladly received the word were baptized." Acts 2: 41. The promise to them was, "And ye

shall receive the gift of the Holy Ghost." Verse 38. There is a difference in the Holy Ghost, and the gift of the Holy Ghost. Peter tells us that baptism (that is the church ordinance) gives the answer of a good conscience towards God. That evidently is the gift of the Holy Ghost there promised.

In Acts 10: 47 we have, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Thus the ordinance was to be given in consequence of their having been baptized by the Holy Ghost, or the answer of a good conscience towards God, as well as the believers on the day of Pentecost.

I trust God will give you comfort in what I have written.

Your brother in a good hope through the grace of our God.

L. H. HARDY.

ENJOYS THE LANDMARK

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

Dear Brother Denny:

I am enclosing two dollars (\$2) to renew my subscription. Please pardon my delay.

I enjoy the Landmark so much I wish it came daily rather than twice monthly. I read each issue with such interest that it is difficult for me to stop reading until I have read every line it contains.

The church of which I am a member (Oak Grove) has been greatly grieved of late because of an automobile accident in which our faithful pastor, Elder J. T. Collier, of Micro, N. C., was painfully injured. It occurred on Thanksgiv-

ing morning. We sincerely hope that he will soon recover.

I agree with the editors and others that strife and contention should not be published on the pages of the Landmark. I don't think anyone gets any good for the soul in reading such stuff. It can not be elevating.

I hope the new year holds much prosperity for the Landmark and its readers.

Your underserving sister,
MRS. W. R. OLIVE
Apex, N. R. 2.

HEIS FATHER TOOK IT

Mr. J. D. Gold:

Enclosed please find \$2.00 to renew my subscription to the Landmark.

I have been reading or hearing it read since the first, my father A. P. Leach took it when it was first edited by Elder L. I. Bodenhammer and took it as long as he lived.

After I married and moved I read his awhile, but I think I have been a subscriber 40 years or more and I have enjoyed the writings of the dear brethren and sisters so much. I have lots of the old Landmarks that I read over and enjoy the good advice of Elder P. D. Gold and many others.

I am getting old and feeble and this may be my last subscription, but I want to read it as long as I can.

MRS. L. J. COCHRAN.

Allreds, N. C.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder J. D. Cockran—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., February 15, 1925

ENJOYING ELDER LESTER'S WRITING

Elder P. G. Lester:

Dear Brother:

I will this morning try to write you a few lines; it has been on my mind for many days to write you, and tell you how much I do enjoy your good pieces in the Landmark. But I am so weak and so little and vile, why should I try to write you anything? Can one who feels to be the least in my Father's kingdom, if one at all, comfort one, who I feel is a father in Israel, indeed and in truth? I don't just say it, I mean it. But in the 8th chapter of Isaiah, it says comfort shall be to them that fear God. In the 13th verse it says sarcastically the Lord of hosts himself; and let him be your dread. Now if we fear God in deed and in truth that is wisdom and to depart from evil is understanding. But where shall wisdom be found? And where

is the place of understanding? 12. Man knoweth not the price thereof; neither is it found in the land of the living. 14. The depth said it is not in me; and the sea said, it is not in me. This is the writings of Job. 28 chapter. I love to read the books of Job and Isaiah, 8th chapter, 10th verse of Isaiah. It reads: "Take counsel together it shall come to nought; speak the word and it shall not stand, for God is with us, is one of the most consoling thoughts of our poor souls is His promises, I will never leave nor forsake thee. If God be for us who can be against us? In the 54 chapter of Isaiah it reads, 17 verse, No weapon that is formed against thee shall prosper; and every tongue that shall use against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord. Behold they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. Why should we fear man, or what he can do, if God be for us? That is my fear, and my great concern am I His or am I not? If I am why am I thus, why this dull and strifeless pain hardly sure than they be worse who never knew a Saviour's name? I want to ask you my precious brother to pray for us poor worms of the dust, not that we may have some high and lofty seat, but that we may be found at each other's feet, and as the flesh grows weaker day by day that the inner man may grow stronger, day by day. I hope you will throw the mantle of love over what I have in my weak way written as I have

only hinted at what I would love to write. I hope you may be spared many days to stand upon Zion's walls and to declare unto her that her warfare is accomplished and that she has received double at the hands of the Lord for all her sins. Comfort ye, comfort ye, my people, saith your God.

Brother Lester you will find inside money to pay for one of Lester's and Durand's Hymn and tune books, if I make no mistake it is a dollar, if any more I will send it to you. Send to Mrs. R. N. Williams, 756 Loyal St., Danville, Va. Would be glad if you and Sister Lester would visit us sometime, we are poor and needy in spirit I hope, but God has blessed us with the necessities of this life for which we do want to be thankful. Hope you will have a mind to come, I remain your sister in a sweet hope.

R. N. WILLIAMS.

Danville, Va.

Remarks

If I were called upon to point out a genuine Primitive Baptist, one built up square and solid from the foundation, though I have known others, yet I would not feel to pass this sister. She loves the doctrine of salvation by grace and she loves and has the best of fellowship for those who preach it faithfully; and yet she truly and honestly feels that she is not fit and worthy to tell them so. Never to preach the gospel is to set this forth in demonstration of the spirit and truth forever, on divine authority, as the highest and most glorious character of Christ crucified and revealed. It is only in His gracious presence as the salvation of God for poor lost

and helpless sinners, that such sinners feel the need of such salvation, and when this salvation in Jesus Christ is from time to time revealed they see how vile they are in their natures and how pure and perfect they must be in grace in Christ, and like Paul they can but cry out, O wretched man that I am; who shall deliver me from the body of this death—what is the matter with Paul? Just the same that is the matter with Sister Williams, a vital consciousness of the fact that in himself that is in his flesh there dwells no good thing. But is there nothing good there? Yes. The life of Christ is made manifest there even in her mortal flesh. Therein is the mystery of godliness. God was manifest in the flesh. That flesh was without sin and yet sin was condemned therein, that the life of Christ might also be manifest there. Therefore the one manifest there makes manifest that the other is there, hence the warfare. The flesh lusteth against the spirit and the spirit against the flesh so that ye can not do the things that ye would. You cannot purge your carnal nature, therefore you cannot be better than you are in the flesh. Your vileness is in the flesh, hence the necessity for hope, that this vile body shall be changed and fashioned, like unto His glorious body. If you were not of this two-fold character the gospel preached would not appeal to you. You could not say, "I mean it," You want to be honest and candid and truthful. Your feelings do not consist of words, but of convictions, of belief and confession unto salvation. If the children of God were all taught

of the Lord and were therefore just you could have no peace with them but as they are vile sinners unprofitable and unfit to live with the saints of God's house and yet you feel you are not fit to live with them in the house of God and largely for that reason they have fellowship for you and are willing to give you the favorable place in their midst.

The true believer, or the one who is saved by hope is an embodiment of complete contradictions. The truth of what he is is challenged by the truth of what he is not.

'How strange is the course a believer 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.

When all this is done, and his heart is assured

Of the total remission of sin,
When his pardon is signed and peace is procured.

From that moment his conflict begins."

The doctrine of this spiritual warfare may not be as carefully defined as it should be. In fact it is not alike understood by our people. Some claim it is the flesh, the Adam—that lusteth against the spirit of the Son of God that is sent into the heart crying Abba—Father

while others claim it is the flesh of man. The one claims that the nature is not changed in the new birth, but that there is a change in the state or condition, while the other claims that it is the soul that is born again and is hereby so changed as to be capacitated to render obedience to God in the gospel; hence the mooted question of salvation among our people. The fact is we are not agreed as to what is the gospel of Christ—and we know too much and too well to allow ourselves to heed the divine injunction to study to show ourselves to be approved unto God, workmen that need not be ashamed rightly dividing the word of truth. We ought to be ashamed not to understand and agree as to the kind and character of the new birth and the effect it has upon that which is born, as to whether it changes the nature or the state or consideration. What does it imply to be born? In the birth of Jesus, it is said of Joseph and Mary: And he knew her not until she had brought forth her first born son. "Behold a virgin shall be with child and shall bring forth a son." It means therefore to bring forth from one condition into another.

The taught of God are sinners saved by grace, and their teaching consists in the fact that they are really and truly sinners and that they have a hope through grace that they are saved, hence they ought to be sound in the faith in these respects, and to be agreed in these things. May the Lord give us all gospel understanding.

P. G. LESTER.

**MRS. MARY ELIZABETH
SHACKLEFORD**

On October 16th, 1924 our dear sister, Mrs. Mary Elizabeth Shackelford, was called from the shores of time to that happy mansion not "made with hands eternal in the heavens." While her afflictions were severe here we feel it was but light compared to the unending glories of that bright world beyond the vale for all the redeemed of our blessed Jesus.

Her disease was cancer of the liver. In all her suffering which at times was great, she manifested a spirit of Christian resignation to the will of the Lord desiring to depart and be with Jesus which she felt was far better than a life of affliction in this sorrowful and sinful world.

Sister Shackelford was led to see during her last sickness great beauty in the Primitive Baptists. I will here mention an event. She had been suffering for some time and on Friday, June 6th, 1924, was brought very low, and it seemed to her physician and the family that she lay at the very edge of the silent solemn river of death, but O how mysterious are the ways of Providence, not then was it His will to call her, she soon revived and sent for our dear pastor to come and pray for her and to talk with him of her hope in Christ, she was greatly comforted and told him she felt better and on the following second Sunday evening June 8th by her request several members of Red Banks church, also the pastor met at her home and after she related an experience of grace, she was received into the fellowship of the church and was baptized on Monday, June 9th by Elder Luther Joyner. How beautiful and lamb-like she appeared the morning of her baptism, what a wonderful manifestation of her Lord and Saviour Jesus Christ.

The deceased was the daughter of Martha Thomas and was born June the 6th, 1867. Aged 57 years. On October 21st, 1883, she was happily married to Mr. George Washington Shackelford. Two children were the fruits of this union. She was a kind and affectionate wife and mother and a good neighbor. I will point her sad and lonely husband and two children to the lamb of God who "taketh away the sin of the world." He can all your sorrow heal. Trust in Him for He is all that can justly reward you, for your untiring faithfulness to her. She was carried back to the old home place in Greene County and after Elder Joyner spoke very comforting, his text being "For we know that if our earthly house of this tabernacle were destroyed we have a building of God an house not made with hands eternal in the heavens, 2nd Corinthians, 5th chapter. She was laid to rest in the family graveyard. "Blessed are the dead which die in the Lord from henceforth: Yea saith the spirit that they may rest from their labors and their works do fol-

low them." Revelation 14:13. It is not unto death everlasting, but only a "blessed sleep" and for the glory of God and His son who will awake them.

BESSIE BROOKS.

Written by request.

**APPOINTMENTS FOR ELDER
R. E. ADAMS**

Bethel Friday night before the first Sunday in March.

Robersonville Saturday and first Sunday.

Flat Swamp, Monday.

Spring Green, Tuesday.

Hamilton, Wednesday.

Conoho, Thursday.

Mount Zion, Friday.

Cross Roads, Saturday and second Sunday.

Tarboro Sunday night.

Brother Adams will take subscriptions and renewals for the Landmark and also will have a few copies of Lloyd's Hymn books with him.

DEATH OF MRS. L. H. HARDY

Brethren, sisters and friends will learn with deep distress of the death of Sister Bettie Hardy, beloved wife of Elder L. H. Hardy, which occurred recently at their home in Atlantic, N. C. An extended notice, a beautiful tribute to his wife, from Elder Hardy's pen will appear in the next issue of the Landmark.

APPOINTMENTS

For Elders Lee Hanks, of Atlanta, Ga., and R. O. Raulston, of Chattanooga, Tenn. These brethren will preach, if the Lord will, at the following churches, beginning Monday, after the 4th Sunday in March, 1925.

Dunn, March 23rd.

Mingo, March 24th.

Harnett, March 25th.

Seven Mile, March 26th.

Hickory Grove, March 27th.

Benson at night, March 27th.

Thence to the Black River Union, at Bethesda, Saturday and 5th Sunday in March, 25th and 29th.

Your little brother,

JASON ALLEN

ANGIER UNION

The next session of the Angier Union will, if the Lord willing, be held with the church at Sandy Grove, Johnston County, N. C., and to be held Saturday and 5th Sunday in March, 1925 and we extend an invitation to all lovers of the truth to be with us and we especially invite the ministering brethren to be with us in this meeting and those coming by railroad will be met at Angier and be cared for.

A. H. DUPREE

Union Clerk.

Willow Springs, Route 2.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

MARCH 1, 1925

No. 8

CHRIST THE FOUNTAIN

O Christ, He is the fountain,
The deep, sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean of fullness
His mercy doth expand,
And glory, glory dwelleth
In my Immanuel's land.

O I am my Beloved's
And my Beloved's mine!
He brings a poor, vile sinner
Into His "house of wine!"
I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth
In my Immanuel's land.

(A. R. Cousin.)

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 Cousins
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

THOUGHTS ABOUT THE LIVING CREATURES

The prophet Ezekiel, while a captive in the land of the Chaldeans, by the river Chebar, saw a wonderful vision of wonderful beauty: the hand of the Lord was upon him and he wrote

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of it was fire." Ezekiel 1:4. In the last verse of this chapter he says: "This was the appearance of the likeness of the Lord." And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Exodus 24:17. "For our God is a consuming fire," Hebrews 12:29. Ezekiel further says, "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance, they had the likeness of a man, 5th verse. When He ascended up on high He led captivity captive, and gave gifts to men. 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; till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of

the fullness of Christ." Ephesians 4:8, 11, 12, 13.

"And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass." Ezekiel 1:6, 7. The calf is a clean beast and divides the hoof. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." Psalms 1:1 and 2. These words of the Psalmist show a straight foot with divided hoof, for it shows hatred of evil and love of the truth.

"As for the likeness of their faces, the four had the face of a man, and the face of a lion on the right side; and the four had the face of an ox on the left side; the four also had the face of an eagle." 10th verse. God's ministers need the penetrating vision of the eagle coupled with the wisdom of the watchful intelligent man of God, who is instructed in the word of God, that he may discern the evil afar off and be able to warn the flock of the approach of the enemy before he is able to surprise them with his wily, cunning crafty, false doctrines and practices. He also needs the majestic boldness of the lion to enable him to face the en-

emy in his every approach, and like the ox he has to be roped and to bear the yoke in his master's service when he would much prefer to feed in the pasture with the other cattle instead of having to haul feed for others to feed upon. "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures with his four faces." 5th verse. The wheels represent the services or duties of the living creatures. Sometimes services are to teach the duties of the flock to each other, and to their families, and to their neighbors, and to their country. That is represented by the wheel on the earth, and when the living creature and his wheel is lifted up above the earth that represents the minister and his services in teaching the relationship of the children of God with God, and their spiritual worship of God. "As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four." 18 verse. How high and dreadful was the wheel of the apostle Paul when he wrote to the church at Ephesus. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. To preach that which is unsearchable is exceedingly high and dreadful to a poor sinner who feels to be less than all others. And so are all the wheels or services when lifted up above the earth in the spiritual praise and worship of God. And yet how delightful. The wheel of service always accompanies the living creature or minister of God, for Jesus

said "As ye preach." And the same spirit that is in the minister is in his preaching.

"And they had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel." 16th verse. Sometimes one of God's servants does the work usually performed by another. A pastor sometimes does evangelistic service in constituting a church where there was none. It is a common practice for pastors to foretell or prophesy of the resurrection of the body. That it seems to me is a wheel in the middle of another wheel. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." 26th verse Jesus said, "And, lo, I am with you always, even unto the end of the world." The presence of Jesus the king of righteousness is ever over His ministers and His ears are open to their cries.

Dear Brother Denny, the foregoing thoughts about the living creatures that Ezekiel saw are humbly submitted for your consideration.

D. A. MEWBORN.

Farmville, N. C., R. F. D. 1.

EXPERIENCE

Eder C. F. Denn,
Wilson, N. C.,
Dear Brother:

I am enclosing to you a copy of a letter I received from Brother J. L. Walker, of Arbor church relating a part of his experience which I have much enjoyed. Since Brother Walker wrote me this letter it

has been my pleasure to baptize him. Brother Walker joined at our Saturday meeting in September, the following Sunday was so rainy the baptizing was laid over until the next Sunday.

Please publish in the Landmark, as Brother Walker has given me his consent to send a copy to you for publication.

Yours in hope,

W. C. KING.

The Letter

Dear Brother King,

I have had a mind to write you some of my experiences. I suppose you good people thought that I could tell you all much when I asked for a home with you Saturday. I felt so cast down, but I hope you all felt me at your heart. I felt to say let the Lord's will be done and not mine. If I am saved it is God's mercy and grace that has saved me, nothing that I have done or can do has saved me.

When I was about 22 years old I believe I was shown torment one night, and a line was drawn between me and I was surely balanced on one side. I prayed to God to save me from that bad place, and it vanished away. I promised God I would live a better life, but I soon got back again in the same old ruts, and had lots of trouble. In 1918 while living in the town of Burlington, N. C., lying on my bed sick, I was shown my lost and ruined condition. I felt so vile a sinner that surely torment would be my doom if I died. I felt the need then of prayer. I found myself praying for God's mercy and grace to save me and to restore my health again. This I feel He has done and again

I found myself promising God I would do better, but I find that if I am not kept by the power of God I go astray.

I have hoped that you would come to see me some time and speak some words of encouragement like the Lord has called you to preach, and that I have enjoyed the crumbs that fall from the good Master's table many times. I do love to hear the Lord's little ones talk and tell their feelings. The old Baptist church is the only place I hear the consoling words that Saturday in July when the invitation was extended for the reception of members, Mr. Joe Chandler, Mrs. Mattie Rice and Mrs. Jennie Byrd all went forward and were received. I felt like I too must go but didn't. When I came back home I was made to feel I had not done my duty. I was in so much trouble I begged the Lord to forgive me and I would offer at the next opportunity if He would spare my life until then. At the next meeting day (Second Saturday in August) I went and heard a good sermon and was cut off from any desire to offer, this showed me the weakness of man. So I went to the September meeting hoping that the Lord's will be done and when you announced an open door for the reception of members I felt I must go or I would die. So now I am looking forward to next Sunday when I hope you can baptize me. I hope your mother is better before now, as I feel she is a good woman.

Pray for me, and come to see us some time.

Your little brother in hope,

J. L. WALKER.

A GOOD LETTER

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

My Dear Brother in Christ:

It has been some time since I heard from you, and as I have been thinking of you for several days I am going to write you a few lines.

Today was our meeting day at East Atlanta, and we had a great feast, if I am not mistaken, I can say of a truth the blessed Saviour met with us, in the person of the Holy Spirit and I for one was made to rejoice in the good things of the Lord's house, there was one dear sister baptized and methinks I saw the radiance displayed in her countenance that was akin to the household of faith, and another joined by letter. The Lord surely has not forgotten this little band here. Oh, how pleasant it is to sit under the sound of the gospel and drink in the glorious things that are provided only for God's children. Of all the people of the earth it seems to me that the Old Baptists ought to feel to be the happiest and I believe that we are, of course you and I and all the saints of God know and realize that we are unworthy, and undeserving for these great blessings that come to us, but at the same time we can all with one voice exclaim the same truth that our worthiness is in Christ, for if we had to gain this by our own efforts we would never be able to give God all the glory. So in assembling ourselves to gether we receive the great blessing mutually, and can give the glad hand of fellowship to each and manifest that great love setting forth in word and deed that by this shall all men know that ye

are my disciples. It seems that we are loath to separate, when the going home time comes. But I feel like some day this foretaste of Heavenly and divine things will be in full reality when the last parting comes, when we all will meet to part no more, congregations never break up and partings are no more. I think that all of God's children have this assurance and are made to rejoice there in some time as Job has said, I know that my Redeemer liveth.

Aren't you glad that we can rest on these blessed promises that we don't have to work our way to Heaven by the goodness that we may feel in this old flesh, if it was so it seems to me we would be puffed up, because one might say I am better than he or more worthy than he, but grace hath brought us all to the same point of knowledge, that in my flesh there dwelleth no good thing if I am not badly mistaken this is the experience of all of God's children, especially the household of faith, so we are put in remembrance of these things not because we know them not, but because we do know them, stirring up our pure minds. Here the glorious gospel of God our Saviour comes to the helpless sinners' rescue and saves them from error. The preacher is spoken of by Solomon as one that chews for the children of God. They are infants in knowledge of our Old Baptist teaching as it is in Christ to have to be taught as was Paul and Cornelius the unobserved as Jesus taught His disciples, teaching the same things that they were taught by the Saviour. So this was God's way and is today. So we are

all in the same school now, as was the early saints. It took Jesus in the flesh to establish the church. He had to mingle and mix with the disciples and the multitudes of the earth to distinguish this new era as the one great institution that should turn the world upside down and in no other way known to man then or now that it could have been done. And in powerful words of the greatest magnitude in the pursuance of what was taking place. He declared that the gates of hell should not prevail against this heavenly institution, to wit the church, His church. No! no satanic principle or power was able then to overcome it and smother it out even in the very incipency of the most obstinate persecution, nor there isn't any power now that can overcome it. Hence He it was that learned the disciples what to do, and He only needed twelve, those twelve were to carry out His commands, and backed up by His prayer for them. He says I pray not for these only but for them also who shall believe on me through their word, so this was His way then and there has been no change. Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. I do not believe in apostolic succession, but I believe in personal or individual work of the ministry, that one is not called and qualified to fill another's place as a preacher, but that God calls and qualifies and leads one in to this work as He hath chosen to do, and that He will not leave Himself without a witness. God is able to

call all His ministers from all the different nations of the earth, and does save His people with an eternal salvation, though they may have never heard the preached words of the gospel. The church may set aside a brother to preach and might make a mistake, well how are we to tell? If one preaches and there is no seasoning in it although it may be the truth in the letter and no honey in it, if there is no seasoning in it, rebuke would come with a sting of anger, to the church. Reproof would not be inviting, it would have a tendency to chill instead of warming up the saints to repentance, so I think that the minister is likened unto a ship laden with the necessities for a people

that are in need. The Lord has blessed him with the spirit of reason and ascertain the best things in their respective times. He is bold in pointing out everything of an erratic nature that is brewing among His flock, that is dearer to him than all else in this world. He can tell a wolf in sheep's clothing. His five senses are alert to the surroundings so when the man of God reproves and rebukes, it is flavored with salt, it has a savory influence that causes a turn about face like David said, I thought on my ways and turned my feet unto the testimony of the Lord.

Brother Hardy, if this is the way it is, would you mind endorsing this principle, if not, and can't be held good by the standard of truth, I don't want it either.

I haven't forgotten your letter in stating that you had very little time to write, and I am not expecting you to neglect your pressing duties to write as unworthy one as I, but I so

much love to get your letters, so when you can, drop me a few lines, Excuse that last puzzle I sent you. I am doing better this time you can decipher this all right.

May the God of all grace through our Lord and Saviour Jesus Christ attend your pathway, and enable you to keep preaching the glorious news of salvation as taught by our Saviour. Pray for me, I am in trouble ever and anon with doubts and fears, but ever and anon I am rejoicing.

Yours in love of truth,

WALTER BARTLETT.

Atlanta, Ga.

ANSWER TO LETTER

The following is an answer to a letter received from a missionary who claims Jesus came to save all Adam's race or to give them a chance to be saved.

It seems to me that you do not understand the mission of Jesus to this world. Let the angel of God tell for what he came. "And she shall bring forth a son, and thou shalt call his name Jesus; for He shall save His people from their sins." He did not come to give any one a chance, but to save, not to try to save, but to save. Please read Matt. 11 chapter, especially verse 7, read Mark 4 and 11 verse, then Luke 1st chapter, 33 and 34 verses and 68 verse, reads as follows: "Blessed be the Lord God of Israel for He has visited and redeemed His people." Read Luke 8 chapter, 10 verse, 12 chapter 51st verse, then St. John commencing with 1 verse and be sure to read 14 verse. You ask me to read St. John 3 chapter, 17 verse, "For God sent

not His son into the world to condemn the world: but that the world through Him might be saved. Jesus so loved the world that He laid aside His glory that He had with the Father before the world was and came into this sinful world for the pearl that was in the world and when He gets all the Father gave Him out of the world then farewell vain world or when the last one of His elect is regenerated and born again then time will be wound up here.

Now we will ask Jesus what He came into this world for. If you will read the 5th chapter St. John you will see they were dead in sin, no power to move. Did you ever know a dead person to do anything? Surely not. Well Jesus came to give life. To whom? All the Father gave me. Well can not every one of Adam's race come? No, none can come except my Father draw them. Well does He not draw all? No, He says cast out the bond woman. So you see the son of the bond woman cannot be heir with the son of the free woman. Now we see God has a people and His people are commanded to work. He did not command a dead person to do anything. You may say they are not dead but Jesus says they are, so we take His word for it.

Now Paul what do you say!—read Paul's letter to the Ephesians, 1 and 2 chapter; now read St. John 17th chapter, there you will find the Lord's prayer. Surely if He had shed His blood for the world He would have prayed for the world. You called my attention to the Old Bible. Read Eccl. 7 chapter,

13 to 20 verses also 8th chapter, 8 verse. You ask me to read 55th chapter Isaiah, "Ho every one that thirsteth," suppose we are not thirsty, do you think we would come. No, but if we are thirsting after righteousness then we will come. This water is the water of life. Notice and "he that hath no money." Surely Isaiah was an old Primitive Baptist for the others all say money is the main thing. Read 10 and 11 verses, there is the key to the whole thing, we must not take the children's bread and give it to the dogs.

I understand that all scriptures are given by inspiration of God and are 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. You say Jesus came to give all a chance to be saved. I have never found in the Bible where He gave any one a chance. If He came merely to give a chance to eternal life there will not be a soul saved, but thanks be to His Holy name He came to save. If you will read Genesis 2 chapter you will see what man fetched on himself, then read 3 chapter especially 24 verse, surely if there ever was a free moral agent Adam was, but men and women claim more now than Jesus did when here on earth. We hear Him say, "I of myself can do nothing." We read "All that dwell upon the earth shall worship the beast whose names are not written in the book of life of the lamb slain from the foundation of the world." Again we read "whosoever was not found written in the book of life were cast into

the lake of fire." Now if our names are not written in the book of life how are we going to get them there. Our Saviour said, "with man it is impossible." I surely do believe what He said, there is but one way, "Ye must be born again" and within ourselves it is impossible. Say do not we belong to the animal kingdom? By nature we were born into the animal, vegetable and mineral. Can we get the mineral out of its kingdom? No indeed all the world together can not get them out of their respective kingdoms, neither can all the world get one of Adam's race out of the animal kingdom. "Ye must be born again."

W. C. PERDUE.

CORRESPONDENCE

Dear Brother Denny,

I am sitting wondering and meditating on the wonderful works of the Almighty God. I am bound in on account of rheumatism, very painful indeed.

Is it my disobedience, is it my shortsightedness, is it my unworthiness, is it my unfaithfulness, is it because I am wandering from the fold of God? Why do we have such thoughts, is it because we are guilty we follow after the fashion and pride of this world? Still we must try to keep somewhat up with our fellow man and when afflictions and sufferings come and cut us down, then we feel we have gone too far, and have neglected our duty, we have been a slave to our work and neglected our Bible. We feel we don't have time to read as we should, still we pick up the news papers and glance over them, it

akes but a few minutes but why can't we take that few minutes in reading the blessed word of the Lord instead? Why is our weakness we want to know what is going on in the world, we want to hear the worldly news, we want to know what our fellow man is doing, that we might not get behind in the worldly affairs, which we are serving instead of our Lord and Master? Why are we so weak? Why are we so disobedient? Why are we so unfaithful and unthoughtful, doesn't this show the weakness of man? Then how can we put our trust in man instead of God? Oh! how unworthy and disobedient I do feel, trampled the mercies of God under my unhallowed feet and am "no more worthy to be called thy sons; but make me one of Thy hired servants," that I may still be in Thy presence. How happy I will be, then I can rejoice and sing praises unto Israel's God. Is this why the poor man was dwelling among the tombs who had an unclean spirit and no man could bind him, because he had been often bound with fetters and chains and the chains had been broken, no man could tame him, neither can any man tame us. It takes the power of the Almighty God to show the way. It takes God to bring us at mercy's door and make us feel our weakness as He did the poor man in the tombs. The presence of the Lord is enough when he saw Jesus afar off he ran and worshipped Him and Jesus saith unto him, "Go home to thy friends and tell them how great things the Lord has done for thee, and hath had compassion on thee." Now this is

the way with us after we have sinned against God, and tramped His mercies under our unhallowed feet. He loves us and forgives us. What a wonderful God, how precious and sweet is the name of Jesus. "How sweet the name of Jesus sounds in a believer's ear. It soothes his sorrows, heals his wounds and drives away his fear." Then why are we thus tossed to and fro, why are we so easily led astray? Why do we take up with the vain things of the world so easily? I pray to God for Christ's sake to lead me; to direct me; and keep me in the paths of truth and righteousness for His name's sake. I pray that I may be found more faithful and more worthy of His blessings, humbly confess He has blessed me all the days of my life, and I hope to "dwell in the house of the Lord forever." I hope to say as Ruth did; "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." Then is this not enough. I hope to be reconciled to His blessed will, for we know not what we want, we know not what we need, we know not how to pray, only as our heavenly Father maketh intercessions for us, with groanings which cannot be uttered or expressed. I was reading and it seemed something said write, and I reached to the mantel, took my pencil and did write, and when writing one line had no thought what the next would be so pray for me and mine, when at a throne of grace.

MRS. EFFIE S. BARNHILL,
Parmele, N. C., R. 1

VISION OF MRS. L. R. FELTON

Soon after I was received into the fellowship of the church I became troubled about communion. I felt unworthy to commune with the Lord's people. On Friday night before communion time I had a vision. I saw Satan peeping at me. I began to run for fear of him. Everywhere I went he followed me. I was raised from my feet and began to fly, as I flew upward I saw a bright shining star, it grew brighter and larger as I neared it, when I reached it, it opened and I entered; I took a seat in a large building and felt at ease, as I knew Satan could not enter through that light. A messenger came to me with a piece of pie. I knew the pie was a temptation from satan and full of poison, I refused it and it was taken from me. The messenger came again and said follow me. I raised up, but was weak and without any strength of my own. I was carried along and seated in another place and left alone for a short while. The messenger came again with a plate of broken bread, and told me to eat of it, said the Lord sent it to me, and commanded me to eat of it. I took a piece and ate it. The messenger took the plate of bread and went away. He again returned with a silver cup, in the cup was wine. He told me to drink of it, said the Lord sent it to me, and commanded me to drink of it. I drank it and he went away. He returned again and said follow

me, he led me into a beautiful broad open field where green grass was growing, several rows of white garments were laid in perfect order, he showed me the perfect work of the Lord, every sprig of grass the same height, he pointed to a certain row of pure white garments which contained a robe like one I saw on Christ when He appeared to me in a dream. He then said follow me. He led me to a temple, on the outside was little narrow steps, the messenger was in front of me and led the way until we ascended very high, then he left me and I entered the temple alone. I was closed in and saw no way of getting out, all at once there was an opening at the top, and I was lifted up into a beautiful place, and I shook hands with the Lord. Seated around were sainted faces of several men. A trumpet sounded and I fell back to earth. The next thing I knew I was sitting up in bed shaking and trembling and realized I was back in the world and afraid of it, the words came thou hast communed with the Lord, and thou shalt commune with His people. My fear of not being worthy of communion was all gone and I communed on the following Sunday in peace and love.

Some of the sainted faces were made known to me. They were Elders P. D. Gold, William Woodard and Brother J. W. Thorn.
907 West Nash St.

Wilson, 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. 8

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., March 1, 1925

IGNORANCE

Elder P. G. Lester,
Roanoke, Va.

Dear Brother Lester will you please give your views on 12th chapter of 1st Cor. What is meant by the Ignorant? The apostle admonishes the brethren about being ignorant about also the different gifts, whereas they apply whether to the preacher or deacons or which.

Yours truly,

C. W. BROWN.

Brother Brown has called my attention to a field for thought of wonderful fullness. And I feel that I shall not attain unto such detail in answer as he may desire. However he may be given to see here and there wherein I fail, if so, that together with what I might bring out may suffice, therefore I will draw the bow at a venture, as the old brethren used to say, and leave

the event with the Lord. I have been thinking of late if we might not regard the service of God rather modern in our day to that of the day of the giving of the scriptures of truth when as we should keep in mind that those Corinthians worshipped the same God and in the same way that we do. That circumstances, times nor seasons do not affect the fact that we and they love Him who is declared to be the same Lord Jesus Christ yesterday, today and forever; and that those Corinthians were Gentile heathens and so are we, that they worshipped idols, and so do we; that they were ignorant and so are we; that they did not study to shew themselves approved unto God, neither do we. We do not understand more than one-half of the written word and many of us do not more than half understand that half. Some time ago I asked one of our able ministers if he practiced feet washing, and he said, No, Christ did not wash any one's feet but His apostles at which I could wonder, when I could have said that he did not commune with any one but His apostles either. And there you are. He that is ignorant let him be ignorant still. But was that elder a fool for Christ's sake? If so let him be still a fool, but such could not have been for that blessed sake. Such ignorance is inexcusable, and yet I have said that elder was an able minister. And so he is regarded, and yet he does not heed the injunction. This character of ignorance is the basis of the differences among us which give us trouble. I am glad the blessed and all wise teacher said, O fools, and slow

of heart to believe all that the prophets have spoken! To believe all the scriptures of divine truth. And Paul said, O foolish Gallatians who hath bewitched you that you should not obey the truth. Can it be possible hat sometimes when we feel that we do really believe so and so that we are simply so severely bewitched that we haven't sense enough to see it so as to believe it "And they said: Are we also Christ?" No, if they were Christ they could have seen. Blindness is not a theory, but it is a fact so surely that none knows it just like the blind; except that now and then you hear one say: God knows I am a sinner, unworthy and unfit to dwell with His people, but I love them. Love is wherein the blind see, and yet there are none so blind as those whose hearts are full of love. Love hideth multitude of sins. "I will behold no spot in thee" One says: "Honest to goodness," I wish I were as good as God's people are, and yet if one should claim to be really good and fit for the companionship of saints of God, that same honest to goodness one could not fellowship the claim. Now there might be some of the peculiar features in the children of God, by which they are really designated in their experience as such, of which the apostle would not have them ignorant.

While in a prime or greater sense these spiritual gifts refer to the ministers in their different fields of service yet in a receptive sense each member of the church is gifted and is a gift to the church. If God give you Christ how shall He not also with Him give you all things. And

ye are Christs, gifts of God to him. Now hath God set the members every one of them in the body as it hath pleased Him. The church is a body made up of members. Ye are the body of Christ and members in particular. And these members are each to be content with what it is and where it is in the body. There is a walk, for instance to the church, and it walks on its feet, it must therefore have feet:— God gives it feet. And how beautiful are the feet of them that walk uprightly. Now the hands see the beauty of the feet, because of the way in which they are walking, and they aspire to that position and exercise; but if the hands were feet then where were the hands There is something for the hands to do, and they are to do it with their might. And those hands are to be clean, as the whole body goes on its way on its feet, and there is an increase of strength to strength in the strength of God as they go on their way.

It seems to me when a number of members are to be constituted a church corporate the presbytery should be able to determine that the body is complete—that it has ears and eyes and hands and feet and that it can taste, and smell, and feel, and hear, and see, and walk and can do business. It should be neither maimed nor halt nor blind. And it seems to me each organized church should see to it that the perfection of its organization is maintained.

What of a church that is all eyes or ears or hands or feet, and what of a church that seems to have very large ears and hears most acutely,

but has no hands with which to do, and which therefore hears much and does nothing. It is the hearer and the doer of the word that is to be commended. The hands find things to do, and they should do them with their might: Has the church might? If it has hands it has might, whence this might. The mighty God has might and He works mightily in His people. Now if one has the might will he not do the right? but just the same if he has the right, will he not do the might? It is not whether one can or cannot but whether he does or does not. Is there the will to do, if so is the thing not done? Jesus said to the leper, I will, be thou clean, and He touched him and he was healed.

These Corinthian brethren were inclined to the ways of the truth in the spirit, but they were also inclined to hold on to some traditional things pertaining to the idols of their former worship. And we sometimes seem to forget that our worship is in the spirit and are inclined to give credit to human abilities instead of to divine tuition. "All thy children shall be taught of the Lord and great shall be the peace of thy children." Paul does not seem to specify particularly just how these Corinthians maintained their possession, therefore we can only infer from what he says what it might have been.

The leading thought is that the works of God in teaching His children are by the spirit and are therefore spiritual. There may be an apparent difference of operation, but it is by the same spirit and the same Lord is revealed the hope of glory.

Those Corinthians believed there was a material worship and there was such a thing as worshipping God through the medium of material things such as images and idols, but He would have them know that we could not so much as say that Jesus is the Christ but by the Holy Ghost—that there is a spirit in the true worshipper of God that confesseth that Jesus is the Christ and that that spirit is born of God, that the preparations of the heart in man and the answer of the thought is of the Lord," that the worship of God is entirely informal and responsive to the manifestation of his pleasure that it is in him that we live and move and have our being.

There are different gifts in the ministry, and there are different gifts in the membership, and those in the membership respond to those in the ministry and are drawn forth when presented in the ministration of the word in preaching and it is well when the church is able to recognize these gifts in its membership and when their exercise is encouraged to action. Let the preacher preach, and the teachers teach, and the exhorter exhort, and whoever has the spirit of prayer, let him pray, and whoever has the melody of grace in singing in his heart or her heart let them sing. And there are those who can relate their reasons of a hope and their experience with profit—let them now and then do so. Such is gospel entertainment, better than some preaching I hear now and then and better than I do myself sometimes.

There are sisters—chief women—in most of our churches who might

add glory to their crowning by relating before us in the midst of the church the gracious dealings of the Lord with them. Such are gifts in the church to the church. They have to tell it before they are received into the church and why not repeat it afterwards. The members are spoken of as lively stones built up a spiritual house. A veritable house of spirit, living spirits so it does seem that a Primitive Baptist meeting ought to be liveliest place possible, but such is not, as a rule, the case. And what is the matter? Perhaps there are too many evil hearts of unbelief in departing from the living God. We do not come together. We get into the meeting house but we do not get into the church. We need to sanctify the Lord God in our hearts and pray that He would quicken us according to His word.

God is a spirit, and they that worship Him worship Him in spirit and in truth. His people are spiritual and the gifts of grace are spiritual, and their worship is spiritual.

E. G. LESTER.

RESOLUTIONS OF RESPECT

Whereas, It pleased our Heavenly Father on December 25, 1924 to take from us our highly esteemed and much beloved brother and deacon, Dempsey Calhoun:

And whereas the church at the Falls of Tar River, has lost a faithful brother and deacon, yet we believe it is his happy gain.

Feeling assured he has passed from the land of the dying into the land of the living.

Agreed that a copy of this writing be entered on our church book, a copy be sent to the family and to Zions Landmark for publication.

We also desire to extend our heartfelt sympathy to the family.

Done by order of the church in conference Saturday before the second Sunday in January, 1925.

**A. B. DENSON, Mod.
W. H. WORSLEY, Clerk.**

RESOLUTIONS OF RESPECT

Whereas, the Lord has seen fit, in His allwise providence, to remove from us by death our dear faithful brother and deacon, J. H. Wall, and whereas, in his passing away, we realize our loss as a brother and deacon, for he was ever present to do his part as a brother and deacon, when not hindered by sickness.

Therefore, be it resolved, First, that we bow in humble submission to Him that worketh all things after the council of His own will, for He never makes a mistake.

Resolved, 2nd that we the church at New Hope, lost a faithful brother and deacon, his wife a good husband, his children a kind father, and his neighbors a good neighbor.

Resolved, Third, that a copy of these resolutions be sent Sister Wall and a copy be spread on our minutes, and a copy sent the Landmark.

Lone Pilgrim please copy.

G. M. TRENT, Mod

T. A. STANFIELD, Clerk Pro Tem.

CHARLIE WILLIAMS

I will endeavor, if the Lord will, to write of the death and burial of a very dear one, Charlie Williams, who was born August 21, 1879 and died June 3, 1924, making his stay on earth 53 years, eleven months and three days. He was married to Olivia Hales, December 23, 1891. To this union was born three children, one dead and two living, C. A. Williams and R. C. Williams. They lived together many happy years and the Lord saw fit to take her away and he married Lucy Proctor January 2, 1901. To this union was born seven children, four girls and three sons, two dead, Mamie William, Wesley Williams, B. L. Williams, E. L. Williams, P. L. Williams. He is survived by his wife and seven children, two brothers and five sisters and father and a host of relatives and friends to mourn his loss. We feel his loss but have a hope he is at rest. He never made a profession but believes in the Primitive Baptists. He was sick for nearly twelve months but not confined. He bore his suffering patiently till death. He was a good and kind husband and kind father. He was loved by all who knew him. He told me he had to die and leave me and hoped he would meet me in heaven where there would be no more parting and called all his children to his bed and talked to them. It is hard to give up one so dear but God knows best. He is gone but not forgotten by one who loved him best and we hope to meet in heaven where our souls shall be at rest.

Written by his loving wife,

LUCY WILLIAMS,

Sharpsburg, N. C.

A MEMORIAL OF MRS. BETTIE J. HARDY

My dear Bettie was born July 7th, 1847. She was the daughter of Thomas P. Hartsfield, and Lydia (Gray) Hartsfield, his wife. Her birthplace was Lenoir County, N. C. When Bettie was four years old her father emigrated with his family to Jefferson County, Florida, where she grew up to young womanhood. Before he left North Carolina Father Hartsfield was baptised by Elder Parrott Mewborn, my grandfather. When he got to Florida he wanted to unite himself with the Primitive Baptist there but they would not be convinced that he had been baptised by a Primitive Baptist and therefore they refused to receive him. He with all his family were turned away from us, and united to the Missionary Baptists.

When Bettie was sixteen years old she with some others of her young friends joined themselves to the Methodists. She was immersed by one of their preachers. She was so impressed with the solemnity of the communion that she never communed with them during her connection there. Her father married a widow woman with several children after the death of her mother, and when he was growing old he thought it best to send his daughters back to live with and to be taken care of by his people. Therefore in the year 1866 dear Bettie came back to the neighborhood of her birth which was well filled with the Campbellite religion. All of her people and companions belonging to that society, she obtained a letter from the Methodists and put it in with the Disciples.

In December 1872 Bettie came to one of her cousins, John P. Gray, who had married two of the daughter of Elder Parrott Mewborn, my grandfather. There it was that I got acquainted with my cousin Bettie J. Hartsfield. I was with her right much during the year 1873, and became of the opinion that she was a young woman of sterling worth, and of a very amiable disposition. Therefore in December I proposed to her to become my wife. She consented and on January 29th, 1874 we were united in marriage. From that day it appeared to be her desire to make me happy, and I felt the same way towards her. In February when the time of her meeting was coming on I asked her if she wanted to go. She said, "Only to see my folks and old friends." I asked her if she did not love to hear the preaching. She said "no, I don't care anything about it. They don't love one another, and since I have been with them I have never been with them but once to the communion for it appears to me they make a mock of that holy thing." She went with me up to Nahunta to our meeting, and she told me that it appeared to

her that there was sincerity in the worship of the Primitive Baptists. It was not long after that when she sat down on my knees and began to cry. I asked her why she cried. She said, "I am such a poor sinner that I do not feel worthy to be your wife." I told her that she was much better than I and I hoped the Lord would so bless her that she would not feel that way about herself. She was a regular attendant with me at all the churches I visited, and was very fond of our brethren and sisters, and I feel that they were the same way to her. It was in May 1874 that I began to try to bear the yoke of the ministry, and from the very first attempt dear Bettie put in her sweet helping hand by trying to encourage me to go on and not to look back. Soon it became manifest that I would have to leave our old home and go down on the seacoast. She felt that she rather stay among our relatives and friends with whom she was so well acquainted, and not to go live with those who were altogether strangers to both of us, but she felt it might be best for us to do whatever I felt the Lord required me to do. It was in November, 1875 that we left our old home in Green County, N. C., and came to Pamlico County. We were twelve miles from our nearest church but whenever it came time for the meeting she was ready to go with me. My dear mother lived in those days, and I feel sure that she and my dear Bettie loved one another as well as if they had been actual mother and daughter.

The year 1877 found us trying to farm on Goose Creek Island. It was during the month of February that I came home from the field. It was just before the birth of our son in April of that year, and dear Bettie's condition was delicate. That day I found her sitting by the fire crying. I asked her why she was crying. She said, "Oh, Lemmy, I am going to die and go to hell." I put my arms around her neck and said, "Why do you think so my dear?" She said, "Today something spoke in me and said, 'Depart from me ye cursed into everlasting punishment, prepared for the devil and his angels, and it is a curse from the Lord to me.'" She wopt aloud. I tried to comfort her but all who have felt the sting of conviction for sin know that one in such conviction cannot be comforted until the Lord please. This terrible curse was with her for more than a year, but not all the time so severe. In April 1878 I was going home from the field, when about one hundred and fifty yards from the house a feeling of great confidence settled on me and all over me that dear Bettie had been delivered, that God had given her a good home. I began to sing, I heard singing and listened, and she was singing the same song with me. I hastened and got to the house as soon as I could, and put my arms around her

neck and said, "The Lord has blessed you, and given you a good hope." She said, "Yes, it came today. I took up the bucket to go get some water when it seemed to be the voice which spoke to me last year, but it said, 'Come unto me all ye that are weary and heavy laden, and I will give you rest.'" My burden, which has so distressed me for more than a year passed quickly away, and I have felt since then that I want to sing all the time." Her dreams to her and to me were as sweet as honey as we could join with each other in praising the Lord. Her life was so good and sweet that it often appeared to me that my own life by hers was not worthy to consider in Christianity. However she continued to be a visitor with me to the churches, and among the brethren until September 1884. On Saturday before the third Sunday in said September in company with the present Elder R. E. Adams, Wilson, N. C., she came before the Primitive Baptist church at Newport, N. C. and was received, and it was my privilege to baptize her on that third Sunday in the waters of Newport River. From that day she has ever been a consistent member of the Primitive Baptists, and a great helper to her oft dependent husband in his labors of love in the gospel ministry. She has never said nor done one word or thing to in any wise put a stumbling block in my way, but to the contrary she has always given me all the encouragement that lay in her power.

She proved to be a very loving mother to our two children that the good Lord was pleased to give to us, and to our daughter's children who by the reason of the death of her husband it became our privilege to help her to raise.

Dear Bettie became afflicted with some internal trouble which finally developed into cancer of the stomach. From this terrible disease she suffered more than any mortal can tell or even know. In connection with this deadly disease she had diabetes and a slight symptom of Bright's disease. On the first Sunday in October, 1924 she had a light stroke of paralysis which during her sickness was renewed several times. This soon took away her strength and her speech. We moved her from place to place by pulling her chair. Then for four or five weeks she could not be moved and became fully confined to her bed, where we both dressed her and turned her on a sheet. During all this seven weeks of our sitting up and caring for her we sat up alone but one night. Our dear neighbors made their own arrangements and came to our relief each night. For fifty two days and nights the fire burned in our stove, and during those nights our lights were not turned out.

For the entire time of seven weeks dear

Bettie did not eat as much as one-half pound of food of any description except a little soup, a little orange juice, a little toddy, and a little water. All these failed so she could take nothing but a very little water which formed in her own stomach.

On Saturday, January 31st as I sat by her on my knees she said, "Lemmy, I am going to die." I said, "And leave me so lonely?" She said, "I don't want to leave you, but I must go." I said, "You will be with our dear Jesus." She said, "Yes, you will come." I saw a tear in her eye, and I wiped it away with my own handkerchief. That is the only tear any of us saw in all her sickness. On Friday night, February 6th, I went to her bed and said, "Darling, I am going to lie down to try to rest a little, and I want to kiss you good night." I reached down and kissed her cheek. She could not turn her head but she kissed very clearly which made me know that she yet knew me. I reached over and gave her our parting kiss in consciousness. Saturday morning she had passed all knowledge of this world, but continued to breathe very heavily until about 2 o'clock when the dying groans made us know that the end was near. She could not speak to us neither by word nor by sign, nor let us know that she knew what was going on. At 2:45 the angel of mercy came and delivered her from all her great sufferings, and she slept in our Lord Jesus to be awakened by Him in that last great day when He shall call up the sleeping dust of all the redeemed of God to be with Him, and to be like Him forever.

My darling Bettie left her poor heart distressed husband, and with me our dear daughter to comfort and help me. Her two children who we helped her to raise. Our son, who lives in Reidsville, N. C., with his wife and eight children and two little grand children and one sister, with the brethren, sisters and many friends to mourn that she is gone, while she is praising God in glory for His great salvation.

Dear brethren and sisters I cannot feel rebellious against our God in this dispensation of His grace to my dear wife nor us who are left to mourn, for we have no doubt of her happiness with God.

L. H. HARDY.

CONTENTNEA UNION

The next session of the Contentnea Union will be held (the Lord willing) with the church at Lower Town Creek, Edgecombe county, N. C. Saturday and Fifth Sunday in March, 1925.

Visitors coming by rail will be met at Pine Tops.

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

J. E. MEWBORN, Clerk.

NOTICE

We have an article for publication from the moderator of the San Lick Association but failed to sign his name to it. It is against our rules to publish anonymous articles. If for any reason it is desired that the name be withheld we will do so, but we must know the writer's name.

C. F. DENNY.

NOTICE

Owing to the press for space the first installment of the Gold-Hoops correspondence will not appear until the March 15th issue.

C. F. DENNY.

UNION MEETING

The next session of Staunton River Union will be held with the church at Malmaison, Pittsylvania Co., Va., on Friday Saturday and Sunday the 27th, 28th and 29th of March, 1925. Brethren who are in order at home are invited to be with us.

J. H. BUTCHED.

FISHER'S RIVER UNION

Fisher's River Union meeting will be held with the church at Union, 10 miles south of Mount Airy, Friday, Saturday and 5th Sunday in March, 1925. Come and be with us if you can. Hope you and yours are well.

Yours, as ever

G. O. KEY.

Pilot Mountain, N. C.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Tabor Saturday and 5th Sunday in March. All lovers of truth are invited. Visitors will be met at Tabor, N. C.

FISHERS RIVER UNION

The next session of the Fisher's River Union will be held with the church at Union, 10 miles south of Mount Airy, N. C., commencing on Friday before the 5th Sunday in March and continue three days.

Statement of the Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912
Of Zion's Landmark published semi-monthly at Wilson, N. C., for October, 1924.

State of North Carolina, County of Wilson, ss.

Before me, a notary public in and for the State and county aforesaid, personally appeared John D. Gold, who, having been duly sworn according to law, deposes and says that he is the publisher of the Zion's Landmark and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid pub-

lication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, John D. Gold., P. D. Gold Publishing Co., Wilson, N. C.; Editor, Elder P. G. Lester, Roanoke, Va.; Business Managers, John D. Gold, Wilson, N. C.

2. That the owner is: (If the publication is owned by an individual his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.) P. D. Gold Publishing Co., Wilson, N. C.; John D. Gold, Wilson, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state)

First National Bank.

Mergenthaler Linotype Co.

Dodson's Printers Supply Co.

L. S. Hadley.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company; but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is 3500.

JOHN D. GOLD.

Sworn to and subscribed before me this 17 day of February, 1925.

(Seal) C. T. HARDIS, Notary Public.
(My commission expires Nov. 3, 1925.)

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

MARCH 15, 1925

No. 9.

THE LORD IS PRECIOUS

Exceeding precious is my Lord,
His love divinely free!
And sure his name doth health afford
To sickly souls like me.

It cheers a debtor's gloomy face,
Unbolts his prison door;
It brings amazing stores of grace
To feed the gospel poor.

In such sweet composure let me lie,
And wet thy feet with tears,
Till joined with saints above the sky,
I tune my harp with theirs.

(Berridge.)

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 Cozzins
15 Oct

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

BY REQUEST

Because many requests have been made to me to reproduce the correspondence between Dr. Hooper and myself concerning my withdrawal from the Missionary Baptists, and uniting with the Primitive Baptists, I republish his first letter to me and my answer to him.

This is all of that discussion I have. If any one has the remaining part of the correspondence I should like much to obtain it.

Dr. Hooper was a fine scholar and an elegant gentleman. He has long since departed from these scenes of strife.

P. D. G.

TO ELDER P. D. GOLD

Dear Brother Gold.—Your defection from us and your going over to the party of those styling themselves “the old side, or Primitive” Baptists, has, as you may well suppose, excited the surprise and displeasure of your former brethren; and, as it is an implied censure of them and their cause and even a public declaration that they were so much in the wrong that you could not with a good conscience remain among them, it seems to justify them in asking your reason for taking this step. No one questions your right to follow your best judgment and the dictates of your conscience, in changing your church relations. But as you must be aware that all such changes wound the

feelings of many, imply something very wrong in the party abandoned, and serve to increase the lamentable divisions of the church which bring so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least, lies against the churches distinguished by the name of “Missionary Baptists”—a distinction unfortunately rendered necessary by the withdrawal of our former brethren from us and which attaches to them the opposite, and we should think the unwelcome appellation of “Anti-Missionaries.” I believe we, “the Missionaries” wish to do right and if by mistake or infirmity we go astray, the well-meant, tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller whose works have been a standard authority for Baptists, both in England and this country, ever since they appeared. They recognize and set forth prominently God’s electing love, effectual calling and preservation of his saints unto final salvation—the sinner’s guilt and helplessness and his entire dependence upon God “both to will and do His good pleasure.” But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent,

believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength and zeal, properly, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true church must therefore be a missionary church and the very doctrines which we preach and the practice resulting therefrom are what set in motion the Christian world-towards the end of the last century, and gave the Baptists the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed of God by conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like them, "been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books and periodical press.

When will the people, with whom you have chosen to affiliate yourself, produce any like fruits? Has

not their opposition to us produced a reaction in the contrary direction, and made them averse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the scriptures, and take for granted that the meaning adopted for every preacher that can read the English Bible is the teaching of the Holy Spirit? and does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular, spoken too harshly. We regret to lose such a man as you, and to have you added to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies of the truth and recreants to the good old Baptist doctrine.—In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually leaven the whole lump, and the whole body will gradually drop their errors and again amalgamate with us. We do not deny that there are among the "anti-missionaries" many truly pious people and that many of their preachers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren, the error of departing from Scriptural precept and example by preaching the doc-

trines of predestination and election in such an unguarded manner and disproportionate quantity as to lead to the practical effects of fatalism; the sinner being lulled in contented slumber until his time shall come, and the convert, discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. There is all active exertion helping God to achieve His purpose branded with the reproach of pose by our purty hands. Yet God does not scold our fellowship in His work—Are we not called "workers together with Him?" The truth is, God carries on all His operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who used the winds to waft Paul to Macedonia and Troas, uses Titus and Timothy's hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Philippi and Thessalonica, at the hazard of his life. This consistency of human effort with divine preordination is so obvious, that we wonder how our brethren styling themselves "Old School" can fail to see it and act upon it as we do. But may be our opponents will say: We don't object to your working but you don't work in the right way.—Very well. Now my dear brother, come forward and tell us how we ought to work, "show us a more excellent way," and we will all heartily thank you, if you can suggest some better way of work-

ing; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrines or the practical results of the preaching of your new associates I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince me if your intercourse with this class of Christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of asking for this explanation from you, except my age as seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

Wm. HOOPER.

TO DR. HOOPER

My Dear Sir:—A communication addressed to me appears in the Biblical Recorder of April 27th, 1870, calling on me for a statement of the reasons for my leaving the Missionary Baptist denomination and uniting with the Old School Baptists. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world, either in abusing those one has left, or in defending his new associates as if he felt himself to be their champion. But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write to needlessly offend no one, neither

arrogating any superiority nor charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. I shall be my endeavor to give what seems to me to be Bible teaching brought to my view in experience, and let all who are disposed to consider my views try them by the word of God; for they are worthless if not sustained thereby. According to Bible authority, spiritual truth can be discerned and received in the love of it only by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to "this sect everywhere spoken against" as any one of your number, and verily thought such a course was doing God service. I embraced the Andrew Fuller system, and was under teachers of theology—was sincere in thinking salvation was offered and only offered to all men—that it depended on the creature's own will whether he accepted it or not—that Sunday school teaching was a wonderful help in the Lord's work—that missionary boards were a happy organization for spreading the gospel—that theolog'cal teaching was a wise provision for training a man to preach—that money would hasten the conversion of the world, if we only had it; glorying in this age of wisdom in devising and develop-

ing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however continued unabated; but the tasks began to increase.

Suddenly corruptions arose every where within me with a fierceness uncontrollable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death, I thought was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall He not with him also freely give you all things." Since then Christ is my only hope, and all human righteousness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new, and I hope heavenly teaching, which was about five years ago, followed fresh troubles, but of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in began to arise.

Salvation must be either by works or of grace, and not by blending them; but your people, it seemed were trying to blend the two systems. That it is by grace both the Bible and my own experience taught; "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." "If it is of grace it is no more of works," etc. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam stood for his seed, as the first Adam stood in nature for his, and that they must all be in him, as the first Adam's seed were all in him, and that Jesus made all that were in him righteous in his obedience; and though the law is given that the offense might abound, this affects not the covenant, for where sin abounded, grace did much more abound—that the names of his children were all written in the Lamb's book of life, from the foundation of the world—that they were the Father's who gave them to Jesus, and made him who knew no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for Christ to die, as he was surety for their ransom. It was necessary for a people actually under sentence of death. When he, the Shepherd is taken to pay their debt, God turns his hand on the little ones to shelter them and they escape. Jesus is crucified and the church receives forgiveness and blotting out of sin; Jesus rises from the dead and the church is justified: "He was delivered for our offenses, and raised

again for our justification." To make manifest unto them their salvation, Jesus is exalted a prince and Saviour, to give repentance and remission of sins unto Israel: God carries out his own counsel according to the purpose of foreordination: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he called, and whom he called them he also justified, and whom he justified them he also glorified."

Will any but these be saved, and will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost? will the lawful captive be delivered? Shall Jesus see of the travail of his soul and be satisfied? Shall God, who commits his love to us while we were yet sinners, by giving his Son for us, in whom we are reconciled through his death, fail to draw any to Christ, since none would come without the drawing of him whose love is everlasting. Is what Jesus said true, "Glorify thy Son, that thy Son may also glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him?" I am free to say, that all blessings which man enjoys come to him through Christ; but here the question is, as to his chosen people to whom he gives eternal life. The Saviour prays that he may be glorified in their salvation, but if one were lost how would the completeness of his atonement be glorified in that? Will all that the Father gave to Christ come to him? "All that the Father giveth me shall come to me." Will any others?

"No man can come to me, except the Father that sent me, draw him." "But ye believe not, because ye are not of my sheep." Human nature, which cannot help to bring the sinner to Christ, cannot prevent it in the day when "shail come" makes him willing. Such questions were, sweetly answered in scriptural assurances, powerfully enforced—that God, who declares the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children that God hath given me;" it also convinced me that no goats would appear with the sheep, no chaff with the wheat, no bastards with the children.

Mankind is ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it, either on ground of foreseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to his mercy: "He will have mercy on whom he will he hardeneth." His not the author of sin, nor does he tempt any man to sin, nor can he be tempted with evil. He made man upright, but Adam the vessel, was marred and fell by his disobedience procured by an enemy; and hath not God power of this same broken lump, to

make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to save. He fits the vessel of mercy to glory aforehand, and on these he will have mercy; he bears long with the vessels of wrath, fitted, suited only to destruction and the very blessings he sends on them they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can plead his love of sin as the reason for not coming, since it is his love of sin, and not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What election love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should ever have chosen him, and not why

he should have left him out. He never can see any good thing in himself as a reason why he should be saved. The sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus—The apostle's reason suits me: "That we should be to the praise of the glory of his grace."

I have, at some length, expressed my views as to the nature, extent and power of the atonement, knowing that your denomination seem to regard it as universal, and hold to a very general, uncertain, and indefinite application of it, reconciliation with man's natural power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will.

But the redeemed by nature are children of wrath even as others, being by nature dead in trespasses and in sins. Now an important question, as it seemed to me, was, by what power can these dead sinners be quickened and made sensible of their lost condition? and, who shall reveal the arm of the Lord unto them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The scriptures say it must be of God. They must not only be born of water, which alludes to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is, they must not only be redeemed, but they must be born of the Spirit, or born of God—that one cannot see the kingdom of God until he has

a spiritual birth. What power produces this birth? "The Spirit quickeneth whom he will; The Spirit giveth life." Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever blessed Trinity are equally engaged in salvation; God the Father gives the people to Jesus, and lays their sins on him, and no less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. "No man can say that Jesus Christ is Lord but by the Holy Ghost."

What shows the sinner that he is lost: not human teaching, for that but sets him to building up himself by setting him to work in the fleshly nature. What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and demands of the law of God and then this same Spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation. A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without a preacher?" It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of salvation was communicated, as the Lord gave to every man. The apostles were commanded to go into all the world and preach the gospel to every creature, and he that believed, etc, shall be saved. Let it be observed, that

faith is indispensable, and so also repentance the gift of God.

Faith is just as much of grace as any part of salvation. "It is of faith that it might be by grace," etc. Faith is a fruit of the Spirit. "We through the Spirit wait for the hope of righteousness which is by faith."—Faith sees God's way of saving sinners and rests the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart if it were the work of a creature? How does hearing come? "By the word of God."—The birth of the incorruptible seed by the word of God develops hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles and others called of God, were sent forth, and they preach—not a round of human works, but Christ, which is the gospel of God's wisdom and power unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained to eternal life believed." God ordained them to salvation from beginning, and ordained the means for it. God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal spiritual righteousness that justifies a sinner and God gives that faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest sends

these laborers into his harvest, and they reap wheat. It pleased God, by the foolishness of preaching, to save them that believe—Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then, where is the proof that one ever believed unless it was of the Lord, or that one ever preached the gospel unless it was of the Lord? The Holy Ghost endows men to preach and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were embued with power from on high before they went to preaching. Who sent Paul to preach to heathens? "And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them"—Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then seems to be the appointed means—not of making sheep, but of feeding them after gathering them into the fold, and for his high purpose certain ones are called and endowed by the Holy Spirit that guides them and is their mouth and wisdom, and seals the heirs of salvation: and who is sufficient for these things, if his sufficiency be not of God? Who makes him an able minister of the New Testament? The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing

is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation are proclaimed, and while the words are powerful and searching, and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and his righteousness to every one that believeth, and then how sweet the message to Zion's convert, "thy God reigneth"

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me; that the human will never wants Christ and never comes to him.

But how can one preach except he is sent? Some of your people say that boards send them, and that they cannot go without money secured after your way of obtaining it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the harvest send forth his laborers? He sent the apostles, who went into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as his people, and the preaching and interpretation are the same. They are all thrown

under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed, then they are no longer under tutors, but Jesu teaches them.

But say you, cannot the schools aid in training and fitting one to preach, cannot colleges which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revelation, nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare one to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declaration, that he was not taught by man, but by revelation, insist that he went into Arabia to a school for that purpose, was such a stumbling block to me that I could have no fellowship with those that avowed it. But one says, were not the disciples with Jesus three years before they began to preach? Yes, and if they are not with him all their lives, what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ?

But say you, were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any can give for them. Do any of them ever tell us that they were called out of any school, or ever called to go to any school?

They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit..

But you say, will not human learning aid man in preaching the gospel—will not it give him words and power over men's minds and enable him to present the gospel in a more attractive form? I am free to admit the value of human learning in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things, and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind helpless sinner, knows nothing about it.

When a man thinks by human learning he can find out God or serve him, he is puffed up. When the Lord calls a learned man (though he does not call many,) that man glories in becoming a fool that he may win Christ. Let

every man able in his calling. If the ignorant man is called, let him know that out of the mouths of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the Scriptures in humble dependence on the anointing which is from above, thoroughly furishes the man of God into every good work.

But we do not need men of human learning to preach to intelligent christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on God for his crumb as any other, and all are fed with the same kind of food. But, say you, after one is certainly called to preach, cannot the schools polish him and give him more influence over men, and enable him to better command their respect, by keeping pace with human learning. Tell me, from scripture, where one ever tried it, or where it was ever authorized? How much pride do you think is necessary to influence man to presume on such a task? Do not the scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom, and are not all appeals to the base passions of human nature contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's tastes? "We speak wisdom to them that are perfect, but not the wisdom of this world." If a natural man cannot discern the things of the Spirit because they are foolishness unto him does it follow that a

spiritual one will be edified by worldly wisdom, the very food that most delights man's pride?

It seems to me that the scriptures make some allusions to such schools though in the way of alarm. "But the time will come when they will not endure sound doctrine, but will after their own lusts heap to themselves teachers with itching ears." Much as the Bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry are worthy of positions of influence and profit. The teachers come from these schools dosed with a sort of preparation from dead men's brains that will make them sick enough if God should teach them where their dependence lies—How do these schools heap up teachers? They afford opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road; and, if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears from the truth, and shall be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God, for their message, their success, and their bread, they must follow the cunningly devised fables of men. The fables are powerless unless cunningly devised; the wolf of

course coming in the sheepskin, the messengers of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? so do all other denominations in their way, no doubt all thinking they are right. But how are they detected? If they are not of the truth they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under law, in the sense that he makes them man's duty, and not gifts of grace. If salvation comes on account of man's performance of his duty, it is of works in some sense. He brings in the modern Missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the Bible and to Baptists, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange and new to Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostles' ways, abiding in their doctrine, as Baptists had done up to that time, were such as you now call Anti-Missionary Baptists, while those that followed Mr. Fuller are the modern Missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles, which they accept for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did,

(To Be Continued)

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 LVIII

No. 9

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C., MARCH 15, 1925

SATURDAY OR SABBATH VS. SUNDAY OR LORD'S DAY

Certain religionists have been so insistent for seventh day or Sabbath observance, declaring that the law of God demanded it under penalty, avowing that the Catholics changed the day; and being often asked in regard to the question, I will give some expression through Zion's Landmark.

Catholics may sometimes change the policy of their church, but never the testimony of inspiration. They do not claim that they changed the day, but freely admit that long before they assumed ecclesiastic policy the apostles met on Sunday for worship instead of Saturday; as, doubtless, the spirit led them to do, in commemoration of Christ's resurrection as well as descent of the Holy Ghost, both of which occurred on the first day of the week.

I note the learned archbishop

John Ireland, wrote in 1914 thus: "The Jewish Sabbath was simply a positive precept in the Mosaic law and lapsed with the law. The apostles and early Christians instituted Sunday as a day for special prayer in honor of the great mysteries of the Christian religion; the resurrection of Christ occurring on the first day of the week Sunday."

In reading Acts 20:7; 1 Cor. 16: 1, 2; Rev. 1:10, etc., one will find scriptural authority for observance. Some have said that while they changed the day the principles belonging to the seventh day remain unchanged. There is no divine warrant for such a conclusion. On the contrary Matt. 28:1 shows the distinction unmistakable: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdaline and the other Mary to see the sepulchre." Hence, no transfer is made one to the other. Sunday, the first day, is not the Sabbath changed, but is distinctly a new day, the Lord's day. It represents the first day of a new dispensation, the gospel era, and not the last day of the law covenant. The seventh day connects with earth and law tests; the first day sets forth the law fulfilled and gospel rest. It is true in the end of creation God rested on the seventh day and sanctified it. But it was some four thousand years after creation. While upon Mt. Sinai before man was commanded to keep the seventh day. The laws were given Israel to prove and test them; and every law he broke, while Israel was commanded to observe the Sabbath day; the church is privileged to

celebrate Sunday. The former demands what Israel should do for his Creator; the latter what the Redeemer has done for the church.

Evidently the legal covenant, in which the law respecting the Sabbath is enjoined, was given to the children of Israel: "And Moses called Israel, and said unto them, hear, O Israel the statutes and judgments which I speak in your ears this day, that ye may learn them, keep and obey them. The Lord our God made a covenant with us in Hraeb. The Lord made not this covenant with our fathers (Abraham, Isaac, Jacob, etc.) but with us, even with us here alive his day." Duet. 5:1-3. This is most definite, and there are no scriptures that teach that they were for any other people.

While the Lord often condemns the idolatrous Gentiles and believers for their sins. He nowhere censures them for neglecting to observe the Sabbath day. None before the law, or since, have ever been enjoined to keep the precepts of the law. The apostle said, "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day, which are a shadow of things to come; but the body is Christ." Cal. 2:16, 17. Under the law every Jew was held accountable for the violation of these things; but Paul assures us these laws are no longer in vogue. I know of no law in the New Testament that requires the observance of the Sabbath. I do not recall where the saints are required to do anything on one day that would be forbidden to on another day of the

week. Being heirs of God and joint heirs with Christ they are forbidden to yield to serve sin any day. But owe obedience in full to the perfect law of liberty which is written by Lord in their hearts. However, it is good and proper for all men to observe one day in the week from secular work, and obey the law of the land that provides for it. But let us ever remember that Sunday does not take the place of the Sabbath; for on the first day of the week the saints should be most active in the service and worship of the Lord; and if it were a "custom" in the apostolic days to serve the Lord and "break bread" on the first day of the week, they made it no injunction above other days, so the most active and loyal service and worship of the Lord cannot be condemned as a "custom." May the household of faith ever remember their spiritual Sabbath is not a set of opinions, a system of dogmas, or number of laws, but preeminently a living reality and spiritual worship, in whatever relation we may be called to fill in the kingdom of God.

M. L. GILBERT.

MRS. PATTIE W. DODD

It is with a sad and broken heart that I attempt to write a skort sketch of the sufferings and death of my dear and loving mama, Mrs. Pattie W. Dodd. She was the daughter of William and Kitty Thomas and was born March 23d, 1856, and on the night of September the 5th, 1924, at 10 o'clock the death angel came and took her to that bright and happy home, where there is no sickness, sorrow or shedding of tears, and overflowing with grief as I am going through with today. O dear Lord Thy will be done. I know He does all things right and just, but it is so hard for me to give her up, it seems that she was my life and all to me, and my daily thoughts. She was married to Jno. D. Dodd, in her teens, I don't know the date, they lived a happy and devoted life until January 8th, 1903, when the dear Lord called papa to that heavenly home,

and left mama, with twelve children, several of them quite young. She did her best to raise these young ones as they did the older ones, to work, be honest and true at all times. Mama and papa were both hard working and honest citizens all their life, papa leaving a good estate at his death, the children all agreeing and signed an agreement to let everything stand as it was so long as mother lived, of which there never was a hard thought or a cross word over the whole time dear mama lived. I being one of the young ones don't remember papa's life so much, but mama had the best judgment, and ideas of all things, she could always give good advice in all matters. It is so hard for me to think that I can never go to her again with my troubles or for advice. But I pray that God in His mercy may bless me to be with her, where there is no trouble, I feel sure and satisfied she is there. I am sure that our loss is her eternal gain, however that does not keep me from wanting and loving her above things on earth.

She joined the Primitive Baptist church at Strawberry and remained a faithful member there until she became one of the oldest members of that church. At time of her death, she had not attended church but very little for several years on account of her health. She was a great sufferer from that dreaded disease asthma, it hurt me so much to see her suffer so much. She had suffered from this disease since a child. She had often said that she would have to suffer with asthma so much and then die with something else, which she did. For a good many years she had a complication of diseases, sometimes stomach and kidney trouble and sometimes heart trouble, therefore had not been able to go to church or visit her children but very little during the last two years. She went to Cannan several times last year to preaching, and went to Strawberry the Fourth Sunday in last July when Elder Craft preached there. I remember that day so well, she cried like her heart would break when all the members came and greeted her. She loved the church, and we feel that is one of the evidences that she is asleep in Jesus' arms, as we are taught that we know that she is passed from death unto life because she loved the brethren. She was so feeble at meeting I would have to arm her to a chair to rest. She realized all of last year that she was soon going home. There was a union meeting at Gallilee church the fifth Sunday in last July and on Saturday before she said to me, "you get ready, I want you to go." I told her no I would stay with her. She insisted on me getting ready and told me she would feel just as well for me to go, and wanted to go and stay with Mrs. Oia

Green, so we carried her by and left her Saturday. When we returned for her she said she felt some better and began to ask about the meeting. We told her it was good. She said she wished so much she was able to go tomorrow. I told her I did not think it would hurt her to go, as the roads were fine. Sae went and stood the trip allright. I asked her to sit on the car at meeting but she wanted to be right at the stand where she could hear every word of the preaching, so we gave her a chair right at the stand, her friends and brethren seemed so glad to see her, she remarked several times that she was so glad that she went. This was the last time she went anywhere, but as well as usual until the following Thursday when she had a bad spell of stomach trouble, from this had lots of cold and asthma. Dr. Fuller attended her regular and I am satisfied he did all he could but what he did for one trouble was against the other. I think it was about the 8th of August, 1924 I got up and dressed her as I had been doing since she had been so feeble, and when I brought her water to wash she was asleep in her chair, something she never did, sleep in a chair, she did not offer to wash as usual so I washed her face, she still apparently asleep. I could hardly keep from breaking down right before her, my trouble had just begun. She remarked, "I can't stay awake." She did not eat any breakfast.

I am the only one of the children that is single. I have always stayed with her. I sent to the field for her son who lived with her. When he came we put her to bed and called the doctor and all of the children. She slept all day and while she had suffered so much she would say when roused up, there is nothing hurts me this day, and would speak of going home. I thought surely she would leave me that day or night, but she revived from this stupor but never was any better, never was able to eat anything much after this, suffered so much with sick stomach. It was so hard for we children to see her suffer so much, and could not relieve her, although there was never one more patient with her suffering than was dear mama. She never complained at her lot, and seemed to be so anxious to go, she would speak to me of going as one speaking of taking a trip. She remarked to me one day, "Oh if I could just go on now it would be so sweet and easy. I want to go. This is a sweet and living evidence left with all of her children that God call and does give His dear children grace to live and grace to die. She seeing that I was sad, she says, "what do I want to stay here for? I will suffer as long as I am here." Some of the children and all of them were with her most of the time. I was blessed to be able to stay with her

every day except two when I was sick, f held her hands most of the time. Oh, how I do miss seeing her and having her to wait on. I did enjoy waiting on her so much. She does not need my weak help now, she is in the hands of the just and holy God in whom she put all trust. She was a faithful and true old time Primitive Baptist and feel sure that she saw her way clear to obey that sweet message bidding her come home. Dear mama asked me one day as I sat holding her hands, not to cry for her for she was going to die and leave me, and I was blessed to hold her hands and see her breath her last, which was just as easy as blowing a lamp out, not a struggle or frown was seen on her bright face.

The funeral service was conducted by her two pastors, Elder G. W. Hundley and C. O. Roaze, assisted by Elder C. T. Evans, on the first Sunday in September, 1924, and was laid to rest to await the blessed summons of the Lord Jesus Christ, in the family grave yard. When papa died she selected a pretty stone for him, and we have gotten one just like his for dear mama.

Owing to my weakness I cannot do her justice in this witness, and am so full of grief. I have not written of her dear sweet life as I would wish to do. To know her was to love her. Her kind friends were so good to her, they proved their love in the last sickness.

She is survived by twelve children as follows: J. C., W. R., D. T., C. C., S. J., O. C., and H. D. Dodd, and Mrs. J. W. Bryant, Mrs. C. E. Blair, Mrs. C. T. Harvey, Mrs. C. E. Hine, and the writer, Miss Rovena Dodd, also sixty-four grandchildren and one great grandchild. Of the above twelve children, five of them are members of the Primitive Baptist church, three of them deacons of churches, and others of them have blessed hope in salvation by grace, and believe the same doctrine that dear mama and papa believed in. She only had one brother who is the only one left of her mother's family. I sometimes fear that I will never be contented or satisfied again, since I have no mama, still I know I should not think that. I have seven brothers and four sisters and they are so kind to me also their companions are nice to me. I hope I am thankful of all this, but there is nothing to heal my I try to look. I realize that He has all-wounded heart but the dear Lord, to whom power both in heaven and earth, still when I go to weeping or elsewhere I can but help looking for her. I so often think of the good sweet times we have had with her, but never can be so in this world again. May I spend the balance of my days in a blessed hope that I will meet her when this life is fled.

Thou hast left us precious mother

And our hearts sadly feel,
But we hope in heaven we will meet you,
Where Jesus will all our sorrows heal.

ROWENA DODD.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen proper to remove from our church our worthy brother and sister, D. A. Hicks and wife, therefore be it resolved by the Primitive Baptist church at Flat River, Person County, N. C.,

First, that we bow in humble submission to the will of the supreme being who doeth all things well, and who maketh no mistakes, feeling our loss is the eternal gain.

Resolved further that a copy of these resolutions be recorded in our church book, and a copy be sent to Zion's Landmark for publication.

By order of the church in conference Saturday before the fourth Sunday in January, 1925.

DEVRO DAVIS, Moderator.

W. R. BLALOCK, Church Clerk.

RESOLUTIONS OF RESPECT

Whereas on December 11, 1924 an all-wise omnipotent God has seen fit in His wisdom and purpose to remove from our midst by death our beloved pastor Elder J. A. T. Jones whom God called and placed as a gospel messenger on the watch walls of Zion. He faithfully declared the whole counsel of God as given him for 59 years. He was a deep scriptural expounder, preached with stability and Christian gratitude, ever laboring for peace in Zion. Therefore be it resolved:

First, that though we feel much sorrow and bereavement we bow in humble submission to this dispensation of Divine Providence and pray God to reconcile the bereaved family and the churches of his care to the will of Him who doeth all things well. Let us rest in the promise that the Lord will never leave nor forsake us.

Second; That we continue to cherish the life and labors of our departed brother and pastor. Let us ever try to heed His good admonitions.

Third; To His bereaved family we extend our sincere sympathy. We mourn not for him as those who have no hope, but feel that our loss is his eternal gain.

Fourth; That a copy of these resolutions be sent to the family and to Zion's Landmark and that a page of our church record book be devoted to the memory of our deceased pastor.

W. M. MONSEES, Mod.

SHEPHERD LANGDON,

R. R. POLLARD,

Committee.

HELP NEEDED

Elder C. F. Denny,
Wilson, N. C.
Dear Brother:

I want to say to the readers of the Landmark that Elder J. T. Collier got a serious hurt about the 28th of November, 1924, by his car turning over with him and his family, but he was the only one who was hurt very much, his wife's arm was hurt right much, but not serious. Brother Collier was wounded in the head, shoulders and breast, and is yet very feeble indeed.

Brethren he has a heavy hospital bill and all who feel to help him it will be thankfully received. Send it to Elder J. T. Collier, Micro, N. C.

I have taken this on myself.

A. W. THOMPSON

ELDER ISAAC JONES ILL

Many in this and other states will be deeply grieved to learn Elder Isaac Jones of Maple Hill, N. C., is seriously ill. We join the hosts in extending to him and family our profound sympathy. We pray the dear Lord to deal gently with him and if His will to raise him up again.

C. F. DENNY.

RESOLUTIONS OF RESPECT

By request of the church at our last conference I will try to write something concerning the death of our dear sister, Mrs. Jane Walker. She was called from our midst Nov. 1924. Sister Walker joined the church at Lick Fork Sept. 1865 and remained a devoted member until the appointed time of our Heavenly Father when He called her from our presence.

Therefore be it resolved by the church at Lick Fork:

First, That we bow in humble submission to His will. We indeed miss such a one, but hope her soul is at peace with God, the one who gave it.

Second, that we extend our sympathy to her relatives and friends, feeling that their loss and our loss is her eternal gain.

Third, That these resolutions be recorded in our minutes and a copy be sent to Zion's Landmark for publication and one to the family.

Done by order of the church, December meeting, 1924.

C. L. SAUDERS, Clerk.
ELD. J. W. GILLIAM, Mod.

**SEARCH YOUR ATTIC FOR FORTUNES
IN OLD ENVELOPES**

Among the old letters of many Southern families are hundreds of very rare stamps and envelopes. Many have been found and sold for small fortunes. Single envelopes have been sold for as high as

\$700.00. Many have brought upwards of \$50.00 each. It sounds "fishy" but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are forgotten, being stored away in old trunks and closets.

Make a thorough search through your attic for these old war letters. Fortunes in rare stamps have been found in old safes which no one ever dreamed contained anything of value. Many an old trunk or chest contains letters that may bring the finder a profitable reward. Send these to Mr. Harold C. Brooks, Box 277, Marshall, Michigan, and he will immediately write you, stating whether they are of value and, if so, will offer you full value for them. He is a private collector of rare stamps and envelopes and will pay more for those he is seeking than a dealer. Besides the Confederate issues, certain United States and foreign stamps are wanted provided they are on the original envelopes and mailed between 1845 and 1870. Although the rare issues are especially desired he also buys many of the commoner kinds and many people are in this way getting extra money with very little trouble and no expense.

The advertising manager of the Zion's Landmark has known Mr. Brooks for many years and you may place fullest confidence in his integrity. Mr. Brooks will advise frankly, offering what he regards envelopes as worth to him and in case the envelopes are not satisfactory they will be returned to the sender.

As so many stamps are similar in appearance, Mr. Brooks cannot quote values from written descriptions but must see the envelopes. Furthermore, the condition of a stamp or envelope has an important bearing on its value. Confederate money, old documents or coins he does not collect.

If envelopes are sent in a bunch they should be very carefully wrapped—if possible between cardboard to protect them from becoming wrinkled or creased. Do not cut the stamps from the envelopes. Also take care not to tear the stamps or put pins through them. Such damage greatly reduces the value of any stamp. If you have reason to believe your envelopes contain any of great value send them by Registered Mail.

This notice will not be printed again, so make a thorough search now before the address is lost or forgotten. Tell your friends or ask permission to look over their old war letters. Many elderly people have kept hundreds of such letters. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 277, Marshall, Michigan.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

APRIL 1, 1925

No. 10

BE NOT AFRAID—'TIS I



When storm and tempest loudly howl,
And clouds obscure the sky:
When lightnings flash and thunders roll,
Be not afraid—'tis I.

If doubts about your future state
Extort the serious cry,
What shall I do? my sins how great!
Be not afraid—'tis I.

'Tis I who liv'd—'tis I who died,
That thou might'st reign on high;
Behold my hands, my feet, my side,
And be convinced 'tis I.

(Newton)

P. G. LESTER, EditorRoanoke, Va.

Associate Editors

ELDER J. D. COCKRAMHatsville, Va.

ELDER M. L. GILBERTDade City, Fla.

ELDER C. F. DENNYWilson, N. C.

\$2.00 PER YEAR

Mrs. Emily Cogkins
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.

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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 overs 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

TO DR. HOOPER

(Correspondence between Elder P. D. Gold and Dr. Hooper, continued from last issue of Zion's Landmark.)

so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the off-spring of modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, since man has so much to do, and can do it so well, he must prepare these teachers — and so theological schools are brought forth. Inasmuch as money is so good just here, in equipping them and upholding the enterprise; a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to our measures and religion, where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday schools rise up as a wonderful means for this work—the nursery and right arm of the church.—Human knowledge becomes the handmaid of religion and how sweetly they walk together. Some man must hold the hand of the Missionary while he goes down in the wells, and he must see how his bread comes before he goes and your churches combine in forming such tremendous agencies of power as your conventions, while

all glory in the fruits of your wise system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "great is Diana of the Ephesians."

In this system, salvation is somewhat dependent on what man does of himself, it is not a gift, unless he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing and sustaining your Missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's prerogative) is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children—a practice condemned by your people, yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourselves in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to place their dependence for support on yourselves it looks like taking it away from its proper

place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the anxious seat, no apology is made that does not suppose some power in the preacher, time, place, or occasion to aid in conversion. Your preaching too savors of the idea that it is the means of procuring the new birth. If you say these are important means, and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles who are the twelve judges in the church proclaiming the law that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the law that governs in Zion. Are not their terrible cautions against the love of money and making gain of godliness, enough to cause one to beware of covetousness? See, too, how pride of intellect, whose great boast and most effective weapon is human learning that puffeth up. God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher like Paul, the true Missionary, labors night and day working with his own hands for the support of himself, and those with him, coveting no man's money or apparel, rather than be burdensome to the churches for Paul tells the preachers of the Ephesian church he had set them such an example for that intent. The true preacher being delivered from the snare of covetousness, seeks first the kingdom of God and his righteousness, resting the mat-

ter of his support with him who feeds the sparrows and clothes the lilies, feeling that he, as well as any other man, should labor with his own hands for his bread, if Providence orders it so; while true churches are likewise delivered from the snare of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving rest in the free cheerful contributions of christians, and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need, and know the blessing of the cheerful giver.

But now attend one of your meetings, such as an association or conventions. What a gathering place for agents, appointed to raise money, artful men trying to make such good impressions that one will be glad to give them, and what consummate skill do they use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them are urgently made. When fever heat is attained, and the coveted moment for casting in the money drag comes,

such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are held at a low valuation, while those who give much are heralded abroad as worthy; for the standard of piety consists in part in this sort of charity falsely so-called.

You speak of the fruits of your system. I have often heard of the speed you were making; your seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people that cannot see afar off, must look around their own homes, and in their own country to see the fruits of your system. What then are some of the fruits at the fountain in our own midst? In the name of religion your northern brethren, leaders in the missionary movement, have waged a ruinous war on us all, our once good government is gone, our once happy people down trodden, vice prevails, and the very fountains of government seem to be poisoned. I know no such fruits as these among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and

offenses contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children, but of calling them out of the world, and feeding them, and that the government of this family rests upon the shoulder of the wonderful Counselor, of the increase of whose kingdom there shall be no end—that he holds the preachers or angels in his right hand and walks among the candlesticks, and that he as much directs and protects his people as he ever did, chastening them for their wanderings and bringing them back—It is as much their duty to obey their king on the holy hill of Zion, and keep themselves from idols as it ever was. The Lord gives his people a new heart, and works in them both to will and to do of his good pleasure, making them willing in the day of his power, and hence they are careful to maintain good works. They are dead to the love of sin, they see nothing pleasing in the world, and the world sees nothing in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people, to save themselves from the untoward generation, and every evil way, while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one, to examine himself and see whether he has a hope of a well grounded nature, to watch, and fight the good fight of faith.

We think the gospel is preached to every creature, but do not under-

stand that the world is ever to be converted—that wonders after the beast.

You stated that we are workers together with God. Do you mean that there is an equality or partnership? No more than there is between the ploughing and the plow. The Lord, it seems, calls, sends forth, goes with and works in his people by his Spirit and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers out of his hand, or put it in their own.

You lament my association with a people who do not rely on human helps in interpreting the Bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach, whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one can he preach? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge, if at all, the Old School Baptist preachers study the Bible more, and understand the gospel better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of

my own to show you. Paul says charity is the more excellent way—the love of God in Jesus, who is the way, the truth, and the life. If one come bringing not this gospel, neither receive him into your house, nor bid him God speed. Let each one walk worthy of the high vocation wherewith he is called, in all meekness and long suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy, the flesh, which is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying, know the Lord, for all shall know me from the least unto the greatest." One can find the heathen here all around him; but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and he goes in his name, and how can he go in the Lord's name and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold—but his precious blood and he will not leave a hoof behind. He just as much brings the

last stone as the first in his building, and not by human might, but by his Spirit, nor will he be debtor to man. No hurried zeal of Jehu hastens him—no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down every high thing that exalts itself, and raising the beggar from the dung-hill to the throne; his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorious saving those that wait on him, such as hope in his mercy, and call on his name. Oh! who will not fear before God, for marvelous are his works and just and true are his ways, who is king of saints.

I have in this way been trying to answer your inquiry, by giving you the impressions that were made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But, many of the people I was with objected; some saying there was a disproportionate quantity of election; others said, let us have more works—and, if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the "hardshells." There was confusion—like the number of the "Recorder" in which your inquiry appears wherein one lauds Andrew Fuller as the standard, while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed to them in the sense that there was poor fellowship. There was, it

seemed to me, striving for honor among you, there was an improper resort to the world for its good will, and many evils I felt to be inconsistent with Christ's church. I could not endorse your pet measures, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you who believes you are right.

While you had disorder, it seemed to me that the Lord's church was one abiding steadfastly in the apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the fascinations of wealth, the power of learning, nor any device to swell their numbers; but dwelling to themselves, separate and from the nations, and were content to heartily receive in their fellowship all poor sinners which the Lord sent them. The Old School Baptists seemed to be that people, and I loved them. There were many people among you I loved as christians, and I hated to wound the feelings of any by leaving them: but the Bible said pointedly to me—"Come out of Babylon;" "Be ye separate, saith the Lord, and touch not the unclean and I will receive you." Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and offering myself to them, to avoid the thing of which you are complaining. But at length an open door is given me, and I am made willing in the face of all the reproach to go where I have found gospel peace, rest, and fellowship worth more than all the world.

Whenever any of your people become dissatisfied with the burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in word and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ's yoke and they will find rest to their souls. It is not my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication.

Respectfully yours to serve,

P. D. GOLD.

PRIDE HUMBLED

The following is republished by request and is told, as part of the unwritten or traditional history of Elder John Leland.

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. On one occasion, he had been warmly solicited, in writing, by a widow to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock A. M. The lady was a wealthy planter, in Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the highest circles of life, and knew nothing

about poverty, nor had ever associated with laboring classes. She was at this time about thirty years of age, and been a widow two years, but knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was that she might make a display of her wealth, and thus have the applause of all her associates; not only to show her wealth but her piety as well; so she went to a great trouble and expense preparing for the meeting. The appointment had spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting; no expense or pains had been spared, not only to have the best and finest of everything, but to have everything in the best style.

On the evening preceding the meeting several carriages had already arrived to be in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration which ran down his cheeks making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady very richly attired, made her appearance, walking

briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once saw in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone:

"Old man, what do you want here?"

Mr. Leland, in a very soft and unassuming tone, said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered: "No, I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further tonight, will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection, she said, "Yes, you may stay there with the negroes if you want to."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found anyone to whom he could speak, to ask permission to stay, but came at last to the smallest but neatest of all the huts, where he found seated at the door an old

negress, who was fanning herself with the wing of a fowl. He spoke to her very gently:

"Good evening aunty."

His greeting was answered with "good evening mostar."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de Lord, mostar, what can that be, fo' please God I'se got nofin to give you?"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in that great house. I am too much fatigued to go further, and so I have come to see if you can allow me to share in your house."

"Bress de Lord, mosta, I got no 'commodation for any one; but 'fore a fellow mortal shall stay out does, I let 'em stay in my cabin sho' ef da can put up wid my plain hut. Uncle Ben be in drecky; den he can keep you company while I fixes you sumpen to eat, for you looks as tho you had not eat a morsel for a long time," at the same time pointed to a three legged stool by the side of the door, saying "set down dar and rest yourself, for you looks so worn out."

Mr. L. took the seat as directed saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges any one yit for sich commodations as I could giv 'em for God knows it's poor enoff at best. You say, mosta, you call on missus at de house dar, and she can't take you in; well, you must

'cuse her, for she's looking for a mighty heap o' company tomorrow so missus is mighty busy fixin' for 'em. But here's Uncle Ben," she continued, as an old gray headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who from age had for a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm stock, etc. When he saw Mr. L. he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke saying: "Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out travelin,' and come to stay in our cabin, kase missus can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "We's commanded dat if a stranger comes along we's got to take him in and give him sech as we have to set before him."

While Aunt Dilsey was preparing supper, Mr. L. learned much about the lady of the mansion from Uncle Ben; he learned, with other things, they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. L.

had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bress God" said both the old folks at the same time, "we allers likes prayin' in our house, and neber goes to bed 'thout one of us tries to pray."

Mr. L. then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bress de Lord." When the Psalm was ended Mr. L. fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equaled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say any more than to fix their eyes on their guest, as though they felt that he was something more than mortal man. He retired to a clean pallet in one corner of the cabin, where he fell asleep. When morning came he was up early; Aunt Dilsey soon had him a good plain repast, after which he seated himself to read telling his hostess that he felt too much fatigued to travel, and if she was willing he would rest there until afternoon any way, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay, jist a long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our fare."

Mr. L. seated himself under a shady tree in the cabin yard, with Bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle at the stone mansion; all the servants were called in to dress in their very best. Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation ever had seen him, but all had heard of him. So every one was full of anxious expectation, supposing that when he came he wou'd be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said.

"Bress de Lord, missus, why don't you git dat old man who s'ayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he prayed in our cabin last night and dis morning, 'afore God, in all my born days I nebber heard sich prayin' in all my life; an' as de preacher's not come, if you'll let him pray, I'll go right

now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation, when it was agreed to have the old straggler, as they called him, to come and pray before the congregation broke up. Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispinted bout de preacher comin': he am not cum and da want you to go down and pray for 'em 'fore da all breaks up. Mosta, I wants you to pray jist like you did las' night."

Mr. L. walked down to the front door and standing on the steps, repeated a short hymn by memory, sang, and then engaged in prayer by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation or starting point he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before became so deeply affected that she ran and prostrated herself at the feet of Mr. L. and would had he allowed her to have done so, have washed his feet with her tears. It is said that she was so overcome and affected that from that time forward she was a changed woman.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder J. D. Cockran—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 10

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., APRIL 1, 1925

WHAT I BELIEVE

After having been speaking after the manner of preaching for fifty years, and writing in the same line for forty years, it should hardly seem necessary that I should in this editorial have to try to make it clear to the minds of our readers what I do really believe, and as well what I do not believe. Inasmuch as I have been classed with those of our brethren who are supposed to have been, and to be, in line with certain principles of doctrine which principles are susceptible of such construction as will not harmonize, fundamentally, hence I am thought by some good brethren not to be in line with sound doctrine, or with this or that peculiar construction. I have aimed that my life in the ministry and in the light of scripture should be an open book, which could be read by him that

runneth, and understood by the most casual mind.

When I was received into the fellowship of the church, on Saturday before the 2nd Sunday in June 1873. I had not been rooted and grounded in any particular principle of doctrine, but I felt to love the brethren, and wanted to live with them in such manner as might be in accord with the pleasure of the church. At that time the aged pastor, Elder Owen Sumner, who was about eighty years of age and had been preaching perhaps for forty or fifty years was not enlisted in the lines of thought now so seriously agitating the minds of many of our dear brethren here and there over the country. In a few months this aged and able minister of the New Testament passed away, and in the meantime, I had stood up before him and in the temple and began to speak the words of this life. But I was a mere boy, a stripling of a few years, and knew but little, so that I wonder even now what I must have said. The doctrines of absolute predestination and conditional time salvation had not been heard of at least were not being spoken of. At that time there were four ordained ministers, able ministers, whose membership was at the church where I joined: to-wit: Owen Sumner, John C. Hall, Jacob Correll and Amos Dickerson. Elder Dickerson baptized me and was our pastor until he passed away a few years ago at the advanced age of eighty-eight years. During the years of the ministry of Elders Hall and Dickerson these winds of doctrine passed in controverted channels through the Asso-

ciations and correspondence in my home section of the country, but they did not take hold upon the minds of these fathers so as to be considered and exploited before me as I sat at their feet and heard words of instruction at their mouths. I need not say that they were already predestinarians as they felt and understood the scriptures to sustain, specially would Elder Hall build up mightily in his sermons now and then and would declare that God in the perfection of His divine attributes comprehended the very dust of the highway as it would fall from his buggy wheels as he came along, and as he contemplated (Isa. 40-12) he would grow sublime in portraying the unbounded mightiness of the God of Jacob. "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in the scales and the hills in a balance."

While the articles of faith of my church and association, under which I was born, baptized and ordained to the work of the ministry, say nothing about predestination as to kind or character yet upon general principles of the doctrine and faith of the gospel these men and my people generally understood and so understand today that there is such a principle of doctrine as predestination the determination and execution of which are the divine prerogative. And in the simplicity of the faith as held and preached by the fathers I grew up and into the thought in common, as I felt, with the mind of the taught of God, that

God is a God of purpose and that he has ordained a time to each of his divine purposes so that they could not fail, but stand and come to pass as the great Teacher declared—"unto this end or cause or conclusion was I born, and for this cause or purpose came I into the world. What cause Whose purpose? The cause of redemption and salvation and the purpose of God in Christ Jesus our Lord, even his eternal purpose according to which is his predestination. The birth, and life, and death of Christ seem evidently to be according to the purpose of God, who worketh all things after the counsel of his own will, which will Christ came to do. And I conclude that every thing which in any way or manner entered into or was in any manner related to his life were included in the divine purpose. Nothing of essential necessity seems to have been left out, nothing seems to have failed. Everything was up to date and on time. Jesus' hour had come, at which time the clans and hosts were all on hand. There was not an imp nor an angel that was not in his place, nor was there a principality nor a power that was not in attendance on this momentous occasion. And Jesus stood in the midst and opened not his mouth, but yielded himself to the will of Him that sent him; because for this end was he born and for this cause he came into the world.

These Elders preached to me and taught me that salvation in all respects and to all intents and purposes is the authorized and finished work of God, and is the accomplishment of his purpose, will, and plea,

sure all of which were treasured up in his will which will Jesus says he came down from heaven to do, and not one jot nor tittle could possibly fail of fulfilment. That which is brought to the birth must be delivered, because the power that brought it there is able to deliver, besides he has declared he will not bring it there and not deliver. This is the great crisis of all events and the culmination of every purpose even to the salvation of sinners. What more could Christ have endured and suffered for sin, and what else could he have done than to save sinners from their sins, even to the chief of sinners? "It is finished." The will of God is done, death and hell are destroyed, captivity is led captive, gifts are given to men. Everything is satisfied. Wicked men and devils, good men and angels lent their forces respectively and did what they could. "And it was all for the lifting of Jesus on high." Now what is to be done about it? What shall the Primitive Baptists do about it? What are they doing about it? They believe it. From the least to the greatest of them believe it, and shall I say that I believe these wonderful things? Yes, that is why I am a Primitive Baptist. I cannot tell you how I came to be a Primitive Baptist except that I was born of that stock and lineage spiritually, and as I grew up the life of Christ that was in me developed and built up in me the various principles of the doctrine of Christ, even as the great Father reveals them unto His children. And as I have been given to name the name of Christ, in any one of the principles of His doctrine, as

I have felt to see his gracious hand, I have endeavored to turn into it and to build up in it, a profession of which my brethren might not be ashamed; and in this humble profession running through these fifty years I have endeavored to put on the whole armour of God, and to fight the good fight of faith, and having done all, to stand. In preaching or writing I have made it my chief aim to attain to the best and highest efficiency of the matter under consideration. In contemplating the doctrine in the distinguishing features of the election of grace I have regarded the purpose of God as the most unfailling principle in that infinite display of His holy and unbounded sovereignty, the immutability of His counsel, and will, and the righteousness of His pleasure, as treasured up in Jesus. With respect to Christ it had been declared: "He shall see of the travail of his soul and shall be satisfied," and they shall see Him as he is and be like him. It is to this end that the Divine prerogative assumed the character of predestination. This divine provision contemplates the consummation of the resurrection, the changing of our vile body and the fashioning of it like unto the glorious body of Christ. As for me says David, "I will behold thy face in righteousness I shall be satisfied, when I awake with thy likeness." David must have had divine assurance that he should look into the blessed shining of the glory of God in the face of Jesus Christ. He looked to the end of his faith and embraced the saying; arise, shine for thy light is come. David and Isaiah must have been predestinar-

ians, believing that the purposes of God cannot fail. That is the faith of the people of God today. 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." My hope is that I shall stand with those many brethren among whom Jesus will be the blessed first born. And I am the more assured of this as I am persuaded that the Lord has these matters in hand, because I am confident of this very thing that the good work which God has begun with reference to me he will perform, he will finish it, he will perfect it in righteousness. He has purposed it, he has purposed it, he has ordained me unto it, he has predestinated me unto it, he has called me unto it, he has justified me by it, and he has saved me according to it. But what of it? Is there anything more for me than for any other who is passing along this way. The humblest of them taught of God feel that they know that nothing which in any way affects them comes by chance; as they have their senses exercised they see the hand of God in all these things, working them so as they work together: for good to them that love him, to them who are the called according to his purpose.

I have made it a rule to note the wording of the text and to deduce my conclusions accordingly. I do not find the wording with reference to the predestination of God to apply to things but to the subjects of grace whom he foreknew or whom he afore begot according to the election of Grace. The subjects of grace or of salvation by grace are

men and women, sinners of Adam's posterity. Those whom God ordained unto eternal life—to whom he gave the quickening of eternal life in Christ before the world began—those whose mortality should be swallowed up of this life—whose mortal was to put on immortality that they might be like Christ to which likeness they were predestinated.

To my mind the conclusion of the matter of predestination is that God, according to the good pleasure of his will, his purpose and his grace chose a people for his Son and ordained them to him to be with him where he is in his excellent glory and be like him which we believe is the crowning of our salvation, to which state or condition we shall surely attain, because God has declared it from the beginning. Saying my counsel shall stand and I will do all my pleasure. And believing that the will and purpose and pleasure of God are settled and fixed and unfailing, we have hope in him, and we trust in him and cannot be moved but abide forever, because our trust, our faith and our hope are in him. We are sanctified by God the Father, and we are preserved in Jesus Christ, and we are called. The effectual calling, the holy calling of the saints, and their preservation in Christ unto eternal glory are to us fundamental principles of doctrine. In them we have salvation by grace. I will be with you always even unto the end of the world. amen. That is my name, and my name is the same yesterday and today and forever. His name shall be called Jesus for he shall save his people

from their sins. He is still called Jesus. He is our daily bread, the bread of heaven.

When I think of our God being the God of providence as well as of grace, I can but think how certainly may we trust him for the riches of his grace and for the early and latter rain, and all attendant blessings. And when the promised seed time comes unfailingly I should be as ready to sow my seeds in the morning and withhold not my hand in the evening as I should be to reap when the harvest time comes.

When I consider that the Lord knows the way I take and perhaps has so accounted of me as to lay out the course of my life how careful I should feel to be, not simply that I might go wrong, but that the Lord has me under special consideration and if so he is with me always and as I contemplate the probability of his gracious presence I should feel in some way to make sure and confirm my faith by feeling after him and note what I might regard, according to his word, as evidences of divine guidance and preservation. In fact the more assured I am in my faith of the preservation of his providence and grace the more vigilant I should be to prove my confidence in him by endeavoring to so order my life or course of conduct and conversation as though my salvation and well being depended upon the manner of my life in all Godliness and honesty. I do not wish or mean to tempt the Lord nor outrage the confidence of my brethren, but I would verify the doctrine I preach and the traditions of the church by living as becometh a gospel profession. We are admonish-

ed to be careful to maintain good works. And we are to prove all things and hold fast to that which is good. I desire to so live among my brethren as to have and to hold their confidence, fellowship and love. Without these my profession is vain and my membership is of no avail. I must have these church favors in order to live in it. I should desire to regard with submissive respect every impulse of divine character that moves within me that I might render such service that might prove to those whom I love that the love of God is in my heart subduing every thought of my heart to the obedience of Christ, working in me that which is well pleasing in the sight of God. And then I desire to make such a turn as will be well pleasing to the brethren and thus I work outwardly what God I trust has wrought in me. I have ever desired to live as I have believed our people to hold that a wholesome exercise in the love of God which we term good works was a privilege belonging to the household of faith, unto which they are created in Christ Jesus, and in which those thus created in Christ Jesus, have the right and liberty to exercise as by the faith in love of God and to one another. That ye love one another is a good work. See that ye do it, with a pure heart fervently. I cannot tell you how to be fervent, but I do feel to say that as the words of scripture are applied to your heart you will be moved with zeal and fervency to behold the grace and beauty of the anointed of God and feel in your heart that it is really a privilege to prefer them and to love them.

In matters of obedience some of us reason that the fact that the Lord tells one to do this or that implies that he is able to do it; which does seem evident, but it seems to me that we do it because he tells us to do it, rather than that we are able to do it, besides he tells us to do rather the things that we cannot do, therefore he speaks and it is done, he commands and it stands fast. There is life giving and creating power in the doing or keeping the commandments of our God, hence in keeping of them there is great reward. The same living word that commanded Lazarus to come forth commanded the withered hand to be stretched forth and implicit obedience was true in each instance, in the dead man the same as in the living man. So that one does not have to be naturally alive to do what the Lord commands him to do. There can be neither instance nor option with men, living or dead. Lazarus was an absolute failure dead and buried, and yet Paul did not straightway preach the gospel with a more ready mind than did Lazarus come forth. These things are made sure and unailing in the covenant of grace, but in the covenant with one another in a church relation we as men and women are subject to the discipline of the church, because we are sinners saved by grace, and are liable to come short or go beyond hence the necessity for reproof, exhortation and rebukes. As members of the church we are expected to do this and to not leave that undone. There is a gospel behaviour we are expected to know, and we are told how to observe it in the house or church of

God.

In my ministry I have aimed to speak in a manner becoming what I understand to be sound doctrine; and I have been disposed to hold as sound doctrine that which I understood the Fathers to believe and preach, and I find myself partial to their way of thinking and teaching, yet, besides, I do not feel that I have the right to take up and adopt the use of words and phrases not in accord with the articles of faith of my association, and in effect repudiates the doctrine of the Fathers. The doctrine of predestination in vindication of the certainty of the sovereignty of God, in the infinite consummation of the Divine purpose, to the praise of the glory of gospel, but in the use of the word by good brethren as they define and apply it there is to me a sense of application which does not bring forth such gospel assurances as savors of the preaching of Christ crucified and glorified.

The predestination of all things absolute or otherwise whether good or bad does not seem to me to comport with the plain declaration of his infinite comprehension of the scriptures, but to say that the chosen people of God, whom he foreknew were predestinated to be conformed to the image of his Son that he might be the first born and glorification of his people is to the grace of God, in the salvation among many brethren; and that in my mind verily salvation by grace and must be considered in a full nature, character and tendency of all existence, and the working together of all things for good to his people who love him which abso-

lutely guarantees the certainty of that which He predestinated does hold the form of sound speech.

The working of all things after the counsel of the Divine will is so effective and the working together of all things are so sure and true to the Divine purpose not one single thing can possibly be to the contrary in the slightest respect, but in the infinite comprehension must serve to the complete accomplishment of the Divine purpose. It seems to me that any principle of doctrine which in our application of it does not evidently appear in our experience is destitute of assurances of gospel confirmation.

My mind has ever been ready to accept the saying that what was to be has been and what is to be will be. The purpose of God and his appointments cannot tarry nor fail.

As the people of God grow in grace and in the knowledge of our Lord Jesus Christ they come into and grow up in the life of Christ and are made partakers of the Divine nature or the life and character of Christ as he possessed them and lived them both passively and practically, therefore we may not apply the things which God has predestinated except as they applied to Christ and affected him as God worked them and made them to work together as pertaining to him in his life here in the flesh. In our experience we bear about in our body the dying of the Lord Jesus, and the life of Christ is made manifest in our mortal flesh. As in all of our afflictions he was afflicted even so in all of his afflictions we are afflicted as we are made to be partakers of the sufferings of

Christ that we also might be partakers of the glory that comes there by.

There can be no question but that the predestination of God is absolute, that is that which he has predestinated is so unfaillingly settled and fixed in his eternal purpose that it must surely be to that end as there is God. All worlds, beings and events come forth, and stand to, and are governed and controlled and over ruled and subjugated in such manner and to such extent as to bring about the determination of the infinite mind and purpose.

In the absence of such declarations of scripture as "the absolute predestination of all things, conditional time salvation, time salvation, and one salvation" I have not adopted the use of them preferring to conform if I can to scripture form and manner of expression.

The word salvation may be understood as to kind or character when considered in the sense in which it is used whether literal or spiritual for time or eternity.

There are conditions to be considered as to kind or character, and there are things to be observed and done under gospel provision, for instance, "If ye be risen with Christ, seek those things which are God. Set your affections on things above and not on things on the earth. For ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear then shall we appear with him in glory. Sufficient unto this end are all things."

P. G. LESTER

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAR.

Mrs W L Stoltz
607 W Main St.
1. March '11

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

APRIL 15, 1925

No. 11

BE NOT AFRAID—'TIS I



ENCOURAGED TO PRAY

Cheer up ye trembling souls;
On Jesus' aid rely:
He sees us when we see not him,
And always hears our cry.

Christ's presence clears the soul,
And smooths the rugged way;
He often makes the crooked straight,
And turns the night to day.

Again we cannot see
His helping hand; but feel:
And, though we neither feel nor see,
His hand sustains us still.

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\$2.00 PER YEAR

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

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

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

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE OF ELDER L. I. BODENHEIMER

Durham, N. C.

October 5th, 1895.

I dedicate this narrative of God's dealings with my soul, first to my children, and second to the church of God, and to all who love and fear God, whether in, or out of the church; and I hope all who read this epistle of God's dealings with me may have fellowship with me, the chief of sinners. I shall be compelled to abridge it considerably, and only write enough to make my remarks set forth my exercises, so you can comprehend my meaning. First I will say a little about my natural man, so you may the better appreciate what may appear as done for my soul by the Holy Spirit. My ancestors were of Scotch descent on my mother's side, and of German descent on my father's side. My father died six months before I was born of my mother. The death of my father, at a time when my mother was least able to meet such a shock, caused her friends and physician no little anxiety for fear that my natural birth would be out of due time, and that I would be carried from the womb to the grave, as Job desired for himself, and as I have often wished the same for myself. However God's ways are not my ways, nor Job's either, so I and my mother were safely preserved in the midst of apparent

danger to the fullness of the time allotted, and I was brought into the natural world with no inheritance save what descended to me through the course of ordinary generation. I being only born of the flesh could only inherit the things of the flesh, but knowing of no better estate, and not knowing that the one I had inherited would end in misery and death, I was content in, and with my lot, until I was twelve years old, and here I must tell you that my natural disposition (I say natural, because I was lively and wild from my birth, but my mother taught me to read, so I could read nearly as well at twelve years old as I can now, and I read the scripture a great deal, and learned therefrom that there was a heaven and a hell, and that good folks went to heaven, and bad folks went to hell, when they died, and I judged them by their lives then. If I saw any one quiet, and hardly ever laughed or said a bad or foolish word, I set them down for heaven, and if I saw one that was lively, wild, and said bad and foolish words, I set him down for hell;) as said before I was wild, lively, and enjoyed jokes, fun and pranks of all kinds, yet I never cursed, drank, nor formed any immoral habits in my life, but my civil mirth, innocent as I once thought it to be, began to give me some uneasiness when I was about twelve years old, and I would fear

that if I did not quit it, and do better, that my soul would be sent to hell when I die. So I set hard to do better and took account of how many good things I would do in the run of a day, and how many bad things, and when I lay down at night on my trunnel bed I would compare the good with the bad. My idea was that if I did as many good things as I did bad ones that I could balance the one against the other, and felt that I was yet safe. Some days my good account was ahead of my bad account, then I felt safe and was not so particular next day, but when night came my bad account had over run my good account. This gave me trouble no little, but I would take the over plus of my good day's work and apply it to my bad days, and so settle my trouble for the time. As I grew older I grew wilder, until I feared to keep the account any longer, lest I should prove to myself that I would go to hell, and I would have no way to deny or get out of it, so I thought I must fall on some other plan. Finally I invented a plan that pleased me wonderfully well. The plan was this, I will give my soul to the Lord to keep and take care for me, and then nothing that I do will affect my soul. I studied hard on my new plan for a few days to see if I could find any danger in it, and finding none, one day I was sent after water for the hands in the field. I had to carry the water about a half mile. I was walking along a small path on a hill-side carrying my little bucket of water, crying on account of having been such a bad boy the day before, and

fearing if I did not do something I would go to hell, and set my bucket down in the path, and turned out in the thicket, and knelt down sobbing in tears, and said, O Lord, I am a bad boy, I am not fit to have a soul, I am worse than you thought I would be, when you gave it to me, and I want you to take it back again, and keep it and take care of it for me, till I get to be a better boy. I then arose from my knees, and felt that the Lord had heard my simple prayer, and had taken charge of my soul and that I now could go my full length in any sport I desired, and it could not affect my soul, for the Lord was taking care of that. So I grew worse and worse, under my carnal security, for such it was. I became early in life a ring leader of my associates. At church, corn-husking, or any place I was at, all the boys would gather around me to hear me talk like certain preachers, give out hymns and sing as they did, and tell anecdotes, and as it is called sharp-shoot, crack wit, saw and hack the boys for fun, to amuse the crowd. No one got mad, but all seemed to enjoy it. Often while I was thus engaged I have felt the arrows from God's quiver dart through my heart till I would suddenly turn and leave the crowd in the midst of some amusing story I was telling, and the crowd called for me to come back and finish my story. Some would say what is the matter with him, others would say he is gone off to get religion. I would leave the crowd in tears praying God to forgive me and them, and often go to the woods and weep for hours, and beg

God to forgive me this time, and I would never do so again, but when I met them again, they would tempt me to begin again, and to keep them from knowing my sorrows I would go ahead, while my heart felt so full, like it would burst. Thus I passed on for several years, until I became uneasy about having given my soul to the Lord, for I now thought that he had all advantage of me, in that he had possession of my soul by my consent, and now could send it to hell at any moment without giving me notice, or chance. Here I was in a great strait fearing to ask it back, and fearing to trust it any longer in God's hands, but I decided to venture to ask the Lord to give it back to me, and I would do better, and when I got it in a good condition I would return it to him again. So I went to the same spot, knelt down, and said, O Lord, I have got to be so bad, I am afraid you will send my soul to hell for my sins, and I have come here to ask you to please give my soul back to me, and if you will I surely will do better, and if I do not, send heavy afflictions upon me. This request I thought would cause me to constantly watch myself, so I would cause God to yet have some confidence in my promise to do better. I had promised to do better so often and done worse that I thought God would not take a promise any more without security, so I felt that God gave my soul back to me, and I set out anew to do better, and get better. Now I was very careful how I lived, and tried to pray and repent, and believe, but could not perform any of them aright. So one day I was plowing in the low-

grounds, in great trouble. Eternity in hell constantly sounded in my soul, and it seemed more than I could bear, forever and ever in hell. I drove out at the end of my row, and a large rock was there, under its shadow I sat to cool, and while I thought on those words, Eternity, and forever and ever in hell, a reasoner commenced to reason my case with me thus. What are you so troubled about? I answered, I am such a great sinner I fear God will send me to hell, forever and ever; to which the reasoner replied, if you had the power to chain a dog alive in fire, and stand by and see him writhe in pain, and howl in anguish forever and ever, just because the dog did not, nor could obey all you order him to do, would you do it? I answered no, no, never. Then my reasoner said, then you must think you are more merciful, and better than God. Remember, said he, that you have never been as bad as other boys, you never cursed as your neighbor does, you never gambled, you never sto'e, you never were drunk, you never were immoral in any way, and you have suffered now more than a merciful God requires. Now all that you need is to live right from now on, and your past trouble will satisfy God for all you have done. So reasonable did this argument appear to me that I embraced it at once, and felt happy to think I was now a christian, and the worst was over with me. Here I sat myself down as a christian, and one of the best in my knowing, for I could not see one in all the land that was living as I thought a christian should live. I said my prayers three times a day,

and tried hard to be perfect. I saw and heard things from Baptists and other professors that I thought then that no christian would say or do, so I decided not to join the church, for if I did I would have them all to do better, or all go out one. In this condition I lived a pharisee of the strictest sect for about six months, during which time I saw nothing that I lacked of being perfect, except being baptized, which I thought was the duty of all christians, but seeing no way to get baptized unless I joined the church, and could not fellowship any of the members because they fell short of my pattern of a christian, I was greatly troubled, and knew not what to do. So I lay down on a pallet before the fire in great trouble, because all professions were so unclean but me, and while I lay there longing to be baptized, suddenly I saw an exceeding high mountain very smooth, not a stone, nor bush upon it. The top appeared to be flat, and was full of white stones looking like tomb stones, all of one height. In the midst of this hill stood a tall straight ever-green tree, the most lofty and beautiful tree I ever saw, on the north side of this tree gushed out a river of pure water which ran down the smooth mountain, which was covered with short green grass. The river had no banks as are common to rivers, but the water was kept in bounds, all the same width, and looked like melted silver rolling in waves to the foot of the great mountain, where I saw a large concourse of people gathered. I also saw a preacher, and knew him. He sang and prayed, and when prayer was ended,

he took me by the hand, and started singing into the water. I felt happy to think I was at last to be baptized, but when I stepped in the river I heard a voice shrill and loud saying unto me, "If the dead rise not, why are you baptized for the dead." At this I stepped out of the river, and all the scene vanished out of sight. I know I was not asleep, for I heard my mother's wheel spinning all the time. I sprang up suddenly from the pallet, and mother said what is the matter with you? I told her nothing much. She said I know there is, for you look so strange. I left the house and those words sounding like thunder in my soul, "If the dead rise not, why are you then baptized for the dead?" While trying to solve the mystery it was shown to me that I had never been raised into newness of life which is Christ, and did not then believe in the first resurrection, therefore was not a fit subject for baptism, and here for the first time in life did I view that I was dead in trespasses and in sins, and that if I had never committed a practical sin I could not reach heaven, because I was only born of the flesh, and that even Adam himself before he sinned could not go to heaven without being born of the Spirit. Here the fountain of the great deep of my heart was broken up, and I saw how vile my nature was, and while I had not cursed, got drunk, gambled, stole, or committed other abominable things, yet I saw a world of iniquity all in this poor natural heart of mine. This sight stripped me of all hope of ever being saved. Sleep fled from me, my appetite failed,

guilt and shame stared me in the face constantly. I said with Cain, every one that findeth me will slay me. Oh! I felt I had no friend on earth, and worse, none in heaven: yet I loved the Saviour of poor sinners then, though I thought he hated me. Oh! what is more killing than to love one so dearly, and feel at the same time that he is angry with you. This is hell itself. Such were my feelings as I beheld a lovely offended God. The frowns of God and all my earthly friends filled my soul with horror. I thought if I will leave the country, and go where no one knows how vile I am perhaps I will not suffer so much; so I left my dear mother in tears one morning with my only brother for the far West, seven hundred miles on foot, to find peace to my soul. The first three days of my travel I felt free from any trouble about anything. The third evening, as I was crossing the Blue Ridge mountains a little before Sunset, I was rejoicing in the thought that I had left all my troubles behind me, and thinking how wise I had acted to go away from trouble, and how simple others were to stay in trouble, when they could walk out of it as I had done. About this time I passed under a large rock that hung over the road, and the shadow caused me to look up, and when I saw the large rock a voice seemed to shoke mountains, and cried out saying, "You shall call for rocks, and mountains to fall on you, to hide you from the face of him that sitteth upon the throne, and from the wrath of the Lamb." Oh! such horror I never can describe. All my sins gathered around

me, and I felt that the huge rocks were God's policemen ready to crush me with vengeance for fleeing from justice. I trembled and felt so weak and horror-stricken I feared to move, but every breath was God be merciful to me a ruined sinner. Thus I traveled on, a poor orphan green boy among strangers in a strange land, away from a tender mother, without friends, without hope, and without God in the world, trying to repent, but could not, trying to pray for mercy, but no answer to my prayers. I felt so vile I thought it was sin for me to pray, and would say I never will pray again. The next breath I would beg God to forgive me for saying I would not pray. I even tried to pray to God to forgive me for praying for mercy, for I could not help it if even he sent me to hell for praying. In this way I daily traveled on my weary journey. As I was traveling down the Ohio river, I took a tin cup and lay down on the floor of the boat, in the night, to get some cold water out of the river, and when the cup touched the water it jerked me nearly into the river. The boat was running so fast I with great difficulty regained my balance, or I should have been drowned under the boat by the suction, and no one would ever have known what went with me. When I got up I did not know whether to praise God for saving my life, or begging him not to throw me into the river. I reached Madison, Indiana, and to add to my distress my brother took sick, and it took the last dollar we had to pay our expenses. On Sunday morning we set out afoot for a journey of one hun-

dred miles without one cent, or even a biscuit to eat. In sorrow I traveled all day, but my troubles kept me from hunger. Between sunset and dark I met a man, who, after he passed us some distance turned his horse and said to me: "Young man, why are you traveling so late? You seem to be a stranger in this country." I replied, "yes sir, my only reason is, we are out of money on account of sickness and thought it better to fast and go day and night until I get to my journey's end than to stop and not pay for my lodging." The man replied, "That is hard, go back with me and rest, it shan't cost you a cent." So I turned back, and stayed until Monday. When I got ready to start he gave me fifteen dollars, and said, "Always tell the truth, no matter how bad it is, and you will always have friends. I saw you were truthful, and in distress, and felt to pity you that much." He would take no note, duebill, nor anything for it. He was an Odd Fellow. I tell this to show God's mercy to me even when I thought he was seeking my life. So I got to my journey's end, and remained for ten months. Here I will say I was impressed all through my convictions to go and see a preacher in North Carolina, but did not obey the impression, and while in the West it was a daily impression to go and see him, and I would promise the Lord in my great distress that, if he would spare me, I would go, but would fail to do so. Finally my trouble grew so heavy I felt I should die, and go right to hell if I did not return to North Carolina. I stayed in the West about ten months in this horrid condition,

and while there the Methodists held a protracted meeting in Mooresvill, Ind., and I thought perhaps if I would attend and do as they said, I could get religion; so I attended of nights, and as I walked the streets going to church the crowd would be laughing, cursing and hallooing, while I would find myself praying for them as I went on, that God would save them if he could not save me. After what they called preaching was over they would rise; but I felt to be too great a sinner to rise to my feet, and could not. They then called for all that wanted to be prayed for to kneel down, when all around me would kneel, but I thought O, that I was no greater sinner than they are so I could kneel and be prayed for; but I felt that if I knelt, as vile as I was, that God would kill me at once. So they then called for all that wanted religion to come to the altar, and the preacher said, "My soul for yours if you do not get religion." I once thought I would go and try his offer, but next thought was, no, there is no mercy for you, and if you go and fail you will cause that preacher to lose his soul, and only make your own damnation greater; so I could not go. Very soon some that were cursing on their way to church, would rise shouting, and profess religion. At this I would think, this proves that I am the greatest sinner on earth, because while I never cursed an oath, yet here are those that came here cursing, and now they have obtained mercy, and there is none for me. In this way I attended several nights, until I feared to go, lest God would strike me dead—for go-

ing to such a holy place as evil as I was; so I went no more. I sent my brother word to come up to where I was staying. He was in the other end of town. So he came that night, and we sat out on the sidewalk and talked until midnight. I told him I had to leave the West, or I would either die, or go crazy, and I could not tell which, nor what was the matter with me; but if I stayed there I believed I would die, and go to hell. So we both wept, and bade each other farewell about midnight. Next morning I started on foot, a trip of seven hundred miles, to see the man I had so long been impressed to go to see. To tell you the horrors, temptations, and fears I felt during a long weary walk of such a distance is simply impossible, so I will pass over this part of my feelings. I stopped near the Pilot Mountain for two years, and hired to a Methodist preacher, as a smith in his carriage and wagon business. My sins were so heavy at times there that I would leave my work to beg for mercy, and for my life natural also, for I thought at times God would kill me, and when a thunder cloud would be on hand, I would be frightened nearly out of my senses, if I could not get near some one that I thought was a Christian. I felt if the Lord could catch me off to myself, where he could strike me with lightning, without hurting good folks, he would kill me, so I would get as near them as I could for protection. I kept a looking glass in the shop to see when the soot was washed off my face so I could go to the table to eat, and I got so I dare not behold my face in that because my guilty

countenance was so horrifying I could not bear the sight. I often sat down at the table and felt forbidden to eat, and go from the table without eating anything. I often on Sundays rambled over the mountains praying to find the predestinated spot where I was to be, if I ever was forgiven my sins, but never could find it. Like the body of Moses, God had hid that from me. One day I lay my hammer down never to strike another lick, as I felt my death was near at hand. I went to the house to ask leave of Mrs. Nichols to be absent a few days, so I could go to see the man I had so long been impressed to go to see. I sat down in her hall. She was in another room sewing. Here I had a great conflict, for I feared to ask her, fearing she would refuse, and I feared to go without, fearing I would lose my position. I sat there about an hour. At last I ventured in her room, weeping aloud, I said oh Mrs. Nichols, may I be absent a few days. I can't work, and I do not want my time to go on for Mr. Nichols to pay me when I can't work, but she said, "yes, you can go in welcome. I am glad you want to talk to some one about your salvation." As she spoke these words, she looked at me, and the tears ran down her cheeks. She was a (Methodist), but I believe I shall meet her in heaven. I lived with her two years, and never saw anything in her that was not Christ-like. So I left her room, crying and started to see the man before mentioned, about fifty miles distance afoot. About the middle of the afternoon I crossed a branch, and I wanted water, so I lay down to

drink, but felt that if I drank God would kill me before I could get up. I rose and did not drink a drop. Here I felt the horrors of hell take hold of me, and I took a Bible out of my pocket to see if any one on earth had ever been in such a horrid condition. Here also I lost sight of this world, and knew nothing that took place until midnight that night. I had left the road, and was standing in a deep hollow in the woods, and it was the darkest night I ever saw. My first thought was, too late. I am now in hell. Oh! the horrors I felt I never can tell. I tried to think back into the world to see if I could remember when I was sick, or when I died, so as to know certainly whether I was gone from the world or not, but I could not call to my mind when I died. Then I thought perhaps the damned were not allowed any privilege they ask for when in hell, so I sank in despair again, but finally I heard a dog barking. I still had the book open in my hand that I opened at the branch, the middle of the afternoon. I started in the direction of the barking of the dog, and came to a house, and called the man up, and asked if I could stay all night. He took me in, and next day showed me the road, so I went on my way for my man. I waded Dan River, and also Mayo River, as there was no way to cross. At last I reached the farm of Elder McNealy, the man I had long wanted to see. When I got to his gate I saw a buggy track, and my heart sank, for I thought if he was gone from home, that would be evidence that all my impressions were of the devil, so I went to his house, and

learned he was gone from home. Here I felt that I was taken captive of the devil at his will, but this text fell on my mind, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Here I felt a little encouragement, thinking perhaps there might yet be mercy for me, so the lady send me to her neighbor Price's, on account of her husband being from home where I stayed for the night. I returned next day to the Elder's house, but he had not returned, so I spent a horrible day. My sins all gathered around and upon me as a thick cloud, or dark mountain. I felt my doom was sealed, and I only dared pray to God to spare me from hell one night more. I saw the lake of fire and brimstone beneath me. The earth was not between me and hell. I saw myself sinking justly under the justice of God, and under the mountain of guilt that was pressing me down. I never expected deliverance, but to my surprise the great burden of sin burst asunder and parted, one half went east, the other west, and I shot up between the two receding dark bodies. I saw Jesus above me in the clouds, and as I flew up to him a voice said, "As far as the east is from the west so far have I separated thy sins from thee." I said, not damned, but saved. My soul was full of heavenly raptures. I looked down to see how far I was from the world, as I went up in a chariot of heavenly fire to meet a lovely Saviour in the clouds of heaven. I was full of love to God. I felt that my last sorrow was gone, I shall never sin again, I will never fear. I could

truly say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Thus I have given as short an account of God's dealings with my soul as I could. I have left out many important things for brevity's sake. I hope what I have said may serve to show the riches of God's grace to the chief of sinners, and that all of God's children may be encouraged thereby, and may the mercy, grace and love of God be ever theirs to enjoy in time and great eternity.

I will now make some general remarks in regard to myself, and as to my physical body. I have been wonderfully blessed with good health from my youth to now, for which I am under the deepest obligations to God for his goodness to me in providence, which is more than I deserve. Therefore I cannot attribute any of my convictions to bodily afflictions, and as for my natural mind, I think it will compare with the medium class of men. Therefore I cannot attribute my exercises to any hallucinations of my natural mind. Moreover I cannot attribute my exercises and views to any dream, whether or not I was to be saved, and if I dreamed anything it was some simple, foolish thing, not at all concerning my condition. The vision I had of the mountain and river was not a dream for I was awake when I saw what I have described. When I preached in my sleep, as will appear in the article on my call to the ministry, it was not a dream, because I only knew I had done so, as others who had heard me told me of it, or when I would strike my hands against something that would awake me, as

stated in the second account of my call to the ministry; whereas no one knows who, or when one dreams, but the dreamer himself, and as the dreamer tells others. Therefore I am compelled to exclude dreams, sickness, and natural death, and the fear of the loss of earthly goods, or friends, as any part of the cause of my conviction for sin, or promptings to preach the Gospel. Therefore I can only attribute both to the "Purpose of Grace," and to His blessed purpose and the fullness and riches of his grace, be everlasting praise by the chief of sinners.

L. I. BODENHEIMER.

FORBEARANCE AND FAITHFULNESS

"But where sin abounded, grace did much more abound." Rom. 5.20.

"And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come? Whose damnation is just." Rom. 3:8.

The Bible teaches that every kind of salvation comes from our Lord Jesus Christ, who is alone the fountain of grace. If He is alone the fountain, then not a drop can come from some other place. But is this any reason why we should say, well in due time God will produce all the grace He wants, and therefore we need not try to make things any better." Carnal reason might make this argument from the nature of grace, but it is a false premise, and begets the devil's testimony.

I heard a man say that all the crime in the country grew out of the belief, that once in grace al-

ways in grace. And another said, that "If he knew he was already saved and could not be lost, that he just as soon curse as to pray. Well, now I endorsed him, as to himself. But we can use words in all kinds of form. Now I am of the opinion that the damnation of any or all is just, but especially that man that charges on the doctrine of grace that it leads to wickedness. Those who do sincerely believe in Bible grace, do most certainly also believe in being honest, and in not getting mad over a little difference that is hard to explain. But one of the most ridiculous things on earth is to see a man or woman ripping everything up, about a certain thing, and yet when put to the test in distinct wording so as to avoid confusion and ambiguity, that they always fall flat. Little boats should stay near the shore. Then on the other hand take a man that is somewhat gifted in the use of language, and full of egotism, and self confidence, go say from Texas to some distant state and begin to warn the brethren of certain terrible things, and dangerous fellows, that are to be watched, and pretty soon, he will bring some of our old, most trusted ministers under suspicion. I read a story about a man taking a dog by the ears once, and I think we should be careful not to arouse suspicion against brethren over certain sentences that can be easily understood in different ways. We are hastening on to the end and I insist that we do not set up human standards of wording that might incidentally incriminate some poor weak brother, that is doing his best to preach the plain truth in love. The

most intelligent men are often the most forbearing. Many of the officers of the ancient inquisition were ignorant, that could not give a clear statement as to the right of a priest to say who should be burnt at the stake.

I do love and rejoice in the doctrine of grace in all its holy measures preached, but how noble it is to see the one do this, also exhibit the meekness of the blessed Jesus. Grace and the work shall crown, and God shall have all the glory, it belongs to Him.

But we should love every day as if our salvation depended on our way of living and yet know that it all depends on the Lord.

Paul said, "I am free from the blood of all men, for I have not shunned to declare all the counsel of God."

The truth can afford to be forbearing, for God is forbearing, and He is truth.

J. H. FISHER.

SEE THAT YE DO NOT DEVOUR ONE ANOTHER

Dear Brother Denny:

"But if ye bite and devour one another, take heed that ye be not consumed one of another," Galatians 5-15.

I have been thinking much of late about the general unrest in the world; the fast pace at which we as a people are rushing ahead to the end of our journey, not that we are going to die before the appointed time of the Lord, or that the end of time is going to be hastened by what we do, or fail to do, but in our greed for gain, in our rush for popularity, for luxury and for know-

ledge of this world, we neglect the rights and feelings of our fellows. But: "Ye are a chosen generation, a royal priesthood, a holy nation," We can not expect of the Armenian and non-professing world to do better than to strive for the vain things, but, how about the church, this royal priesthood? What is expected of us by the world and our brethren? "Ye are the salt of the earth." Are we letting our light shine? Let's see: The unbelieving world cannot believe the doctrine we preach, but they used to say of us, "their word is their bond," "they are honest," if one of them owes you anything and can't pay they will come and tell you so and promise us to do the best they can," "they love each other the best of any people I ever saw," "they will sure go to preaching," "they will lend a helping hand to each other, and to their neighbors," "they will not talk bad about one another." How is it now? Are we not making room for our unbelieving neighbors to criticize us.

But those on the outside of the church are not going to "consume" us; I am not so afraid of the Catholics, the Missionaries, the Methodists or any other profession, or non-professors. The apostle does not warn the Galatians of the dangers of other people's sins, but their own. One said, "O, Israel, thou hast betrayed thyself. We have our short-comings, our weaknesses which is of the flesh. The Lord's people have always been an "afflicted and poor people." But in this good day of plenty, are we not short on "charity?" Why do we spend so much time "fault find-

ing?" Do we really love one another? Let's see: If I love my mother will I run around and say that I love mother, but she is not a good mother. If I love my son or daughter will I try to expose their faults to all I come in contact with. If I love my wife will I try to make my friends think so by telling them so and then almost with the same breath say all manner of hard things about her? If I love my brother, (in the church), and he trespass against me will I say all manner of hard things about him to the brethren generally and never go to him with what I have against him? Again, if I love my brother and one of you come to me telling of my brother's faults will it make me feel good? Indeed this seems to be a time of fault-finding among God's little ones. Why are we torn, bleeding and growing weak? Is it not that we are "biting and devouring one another"? Shall we keep on till we be consumed one of another? Why not all of us stop, take stock, count the cost and look for a remedy, asking God to be our helper?

It is true, "House cleaning" is necessary once in awhile; maybe some needful at this time, but are we doing anything but raising dust? That is all we will do with carnal weapons. Why not take "thus saith the Lord" for our guide. If there is anything in the church that should be out why not take scriptures for our guide and do something.

If I hear a brother preach something I cannot understand, or accept, why not I go to him when he gets out of the pulpit and ask him to explain? If I fail to go to him

with my complaint, but instead, go to you with it, you ask me if I have been to the brother preacher about it, and if I say I have not, then you ask me kindly to not come to you contrary to the scripture teachings, with the faults of your brother, for you love him. It would not take but a few times to break the most of us. If while standing on the streets, beside the road or sitting by the fireside two or more of us brethren and sisters are together, and one or more begin to expose the faults of one or more who are not present, we would kindly say to them something like this: My brother, or sister, whichever case may be, have you been to that brother or sister, whichever the case may be, about this matter? If they say they have, then tell them to go get "one or two more" and go again. If they say no, tell them, whoever it may be, they are treating that brother, that sister, or those brethren and sisters, whichever the case may be, wrong, departing from the Bible teachings and hurting your feelings. A few doses like this might cure most of us.

If any of us are guilty of such bad deportment that causes a general offense to our brethren, our home church should take up the matter in gospel order and deal with us in such a way that the good name of Primitive Baptists will be maintained.

We all have our faults, which are peculiar to each of us; some are careless about confining themselves to the truth. Some inclined to meddle with that which does not belong to them. Some are covetous and will get money most any way

they can. Some will drink too much. All of us are subject to be "overtaken in a fault." But if I get drunk and am sorry for it I will not keep drinking. If a complaint should come to my home church that I had been drunk, that I was covetous in dealing with other people's business too much, or any of those things which are, publicly, unbecoming to a Baptist, should not my church quietly but surely, invest gate the matter.

This is a great age for God's little ones if, we could only be blest with "Brotherly Love."

By reading the Bible and Church History, we find no age when the Church of Christ had better opportunities. Our good comfortable houses to worship in, our convenient means of traveling, the free laws under which we live and other things; but, without Him we can do nothing. With all these rich favors and blessings being showered down on us by our kind Heavenly Father, are we thankful? Do we love one another? Are we not "biting and devouring one another?" and shall we not be consumed, one of another?"

Brother Denny, I have written this as a portion of it has been on my mind for some time. If you think it fit for the Landmark then correct mistakes, and let the Landmark have it, but if not, let it go to the waste basket.

Humbly submitted in brotherly love,

JESSE BARNES.

LANDMARK GOOD PREACHING

P. D. Gold Publishing Co.,

Wilson, N. C.,

Dear Editors:

I am enclosing my check for two dollars to pay for my subscription for Zion's Landmark for another year. You may send me receipt for same. Don't think I have missed reading but very few copies for thirty years. We enjoy so much to read the writings of the dear elders, brothers and sisters and friends, as myself and wife are getting old we can't go to preaching as we once did, but the dear Landmark reaches our mail tolerably regular and we are always glad to get it and it is good preaching for us. I believe I have been as deeply affected and shed tears of joy I hope as I have under the sound of preaching, for all the Baptists believe in salvation by grace and grace alone, not on condition as there is no spiritual life in the man until he is quickened and made alive. They are made a willing people. Seek and find, knock and it is opened unto them, for there is life in the seeking, for dead people can't do these things for there is not life in them and I don't believe the dead are commanded to do anything. I believe I love the Baptists and the doctrine they preach as I believe they preach the power of God unto salvation to them that believe and all believers know that it is the gospel because they have fellowship within them that it is the truth.

Dear and beloved elders go forward in the future as in the past, earnestly contending for the faith once delivered to the saints, for there are no other names given

among men that they are saved, but by Jesus Christ. Am glad to see you contending against new things that are trying to come into the church which is causing so much trouble. We are to have nothing to do with these things that cause divisions in my opinion. Am glad to see dear Elder Lester writing on these new questions. If I know myself it grieves me to hear of it. Some times I am made to wonder what is the matter with Primitive Baptists anyway. If a brother gets offended it seems they are so hard to acknowledge their faults and forgive each other as they should it seems that they can't see their imperfections in themselves and in this way they bring trouble on themselves and grief on the church. Dear brothers this is of the wrong spirit we should forgive each other, and be at each other's feet, my hope and desire is that the church may be in peace and that love may abound. Dear children of God I have written in love that I have for you and not to offend any.

J. L. PERDUE.

Air Point, Va.

GEORGE W. TAFT

Brother George W. Taft, son of George W. and Affie Taft, was born in Tyrrell County, N. C., February 14, 1849, and died suddenly of weak heart at his home in Columbia, N. C., January 31st, 1925, age 75 years, eleven months and seventeen days.

He was married to Miss Lauri M. Liverman, March 4th, 1885. To this union was born eight children, of whom one is dead, Mrs. Minnie Martin, and the following seven are living: two sons, James O. and G. Howard, and five daughters, Mrs. Eddie Beach of Washington, N. C.; Mrs. Lucy Ambrose of Norfolk, Va.; Mrs. Margaret Williams of Greenville, N. C., and Misses Lyda and Sarah Taft of Columbia. The deceased also leaves his widow, eleven grand children, an aged sister (who is indeed a mother in

Israel) and many friends to mourn his departure.

He was baptised in the fellowship of the Primitive Baptist church at Bethlehem near Columbia, N. C., by Elder James I. Ambrose May 1899, and I feel that it can truly be said of him, that he adorned his profession with an upright walk and Godly conversation, always attending his meetings when it was possible for him to do so. It was one of his chief joys to entertain members and friends at his home, together with his companion and dear children, who always welcomed and honored their parents' guests. He had many noble traits of character, one of which was an unselfish nature which made him think of others before himself. I have never known a more self-sacrificing and humble Christian, and being intimately associated with him for more than thirty years (his wife being my only living sister) I feel that I have good reasons to say, that those who knew him best, loved him most. He was a great sufferer from rheumatism since middle age, and for many years prior to his death a complication of diseases rendered him unable to do much work, but a more energetic man I never knew. The last step he ever took was making an effort to help in the evening duties, just out of the back porch he fell and in a few moments life was extinct. Thus the pain-racked body is as we believe forever at rest and his purified spirit ascended to his eternal home.

A few days before his death, while his daughter was playing "It is well with my soul," he joined in and sang while she played. This was the last song he was heard to sing, and while his body was feeble and voice broken, yet doubtless he sang that sweet song with the spirit and understanding, and what a glorious assurance was this that enabled him to feel, "It is well with my soul."

He was a very kind and affectionate husband and father, and I have never known a more devoted and congenial family, and I wish to say to his widow and children, that while there is a missing link in the golden chain which bound the family so closely together, yet you have much to comfort your hearts in that you did all you could to relieve and comfort him. May the Father of mercies and God of all comfort reconcile each of you, and so work in your hearts by divine grace to enable you to cast your burden upon the Lord, who has promised to sustain you, and when life's sun is setting may you like your departed one be enabled to sing, "It is well with my soul."

His burial services were conducted by Brother T. F. Hollida Monday evening, February 2nd, 1925, and his remains were taken to the Columbia cemetery near his home, where he was quietly laid to rest

amidst a large circle of weeping relatives and friends.

By one who loved him and sometime hopes to meet him and other loved ones, who have gone before in a better and brighter world.

MRS. W. H. KEATON.

A TRIBUTE TO UNCLE WILLIAM WOOD

If there is a better way gauge a man's character and life than that exemplified in his own private life and service to his fellow-man, it has not hitherto been revealed to mankind.

It is the gauge that the human race of all classes and conditions of life have adopted. It is fair and it is right.

Judged by that gauge Uncle William Wood merited the esteem and admiration of all mankind. He was a son of Whitfield and Bettie Wood, born April 7th, 1829, one of twenty-one whole brothers and sisters, of whom nineteen lived to be grown men and women.

The Whitfield Wood family, in many respects, is the most remarkable family in this part of the country. In all of the Whitfield Wood family, of which I am informed there are near a thousand living today, I don't recollect ever having heard of a single one's character ever having been smeared with sin and crime, nor one's name in any way connected with a scandal. About the year 1841, Uncle William Wood married Ava Parker, a sister of my father, Elder J. B. Parker. To them were born nineteen children, of whom seventeen, if my memory is correct, lived to be grown and good honorable men and women. Uncle William Wood as nearly practiced what he taught and lived what he professed as any man I ever knew.

His name was the synonym of honor and integrity in his community where he was highly respected and implicitly trusted. He was passionately devoted to his church, but his passing means more to his community than the passing of a Christian and friend. His death brought sorrow to the whole community, but not that bitter grief that attends the cutting off of a career half finished or the ending of a life that had not justified its gift. Insofar as the work of a faithful husband, father and Christian's work is ever finished, Uncle William Wood's work was done. He passed to the great beyond August 12, 1924, his work having been done in a life of more than 85 years, and he lived his faith more eloquently than any man can preach it. Although a man of very decided convictions his views were so free from bitterness that he never engendered the resentment of others. We can not measure the value of such a life in a community.

And it is easy, for those of us who knew him personally, to believe that faith-

ful and long service of his master had won for his life some faint irradiation, some dimly renewed glow of the glory that he has gone to seek beyond the grave. And instead of lamentation, those who knew him may well repeat over his her the inspiration written in the book that was his guide: "and let me die the death of the righteous, and let my last end be like his."

G. E. PARKER.

Denson, N. C.

MATILDA J. ARMAN

The Angel of Death entered our once happy home and took from us our dear mother, Mrs. Matilda J. Arman on the morning of March 3, 1924. She was 65 years old. She united with the Primitive Baptist church about 35 years ago. She was an invalid for three years before her death, but she bore her suffering. She loved to go to preaching and be with the brothers and sisters. She was the mother of eight children, three boys and five girls, two of the children are dead. She leaves her dear husband also to mourn her loss, but I feel like our loss is her eternal gain. I have oftentimes heard her say she wanted to die and get out of this world of sin, she has often times told us children not to mourn for her for she had a hope for a better home in the great beyond. But we can't help but miss her for her voice is still and a precious one is gone from us. Her corner is vacant and will be as long as we live.

Written and sent in by her daughter,
MRS. HETTIE MARSHBURN.

Route 3, Box 104.

MRS. ELTHA WEBB

The subject of this notice was the daughter of Mr. Joseph Felton, and Sister Charlotte Felton, his wife, was born March 22, 1861, and died Sept. 7, 1924, at the home of her daughter, Mr. and Mrs. Gaston Owen. She was sick only nine days, the best of my remembrance.

She was a devoted wife, a loving mother and a kind friend, always ready to give good advice and lend a helping hand in every time of need, so far as her health would admit. She had been in feeble health for some time, and had many trials and tribulations in this life, but bore them all with great patience. She united with the Primitive Baptist church at Antret's Creek, on the first Sunday in September, 1919, and was baptized on the following Monday by her pastor, Elder A. M. Criss, with the assistance of Brother J. F. Brown, as she was to lead in, and was baptized in a chair. It was a beautiful baptism she looked so happy. To know her, was to love her, she was loved by one and all. She lived a Christian life always trusting in a true and living God.

She was a strong believer in the doctrine of Salvation by grace, always attended to her meetings when she was able. A faithful wife, dear mother, excellent neighbor and a devoted Christian sister, has paid the debt we must soon pay. Why should we grieve at the departure of one so just and true as this sister seemed to be? She leaves behind a devoted husband, loving daughter, two granddaughters and a host of friends to mourn their loss, but our loss is her eternal gain. It seemed hard to give her up but it was the Master's call and she had to go, but we feel like she has only fallen asleep in Jesus blessed sleep from which none ever wake to weep.

She was patient, kind and loving
But our Saviour thought it best
To take her to His home in heaven
Where the weary all find rest.

We should not mourn as those who have no hope for I believe she is now enjoying the rest that remains for the children of God. May the good Lord enable us to live the life of a Christian as we believe she lived. Funeral services were conducted by E. L. Cobb and R. E. Adams, in the midst of a large crowd of sorrowing relatives and friends. She was laid to rest by the side of her mother, in the family grave yard, to await the resurrection morn.

Oh, that home that lovely home

The voice we loved is still

A chair is vacant in that home

Which never can be filled.

Written by one who loved her, a friend
and little sister in hope of eternal life.

MRS. HARDY WEBB.

Stantonsburg, N. C.

MRS. SALLIE MORGAN

The death angel hovered over "Aunt" Sallie's pillow, early Monday morning, and her sainted spirit took its flight to realms of endless bliss. Conscious almost to the last, without a struggle, she closed her eyes as one in peaceful slumber, and this life, with her, was over. While she did not complain at her sufferings, she often expressed the desire to quit the house of clay, and to dwell in a house not made with hands, eternal in the heavens.

She was ripe in years, being something over 90, according to the best information obtainable. Her life was one of service, an exemplary one. Until about five years ago, when her activities were halted by the infirmities of age and certain complications, no one had surpassed her, for more than half a century in ministrations to the sick wherever and whenever it was possible for her to reach them. It can be truly said of her that no one in a radius of many miles of her home was better known for the good Samaritan spirit.

She united with the Primitive Baptist

church at Hannah's Creek, several years ago, lived a life consistent with her profession, and died triumphant in the faith for she had kept it, and had at all times honored that profession with an orderly walk and a conversation becoming the saints.

She was the widow of Bryant S. Morgan who died almost suddenly in June, 1893. She was the mother of nine children, only three of whom survive her; they are Mrs. R. T. Godwin, near Benson, with whom she resided; Mrs. L. D. Raynor, Benson, R. F. D., and J. M. Morgan, of Benson. Of her father's family, only one, a half-brother, J. A. Johnson, of Thelma, N. C., survives her.

While her death was not unexpected, the announcement that it had come to pass, fell heavily upon hundreds who regarded her almost as a mother, and thought of her as a ministering angel that had visited their homes so often.

She was laid to rest in Benson Cemetery, Tuesday afternoon, in the presence of hosts of friends who knew her and loved her. Elder Jesse Barnes, of Smithfield, conducted an impressive funeral service.

For one who has lived so long a life of usefulness, served her purpose with a life so beautiful, and of whose rest eternal we feel assured, we should not mourn; but there is so much human in us that we cannot overcome, we bow with aching hearts, and shed streams of tears over the bier of one whose spirit we fully believe is in heaven. A good woman has gone to receive the crown laid up for her.

J. M. MORGAN.

Benson, N. C.

RESOLUTIONS OF RESPECT

Whereas, Our Father, in His infinite wisdom has called home our brother and friend, Mr. W. Rainey Hawkins, who was a faithful member and deacon of Lynche's Creek Primitive Baptist church, but has made his home in Mebane for sometime, and was a regular attendant with us, Brother Hawkins fell on sleep January 15, 1925. Sister Hawkins and four sons survive him.

Therefore be it Resolved:

First, That his church, his family and his friends have sustained an irreparable loss, though we mourn not, as those without hope, for Brother Hawkins was a man of the highest integrity, and with his gentle, unassuming manner, won the esteem and good report of those without, as well as the loving fellowship of his brethren.

Second; We desire to bow in humble submission to this dispensation of our Heavenly Father.

Third; That we wish to extend to the bereaved family our tender sympathy, and

the aching void in their hearts may be filled with the Spirit of Him who promised to be a husband to the widow and a Father to the fatherless.

Fourth; that a copy of these resolutions be spread on our minutes, a copy sent to Zion's Landmark, and a copy sent to the family.

C. B. HALL, Moderator.
J. C. CORBETT, Clerk.

JOHN HOPKINS JACKSON

* John Hopkins Jackson was born in Duplin county, near Beauville, October 6, 1854 and passed into his God-given rest December 8, 1924, making his stay here, 70 years, 2 months and two days.

He was very low for several months before his death but bore his suffering patiently and often said that he felt resigned to his fate. He made very little complaint and often talked of his devoted wife and children and seemed to wish success for all his loved ones. He tried to plan a happy home for his wife when he felt that soon he would be called from his duty of caring for her. He talked with his family several months previous to his death of the time when he would be no more with them.

After taking hospital treatment in Kinston, N. C., for about a year he decided to go to Baltimore for treatment. So in the latter part of August he went to the John Hopkins Hospital in Baltimore with the hope that he would be cured of the cancer. This trip did not seem to benefit him very much. In fact, nothing that medical treatment could do was of any help to him.

He was a devoted follower of the Primitive Baptist church for over twenty years. He leaves a widow, five sons, and three daughters. We ask God's blessing on all who were so kind to him in his last days. We are sure they will be greatly blessed.

Written by his son and daughter-in-law,
JOEL B. and RUTH JACKSON.
Kinston, N. C.

Change of Address

Elder B. F. McKinney's address has been changed from Roxboro, N. C., to Hurdle Mills, N. C.

APPOINTMENTS FOR ELDER W. W. STYRON

North Creek, Friday, Saturday and 3th Sunday in March.

White Plains, Tuesday, March 31.

Pungo, Thursday, April 2.

Concord, Saturday and 1st Sunday.

Bethlehem, Tuesday, April 7.

Flatty Creek, Wednesday at night and Tuesday, April 9.

Kitty Hawk, Saturday and 2nd Sunday in April.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

MAY 1, 1925

No 12

GOD IS OUR REFUGE



God is the refuge of his saints
When storms of sharp distress invade;
Ere we can offer our complain
Behold him present with his aid
Let mountains from their seats be hurled
Down to the deep, and buried there;
Concussions shake the solid world,
Our faith shall never yield to fear.

(WATTS)

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

Associate Editors

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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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.

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All overs 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 OF P. D. GOLD

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets;"

"And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust."
—Acts 24:14-16.

Many have requested me to write my experience and manner of life, but it has seemed to me that my life is so poor and sinful that it is unbecoming in me to make much personal reference. However, it is a fact that what each and every one writes reflects his own character and inner life. If a politician writes in bitter flings at the opposite party, it is because his heart is full of that spite. Should one's writing or talk be of lewdness it is because his soul is full of that filth, and if you could mirror his heart you would see the imagery of this bestiality ruling in him. Out of the abundance of the heart the mouth speaketh.

The prophets and apostles spoke and wrote as they were moved, of the things of Christ Jesus. For they spake and wrote not by the will of man, but that which they had seen and heard and their hands had handled of the word of life they have declared unto us. Notice how constantly Paul refers to

his own experience in his writings. Indeed what could we know of redemption were there no living epistles written by the Holy Ghost in our hearts, and known and read by all men. In that sense the apostles were themselves a savor of life unto life in them that are saved, that is those who are saved could and did behold in the apostles so sweet smelling a savor of Jesus that was delightful to them, and they glorified God for such gifts. So every servant of God should so act and conduct himself in both word and deed that all that love the Lord Jesus will be charmed with his good conduct. No one should ever be ordained to preach that has a bad name among them without, that is that acts so badly that outsiders have a right to speak evil of him for his dishonest conduct. It is not persecution for one to be talked about because of his defaulting conduct. The enemies could find no fault of Daniel except concerning his religion. He could say like Paul we have defrauded no man, therefore receive us.

It is the inner and real life of a christian that you desire to know. Hence the writers so often tell of their own joys and sorrows. The Bible is made up in great part of the recital of the troubles and deliverance of God's people. It is only in this way or by the fruits they bear that one can see the handwriting of Deity in the life of an-

other. Nor is there any other way for you to have hope that you are saved only as the Lord works in you both to will and do of his good pleasure, and your working out and making manifest that salvation to others as well as to your own comfort. So that we are to be ready always to give to every man that asks us a reason of the hope that is in us with meekness and fear. For one that loves the truth desires to hear you tell what great things the Lord has done for you, and had mercy on you. Hence Jesus said to the one out of whom he had cast so many devils, go home to thy friends, and tell them, not what you have done, but what the Lord has done for you, and that is all that we hear of his doing afterward.

Notwithstanding my embarrassment to refer to myself so much, when an aged and much beloved Sister Percy Ham recently said to me she desired to read my experience before she died and earnestly requested me to write it out and publish it, there was a willingness of heart to do so. The text of Scripture at the head of this article occurred to me this morning as embodying the substance of what it is my mind to write.

I was born in what is called Cleveland Co., N. C. (then it was in Rutherford Co., N. C.) on the waters of Sandy Run Creek, almost on a line and equi-distant between King's Mountain and Gilberttown, places made famous by important scenes and events of the Revolutionary war. When a youth one of these old soldiers lived near, and this old man is about the only Rev-

olutionary soldier within my memory. The date of my birth is March 25, 1833, so that the great progress made in modern arts and sciences, such as application of steam to machinery has been done chiefly within my memory. Such a thing as telegraphy was not known then which has so revolutionized business. There was not a railroad in operation in all this country at that time.

The name of my father was Milton Gold. My mother's maiden name was Martha Fortune. My father was a farmer and a poor man that never owned a servant though it was common in the South for men to own slaves. He and my mother with their children did the farm and house work. It was not common for him to hire work done. From early morn to dewy eve it was labor, labor. Seldom did we have a Saturday afternoon even for rest or sport.

Then it seemed hard to me not to be allowed to roam and play or frolic. For they did not allow their children to go to dances or parties. It was only a short while after crops were laid by that we went to school a few weeks. Our winters were spent chiefly in clearing up large new grounds for cultivation. That boys and girls of this day may know how my time was spent in youth this part is written.

Now the memory of my parents is dear to me for giving me this severe discipline.

What were my habits of life? While my morals were fairly good, yet my nature was abominably corrupt. It is not my way of thinking to gloss over crime, nor blacken that which is good. While men in

writing memoirs of life or obituaries of those gone hide the faults and magnify the virtues of their subjects, this is not according to the pattern shown in the mount. The Bible tells of our first father's sin, and of our first mother's nakedness. It does not keep back the drunkenness of Noah nor the adultery of David, nor the backsliding of his son, Solomon, nor the faults of God's people. When the Bible records the ugly traits of one it does not select an obscure person, but the king on his throne, as well as the humble and obscure, is selected. God causes the writers of his book to tell the truth. He is a God without partiality.

While I was never drunk with intoxicating liquor until I was grown, yet since then it has been shown to me that my thoughts were vile and every abomination dwelt in me. It was about the time of my birth and the division among Baptists began on the Mission question that Andrew Fuller and his aids devised in the preceding century, but the progress of Fuller's methods did not spread so rapidly in that country. For in my youthful days there was not a salaried preacher, nor a Sunday School, nor any of the modern machinery of the Missionary Baptists in all that country.

My father and mother were members of Sandy Run church in my youthful days. Elder Drury Dobbins, "Uncle Drury" as many called him, was the pastor of that church. Not within my memory or observation either has ever a preacher been beloved or more deservedly so. His grave is dear to me now. Last summer it seemed to me his dust

was precious to me as a friend and myself visited it. Eld. Dobbins was a predestinarian Baptist and preached the whole truth ably. He was wonderfully gifted and his conduct was exceptionally good. His manners were charming, his wit without slur, his wisdom above guile his eloquence burning, his speech sublime, his expositions of Scripture were indicted by the Holy Ghost. In the memory of the old people he yet lives in that country.

It was as a youth my days were passed under that wonderful preaching. Who can tell the power of a godly preacher on a country?

Elder Dobbins opposed the new measures of Missions in full as long as he lived. He was not in favor of protracted meetings, and stood as a wall against Mission schools to teach people to preach, money beggars, and all that hive of modern schemes to control the world so endorsed and practiced by modern missions. He kept those things out of the churches he served and out of the Broad River Association as long as he lived. These things are remembered by me. Besides they are admitted in a history of the Broad River Association recently written by one of its leading Missionaries, J. R. Logan, Esq., a man that was personally known to me very well and an honorable man. Drury Scruggs preached the funeral of Elder Dobbins about the year 1845. This man lauded Elder Dobbins with all the force of his speech, (the writer was present). On the next day he went down to Sandy Run, at the church where Elder Dobbins had been pastor perhaps

40 years, and had preached election or grace so long, and this man Scruggs said at a protracted meeting they had commenced, as for the doctrine of election and predestination I stamp my foot upon it, accompanying the remark with that action of his foot on the pulpit floor.

Then Missionism began to sprout up and spread a l over that country, and soon it had overrun the entire country and has deluged it ever since.

In my day after these things protracted meetings were common. After crops were cultivated in the leisure weeks of August and September the preachers would hold their protracted meetings and frighten people with graveyard tales and old wives' fables, and get them to the mourner's bench to get religion as they called it.

Such scenes as these have often frightened me, and to escape the awful doom they pictured the young people generally, and myself among them, would kneel for prayer. Many made a profession of religion at such meetings, and many too that professed afterwards made it manifest that they knew nothing of the truth. What is the good of so reproaching the blessed worship of God by these desecrations? By the lawful and true preaching of the gospel all that are ordained to eternal life will believe. Much scandal is brought on that blessed name of Jesus by such unhallowed measures. It is good to have gospel preaching, and God will not leave himself without a witness. This gospel of the kingdom has already been preached to the end of the world, and the Jewish world has

come to an end.

When attending these meetings many would be seized with paroxysms of such excitement that they would become quite excited and then sink into a semi-conscious state for awhile. After the excitement would pass off the reaction would bring a calm, which the preachers would tell them was religion. But to me there was no such feelings. Often my desire was to feel my sins as others seemed to feel theirs, but my heart was as unfeeling as a stone. Satan or my evil nature would suggest to me to commit some sinful deed in order to bring on conviction, but still hardness of heart was my lot. What a gloomy state this has since appeared to me. There was no true fear of God, no life toward him, no knowledge of sins, or the dreadful estate of a lost sinner. It was a state of delusion and deceitfulness when no truth was preached. If ever the doctrine of truth was once preached in all that dreary time it is unknown to me. It was held out by all the preachers that it is all left with the sinner to determine about his salvation. The Lord has done all that he can do to save sinners, only he is standing waiting and waiting, but he has no power over the sinner unless the sinner will allow him to come in and save him. Such a thing as Jesus standing at the door of the disobedient christian and knocking to come in and feast or sup with that christian was not hinted. All exhortations were to the ungodly or chiefly so, and the dead sinner was represented as having the power of himself to accept, and if sinners did not accept these preachers would be swift

and willing-witnesses against them in the judgment.

When about 21 years of age at one of these meetings some excitement seemed to get hold of me, and my hope was that it was conviction for sin. A few tears were shed and on my way home one night a kind of relief came which appeared to me then as religion. The next day they received me and baptised me soon. But there was no change in my views of faith or doctrine. The same notions that were held by me in all my youthful days, that salvation is attainable as the result of creature effort, were still held by me, though my mother had often repeated the words in my hearing, "Salvation is of the Lord." Nor was there any change in my morals or affections. It may have been that more care was taken that my conduct should give no offense to others, for pride would prompt a young man of my views and aspirations to maintain a decent regard for good behavior.

The question has often been agitated in my mind whether such a system of religion, wherein preachers and their theories, and not the love and fear of God, controls the minds of the membership of such churches is any profit to mankind or not. That the converts of this system deny the power of God yet maintaining a show and form of religion is apparent. For if you will talk with one on the subject of religion his idea of faith you will find is just that of all natural men and the limit and test of self denial is to pay the preacher and give a few dimes to save the heathen, and maintain a decent behavior, claiming at

the same time that money can send the gospel anywhere. He will tell you that unless the money is sent the heathen are lost, but that if it is sent they will be saved, while he may himself be worth his thousands yet not give ten dollars a year for that purpose. He will not tell you anything of personal experience, knows nothing of being a lost sinner, has never felt the power of Jesus in his soul, nor the comforts and guidance of the Holy Spirit. He thinks the doctrine held by the Old Baptists the most dangerous and horrible of any ever held. He cannot endure election and a life of faith. He thinks there is no kind of drunkenness but that of liquor. Education is indispensable to qualify one to preach the gospel he holds.

Such were my views before and after the time here spoken of. My glorying was in the Missionary Baptist denomination, nor once did ever the question arise in my mind, can they be wrong, or myself either. Occasionally in an encounter with a Primitive Baptist during the war, as we would argue on subjects and differ, did it occur to me what a dangerous doctrine they do preach and hold, what ignorant, selfish and conceited people they must be.

It was my intention when a young man to be a lawyer. When between twenty and twenty-one years of age and just before joining the Missionary Baptists, my academic course at school began. As soon as they received me as a member it was remarked that there will be a preacher. This was very distasteful to me. For amid all my imaginings in my youthful days as to my occupation in after life it never oc-

curred to me at all that I would be a preacher. There was nothing in it of any charm for me. My ambition was to be a lawyer. A few years found me with my legal diploma and damaged morals—damaged not because of the legal profession, but because it was in me before and began to rage. It is not good to charge one's bad conduct to his associates or occupation. The source of the trouble is in the man. If he were right he would choose good associates and pursue a righteous course in life. Man is weak, however, having but little margin or reserve force against temptation, and should not presume that he could weather a violent storm. Let him choose the safest craft he may and steer in the calmest waters, and even then he may make shipwreck.

Soon my soul was plunged into much trouble in consequence of reckless living. Then it occurred to me that the best way to do was to preach. This was decided upon as the antidote for my troubled conscience. But to be a great preacher was the next step. The war in a few years came on before my course was complete, and I left school. There a new trouble confronted me. Debts to the amount of about \$3,000 were on my hands, and nothing with which to pay. For the first time this mountain of trouble stood towering and threatening at me. Such had been my thirst for education that this difficulty had not much embarrassed me until now. For one may be so absorbed in the pursuit of a cherished object that he will quite forget or scarcely notice great dangers even imminent. After leaving school this debt mat-

ter greatly oppressed my feelings. My father had always advised me not to make debts, you my lot so far had been to be in debt from the time of my majority.

During the war in the town of Goldsboro my marriage occurred. The woman given me of the Lord possessed no worldly goods. In this respect we were equals. In purity of character she was and is yet far my superior. For the Lord has blessed me among many other things with a good wife. During the war and after my marriage a friend gave me \$5,000. The Confederate money was used as far as my creditors would receive it in payment of my debts contracted for my education and otherwise, and it liquidated nearly all of those debts which was a great relief to me.

After the war was over for about five years we lived in Halifax Co., N. C. During the war my troubles began in another and severer form than ever. While attending my usual course of service as a preacher and glorying in that denomination, in a manner wholly beyond my conception or control, it appeared to me that my heart was full of sin rendering me totally unfit to preach to any one. The people were kind to me; the congregations large and prospects flattering outwardly, but there was no pleasure for me. It increased until it seemed that to be allowed to crawl under the house and not be seen, but merely suffered to hear some one preach, would far better befit my desperate case. The thoughts of my heart were foolishness. Sin was a burden to me. My heart trouble and anguish of soul weighed me down. For months

this darkened state of feeling oppressed me. The justice of God appeared so clearly in my condemnation that the words, amen to my condemnation, seemed fittest. God appeared so holy and my nature so vile that it looked to me that no place but hell could be suitable for such a sinner. Sin seemed as a tempest raging in me, and it looked to me that if a great stone were dropped in the atmosphere as it could have no power to resist its own fall, but its own weight would hurl it down, so my own sins were driving me justly to destruction, nor did it even enter my thoughts that this was conviction of sin that would end in salvation for me; for there was no hope for me. In the midst of these awful moments, while riding on horseback suddenly Jesus was revealed to me in a glorious appearance in the heavens, and these words were sounded out as plainly as if spoken to me, if God give you Christ how shall he not with him also freely give you all things. This occurred on the 15th of February, 1865.

It did not then occur to me that this is salvation. My mind seemed to be wholly absorbed in the contemplation of the glorious character of Jesus. The load of guilt and sin was gone, and peace reigned in my happy soul, and self was lost sight of for a time. The glorious character and kingdom of Jesus appeared to me as it had never done before. It seemed to me as a new world, but with my preaching it was different. At once Christ appeared to me as the only way of truth. This in letter or words for years had been held by me, but now

in a new spiritual and glorious form it appeared and possessed my spirit, and thus the character of my preaching was changed; for from that time it was that Jesus is the Christ.

New views of the church and way of salvation opened up to me, so that questions arose concerning Christ and his kingdom in a manner so distinct and unmistakable that they were answered in my conscience only by preaching Christ as my righteousness and the righteousness of saints. Jesus appeared to me from that time in power and glory as the head of the church having all power both in heaven and earth. There was then nothing else for me to preach but Jesus. All else was excluded from my heart and conscience. Money, Sunday schools, Boards of men, Theological schools, human learning, the force and strength of combinations of men all disappeared, nor was it in my heart to preach them any more. Jesus appeared to me as the righteousness of saints, and ever since that time, more than twenty-five years ago, it has seemed to me there is nothing else for me to speak of or attempt to preach. We preach Christ crucified, to the Jews a stumbling block, and to Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

The matter of preaching has been a grave and serious question to me for many years. It was the most offensive thing to my feelings, and never, if this nature of mine had been suffered to dictate my course of life, would this have been my lot.

How it came to pass that I was made willing was the most soul-humbling. It was a crucifying of my nature and caused an immolation of my most cherished objects of earth. But to be willing to swallow down all that I had endorsed and espoused, to renounce that which had been so dear, namely the institutions and doctrines of modern missionism, and discard all my former associates, and to worship after the way they call heresy was a sore trial, so much so that nothing but divine power could lead me to do this.

They at once began to reprove me for that sort of preaching, and to tell me it was not profitable, and would scatter the congregation of people, and wither the church; that while it would do to talk predestination around the chimney-corner to old women, or to serve old established christians, it was not palatable to a general and mixed congregation composed in considerable part of unbelievers, and that the experience of their people was that in order to hold the congregations and win converts the preaching must be adapted to the tastes of the hearers. It may as well be remarked here that the more of such arguments as this were advanced the weaker their cause appeared to me. It was said that my facial appearance and the construction of my brain made me a predestinarian, and that my views would land me in the lap of Hardshellism.

Others said it is the disposition of some men to take this view of questions and see only the Lord's work in operations. But not until recently had it so appeared to me. A

great and radical change had passed over me. Once I had believed as they did, and encountered lovers of predestination with the same arguments they now assailed me, and that which once appeared to me as glorious had been stripped of its beauty. Now the Lord appeared to me as the great operator of all the powers and forces of the universe, and men are but as dust and ashes in his hand.

My search for the true church began, or to find people that held and loved what had been revealed to me, and to find a people congenial to me, for what would the true church be to one that loved it not, nor had any of its truth hid in his inward parts. But if God is in one then that spirit of truth will lead that soul to cry out for the true and living God, and to seek rest in his habitation, and as soon as that place of rest or the church of Jesus Christ is revealed, there will he see rest and there abide.

To suppose that such as God teaches will not love his people and doctrine is an absurdity. No sound of ax or iron tool is needed or heard to change a vessel of mercy brought into this temple to cause it to fit in the building.

Many and painful were my perplexities, and long and bitter were the trials that for about five years beset me in this search. I became thoroughly convinced that the people of my early choice and myself could not agree. They could not see things as they appeared to me, nor could I do in fellowship with them. My soul thirsted for a people of simple manners, that loved electing grace, that rejoiced in the

power of Jesus, that walked by faith, or contended earnestly for the faith once delivered to the saints, a people that worship God as the fathers did, relying alone on the world and power of God, and that believe that all things that God hath spoken by the Psalms, the law and the prophets or in the Scriptures, shall assuredly come to pass, or teaching none other things than the law and the prophets did say should come to pass, that Christ should suffer and should rise from the dead, and should show light unto the people (Jews) and to the Gentiles, having hope toward God that there shall be a resurrection both of the just and the unjust, which they themselves also allow. For there are some things which all denominations allow to be right.

But the great question is what think ye of Christ? Of old they rejected him in toto, but in modern days they preach a Christ, but not the Christ the Lord. They preach a christ that has no power until the sinner helps him, or becomes willing for him to save him. They preach a Christ that died for everybody and rose again for their justification, and still many will not be saved for whom he died.

It appeared to me that Jesus is King in the holy hill of Zion, and that he has all power both in heaven and in earth, power over all flesh to give eternal life to as many as God has given him, and all the people of God are taught of God and therefore great shall be their peace.

When my affection was turning to the strangest people on earth that I had so opposed, I had an in-

terview with Elder John Stamper, and in the conversation I said in substance, it appeared to me that the child of God is not under law but under grace, that if one is under the law of Moses as a rule of life he must be under its penalty also, for a law without a penalty has no force, and if no one is under its penalty which is death for any transgression then there is neither rest nor salvation for a believer in Jesus; but He is the end of the law for righteousness to every one that believeth, and a believer is under law to Christ who is our law-giver, our Judge and our King who will save us, for he hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began. The old brother replied "that is our doctrine, that is what we believe." How good it seemed to me to find a people that believed as I did, and my soul loved him.

But the idea of going to that people. My pride rebelled. But the more my researches were pursued the more the Primitive Baptists appeared to me as worshipping as the fathers did, or as God's people had always worshipped and served God.

Entangled in the wilderness that hard fare I had, no peace, no rest. The question between peace of conscience and self-interest, the fear of God or the snare of man, whether to forsake all for and follow Jesus, or remain with those I was with and enjoy prosperity and wealth of the people I was then with, whether to unite, if they would have me with a poor people, few in number and

despised, hated and evil spoken of by all nations, and be ostracised by my former friends for renouncing all I had ever confessed, and contending for the doctrine that never will be popular with the world, or remain as I had been, was a most distressing question. For it is no easy matter for one to change his church relations. One that has never traveled in this way can ever know the sorrow and distress it will cause.

It was said, "If you go to the Hardshells they will ram you down in a corner and not help you any, and you will starve for bread." It did look that way. This Scripture was much on my mind:

"And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands for my sake, and the gospel's shall receive an hundred-fold now in this time, houses, and brethren and sisters, and mothers, and children and lands with persecutions; and in the world to come eternal life."

Which has proven true in my case, and the God who begins to delight is able to finish the matter.

Another Scripture was on my mind for months whenever I would attempt to fill an appointment, yet I dared not use it as a text, for its meaning was too plain to me,

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

There was no agreement or fellowship between myself and those

I was with. Many of them were dear to me and we were good friends, but on doctrine we would not see together. Was it right to them or me for me to stay with them? We could not walk together because we were not agreed; but how hard to leave them and give this offense. When I left them they would have no more dealings with me, for they called it heresy. It often seems to me now that it would be a great pleasure to me to visit their congregations and preach to them, (if enabled) Jesus and the resurrection.

Then the question would arise, how do you know that you are right? The answer to this would rise up in my deliverance. How did you receive Christ? By works of the law, or the hearing of faith, or was Jesus revealed to you according to or for your works?

Then the question would arise, how will you live if you go? and the words in that Scripture, "I will be to you a Father, etc., would ring and sound as if he commanded the universe, and therefore would supply all my need.

The question would arise, what about Sunday Schools? Are they not doing great good? Look at the numbers that advocate them and how they get people into their organization that way when they are young and thus they mould and shape their lives as they please, and bring them up as they wish. Are they not thus doing a great work? Without Sunday schools how can we get along, they would say. They are the greatest institutions in the world. Well it appeared to me if they were really so important as all this, would there not be some words

in their favor in the Bible? For that is the book to decide all such questions, and the Bible thoroughly furnishes the man of God unto all good works. But on looking into and searching that book it is seen that Sunday schools are not once named in that standard authority, not even once named. So it was with other pet measures of this denomination. None of them are once named.

I asked Eld C. B. Hassell about feet-washing, for it was on my mind that it is right to wash feet. He said that Primitive Baptists washed feet—that some washed all together after the Lord's supper and others did not wash at that time, but they would wash at sometime whenever it was on the mind of any member to wash and he would ask others they would join in with him, and thus they would engage both in the spirit and in the literal act of feet-washing. I well remember the first opportunity offered for this after being received by the Primitive Baptists. It was at a brother's house. He brought his basin and water and girded himself with a napkin at night at his own house, and washed my feet and I washed his feet. Since then I have several times washed feet with the church after the Lord's supper, and to me there is no difference in the answer of peace in each and every case. Nor is there ever a sweeter feeling of peace after my duty I perform than this. If brethren know this duty and perform it they are happy in the deed.

The question of reforms has been much on my mind. What is true zeal? Jehu boasted of his zeal for

the Lord, and asked one to come with him and look at his zeal. He was raised up to kill a wicked king and others, but ah, himself was wicked also in some things.

To not condemn another in that which you allow in yourself is moderation. To require in another more than you render yourself in anything while you offend at all is making yourself a judge of evil thoughts.

Whenever a brother pushes his zeal so far as to destroy churches for a point of order, beware of him. There are many things crooked that we cannot make straight. The great place to commence a reformation is in ones own self. Some would be great reformers but alas, they do all their work on others, and see no faults in themselves. If you are with a people you cannot fellowship, withdraw from them and let them alone. If you say, I cannot leave them, there is no other place for me to go but to stay, then try to correct evils mercifully not by tearing up churches, or wringing the nose to force blood. Take care if you use violence and smite and tear up churches that you yourself are not smitten in turn.

I am satisfied to have forbearance and the spirit of feet-washing. If Jesus or any one of his disciples had ever said that a church should wash feet whenever they commune, or if there is a single example where the church in the days of the apostles observed feet-washing in connection with the Lord's supper after the resurrection of Jesus, then we should require it thus done now; but as this does not appear in the scriptures it is not wise to enforce this to the destruction of

churches. The reason I engage in feet-washing at the Lord's supper, (Y) at other times, is because it is plainly taught that we should wash one another's feet and the time or place is not so important as the act done in the right spirit.

Washing feet is taught in such a way as to show and make manifest the very spirit of feet-washing or humility, and so it was impressed on me in those days of affliction and famine wherein the things I am recording were taught me by the hand of God in the furnace of affliction, and my views were cast and moulded in the molten sea of trouble, and searching enquiry, when deep called unto deep at the noise of his water-spouts. Do not tear up churches because they do not wash feet literally, but wait and show the spirit of forbearance and brotherly kindness by washing feet literally and long suffering towards your brethren, remembering God's long suffering to you.

On the question of baptism some trouble arose, but I felt that if the Primitive Baptists were the church of Jesus they were contending for the faith once delivered to the saints and therefore they kept the ordinances and possessed the true baptism. For Christ is not divided. It is not that one denomination has one part of the ordinances of Christ, and another denomination has another part, or one denomination is the head, and another the hands, and another the feet of the same body, and you have to get all those together to make one body. But the body of Christ is one and fitly

framed together. All the members hold one and the same thing, for there is one Lord, one faith and one baptism, even as ye are called in one hope of your calling.

Finally, all objections to the Primitive Baptists were removed. Myself was in the way—my unfitness, but still I loved them so that it was my desire almost every moment to be with them.

(Continued in Next Issue)

ASKS FORGIVENESS

To Whom This May Concern:

On the 28th day of November, 1924 I with others, was called to to sit in council to consider the state and standing of Elder T. A. Stanly and in doing so there was nothing disorderly revealed at the meeting, but later on learning the facts in the case as to why there was a separate body from the Bear Creek Association. I saw where I had made a mistake. I here and now desire to make an humble acknowledgment and beg the churches composing the Bear Creek Association and the brethren everywhere to forgive me for this great error. I have also asked the churches in the Mountain Association for their forgiveness.

Yours in hope,

M. B. MARTIN.

Union Ridge, N. C.

DONATES \$2.00

We beg to acknowledge the receipt of \$2.00 sent by Elder Joshua Mewborn of LaGrange to be credited to the account of those not able to pay for their Landmark.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 12

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C.,

May 1, 1925

ELDER COCKRAM RESIGNS

Elder J. D. Cockram who has been connected with the Landmark for several years, has severed his connection with this publication.

Elder Cockram has contributed to the columns of the Landmark to the edification of its readers, and the Editors of this paper wish for him all the blessings that a kind Providence can bestow.

J. D. GOLD.

DEFENSE-TRESPASS

Brother D. H. McCain requests me to write as to the difference between an offence and a trespass. I am willing to say something in answer to all such requests of brethren and friends feeling that if I may but merely hint at the true subject matter under consideration it may furnish a starting point for the reader whose mind my take it up and pursue it to a satisfactory conclusion. These expressions may be

used in some instances interchangeably, while in other instances the difference is quite distinct. An offense would seem to more generally pertain to matters of law, and might consist in thought, word or action. Offense is a forerunner of sin, and sin is the transgression of the law, in which if there is offense in one point there is consequent guilt of all.

"By the offense of one man sin entered into the world and death by sin. Offenses are largely in the line of providence as against a divine law, by the law is knowledge of sin. And where there is no law there is no transgression. Sin is the transgression of the law. Sin is an inherent menace to the law and an offence to the great law giver and only breaks forth as a prevailing pestilence though the commandment of law. "The law entered that the offence might abound, but where sin—the offence—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. Sin must be revealed that it might be destroyed. Woe unto the world because of offences, but offences must needs come. It is impossible but that offences will come, but woe to that man by whom the offence cometh. He must stand forth open and naked before a sin avenging God. He must know that through the mercy of God his offences were nailed to the cross with Jesus and were destroyed, therefore he must be saved. How wonderful is our salvation: By terrible things in righteousness wilt thou answer us O God of our salvation? Trespass pertains

to our conduct toward each other. If thy brother trespass against thee, and we are to say in our prayers to the Lord to forgive us our trespasses as we forgive those who trespass against us. I do not know that we trespass against the Lord only in as much as ye have done it unto the least of my brethren ye have done it unto me. We trespass against a brother when we encroach upon his rights, liberties and privileges, when we exact of him and in any manner fail to treat him as a brother; we fail to see Jesus the real vital brother and thus we align ourselves as against him, and become indebted to him, or being ourselves under obligations which the Lord makes it our duty to redeem and forgive him. These debts are easily paid and therefore easy to collect. Generally speaking we are about as ready or ought to be, to acknowledge our indebtedness to our humble brother as we are to collect of him. Considering what the Lord I hope has paid for me what am I that I should demand payment of my brother? I have felt to be hurt with a brother because of some slight trespass and have been blessed of the Lord to settle it all up and balanced the books in my own heart and the brother never knew that he owed me ought, and I felt glad that I could do it. If we find it in our hearts to forgive men their trespasses therein may we know that the Lord does not impute ours unto us but unto his blessed son and we have forgiveness. There was a time when our trespasses were so great and so fraught with sin that we were surely dead in them and in sins, but our hope is that we have been forgiven our tres-

passes and our sins, and we desire that our lives shall prove that we are sinners saved by grace.

"O that the Lord would guide my ways

To keep his statutes still

O that my God would grant me grace

To know and do his will."

P. G. LESTER.

NANCY THOMPSON

Sister Thompson reached and passed the proverbial or scriptural age of three score and ten years, being 71 years old at death. She never knew the curse or blessing of riches, she being the daughter of Jarman and Betsy Reaves Johnson, frugal pioneers of their day, June 8th, 1853.

She knew well of the struggle before and after the Civil War. She knew the happiness and blessedness in a good husband married J. W. Thompson.

This union was blessed with five boys and four girls. Sister Thompson was well acquainted with the sad reverses of life. She knew the bitter and sad disappointments of the earthly. From time to time cruel death would stalk into her home and take away a loved one.

Her husband bid her adieu in May, 1863 for the great beyond. Others to die included four daughters, four grand children and two great grand children. She is survived by five noble and dutiful sons, twenty-seven grand, and two great grand children.

While Sister Thompson was aware of the beauty and disappointments of the natural life she also knew of the spiritual happiness that comes to the hungry, weary and thirsty of soul.

She was humble, submissive, and thankful, ever looking higher than man for help. When Jesus came into her soul to help her bear the cross to the earthly flesh and former pleasures and worldly attainments, ceased to please her, and grace, peace, love and the holy spirit guided her erring steps into the fold of the lambs of Christ. Thirty-seven years ago knowing the world had lost its charms to her, and her mind and soul constantly seeking the favors of the Saviour, she made known her desire to live with the church at Smithfield and was gladly received and was baptized by Elder J. A. T. Jones. Her last years were spent in the home of her son, Brother David Thompson, a very loving brother in Christ, and kind neighbor. On October 10th at midnight death came to her bed or mortal frame, amidst friends and relatives, demanded the payment we all must pay, ser-

ered the cord that links life with death taking the body to mother earth. But the spirit new away with Jesus to the great beyond. Thus we go with her to the parting of the ways, but no further until our time arrives.

Written by request,

WALTER BOSWELL.

Wilson, N. C.

HARRY B. BOYLES

Harry Boyles was the son of Emmet F. and (Sadie Stone) Boyles, was born September 6th, 1915 and was called away August 7, 1924, making his short and loving stay on earth eight years, seven months and 21 days. He was stricken early on the morning of the 23rd with what proved to be appendicitis and the doctor was called that evening but failed to realize the seriousness of his condition until the afternoon of the 26th. He was then rushed to the hospital where he underwent an operation and gently passed away. Leaving beside his parent three grandparents, Mr. B. Boyles of Paola, Kans., and Mr. and Mrs. S. W. Stone of Osawatomie, Kans., and a large circle of other relatives, friends and schoolmates to mourn his departure. Although we believe he is safe in the arms of Jesus we feel his vacancy can never be filled. He was the only child of his parents and, I guess, we all loved him too much, but Jesus loved him more and bids him come home to live with Him, and he humbly obeyed the call. Little Harry was a very sweet child also very intelligent for a child of his age. He stood at the head of his class and would answer questions that others superior in age and opportunity failed to answer. He had always been a very healthy child too until about 18 months before his death when he had a severe attack of flu, which we now believe was the cause of his last illness. He was larger than the average of his age. But alas when the summons comes to call us hence we must obey whether young or old, small or great, yet we so sadly miss his smiling face. It seems as tho this earth will hardly ever seem the same since our darling boy has gone home; But let us hope and pray that heaven may seem nearer and nearer to us all since we believe he has landed there to sing praise for ever more. May the Lord abundantly bless his bereaved parents in their sad and lonely affliction, and cause us all to realize more fully the shortness of life and the certainty of death, to put our trust in the Lord as the author and finisher of our Christian faith.

Funeral services were conducted by one Elder Lawrence in the school building just across the road from the residence (where he was born) and where he school. Then the remains were laid to rest

in Elmdale cemetery at Osawatomie to had attended three successful terms of await the resurrection morning when Christ will come to make up his jewels of which we believe he will be one.

The abundant and beautiful floral offering spoke for itself the esteem and sympathy for the family and the loved one who had gone on to await our coming.

This lovely bud so young and fair

Called hence by earliest doom,
Just came to show how sweet a flower
In paradise would bloom.

He came awhile on earth to smile,

Then sweetly passed away.
Like summer's flowers in lovely bowers
Just blooming in May.

Ere sin could harm or sorrow fade,

Death came with friendly care
The open bud to heaven conveyed
And bade it blossom there.

His sorrowing grandmother

M RS. S. W. STONE.

Osawatomie, Kas.

J. W. AMAN

By request I attempt to write the obituary of J. W. Aman. He was born February 26, 1848 and departed this life Nov. 17, 1924, making his stay on earth 76 years, eight months and 22 days. He was the son of Jessie and Nancy Aman, his parents dying while young, leaving him an orphan to be raised by his uncle until manhood; was married to Olive Lanier in January, 1868 unto this union was born seven children two dying while young, leaving an afflicted wife and five children, two boys and three girls, one brother and ^{seven} grand children and a host of friends to mourn his departure but we mourn not as those without hope for he received a hope in early life and united with the Primitive Baptist church at South West, Onslow County, N. C., was baptized by Elder Isaac Jones, later was ordained deacon and served the church and filled his office faithfully until death. Can say he was a deacon indeed and truth always ready to help the poor and needy. He was a hard worker always, providing well for his family, a dutiful husband and father and can say I never saw more devoted children than his always ready day or night to do for him. This dear brother was taken worse on Sunday morning November 16 and sent for me Sunday night and as I walked in he asked me to pray for him which I tried to do, said he wanted to die. He suffered awful for about five hours, but the doctor soon relieved him so his suffering was not so bad and at 9:30 the night of the 17th he fell asleep in Jesus. We hated to give him up but had to say Thy will, O God be done, and not ours. He was liked by all

who knew him, most everybody called him Billie. He almost seemed like a father to me and my wife. O how we do miss him. O Lord reconcile us all to Thy will and prepare us to meet this dear brother, husband and father on the sunny banks of sweet deliverance where we will all be one in Christ, where parting will be known no more. One of his daughters joined the Primitive Baptist church some years ago and I pray the Lord will lead others of his children to the church for we feel sure some of them have a sweet hope in Christ Jesus, the Lord. The funeral was held at the house by the writer, afterwards the body was taken to the family burial ground and laid to rest until the morning of the resurrection when his body will be raised and fashioned like the body of Jesus, there to dwell forever.

Remember friend as you pass by you are now so once was I, I am now so you must be, prepare to die and follow me.

Written by one who loved him.

E. F. POLLARD.

Jacksonville, N. C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with Memorial Church, in the town of Stem, N. C., on the fifth Sunday and Saturday before in May, 1925 all lovers of the truth as proclaimed by us are cordially invited. Elder J. J. Hall was appointed to preach the introductory sermon.

Signed by order of the church in conference May 4th, 1925.

J. H. GOOCH, Church Clerk.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUESTED BY THE ACT OF CON- GRESS OF AUGUST 24, 1912

Of Zion's Landmark published twice a month at Wilson, N. C., April 1925.

STATE OF NORTH CAROLINA

COUNTY OF WILSON, ss:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared John D. Gold, who, having been duly sworn according to law, deposes and says he is the publisher of the Zion's Landmark and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for

the date shown in the above caption, required by the Act of August 24, 1912 embodied in section 443 Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

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

Editors, Elder P. G. Lester, Roanoke, Va.; Elder M. L. Gilbert, Dade City, Fla.; Elder C. F. Denny, Wilson N. C.

Business Manager, John D. Gold, Wilson, N. C.

2. That the owners are: P. D. Gold Publishing Co., John D. Gold.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: First National Bank, L. S. Hadley, Dodson Printers Supply Co., and Mergenthaler Linotype Co.

4. That the two paragraphs next above giving the names of the owners stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or other securities than as so stated by him.

JOHN D. GOLD.

Sworn to and subscribed before me this 28 day of April, 1925.

C. T. HARRIS Notary Public.

(My Comm. expires Nov. 3, 1925.)

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

MAY 15, 1925

No. 13

MY JOURNEY'S END



"I must travel the miles till the journey is
Whatever the turn of the way,
I shall bring up at last at the set of the sun,
And shall rest at the close of the day.

Let me deal as I journey with foeman and friend
In a way that no man can assail,
And find nothing but peace at the roadway's last bend,
When I come to the end of the trail.

We are brothers who travel a great, common road,
And the journey is easy for none.
We must succor the weary and lift on the load
Of the pilgrim whose courage is done.

Let me deal with them each on my way to the West
With a mercy that never shall fail,
And lie down to my dreams with a conscience at rest
When I come to the end of the trail."

—Selected.

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

Associate Editors

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

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

\$2.00 PER YEAR

Mrs. Emily Cosgins
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 it. When you can always send money order or check, or draft, or registered letter, or by express.

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 OF P. D. GOLD (Continued from Last Issue)

It was on Saturday before the 2nd Sunday in March, 1870, at Old Kehukee church, and at the old M. H. and I went and told them but little, for I have never been able to express my travail in fall. They received me into that church, and on the next day Elder C. B. Hassell, a most precious brother to me, baptized me. It was in the same stream of water and the same place that I had baptised many when a Missionary Baptist, and many of them were present to behold this stoop. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was as a dead man, so quiet and peaceful and so restful. Glory was everywhere and peace and love. It was on that day that the words that had been burdening my mind so long "Wherefore come out from among them," etc., were used by me as a text. It did not seem to me as preaching but the sweetest ease and relief, as the long pent up matter was emptied and I felt so refreshed. That text has never since burdened my mind.

After being received into the fellowship of the church I visited my father's section, and there was a little church of the Primitive Baptist faith in the neighborhood in which Eder Drury Robbins had lived and died. A seed had been sown there and a remnant was pre-

served. My mother heard me speak though she and my father had both gone off with the New School or Missionary Baptists. When she heard me she said, Son, you preach as they did when I was baptised, and I desire to live with you. She was received there on a confession of faith and her former baptism. Some time after this she and my father were in Wilson, and when he heard the preaching and saw the order of worship of the Primitive people here, he said it carried him back to the days when he was baptised, for it was like that, and he desired fellowship with us and was also received on confession of faith. My grandfathers and grandmothers on each side of the family were also Primitive Baptists, and thus my father's God is I hope my God. "My father's God and I will exalt him:" Ex. 15:2 Who is the God of Abraham, Isaac and Jacob and the Lord of our fathers? It is the God and Father of our Lord Jesus Christ, the Father of glory, and the God of all comfort. Him I desire to worship and serve. What a blessed mystery to be a son of God, born of God and identified with and related to the whole house of Israel.

There was then another matter that was unfolded in my experience. It was the case of what is called the prodigal son. I was that prodigal that had come home, been brought home and the fatted calf was slain, the ring of love was on my hand, the garment of praise had

covered me, then was feasting, music and dancing in my soul. This lasted months. Why cannot one remain in that blessed estate of love, feasting and obedience for life? What a sweet life it looks like it would be. But alas, we leave our first love and coldness, doubts, barrenness and trouble set in.

One very prominent question that much exercised my mind for years was the nature and extent of the atonement made by Jesus Christ. The Arminians claim an unlimited, general atonement and say they preach free grace and free salvation which they charge the Primitive Baptists do truly believe and preach an unlimited atonement, and the Arminians can scarcely be said to preach any atonement at all. For the Primitive Baptists preach that no power on earth or in hell can prevent the salvation of the sheep for whom Christ laid down his precious life. For all power both in heaven and on earth is in his hands, and he has power over all flesh to give eternal life to as many as the Father has given him. But those who preach that many for whom Christ died are eternally lost do certainly limit his atonement. While those that preach that Christ hath forever perfected them that are sanctified, by the one offering of himself once, do preach an unlimited atonement. That is we hold that so effectual and perfect is the atonement of Jesus, the price that he paid down for the redemption of sinners, that nothing shall ever prevent the coming to him of any or all those for whom Jesus died.

The Arminians preach what they call an universal atonement, but it

is really no atonement at all. It is dependent on conditions to be performed by man that so fetter and clog their so called atonement of Jesus that many things controlled by man may defeat it, or render it ineffectual. It is left with the creature altogether whether he will repent or not. If he does not, although Christ did as much for him as he did for any other that is actually saved ye will never be saved. They hold that Christ died as much for all that are finally lost as he did for any that are saved. Whether the heathen are saved depends on many contingencies such as whether covetous man will give money to send the gospel there and then whether any go to preach to them, and then whether the heathen will repent and believe not, and further, whether they will live a godly life and none of these things are at all made certain by the death and resurrection of Jesus; but all are dependent on the creature. Now according to this where is any guarantee or certainty in the atonement of Christ or the salvation of any one? Is this not a most limited and uncertain atonement. In deed is it any atonement at all?

The Primitive Baptists preach the power of God quickens the dead, and that Jesus having all power quickens whom he will, and makes sinners willing in the day of his power, and that he saves and calls them with a holy calling, and not according to their works; and that all that call on the name of the Lord shall be saved, and that every one that thirsts shall be filled, and whosoever will come to Jesus shall be saved, and that all that are weary and heavy laden are among

ZION'S LANDMARK

the redeemed; or that salvation is free and without money or price or previous goodness of the creature; nor is it based on his good works foreseen, but causes the sinner to perform good works and lead a godly life.

Salvation is a gift in every and all senses of the word gift. Preaching too is a gift, and those that the Lord calls to preach receive their qualifications and preparations of him.

It is through much tribulation that we enter the Kingdom of Heaven. My trouble is not with the people my lot is cast among, nor with the doctrine they hold, as Ruth said, entreat me not to leave thee; or to forsake from following thee, and the feeling of my choice and heart is thy people shall be my people, and thy God my God.

The Primitive Baptists have faults and know that they are sinners. Nor do we occupy the land or live as we should. The strength is decayed, and burden-bearers are weak. The strength and force of discipline is much wasted, and we have departed from the living God in many things. Still they come nearer to the ancient landmarks than any people within my knowledge. They know the truth and rest in Jesus alone for salvation.

My trouble is concerning myself. My unbelief, and disobedient conduct give me more trouble than anything and yet it seems to me that it does not grieve me deeply enough or I would repent and reform more. Daily nothing but grace can reach my case. As I look back and can see my life how abased I should feel. Persecuting the church, reck-

less in manners, if called to preach it is in such a way as to humble me for life, having been brought from the land of Moab, if a Christian at all, having a fleshly experience, and was taught the depths of Satan by going through its cheats and practicing in its pretensions, if there is one that can truly say by the grace of God I am what I am it is myself.

Still after so much that should humble me, I am yet a sinner, no better, but rather worse.

If others have where-of to glory in works I have the Lord Jesus to glory in who had mercy on me and saved me. If others may seem to glory in salvation by works it does seem that none could blame me for loving salvation by grace. For nothing else could save me.

I can never ascertain to a certainty that I am a child of God. We are saved by hope, and walk by faith. We are to give diligence to make our calling and election sure. This is a life time matter, nor is the task finished while we are in this mortal state.

As to the matter of preaching it has never been clear to my mind that I am called of God to preach, as we know things naturally. It appears to me if I could know that he has called me to serve thus in the gospel of his Son that it would, next to my own personal salvation, be the greatest thing to know; and if I could know my services thus rendered are of the Lord and to the profit of his people, then it would be the sweetest and best of all labor.

When I was received among the Primitive Baptists I laid my services at their feet, and said on the

day that I was received that if my service was not of the Lord my desire was to cease, and that if I could quit I would like to do so.

But with me it is not a matter of choice, nor am I able to keep my mouth shut or hold my peace, yet I am not able to decide fully without any fear that I am a gospel preacher, and still I am afraid to try to stop, nor dare I do so.

This is a soul humbling life, a life of trial and straits. The question is never with me, what money shall I receive, but it is what have I to give? It is more blessed to give than to receive. Have I anything of the Lord to give? Has he given me a message for the people? I am poor in this world's goods and expect to be as long as I live. Yet the Lord supplies my need. He has cast my lot as an editor, and by my own labor I earn my bread for myself and those that are with me, and this is in harmony with my views of labor and duty. For a preacher or an editor is no better to labor than others, and labor is ennobling, and if by word or pen or writing I am able to serve the Lord that is enough for me. It does appear to me that money and the love of it is degrading, and that the best employment of man is to seek nobler things than worldly gain. While some suppose that gain is godliness, it does not occur to me that a soul is ever redeemed with money, or any such corruptible thing as silver and gold, and therefore money nor the giving of money can ever atone for sin, nor save a soul, either in this land or any other country.

The maintaining of these principles or those that the Primitive

Baptists hold renders one necessarily unpopular with the world. If ye were of the world it would love its own. We must be crucified to the world, hatred of men for sake of Jesus, and our names cast out as evil.

It was in 1871, contrary to any and all my expectations, or thought I was requested to move to Wilson where my room has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was canceled by mutual consent.

Soon after moving to Wilson Eld. Bodenheimer who was then Editor of this paper, requested me to become Associate Editor, and pretty soon it came into my hand. All of this was unforeseen by me, unthought of and unsought, but as the way was opened I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me thus to serve, and if it is profitable to the household of faith that is reward enough for me. This too seems to be the way Providence has prepared and opened for me to support my family and self with food and raiment together with the little help otherwise received. But it is mainly, indeed nearly all, obtained in this way.

It has been the disposition of my mind, or according to my feelings to serve churches. But seldom do I take any trip otherwise than as a pastor visiting the same churches I've been endeavoring to serve for years though it would be a pleasure to me to often visit other churches.

The brethren have borne surprisingly with me and my infirmities, while they are accused as sinners

and selfish. I know there is one sinner among them and that one is myself. They are a kind and loving people and have shown me much kindness.

For about twelve years my health was very poor and it was unusually much of an effort to keep going; but within the last year or two it is better. It was the Lord that healed me, for in him we live and move and have our being. Having obtained mercy of the Lord I continue to this present time testifying repentance toward God and faith toward our Lord Jesus Christ.

My hope is toward God, if not a deceived soul. Many are my heart sinkings and heart searching at times. Heavy burdens of a sense of vileness and friendlessness pass over me, yet the Lord delivers and I trust and hope he will yet deliver. There is hope that when our brief stay on earth has passed then we shall be partakers of the glorious fruits of the resurrection.

To this end I labor sincerely desiring to be found in Christ. To have a conscience void of offense toward God and man is the best of all living. There is no such living amid all the wealth and honors of earth. To be so exercised in the truth that one may be able to keep his body under and live to the Lord in peace and in good will toward men is the best of all living.

If God be for us who can be against us? If by the faith of Jesus I am enabled to live in truth dwelling with Israel in peace, and having good will toward men this is a good exercise.

May peace be upon Israel and the blessing of the Lord rest on and

direct my labor and may it be to the Lord.

Brethren, pray for me that my faith fail not. To be dead to the world and all worldly institutions, and alive unto God through Jesus Christ our Lord and to live the life I now live in the flesh by the faith of the Son of God, who loved me and gave himself for me, and be found unto praise and honor and glory at his appearing is my desire.

P. D. GOLD.

AN ANCHOR OF THE SOUL

Dear Brother Lester:

After reading Sister Williams' letter and your remarks following it prompted me to write some things I have experienced and kept to myself more than forty years. Twenty years after I had a hope for a hope which proved to be as I now believe, an anchor of the soul, both sure and steadfast, in my case, as it caused me more trouble than if I had had no hope, trying to solve the mystery as to how a child of God could be such and still be a sinner, and believe that he is saved from his sins, but the more light or revelation is given us the more we realize the mystery of godliness, for this cause, realizing my ignorance and illiteracy are so humiliating that I have not felt to write about the things that gave me the relief that I was seeking. From time to time I could see more and more the beauty and sweetness in the new birth. Regeneration brought about in some way, as in the case of the virgin mother of our Saviour, an overshadowing of the holy spirit in connection with our spiritual genesis and a new creature is formed independent of the

Adamic man which is not changed but the elder shall serve the younger. There the wonders begin and the world, the flesh and the devil keep up this warfare as long as we are in the flesh. I could see, after these precious truths were shown me that we are saved from our sins. "He that is born of God cannot sin for his seed remaineth in him," they are new creatures.

These are my views of the new birth and the gospel we learn from Paul, also from our experience brings to light this life and immortality. I have been hearing preaching from early childhood in a way, but never understood it until after I had experienced the above. As "the carnal mind receiveth not the things of the spirit, neither can he know them because they are spiritually discerned." Do we conclude that the preaching of the gospel is not instrumental in convicting and convicting dead sinners, but all of the honor and glory is of the Lord. He says I will not give my glory to another. I have been moved in some way to believe that all the preachers that preach and teach this doctrine are willing to abide in their calling and do not strive for the mastery or leadership and we never hear of them having division or church trouble, nor do they envy their brethren who may be considered more able than they are.

A very dear and precious teacher who is a good and able minister of the Testament, said to me some time ago, that if I was a preacher my doctrine would be questioned or criticised,. I told him that perhaps it was anyway but that I had never

expressed my belief to be free but I thought I was in line with those who were considered sound in the doctrine that the Baptists have been preaching as well as I could remember. I would like to know of you how you would answer a question that was asked me by a believer but not a member, as to the Re in Regeneration and Renewing of the Holy Ghost. At the time, I have no light and gave him no answer, but since then in comparing the scriptures with my views, it seems the church, the bride, the lamb's wife was his before time and having lost her identity in the fall of her federal head. He having to redeem her from under the curse of the law, it was necessary for him in redemption to regenerate by renewing of the Holy Ghost, washing her in His precious blood that she might be purified by the washing of regeneration and renewing of the Holy Ghost, which prompted Paul to say to Titus, not by works of righteousness which we have done but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost. I would be glad to have your views on this subject. I do not think I ever heard any one advance an idea on this subject.

You are aware of the fact that I have passed my four score years and will not expect much of me having known me more than half of my life. You will make allowances for such as you cannot endorse. If the Adamic man is born again into eternal life there would be no death, but as I see it, he will die because of sin and if the preaching of the gospel creates spiritual life why not that all who hear the

gospel preached—as by the natural ear believe and be converted, and the bride must be cleansed and purified so as to appear as John saw her when on the Isle of Patmos.

Pray for me and mine.

Your little weak brother,

E. R. HARRIS.

Reidsville, N. C.

THE LORD IS KEEPING HER

Elder C. F. Denny,

Wilson, N. C.

Dear Brother:

Find enclosed check for \$2.00 for the Landmark for Mrs. Lucretia Evans, Greenville, N. C., Route 3. She is the sister that was so unfortunate as to have to go to the county home but I feel like I can say I believe the blessed Lord is guiding and keeping her. She is still bright in mind and well up on the scriptures to be seventy-eight years old. Her memory is good and she talks beautifully of the dealings of the Lord with her.

I hope she will not miss a copy of the Landmark as that is all the preaching she gets to hear, only as Brother Joyner goes sometimes and preaches for her and she seems to be overjoyed when she can hear preaching. It revives her and makes her feel she is not forsaken.

Brother Denny, I hope you will all be spared to keep the Landmark going for I do not want to miss a single one if I can help it. I read and reread and get the old ones and read old Brother Gold's writings which I so much enjoy. May the Lord add his blessing.

Your little sister, I hope,

MITTIE STOKES BRIGHHT.

Chicod, N. C.

CONDOLENCE

Dear Lida,

The news your letter brings is sad indeed for I loved your dear father as a dear brother in Christ, and for the many good traits in his make-up, and I sorrow that I shall see his face no more in this life. I mourn for your dear mother, too. She also has been a very dear one to me for many years, and as I write I remember that forty-four years ago today she was one of the brides maids at my marriage to Ella B. Harrison. (Blessed memory). She has been gone near eleven years, so I know just how your mother feels, and I am trying to ask the dear Lord, whom your father and mother have loved for many years to be with her as her day and trial requires.

I have been in the home of your dear parents enough to know that the love they had for each other was genuine. They were always true and faithful to each other. Each kindly considering the other, and it was always a real pleasure to me to spend time with them, and those occasions are sweet to my memory. I also think of the pleasure it gave me you and Eddie, as children to welcome me to your home.

Tell your mother that I know from sad experience what it means, and no one but the dear Lord can give her relief. It is good to know we have friends who would do us good if they could, but the Lord alone is our help. May he comfort her heart as no other can. She has a sweet hope of meeting him in that upper and better life.

As ever your friend,

JOSHUA T. ROWE.

SACRED MUSINGS

Ah yes, I am sinful and mortal, grey hairs, the wrinkles and blemishes all declare the decay of this corruptible tabernacle. I love my body, this house of clay; this is very evident, for I nourish and cherish it., Ephes. 5-29, but it waxeth old. I feel its frailty, its aches and pains, its days of languor and sickness all admonish me that some day the earthly house of this tabernacle will be dissolved.

O thou precious Jesus, the Heavenly One, 1 Cor 15-49 my thoughts are turned to thee. Once thou was here in the world in the likeness of sinful flesh, thou wast slain, laid in the tomb, but thou hast triumphed over death and the grave, thou has risen from the dead, triumphed over sin and death and the grave, thou hast ascended on high, thou now art glorified, crowned with glory and honor. Heb. 2-9.

Hast thou not bought thy people with a price? This hope thou hast wrought in me, that my body and spirit are thine. 1 Cor. 6-20. O Savior, thou art precious, my soul clingeth to thee, and from thy loved doctrine this I know, our "bodies are the members of Christ." 1 Cor. 6-15. How instructive, how comforting is that word: "The body is for the Lord, and the Lord for the body." O Jesus, lovely one, mighty Redeemer, thou knowest the bodies of thy chosen ones are weak, mortal, corruptible, vile, but thy doctrine speaketh to my heart, they shall sleep in Jesus, (be laid to sleep by Jesus..) Blessed sleep!

O, in that moment let me gaze upon thy charms,
And clasp thee dying, in my fainting arms;

Then gently, leaning on thy breast;
Sink in soft slumber into sacred rest.

Death's gastly form shall have a pleasing air,

And all things smile, while heaven and thou art there;

My soul with thee in paradise shall be,

My body laid to sleep by thee.
Laid to sleep by thee?

O sweet, consoling thought, my flesh shall rest in hope. "Laid to sleep by Jesus." Thine own voice shall us awake, yes, we shall awake with thy likeness, Psalm 17-15, immortal, incorruptible; glorified, fashioned like unto the glorious body of our ascended Redeemer. Phil. 3-21. We shall bear the image of the heavenly. On earth I see all comeliness decay, here pain and sickness, woes and death are ours.

O sin docs so mar and taint our mortal life, here we have blight, and shadow, bitterness and strife, but there, in heaven above, where reigns our dear Redeemer the known. There, there is no waning of our day, there shall be no night there, the Lamb is the light thereof. Rev. 21-23-25.

O then, when in my dying hour
All nature sinks and fades away,
Support my soul with thy redeeming power;

Thy smile shall be my everlasting day.

FREDERICK W. KEENE.
Raleigh, N. C.

ION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., May 15, 1925

THE CREATURE

Elder Geo. W. Hundley, Callemas, Va., requests me to write my thoughts on Romans 8-20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

In order to get a proper understanding of what the apostle means by the creature we should first determine which creature it is to which he has reference. Evidently to my mind the entire subject matter of this chapter has reference to the subject of salvation in which his nature, character and condition are set forth. If any man be in Christ he, the man who is in Christ, is a new creature. The operation by which he comes into Christ constitutes a creation—created in Christ Jesus—and the result is a new creature—created, made, and formed of the dust of the ground of a new

earth under the canopy of a new heaven and a new earth wherein dwelleth righteousness. While the sinner man is the subject matter of the new creation, the creation itself is in Christ Jesus, who is himself the sum and substance of the new creation, and is the first born of every creature. Christ in you the hope of glory. In a blessed experience Christ becomes formed in the subject of gospel address the hope of glory—not a hope, but the hope. While Christ is the hope it is the sinner's hope, the creature's hope. And while the sinner saved by grace realizes that in his flesh, his carnal nature, his sinful self there dwells no good thing, and while he is subject to the wretched effects of the leprosy, which remains in the walls of the earthly house in which he tabernacles in this life, yet he does not yield to despair, for Christ is in him that blessed hope by which he is saved—that all sufficient hope which is both sure and steadfast, and as is his hope so is he. He feels to be possessed of a blessed assurance that Christ is his all and in all, and therefore he can not fail, but must prevail, he must be saved. The most of this confidence, of this present salvation, is the grace of God through faith, "by grace are ye saved." He had felt a disposition in him and like a thorn in his flesh which seemed to taunt him with the vain and flattering things of earth, and he besought the Lord that it might be removed, but the Lord replied, "My grace is sufficient for thee. In weakness is my strength made perfect; so that he could say, when I am weak then am I strong. Evidently it was ac-

cording to the will of the Creator that the creature should be of just such composition and character as it is said to be, subject to vanity, susceptible to the affection of vain, delusive and foolish things, giving heed to seducing spirits and the doctrine of devils running after witches, yielding to their crafts, and standing opposed to the things that make for peace and rioting in hate and hateful things until you are made to wonder if it is possible that such things may be really attributable to one who has tasted that the Lord is gracious. And you must say, yes, it must be so, for while I, at times can but hope in God, at other times I have had to fight these things and to beat my body, to bruise it, and mortify it, to keep it under lest having preached to others, I myself should be a castaway; and I feel but for the sufficiency of grace I must have utterly failed, but for the grace of God, which is ever with me, keeping me through faith unto the ultimate of salvation, which is an ever present salvation in the gracious preservation which is in Christ Jesus, I should not, in the midst of these sore trials, be able to stand and rejoice in hope of the glory of God.

This creature is crucified unto the world and the world is crucified unto him. Therefore he is dead to the law by the body of Christ, and is alive unto God through faith which is in Christ. The faith by which he lives is the faith of Christ and is in him, and tho Paul is in the flesh and lives a life in the flesh, it is by the faith which is in Christ the Son of God, who loved him and gave Himself for him.

These creatures are two fold in their make up. As such they are made so to be. As sons of man they are capable of knowing the imperfection and frailty that is in man and what it is to be a sinner, and to need salvation and from what sinners are saved; and as sons of God they are given to know the perfection and stability of God, and His power to bring into subjection to the obedience of Christ every vain and foolish thought which like the fools eye is so often seen feasting upon enticing vanities at the ends of the earth. But the command reaches them even there saying, look unto me, all ye ends of the earth and be ye saved for I am God and there is none else.

This creature is the subject of gospel address—the one to whom the Lord commands that the gospel should be preached, and Paul says this gospel which was preached to every creature under heaven—These are the living creatures of God who know the joyful sound and believe it and rejoice in it, however there are some that do not believe which is in evidence of the fact that in fact they are subject to the vain things of earth, and for the time being can not enter in and lay hold of the promises and I embrace them, and to give personal application to their own hearts, but are rather disposed to confer them upon the children of God; while at other times they feel to say, surely these precious things are for needy sinners such as they feel themselves to be.

Paul feels now to be the chief of sinners and again he is less than the least of all saints. He finds a thorn in the flesh, a messenger of

Satan to buffet him and humble him—lest he become exalted through the abundance of revelation that was given unto him. Some of our people are afraid to say to even their pastor, "you preached a good sermon, I enjoyed it," for fear he will become puffed up, or get the big head, and kill himself, I admit that what is called the big head is a dangerous disease, but there is no need of apprehending that one of God's called and sent ministers could possibly be thus afflicted, for he knows how to make preachers and to temper them by putting a charm in their flesh that makes a sore that runs all through the night, that makes them sometimes, to become as they feel to be, a stench in their own nostrils, and to abhor the very clothes they have to wear. I sometimes feel that I must have fallen out by the way except the Lord had kept me by his power through faith which is in His Son, who endured the cross despising the shame. What shame? My shame, therefore I am not ashamed of the gospel of Christ. "Ashamed of Jesus, that dear friend upon whom my hopes of heaven depend." No; when I blush—be this my shame. That I no more revere His name."

These creatures are sinners, saved by grace. In their flesh there dwells no good thing while in Christ Jesus they are perfect wanting, or lacking, no good thing.

These creatures are nothing by grace that they are in the flesh, nor are they anything in the flesh what they are by grace in the spirit.

Jacob as a man was a sinner, a supplanter, but as the servant of

God, his name was called Israel. As Israel he was the creature of God one who served him, but as Jacob he was the creature man the sinner, the subject of salvation. As God loved Jacob he was the subject of salvation, the sinner, and as he blessed him and called him by a new name he was the sinner saved—Israel—the friend of God. Thus we find in Jacob all the characteristics of this creature. The Lord commanded the enemies of Jacob to be round about him forever and yet he fought his battles for him and kept him as the apple of his eye. Every day of our lives we are given to prove within our own hearts that the Lord is the saviour of sinners and that we are saved by His grace.

This creature is not what he used to be nor is he what he expects to be. He is not satisfied with what he is, he does not want to be what he used to be, and has no confidence in those who claim to be what he craves to be. He is a riddle to himself and to every one else except those who are just like him.

Since I began to pen these thoughts I see that our dear brother, Elder Hundley has passed away, and has no doubt entered into everlasting fullness, and does not need what I have said. He was about totally deaf and got his comfort from reading but now he must be satisfied with seeing Jesus as he is and being like him. He knew the joyful sound by faith speaking to his heart in a voice small and still.

May peace rest in our memory of him.

P. G. LESTER.

DEMSEY W. CALHOUN

It is through much weakness and with sad hearts that we will attempt to write of the death of our dear father, Dempsey W. Calhoun.

He was born August 4, 1848, and died December 22, 1924, making his stay on earth 76 years four months and eighteen days. Funeral services were conducted by his pastor, Elder A. B. Denson and interment made in the old home burial grounds.

In April 1874 he was married to Jennettie Francis Brake. They lived peaceably together until her death in February 1897.

In 1890 they both united with the Primitive Baptist church at Falls of Tar River, Rocky Mount, N. C., and were baptized by the pastor, Elder P. D. Gold.

To this union were born nine children, five girls and four boys, who were all raised to be grown.

In November 1902, he was married to Ella Womble of Nash county, unto this union were born two boys.

He was always prompt in attending regular meetings at his church and also others when not providentially hindered.

In February 1917, he was ordained as deacon of his church which office he faithfully filled until his death.

After June 1924 he was confined to his bed most of the time being able to attend church only a few times.

He bore his sufferings patiently never complaining or even becoming tired of his bed. He often said he was only waiting for the good Master to take him from this vile, sinful world.

He always greeted his company with a smile and seemed to enjoy having them so much; especialy the members of the church. He would say he didn't feel worthy of such good company and didn't know they thought so much of him.

All was done for him that doctors, nurses and loving hands could do but none could stay the icy hand of death.

He was always a kind husband and loving father, speaking kind words at all times and always ready to help the sick and needy.

He leaves to mourn their loss a loving wife, nine children and twenty-eight grand children, together with a host of relatives and friends, two children having preceded him to the grave.

However we mourn but not as those without hope, for we have a sweet hope that he is still alive in Christ.

Sleep on dear father and take thy rest. We all miss and love you but God loves you best.

Written by his unworthy son and daughter.

DORA WORSLEY and
M. D. CALHOUN.

MRS. LOUISA A. WYNN

Death has again entered Singleton church and taken from our midst our dearly beloved sister, Mrs. Louisa A. Wynn. She was so loving and faithful ever manifesting her great love for the household of faith. We shall miss her, but we bow in humble submission to Him who doeth all things well.

She was born in the year 1855 and was the daughter of John and Annie Jenkins.

She was married to Mr. Thomas A. Wynn and to them were born nine children, 6 boys and 3 girls. Five of them preceded her to the grave. On July 10th, 1892 she came before the church at Singleton, gave a reason of her hope in Christ was received and was baptised the next day by Elder L. E. Everett. She always filled her seat at church when able. We feel that she was rich in faith and in her the grace of God did abundantly abound.

She was taken sick January 10 with weak kidneys, weak heart and side pleury, but got some better until February 3rd she had a paralytic stroke of the right side and remained unconscious until she passed away on February 19th from this world to regain consciousness where all is joy and peace and love to be forever blest. She leaves a husband and four children, who did for her all that loved ones can do with many brethren, sisters and friends to mourn their loss which we hope is her eternal gain and we hope to meet her on Zion's blissful shore.

A few years ago she, with her family, moved to Norfolk, Va., where he could not attend her meetings regularly but she attended meetings in Norfolk and would write to us at home when she could not come. She was with us in our meeting last November and seemed to rejoice in it so much. She was brought to Singleton church where Elder E. C. Stone preached her funeral after which she was laid to rest to await the resurrection morn.

May the Lord comfort the sorrowing hearts.

Done by act of conference Mar. 7, 1925
ELDER J. N. ROGERSON, Mod.
MRS. SARAH T. ALLIGOOD, Clerk.

HAD TO ENTER HOSPITAL

Dear Mr. Gold:

Elder W. W. Styron asked me to announce through the Landmark that he left home to fill his appointment with the churches but when he got to Mewborn's he had to enter the hospital to have an operation for appendicitis. For this cause he will not be able to meet his appointments.

Brother Styron is profitable for the ministry and we hope he will soon be out and preaching to the people of God who love the truth.

As ever your true friend,

L. H. HARDY.

RESOLUTIONS OF RESPECT

Whereas, God, in His infinite wisdom, has seen fit to remove by death, our esteemed and much beloved brother and deacon, P. M. Walker, who passed away March 18, 1925. Brother Walker loved his church and the doctrine of salvation by grace. Had no confidence in the flesh. He walked out his religion, a man of few words. His answer was yea and nay. Was a deacon thirty years.

Resolved, First, that we bow to God who rules all things after the council of His own will, that it was the purpose of God to take him to a better land than this, where no farewells will be said, no shedding of tears, no separations, all will be peace and happiness.

Resolved Second, That the church at Pleasant Grove has lost one of its most useful members, and that we will miss his council and words of comfort and that we extend to his wife and children our sympathy.

Resolved, Third that a copy of this notice be sent his dear wife, a copy be spread on our church book and a copy be sent to the Landmark.

Done by order of the church while in conference.

E. B. MCKENNEY, Mod.
T. A. STANFIELD, Clerk.

ISAAC CORNELIUS CLAYTON

It is with a sad and broken heart I make the attempt to write the death of my dear sweet baby boy. Cornelius was born May 16, 1929 and died September 29, 1924, with blood poison from his teeth which caused his death. Funeral service was held in Eno Primitive Baptist church in Durham county by Elder Chas. Woods, pastor of the church, after which the little body was laid to rest in the church cemetery. I did not know what trouble was until the Lord took my dear baby from me. Only those who have experienced parting with a loved one at his age can know how sad it is. He loved to go around with his papa so much. Pen nor tongue cannot tell how heart-rending it is. But I know the Lord knows best. I am satisfied he is at rest. Sometimes I feel if it had been the Lord's will to take him in infancy we would not have missed him so much. The last few months he lived he was so smart and tender hearted I felt like he would grow up to be a good boy. He leaves father, mother and three sisters to mourn his loss. We miss him everywhere. The voice of the family is gone, his sweet voice we loved is still. His vacant seat can never be filled. My greatest desire is to meet him in heaven above where all is love.

Written by his heart-broken mother.

MRS. C. C. CLAYTON.

MRS. EMMA CARROLL

I have had a very great desire to write a short sketch of my dear mother's death, Mrs. Emma Carroll, the daughter of Henry and Elizabeth Greene. She was born April 4, 1855, and died on March 21, 1925. She was a good and faithful mother. She had lots of trouble during her life. Her husband was taken from her in 1902, leaving her with one small son about ten years of age. They lived alone for about eight years, then she broke up house-keeping, and made her home with me, but stayed with her oldest daughter about half of the time. During the influenza she lost two sons and one daughter in the month of October, 1918. Only the Lord could give her strength to bear her troubles, then I was taken the day the last son died, with the same disease, so she left home and stayed with me until I was able to be up. She bore her troubles with much patience.

I do miss her so much, I just cannot realize she is dead a part of the time. It seems like she will come back home soon, as she called our house home. She had been with me just three weeks the day she was buried. I was so glad she spent her last days with me, where I could be with her. I do hope some day to meet her where there is no more parting. I feel like she is sweetly resting. She called her mother and husband while she was sick. believe she is with them, she was the most patient and pleasant sick person that I ever saw in my life, she did not want to worry anyone to wait on her.

She was a member of the Primitive Baptist church for about thirtythree years. Funeral services were held at the grave by her pastor, Elder Jesse Barnes. She leaves to mourn her loss, two sons and two daughters, Mrs. C. E. Perry, Mrs. J. I. Whitley and Worth Carroll and Earl Carroll.

Written by her devoted daughter.

MRS. J. J. WHITLEY.

DEACON P. M. WALKER

The subject of this notice was born December 17, 1854 and died March 18, 1925, making his stay on earth 70 years three months and one day. He was happily married to Miss Hulda B. McKinney October 13, 1874. Eighteen children were born to this union. Eleven children his wife, 69 grand children and nine great grand children survive, together with many relatives and friends to mourn their loss.

Brother Walker joined the church at Pleasant Grove Saturday before 3rd Sunday in May, 1888 and was baptised the next day by Elder J. A. Burch. Soon after he united with the church, he was ordained a deacon. For thirty years he filled this place.

Brother Walker was a lovely brother. He was sound in the faith and doctrine, and ever adorned the profession he made

with an orderly walk and godly conversation. He was born in Rockingham County and died at the place where he was born, near the church he so much loved. He was a good provider, was a fine tobacco grower and laid aside his savings till he accumulated a nice amount to leave behind.

He believed in plainness, industry and frugality. His answer was yea and nay.

When Brother Walker saw his lost and ruined condition, it was so severe that he could not work for three months. He verily thought that he would go to torment. But the Lord was leading him in paths unknown to him. I have heard him tell his experience many times and thought, if I could tell one so bright as his, surely I would not doubt as I do. When he was delivered, he said he heard the sweetest singing he had ever heard in his life, just above his head, and he knew the song and it was "Dark and Thorny is the Desert," etc. He viewed the church at Pleasant Grove, the church sitting in conference with Elder J. A. Burch as moderator. Such wonderful evidence. He had wonderful views on the scriptures and loved to talk on the same, and of the dealings of the Lord with him, ever ready to give a reason of his hope. I shall miss him much. He seemed to love me so much, and gave me many assurances that I was called of God to stand before the people to preach the everlasting gospel of God. He was paralyzed for about two weeks. He told his people that he saw a peace for them all, and told his dear companion not to grieve after him. He could not speak plain, after being paralyzed, but whistled two verses of "From Every Stormy Wind That Blows." He must have felt some of the sweetness of the mercy seat (Christ).

He was laid to rest in the cemetery at Pleasant Grove, there to remain till the Lord shall bid the sleeping dust arise. A large congregation attended the funeral, which was conducted by Elder J. W. Gilliam and the writer. The floral offerings were beautiful.

Will say to the children, emulate the example your dear father set before you. One son (G. W.) is a member with us, and is a deacon. Very much like his father.

Now may the grace of God be with you all, is my prayer for Christ's sake.

T. A. STANFIELD.

McIver, N. C.

(Lone Pilgrim, please copy.)

RESOLUTIONS OF RESPECT

Whereas on January 30th, 1925 God in His infinite wisdom has seen fit to call from the shores of time one of the loved members of Mingo church, Sister Polly Barefoot. She was born November 22nd, 1865. May 10 1883 she was married to Minson Barefoot. She was baptised second Sunday in October 1911, by Elder W.

M. Monsees. Always filling her seat if not providentially hindered.

Resolved First; That we deeply sympathize with the bereaved ones, her husband has lost a good wife, the church a devout member. We point them to the Lamb of God who taketh away the sins of the world.

Resolved Further; That a copy of these Resolutions be spread on our minutes and a copy be sent to the Landmark for publication and a copy sent to the bereaved husband.

XURE LEE, Mod.
DAVID GODWIN, C. C.

ELD. W. N. THARP

Born in Tipton County, Ind., Dec. 9th, 1849 united with Primitive Baptist church in early youth and began preaching before he was of age.

In October the 5th, 1872 he was married to Mary Ann Newhouse, of near Morriston, Ind.. Had one son, who died at birth and one son now living, Charles W. Tharp, who with his wife Rose, is now living in Jacksonville, Fla.

He was the son of Samuel and Elizabeth Tharp, pioneers of Tipton County, Ind. He leaves one brother, David, now living in Missouri, and one, Harris, in Oregon. He was for many years a member of Shiloh Church, near Morristown, Ind., where he was ordained to the ministry in 1878, but about 1892 moved his membership to Bethlehem church near College Corner, O., moving with his family from Greenfield, Ind., to Liberty. Later he moved his membership from Bethlehem church to Fairfield church, January the 1st, 1919 he united with Sugar Grove church at Goodwin Corner, Ind., where he retained his membership until his death. He taught school in early life, but on account of ill health he began working as a contracting carpenter, which he followed for many years. In the last few years he had been in the greenhouse business in Liberty, building up a large business from a small beginning within a short time. This he followed until age and ill health compelled him to retire. He traveled extensively through many states, proclaiming the unsearchable riches of God. He was truly a spiritual-minded man, deeply interested in his church, and disclaiming any merit or trust in works of righteousness which he had done relying wholly and entirely in the free grace and mercy of God. He was a lover of children and found his greatest joy in their companionship. No sacrifice was too great for their pleasure. On the 18th day of July, of this year he was taken with his last sickness and on the 25th started with his son Charles for Jacksonville, Fla., where he was cared for in his son's home until August the 28th, he was removed to St. Luke's Hospital where he stayed until his death which occurred at 9:45 p. m., September the 4th, he died in peace.

CHURCH NOTICES

CHANGE OF MEETING

Mr. John D. Gold,

Wilson, N. C.,

Dear Sir:

You will please publish in four issues of your good paper, Zion's Landmark, that we the Baptist church of Christ as we truly hope of the Primitive faith and order here at Lexington, N. C., being assembled in conference on Saturday night before the 4th Sunday in March, 1925 do hereby agree that we change our meeting time from the 4th Saturday at 7 o'clock and Sunday at 11 A. M., in each month to the 3rd Saturday night at 7 o'clock and Sunday 11 a. m., in each month.

We invite all true and orderly Baptists and especially ministers to visit us at any time and please pray for us when at a throne of His rich grace.

This done and signed by order of the church in conference on Saturday night before the 4th Sunday in March, 1925.

ELDER S. H. REED, Mod.

Mount Olive, N. C.

C. E. GILLMORE, C. C.

R. F. D. No. 6 Box 11.

Lexington, N. C.

ANNOUNCEMENT

This is to certify that on the 25th day of April, 1925, I became willing to withdraw from fouling Elder C. H. Hagan in his rejecting the church at Turner's Swamp until he and the church becomes reconciled and settles their troubles, and I will not in the meantime, preach or officiate with him in any of the gospel ordinances. For the benefit of the church at Turner's Swamp and myself, I desire that this be published in Zion's Landmark. I am in fellowship with them and they have my prayers and sympathy.

ELD. GEORGE ROBBINS,

CHURCH NOTICE

The Primitive Baptist church at Hunting Quarters, the Lord will, will hold her three days yearly meeting on Friday, Saturday, and 2nd Sunday in June.

Our ministering brethren and sisters who are in fellowship with us are invited to come and worship with us, and to behold our order.

We are also glad to see our friends with us.

L. H. HARDY, Pastor.

JOHN D. SMITH, C. C.

STAUNTON RIVER UNION

The Staunton River Union meeting will be held with the Richmond church, Richmond, Va., Friday, Saturday and 5th Sunday in May. All lovers of the truth are invited.

The church is located at 28th street and Simms Ave., South Richmond. Take Forest Hill car south.

G. S. WEIDER, Church Clerk.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held, the Lord willing, with the church at Lynche's Creek, Caswell Co., N. C., on the 5th Sunday and Saturday before in May, 1925. Brethren sisters and friends are cordially invited to come and be with us, especially ministers.

This church building is located one half mile from Corbett, N. C.

W. C. KING, Union Clerk.

EASTERN UNION

The next sitting of the Eastern Union is to be with the church at White Plains where we hope to meet a big number of the brethren and sisters and especially ministers.

A. W. AMBROSE, Clerk.

CONTENTNEA UNION

The next session of the Contentnea Union will be held with the church at Pleasant Hill 5th Saturday and Sunday in May.

Visitors by railroad should write me what train they will arrive on, Friday P. M., or Saturday A. M., and they will be met.

H. L. BRAKE.

Rocky Mount, N. C.

SKEWARKY UNION

The next session of the Skewarky Union will convene with the church at Robersonville, Martin County, N. C., 5th Sunday in May 1925 also Friday and Saturday before. Elder N. H. Harrison was appointed to preach the introductory and Elder J. C. Moore his alternate. We invite all lovers of gospel truth to be with us.

R. A. BAILEY, Union Clerk.

BLACK CREEK UNION

Please publish in the next Landmark the Black Creek Union is to be held at Creech's church Saturday and 5th Sunday in May. Visitors to be met at Micro on Friday afternoon. A general invitation is extended.

J. T. COLLIER.

LINVILLE UNION

You will please publish in the Zion's Landmark that the next session of the Linville Union will be held with the church here at Lexington, N. C., the 5th Saturday and Sunday in May, 1925, and we extend a general invitation to all true and orderly Baptists and especially ministers to come and be with us. All trains will be met on Saturday morning on the Southern railway and Friday evening on the Winston-Salem south bound railway.

BRO. H. S. WILLIAMS, Mod.
Spencer, N. C.

C. E. OILMORE, Church Clerk.
R. F. D. 6 Box 12
Lexington, N. C.

SMITHFIELD UNION

The next session of the Smithfield Union will meet with Bethany church, Johnston county, N. C., on Saturday and 5th Sunday in May, 1925. Elder R. E. Johnson is appointed to preach the introductory sermon, Elder G. W. Boswell appointed his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend. It is convenient to railroad in Pine Level.

Yours respectfully,

J. A. BATTEN, Union Clerk.

Wilson's Mills, N. C.

ANGIER UNION

The next session of the Angier Union will be held, if the Lord willing, with the church at Middle Creek on Saturday and 5th Sunday in May, 1925, and we invite all true lovers of the truth in Christ to be with us in this meeting, and we extend a special invitation to the ministering brethren to be with us. Those coming by railroad will be met at Garner either Friday evening or Saturday morning by notifying Brother J. B. Britt or Elder E. C. Jones, McCullers, N. C. Route 1.

We hope that some of our preaching brethren will have a mind to visit us at this time.

A. H. DUPREE, Union Clerk.

Willow Spring, N. C., Route 2.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Memorial on the fifth Saturday and Sunday in May. This church is at Stem, N. C., where visitors will be met.

C. T. HALL, Union Clerk.

Woodsdale, N. C.

BLACK RIVER UNION

Please announce that the next session of the Black River Union will convene with the church at Black River meeting house in the town of Dunn, N. C., on the last Sunday and Saturday before in May.

M. V. BLACKMAN, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

JUNE 1, 1925

No. 14

TRIALS

“Tis my happiness below,
Not to live without the cross;
But the Saviour's love to know,
Sanctifying every loss.

Trials must and will befall;
But with humble faith to see
Love inscribed upon them too,
This is happiness to me.

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet.
Lay me low and keep me there.”

(Selected)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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 overs 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

TO MY CHILDREN, 8 SYLLABLES

Oh, when I leave you all alone,
And go to my eternal home,
Oh, dear ones do not grieve for me,
For I with my Jesus shall be.

Dear children we have lived on
earth,
In sorrow among sinful men,
But Christ gives us a nobler birth,
That will make us all pure with-
in.

And he will come to all of you,
For he told me so long ago,
And said all of you should be saved,
Oh, what sweet comfort I re-
ceived.

So look up to Him above,
And he will all your needs sup-
ply.,
In Holy writ He tells us so,
He is too wise, He cannot lie.

Oh, why should we so fear to die.,,
It is the way above the sky,
Where eternal bliss ever reigns,
We shall praise Him in highest
strains.

Forever in that happy place,
And behold the smiles of his face,
And always praise our blessed Lord
In His beautiful blest abode.

There will be no sin nor sorrow,
Nor grief over loved ones up
There.,
But all will be love, peace and

joy,
And no one ever shed a tear.

Oh, what union that will be,
To dwell in peace eternally,
With the loved ones gone on before,
To sing God, and praise forever
more.

Dear children I bid you adieu, .
As you journey be kind and true,
To all the loved ones in the way,
Till we meet in a brighter day.

Composed by J. R. Jones, Revolu-
tion Station, Greensboro, North
Carolina.

ENJOYS THE LANDMARK

P. D. Gold Publishing Company.,
Wilson, North Carolina,
Gentlemen:

Enclosed please find money or-
der for Two Dollars (\$2.00) to re-
new my subscription for Zion's Land
mark another year. I should have
sent remittance sooner, but have
been very busy and just put it off.
Please pardon neglect.

I certainly do enjoy the good
pieces which the Landmark con-
tains, especially Bro. Lester's writ-
ing; think his writing so instructive
and edifying. Hope he will write
often.

Sincerely yours,

MRS. MARY A. PARKER,

Spray, N. C., Box 295.

NO REPUTATION

Perhaps there was never an age or time when men were more eager to get in front, take a little higher seat, advance their own ideas and let the world see that the other fellow is wrong and thus make himself of as much notoriety as possible. I heard a prominent church member remark a few days ago that he was troubled over the fact that people nowadays joined the church for personal promotion and to do what they pleased, even in the bad, and expect the church to screen them in their evil career or self aggrandisement.

The man who expressed himself thus was not of the Primitive Baptist ranks, and bears a good name for morality, fine citizenship and sound judgment. It is not my purpose or desire to take under consideration at this time the great thirst of the world today to lead off into the limelight of notoriety, but I am greatly interested in the church of Christ and His people wherever they may be. I had rather not do or say anything which would offend my brethren. I love them and desire God's richest blessings upon them as my heart goes out in prayer for their welfare.

I hope I will not offend any of them and do not take anything I may say to mean you unless it just fits your case, and in that event tell me your feelings in love and I will thank you. I would like to please all of you and tell you, if I could, just how well I love you and that ye all might be filled with Christ's joy, "That ye be like minded, having the same love, being of one accord, of one mind. Let nothing be

done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Jesus Christ:

Who, being in the form of God, thought it not robbery to be equal with God but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil 2-2-8.

While Christ Jesus was of God and found Himself equal with God and could have called legions of angels to have instantly destroyed all of his enemies and taken all the honors and glories of this earth unto himself, but that was not His way or plan. Even before the morning of time he possessed all power and glory in His Father, therefore it was not necessary for him to come to this earth for any glory or possessions, since they were all already His; but with a wonderful love more glorious than any of us can comprehend, He willingly came to this earth to suffer bleed and die for the sins of His people; He took the lowest and hardest place, and took for Himself no reputation that He might go down and be equal with, and save the least and vilest sinner of His Father's flock, and place over them the mantle of His ever lasting love. He had no reputation as a rich man in the perishing things of this earth and He lived with the most poverty stricken and cast out of all people,

and He allowed such people to live and abide in His loving kindness and tender mercies. He was their loving companion and willing helper. There was no place too humble for Him or kindness too small for Him to do.

He came unto His own and they received Him not, yet he loved them notwithstanding all and allowed them to kill Him that He might save them and throw over them the mantle of His wonderful love. When they spit on, falsely accused, mocked, abused and railed on Him, He did not return railing for railing, nor did He ever teach His apostles, disciples or any of His followers to contend or strive with each other, but on the other hand He always taught them to love one another.

Paul's thanks was in love, and his mission was to glorify Christ Jesus. Paul earnestly advised his beloved brethren against contentions and vain glory. Paul not only refused to argue or contend with his brethren, but he was ever delighted to dwell with them in love and was equally fond of telling them how well he loved and esteemed them. He said:

"I thank my God upon every remembrance of you. Always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; in as much as both in my bonds, and in the defence and conformation of the gos-

pel, ye all are partakers of my grace.

Some indeed preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely, supposing to add afflictions to my bonds: But the other of love, knowing that I am set to the defence of the gospel.

What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, and in that I therein do rejoice. When King Jesus was here on earth He taught and showed His disciples many signs and wonders and they wrote as they were moved upon by the Holy Spirit. His apostles were endowed with power and light from on high that they might correctly teach and set in order the things in the church.

Ever since the morning stars shined together when Adam, and his dear companion, Eve, were in the peaceful garden of Eden together, and transgressed the Holy Law of God, there were tares of corruption sown by the enemy, the serpent; and since that day the flesh of man has been so contaminated with sin that he is a most miserable failure in his best estate. He knoweth nothing from a spiritual standpoint unless it is given him from above through His love, obedience and suffering of our Lord and Master Jesus Christ. If we have the evidence that King Jesus, the door of the church, hath opened and let one of His little ones in, and hath given a precious hope through grace into His love and kingdom, we should be very careful not to offend one of them. If you love me keep my commandments; and if ye

lack understanding ask of the Lord.

Can any of us say that we sinneth not? or that we are above our brother in knowledge and understanding, or that God did make a special favor in your behalf, that you have a superior mind, and are really the one to be counted authority in your brother's instructions? If any one of you should feel that way about it, I would rather not know who you are. I am not looking for your faults; I have more of my own than I know what to do with, I am not seeking to gather together your sins that I might sack them up to see how much they weigh, or magnify them to see how terrible they look, for mine are too black and vile, they are more numerous than I can count, and they thunder thick and loud. I am not worthy to instruct you even if I were competent, but I do not want to continue to love you and desire your peaceful welfare in Zion, and to speak of some of the things my soul is troubled over. It is a fact we should recognize the church, in each of its militant bodies, as a sovereign body within itself in all her governing powers, and when one ceases to be orthodox she should be waited upon as set out in the Word of God.

Let us take a lesson from Joseph and his brethren, Abraham and Lot, and also come to the New Testament and take at least one lesson from Paul and those who wanted to contend with him and mar the fellowship of gospel peace. It seems to me that some of our preachers are largely responsible for the contending and disturbing troubles now existing in the bounds of the

Primitive Baptist church.

When there is an epidemic of itch in a community it is a very good idea for all good people to stay at home as much as possible, and earnestly beseech others to do the same way, that the malady may be checked. And so it might be considered of those who travel much with itching opinions. If they would stay at home more and feed the sincere milk of the gospel to their own flock I believe it would be best for the church at large.

What is more lovely or beneficial for a church or community, than to have a gospel preacher meet with them at least once or twice a month feed them with the sincere milk of the word and train them in rightful living..

Just as sure as the preacher feeds the flock by rightly dividing the Word of Truth, just so sure will the redeemed of the Lord grow in grace under his care and feeding; and the effect will undoubtedly be seen, felt and enjoyed. The bountiful fruits of love will certainly grow and shine on a good and well watered tree of gospel power.

Of't they walk beneath the cloud,
Dark as midnight in gloom / shroud;
Just when fear is at its height,
Jesus comes and all is light.

And this light is a Christian's life, food and song; it is his Rock of Peace and drink of living water which reaches from the throne of God to the pilgrim's path here below. When we stand firmly on the rock of mercy and eternal love our souls are "filled with the fruits of righteousness, which are by Jesus

Christ, unto the glory and praise of God.

Don't send your children to an Arminian Sunday school, that they have more reputation, while you chew the rag with some brother, over some non-essential point of doctrine, to the hurt of your church and cause you hold most dear, and then expect them to duly respect your religious services. We cannot make Christians out of them. God alone through the mercies of Christ can forgive their sins; but God in His loving kindness, through the teachings of 'hem up in the nurture and admonition of the Lord—And to bring them up in the way they should go, and when they are old they will not depart from it. If you want a little more reputation from the Arminian world, just hand them your children to be trained in the modern Sunday school and you will get it; but how about the promise?

"O Jerusalem, wash thine heart from wickedness, that thou mayest be saved."

Why seek ye a reputation here among men for any cause since the promises of God are so great. Jesus said: "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine..

"And all mine are thine, and thine are mine; and I am glorified in them.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth.

Neither pray I for these alone.

but for them also which shall so believe on me through their word; that they all may be one; as thou Father, are in me, and I in thee, that they also may be one in us; that the world may believe thou hast sent me."

Let children sing, and God be wise,
And praise the Lord beyond the
skies;

Let contentions and strife go by,
And you'll reap joy bye-and-bye.

On no reputation Christians stand;
Their sight is poor, through
grace they stand—

They always beg, they are so poor,
But Christ will make their pathway
sure.

Battering rams, like villains vile—
Disturb the peace of Christ like
child;

They rear well back, and come
with force,
To batter down the Godly post.

The post which Christ Himself hath
set

To shine in strength that peace be-
get;

To raise the church on wings of
love,

Where strife is not with grace
above.

The rams who butt and fight and
bray

To make their reputation sway
On the frail battering ground,

Where peace don't speak, but
groans are found.

Why tarry in the trouble strife,
Killing the joys of Christian's life;
Where bleeding hearts just throb

with pain,
 To give the fighting rams a name.
 Shall sorrows come, that peace may
 go,
 The perfect theme on earth below;
 And must reunions sweet and
 strong
 Be broken by this horrid wrong.

Oh, tell me not, dear brethren kind,
 That you would stab the way di-
 vine;
 Rest under God's Almighty Arm,
 With no reputation or harm.

I have written this with Christian
 love and fellowship, in hope I trust,
 and with no intention to offend any
 one, but rather desiring the peace
 of the church which our dear Sa-
 viour established here on earth.

Devotedly,

I. P. TEMPLE,

Selma, N. C.

RICH IN MERCY

"Have left none of them any
 more there." Ezek. 39:28.

The Lord was rich in mercy unto
 typical Israel. How often He
 wrought for His own name's sake.
 Not according to the covenant that
 He made with them at Mount Sinai;
 but purely in new covenant sover-
 eign grace. He sent them into cap-
 tivity among the heathen for their
 good. (Jer. 24:5; Heb. 12:10) and
 there they were to bear their
 shame.. (Ezek. 32:26.) But He
 turned again their captivity, and
 brought them out of all the places
 where they were scattered in the
 cloudy and dark day. He left none
 of them any more there, but caused
 them to come with singing unto

Zion and sorrow and sighing fled
 away. And thus in marvelous grace
 Jehovah speaks, "Neither will I
 hide my face any more from them:
 for I have poured out my Spirit up-
 on the house of Israel." When God
 ransomed His people from Egypt
 they came forth young and old, sons
 and daughters and flocks. "There
 shall not an hoof be left behind."
 Exod. 10:9-26.

Go through the land of Egypt,
 look among the brick yards, where
 with cruel bondage, in exhausting
 labors they served their task mas-
 ters. Search the fields, the cities,
 the prisons, and dungeons through-
 out the land. There is not an Is-
 raelite in Egypt. The I Am their
 Redeemer hath left none of them
 any more there.

When David pursued after the
 Amalekites to recover his own, he
 first inquired of the Lord saying,
 Shall I overtake them? and He an-
 swered him, Pursue: for thou shall
 surely over take them, and with-
 out fail recover all." and "David
 recovered all." 1 Samuel 30-19.

And thus speaks our precious
 Christ, "My sheep hear My voice,
 and I know them, and they follow
 Me: and I give unto them eternal
 life: and they shall never perish;
 neither shall any man pluck them
 out of my hand." John 10:27-28.
 "How think ye? if a man have an
 hundred sheep, and one of them is
 gone astray, doth he not leave the
 ninety and nine, and goeth into the
 mountains and seeketh that which
 is gone astray? and if so be that he
 find it, verily I say unto you, he re-
 joiceth more over that sheep, than
 of the ninetyand nine which went
 not astray.

Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:12-14. The work of Christ our Redeemer is so complete that ultimately all His ransomed ones shall dwell with Him in heaven, in eternal glory. The church in Him is predestinated unto the adoption of children, and to be conformed to His image, and in Him to an inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for them.

"Since Christ is my head this with joy I remember,
His body to which with affection I glow.
Although I'm the most insignificant member
Can't be full without me, Ah never,
O no!"

His blood hath ransomed them, He gave Himself an offering and a sacrifice for a sweet smelling savor unto the Father, and thereby to wash His people from all their sins, to present them without fault before the throne of God. None of them shall be left under the curse of the law, none of them left in the power of the devil, none of them left in death in the grace, they all shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8:21. Having died for them, in the dispensation of the fullness of-times they are called by Jehovah's grace unto the fellowship of His Son Jesus Christ our Lord, and moved by the spirit of Christ in them, they journey in their faith to the heavenly country. "Wherefore God is not ashamed to be called

their God; for He hath prepared for them a city."

We are looking for a city which hath foundations whose builder and maker is God. Our citizenship is there, our names are written in heaven. And the Lord our God shall guide us with His counsel, and afterward receive us in glory. Look at the difficulties in their pilgrimage, the hindrances, the powers that come, the conflicts. The apostle Paul describes them saying: "Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written. For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39. "If God be for us, who can be against us?" The righteous shall hold on His way, upheld by Jehovah's gracious, omnipotent hand. No matter how sore and deep the troubles of the saints, God will bring them up again from the depths of the sea. In that day when He counteth up the people none of them will be missing.

"His love in times past forbids us to think
He will leave us at last in trouble to sink,
Each sweet Ebenezer we have in review,

Confirms His good pleasure to help us quite through."

Look into all the deeps, up out of all tribulation they shall come, the Lord will not leave any of them there. Search through all the dark mountains of sin, of unbelief, none shall be left to perish there. Go down into the abyss of the doctrines of devils, the deep mire of damnable heresies and it will be found at last that God, our God hath not left any of them any more there, for it is written, "They shall be all taught of God." The Spirit of Truth shall guide them into all truth, and they shall enter the city above. Out of all the fires He will pluck them, through all the deep waters He will bring them, He will redeem them from all evil and out of the hand of the terrible. Search Egypt, Assyria and Babylon (though once they were bondmen, outcasts, captives and ready to perish) God hath left none of them any more there. Sin, death and the grave shall celebrate no ultimate victory over God's elect, for He hath the keys of death and hell, and in the last day He will call forth His redeemed to the resurrection of life. Search all hell, descend into the bottomless pit, search all the dungeons of the lowest hell and not one shall be found there that hath the Father's name in his forehead. Once I, a vile sinner, felt I must surely sink into the lowest abyssal depths of perdition, such I feared must verily be my just doom: but in sovereign ineffable grace, through the blood of Christ's covenant He brought up my soul from corruption. He cast all my sins behind His back, and I felt amidst my adoring wonder and praises to His name,

that He had delivered my soul from the lowest hell. The prisoners—His blood ransomed people—are sent forth out of the pit wherein is no water. God hath left none of them any more there. O, thou precious Christ, how gracious are Thy words Thou sayest, "This is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day; And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have eternal life, and I will raise him up at the last day. 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. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 6:39-40, 44, 45. O, it is our everlasting consolation to believe that Jesus our Lord Himself "shall descend from heaven with a shout with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.. Wherefore, I shew 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.." 1 Cor. 15:51, 57. God hath left none of them any more there.

FREDERICK W. KEENE.

Raleigh, N. C.

LYNCH-LAW

There can be no excuse for the practice of lynching in a country where there is a law to give justice to transgressors, and I do not know of any country which has not such laws and courts to carry out those laws, and try every offence, and to punish criminals. Sometimes justice may not be meted out as the law directs, and yet that does not justify lynchings. Any person who partakes in any way in lynchings is himself a criminal, and he is punishable by law. Justice demands that he be punished. Then every one who in any way tries to justify such criminal is himself a partaker of his evil deeds. Such things are strictly condemned in all civilized governments.

Sometimes this evil spirit gets into our churches, and works very evil deeds. The amount of harm done is, in many cases, dependent on the popularity of him who is guilty of such lawlessness. A man of large popularity is capable of leading off many more than one with little influence without stopping to think whether he is right or not, because they suppose he would

not be so well followed by the brethren in general if he was not apt to be right. This is a dangerous position for one to have to occupy. No man is anything but a man, and is subject to be wrong. Therefore every child of God should be very careful how they follow any one. There is a curse on every one who makes flesh his arm. The best of men are very subject to be mistaken, and if one who is thus mistaken is followed the follower is out of the way.

The law worshiping Jews were great law breakers and tried to kill our Lord contrary to law. (Luke 4:29) (John 10:31.) but this could not be done. The Father had appointed that He should die to satisfy the law which held His people bound, to set them free, and to die as one lynched the law would not be satisfied. The same is true if a man be killed by lynch-law, the law he has violated is not satisfied, and there are more criminals than there were before. Our Lord must die a legal death that the law by His death would be satisfied for the sins of His people. Thus in His death He worked deliverance to His bride, and by His death is she saved.

The Bible furnishes us with every thing we need in our dealings with one another. If we follow the rules given us in that blessed book we shall succeed in the church and shall find peace by Jesus Christ our Lord. To do otherwise is to follow the Lynch-law, and ourselves to become guilty before God, and every one who is given to see things through spiritual eyes.

Everything the church needs is in the Bible. By it the man of God is thoroughly furnished unto every

good work. Once in a conference I differed with the pastor in a certain matter. He wanted the church to take a certain step. I asked him if he had any scripture for that step? He said, "No, but they have taken unscriptural steps, and now we have got to take unscriptural steps to meet them." I said, it is my opinion that it will be wrong for us to do that. The church took his advice at that meeting, but they undid at the next meeting all which they did at that meeting. The case was settled, and that church did not have any trouble about it.

In Matthew 18:15, 16, 17, our Lord gives us the only true and just way to settle difficulties of an individual nature. If we follow His teachings as given in the 15th verse of that chapter, then we are prepared for the teaching of the 16th verse, but if we undertake to do the teachings of the 16th before we have done that of the 15th, then we are on the line of the lynch-law, and are ourselves criminals. We cannot possibly take the second step before we have taken the first. To try to do so we are criminals, and to be condemned as such by all who love the truth. If some influential brother or sister has recommended us to do so we are just as guilty if we follow their teachings. The word of God is our guide, and we should be governed by it. Then when we have done all that is included in the first and the second steps we are prepared to do the things taught us in the 17th verse, or the third step in gospel discipline. If we have gone contrary to this teaching and we go on to try a brother or a sister by our course we

are following the lynch-law, and stand condemned before God's holy law, or the true discipline of the Church of God.

Brethren, why not read and see the teachings of this holy word of God, and be governed thereby? If any man teach contrary to this word let him be accursed. Even an angel from heaven should be cursed who will try to lead us from the word of God. We should pay strict heed to this sacred word of God for all things in His house.

Don't lynch any brother or sister, but follow after righteousness, truth and peace. Let God be true and every man a liar.

L. H. HARDY.

WANT TO HEAR PREACHING

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

Enclosed you will find money order for \$2.00 to renew my subscription to the Landmark.

I enjoy reading it so much, and I would be glad if some of the good old brethren I read so much about would come to Tennessee and preach for us.

Sincerely,

MRS. NANNIE PHILLIPS.
Dandridge, Tenn. Route 6.

LANDMARK CLEAN AND WHOLESOME

Enclosed please find check for \$2.00 to pay on my subscription to Zion's Landmark. I should have sent it last month. May the Lord bless your efforts to always keep Zion's Landmark clean and wholesome for the dear children to feast upon.

ROSAMOND WARD,
Pipers Gap, Va.

LANDMARK GOOD READING

P. D. Gold Publishing Co.,

Enclosed find check for \$2.00 for my next year's subscription for 1925, as my time has just expired. I don't want to miss a copy. I have been taking it for 40 years and as I get older the more I am interested in it. I don't get to go to church often and the Landmark has such good reading in it. I enjoy so much good sisters and brothers who tell my experience better than I can tell it myself so I am bound to believe we have been taught of the same good Lord that knows all things and does all things according to His own good purpose. We are here for only a short time at best if we live to be old, and we should all try to live in peace and when we come to die we may die in peace. It seems to me there is less peace in this world than there ever was, if we would all try to live nearer to the teaching of the Bible and practice it we might be better off.

I spend so many sad and lonesome hours since my husband died, no one knows but those that have had the experience of it. So many nights I lie on my bed for hours, can't sleep and all I have to look to is the Lord and beg him to have mercy on me a poor sinner if saved at all it is his grace and grace alone.

I certainly enjoy Brother Joseph Ford's writing, it is just what I have been wishing I could hear some one explain it, and he has. I have so often thought when the Lord comes in the clouds and calls his children home will they rise with flesh and bones and be caught up in the clouds with him. Christ ascended to heaven with flesh and

bones as he was on earth if I understand it though I may be wrong. Will stop, have written more than I expected when I began.

Your unworthy sister, if one at all. Hope you all will remember me at a throne of grace.

MRS. MARY A. SHELTON.

EXPERIENCE

Dear Brother Denny,

I say, although I do not feel worthy of calling such a good man as I take you to be brother, I feel like in my weak way I was bound to write a few lines to the Landmark. I will tell a dream I had about two years ago and the one I told the good people of the church the second Saturday in August, 1924 and on Sunday I was baptised by my own husband and the sweetest words I ever heard him speak was I baptise thee, my sister and wife. I never shall forget how sweet it sounded to me. After I came up out of the water I felt a burden left me that never returned. All the next week the sun shined the brightest I ever saw. I wondered why everybody couldn't see as I did. My dream in a journey through the great city I entered the gate, one woman said who is that? another one said, why don't you know that is Ishloe Penny Jones. It was the most beautiful place I ever saw in my life, great high walls of pure white marbles. I went down the aisles with the happy people there, a door opened and in a pretty white room was my husband. There was the most beautiful bed I ever saw. He said there is where we sleep. I didn't make any stop, however, but kept on going. I thought I was the hap-

piest I had ever been, beautiful things to behold, sweet music everywhere. I went out the door at the other end, there was the most beautiful river I ever beheld. In that river was a large bell ringing. I thought I wanted to see the bell. By stepping in the river I could do so. I went to step the river widened as far as I could see were great rolls of black water. I looked forward, all that I could see was rolls of black water coming right down on me. I put my hands before my eyes was made to cry, O Lord have mercy on me. I stood there I thought long enough to be swallowed up, took my hands down, was standing on the bank of the most beautiful river I ever saw. I walked on that bank for a long ways, then I began to cross over sticks then logs and on reaching home came in the front door, I was broken completely down. I awoke the next morning with new strength, have had some of that strength ever since. Some time after that I dreamed one night the old dragon had me just mashing me to death. I promised if he would loose me I would go and tell the good people of the church what I felt like, the good Lord had told me but I didn't, however he loosed me but I waited a long time before I said anything but I was made willing to tell and join the church. About two weeks before I joined the church I dreamed one night of having to go by a large old black lake. Going on I went as far away from the water as I could but coming back a man with a strong arm took me by the hand. I said, don't carry me in that old black water. He says be not afraid

I am thy rod and thy staff and we walked on the water across the lake. Now good people this is sweet to me. It may not read like anything to you.

MRS. E. C. JONES.

McCullers, N. C.

COMMEND AND ENCOURAGE

Elder P. G. Lester,

Perhaps it might not be of much strength to you for such a one as I to both commend and encourage you, and all our good brethren who are both sound in word and doctrine. We should be certain that our words cannot be gainsaid, and there are instances when words and deeds both that are lawful might not be expedient for us to use or do and we are, or should be, able to know when a thing is expedient, hence we are held responsible and accountable unto God for our stewardship. I sometimes fear (yes many times, that we do not seem to realize the blessed sacredness which should command the most holy reverence unto him with whom we have to do in being filled and prepared as a mouth piece for God and to be counted worthy of such honor by our brethren that are sound and know the truth as it is in Christ and just here would like to speak a word of commendation to our dear Bro.. Keene, who also is a good pattern in word as well as deed for many of us to follow and I have never heard him say anything in the pulpit that would give any offense to even the weakest brother and many more of our brethren could be classed in this attitude, but it seems to take an abundance of the grace of God to keep us from being puffed up, if

we are praised by our brethren. Old Eld. Gold was a good example in that respect as well as many others for us to remember. I have read the scripture a good deal, not boasting, however, for it is only my reasonable duty, and I have tried to observe the general rules and practice of our churches in general, and, the deportment and general manner of many of our brethren. Elders included and if I am not mistaken I can discern a failing away in many respects from the apostolic doctrine and practice, and I pause to consider what's the trouble? Have the churches dealt faithful with their pastors and teachers and have the elders been true to Israel over which the Holy Ghost hath made them overseers? If not why not? Is there unfaithfulness with God? What does our profession amount to any way if we are not doers of the word? here we could preach good works in its simplicity, and what is predestination to us if we are not able to produce the evidence that we ourselves have been predestinated unto the adoption of children by Jesus Christ, walking by faith in love, finding plenty of time to go to meeting, visit one another, administering to one another's needs, for what have we that we did not receive? Are not all our times in His hand? Where is our treasure? No use to answer with our tongues, our works prove it.

Brother Lester, accept my humble testimony with a mantle of love, for I am not suitable in my nature to tell my brethren anything. If I have any fitness it is of God.

JNO. R. SMITH

O'Brien, Fla., Route A.

ERRORS IN ARTICLE

Elder C. F. Denny,

Wilson, N. C.,

Dear Brother Denny:

Will you please make some corrections for me of mistakes the printer made in printing my letter to Sister Coffey. I have been receiving mail sent to me to Rufus, N. C., and had to be forwarded to me to my address which is Warsaw, N. C., box 52. Rufus never was my address, only the five weeks I boarded at Sister Coffey's home three years ago.

Another misprint is in 2nd column, where I said I was "trying to pray and shedding some tears over this darkness" and "all at once this verse of the old hymn came to me 'E'en down to old age, all my people shall prove, my sovereign eternal unchangeable love. And when hoary hairs shall their temples adorn, like lambs they shall still in my bosom be born.'" Then the next misprint is Sister Lou Coffey's given name is printed Sister Low instead of Lou.

Brother Denny, you will do me a great service if you can have these corrections printed in the next Landmark. I want my brethren, sisters, namesakes and friends all to know my home address. I love Sister Coffey and her mountain home and I would save her the trouble of forwarding mail to me and I shall feel so thankful to hear from any who remembers poor unworthy me.

Yours in hope,
(MRS). LOLA. P. GARNER.
Warsaw, N. C., Box 52.

RESOLUTION OF RESPECT

Whereas: The good shepherd of his sheep has seen fit to call from our midst another of our esteemed and faithful sisters, Minnie I. Reynolds;

Therefore, Be it Resolved, by the Primitive Baptist church of Bethlehem, N. C., that we bow in humble submission to our God who rules in the armies of Heaven and among the inhabitants of the earth, and that we extend to the bereaved family our heart-felt sympathy and may the God of love comfort their hearts and enable them to realize that even this dispensation of his providence is according to his wise and glorious purpose.

Done by order of conference March meeting, 1925.

ELD. W. B. HARRINGTON, Mod.
J. B. HOLIDIA, Clerk.

RESOLUTION OF RESEPECT

Whereas: God in His wisdom has seen fit to visit our church and take from our midst our highly esteemed brother, George W. Taft;

Therefore, Be it Resolved, by the Primitive Baptist church at Bethlehem, N. C., that in the death of our dear brother the church loses one of its most honored and faithful members. We extend to his bereaved family our deepest sympathy and would commend to them the God of love who wept with the sorrowing sisters at the grave of their brother and who is able to fill the vacancy by his divine presence and enable each of them to say "Thy will be done on earth as it is in Heaven."

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

Done by order of conference March meeting 1925.

ELD. W. B. HARRINGTON, Mod.
J. B. HOLIDIA, Clerk.

MARTHA A. BIGGS

By order of the church at Concord, I make the effort to write a resolution of respect to Sister Martha A. Biggs. She has been a member of the church at Concord for many years and was faithful as long as she could go. The past few years she has been afflicted with cancer and old age. She passed away November 22, 1924, aged 82 years.

Whereas it has pleased the Lord to take her. We the church at Concord bow in humble submission to His will hoping that we be submissive to what he doeth.

We deeply sympathize with her faithful son who took care of her and also to the remainder of her family.

This done by order of conference on Saturday before the 4th Sunday in February, 1925.

ELD. JAS. S. CORBIT, Mod.
A. W. AMBROSE, Clerk.

GEORGE W. HAMILTON

The subject of this notice was born Feb. 26th, 1856. On September 26th, 1879 he was married to Mary Mason. To this union were born fifteen children. Five of them preceded their father to the grave. Those living are, Sister Ellie Golden of Atlantic, N. C., and a lovely sister in our church, Mrs. E. J. Beven, Mrs. A. J. Glover, Mrs. J. R. Parsons, Ira A. P. Lund, Misses Nellie and Flora Hamilton, and Messrs Peter, Peter and Clarence Hamilton, all of Norfolk, Virginia. These together with his wife, our sister, Mary Hamilton, 21 grand children, and one sister, Mrs. W. T. Tolley, of White Stone, Virginia, are left to mourn their loss.

Mr. Hamilton died March 23, 1925. He never made any outward profession of religion but he loved the doctrine of the Primitive Baptist. It was my pleasure to receive, and baptize his wife, sister Mary Hamilton, at our meeting in February, 1884, and I have never heard of Mr. Hamilton giving her any trouble about religion; and when it has been my privilege to preach in his section he has attended our service. He was hospitable in his home, and was glad for us to visit him.

Those who were with him more, and knew him better in his last days, have a hope that he is resting with God.

The family sent to me the following lines:

"The cup was bitter, the sowing severe,
To part with one we loved so dear.
The trial is hard, we'll not complain,
But hope in Christ to meet again."

On March 26th the family took the corpse to the old home, Atlantic, and we took him to our meeting house where I conducted the funeral service, and then we laid him to rest in the Atlantic cemetery until the time when God has appointed to raise the dead.

I do trust the Lord will give comfort to all the bereaved family and friends, and enable them to know that he has only exercised his sovereign right.

I am their brother and friend,

L. P. HARDY.

MEMORIAL.

Mr. Roland C. Hill, of Orange County, the son of Richard and Annie Hill, was born June 17, 1844, died February 27, 1925, making his stay on earth 80 years, 8 months and ten days. He was twice married; first to Miss Susan Riley to union was born three children, two sons and one daughter, One of which precedes him to the grave, (Thomas M.) C. H. Hill of California, and Mrs. J. S. Poole, of Durham, still survive. Last married to Miss Susan Holden, to which union was born seven children: I. H. of Durham, L. H., of Mehane, R. M. of Hillsboro, Mrs. A. Harris of Durham, Grover C., deceased, Mrs. W. E. Simmons of Yanceyville, Mrs. T. M. Sauter, of Hillsboro.

He saw his third generation, leaving his last wife, with the above mentioned, also twenty-three grand children and twelve great grand children.

At the age of 16 he enlisted in the war between the states from which time he served faithfully to the close of the war.

In the year 1874, he united with the Primitive Baptist church at Mt. Lebanon, Durham County, was baptized by Elder Canada, M. D. In the year 1882, some confusion arose in said church and he confessed his faults humbly, asking for forgiveness at the hands of his brethren. He was denied this and excluded from the church. He at different time felt constrained to go before the church, asking for a home, but was denied of the same. He was heard to say by me "I expect to live by the grace of God to see all my enemies who have persecuted and fought me in the grave" and he did. Part of them dying out of the church themselves. He was a strong defender of the doctrine of grace, maintaining his position until death.

He was sick about seven weeks with flu and pneumonia and he would say "I realize I am gradually dying. - He did not dread death, but fell asleep in Jesus without a struggle Friday, February 27, 11:00 P. M. Funeral was preached by Elder John A. Herndon of Durham.

I have not a doubt as to his eternal happiness. The spirit has gone to him who gave it and the body to the dust but the glory which Jesus has with the Father awaits the dust when he shall descend.

Written by his devoted son,

L. H. HILL.

MARY LOUISE LANGLEY

The subject of this notice was born December 10, 1853, deceased August 29, 1925, making her stay on earth 69 years, eight months, thirteen days.

On December 10, 1885 she was married to C. O. Langley by Elder S. H. Brady and to this union three children were born, Messrs. Ernest, Floyd and Arthur. Arthur preceded his mother to the grave by a few years.

In the early part of Sister Langley's life she joined the Free Will Baptist church and lived with them twelve years. The Primitive Baptists came so forceable in love before her that on Saturday before the second Sunday in June 1894, she and her husband was brought humbly before the church at union and they related a sweet hope through grace and both of them were received into the bellowship of the church and were baptized on the following Sunday morning by their beloved pastor, Elder S. H. Brady, where Brother Langley is living. Sister Langley did live in the highest esteem of Christian love and sweet fellowship of the

church, the remainder of her days. On the second Sunday in June 1906, Brother Langley was ordained deacon. Sister Langley's service as a helpmate to her husband in his work as a deacon as well as their domestic affairs was one worthy of the name, for she took a great delight and was faithful in the discharge of the duties that she felt like that was enjoined upon her, making ready and arranging things about and for the church in order for the service of her God.

For several years Sister Langley has been afflicted with cancers and on the day of her death she did not appear to be serious and while the family was busy with their domestic affairs, she dropped asleep in the arms of her beloved Jesus. When Brother Langley returned to her room he found Sister Langley lying in her natural position which indicates that she breathed her last quietly and gently there

in the sweet fellowship with her God. Sister Langley was a devoted wife and mother, a kind neighbor, always ready and willing to lend a helping hand to the needy, a faithful member of her church, always filling her seat unless providentially hindered. Her kind usefulness in her community and church is greatly missed, for to know her was to love her. She leaves to mourn their loss a lonely husband, two sons, two step sons, Messrs. Fletcher and Walter Langley, a host of relatives and friends. We do not mourn as for one without hope, for our loss is her eternal gain. We loved her but the Lord loved her best and took her to live with Him.

A burial service was conducted by her pastor the unworthy writer, after which her body was laid to rest until the resurrection morn, when the trumpet of the Lord shall be blown and the dead in Christ shall rise first, when this corruption 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, but thanks be to God, which giveth us the victory through our Lord Jesus Christ, May the Lord bless us to join in that angelic host with the dear sister that is gone on before is the prayer of the unworthy writer.

Your humble servant for Jesus' sake, I hope,

E. F. PEARCE.

STATEMENT

Elder C. W. Stone, of Rockford, N. C., wishes us to state for the benefit of himself and the churches he recently visited in Eastern Carolina that he is not the Elder E. C. Stone of Williamston.

FOND REMEMBRANCE

I once more attended my old home church at White Oak, April 25th and 26th 1925 where I had seen my dear sainted parents in singing and praying. Oh it did my heart good, caused me to shed tears of joy and sorrow too, to think that I was trying to take their place, but come so short of it. 195th hymn in Lloyd's book was sung, "Their footsteps I'll pursue with vigor, till I die," etc., in my parents time. They the church at White Oak did not wash feet, but now some of the brethren and sisters do. I took a part with them in this meeting, washed my niece's feet, it was so sacred and sweet to me. I have two more nieces that belong to our church, the Primitive Baptist, so good to think of, and I have one dear aged brother, whose name is on our church book. My other brother and my sister are firm believers, my father was a preacher, also my cousin, J. E. Hewitt, was a Primitive Baptist preacher in our community. Some of his children united with our church.

I must mention his daughter, Mary Mills, who has long been a member. I visited her home last fall, went from the union. Our pastor spent the night there and several others, had prayer and singing. Mary is a dear one to me. We have spent many pleasant hours together, began our first schooling together, then continued having same teachers. Now in our later days I hope that the good Lord is our teacher, for I feel like we see alike. I missed my departed sisters, Betty Meadows and Caroline Scott and Bro. Rueben White at this meeting, who have recently died, and I have not seen an account of their deaths in the dear old Landmark, so I will say what I can of them. They were worthy members of our church.

Sister Betty Meadows was born September 5th, 1842, was married December 24th, 1877, was the mother of seven children, five dead and two living, 18 grand children, 14 great grand children. Her mother was Mary May, who married Mikel Higgins. She was near 82 years old when she died last summer. Alas she is gone, but not forgotten. She was a dear old Primitive Baptist. I have no record of her baptism, but she was a member of our church long before I joined and that has been near 20 years. She was most always present at church, even in her declining years when she did not look able to go. She left daughter who

I think is striving to imitate her, and it is by her request that I write this, also its a pleasure to me to write something of that dear old mother in Israel. Bro. Reuben White's widow requested me to write of him. He had not been a member of our church for many years, but was a devoted one. I was much grieved to learn of his death last winter, but I feel that he is at rest with dear Brother Needham. Father and mother and all the dear ones who have gone on before.

Sister Caroline Scott I think died last February. Had been an invalid quite a while. She was with us at church as long as she was able. I think her son-in-law will write a brief account of her death.

I attended the quarterly meeting here at South West, this past Saturday and Sunday. Elder Isaac Jones and Elder Kit Brown again preached ably for us. It did me good to see and hear them once more. I'm one of the Landmark's subscribers and expect to be so long as I live and I want all of its readers to look over imperfections in this writing, and please pray for me. If in Virginia, Florida or elsewhere I hope to be remembered for surely I am a lonesome little sister, if one at all. I feel to be the least,

SUSAN HIGGINS.

Jacksonville, N. C.

CHANGE OF MEETING

Mr. John D. Gold,
Wilson, N. C.,
Dear Sir:

You will please publish in four issues of your good paper, Zion's Landmark, that we the Baptist church of Christ as we truly hope of the Primitive faith and order here at Lexington, N. C., being assembled in conference on Saturday night before the 4th Sunday in March, 1925 do hereby agree that we change our meeting time from the 4th Saturday at 7 o'clock and Sunday at 11 A. M., in each month to the 3rd Saturday night at 7 o'clock and Sunday 11 a. m., in each month.

We invite all true and orderly Baptists and especially ministers to visit us at any time and please pray for us when at a throne of His rich grace.

This done and signed by order of the church in conference on Saturday night before the 4th Sunday in March, 1925.

ELDER S. H. REED, Mod.

Mount Olive, N. C.

C. E. GILLMORE, C. C.

R. F. D. No. 6 Box 11.

Lexington, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

JUNE 15, 1925

NO. 15

TRIALS



"Tis my happiness below,
Not to live without the cross;
But the Saviour's love to know,
Sanctifying every loss.

Trials must and will befall;
But with humble faith to see
Love inscribed upon them too,
This is happiness to me.

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet.
Lay me low and keep me there."

(Selected)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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 overs 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

MUSINGS

Dear Sister:

While the children are at study
I will chat a while with you.
To while away the time,
In having something to do.
My eyes give me right much trouble
I can scarcely do any work at night
And too, it pains my eyes to read
For lack of real good sight.

But thanks be to God, it's no worse
than it is.

I manage in some way to get along
Hoping, trusting every day
My sight will grow more strong
But God never put on us any more
than we can bear,
And too, His people are these af-
flicted ones
And we have got to have our share.

I don't want to grumble at my lot,
Be so stubborn as to complain,
For I feel God knoweth best
And He alone can make it plain.
But sometimes I get all "out of
sorts"

And sinking down with woe,
Then again I am exhausted
On eagles' wings I go.

The Lord sure is good to me
Oh! could I but praise Him more
For giving me the strength He has
Helping me to endure
But with all His many blessings
Sometimes I will complain,
Until another spirit takes hold of
me

And maketh me ashamed.

I wish I could always feel His pres-
ence

And do the things that are right
Then there would be no hours of
groping

No tears to bedim my sight
Yet the good book says it's not well
That He should always with us
stay

For the Comforter will not come
If He goes not away.

Well I wish you could have been
with us

On our second meeting day
To join with us in the sacrament
And heard what the preacher said.
A good crowd was in attendance.
And the weather was fine
All that were present
Seemed to have had a pleasant time.

There were lots of visiting brethren,
And several sisters too,
To join in worship,

Nevertheless we missed you.
They sang lots of Lloyd's selections.
I will mention one in this way.
One (of course) which was my fa-
vorite

"God moves in a mysterious way."

Of late I've had a feast that was
dear to me,

And it seemed I was bound to tell
Some of God's dear saints to get
relief.

Last Thursday night while dream-

ing,

It seemed I heard the
Heavenly arches ring
Just above my bed.

A spirit seemed hovering
And these words so sweetly sing:

"Yea fearful saints, fresh courage
take,

The clouds you so much dread
Are big with mercy and shall break
In blessings on your head."

I lay there in meditation,
And drank the pleasure in
For it was such a consolation
To feel Jesus was my friend
I felt to be at perfect ease,
I had not on earth a dread
For the promise was so sweet to
me,
"Shall break in blessings on your
head."

Oh! if I could always feel
His presence
How happy I would be,
To have all fear and glooms dis-
persed.
And be at perfect ease.
For several days I could hear that
singing
In the same sweet tune of old.
But I could only sing that verse
And could not sing any more.
Until I got my hymn book
And searched for quite a while
In there I found it to be
Three hundred and five.

I sang these words over and over,
How long I cannot tell,
For it seemed good to me,
To drink from the flowing well,
I felt something was singing me
And I was bound to let it go.

For as much rain descendeth
The branches will overflow.

Children whose sins are all forgiven
Hear the happy angels singing
glory,
Singing Glory,
Glory be to God on high.
The above three lines were on my
mind.

It seemed for quite awhile
They fit my case, as I was placed
Lying there on the bed,
With this spirit hovering all around
And singing just above my head,
What a blessing it is when we are
alone,

To feel that God is **nigh**,
No greater one could one wish for
As no other can our wants supply.
He gives to us our daily needs
For sure He knows what is best,
For if we had all the world con-
tained
We would still have no rest.

Sometimes we get above ourselves
Upon these mountain ways high
And then we are taken down from
here,
And placed in the muck and mire
Where we can see the meek and
lowly,
And the Heavenly things admire
For God is love and without love,
This world would be one cold thing.
I am glad to know, I believe it is so
God does forever reign-

Yes God is love, and we know
We have passed from death into
life
Because we love the brethren.
Oh! may we love them all the while
No greater love has any man, than
He,
That He laid down His life

To save His chosen elect,
And to redeem His bride.

Oh! What a blessed thought is this
To be one of His little ones
That on some sweet day, we shall
see His Face

Above in the Heavenly home.
Where we sit and think and meditate

No more of earthly care,
But all will be peace and love
If we are so blessed to meet up
there.

MRS. W. L. STALLINGS

IT'S ALL OF GRACE

I was as help'ess as could be,
Knowing Nothing of Eternity,
And All was vain, and wild within,
And I found I was sinking in sin.

Oh, the misery that I felt,
And I often in prayer would have
knelt,
But I did not know how to pray,
So I turned and went another
way.

Could not unfold to the good Lord,
How bad I wanted his precious
word,
So I went in sorrow and grief,
And I did not expect any relief.

Until on a beautiful day,
All of my sins were taken away,
Lo and behold, I praised the Lord,
For the sweetness in His pre-
cious word.

Which did fill me to overflow,
As on in my journey I did go,
In sweet praise and adoration.
To the dear Lord of my salva-
tion.

He had smiled on me with His love,
And delivered me from death
and hell,
By His grace which came from
above,
And He came to save that which
was lost.

He seeketh such to worship Him,
As worship Him in spirit and
truth,
It is for the aged, and the youth,
Who are brought to know and
love the truth.

So let all hallelujah sing,
To Christ who is our Saviour and
King,
He is worthy to be adored,
By all who have been redeemed
by blood.

So let us join in union sweet,
To sing and wash the disciples'
feet,
In honor to His precious word,
For He is our Saviour and our
Lord.

Composed by J. R. Jones, Revolu-
tion Station, Greensboro, N. C.

REPENTANCE AND BAPTISM FOR REMISSION OF SINS

Christ opened their understand-
ing that they might understand the
Scriptures, and ye are witnesses of
these things.

In this article I desire to notice
the following words of our text:

And that repentance and remis-
sion of sins should be preached in
His name among all nations, begin-
ning at Jerusalem. And ye are wit-
nesses of these things. Those apos-
tles were to be as careful about
witnessing to these words, (and
that repentance and remission of

sins should be preached in Christ's name) as they were in witnessing to the resurrection and ascension of Christ. We note this witnessing was to begin at Jerusalem (which it did) all of God's people who claim to preach the gospel should notice carefully how those apostles preached regarding this very essential subject that repentance and remission of sins was preached by those apostles in the name of Christ. To preach these things in any other name is not preaching Christ at all. Christ is the only one that ever did remit the sins of his people. Webster defines remission first: The act of remitting, surrendering, or giving up; diminution intensity; abatement; renunciation; relaxation. Second: Especially, discharge from that which is due; relinquishment of a claim, or obligation, pardon or transgression.

In Strong's Exhaustive Concordance with Bible dictionary of the Hebrew and Greek words, remission is defined to mean freedom, pardon, deliverance, forgiveness, liberty. God's apostles preached that way; and all of God's people that claim to preach the gospel should preach that way yet. Peter's first sermon after Christ arose from the dead and opened his understanding that he might understand the scriptures. Peter said (Acts 2-36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (37 reads: Now when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?

to this question. (let all read carefully and prayerfully Peter's answer). Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. We now have a great subject before us in these few words. A subject that we all who claim to be called of God to preach the gospel, will do well to heed; in the first place all those that were baptized were first pricked in their hearts before they were baptized who also note that those that were baptized first gladly received his word. (That is received Peter's preaching). The very fact of being pricked in their heart and then gladly receiving the true gospel as preached was all the evidence required of any enquiring soul. Men and brethren what shall we do? Their question implied they felt condemned and guilty in the sight of God for the sins they had committed. When they were pricked in their heart a revelation had been made to them that they knew nothing about before this day that they believed and rejoiced in that and were baptized, for the remission of sins. Their hope was in Christ. When they were baptized

they believed and rejoice in that hope and did not try to hide it, the solemn question with them was, men and brethren, what shall we do? It is mockery for any person to be baptized without first being pricked in their heart and also gladly receiving the true gospel preached. There is no record given where any person was legally baptized that did not gladly receive the true gospel preached either by a God called minister, or the Lord himself. The Lord said (Acts 9:15) to Paul's question, who art thou Lord? and the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against pricks. Paul was pricked in his heart.

He also was an enquiring soul. And he trembling and astonished, said, Lord what wilt thou have me to do? this inquiry came from one pricked in the heart, repentance and baptism followed being pricked in the heart. Paul like those three thousand that gladly received the word honestly thought he ought to do what he did do before the Lord spake to him saying Saul, Saul why persecutest thou me. Paul said afterwards, I obtained mercy because I did it ignorantly in unbelief. Jesus said, Father forgive them, for they know not what they do. Those three thousand that were pricked in their heart were embraced with those Jesus prayed for. This being ignorant is not the reason why eternal life is given to any person. Mercy and eternal life are very different gifts of God. That is eternal life always precedes action Paul said. (Heb. 4-16) Let us therefore come boldly unto the throne of grace, that we may obtain

mercy, and find grace to help in time of need. These words apply to the living but never to the dead in trespasses and sins. Just so all the commandments in the New Testament to be observed as ordinances are always to the living and never to those dead in trespasses and sins. The ordinance of baptism is always for believers in Christ. To be a believer in Christ we must believe that Christ remitted the sins of His people when He died on the cross. Therefore God's people should be baptized for the remission of sins after they are believers in the Lord Jesus Christ. Read Acts 11 chapter, here Peter preached to Gentiles, he baptized believers in Christ, Peter and those Jews with him heard them speak with tongues, and magnify the Lord. Then Peter baptized them. Also read 1st Peter 3rd chapter, regarding what Peter said about baptism. Note these words of Peter 16 verse to end of chapter, here Peter tells what baptism is for he also told what it is not for. Note especially these words in 20-21, 22 verses, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now, save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ; who is gone in to heaven, and is on the right hand of God; Angels and authorities and powers being made subject unto him. At best this is a dark figure; but oh how much darker the figure would be if those eight souls saved by water were a figure of baptism saving souls for heaven and immortal glory. If the saving were meant as for eternity then

only eight persons of the whole human family were saved; O how dark the figure is. Note Peter said the like figure whereunto even baptism doth also now save us, according to the figure as preached by man who believe the eternal destiny of mankind is hinged upon the condition of being baptized; in such case only eight souls were saved by water and according to the figure no infants will be saved by baptism for there were no infants in the ark to be saved by water. Therefore according to the figure no infants will be saved by baptism unless it is true that all infants are believers in the Lord Jesus Christ at time of birth. We all know that the infant does not answer a good conscience toward God by the resurrection of Jesus Christ who is gone into heaven and is on the right hand of God. Those eight souls saved by water answered a good conscience toward God by entering into the ark when God wanted them to go into the ark only eight persons on all the earth had faith in God, else more than eight souls would have been saved by water, Gen. 6-2 reads that the sons of God saw the daughters of men that they were fair and they took them wives of all they chose. By the connections we learn God sent the flood because of what the sons of God did by taking them wives of the daughters of men of all which they chose as well as many other sins. 8-9 verses read but Noah found grace in the eyes of the Lord. These are the generations of Noah. Noah was a just man and perfect in his generation and Noah walked with God. 22nd verse reads, Thus did Noah according to all that God commanded him so did

he. Noah showed his faith in God by his works. Those of God's people that were destroyed by the flood showed their lack of faith in God by disobeying God. Each were given according to their works, 7 chap. 1st verse reads; And the Lord said unto Noah "Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." Noah answered a good conscience toward God all these years that he walked with God. While those who were drowned by the flood their conscience were evil continually, 6 ch. 5th verse reads: "And God saw the wickedness of man was great upon the earth, and every imagination of the thoughts of his heart was only wicked continually." Now let us reason together if we have faith in God and the efficacy of the blood of Christ we will not be guilty of baptizing any person in order to put away the filth of the flesh but instead would refuse to baptize any person demanding baptism unless they bring forth fruit meats for repentance before he would baptize them. Peter and the rest of the apostles saw the evidence of repentance before they baptized any person, they answered a good conscience toward God by being baptized. They baptized for the remission of sins and not in order that their sins might be remitted. Christ did that Paul said, Heb. 11-7 by faith Noah, being warned of God of things not seen as yet moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and he came heir of the righteousness which is by faith. From this we learn that all who had not faith in God were drown-

ed, whether they were born of God or whether they are not born of God, all alike were drowned that did not have faith in God; no person has a good conscience toward God that does not have faith in God and also obeys God, like wise all who have faith in God and do repent and are baptized are saved here in time, and are blessed with a good hope in Christ as long as they continue to love and obey God.

(To be continued)

HIS HEART WAS TOUCHED

Dear Brother Denny,

It is in my mind to write a short letter for Zion's Landmark concerning the troubles of Elder M. B. Martin.

I noticed his confession in the Landmark for May 1st, and my heart was touched with love for him, and I wrote to him at once, as is my usual custom when I find a dear brother who is in trouble. He wrote back to me, and in his letter he told me that he was not preaching any more until he had evidence that the brethren are reconciled to him. It is for that purpose that I am now writing this letter.

It is an act of the providence of God that I did not get my feet in the same net in which he has found himself caught.

When I lived in Reidsville, and Elder O. J. Denny lived in Greensboro he and I were somewhat yoke fellows, and I learned to love him very much. Last fall he and I were together just a little, but enough to put me on my watch for the troubles in the Bear Creek Association so I did not get in the net.

I find in the word of God, Mat-
5:23, 24 these words: "Therefore

if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

The Lord did not say if thy brother claims that thou hast ought against thy brother, nor that he claims that he has ought against thee, but if I remember that my brother has ought against me.

It appears to me that dear Brother Martin, before he does any rash act with his gift, should consider if the brethren have ought against him. If they have it is something he has done against them. They may not know it but he does if they have it. Then in that case it would be wrong for him to go on in the use of his gift until he is reconciled to his brethren; but if he does not remember that they have ought against him and he lays down his gift he will be acting rashly with his gift, and in such a case he will be guilty before God.

I do not believe that he or any of us should go so far as meddle in the affairs of others, persons, churches or associations unless we have some knowledge of what we do. The preacher said: "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." Prov. 26:17. There could be no harm to pass by, no trouble could come to him to simply pass by, but to meddle with that strife is where the trouble comes in. The most of us have troubles enough of our own to settle without bothering with strife of others. Generally after we go and hear the best we can in

cases of strife we are no wiser than we were before, therefore we are absolutely incompetent to render an opinion. Even brethren will exaggerate things and lean to the side which appears to them to be right.

Now, I conclude that if our Brother Martin has done a thing with the best advice by him obtainable and has since found out that he was wrong in his decisions, that he has made full and ample confessions of the same, and that there can be no just reasons why he should not go on with his ministry, as he may feel directed by our dear Father. I for one feel towards him as free as I did before his error. It is good for me to consider myself lest I be tempted. I can not see how he can neglect his gift and be guiltless before God.

There has never lived but one perfect man on this earth. When David said, "Behold the perfect man, the upright one in heart," he was not speaking of himself, but of the yet unborn Lord Jesus Christ. He saw Him by faith, and knew the manner of man He was, and should be. "Perfect and upright." This could never be said of any other man nor woman.

When we do the best we know we may do the very worst thing in the case before us. Then when we see our wrongs what more can be required of us than to confess our wrongs? That our brother has done.

Now, I am writing this not knowing one thing as to what he has done, but I am writing upon general principles.

There is one thing I want to speak as a matter of caution to our brethren; I am now 72 years old, have been in the ministry 51 years, and

have observed many things. Some of them have stuck for my good, but many have passed out of mind; but I wish to say to my brethren, especially to those who are younger and more inexperienced than I am: Be careful how you mate up or yoke up with men even though they be called preachers. If one does not have the favor of the churches by himself you had best not try to ingratiate him into favor by putting yourself in with him. Just leave him without comment, and to the disposition of the brethren.

I have known one case where a preacher had visited through a certain section until he had the reputation of being a disturber of the peace of the churches, and he was not wanted there any more. He tried to get another brother preacher to make appointments through that section, and to take him along with him. That preacher knew that he was a stranger in those sections into which those appointments would go, and the other was well acquainted, and that if all was well there he would make the appointments and invite the other to go with him. Therefore he did not bite at the bait. Afterwards he learned that that very preacher had had quite a lot of trouble in those very sections. Thus we see the propriety of being on the watch tower. It is my opinion that our Brother Martin has been a little unwatchful, and that this is the cause of his troubles. If I am to declare non-fellowship for all such then I am gone for such am I.

Brethren, let us watch and be sober in all things.

I give it as my brotherly opinion that all our brethren who are them-

selves in order will accept the confessions of Elder M. B. Martin, and forgive him of whatever wrong he may have committed, and bid him Godspeed in the service of our God.

I submit this letter to the minds and hearts of our brethren and sisters in the Lord.

Your brother in a good hope through grace-

L. H. HARDY.

Atlantic, N. C.

THE FULL SOUL

The full soul loatheth the honey-comb; but to the hungry soul every bitter thing is sweet. Proverbs XXVII 7.

The appetite of a man is governed by the condition of the stomach. If the stomach is full he is not hungry and the most tempting food holds no attraction, but to a hungry person the plainest of fare is a treat.

We may compare the spiritual to the natural for we have authority to do so. The Master when living as a man among men very frequently used natural objects to convey spiritual truths to his followers. Therefore spiritually we become hungry, also become filled. "Blessed are they who do hunger and thirst after righteousness for they shall be filled." The blessing is in the hungering and thirsting. We feel it a blessing to be naturally hungry that we may eat with a relish. I recall once when in ill health my appetite left me and for days I was not hungry and lost all sense of taste for the time, could not tell what I was eating whether meat or bread. I realized it a blessing to be in a healthy condition and yet hungry. Then how much greater

blessing is it to really hunger and thirst after righteousness.

The full soul, of which there are many, is full of his own righteousness, so full that he loathes the true pure righteousness of Christ our Lord, which is the honey comb, the honey of sweetness of God's salvation. There ever have been those who are full, requiring nothing. David bemoaned his leanness so he must not have felt very full. There are times the Lord's children feel to be full after having heard wonderful preaching or been the recipient of His visitation but with them there always comes an emptiness, a leanness. We have the beautiful words of Naomi on her return to her native land after her sojourn in the Land of Moab. "I went out full and the Lord hath brought me home again empty." Perhaps in her former days when she was full she would have disdained the gleanings that she prized so highly afterwards. I feel often a church who has had a wonderfully gifted man as pastor, who by God's grace has fed them well is apt to look lightly on a lesser gift.

To the one who is full of their own righteousness the beauties of the righteousness of Christ are not full of beauty. They are loathesome. I have seen with my own eyes those who know not the truth who will not even in courtesy listen to it. To them it seems something too terrible, too unfit to even be talked about. Oh! how the soul that is full of his own righteousness abhors this plan of salvation. I know of an instance where the one of a house is a believer of salvation by grace and the other a non-believer. The latter is

so bitterly opposed to the truth that they will not allow the other to answer the scriptural questions propounded by the children and this one has had to remain in silence many times when the other took the liberty to bring the children up in their belief. Surely they are full of their own righteousness, have no use for the righteousness of Christ. Oh! how hateful is the teaching of this lowly Nazarene to them.

But to the hungry soul—see the difference, a hungry soul, an empty one, a famishing one, bereft of every vestige of support and sustenance, who by some strong purging draft has been made empty. He longs to be fed. He went out full in his own strength but is now reduced to hunger. Of this we have a beautiful illustration in the parable of the prodigal son, who in his days of fullness would have disdained to have kept a herd of swine but when reduced to hunger he fain would have filled his belly with the husks the swine did eat and no man gave unto him.

The Lord reduces His own to such a state of hunger that they are starving, they are famishing. This is a blessing for Christ says: "Blessed are they who do hunger and thirst after righteousness for they shall be filled." In our leanness we feed on things that the full soul loathes. Jeremiah in his lamentations says, "Remembering mine affliction and my misery the wormwood and the gall my soul hath them still in remembrance and is humbled in me. This I recall to my mind. Therefore have I hope,"

Lam. III, 19, 20, 21. Every bitter thing becomes sweet, even affliction, wormwood and gall the most bitter of things. Jeremiah's life was a most miserable one, much bitterness of soul but now he recalls these bitter experiences and has hope. Our brightest days do not bring us the comfort that the terrible nights of suffering do. We have all had some bitter experiences which bitterness has become sweet, for by these we have been fed and found comfort in the things the world knows not of.

In our loneliness we are more comfortable by one's self than surrounded by a multitude who do not understand. We cry for companionship. We are glad that we are made hungry, empty of self, that we may be filled with Christ. Blessed indeed, we are.

F. SELBY FISHER.

Salisbury, Md.

KICKED BY A HORSE

Mr. J. D. Gold,

Dear friend, you will please find enclosed check for \$2.00 which pays me up to January 1, 1926. I do love to read the good pieces that the dear brethren and sisters write. My dear readers I will try to write a few words if the good Lord will guide me. He is so good. I feel thankful that he has spared me to see another new year. I was kicked by a horse two weeks ago yesterday and have been crippled ever since and have been suffering so bad for a week with rheumatism I can't use my left hand. I have not been out of the house for a week.

It is all right for the good Lord has all power in heaven and in earth. Not our will but thine must be done. I want my troubles here on earth and all of the pains are just, and I hope after I leave this troublesome world He will carry me to that sweet home. But I have many doubts and fears. I go sometimes to try to preach and think I will never try again but let God be true and every man a liar. But when it pleases God to open the way it is sweet. He told Peter to feed my sheep and feed my lambs. If I know anything about it unless the Lord feeds the servant He cannot feed the sheep and lambs. Some times we feel that our hope is almost gone. But blessed be the God and Father of our Lord and Saviour Jesus Christ, according to His abundant mercy He has begotten us again unto a lively hope. It is not according to the good works we do but according to His good mercy. When one sees and feels himself to be a sinner he begs the Lord to have mercy on him. The Lord is the only one that can do him any good.

Please correct all mistakes.

Your brother in hope of a better world.

POSEY L. PLYBON.

Taylor's Store, Va

GOOD TO HEAR THE VOICE

The P. D. Gold Publishing Co.,
Wilson, N. C.,
Gentlemen:

I have just received and read the Landmark for April 1st, and as my subscription is about due, you will find enclosed check for \$3 covering a year's renewal subscription and ten (10) extra copies of the April 1st number. It is good to hear the voice, as it were, of our much loved P. D. Gold, again, setting forth so clear a defense of the truth in his reply to Dr. Hooper, and then to have the masterpiece of Elder P. G. Lester under the caption of "What I Believe," is a combination that should cause the hearts of God's people to burn within them in praise and adoration to our God for such wonderful gifts to men. Too much such writing cannot be disseminated among Old Baptists, and I wish that every O. B. from North to South, and East to West, might read and embrace these glorious truths. Such things are reassuring to the elect as they journey through this world of sin and confusion; they are arrows pointing in the right direction to direct our way and guide us as we sometimes stagger to and fro. We feel it a great privilege to have known such men and wonderfully blest, indeed, to in some measure, at least, have enjoyed their fellowship and love in the gospel.

May they long live in the hearts and minds of their brethren.

Very truly yours,

R. LESTER DODSON,

Rutherford, N. J.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 15

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., June 15, 1925

FOLLOWERS

As the season for the association in this correspondence draws apace I have felt that conditions among us made it proper that some sort of proposition should be made that would have the tendency to settle us more surely in the doctrine and practice of our Fathers and in consequent order and peace, and not to appear officious but to do what I could. I carefully formulated the following suggestion and submitted it to some of the leading brethren, some of whom seemed to feel that some such move might well be made but also felt that I should name the phrases and declarations which should be discarded and prohibited from use among us but I felt that as these were such as are not found in the Scriptures of truth that we should know, them at once by their title what they are and where they are not; if the painful knowledge of the trouble which their

use has generated among us should fail to identify them when used. Besides the humanely devised fables into which some of us have turned have been so fostered as to become a lot of pets which stand related to some of us like the dog to his master—better step on me, than on my dog's tail; which would only stir up a howling protest.

Paul says, "be ye followers of me, as I also am of Christ." Now as we have Paul for our example let us follow him so that when we aim to set forth for doctrine something we cannot find in Paul's epistles, should we not cut it out and cast it out, and conform to his manner and form of doctrine and speech. One of our ablest ministers said, there is nothing gained in obedience nor was anything lost in disobedience; and to my mind he proved that in a fundamental sense of the gospel of salvation the declaration cannot be refuted, but Paul made no such declaration, therefore it is not in the gospel he preached nor is his gospel in it. Paul shall we leave it out?

Another able preacher should have said, "I am as good a man as God wants me to be, and I am as mean as the devil can make me." Now as goodness is of God and meanness is of the devil there is a logic in which the declaration can be maintained, however it might leave us with regrets that the goodness of God was not more in evidence. Now can we follow Paul in that declaration? Most assuredly not.

Other good brethren, able ministers, speak of the absolute predestination of all things; what about that Paul, did you say that? No, I

said, Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. Now in all things one is liable to get somewhat mixed up, but as Paul knew what he was saying let us be true to him and quote him correctly.

Some other good men and able in the ministry attribute local occurrences to predestination such as the assassination of a president but we have nothing from Paul to corroborate such assertions nor is anything as the effect of such act witnessed in the experience of the children of God whose experiences make up in part the scriptures.

I do not question the candor and honesty of the elders who make use of these assertions as predestinated of God, but as they are distressing and not comforting to many dear brethren it would delight my heart to know they are left off. I have heard some able gifts preach with great power and in much assurance when predestination in any form was not mentioned. I love the doctrine of predestination and love to hear it preached and I do not object to its presentation in the most absolute form, that the purpose of our God cannot fail, but is fixed firm, sure.

Some of our able ministers have allowed themselves to be turned aside from the old time ways from the admonition that Paul that those to whom the grace of God has appeared bringing salvation and who are taught by this blessed appearing how they should live, to the observations of conditions to be performed in order to peace and rest in the blessed shining of grace. And so we have conditional time salva-

tion and time salvation which may if our people regard as saving too much of arminianism, of human effort. Are we following Paul after such fashion. I have all along favored cutting this out. Elder James S. Dameron, one of the ablest and most circumspect of our ministers in his day used to say that God's people, those taught of God should live right and do right whether there was a heaven to be gained or a hell to be shunned, as much as to say that the grace of God and its blessed and glorious appearing so imbues them with the principles of right living that they know how to live and are so inclined and should so live for Jesus' sake.

The appearing of grace of God teaches that denying ungodliness and worldly lusts one should live soberly righteously and godly in this present world. Now suppose one does not so live and the church demands of him that he, having made a profession before it of faith and hope in God should live up to his profession but he says he does not want to live after that manner, what is to be done with him? What, a member of a Primitive Baptist church who does not want to live as blessed appearing of the grace of God which has brought salvation unto him, and has taught him how he therefore should live! Is there a Primitive Baptist in all the land who can hold him in fellowship?

What would Paul say to this?

Right living has reference to one's behaviour in the house of God, and should conform to and emphasize his profession before the church, and prove by a faithful attention to the interest of the church

that his religion is not vain or a mere empty profession. Timothy made a good profession.

Paul said he was willing or that to will was present with him, but how to perform that which is good he found not. There is more in doing good than doing right, Paul wanted to do the better thing, that which was good, therefore he pressed toward the mark for the prize, but Jesus did the good work. He went about doing good. The good that he did never had been done. It was creative of the good works unto which we were and are created, in which we should walk, and thus maintain good works. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Thus is the work of God that ye believe on him whom he hath sent. While it is the saved sinner that believes that salvation is of God and that by it he is saved, yet that he believes—his belief is the work of God. Jesus the saviour of sinners said of mine ownself I can do nothing, my Father he doeth the works. Is that not a good profession? Must not our confession that we make, that we should make and that we should want to make and that we should be ready to make to him that asketh it of us, be in accord with that of our Lord, and law giver, and in harmony with that good profession that Paul declared Timothy made before many witnesses? It is said, he hath wrought all our works in us. Do we believe this? If so have we not confessed to the author and finisher of our faith that salvation is of the Lord; and shall we not profess before the taught of God that our hope is in

Him, and that we want to tell them about it, and that we want to live before them soberly, righteously and godly, according to that which we feel to have been taught in and by blessed appearing of the grace of God, which hath brought salvation unto us, and that we love them and want to stand with them upon God's holy mount of salvation by grace and together with them to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

And now my dear brethren and sisters and friends whom I love for the truth's sake what shall I say further? There seems to be no end to this line of thought. However, is it not somewhat after the fashion of the Fathers, even Paul, who is an apostle, and together with those with him, who bear witness with him, and who are our examples of the doctrine and order of the gospel age, and setting up of the churches?

The Lord says, "Come, let us reason together." Now do we do that? If we did we would come together. The effect of our reasoning indicates that we are against each other. Stand ye in the ways and see and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein, who said that? Did you say that? Have I so said. Let in the light: stop; look; listen; see, mark them that cause divisions. And again mark them, as Paul says, which walk so as ye have us for an example and we ye follow-

ers together with him. Somebody is wrong. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy, and to our God who will abundantly pardon."

P. G. LESTER.

THE NETHER STONE

Sister Ruth Tripp requests me to write on these words which seem to have come into her mind in a rather forceful manner, "And they sat upon the nether stone." She was not sure that the words are scripture and neither am I. At least I have not been able to remove the doubt in my mind by turning to it. We find there is a nether mill stone concerning the preservation or safety of which there are special provisions, but it is not convenient to sit on the nether mill stone owing to the close relations of the upper mill stone. I had rather think of the nether stone as the first stone or the beginning of the foundation, or the foundation stone. Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Now to sit on this stone means something. It implies permanency, surety, stability, rectitude, rest, and the sweetness of the consciousness of immediate and saving relation to such gracious possessions. It gives us to feel that we have precious things which we would love to build upon this wonderful foundation. We are given to feel that in the great and marvelous work of redemption and salvation the great master builder, digged deep and laid this foundation stone upon a rock even upon the rock of eternal ages thus mak-

ing his purpose and grace to us a double assurance of our salvation in a hope that is both sure and steadfast. And thus we sit on the nether stone, lowly and humble and yet higher than the heavens, exalted in the everlasting righteousness of God and the glory of that covenant which is ordered in all things and sure.

P. G. LESTER.

M. CICERO PARKER

Mr. Cicero Parker of Ocean, N. C., was a man well known by all the Primitive Baptist preachers who travelled in that section, and not only preachers but all Primitive Baptist who went that way, for his home was a home for all of us whose lot it was to stop with him and his family.

He was born March 12th, 1848. I am pretty sure he was not raised up in the circles of the Primitive Baptist, as he was the only member of his family of relatives who believed with us. He married Miss Rebecca Bell, daughter of Deacon S. C. Bell, and Elizabeth Bell, of the Hadnots Creek Church. A number of years ago it was the pleasure of this writer to lead his wife into the water and baptize her into the fellowship of the Hadnots Creek Church. From that time my acquaintance with Mr. Parker increased, and grew into very close friendship. I not only became acquainted with him as a friend in a natural way, but also in the fellowship of the gospel. I knew him to be a lover of the truth. He was a firm believer in the doctrine which I taught to the church, which doctrine was the truth of the Bible. He believed this doctrine and loved it. Many may be compelled to admit it to be the truth while in heart they cannot accept it. Mr. Parker both believed it and accepted it as the truth of his own experience. Yet he never offered to become a member of the church. He was a regular attendant, and loved to have any of us home with him in his family circle.

He and his dear wife lived together in love and peace until a few years ago when it pleased the Lord to call her home and to leave him and his children to mourn their loss! At the time of her death they had three sons and one lovely daughter, all of whom are yet living to experience the loss of their dear father. He leaves these four children, 15 grand children, and one great grand child to mourn their loss.

About two and a half years ago he was attacked with cancer in the mouth which

ran into his neck. I was called to make an examination of his case, but saw from the first that his was a hopeless case. I advised him to go to a hospital for treatment which he did but it was all to no purpose. All was done for him that lay in human hands and skill, but the Lord had finished with him here, and the time of his departure was at hand. On January 29th, 1925 he took his leave of the things of time, and as we verily believe, entered into that rest which will know no suffering nor sorrows. He was laid to rest, after funeral services by Elder W. W. Roberts, in the cemetery at Hadnots Creek Meeting House by the side of His departed wife. There they will rest until it shall please the Lord to call them up into His glory with all the redeemed and glorified saints to go out from Him no more forever.

I desire that the dear Lord will so bless His children that they too may be prepared for that departure, and the entering into eternal rest with our dear Lord Jesus Christ.

The above is written by their friend,
L. H. HARDY.

SARAH A. ROBERSON

It is with a sad heart we write of the death of our dear Sister Sarah A. Roberson, the daughter of Eli and Susan Swanger.

She was born May 15, 1849 and departed this life February 9, 1925. The funeral services were conducted by Elders J. N. Rogerson and B. S. Cowing. She was laid to rest at her old homestead where she had lived for many years. She had two brothers and one sister preceded her to the grave, and two brothers and one sister survive her.

She was married to W. N. Rogerson April 29, 1879. To this union was born one child, Eli. She and her husband, W. N. Rogerson, united with the Primitive Baptist church at Bear Grass Saturday before the third Sunday in August, 1908.

She was a faithful member and a good neighbor and a friend to all.

CALVIN AYERS,
LEWIS TAYLOR,
Committee.

WILEY GODWIN

Once more it becomes our sad duty to record the death of our beloved brother and deacon, Wiley Godwin, who sweetly fell asleep in Jesus on February 5, 1925. He was a true husband and faithful father and was true and faithful to his

church. He was born on April 14, 1852, and was married to Delia Harriett Elizabeth Parrish February 3, 1878, and to this union was born nine children; five boys and four girls. All are living except one. He united with the church at Black River at Dunn, North Carolina on Saturday before the third Sunday in October, 1896. In July 1898 he was ordained as deacon, where he remained a true member until his death February 5, 1925, making his stay on earth seventy-two years, ten months and twenty-one days. His funeral service was conducted by his pastor, W. G. Turner, and was assisted by Elder Exure Lee. His body was laid to rest in Greenwood Cemetery at Dunn, North Carolina. He leaves to mourn his death a wife, eight children, two brothers and one sister and a host of relatives and friends.

How gentle was the stroke divine,
Which bowed his head in death,
How peaceful did his soul resign,
His friends, his life, his breath.

Written by the request of the members of Black River Church while in conference on Saturday before the third Sunday in February, 1925.

C. C. SURLS,
W. P. GRIFFIN,
L. P. JERNIGAN.

CHANGE OF MEETING

Mr. John D. Gold,
Wilson, N. C.,
Dear Sir:

You will please publish in four issues of your good paper, Zion's Landmark, that we the Baptist church of Christ as we truly hope of the Primitive faith and order here at Lexington, N. C., being assembled in conference on Saturday night before the 4th Sunday in March, 1925 do hereby agree that we change our meeting time from the 4th Saturday at 7 o'clock and Sunday at 11 A. M., in each month to the 3rd Saturday night at 7 o'clock and Sunday 11 a. m., in each month.

We invite all true and obedient Baptists and especially ministers to visit us at any time and please pray for us when at a throne of His rich grace.

This done and signed by order of the church in conference on Saturday night before the 4th Sunday in March, 1925.

ELDER S. H. REED, Mod.
Mount Olive, N. C.

C. E. GILLMORE, C. C.
R. F. D. No. 6 Box 11.
Lexington, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII.

JULY 1, 1925

NO. 16

ENCOURAGEMENT

Our God, how firm His promise stands,
E'en when He hides His Face!
He trusts in our Redeemer's hands
His glory and His grace.

Then why, my soul, these sad complaints,
Since Christ and we are one?
Thy God is faithful to His saints,
Is faithful to His son.

Beneath His smiles my heart has lived,
And part of heaven possessed;
I praise His name for grace received,
And trust Him for the rest.

(Watts)

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

Associate Editors

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE SPIRIT OF LIFE

Elder J. T. Rowe,
Baltimore, Md.

My Dear Brother Joshua,

When I received the request of yourself and Brother A. B. Williams it was a time of much sorrow with me so I could not comply with your request. Ever since the passing away of my dear wife my time has been much taken up in writing to those who have felt for me enough to write a word, some of whom had been in this valley, and others who knew that the soil was heavy to travel in. Yourself was among the first class. The days of sorrow have not passed but today I will try in whatever strength our God may be pleased to give me to comply with that request, and I will send it to you, and you can judge whether it is fit matter for the Landmark..

It may be about forty years ago that our dear old brother, Deacon Jasper B. Mann of the church at Newport, N. C., told me that a man named Williams, who, I think, was an old acquaintance of his, but who had moved to some place North, had been to his store, and that Williams had right much to say about Spiritualism, and that Williams gave him a book to read on that subject. He took the book home with him where he could not be bothered in his reading, and read some of the book. He became seriously impressed that it was ad-

vocating the very thing which the witch of Endor practiced, and said he considered it a dangerous book. Therefore he put it in the fire lest he might be the means of disseminating evil literature. This has ever impressed me that the fire is the best place for any, and all literature which would in any way lead the mind from the truth of the Bible.

As for Spiritualism, I know nothing. One thing I do know is that the Lord did not converse with the dead. The language of our Lord proves that: "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." John 5:25. Again, "The words that I speak unto you, they are spirit, and they are life." John 6:63. The very voice of our Lord is life, and therefore if He but speak to the dead they are alive. This is enough to tell us that the works of the Spiritualist are not of the Lord. Wherever there is action there is life. Talking is action. In Genesis 17th we see that God talked with Abraham, and made a covenant with him. God was living, and Abraham was living. The living talking with the living. In this day of general deception a stock of wood or of iron may appear to talk. I remember a show which made money by having two images talk together. That is all deception. We know that talk-

ing is action, and that there is no action, and no knowledge with the dead. "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5 We should know that if anyone can talk to the dead the dead would not know it for they know not anything. If some voice could be heard in reply the dead could not know what it is for they know not anything. So far as we know the old witchcraft spirit is not all gone. Indeed it appears to me that there is more of it now than ever before, and that it is of a more dangerous form. Like all evils it grows with age. In some instances it would take God Himself to know the truth of preachings which are in the world. The theory of Darwinism has so got hold of the world that the ablest minds of men are not able to keep the teachings of it out of our public and high schools. It is believed in preference to the teachings of the Bible. We cannot wonder that anything, any theory may be brought out now and made so feasible that minds which appear to be steadfast may be led by them. It appears to me it is a time that our brethren in the ministry should try to post themselves in that which is true even in human literature for it is through this very medium that men are trying to lead astray the children of God. Even ministers are disputing the word of God and adopting the sayings of men in their stead, and they teach others to do so.

This, I am satisfied, is one of the evils of Spiritualism. To say that one can confer with the dead is con-

trary to the teachings of the Bible, and therefore contrary to the truth. When one dies they are gone from this world and all that is in it. I go and stand by the grave of my dear wife, and have a longing desire to sit down and converse with her about things which she said she wanted to tell me but could not. I know that she cannot speak to me. If I was to hear a voice I would know it was something natural for our ears are natural and were given to us to hear natural things. The disciples thought they saw a spirit when they saw the Lord walking to them on the troubled waters, and were afraid. The Lord disabused their minds of this falsehood. He was a natural man in whom the godly power of the Eternal God dwelt, and it was so demonstrated to them at that time. We see things natural, and we hear things natural. To talk with the spirits of the dead is more than God has given to men.

God would not talk to Abraham only in the form of a man or in a dream or vision. He spoke to His servant Moses face to face as a man talketh with his friend. Moses did not see Him for no man can see God and live. Moses only saw the back parts of God after He had done his work, and passed on. It is thus we see what God has done but we do not see what He is going to do, nor why He does it unless He reveals His purposes to us for a purpose.

The Lord gave Joseph the interpretation of dreams but it was not in talking to nor through the dead to communicate to him the will of God. He gave to Daniel both the king's dream, and the interpretation

to the dream, but He did it by having Daniel dream the king's dream. He did not speak to him through the dead.

My dear brother, the Lord gives you the gospel to preach but He does not do it by communications with the dead. Therefore we cannot seek the Lord through the dead. "Why seek ye the living among the dead?" is the question. They are not there.

When Gehazi laid Elisha's rod on the face of the dead child he came back saying, "There was neither voice nor hearing." That is, the child is dead as the mother had spoken. If he had been there to converse with the dead there might have been a voice, and a hearing, but there was neither. The child was dead. The stone was taken away from the grave of Lazarus but he was just as dead as he was before. God spake to him and he lived. The moving of the stone did not open up a line of communication with him. It took the voice of the Son of God to give life. All that the taking away of the stone did was to reveal to the living that he was dead.

I might go on indefinitely in this line of writing but I suppose I have written enough to fully confirm one who is already fully satisfied that the so called Spiritualism is not of God.

The witch said, "I see gods ascending out of the earth." Our God comes down from heaven, and His angels when He sends them as messengers, they appear as men. Our Lord ascended up to heaven. He said, "I come down from heaven," etc. Now, all this is the opposite of the vision of the witch, as in the

speakings of the people of God in opposition to the talking with the dead.

Once a man asked Elder Job Smith to pray for him. Elder Smith said, "Pray for yourself." Now you write. You know more than I do about this matter.

Daughter and I keep fairly well. Pray for us. We are very lonesome since my dear Bettie was called home. Your brother in the gospel.

L. H. HARDY.

Atlantic, N. C.

I will just add one remark to what Brother Hardy has said that is this, Saul himself did not understand that the calling up of Samuel by the witch was of the Lord. He went to her for the reason that the Lord had forsaken him.

J. T. ROWE.

AN EXPERIENCE OF GRACE

Dear Brother Denny:

Being impressed of the Lord to write you a letter on what I feel to be the dealing of the Lord with me.

As so many of my brethren have requested of me to know why it was that I left the Methodists and joined the Primitive Baptists.

I feel that you all should be more interested in knowing why a stranger should have asked for a home with them than the old friends should in my leaving them.

Now if the Lord be with me I will try to tell what I believe to be the dealing of the Lord with me.

When I was but sixteen years old I would feel that I did not have a friend in the world. In that same year while the Methodists were holding the revival in August where I had always been to church, I became so condemned of my sins that

I would leave the house and go out in the orchard to be by myself, thinking there would not be any one present with me. Then I would sit down and cry and try to ask the Lord to have mercy on me, a poor sinner. Thinking that no one was present with me, when a voice would seem to say to me that unless you repent of your sins and believe on me you will not have a friend on earth nor in heaven nor will you even be allowed to live in either place but hell and destruction is your portion.

Then I was made willing to join the church, so I went to the Methodists that same year as I had not had the pleasure of knowing much of other preaching. I offered to the church and was received in the church and baptized. Then I went on in this world's goods feeling that all was right for eight years when I got married. As God would have it I married a man who believed in the good old Baptists, still he does not belong to the church and neither will he go to hear them much.

We would argue with one another on church affairs as to which was right. I would tell him if he believed that they were right why did he not go to hear them preach. that I would go with him as I would like to hear them as I had never heard them preach. The first sermon that I heard was in 1901 by Brother L. J. Mewborn. from then until now I would read the Bible and we got to taking the Landmark. At first it did not mean that I liked them. But I soon found that the more I read them the better I loved them until I got so I looked for the coming of the Landmark more than I did to go out to church. It seemed

to me like that it was of the true gospel of our Lord Jesus Christ. Then I became in so much trouble that I began to beg and pray to the Lord to lead me and show me which was right if I was not right.

Which in so long a time suffering I feel that he did lead me to know by his divine grace where he would have me to make my home on earth as a resting place here below.

When in a dream he revealed it to me by sending one of His faithful servants to lead me home. He was a stranger to me that night, I being at the Methodist church.

And when I found the stranger it was Brother T. B. Lancaster and he asked me why was I there. He said follow me that he would find the right preacher, that Rev. R. R. Grant could not serve in this case. As we left the place I saw it full of smoke and a desolate wilderness, then we went over a large dark muddy road. At last we came to a clear lake of water that surrounded us so that I did not see any way of getting by when I said to him, how were we to get by. Then he told me to fear not that he would lead me through safely. Immediately after passing the clear water we came to a large white house that did not seem to be built with hands. As we entered in we came in a part first with beautiful white tables and chairs that looked to me as fine marble then we entered in another part, it had the most beautiful white flowers in it at the end of it he said here is where we will find the right preacher as we knocked at the door it was open to us and there we were given a white robe and changed, likened to the one that met us in whom I believe

to be the Lord Jesus Christ who died on the rugged cross for such a sinner as I am.

Well if I could write it as I have seen it I feel that it would be much more comforting. But I have written it as I have and if you feel like it is worth printing you can do so and if not cast it aside, it will be all right with me.

Saved by grace if saved at all I do so much desire the prayers of the good brothers and sisters, though I feel to be unworthy to ask them to pray for me as I feel to be less than the least of them all.

Your sister in the hope of salvation.

MRS. IRENE M. GRAY.

Snow Hill, N. C.

FAITHFULNESS IN SUPPORT- ING LANDMARK

Elder C. F. Denny,

Wilson, N. C.,

Dear Brother:

Please have the Landmark sent to Sister Caroline Sprucll, colored. She says she is not able to read it herself, but hopes to get some one to read it for her. She has been a member at Nahunta church, Wayne County, N. C., for 43 years and wants the brethren and sisters of the old Baptist faith to know that she is not tired of living with them and that the Lord has blessed her to live these many years at their feet and no one has had any charge to bring against her. She always fills her seat when able.

Your little brother in hope,

V. A. BARTLETT.

Saulston, N. C.

CORRESPONDENCE

Elder C. F. Denny,

Very Dear Brother:

Will let the brethren and sisters hear from me. We left our home the 3rd Sunday in December for Newport to visit my wife's people. Wednesday morning we boarded the train for Durham to visit my youngest daughter and my youngest brother and all the one I have living. We tried to speak in the Master's name in our quiet way at a church a little above Durham Saturday at 2:30 P. M., and at Durham at night which was 27th, Sunday morning wife and I boarded the train back to Newport and on Tuesday morning wife and I started to see my wife's youngest brother, the one who is blind and we had only gone a little ways from her oldest brother's when she slipped and fell on her hip and it rendered her helpless. We carried her in the house and called the doctor. He said there were no broken bones and on last Sunday I was not satisfied and called the doctor back. He put her to sleep and examined her again, still said he could not find anything broken but she can't walk yet and it will be 3 weeks next Tuesday and I am writing this so my brethren and sisters may know my condition. We are at my wife's older brother's and they are so good and kind to us and all the people of Newport but I am shut in and I have been made to wonder if I am not mistaken about the whole thing, have I ever known the Lord, if so why am I thus taken, surely am I mistaken? Possible that I have just caught the shadow and missed the substance. Oh, my brethren, I am so lonesome, I want to beg you all

to pray for us to be reconciled to God's will and to our lot. I know God is able to do all things and I desire to be reconciled to His will.

Brother Denny you can publish this in Zion's Landmark that the brethren may know our condition. I would be glad for you to make some remarks to it if you will for I feel like a man of God as you feel to me to be is so lovely and can speak so soft and sweet. Will you please correct all mistakes for I have written hurriedly. We received your card and so glad to be remembered by one as I esteem you to be. May the Lord bless you and your loved ones with every blessing is my prayer. I beg you to pray for us.

Submitted in love and best wishes for you and your loved ones, your unworthy brother in sorrow.

E. F. POLLARD.

Jacksonville, N. C.

P. S.—Baptized a brother the 3rd Sunday in December, 70 years old. Cold as it was. When we came out of the water he said, Brother Pollard, thank the Lord.

THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD

The Apostle Paul exclaims, "Oh the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things; to whom be glory forever. Amen." Romans 11-33-36.

Moses saith, "I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, His work is perfect, for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32-3-4.

Now, our Lord Jesus Christ as the Lamb of God was set up from everlasting; was verily foreordained before the foundation of the world. 1 Peter 1-19-20. And the time and manner of His being slain was all determined the eternal purpose of God. Christ could not be cast down headlong from the brow of the hill. Luke 4-20. "They sought to take him; but no man laid hands on him, because his hour was not yet come." John 7-30. He was not to be beheaded as John the Baptist; Matt. 14-10. Or stoned to death as Stephen. Acts 7-59. Neither was Christ to die by the immediate stroke of God as it pleased God to strike down Annanias and Sapphira who "fell down and gave up the ghost." Acts 5-1-11. Our Saviour saith, "The Son of man goeth as it is written of him;" Matt. 26-24. "Truly the son of man goeth, as it was determined;" Luke 22-22. And in Psalm 22-14-18 it is written of Christ, "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels, my stomach is dried up like a potsheard; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me, they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lot

upon my vesture."

The manner of Christ's death was thus decreed of Jehovah; and thus foretold to be by crucifixion. It is written in Deut. 21-23. "He that is hanged is accursed of God." and the apostle in Gal. 3-13 cites this scripture to have its application in the manner of the death of our precious Redeemer, saying, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written 'Cursed is every one that hangeth on a tree.' And in 1 Peter 2-24 "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed." Jesus "suffered without the gate," Heb. 13-12, and hung upon the cross between two thieves, He was numbered with the transgressors- Isaiah 53-12. It was thus clearly declared and thus fulfilled that Jesus Christ should suffer and give Himself a sacrifice for the sins of His people upon the cross at Calvary.

Had it been the pleasure of the Lord could He not have put Christ to death by His own immediate act? by a strike of lightning, or some other immediate act? But this was not in the allwise and holy counsel of His will. "Who hath directed the spirit of the Lord, or being his counselor hath taught Him? With whom took he counsel, and who instructed him, and taught him the path of judgment, and taught him knowledge, and showed to him the way of understanding." Isaiah 40-13-14.

But thou, O our God, "by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things?

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word." Acts 4-25-29. And the Apostle Peter, filled with the Holy Ghost, declared on the day of Pentecost, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2-22-23. God delivered Him, and they took Him. So, "those things which God before had showed by the mouth of all His prophets, that Christ should suffer He hath so fulfilled." Acts 3-18. And our dear Saviour Himself, just before His ascension, said to His disciples "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were 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 said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24-44-46.

The Holy Child Jesus did no sin, neither was any guile found in His mouth. He never transgressed the law of God, He had not transgressed Roman law, or Jewish law. The Son of God in His sacred holy manhood was not the transgressor of any law. So, those hands that took Him were wicked hands, they were the murderers of Jesus, the Just One. Acts 7-52.

These acts of these murderers in the crucifixion of Jesus Christ the Son of God were of surpassing wickedness, and yet in Jehovah's eternal counsel of His own will Christ was verily foreordained to be thus sacrificed. 1 Peter 1-19-21. The eternal, immutable holy counsel of God's will was fulfilled in the violation of the law that He had placed man under.

We read that the apostles Peter and John were on a certain occasion brought before the High Priests and Jewish council to give an account of their doctrine," and being let go, they went to their own company, and reported all that the chief priests and elders had said unto them." Could you have felt at home in such "company?" Could you in your very heart feel these are "my brethren and companions" Psalm 122-8. They are baptised, gospel believers in Jesus Christ. The "company" that Peter and John went to were not ashamed, with one accord to confess they were firm and joyful believers in God's immutable predestination. Let us together again read this record of them who were of "one heart and one soul" in the doctrine of God. "And being let go, they went to their own company, and reported all that the chief and elders had

said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against Thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." Acts 4-23-32. I will own that I should much like to have been at this gathering, in the company of believers who were of one heart and of one soul in the hope and doctrine of God their Saviour. Our God hath said, "Remember the former things of old: For I am God, and there is none else; I am God,

and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east, the man that executeth My counsel from a far country; yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isaiah 46-9-11.

Now the betrayers and murderers of Jesus could not go beyond what the hand and counsel of the Lord had determined before to be done: for when Christ died upon the cross the soldiers break the legs of the two malefactors, who were crucified with him. "But when they came to Jesus, and saw that He was dead already, they break not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he said true, that ye might believe. For these things were done that the scripture should be fulfilled, a bone of him shall not be broken. And again another scripture saith, they shall look upon him whom they pierced." John 19-33-37. Exod. 12-46. Zach. 12-10. It is consoling to the taught of the Lord to feel assured that the Lord speaks and it is of the Lord to feel assured that the Lord speaks and it is done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought, he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose

God is the Lord; and the people whom he hath chosen for his own inheritance." Psalm 33-9-12. "Great is our Lord and of great power: His understanding is infinite." Psalm 147-5.

"Eternity, with all its years,
Stands present to thy view;
To Thee there's nothing old appears
Great God! there's nothing new
Our lives through various scenes
are drawn
And vered with trifling cares,
While thine eternal thought moves
on
Thine undisturbed affairs."

There are many deep and unfathomable things declared in the "scripture of truth" Dan. 10-21, and among them are God the Father's eternal election of the church in Christ Jesus. Ephes. 1-4. 1 Peter 1-2, and God's determinate counsel and foreknowledge according to which he hath predestinated all things whatsoever come to pass. And His predestination is not conditional, changeable; but according to His eternal purpose Ephes. 1-11 certain, sure, immutable. Thus we read that God will show unto the heirs of promise "the immutability of His counsel," Heb. 6-17 and our God is he "who worketh all things after the counsel of His own will."

As it pertains to the elect, the church of Christ, all Jehovah's predestination is all "according to His own purpose and grace given them in Christ Jesus before the world began." 2 Tim. 1-9.

Love's Predestination! "In love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good

pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Ephes. 1-5-6. Have you hope and comfort in this? Well, take a glimpse of the following scripture, may the Holy Spirit give you contemplations therein. Behold the sovereignty of God! "God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the scriptures saith unto Pharoah, Even for this same purpose have I raised thee up, that I might show my power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will he hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me this? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory. Even us, whom He hath called, not of the Jews only, but also of the Gentiles." Rom. 9-15-24.

FREDERICK W. KEENE
Raleigh, N. C.

A SURE RETREAT

Thank God for this "One" doctrine,
That's by the world despised;
It shines in glorious splendor,
Is by believers prized.

"Salvation is appointed
For walls and bulwarks," sure;
Strength for the poor and needy,
A refuge, strong, secure.

His wills and shalls surrounding
Will banish every foe;
And every blood-bought sinner
Through wills and shalls must go.

He need not hedge his city
Against Jehovah's might;
His fortress must be broken,
He can no longer fight.

In sackcloth and in ashes
He'll languish in the dust;
Be made to beg for mercy,
And know his God just.

The prodigal awakeneth,
When all he hath is spent;
'Tis then his eyes turn inward,
To nought but discontent.

His Father, he remembers,
Hath plenty, and to spare;
And with his Father's servants,
He'll gladly take his share.

And to his God the Father,
He seeks to find a peace
That passeth understanding;
And makes the tempest cease.

He then in faith reposes,
His staff, his Father, God;
And hopes to trust Him ever
"Nor murmur at His rod."

LIZZIE HOLDEN GARRARD

LIKES THE LANDMARK

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

Dear Brethren: I enclose check for two dollars. I think it pays my subscription for Zion's Landmark up to August 15, 1925. I much appreciate the paper and think it would help our brethren very much in getting together on good terms of peace to love our brethren. It is needful to know something of them. We can't love one that we know nothing about. We know we have passed from death unto life because we love the brethren, we should read our papers and get all the information we could but we should not neglect reading the Bible. Let it be our standard usage and practise as to Baptists should have nothing to do with it unless it is scriptural. I wish you much success.

Yours brother I hope.

C. J. DRAUGHAN,
Yadkinville, N. C.

IMPRESSED TO WRITE AGAIN

My dear Brother Denny:

I received your letter in answer to one I had written you, and it was comforting to know I had been of the least comfort to you, for it is encouraging to me to think that as poor as I feel myself to be that the Lord does lead me at times to do His will, and He says in His word in Rev. "That blessed are they that do His commandments that they may have a right to the tree of life, and enter in through the gates into the city." my mind seems to incline me to write again for the Landmark and I do feel that I hope it will not be intruding for I would

lay down my pen and never take it up again if I could but there is a fear, and I hope it is in love, and it is to communicate with the household of faith, for with such sacrifices God is well pleased. The words which are on my mind this morning will be found in the 12th Psalm, and 1st verse, "Help, Lord; for the Godly man ceaseth; for the faithful fail from among the children of men." I tremble as I write the words for I know unless God enables me, I shall fail to show what I think I see in them, but I will venture on Him, venture wholly all my help must come from Him. Help, Lord comes from those only who have been brought in deed and in truth to feel their need of Him. They have felt from time to time after being tried and delivered they could and would trust and rely on such a great deliverer, but when brought to the test again found themselves just as helpless as before so we see we need Him all the time. The flesh is nothing, never has been or ever will be, the faithful fail from among the children of men. In time of need we see that our arm is too short and how we do desire to trust, but we see we can't do anything without Him either naturally or spiritually He allows us to sin but that is without Him, for He hates sin, and I know I do too, and know that I'll never cease to sin 'till I die and that causes me at times I think to want to depart and be with Christ. These are a few of my thoughts, do with them as you see fit, all will be well.

BETTIE Z. WHITLEY

Washington, N. C.

READ LANDMARK FOR 17 YEARS

To the Editors of Zion's Landmark,

Dear Brethren in Christ I hope, am sending you a check for \$2.00 for which please send me your valuable Landmark for one year. I have read the Landmark for near seventeen years, although I have never been a subscriber, and as I can't get any I feel that I can hardly do without it. Winter is drawing nigh and our pastor is very old and feeble and lives so far from church that he doesn't get to come regular during the winter months but he is certainly a faithful pastor.

I do love to read the experiences of the dear brothers and sisters, also the good editorials. I think the Landmark is good reading matter for all lovers of gospel truth, of which I pray I am one. I do not feel worthy to be numbered with them but feel that nothing could be sweeter than to have a home with a people that I love as I do the Primitive Baptists, as long as I am here in this sinful world. I am often made to fear and tremble, as I feel so weak and sinful. But if it wasn't for this little hope of mine, I feel that I would be most miserable. I hope my trust is in the Lord for without Him we can do nothing, and it is in Him that we live, move and have our being. I have been wonderfully blessed this summer, have attended three associations and I think I received crumbs that fell from the Master's table. The preaching brethren were blessed with liberty and all came preaching one Saviour and one salvation, which is the only Saviour and Salvation if I am blessed

to know anything about the revealed religion of Jesus Christ. I heard Brother Isaac Jones preach twice at the spring 'association and I went to him and told him how deeply I was impressed with the first sermon I ever heard him preach which was at Old Bethel several years ago. A few months ago I dreamed of talking to him about what a wonderful sermon it was to me and I just felt that I could not come home satisfied without telling him and shaking hands with him. I have thought so much about our associations since I came home from the last one wondering why should the brethren and sisters try to vote out one and only have one a year, when all seem to rejoice so during the meeting and have such a feast of spiritual food, and we meet so many brothers and sisters that we would never meet if we didn't go.

I did not intend writing so much but I hope I have been guided by the hand of our Lord. If I could only write or tell the wonderful work of the Lord as I feel it at times it would be great but I can't and often I am miserable and cast down, fearing that I'm not born again. Dear ones in Christ, is it thus with you brethren and sisters. I ask all of you that have a mind to pray for me, that I may live faithful to the end and when this life's journey is over that I may have a home in heaven where sickness, sorrow or death never come. Your unworthy sister if one at all.

MRS. S. G. AKERS.

Calloway, Va.

A GOOD TRIP

Dear Brother Denny:

Brother George S. Williams requested that I make nine days' appointments for him and me, and after I had appointments published I had a feeling of regret. And I dreamed that Elder P. D. Gold came to me, and he was beautified in perfect youth. I said to him, Brother Gold, come with me and the brethren will be pleased. And he said, "I will be near." I awoke saying "My Lord, my Lord," We went to New Hope church the eleventh of April, and met a good congregation. After preaching, took dinner with Brother and Sister Garland Hurst, then went to Elder J. Lee Jackson's for the night, Sunday preached to a large, attentive congregation, then went home with Elder Amos D. Vaughan and wife, and they went with us to Greasy Creek Church, there the congregation met us gladly and made manifest their appreciation of our service. Elder Q. D. Weeks is their faithful paster. From there we went home with Brother and Sister E. L. Dickerson, and several good brethren and sisters spent the evening with us. (Brother Sylvester Stilwell went the whole trip with us). We then went to Indian Creek. There we met the largest congregation. After preaching went home with Brother James Gardner. That night we preached at River View, that is an arm of White Oak Grove. They have a good house and are to be constituted in June, Friday, Saturday and 3rd Sunday next. From there we went to W. O. Grove, the old home church of Elders, John C. Hall, Amos Dickerson and P. G. Lester. We met good congregation

there of well established brethren in the faith. They made us feel glad we went. From there we went home with Brother and Sister H. B. Lester, the next morning they went with us to Valley View church. May the Lord be praised. It was good to be there. We then went to Brother A. W. Dehart's for dinner, then preached that evening at the new church "Zion Hill," an arm of Wilson's Grove. They have built a good house and prospects are good for a church there. From there we went home with Brother and Sister H. E. Mayberry. From there to Wilson's Grove- I had fallen down in my feelings but when I reached the place brethren were singing in the house and Brother Thos. Wilson's strong voice sounded sweet to me and made me feel that this is none other than the house of God. Surely the Lord was there. We went home with Brother Davis Melton for dinner, then to Brother J. Walker Hurst's for the night. Next day forenoon we preached at Bethel church and had dinner with Bro. Wiley Ashworth and that evening we preached at Pilgrim's Rest, and came to Bro. George S. Williams' home for the night, and Sunday the 19th we came to Pine Grove church. After preaching there I had dinner with Brother R. A. White and he brought me home. The interest manifest and the kindness of the brethren and friends made me feel that this is one of the choice trips of my life. My associates were clean men.

This account may go to Brother P. G. Lester through the Landmark.

D. SMITH WEBB,

Hillsville, Va.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 16

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., July 1, 1925

BORN OF WATER AND OF THE SPIRIT

Some days ago I received a letter from an unknown brother in New Mexico, which has been misplaced, and I cannot remember his name or postoffice; but as he requested that I give some thoughts through Zion's Landmark of the doctrine set forth in John 3:5, I will attempt to do so, though they may be far fetched and misguided.

The principles featured in this verse are shunned by the Arminian, hated by the world, but loved by the godly. When Christ said to Nicodemus, "Except a man be born of water, he cannot enter into the kingdom of God." He most certainly had no reference to that element of natural water. It was spiritual things he would inculcate. He no more meant natural water than the Lord God did when He said, "Then washed I thee with water; yea, I thoroughly washed away thy blood

from thee, and I anointed thee with oil." (Eze: 16:9) This was not water from the river, or oil from the olive. Read John 1, 12, 13, 3, 6, 7, 8, 7, 37, 38 39.

Jesus said "Except a man be born again he cannot see the kingdom of God." Evidently He makes a distinction between seeing and entering into the kingdom of God. Who is there among the saints that has not experienced the difference between seeing and entering into the kingdom? When a man has the sentence of death in himself, and feels his guilty distance from God by reason of sin. Thus beholding the Lord just and righteous, and the kingdom pure and holy, he cries God be merciful to me, the sinner. Now he cannot see how God can be just and save one so vile and polluted. But when by faith he is made to believe by the working of God's mighty power, realizing the virtue of the cleansing blood of Christ, and thus entering into the kingdom of God, he joys in the Lord Jesus Christ by whom he has received the atonement. In witness whereof Peter says: "His divine power hath given us all things that pertain unto live and godliness." From Him also is every grace and fruit of the spirit. Except a man be born of the water, that is, sanctified and cleansed by the suffering and shedding of Jesus' blood on the cross for him, he will never be born of the Spirit, nor enter into the kingdom of God. Doubtless the apostle had reference to the same thing when he said, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood." (1 John 5:6). Then Paul says, "But ye are jus-

tified in the name of the Lord Jesus and by the Spirit of our God." (1 Cor. 6:11.) His atonement was in order to redemption, regeneration and intercession; to be cleansed by sanctifying grace. By Him the man was born of water and of the Spirit receives the atonement, eternal life, and the promise of the resurrection and glorification.

M. L. GILBERT.

Dade City, Fla.

Elder C. F. Denny,

Dear Brother in Christ:

I have read and re-read Elder P. G. Lester's editorial in the last issue of the Landmark. Brother Lester's letter is good, wholesome advice, it is far reaching and covers a broad territory. And now brethren shall we take heed or shall we be indifferent and still drag on in the same old unpleasant way? We have been dragging to these many years.

Dear brethren, let us all lay aside self and all selfishness and come reason together. We have all been too stout, too hard hearted towards one another. Brethren this is wrong; but I am sure these things were all done through error, and were not intended to create harm and could be so easily remedied if gone about in the proper manner and spirit. Now dear brethren and sisters, as Brother Lester has spoken, will you give me the privilege to make a suggestion? If so then I would suggest that the Danville church which is the center of the trouble agree to open her doors to her brethren, and agree to call together some of our most eminent and learned brethren and lay the matter before them and all agree to abide their decision. This is a

matter for the Danville church to attend to. No other church or association has any jurisdiction over the church. Brethren I think this would be a fair proposition and if granted I am ready and willing to lay down all grievances and distresses and abide by what my brethren may determine to be just and right and let us stop this unholy war, and serve God and one another and be brethren in the true sense of the world. Brethren I want peace, real peace in love.

Please publish this in the next issue of the Landmark.

Yours in a precious hope,

W. L. PARKER.

Remarks

I endorse the above suggestion. "In a multitude of council there is safety."

Why not labor, and pray for peace? "Blessed are the peace makers; for they shall be called the children of God."

The late Elder Gold wrote to me several years ago in answer to an inquiry regarding a church trouble as follows: I feel there needs to be a coming together in fasting and prayer, and confession, that wherein I have done my brother a wrong I ask forgiveness.

I imparted this fatherly advice to that church and proclaimed a day of fasting and prayer, and many will bear me witness that the trouble was soon removed and sweet fellowship and prosperity immediately abounded, and still abounds to this day.

May I suggest that each reader read again Elder Lester's last editorial in June 15th number, and the above appeal, and then retire to your closet and on bended knees,

implore Him "who maketh wars to cease" to dispel the threatening clouds, and cause His face to shine upon those that are laboring for peace? Is this agreed?

Even so let it be.

C. F. DENNY.

RESOLUTIONS OF RESPECT

Whereas on March 2nd, 1925 God in His infinite wisdom has seen proper to remove from our church our worthy and faithful sister, Bettie Smith,

Therefore, be it resolved by the Primitive Baptist church at Robersonville, Martin County, N. C.,

First: That we bow in humble submission to the will of the Supreme Being who doeth all things well, feeling our loss is her eternal gain.

Second: that a copy of these resolutions be recorded in our church book, a copy be sent to the family, and a copy be sent to Zion's Landmark for publication.

By order of the church in conference Saturday before 1st Sunday in April, 1925.

ELDER B. S. COWIN, Moderator.

R. A. BAILEY, Clerk.

MARY E. PEEL

Mary E. Peel was one of eleven children born to David and Anna Gerganus. Born May 11, 1847, died February 26, 1925. Soon after the Civil War she was united in marriage to James Staton Peel who preceded her to the grave on March 5, 1924. To that union there were no children born, but most of the time they were a father and mother to some other fatherless or motherless children. In August 1879 she went before the church at Bear Grass and professed a hope in Christ, was received and on the following day she with four others to wit: Elder J. N. Rogerson, W. L. Bailey, Mary Downen and her mother, Anna Gurganus went down into the water and was baptized by Elder Levi Rogerson. She lived a consistent and faithful member to the end, always willing to help bear the burdens that are necessary to be borne at times. She took great delight and pleasure in providing and entertaining brethren and sisters and friends. For over a year before her death she was greatly afflicted, not able to attend her meetings but once or twice. While we will greatly miss her we hope that she has entered that home above where all is peace, joy and love.

For the church at Bear Grass.

J. H. P. PEEL.

STAUNTON RIVER ASSOCIATION

Please publish in the next Landmark that the next Staunton River Association is appointed to be held with the church at Union, Pittsylvania Co., Va., 12 miles west of Chatham August 7th, 8th and 9th 1925. All Baptists of our faith and order are invited. Those that need conveyance will be met at Chatham and notify H. M. Craddock, Whittles, Va.

Mr. Nathan Bennette, Toshes.

H. M. Mattox, Sandy Level.

Signed by order of the church.

C. O. BOAZ, Mod.

S. D. MATTOX, Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God, who doeth all things well, has seen fit to remove Brother J. R. Blalock from our midst, who was a member of the Helena Primitive Baptist church, in full fellowship and good standing.

Resolved, First, that we bow in humble submission to Him who doeth all things well.

Resolved, Second, that these resolutions be sent to Zion's Landmark for publication, and be spread on our minutes and also a copy to the family.

Done by order of conference, April 4, 1925.

ELDER J. J. HALL, Mod.

J. M. CLAYTIN, Com.

J. L. MONK, Church Clerk

CHANGE OF MEETING

Mr. John D. Gold,

Wilson, N. C.,

Dear Sir:

You will please publish in four issues of your good paper, Zion's Landmark, that we the Baptist church of Christ as we truly hope of the Primitive faith and order here at Lexington, N. C., being assembled in conference on Saturday night before the 4th Sunday in March, 1925 do hereby agree that we change our meeting time from the 4th Saturday at 7 o'clock and Sunday at 11 A. M., in each month to the 3rd Saturday night at 7 o'clock and Sunday 11 a. m., in each month.

We invite all true and orderly Baptists and especially ministers to visit us at any time and please pray for us when at a throne of His rich grace.

This done and signed by order of the church in conference on Saturday night before the 4th Sunday in March, 1925.

ELDER S. H. REED, Mod.

Mount Olive, N. C.

C. E. GILLMORE, C. C.

R. F. D. No. 6 Box 11.

Lexington, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

JULY

1925

NO 17

THE CHURCH

Let thy kingdom, blessed Savior,
Come and bid our jarring cease;
Come, O come, and reign forever,
God of love and Prince of Peace.

Visit now thy needy Zion;
See thy people mourn and weep;
Day and night thy lambs are crying;
Come, good shepherd, feed thy sheep.

Lord, in us there is no merit,
We've been sinners from our youth;
Guide us by thy Holy Spirit
Into all revealed truth;
On thy word of grace we'll venture,
Till in death's cold arms we sleep,
Love is our banner, Christ our leader;
Come, good Shepherd, feed thy sheep.

(Selected)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

DEAR CHILDREN OF THE MOST HIGH GOD

I just love to call you that for it brings such a sacred nearness and unity in one body bound by the great three-in-one God and sealed with the great unbroken seven seals of God's attributes. We are not only sealed in time but in eternity. Yes for all time and through that unity, all is ours, yes, everything. Christ too and even Him alone is sufficient. Yes with Him dwelling in us we are rich, as kings and priests but only unto God are we thus precious, a royal priesthood, a holy nation, that should show forth His praise, surely we should, but do we do that? Is our walk orderly and circumspectly and our talk holy? Are we separate and apart from the world? Is our garment spotted? Are we found with the scorner? Do we meet and talk together of things touching the kingdom and do we fear Him? If so why not assemble and talk of the things that maketh for peace? In so doing a look of remembrance is upon us and men's hearts are fainting within them. Lovers of pleasure more than God, heady high-minded truce breakers, teaching for doctrine the commandments of men, disobedient to parents, oh yes, it is here, haters of the truth, worshippers of idols, men pleasers, yes preach to please men for advantage and that is for filthy lucre for we have them chosen among us, as

Judas was chosen of Christ just for the bag and we have them now who love the bag and world to promised and former days will be brought to bear upon our minds and we will be strengthened in the inner man and renewed and we will be showing forth His praise and honoring Him in our bodies and spirits which are His. We should be holy in all conversation, yes as we see the day approaching, be watchful and prayerful and surely there has never been a time in all history that requires as much watching among the children of God as now, for I tell you these are the last days, perilous times, more than the service of God or His cause but in His name they aim to deceive but God has put a mark upon them that we may know them. They have no cud to chew nor they do not part the hoof, nor there is no marrow in their bones, so beware my fathers' children that you are not led a captive by them while they are among us they are not of us, and will at last fall on their own sword, as Saul for it is for no good purpose at heart that they have or interest in the lost sheep of the house of Israel, for they are not sent out with a holy calling but they have taken upon themselves this work and instead of building up the cause they are determined and estranged just to fleece and rob widows' houses, clouds without water tossed about, are not established, but carried

about with the current, easy prey to popularity, and applause of men and for such they court men and tickle their sensitive ears for not having been tried and proven they are ready at all times to prosecute and sneer at God's humble poor, and they get up hobbies to do that for they are always full of notions, and spring them on the hard shells but you have nothing to fear, for that shell is so hard that hell can't move it, lions can't break it nor fire can't burn it, so you just go in the name of your Emanuel Jesus. He is your leader, follow Him, you are the ones that have the sling and five stones and with them you can slay them all for they can't stand the truth it just being in the head is easily killed. No depth, no foundation, and there are lots of weeds here to use the sling, and they do that and when they do there is always some one to rejoice and dance and play upon the harp, yes dance in spirit and soul, and that harp is ever bright and not a string has been broken or rusted, though it is over two thousand years old and it will ever be new. May God bless us all with eyes to see ears to hear, hearts to understand, hands to feel, tongues to taste, nose to smell, that we may be able to stand firm against all the witchcraft, and bewitching power and influence of the devil and his ministers and may the time soon come when he will call them to some other fold beside ours for we have no need for them. We want to be at peace but they know nothing of it. They have never felt it, it has not been given them. Your sister in hope,
MRS EFFIE HARRIS CARRAWAY
 Swan Quarter, N. C.

STONES WITH FAIR COLORS

Mr. J. D. Gold,

Dear Sir:

Enclosed find \$2.00 for renewal of Landmark. I feel that I would miss it very much if deprived of reading same. It breaks the monotony of my lonely house and gives me food for thought if indeed I know anything of these wonderful truths set forth by its writers; were it not for these few moments of pleasure, what would become of the "afflicted, tossed with tempest and not comforted?" This question is answered by the Lord of hosts, in the following: "Behold I will lay thy foundations with sapphires and I will make thy windows of agates, and thy gates of carbuncles and all thy borders of pleasant stones, and all thy children shall be taught of the Lord, and great shall be the peace of thy children. "Thy foundations are laid with sapphires. This is a precious stone of pure blue, very beautiful and hard; and "blue" was one of the colors of the Ephod, a coat worn by the High Priest, curiously wrought. On the shoulders thereof were two goodly beryl stones, on which were graven the names of the twelve tribes of Israel. This high priest prefigured the coming of the high priest and the Lord Jesus Christ, the foundation of spiritual Israel, the foundation of the church of the most high. "Thy windows of agate," the agate is a very hard stone, arranged in stripes or bands, clouded, and in angular shape like the outlines of a fortification, it is called fortification agate; surely this is the agate of which these windows are made, being fortified with strength and hardness and sufficiently colored

that the enemy of Zion cannot see inside of her courts. "Thy gates of carbuncles" This is also a very hard precious stone in color like a burning coal when held before the sun; these gates are the entrances, nor can the beauty of this stone be seen except when held before the sun of righteousness, which rises with healing in its wings; these gates through which His children enter and "grow up like calves of the stall," these are they who fear His name; like the carbuncle, they have no glory of their own but through Him only does their beauty glow. With all these rich promises from Zion's God, why will many in her courts follow after the popular isms of the day? One of which is "woman's suffrage," the great move of Anti-Christ to make the world better, as they say.

"Let our women be silent and if they will learn anything, let them ask their husbands, for it is a shame for a woman to speak in the church. ("If not in her church where can she speak?") They are told to be keepers at home, good, obedient to their husbands, that the word of God be not blasphemed. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety—not with braided hair, or gold or pearls or costly array, but (which becometh women professing godliness) with good works." The love of money, and popularity is causing many women to turn aside. See 1st Timothy 5:15 to wit: "For some have already turned aside after Satan." Read 1st Cor. 14:25-36. Titus, 2:3, 1st Tim. 2:9 to 13. These scriptures tell the women how to walk and many more references but

space forbids. Cast aside everything popular and you leave the broad way in part. Luke 16:15 we find the following: "And He said unto them: Ye are they which justify yourselves among men, but God knoweth your heart; for that which is highly esteemed among men is an abomination in the sight of God." Surely none of us want to be advocates of these popular moves, how can a God-fearing woman take hold of such? When the scriptures say highly esteemed things are abominations unto the Lord; surely where do we stand when we are abominations to Him? On most dangerous grounds.

LIZZIE HOLDEN GARRARD.
Durham, N. C.

INCLINED TO WRITE

I feel inclined to write a few words in connection with the sad troubles I have been through of late, I desire to be resigned to the dear Lord's will. He knoweth our frame and may he remember that we are dust. In my sad bereavement he has ever been near us. He still keeps me alive. I believe I have felt His blessing resting upon me, and His strong arm underneath me. Oh how comforting it is to see and feel the sweet mercies of our dear Lord. I know that in my flesh dwelleth no good thing. I know I am vile but thy word is true and thy promises are real. If it was not for thy sweet mercies I could not live here, but His mercies endureth forever. "Oh that all men would praise Him; but I fall so short of doing the right things. In this fair book of life and grace Oh may I find my name Recorded in more humble place

Beneath my Lord the Lamb
 My sadness inexpressible.

Since I lost my dear companion
 Only those that have felt it know,
 But the God knows best. Though
 He slay me yet will I trust Him for
 His grace, for He says in His word
 His grace is sufficient for us.

"The God giveth and the Lord
 taketh away and blessed be the
 name of the Lord."

In sweet hope,

DORA L. BUTLER.

Washington, N. C.

615 Market St.

PRIZE IT HIGHLY

Mr. J. D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I am enclosing one dollar (\$1.00)
 to renew my subscription to the
 Landmark which will pay me up to
 September, 1925.

I have been a regular subscriber
 to the Landmark since 1890 and I
 prize it very highly, not only for
 its present value, but also for the
 sake of your dear father, who so
 ably edited the Landmark during
 the greater portion of his active
 life. I have 16 volumes bound in
 book form that I would not part
 with, because they contain so many
 able editorials from your father's
 pen.

I wish the editors and manage-
 ment of the Landmark much suc-
 cess and trust that they may be
 blessed to continue the publication
 of the Landmark to the comfort and
 edification of the dear saints.

With best wishes, I am yours re-
 spectfully.

J. E. HERNDON.

Danville, Va.

Route 2.

SUBJECT OF THE LAW

The first law God gave to Adam
 which was the law of sin and death
 and the violation of this law came
 sin and death. By man came sin
 into the world, and death by sin, so
 death passed upon all for that all
 have sinned when at the beginning
 in Adam as all human beings are a
 multiplication of him so we sinned
 and fell in Adam. His transgres-
 sion is our transgression. That law
 is in Gen. 2 ch. and 16-17 verses
 and the Lord God took the man and
 put him in the Garden of Eden to
 dress it and to keep it and the
 Lord God commanded the man,
 saying of every tree of the garden
 thou mayest freely eat; but of the
 tree of the knowledge of good and
 evil thou shalt not eat of it, for in
 the day that thou eatest thereof
 thou shalt surely die. Now the
 question arises in some people's
 minds as to whether Adam was
 equal to and able to keep the law
 or not? To dress and keep the gar-
 den was a part of this law. There
 is no doubt in my mind as to
 whether Adam kept and dressed
 the garden or not because that is
 what God put him there to do, and
 there is no doubt in my mind as to
 whether God's purpose was carried
 out or not; but I think that Adam
 did more, the more, is the viola-
 tion of God's law and the will or
 desire to do that never came from
 God, but from another source. Biter
 and sweet water cannot flow
 from the same fountain. I believe
 that Adam's will and desire to dress
 and keep the garden and from
 God the great fountain of all good
 and His will and desire to violate
 God's law originated and came
 from satan, the great fountain of all

evil. These two streams flow into the one man Adam; but not from the same fountain.

The violation of this law made it necessary that there be another law added, the law was added because of transgression, this was the law that God gave to Moses on Mt. Sinai, this law nor the keeping of it never was designed to give life, but the object of this law is that man may have no excuse or cloak for his son, and it is our schoolmaster to bring us to Christ.

How or in what way? "You hath he quickened." When one is quickened he realizes his guilt and condemnation before God. This brings great burdens upon his soul and he at once flees to this law to try to learn it and live it in order that he may rid himself of this great load of guilt seeing his own picture in this law as a guilty wretched criminal before God as he realizes himself to be before God, he falls at the feet of Jesus realizing he only is able to keep that law, and that he has kept it too, jott and tittle, and that he now says, "come unto me all ye that labor and are heavy laden and I will give you rest," and then that still small voice speaks to the troubled soul. O how we delight at such times to shout and praise His holy name. This brings us to another law. It was not written on tables of stone, nor on paper with ink, but in the fleshly tables of the heart, and O how this writing makes us realize the truth of the text, Rom. 8ch and 2nd verse, that says "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." We see from this that the first law binds,

while the second reveals our bound condition and the third liberates or makes us free. These laws are of God and are carried out or fulfilled according to his purpose or plan, and by His power. This law of life in Christ Jesus is the same thing as the will of God in commandment to Jesus Christ and His people, the same as where Christ says, "I came down from heaven not to do my own will, but the will of him that sent me," and again where it is said "the kingdom cometh not by observation, but it is within you." This is that law of spirit of life. The curse of the first law was the death of Adam in trespass and sin and annexed penalty, because thou hast done this: dust thou art and unto dust shalt thou return. Now the condemnation of this second law was the ministration of it on Mt. Sinai in that it pictured the condemnation of all the people under it, and the course of the third law is pictured in 3 chapter of Gal. and 13th verse "Christ hath redeemed us from the curse of the law being made a curse for us for it is written that cursed is every one that hangeth on a tree."

The reign of death under this first law is pictured in the 5 ch. of Gal., 17 verse, "For if by one man's offense death reigned by one much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ."

The ministration of death under the second law will be found in Gen. 9 ch. and 6 verse, "Who sheddeth a man's blood by man shall his blood be shed, for in the image of God made he man." Mat. 26 ch. and 52 verse, then said Jesus unto him,

"put up again thy sword into his place for all they that take the sword shall perish with the sword. Entrance of sin under the first law Rom. 5 ch. and 12 verse, "Wherefore as by one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned. Knowledge of sin under this second law, Romans 3 ch. 20, 21, 22, 23, 24, 25 verse "Therefore by the deeds of the law there shall no flesh be justified in his sight for by the law is the knowledge of sin. 21, But now the righteousness of God with out the law is manifest being witnessed by the law and the prophets. 22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe for there is no difference. 23. For all have sinned and come short of the glory of God. 24. Being justified freely by his grace through the redemption that is in Christ Jesus. 25. Whom God hath set forth to be a propitiator through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God.

Conqueror of death under the third law II Timothy 1 ch. 9-10, "who hath saved us and called us with an holy calling not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began, 10, But is now made manifest by the appearing of our Saviour, Jesus Christ who hath abolished death and hath brought life and immortality to light through the gospel. Hosea 13 ch. and 14 verse. I will ransom them from the power of the grace I will

redeem them from death. O death I will be thy plagues. O grave I will be thy destruction, repentance shall be hid from mine eyes, 1 Cor. 15 and 54-55, 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. 5, O death where is thy sting, O grave where is thy victory? Witness of sin under this first law condemned conscience; Rom. 2 ch. and 15 verse, Which shew the works of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another. Witness of sin under second law conscience Rom. 7 ch. and 7 verse. What shall we say then is the law, sin, God forbid, nay I had not known sin but by the law for I had not known lust except the law had said thou shalt not covet. Witness of sin under the third law I Joshua, 2 ch. and 27 verse, But the anointing which ye have received of him abideth in you and ye need not that any man teach you but as the same anointing teacheth you of all things and is truth and is no lie and even as it hath taught you so shall you abide in him. Forgiveness of sin, Act. 13 ch. and 38 verse. Be it known unto you therefore men and brethren that through this man is preached unto you the forgiveness of sins. 39 verse, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.

ELD. A. D. HANCOCK,

Eldorado, Ill.

ALL TRUTH AND RIGHTEOUSNESS ARE PERFECTLY CONSISTENT

They are gloriously harmonious in the character and works of God, the Father, Son and Spirit—in His works of creation, redemption and regeneration. He is the God of truth; His Son is the incarnation of truth; His spirit is the spirit of truth; and He calls His written word the scriptures of truth. Everything in that word, when rightly understood, is in exact harmony with all His works in nature and in grace. He cannot lie or deny Himself. When we are illuminated by His spirit, we gladly receive in our minds and hearts all that He has said in His works and in His word, and see no contradiction between them, and desire to manifest our sense of this perfect unity in righteousness of life in loving words and acts towards God and towards all our fellow-creatures. We willingly accept everything that science discovers and proves to be true, thanking God for every revelation that He makes of Himself, and delighting to adorn our profession of faith in Him by a righteous life and conversation, seeking to know of Him in His works and word, to glorify Him in all our ways, and to do to others as we would have them do to us, and thus illustrate the high and noble character of His true and holy religion, being a blessing to others while we remain on earth, and leaving a blessed memory of ourselves after our departure from this world. I have devoted the most of a long life to an earnest study of the relations between natural science and the Hebrew and Christian religion, and I have found

no discord between them, but a divine and perfect harmony. In the beautiful words of the Psalmist: "Mercy and truth are met together; righteousness and peace have kissed each other;" or, in the words of another, "Earth is carpeted with the flowers of truth, and canopied with the stars of righteousness"—all the works and all the word of God proclaiming His glory in infinite and everlasting concord.

The Constitution of the United States guarantees liberty of speech and the press and conscience to every one of our citizens; it was founded by our forefathers on faith in the Bible; each of our presidents takes his oath of office on the Bible—President Coolidge then putting his hand on the first Chapter of the gospel of John; and, with some of the greatest scientists of the world, and its most learned archaeologists, and the largest business interests, and the American Association of Conservative Protestant Colleges, and the great majority of professing believers in the Scriptures, I am assured of their plain literal truth in all passages where their meaning is not clearly symbolical, and of their certain tendency to righteousness—to elevate men and glorify God. It seems to me that no sound mind can fail to see the essential difference between theory and science, between supposition and knowledge. And no creature, except by Divine revelation, knows anything about the origin of the universe, or of matter, or life, or mind or reason or conscience. An eternal and infinite God directly created them, and He should and will have all the glory

for such creation.

SYLVESTER HASSELL.

**MANY WATERS 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
CONDEMNED" SO SAID THE
PREACHER. Song, 8:7.**

A few days ago I was thinking of the difference in the character of sheep and dogs. This occurred to me: When dogs go to fight the first fighting noise that is heard will attract the immediate attention of every dog in hearing of the fight, and they will run to it with all speed, and as much as they can do so will engage in the battle, not taking into consideration that they are as likely to get hurt as the two that started the fight. On the other hand a flock of sheep may be feeding quietly on a pasture, two may get ruffled over something and go to butting. They may butt each other but the remainder of the flock will not stop their feeding to even so much as watch the fighters to see which will get the best of the conflict.

The Church of God is a flock of the sheep of the Lord. They feed on His green pastures of love and mercy. They feed all one way, that is with their heads toward Christ, the Shepherd. If two get to using the old dogish principle of hate and malice, and get to fighting one another the thing to do is for the Church to go on feeding in the pastures of love, and to pay as nearly no attention to the fight as it is possible to avoid. If we have preference between the two we should

not let it appear to them nor to the other brethren. That would be to encourage the fight, or the dog in the matter. We should adhere strictly to the sheep principle and feed on the pastures of the Lord.

In the year 1787 the Anti-Slavery Society was formed in England by John Wesley and William Wilberforce. No one then thought that such a movement would so disturb the world, but it continued in that government until it was felt in about all the governments in the world. It came to our beloved United States and so operated that it brought divisions and bloodshed by the thousands. Denominations, so called Churches, were divided by the awful conflict until they have continued the spirit of strife to this day. It appears that the love of God had deep hold enough on us Primitive Baptists that that great and sore conflict did not rupture our ranks. Our brethren were hindered from visiting each other by war laws and declarations, and both sides were pressed into the armies, and often had, in faithfulness, to meet on the battle fields and fight. The law required it, and their allegiance to their governments required it. However as soon as the lines of war were broken down our brethren went into each others arms, preached together, and communed together. All these waters, (Troubles) could not quench their love. The war was of the world, of a worldly government. Their love to each other was of God and pertained to His Holy Kingdom. The waters could not quench that love. This writer was never better received by any than he has been by those who fought against my peo-

ple. More than this some of our old Confederate veterans are and have been pastors with the churches of the North in which there were veterans of the Federal government. These were troubled waters but not strong enough to quench the wonderful love of our God. We love to think on these things.

A few times the Children of Israel were aggravated with Moses to the extent that they were about to stone him. Moses was their leader under God's instruction. Their rebellions and hatreds did not cause any change in the mind of Moses toward them. Instead of calling on God to avenge him on his rebellious brethren he interceded for them, and showed his great spirit of meekness which God had so graciously given to him. Surely if troubles could have quenched the love of Moses for his brethren it would have gone out to live no more forever. But that love was so rooted and grounded in the Lord for them that he was ready at all times to forgive them even if they did not ask it of him. Indeed the forgiveness in his heart was the moving cause for his intercession to God for them.

Absolem conspired against his father David to kill him and to appropriate the kingdom of Israel to his use. Yet David loved Absolem. That love could not be quenched by all the troubles that Absolem caused David to bear.

If troubles could have quenched love what would we mortals do? Look at the troubles we brought on our dear Lord, and Christ. He even gave His life in the very waters we were to suffer. The due was

ours but He buckled on helmet and shield, and went forth to the battle, and met the Arch fiend face to face, and fought to His own death, and in death to victory in the glorious resurrection. He conquered for us, and every enemy of the church fell before Him.

"Oh for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues

Their Saviour's praises speak."

How ashamed we should be to let a few misunderstandings disturb our peace. Are we perfect? Are we pure? What if God shall require of us to give account to Him as we require of one another? What will be the result? Just stop and think.

Recently I visited through a section which has been very, very disturbed with a sore trouble in all the neighborhoods. A court has been held, and a decision rendered. I do not know how the brethren in general took the decision, but I do know that the love they have for one another has not been cut asunder. It was my privilege to attend with them one of their Union Meetings where there were representatives from nearly all of their churches, and there we communed together in the celebration of the Lord's supper in one of the fullest communions it was ever my privilege to enjoy. All their troubles did not quench their love. If one held a different opinion from another there were no words about their differences.

Such peace speaks of God among His children, and of their faithful love to Him.

Brethren, why not it be this way.

everywhere? Why should we bite and devour one another? Is the meat of brethren sweet to us in the sense that we should want to devour one another? God forbid. If we wade through the waters they shall not hurt us. The mighty waves and billows may go over us but God will surely deliver us. He has said it and He will surely do it. Who will dispute His word? Do serpents get in our way? Tread upon them, they shall not harm us. The Lord said so, and it is true.

My letter is long, and I will not write more now.

In hope, love and peace your brother.

L. H. HARDY.

Atlantic, N. C.

AN UNEXPECTED JOY

Dear Brother and Sister Denny:

Since seeing you at the Union meeting at Stem last Sunday, I have several times felt like telling you what a good day it was to me; and I am persuaded it was to you also for it must be sweet to receive such loving fellowship from so many.

Somehow the joys of salvation have been so seldom, and I have felt to be so unfit for the fellowship of the spiritual minded of the house hold of faith, that I was not expecting much from the meeting and, behold it was a feast of good things.

I feel sure, Brother Denny, that you enjoyed Elder Hassell's preaching. I wish I could tell you what it meant to me. When he read the words of the text: "The word was made flesh and dwelt among us" my mind was carried back to a night more than fifty years ago, before my father or I had joined the church. I had a hope then, but I

do not think he did. I was reading the 1st chapter of John aloud, and we were discussing this passage of scripture. It opened up to me then in a way I have never forgotten, although I had not thought about it in a good while until Elder Hassell's sermon recalled it to mind. And it was much comfort to me to know that I had long ago believed it as he so strongly and sweetly preached it. I heard only a part of your sermon and that was good as the whole day seemed to me.

I think there is a hymn which says, "Lord how delightful 'tis to see a whole assembly worship Thee." And I think one of the great joys of our meetings is to see many quietly, but manifestly feeding on the preaching of the gospel.

I will close now with the hope that you will come again before long and bring Sister Denny with you. Love to you both.

BETTIE GREEN,

Remarks

The above is a private letter written us after attending the Lower Country Line Union at Stem, N. C. But as she has expressed the sentiment that existed through the entire meeting so well, I take the liberty of giving it to you. Brother J. H. Gooch with his brethren and friends, has erected a neat, substantial brick house for which a church was recently organized, and Elder B. F. McKinney is their pastor. We enjoyed meeting many of the brethren and friends that we frequently associated with while living in Durham, which added to our pleasure. "Behold how good and how pleasant it is for brethren to dwell together in unity."

C. F. DENNY.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 17

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., July 15, 1925

THE WHALE

A friend writes me, whose letter is misplaced, that he had learned from his mother's Bible that Jonah was swallowed by a whale, which is now being discredited from the fact that a whale cannot swallow a man. And while he does not feel inclined to fall in with the sophistry of science, nor does he want to fall down, so to speak, upon the old family Bible, especially that one from which his dear mother imbibed the principles of divine truth, and as he feels to claim an identity with the Primitive Baptist in faith and in the way of thinking and understanding, he desires that I give him my conclusion of the matter.

In the account of Jonah being thrown overboard into the sea it says, Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

The Lord made fishes of the sea and he also made great whales. The great whales and the little fishes both belong to the fish family of the sea.

There are different species of fishes in the sea, some are great fish and some are little fishes, and of the great fish some species are called whales. While it is true that a whale is a large or great fish, all great fish are not whales, however. Jesus called this particular great fish which the Lord prepared to swallow Jonah a whale—and He further says, "as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." Now the simplicity of our faith consists in the fact that Jesus knows what He is talking about and is able to do what He says He will do. I do not understand that the whale feeds upon living animals and would not ordinarily attempt to swallow a man, so in the preparation of the whale to swallow Jonah it did not only give the capacity but the disposition and the desire to do so as well. Our simple minds hold the thought that the Lord could have as easily prepared Jonah to swallow the whale as He did the whale to have swallowed Jonah. Jesus took the five loaves and two fishes and multiplied them so that five thousand men besides women and children did all eat and were filled. These are the Lord's doings and are marvelous in our eyes. And for such doings is of the same power and just as marvelous.

The disposition of scientists is to contradict the truth of the scrip-

tures or to call in question the doctrine character of the miracles of Jesus as recorded in the scriptures, but we are taught in them that there is nothing too hard for the Lord, and that whatsoever His soul Jesireth that He doeth; so if He desires to enlarge the throat of a fish which he calls a whale we simply believe He can do it.

There is no doubt in my mind but that the great fish that swallowed Jonah was a whale. And that the Lord prepared him as to capacity and as to disposition to do everything that he did to Jonah. just the same as He did to raise Jesus from the dead. It seems to have been an incredible thing that God should have done that, but Paul seems to have been equal to all requirements and reasons as though such incredulity as that God the embodiment of all power, should not be able to raise the dead were absurd. Such faith is necessary to make sure and steadfast the hope that we have which holds us fast, and makes us strong in the Lord, and in the might of His power. How good is the Lord to such sinners as we are to give us such abiding, unfailling assurances. Well might we trust in the Lord, for in the Lord Jehovah is everlasting strength.

P. G. LESTER.

AGREE WITH HIM

Dear Brother Lester:

When I reached home this afternoon and opened the Landmark, I found what I have been watching for ever since you wrote me—over a year ago, I think—that you were preparing an editorial on "What I Believe." During the period refer-

red to I have wondered many times the cause of the delay. When I dropped everything this evening and read what you believe I felt more than repaid for my suspense. You have written in a most masterful manner. As you say, it is what our fathers believed and preached, and I can wish nothing better for our sons and the generations which are to follow. It is the gospel truth, my dear father in Israel and yoke-fellow in the ministry. It would be the joy of my life to preach it and write about it in so able a manner. To me it is truly wonderful and I would that I could grasp your hand in commendation and in love and fellowship. It is the very ground and pillar of the truth as it is in Jesus Christ our Lord. It is upon this foundation the building rests and we are glad to adopt the words of Jesus in saying, "the gates of hell shall not prevail against it." My brother in Christ, I trust, I love you all the more for your defense of the doctrine of God our Saviour. I can glory in nothing else. The covenant between God the Father and God the Son was declared to be "ordered in all things, and sure," embracing as you have truthfully set forth, "the birth and life, and death of Christ," and if this be true, and it is true, of the head, can anything less be true of his body, the Church? It, too, must endure persecution and in the world have tribulation but that is not the stopping point, for, as you say again, God having begun the work, he carries on to perfection and it does not stop short of the salvation of every one for whom Christ died and rose again. I realize my inability to present the truth in as clear a man-

ner as I would like, but I, too, believe, and if it has been the doctrine for which Old Baptists have contended in the past all honest and sincere believers must earnestly contend for it now and through whatever perilous times the future may hold in store. While reading your article I felt convinced that I am an Old Baptist and my inmost soul seemed nourished and fed. It was, as Elder Gold wrote to Dr. Hooper, republished in the same edition, the very object of preaching, to feed the sheep. It is that living Bread, Christ, that came down from heaven, "and was made flesh, and dwelt among us," and we do behold his glory, the glory as of the only begotten of the Father, full of grace and truth. Elder Gold's pen has ceased to write, and at nature's best, my brother, ere long you will have to lay yours by, but I earnestly pray God that he will raise up others and qualify them to stand firm "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." ' Having weathered the storms of over fifty years, and having been tried and proven a faithful witness and become established in the hearts and confidence of Old Baptists throughout the country, it is very fitting that you should write unto them of the things most surely believed by us, thereby lifting up the hands that hang down and strengthening the feeble knees. In the dense sea fogs which hang heavily over our great city here and its surrounding water courses, it becomes necessary for the bell to ring out and thus give those in charge of the vessels the true direction in which they

must steer, and it seems to me you have sounded the clarion call to the undershepherds, those who have the watchcare of the flock, some of whom may be floundering about as the Captain of a vessel without a port, but I hope we may all profit by having recalled to our minds the stable and fundamental truths of the written word of God which also is that living Word which we have handled and tasted and know by personal experience to be the word of truth.

Brother Lester, we would be greatly pleased to have you with us at New York and at the Warwick Association this year. Can't you come and be with us?

I enjoy your writings very much and would like to tell you so more often than I do, but I am encumbered with many cares and feel barren of all that would interest the saints of God much of the time. This evening I did not try to quench the spirit that seemed to move me to say a few words of hearty approval of the product of your gifted pen. Mrs. Dodson and Lester, Jr., are both well and join me in sending best love to you and yours.

Yours in hope of better things.

R. LESTER DODSON.

Rutherford, N. J.

My Dear Brother Lester:

Your paper comes to me through the kindness of Elder M. Gilbert. Am pleased with your last article.

Your name takes me back to 1909 when we filled pulpits together for eight days in Virginia. Time has brought many many changes to us all and we are hastening to the rest that shall not be broken "until the last trump shall sound."

Am enclosing a little poem you may use if you see fit.

Speak the truth in love, my brother
To regain an erring child
If you're rash you'll only frighten
More is done by being mild.

Speak the truth in love, my brother,
Otherwise you'll only pain
Hearts which you should cheer and comfort,
Then their love you will retain.

Speak the truth in love, my brother,
(Love to God and love to men
Fill your heart to overflowing)
You will be a blessing then.

GEO. A. BRETZ.

181 W 424 Place,
Los Angeles, Calif.

Remarks

The foregoing loving references to the article entitled, "What I Believe," being to my poor heart feelings of good cheer move me to review the thoughts again which came to me to go into the expression of the way I had come along during the years of my pilgrimage. Strange to say, I write after such a peculiar manner that I am often refreshed in mind as I read along the way I came. I seem to run down as my mind runs along and when I run out of the accumulation of thought the article is done. I do not rewrite as to thought. My first effort is the best. The article referred to was not so long as to time in writing but for months after I had signed it I let it rest on my desk, waiting for a de-

cision to send it on to New York and Los Angeles and elsewhere and I am glad that on the triangle of so large a scale in miles found by the locations of Elders Dodson and Bretz, two able ministers of the New Testament and my own humble abode there should be found three hearts with one accord in one mind and in the unity of the spirit in one place. It makes me feel that after my simple manner I must have preached the gospel even unto these able elders and I feel to express my hearty appreciation of the kind expressions of these dear brethren with whom I have labored in the word pleasantly.

I am submitting their thoughts to the minds of our readers if perchance some of them might be prompted to look up that article and see what I did say, that I believe, and may each one for himself say that is what I believe. May the Lord unite our hearts in the belief of the truth to love His cause and fear His name and finally may we come unto that rest that remaineth to the children of God.

P. G. LESTER.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to call from time to eternity our beloved sister, Mrs. Sarah Braxton;

Therefore, Be it Resolved, by the church at Red Banks, that while we mourn the loss of our dear sister, we trust that God may apply the balm of consolation to our hearts and make us submissive to His divine will. We feel that our earthly loss is her eternal gain;

Be it Further Resolved: That a copy of these resolutions be recorded in our church book and a copy be sent to Zion's Landmark for publication.

Approved by the church in conference, March meeting, 1925.

ELD. LUTHER JOYNER, Mod.

BESSIE BROOKS, Clerk,

DEMPSEY OWENS

At the request of Sister Owens I will try to write of the death of her husband.

Our dear Brother Dempsey Owens, who was born in March, 1855, died May 5, 1925 making his stay on earth some over 70 years. He was married to Lydia Ann Everette in 1877, unto them were born 19 children, 16 of them survive him with grandchildren and a host of relatives and friends, yet we feel they cannot mourn for him, as they would for one who had no hope, for he was a man of excellent character his aims in life were for love and peace. He joined the church at Autrey's Creek Saturday before the first Sunday in November 1900 and was baptized by his pastor, Elder A. M. Crisp, was a true and faithful member until death called him home, always bringing with him the mark of the Lord Jesus. He loved his church and pastor. It is with pleasure for me to say I have known Brother Owens a good long time. My husband and I have had pleasant hours at his home and at all times found him to be a loving, faithful husband and father. He was a very industrious, hard working man, he and his dear wife pulling together were very successful.

Brother Owens had no confidence in the flesh, could often hear him say, I feel to be so little, with all that wonderful experience he had. His health had been giving away for some time, but confined at home about two weeks before his death. Sister Owens tells me he bore his suffering with the most patience she ever saw. He could not lie much on account of his heart. Sitting in his big rocker the night before his death, his wife was washing his feet, he sang a little of the hymn 201, "Children of the heavenly king as ye journey sweetly sing." My husband and I went to see him the day before he was called away. He was so glad to see us, we feel that in the death of Brother Owens the church has lost a valuable member, the community a useful citizen and his wife and children a good husband and father. All was done that loving hands could do. The funeral service was held at his home by his pastor, Elder A. M. Crisp and W. M. Monnes to a crowd of brethren, friends, children and grandchildren. I would say to Sister Owens and children weep not for we feel your loss is his eternal gain and you through the same precious faith will meet him in that heaven above, where parting will be no more.

MRS. A. M. CRISP.

VIRGINIA STATION STYRON

Virginia Station Styron of Hyde County, N. C., was born January the 14th, 1859 and died January 10, 1921, aged 61

years, 11 months and 26 days. She was the daughter of the late Ely Hoyt Guirkins and Mary Jarvis, his wife. She was married to John A. Styron November 25, 1883 to this union were born six children, four boys and two girls Richard H. Styron and George S. Styron, who are yet alive. The rest died small. She was the grandmother of five children. Her husband died January 29, 1918. He had been married before to Miss Mary Carson, to them were born two children, that I know the rest died small, the two who are alive are Mrs. J. W. Satter and Mrs. A. T. Ricci. To them were born thirteen grandchildren. She never united with the Primitive Baptist church but she was a strong believer. She attended it regularly when she could. Her health was bad for a long time. She had a cancer on her breast and went through with a serious operation, had sixteen inches of flesh cut away which left her almost an invalid the rest of her days. She had stomach trouble also, which the doctors said was a cancer. She suffered badly but bore it with patience. Her husband was a member of the Primitive Baptist church at Cedar Island. At the time of her death we lived in Norfolk, Va. She was taken sick on Thursday, January 1st and only lived ten days. On Saturday she told me the good Lord knew best. He was going to take her for if she did have a cancer in her stomach she could not stand the operation and she talked of heaven and of the little lambs and green pastures. She talked beautifully and on the 10th day she passed away to that blessed home where all is peace and happiness. All was done for her that doctors and nurses and friends and neighbors could do but none could stay the cold hand of death for in His own good time He calls us from our toils to home sweet home. We took her remains to Surry, N. C., and laid her beside her husband to await the resurrection morn.

Asleep in Jesus. Blessed sleep. From which none ever wake to weep.

Written by her daughter in law.

MRS. R. H. STYRON.

Atlantic, N. C. Box 26.

MR. JAMES E. SCOTT

It is with a sad heart and tear filled eyes that I try to write the death of my grandmother. She was born 5th day of April, 1843, died 26th of February, 1925, making her stay on earth 81 years, 11 months and 21 days. She was married to James K. Scott in the year of 1865 to this union two children were born, names as follows: Mrs. S. W. Scott, of Greenville, Mrs. M. F. Scott, Trenton, N. C.

She joined the Primitive Baptist church years ago. She lived a constant member until death. She was well loved by everybody that knew her. She was a kind

and affectionate mother and a devoted wife. She has lived with us ever since I can remember and she loved us dearly and of course I loved my dearest grandmother with all my heart. We surely do miss her but we hope our loss is her eternal gain.

She leaves to mourn her loss two children and seven grandchildren and nine great grandchildren. She was placed by her husband's side in the family graveyard near her house on Saturday evening, where her neighbors, friends and children gathered around while Elder B. F. Erelank spoke words of comfort to us all. A voice we loved is still; her vacant place can never be filled.

Written by her heart broken granddaughter.

ADDIE B. HAWKINS.

Trenton, N. C.

ROBERT HARRIS, SR.

Whereas, The Angel of death has visited our little church and removed from our midst, our beloved brother, Robert Harris, Jr.

Therefore, Be It Resolved: That in the passing of Brother Harris the Primitive Baptist church of Reidsville loses one of its oldest, most beloved and worthy members.

Resolved, Further: That in extending our sincere sympathy to his bereaved family, we pray that he, who makes no mistakes, may guide, direct and keep them by his mighty power, through faith unto salvation, ready to be revealed at the last day.

Further Resolved: That a copy of these resolutions be spread upon our church book and a copy sent to the family and to Zion's Landmark for publication.

Reidsville, N. C.

June meeting, 1925.

ELDER O. J. DENNY, Mod.
E. R. HARRIS, Clerk.

MRS. ELIZABETH H. MEADOWS

Mrs. Elizabeth H. Meadows, the subject of this notice departed this life July 23, 1924, in her 84th year. She was a faithful member of White Oak church. She was known to walk a distance of 7 miles with her little children to attend her meetings. She was indeed a mother in Israel who lived her religion possessing that meek and quiet spirit of which too much cannot be said. The funeral services were held by Elder B. F. Eubanks, after which her body was laid to rest in the family burying ground there to await

the morning of the resurrection when these vile bodies shall be changed and fashioned like the glorious body of Jesus.

And we deeply sympathize with her dear children of the dear sister. We feel that our loss is her eternal gain, therefore be it resolved by the church of White Oak, we bow in humble submission to the Father of all mercies who doeth all things well and makes no mistakes.

This done by order of conference of White Oak church Saturday before 4th Sunday in October, 1924.

B. F. SCOTT, Church Clerk.

EASTERN UNION

The Eastern Union is to be held with the church at Concord commencing Friday before the 5th Sunday in August. The change was made because the Free Will Baptists are to hold their union at the same time and place. We extend a general invitation to all lovers of the truth.

A. W. AMBROSE, Clerk.

NOTICE

A party from Pantego, N. C., ordered two copies of the Gold-Hooper correspondence but failed to sign name.

Also Mrs. H. J. Dodson ordered one copy but no post office address. If parties see this and supply name and address I will forward them immediately.

C. F. DENNY.

BLACK CREEK UNION

If the Lord will the next Black Creek Union will be held with the church at Goldsboro, N. C., on the 5th Sunday in August. All brethren, sisters and friends are invited to be with us. All trains will be met on Saturday and Sunday morning. Every one coming at other times will write D. C. Vanhoy, Box 314 Goldsboro, N. C., and will be met.

Yours truly,

D. C. VANHOY.

Goldsboro, N. C.

PIG RIVER ASSOCIATION

The Fall session of the Pig River District Primitive Baptist Association will be held with the church at River View Henry County, Va., commencing on Wednesday before the first Sunday in August, 1925, and continuing three days, to which all lovers of truth are invited.

Those coming by rail will get off at Bassett, Va.

E. L. BLANKENSHIP, Clerk.
Boone Mill, Va.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

AUGUST 1, 1925

No. 18

TRUST



As when the weary traveler gains
The height of some o'erlooking plain,
His eye revives, if 'cross the plains
He sees his home, though distant still.

While he surveys the much-loved spot,
He sights the space that lies between
His past fatigues are now forgot,
Because his journey's end is seen.

Thus when the Christian pilgrim views,
By faith, his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the prize.

(Newton)

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

Associate Editors

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

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

\$2.00 PER YEAR

*Miss Edna H. Gillespie
1 May 25*

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

DECLARE NON-FELLOWSHIP WITH ELDER L. H. HARDY

We the ministers and members of the White Oak Association have declared non-fellowship for Elder L. H. Hardy, and we have written his church in regard to the matter, and they passed it unnoticed, therefore we desire our sister associations to know where we stand.

He also had an article published in Zion's Landmark casting reflections on us and talked about a sister very unbecoming in North Carolina and Virginia and we want him to prove it if it be true.

We would be very glad for Elder L. H. Hardy to feel in his heart to confess his wrongs, but unless he can do it we have no fellowship for him.

We pray Almighty God to rule and reign in our hearts.

We are asking the editors of the Landmark to publish our article.

We love our editors. We love our paper, and we desire to stand by them and we love peace, but it is no use to say peace when there is no peace, and we do this for the benefit of our sister associations and we hope this will satisfy.

ISAAC JONES

L. E. BRYAN

W. W. ROBERTS

D. N. McCAIN

W. W. QUINN

I. S. GARNER

A. A. GARNER

E. F. POLLARD

F. E. SIMMONS

R. W. GURGANUS.

BLISS OF THE PURIFIED

O bliss of the purified; bliss of the free;

I plunge in crimson tide opened for me;

O'er sin and uncleanness exulting I stand

And point to the print of the nails in His hands.

O bliss of the purified: Jesus is mine;

No longer in dread condemnation I pine;

In conscious salvation, I sing of His grace

Who lifteth upon me the light of His face.

O Jesus the crucified, thee will I sing

My blessed Redeemer, my God and my King

My soul filled with rapture shall shout o'er the grave

And triumph o'er death in the "Mighty to save."

Sent by Mrs. A. B. Swindell.

TO THE HOUSEHOLD OF FAITH

Dear Brother in the Lord:

If you will allow one so unworthy as I feel myself to be, claim such near relationship with the people of God, and yet if I know my heart, they are the people I love and yet it is with a fearful heart, fearing that the impression is not of the Lord, and yet the impression is there and I cannot resist without suffering and I am fearful to resist for we read whatever we find to do,

do it with all our might and I often can say with Paul, my leanness, my leanness, and when I would do good, evil is present with me and cannot do the things that I would do, for if the spirit is willing the flesh is weak and I beg all that see this to pray that the Lord will be with me and strengthen me and be my guard, and my guide, protection, comfort, and consolation. Sometimes feel my days on earth are but few and when the end comes that I shall be as the poet says "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." Oh what a happy meeting that will be.

Oh my dearly beloved, when the wanderer finds a home in the paradise of God, how blessed are they that die in the Lord. For we read it is better to die and be with the Lord and what a blessed thought. Yet doubts and fears arise that he has never thought of poor afflicted me, and yet we hope that He has a purpose in our afflictions and that they are for our good and hope revives, for it is by hope that we live, for hope that is seen is not hope, but hope that is not seen, we patiently wait for it. Please pray for the writer of this sketch that we may hold out faithful to the end, and when it comes may we meet with those long parted to part no more and redeeming grace forever.

Please pray for me and mine in our afflictions, that we may be kept and protected by grace, divine is my greatest desire. May the Lord bless truth and pardon error, is my prayer.

RUTHA TRIPP.

LESS THAN THE LEAST

Dear Brethren and Sisters:

I will in my weak way attempt to try to write a few words as I hope in the cause of Christ.

I feel this morning to be less than the least of all saints if one at all. Oh how I can witness with Paul when he said he was less than the least of all. What a deep meaning this has. How low down he did feel to have said such thoughts, and we too have to be brought to the same degree, to the same place that Paul was brought to feel our disobedience, our shortsightedness and sinfulness so we can see our own sinful ways and not our brothers, for if we watch our own selves we do well.

First we must get the beam out of our own eye so we can see clearly to cast the mote out of our brother's eye. I feel low down in the valley this morning, so much so I can hardly keep off of my knees. I fell on my knees in humble prayer to our heavenly Father and shed so many tears of joy. I love to feel the spirit of prayer as I have of late. I awoke a few morning ago with this on my mind:

There is a beautiful land
Far beyond the skies
And Jesus, my Saviour, is there,
He has gone to prepare us a home
on high,
And He will come again and receive us without a sigh.

A few nights ago I had a dream that bears on my mind. I feel there is something to it somehow, but I know not what. I dreamed that my only sister was living (but really she is dead) and we were left to ourselves in my home except my two youngest children and one

little boy I didn't exactly know. We were not afraid but yet we felt lonely and I went out in the yard and there came three beautiful white sheep, and I spoke to her about it and said they are so clean and white and then there appeared three shepherd dogs as if to mind them, and I was astonished at all this so then it was night and I began shutting doors and windows preparing to retire. I covered up the children, went back to my room and there the three dogs came to my porch window, put their heads up to the window and looked in it seemed until they saw sister and myself (we being the only ones in there) then they turned and walked away and I suppose lay down. Then I thought every fifteen minutes in the night as long as I stayed awake they did this, so I had no fear of being alone as these shepherd dogs were watching over us, yet I did not see the sheep any more, but I awoke before the morning came and did not know what would be when we went out again yet I felt that all was well with us, for I felt to trust in our heavenly Father and knowing He does all things well and according to His own good will and pleasure, then why should we fear. Fear not man that can destroy the body but fear God who can destroy both soul and body.

We had a very pleasant and good meeting at Flat Swamp Saturday and first Sunday, our pastor Brother John Rogers, Brother Willie Grimes from Spring Green and Brother Joshua Ross from Briery Swamp all being present and so blessed with the spirit we so much enjoyed it, we also made up up-

ward of \$30 for Rose Mary church which we were very glad to do. Hope they will receive enough help to close in their church any way if no more, hope the other churches of the same faith will do so. I sincerely believe they will lose nothing by it, but instead they will gain for God is able and above all, we do feel so thankful for the help we have received. Of course you all know of the destructive storm we had last year and took our church, we have been blessed with help to rebuild complete in every way and paint our church and give the brethren who attended to the work a share for which we do feel so thankful. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. We lost but have gained the more and I hope that each and every member is thankful for it. We know not how to express ourselves in being so blessed and all who see this church who helped us, I hope will accept our thanks and be blessed.

Guess I must close, hoping these few lines are not as imperfect as the writer.

Your sister in hope of eternal life.

MRS. EFFIE S. BARNHILL.
Parmele, N. C., R. 1.

PAUL UNDERSTOOD

(The following editorial appeared in the Daily Times from the pen of the undersigned, and we thought probably the readers of the Landmark might be interested in it, and so we are copying it from our daily paper.

JOHN D. GOLD.)

In the midst of the farce now be-

ing enacted at Dayton, Tenn., in which those who seek to prove that men originated from a lower order of animals, the writings of Paul stand out in splendid contrast proving that man was made in the image of his Maker and that there is at least a trace of the divine in every man which he inherited from God and His son, Jesus Christ.

Paul had been one of the straightest sect of the Jews thinking he was doing God's service in the persecution of the saints until he was converted and turned completely around. Then with all the enthusiasm of his soul he endeavored to show to those under the sound of his voice that Christ was really the Son of God and that every human being had a trace of the divine element in him which he received through Abraham, the father of the faithful whose faith was accounted to him by God, for righteousness.

Out of the loins of Abraham came Isaac and Isaac begat Esau and Jacob and the latter was the father of the Jews the first nation to be called the children of God. He purchased his birthright from Esau. The descendents of Ishmael, the son of Hagar the bond woman, meaning those in bondage or bastards constitute the heathen. Esau was the father of the Gentiles. We are mentioning these things because Paul takes up the course of human development at Abraham since the Jews believed that Abraham was their father.

John said that the word was with God, and the word was God and it came and dwelt among men and that word was Christ. God projected Christ into the world at the

proper time for the salvation of men. Christ was the divine seed or the Word of God and differentiated from the natural seed which are likened by the Saviour to the tares sown by the devil.

In the wonderful parable of the Saviour as described by Luke 8:12 "the seed is the Word of God. Those by the wayside are they that hear. Then cometh the devil and taketh away the word out of their hearts lest they should believe and be saved, but that on the good ground are they which in an honest and good heart having heard the word keep it and bring forth fruit unto patience."

Paul says in Galatians 3:8 "and the Scriptures foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham saying "in thee shall all nations be blest."

And again "Cursed is every one that hangeth on a tree that the blessing of Abraham might come on the Gentiles through Jesus Christ that we might receive the promise of the spirit through faith. If ye be Christ's then are ye Abraham's seed for the just shall live by faith and to Abraham and his seed were the promises made."

Now note this particularly which is the key to the whole situation of evolution "He said not and to seeds as of many, but as of one and thy seed which is Christ" showing plainly that we have a right to claim God as our father and Jesus as our elder brother for and by whom the world was made and there is no reference to the seed of a lower organism.

In the beginning God created the

heavens and earth. That was a natural physical performance. After He had made the earth he also created man in His own image and the beasts of the field and the fowls of the air. The latter were created prior to Adam for Adam was the first God made man in the sense that He breathed into his nostrils and he became a living soul. In other words God breathed the elements of His own being into his mind and heart, and these elements were breathed into Adam in their pure state and as John says of Christ, were the same elements of which the Saviour was made, the bright and glorious elements of the Father, full of grace and truth and mercy and wisdom.

There have been only two changes in man since the creation, one is the physical which corresponds to the natural and the other is the mental which corresponds to the spiritual with the Holy Spirit continually working on the hearts and minds of men developing them along the plan which the Lord laid down when He created the world. "Ye are Christ's and Christ is God's" 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.

If one would believe the Garden of Eden story he could soon set at rest in his mind all the conflicting ideas about evolution. For instance the form of the devil was changed from an upstanding beast of the field to a wallowing slimy snake as a punishment for having deceived Eve and brought the world under the subjection of the devil.

Cain found his wife in the land of Nod which means sleeping, and the divine light from above through Adam and Cain awakened those who were sleeping in Nod or those on the outside of the Garden which had been developing since the dawn of creation and then began the mental processes, for at once the children of Cain became music makers, workers in iron and brass, builders of cities and doing those things that God intended them to do to develop the hidden resources of the world, but neither those on the outside nor the inside of the garden ever had the form of monkeys or animals. They were perfect in form and figure, upstanding, God made men differing only in size and in intellect.

Just before the flood we find the Bible tells us there were giants in those days, and the sons of God, who were small of stature, looked upon the daughters of men and found they were fair. In other words God was adjusting the difference in mentality and in size, grafting the divinity in the sons of God upon the strong, natural stock of the sons of men who were strong naturally but weaker mentally, until He had perfected the human seed in Noah and his three sons. Of Noah it is said that he was perfect in his day and generation and yet he had not risen to that mental and spiritual state which would enable him to withstand the temptations of the devil and so he fell. Job was of a higher spiritual and mental state for "he was just and upright in all of his ways" and withstood the temptation of the devil.

After the war in heaven when

the devil was thrown to the earth and became the spirit of the power of the air he was bringing under subjection the world for he represented the negative side or the destructionist. It was during this period that the Romans conquered the world and it is significant that the strife of the passions, the prejudices and interests of which the devil is the father had overcome the world and the way was paved for the projection of the Saviour, the head of the spiritual dispensation and another grafting was to be made, for a scion of the line of David running through the veins of human beings from the day of Adam who represented the bright and glorious elements of the Father representing the holy spirit of God which should bring under subjection the sordid elements of mankind over which prior to that time the devil had almost complete dominion.

There should be no conflict between science and religion. Science is simply an evolution of research, which has been found in the study of the development of the species. Man has two sides, the natural and spiritual. To say that man is wholly natural would mean to say that he has nothing of the divine in him and therefore is not related to God. The spirit of the beast goeth downward. The spirit of man returneth to God who gave it. The spirit of man will live on into countless ages. The spirit of the animal will be no more after death. Paul tells us there are different kinds of flesh. There are the flesh of birds, the flesh of beasts, the flesh of fish, and we know it is true for there is a difference in their flavor. There is

also the flesh of man, and the flesh of man which is mortal shall put on immortality, and death which comes to the animal shall be swallowed up in victory through the power of our risen Lord who is the first fruits of them who slept in nature's darkness.

The American Indian and the undeveloped savages, and the Aztecs prove that men did not originate from monkeys or a lower order of animal. If animals ever developed into men they would be doing so today. But God keeps everything in order. The animals were named by Adam and went into the ark two by two and were at first brought to Adam to be named. How could a monkey name other animals, or have dominion over them? The editor of this paper does not want to believe anything not declared in God's holy word, but the modern evolutionist discredits first the Bible as God's message, second the fact that man has a divine spark of relationship with God, thus degrading man, and third he discredits the Saviour as the Son of God. So it would seem useless to try and convert them for Ephraim is joined to his idols and will not be separated from them.

EXPERIENCE

Dear Brother Stegall:

If I am enabled I want to write some of what I believe was the dealings of the Lord with me. I have for some cause or other been impressed to write but could not sum up the courage until I have got where I can't get it off of my mind. I hope the Lord will guide my hand.

I was about eighteen years old when my burden first came on me.

I didn't know what was the matter with me, but I thought I was going to die, I would go to bed and could not sleep. I thought I would never see day light again, I went on this way for some time, one night I went to bed and couldn't sleep as usual, I lay there a while and I thought I was dying, I got up and sat down in the door thinking that maybe that terrible feeling would leave me. I didn't get any better so I got up and made a light. My mother awoke and asked me what was the matter. I told her I was dying. I went to the door and called my husband and told him I was dying. I thought in just a few minutes and I would be gone and I could see I was doomed for torment. My mother asked me where I hurt and I told her nowhere, but that I was in trouble. I walked the floor and cried until 3 o'clock before I could ever go to bed. I would try to pray to the Lord for mercy but I thought He did not hear my prayer. I thought my people and friends had all forsaken me on earth and if I died I was lost.

I went on in this way sleeping none and eating as good as none until I got so weak I could hardly walk. I began to imagine I had some fatal disease, I didn't know what, but I thought I would never be any better. I could see every sinful thing that I had ever done in my life. So I thought I would do better and the more I tried to do better the worse I did. All I could do was to try and beg the Lord for mercy. I went on in this way for six years, thinking I would never be any better until the second Sunday in October, 1922. If I'm not mistaken in the date, I went to Spring-

field to meeting. You and Elder Pruitt both preached and while they were singing the last song and shaking hands something happened to me, I didn't know what, but I was made so happy I didn't know what to do, I thought I loved everybody there. Elder Pruitt came around to where I was and shook hands with me and said may God bless you. I thought they were the sweetest words I ever heard in my life. I didn't care then who saw me cry. When I got home I was so happy that I decided I would try once more to read my Bible. I read until night and could have read longer, I thought the promise was sure to me, before then every time I tried to read it seemed like everything I read condemned me. I thought I was never going to see any more trouble. But Oh, my troubles came back in a different type. I thought the Primitive Baptists were right, but was I one of them. What evidence did I have was my trouble. So I dreamed one night that the world was on fire and would soon be destroyed, the fire had me surrounded on every side and I was wondering what was to become of me. I looked up and saw a cloud and in the cloud I could see the Saviour with a bright circle around His head. I was satisfied then and I never thought any more about the fire. I was satisfied for a few days but I was afraid to offer to the church. I felt so unworthy and I thought them so good I was afraid I would deceive them. But I troubled so much over it I promised the Lord I would offer to the church, but when the time came my fear was stronger than ever, so I went on this way making promises and

breaking them until I dreamed twice that my little girl was dead, and something seemed to tell me it was for my disobedience that she was taken away from me, so I began to think of the promises I had made, and what a sin I had committed by making them and breaking them. Before the association in August of this year I dreamed that I was at a meeting somewhere, I didn't know where and you and two more preachers, I didn't know who they were came to me and shook hands with me. I thought I said to you all that I wanted you to pray for me, and one of the ones I didn't know says you've got our prayers and I said I hoped so, that all I wanted was a very small corner for me to be with you all when I left this world and you all said to me you've got that already. When I awoke I was so happy I almost thought it was all a real talk and not a dream. I had at one time thought to myself that I wished the Baptist would leave off calling one another brother and sister that it was foolishness, but after I had that dream I wanted to shake hands with them all and call them brother and sister, and would catch myself saying Brother Stegall over and over to myself but I didn't feel worthy of the honor of being called sister or calling them as such.

MRS. R. LESTER DODSON.

LOVES THE LANDMARK

Dear Brethren:

At last I will attempt to write you, quite a task for me and really am ashamed to write, but I feel when I explain things to you it will make a difference in your feelings, hope so any way.

Well it has been nearly three years that I am due to pay for the dear old Landmark. Nearly three years ago I lost my dear husband, also mother, the same year. My husband was down nearly a year and of course it made it very hard on me, just broke my heart completely down in a nervous wreck, was sent off for improvements and I had to stay quite a while then stayed with my children just felt I could not come home and you can imagine what an awful life I have been living, have been almost an invalid, did not let me know as to what was going on at home and I have not been home very long when I was told about my Landmark not being paid for. I just broke down and wept for that is something I have always done, pay my just debts.. No doubt you thought I was dead and I can't imagine what you thought. I do often feel if I were with my loved ones how happy I would be but as it is am here in this wicked old world nothing but trouble and worry for me. I am not a member of the Baptist church but a well wisher.. My father was a preacher, just as good as could be, I think, and a good mother also a member now. I am 63, the mother of eight head of children and I so often feel that I will be lost but pray daily that I may be saved and yet I feel too sinful not a member but pray that I may be. Am so sorry you had to wait so long for your money, I feel that you need it all but hope you will feel no neglect on my part as everything happened as it has. I enjoy reading it so much, all the comfort I have as my companion is gone and so lonely without him but

I do not feel to wish him back. I know he is so much better than I am, has paid the debt I have got to pay sooner or later. Well enclosed you will find money for three years and really am ashamed, think it is out in May as near as I can remember, but not sure as my memory is indeed short.

Hope you get the money all O. K.
 MRS. STELLA KITTRELL.
 Ayden, N. C.

NOT MADE WITH HANDS

There is a home not made with hands

Where sin is not allowed
 Where souls are ever praising God
 And hearts not in sorrow bowed.

Their eyes are never bathed in tears

And hearts not filled with fear
 For in the presence of my Lord
 No terror can appear.

That heavenly home not made with hands

I hourly wait to see
 And with that happy angel throng
 I ever long to be.

Chorus—

Not made with hands, not made with hands

Across the jasper sea
 Long my Saviour has been gone
 To prepare a place for me.

MRS. CATO PEARCE.

LIKES THE LANDMARK

Mr. John D. Gold,
 Dear Sir:

As our subscription for the Landmark is out will now mail you check for another year as we certainly enjoyed it very much. Brother Les-

ter came to Kentucky once or twice a year but of late for the past few years his health is not good so we miss him very much for we did enjoy his preaching very much. Our dear old mother, now in her 89th year, is still living with us but very feeble and weakened in mind now, calls our attention almost all the time, yet we must be still and know God is God. Mr. Gold I write these few lines that Brother Lester and other friends may hear and know her condition. I wish the Landmark success, as ever your friend,

T. J. RATLIFF.

Mt. Sterling, Ky.

READS THE LANDMARK

Dear Brother Denny:

Enclosed you will find \$1.00 in which I am sending you in regards to the Landmark.

I am not taking it but I read them and I feel that it is worth as much to me as though I were taking it myself. I get so much comfort in reading it I feel that I want to send you a little if you can accept such a little amount from such an unworthy one as I feel to be.

Will try not to write but a very little. I have a great impression of mind to write sometimes but feel unworthy and try to get away from it.

On last October I was made to write a sketch of my experience to Brother R. E. Johnson, but feeling so unworthy I sketched about in some of the deepest parts of my experience and wrote as little as I could and stopped with the burden of wanting to write more but was too unworthy. I didn't feel like it would be any comfort to any one.

Brother Denny, I do not know whether I have had any experience of the grace of God or not, but I do know He has blessed me many times, furthermore He has all power in heaven and on earth, without Him we can do nothing and if we are saved it is through and by the grace of God, not by anything we can do or ever have done.

I want to say I love you all with a love that can never be told, it is inexpressible though I feel to be the least among you if one at all.

Brother Denny I feel at this time that I could write more but will stop. If I have said anything you feel is not right pardon and forgive me if you can and if not asking too much, pray for me. I feel that you are worthy.

My mind is to send in my subscription for your Landmark soon.

May God bless us all to live in peace and love, from a very little one in hope.

(MRS.) MARY LEE.

Coats, N. C.

84 YEARS OLD

Dear Brother C. F. Denny,
Wilson, N. C.,

I have decided to pay up my dues on the Landmark as I am getting old and am afflicted. I am in my 84th year, don't expect to be here much longer. I am afflicted with kidney and bladder complaint, nearly blind and deaf, not that I want it stopped but for fear that I might die and you might lose it all. You can send it the remainder of the year if you want to risk it. I am so weak I can't walk without holding to something. I don't want to die owing for such a good pa-

per as the Landmark, it has been a great satisfaction to me if I have any experience of grace it tells mine. Old Brother Bodenhammer and Brother P. D. Gold's experience of grace strengthened my little hope so much. I am glad I got to read them before I died, didn't think anyone could see themselves to be such a sinner as I can see myself to be. I have asked God if there was one like me, such a sinner as I see myself to be. I am not wanting you to take my name off the list. You might lose the remainder of the year. If I were to live till January, 1926 I would owe you \$1.00 more. Do as you want to about it.

DAVID SERGENT.

Democrat, Ky.

STANTON RIVER UNION

The Stanton River Union will be held with the church of Mountain Springs commencing Friday before the 5th Sunday in July. We will hold it on the old Panister site on the Chatham and Danville Road one half mile from Dry Fork and three and half miles from Chatham. All brothers, sisters and friends are invited, especially the ministers.

Yours truly,

J. W. BRYANT.

ANGIER UNION

The next session of the Angier Union will, if the Lord Willing, be held with the church at Oak Grove, Wake County, N. C., Saturday and 5th Sunday in August, 1925.

We extend our invitation to all lovers of the truth to be with us, and we would like to have as many of the ministers and brethren to be with us as can come. Those coming by rail will be met at Apex and cared for by notifying Brother O. A. B. Tingen, Aex, N. C.

A. H. DUPREE,

Whitw Springs, N. C., R. 2 Box 21,

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII.

No. 18

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., August 1, 1925

AFTER THOUGHTS

While the sky is not clear of storm clouds which threaten to break upon our heads, yet I feel that I have said what I could in the best manner that I could and under the promptings of the best intentions of which I am capable, and if I have failed of any good purpose I have failed, but I have felt all the while that the Lord knoweth the way I take, and I feel that in the throne of His Grace there is mercy which in all respects and to all interests and purposes is fully adequate to my unrighteousness if the Lord is only pleased to direct it in that behalf. I know that in the Lord Jehovah is everlasting strength and that if I may but trust in Him it shall be well with me. I do not know how to trust in the Lord, and yet when I have felt to be in myself a veritable failure and utterly insignificant for the work at hand yet I

have felt to hold on my way and to fight the good fight of faith and to be given to lay hold upon eternal life, but have I really and truly done this great work? Yes, I must have been thus favored, for I still live and move and have my being—all of which must be in the Lord

I have labored earnestly for soberness among our people but I fear it has been a failure. We are taught by the appearing of the grace of God to live soberly in this present world, which should stand in evidence of salvation by grace, otherwise what right have we to hope in God? Have we not tasted that the Lord is gracious? If so, in what way consistent therewith do we prove it? We should be ready at all times to give the reason for the hope that is in us; in what respect are we ready? We are admonished to examine ourselves whether we be in the faith, do we do it? If so, what is the faith that we claim to be in? Well we are Primitive Baptists. Well, what of that, are Primitive Baptists in the faith? They ought to be, they are the only people professing godliness, and that their hope is in the Lord and that they are saved by grace—by amazing grace; What is there amazing about grace? That it saves a sinner like me. Yes and a sinner like you, and yet a sinner like some one else, the chief of sinners. What seems to be needed just now in these parts are whole churches and associations made up of such sinners. And those of us who are assigned to the care of these sinners saved by grace to take the oversight of the flocks of God must be sinners, to feed them

and in every way minister unto them. But what shall we feed them—Paul fed the Corinthians on milk and not even meat, because they were not able to eat meat. He fed them the sincere milk of the word, which must have been Christ and Him crucified. That is what he says, we preach to the Greeks—to us—foolishness and to the Jews a stumbling block, but to them that are called both Jews and Gentiles the power of God, and the wisdom of God. Paul says I was determined to know nothing among you save Jesus Christ and Him crucified. Suppose we all take up Paul's determination and thus preach Christ—the crucified Christ. I am afraid we sometimes if not all the time come short of the cross of the crucified Christ. Nothing among you save or except Christ and Him crucified. Paul adhered strictly to His determination no doubt. When you go among the dishonest brethren, do you think to enquire what kind of Primitive Baptists they chance to be, or do you feel like they must be crucified Baptists and that you must preach to them after their kind Christ and Him crucified. Is not that the standard? Shall we not standardize upon that gospel principle? What is preaching worth that does not show forth Christ and Him crucified as the sum and substance of its power and virtue—that does not characterize the church of the living God as the pillar and ground of the truth, having named upon it the blessed name of the Lord our righteousness?"

When I hear it after that fashion it makes me feel like I wish I could

preach that, and just that way, and I feel to say that man is a servant of the most high God which shows unto us the way of salvation. And as I look into the faces of the children as they sit around and feast upon the heavenly intelligence I feel to quote the prophet: "Happy art thou O Israel, who is like unto thee O people, saved by the Lord."

P. G. LESTER.

CONSTITUTIONS

At the call of the church at Little Vine, Carroll County, Va., of the New River Association, to consider the constitution of a church of an arm extended by that church—at a place called Dry Pond near the waters of Reed Island River. A presbytery met the 21st of May and after due deliberation found said arm to be sound in doctrine, discipline and order according to the articles of faith and order of the sister churches of the New River Association, and declared the arm to be a church corporate possessed of sufficient gospel principles for the orderly conduct of business of a church of Primitive Baptist doctrine and order, with Elder B. E. Myers chosen to go in and out before them as pastor. Likewise at a call from my home church at White Oak Grove, Floyd Co., Va., presbytery met on Saturday, June 20th and constituted a church at River Hill of an arm set off at that place by the church at White Oak Grove with Elders John F. Sumner and Landon A. Harris to serve them as pastor. Also the same presbytery met the 22nd of June, with an arm at Copper Valley at the call of the church at Wilson's Grove and constituted said arm a church to do

business for itself with the same elders as pastor. These churches having been constituted under favorable circumstances in promising communities with memberships ranging from 15 to 25 members with good active men as deacons, and elders to go in and out before them are favored with fair prospects of building up gatherings which shall prove to be blessings in the localities in which they are located respectively.

These churches are situated in what would be termed a hill country where all hands esteem it a favored privilege to go to meeting, the grandsires, the parents, the young men and maidens, the boys and girls and the little children are all there to wait upon the Lord and worship at his footstool. It is indeed a pleasure to mingle with such people and to behold the simplicity of their order.

P. G. LESTER.

EMMA DEAL NICHOLS

It is with a sad heart I attempt to write the death of my dear sister, Emma Deal Nichols, who departed this life on the 28th of January, 1925.

She was born and raised in Nash county, making her stay on earth 59 years. She was the daughter of the late Reuben Deal, she was married to D. M. Nichols, nearly twelve years and two children were born to them, who now survive her, the oldest one ten years of age, the younger four, both girls. She was always a good and dutiful child at home faithful to her duty and an extra sweet sister always and trying to help somebody, willing and wanted to lend a helping hand to every body, kindly disposed and an industrious wife and loving mother, working always for the welfare of life as long as her health would permit. Her health has been declining for some few years and for the past two years had been scarcely able to do anything.

By exposure she was taken with the influenza during the first epidemic and about two years ago she had what was called cancer removed, and too before this, for conscience sake her sympathetic feelings would not allow her to see the

sufferers around her in need and not to administer to them, so by this, she was also delicate, contracted that dreadful disease consumption, and oh, how she suffered, but tried to bear patiently, having such faith in God it was wonderful to see and hear her talk of the goodness and mercy of God, letting her affections be set on things above manifesting her love for brethren. She lost her voice twelve months ago but would go to church as long as she was able to ride. While she could not talk above a whisper, divine things were what she loved. Now she is gone and her works do follow her.

We miss her, yes we miss her though we loved her, but God loved her best, so He took her out of her punishment to be with Him and rest. What a glorious hope and blessed thought to think she fell asleep in Jesus. A hope beyond the grave, the great consolation with us all is, It doesn't mean death to die with a Christian. She joined the Primitive Baptist church at the Falls of Tar River a few years ago and was baptised by Elder A. B. Denson, where she lived a consistent member until death.

The remains were laid to rest at that church cemetery, the place she so much loved. She was confined to her bed about two or three months before she died and all along while in her afflictions she would have presentiments, feeling the presence of God with her and the cheerfulness being I ever saw to be in her condition.

She said she begged the Lord so many times to let her live with her children that sometimes she thought He might restore her again but His will must be done and may we be reconciled and trust that God a father to her children be and keep them from all harm that they may love and worship thee and dwell upon thy charm and that her Christian influence and charitable deeds may always linger in memory. Not long ago she told me of a vision I supposed to be or at least I feel like was a revelation from above, which was mighty sweet and gave me consolation about her. It was a very bright evidence. She said one night she was lying on her bed thinking and pondering over her condition, while all the others were asleep, trusting in the promises laid on record for us and asking the Saviour for blessings, when all alone for a few moments she witnessed the happiest time she ever experienced, just a short time, did not last long, but said it did not seem natural of the world. There was not a care or fear about her and she even said or thought to herself if this is death it is sweet. Now I hope she passed away in that state.

She leaves a husband two children, some sisters and a host of relatives and a large circle of friends to mourn her loss, but we feel that our loss is her gain. Gone but not forgotten. Oh! that we all may meet again where parting is no more

Where sickness, sorrow, pain and death
Are feared and felt no more.

Written by her sister,
HATTIE COOPER,
Nashville, N. C., Route 4.

MRS. HARRIET L. WARD

It is with a feeling of much weakness I attempt to write the obituary notice of Sister Harriet L. Ward, but by request of church will attempt trusting in our heavenly Father.

She was born March 10, 1852, died February 16, 1925, aged 72 years, eleven months and six days. She was married to Joe Henry Ward in October, 1882, to this union six children were born, two dying in infancy. Those living are Henry, of Hamlet, Silas Durand of Rocky Mount, James Alfred, of Robersonville and Mrs. W. B. Reid of Whitakers. She tried to see every one of her children members of the Primitive Baptist church except Henry and we feel he is a true believer and hope will be one some day. She leaves two brothers and two sisters, with a host of relatives and friends to mourn our loss. We feel to say a good woman is gone and will be greatly missed. I think she lived with her daughter Mrs. W. B. Reid mostly, but since the departure of her husband she has somewhat divided the time among them, and also with her sisters and friends. Indeed she was a great sufferer for a long time with her head and also her stomach and finally died with acute indigestion. She had been sick but was better and was able to go from home and had gone to Durand's a short while before death. It was a great shock to his wife, she being alone except a little child, it being in the day time her son was not at the house, though it being a great shock to all her children it was a blessing we feel that she died as she did. Surely her sufferings were great for a short while but were so soon over with and at rest, we hope to say. Yes at rest with her blessed Saviour in whom I feel to say was her trust and one she so often spoke of. She was buried at the old home burying ground at Mr. Luke Ward's of Bethel in the presence of a very large crowd of sorrowing relatives and friends. The floral offerings were many and very beautiful, the funeral services were held by Brother Denson of Rocky Mount and were so beautifully expressed. The bad weather and such very bad roads prevented her pastor, Rev. J. N. Rogerson from being there, it being most impossible for him to come. She joined the church at Flat Swamp Saturday before the first Sunday in September, 1879 and was a faithful member with her husband, he being a member of the same church. After his death of course she could not be there as she did before, but so many times have we seen her there when her health was so poor her looks showing her strength. She was a very

true and affectionate wife and mother, was so devoted to her children especially in her last days, and was always speaking of the goodness and mercy of God. I don't feel that I can give her justice in this short notice, for it has been a long time since I have been with her only at church and on a few more occasions and I hope some of her children will write a more fit piece as they know of her patience, meekness and goodness for I feel I haven't words to express such as is acceptable for her.

I hope the blessed Lord will console the bereaved sisters, also friends, keep them in the straight and narrow way which leadeth unto everlasting life, humbly trusting they will lead a life of peace and happiness, and finally at last when their time expires here on earth they will be able to meet her in a world where sorrow and suffering are no more, where all will be happiness and contentment.

Done by order of the church in conference Saturday before first Sunday in March, 1925.

EFFIE S. BARNHILL,
NANNIE L. JAMES.

THOMAS R. BARBER

It is with a sad and broken heart I attempt to write an obituary notice of my dear departed husband, Thomas R. Barber. He was born in Johnston County, December the 29th, 1858 and died October 5th, 1924, making his stay here on earth 65 years, nine months and six days. He was married first to Edith E. Barber on February 11th, 1879. There were nine children born to this union. His wife and all those children but two were taken from him several years ago. His dear companion died May 1st, 1916, and on October 8th of the same year he was married to the unworthy writer, Martha F. Ogburn, widow of the late Charles Ogburn and daughter of I. J. Smith. His first wife was the daughter of the late Ashley Barber. He was always a great lover of the Primitive Baptist. He has told me when he was a boy he would walk and go far and near to hear them preach. He went before the church at Rehobeth the fourth Sunday in May, 1888 and related his experience and was baptised by Elder Moore Stephenson. He lived a faithful member of this church until the year 1906 when he, with a few others, organized a church at Four Oaks, N. C., where he moved his membership and remained a faithful and loving member as long as he lived. He was ordained deacon of this church pretty soon after it was organized and performed the duties of this office with great satisfaction to the church. He was loved and admired not only by his church but by everybody as much so as any one I have ever seen but there is none that feels the loss of him as much as I do. I have grieved and mourned over my loss and don't get any better

reconciled. I would be more reconciled to the Lord's will if I could but we are bound to submit to it but I have all hopes that he is resting in the arms of Jesus, blessed hope. He had been in feeble health for the last two years, but stayed able to keep up and go to church. We went to Hunners Creek the third Sunday and Saturday in August last and on Monday after we went to a hospital at Fayetteville for him to be examined and to take a few days' treatment as we thought for a stomach trouble but when the doctor examined him he pronounced his worst trouble prostrate glands of the stem of the bladder which he had formerly had for several years and it had run on him so long it had poisoned his system so had was what caused the stomach trouble. He told the doctor he had not gone there for an operation; if he did not think he could do him any good without it he wanted him to tell him so and let him come back home for he did want to die there, but they put him to bed and began to diet him and to give him medicine and nurse him the very best they could. I believe they did all in their power to raise him but to no avail. He grew worse all the time but after he had been there five and a half weeks they decided to operate on him and he consented to it and stood the operation fine they said and he got along very well for three days then he was taken worse, blood poison set in. I never saw doctors work harder in my life but it was not in their power to raise him and he had to go. He lived a week and a half after the operation which made seven weeks we stayed there. I went with him and stayed with him all the time while he was there except I came home and stayed one night. He begged the doctor to let me stay in the room with him at night but he said that was against his rules and would not agree to it. So I would stay until 9 and some of the time 10 o'clock at night and then would have to leave him, it was so grievous to me, it seemed like it was more than I could bear, but we don't know what we can bear till we have the trial. I stayed right by him day after day begging and praying to the Lord to restore him to health sufficient so I could bring him back home alive for he hated to die there so bad, but I had to be submissive to His will and not mine. We went there the 18th day of August and on the 5th day of October we brought him back a corpse, one of the most miserable days I have ever spent, although I feel like he is a lot better off than I am here in this troublesome world but I miss him so much he was so good and kind to me, he was a good neighbor and kind to all. We lived together eight years lacking three days and he never spoke a cross word to me and I know I did not to him. I waited on him and did everything I could

for his comfort in health as well as in sickness, but I have done all I ever will for him for he is gone and left me here to grieve and mourn hoping to meet him some day in that blessed world where all is peace and love and happiness. I hope the dear brothers and sisters will all remember me in their prayers and look over all my mistakes in this notice for I don't feel like I have given it justice. This is the first time I have ever tried to write anything for publication but I have had a burden on me to do this ever since he died. So I have tried to do the best I could.

Written by his devoted wife,
MARTHA F. BARBER.

MRS. CAROLINA SCOTT

The subject of this notice was born April 5th, 1843, died February 26, 1925 making her stay on earth 81 years, eleven months and 21 days. She was a faithful and consistent member of White Oak church always filling her seat unless providentially hindered.

Therefore be it resolved that we the church at White Oak bow in humble submission to the will of our Heavenly Father who doeth all things well. She left a good hope, and we feel she is now enjoying the peaceful presence of her dear Saviour in that world that never shall end.

Written by her son-in-law and church clerk,

B. F. SCOTT.

EMMA D. CARSON

Emma D. Carson was born 1856, departed this life April 19, 1925, making her stay on earth seventy-one years.

She united with the church at Flat Swamp April 1899, living a faithful member until death. She being deaf was not able to enjoy ease of hearing though she enjoyed being with us and was indeed a very loving member. She could not meet with us as often as she would like for she had a poor way of going. She was a widow many years, and had been in declining health for the last few months. She was a great sufferer though she bore all her sufferings with patience and died at the home of her son Vern's. All was done for her that loving hands could do. No one could stay the icy hands of death.

She leaves to mourn her loss two daughters, Lydia and Luis, and four sons, Verna, Walter, Ernest and Zophia, and twelve grand children, one feeble sister and three brothers, besides a host of other relatives and friends. We feel our loss is her eternal gain, so we the church at Flat Swamp bow our heads in humble submission to the will of Him who doeth all things well.

Done by order of conference Saturday before the first Sunday in May, 1925.

ELDER J. N. ROGERSON, Moderator
E. C. HOUSE, Clerk.

ALICE CORNELIA STEPHENSON

It is with a sad and lonely heart that I attempt to write a few lines in memory of the life and death of my dear step-mother, Mrs. Alice Cornelia Stephenson, daughter of W. L. Lassiter of Four Oaks N. C., Johnston County, N. C. She was born July 4, 1890 and died January 10, 1925. She lived all her life in Johnston County. She was married to my father, Elder L. H. Stephenson, January 28, 1912, being his second wife, and unto them were born five children, two boys and three girls, whom are all living, ages 5 months to 11 years. She was a kind and loving mother and wife and a good friend and neighbor, was loved by all who knew her.

Mama united with the Primitive Baptist church at Rehobeth in Johnston County along with two others on Saturday before the fourth Sunday in September 1918 and papa baptized her the following day. Two years later she and papa moved their membership to Clement church where her membership was until her death and papa yet remains.

Mama was in declining health for several years, but never gave up until about six weeks before she died, she was taken to Rex Hospital, Raleigh, N. C., where she underwent a serious operation which only revealed the seriousness of her condition, T. B., and she stayed there seventeen days and came home the 29th day of December, 1924 and continued to decline until the end came at 10 o'clock P. M., Saturday, January 10, 1925, making her stay on earth 34 years, 6 months and 6 days. She bore her sufferings with the most patience of any one I ever saw. All was done for her that loving hands could do but we could not stay the cold icy hands of death when Lord saw it best to take her home to rest in the bosom of His love.

My own mother died in 1910, papa married again in 1912 before I was four years old, and since I was older and able to realize the tender care of a mother I feel sure my own mother could not have been better to me than mama was especially after she professed a hope her hand was as sweetly mine as to her own children, we knew no difference. Yes I dearly loved her, but could not realize the full depths of my love for her until she is gone. Oh, how lonely and sad we are without her. But why should we all grieve after her? For we believe she is now resting so sweetly in the arms of Jesus where there

is no more sorrow, pain or death. But we hope to meet her on that happy shore where parting will be known no more. But oh, how we do miss her here.

She leaves to mourn her loss a husband five children and myself, together with her father, mother, several brothers and sisters besides a number of other relatives and a host of friends.

The funeral services were conducted at our home by Elders Exure Lee and E. F. Pearce, after which her body was taken to the family cemetery on the late Nimrod Stephenson homestead and laid to rest by the side of my own mother to await the resurrection morn.

Sleep on dear mama and take thy rest. We all loved you but God loved you best and took you home to rest.

Written by her step-daughter.

AVA STEPHENSON.

NOTICE

We are pleased to announce that Elder --M. B. Martin has been fully restored to fellowship by his home church, and will most likely visit the fall associations.

C. F. DENNY.

ABBOTTS CREEK ASSOCIATION

Please publish that the one-hundredth annual session of the Abbott's Creek Association will be held with the church at Salisbury in Rowan county, N. C., on Saturday and fourth Sunday and Monday after in August, 1925. Those who love the truth are invited only.

Written by order of the church.

A. L. OWEN, Clerk.

Salisbury, N. C. R. 2.

BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the church at Primitive Zion, M. H., on the 5th Sunday and Saturday before in August, 1925. Visitors will please notify Bro. N. T. Whittenton, Duke, N. C., R. F. D., No. 2.

W. V. BLACKMAN, Clerk.

Benson, N. C., Route 2.

SKEWARKEY UNION

The next session of the Skewarkey Union will, if the Lord willing, be held with the church at Falls, Tar River, Nash County, N. C., and to be held Friday, Saturday and fifth Sunday in August, 1925 and we extend an invitation to all lovers of the truth to be with us. Those coming by railroad will be met at Rocky Mount and be cared for.

R. A. BAILEY, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

AUGUST 1925

NO. 19

LIFE'S ENDEAVOR

I EXPECT to pass through this world but once; any good therefore that I can do, or any kindness that I can show, to any fellow-being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

JESUS LOVES US ALL SO WELL

"The Lord is good to us all and His tender mercies are over all His work." Psalm 145: 15.

Jesus loves us all so well
And deals with us so kindly
In doing all His father's will
He cares for us so gently.

He takes us through our darkest
hour
So gently we do not see
His hand so safely leading us
On to our destiny.

If we could only understand
His loving grace He does extend
To us poor sinful creatures here
Would we be so full of fear?

With hope through faith we partly
see
His loving kindness, O so free
We see our sins they are so great
We hope Christ is our advocate.

Could we but love Him as we ought
And do His gracious will
Oh! just to be one of His flock
What a surety that would be.

MRS. NETTIE ELLIS.

Newport, N. C. R. F. D. No. 1

DEAREST PEOPLE ON EARTH

Dear Brother Gold:

I received your letter stating what I am due you on the dear old Landmark. I enjoy reading it so much. Sometimes I think some one ought to kick me over the fence for

being so slothful to duty. I often think I will write to you circumstances and then I think you will say, yes she wants to be pitied and I have neglected so long. A dear brother or sister subscribed to the paper for me, I think it was L. H. Holmes, Noodle, Tex. As the good old papers are all the preaching I get, I don't feel like I could live without them. As my church is almost two hundred miles from me I don't get to go often and as my husband was so bitterly opposed to me joining the church I have to go through great tribulations and trials to get to be with the dearest people on earth who believe in the doctrine our dear Lord and Saviour preached while in this wilderness of woe, hated and despised, spit upon and crucified to redeem such a rebel as I. Ought not we be ashamed to complain at our little troubles, so little to compare with what our blessed Saviour suffered for us and He tells us to marvel not if the world hates us for it hated Him. They persecuted our forefathers, but our sorrows will not last long, they will be turned to joy in that sweet bye and bye that awaits our souls on the sunny banks of sweet deliverance, a glorious thought to think of Him coming back to earth to gather His jewels home to be with Him forever. There be shouting, there be singing, there be sorrow, there be pain, when the Lord shall come again, oh will I be

numbered with the ones on the right which He says enter ye in ye blessed of the Lord the home that was prepared for them that love the Lord before the foundation of the world, or will I be numbered with them on the left which He says depart from me. I know ye not. Oh won't there be weeping and gnashing of teeth when they hear that great denunciation depart I know ye not. Nevertheless He repeats the second time, depart I never knew you.

When I joined the church I felt so unfit to be with such good people. I felt like I had disgraced the cause and when I got home and told my husband he said I had disgraced the family. Oh at the hurtful things he said, so willfully, falsely accused me of evil doings. I bowed my head and asked the dear Lord if I had done the church a wrong to put all the suffering on me and not the church, yet at the same time I felt so proud of a home with them and have not regretted joining them. He would not allow me to read my paper in his presence, would destroy all he could get. On one occasion the children were out playing and found two he had thrown away. That night after he went to bed I got my papers to read I felt overjoyed with them. He roused up in the bed and saw me reading, got up and blew out the light. I punched up the fire to read and he went for a bucket of water to put out the fire, so I put up my papers and went to bed. Lots of times has he destroyed them, some would be found. One time I was sick in bed and was asking the Dear Lord if it was His holy will I might get a paper to read, when

one of the children came in with two they found in a board pile while looking for some rats. It looked like it did them so much good to find a paper for me, but he is not so bad now, he still don't want me to go to preaching but he will bring me my paper now from the office. The dear Lord works and none can hinder, and none can work. Oh He has been so good to poor unworthy me. Now before I close I want to tell of some seasons of rejoicing. Oh He shows His smiling face so often. One night I dreamed I was sick, some one told me I was going to die. I told them to give me my song book, let me sing a song before I died. I turned to the songs. When I could read my titles clear, I sang it by myself till I came to the last verse and then there was a band of the prettiest people all dressed in silver and gold with little bells on all their fingers waving their hands and carrying the tune with the bells, such sweet music I have never heard before or since. When I awoke I could still hear the bells ringing. On the night before I was baptised the song was on my mind most of the night, how happy are they whom the Saviour obeyed. I did not know but only those few lines. I wished I could have slipped the little hymn book and sing the rest of it. I felt worried, I could not get those few words off my mind at all. I thought well I will get them to sing that song at the water when I was baptised, but I felt too unworthy to ask any more of them. My life is mixed with joy and sorrow. Through many a danger, toil and snare I have already come, 'twas grace that brought me safe

thus far and grace will lead me home.

No Brother Gold religion never was designed to make our pleasure less.

Brother Gold my children all know how I have been treated but they don't realize my feelings. I have been wanting to write a piece to leave for them to read when I am gone on to that blissful shore, where the wicked cease from troubling and the weary are at rest.

Brother Gold I don't feel like this is fit to be published, so I will leave it to your better judgment if it is not in print I have no ill feelings toward you. Brother Gold I am sorry I can't send you your remittance now, if I can I will some day send what I am due you and if you think you can not send the paper to me any longer on time stop it and I will not think any the less of you. Oh how I have been comforted by reading its contents. Thanking you for the patience you already have shown me, may the dear God of every good and perfect gift guide and protect you all, who are doing such noble work sending the gospel to us that don't have the privilege of meeting with the saints, is the prayer from one that is longing for the Lord's second coming.

Brother Gold, if not asking too much of you please remember me in your prayers that I may hold out faithful to the end, wishing you all the needed blessing from on high, I am your little sister in Christ,

BETTIE JOHNSON.

Wilmot, Ark.

SALVATION'S STORY

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

The ways of a righteous man are ordered of the Lord.

Am enclosing two little poems which you may print when they will not crowd out the good articles of the precious brethren and sisters, that is if you consider them worth while at all. I desire that if you do print them you will not use both in the same issue, as I feel to give room for something better than the writings of this little sinner saved by grace if saved at all.

Wishing much success, I am
(Miss) ETHEL JEFFERSON,
Elanesville, Va.

Salvation's story I love to tell,

The story of the conqueror o'er
hell;

The story of the lowly Nazarene,
Who upon this earth once was
seen,

To the Virgin Mary He was born,
But from her sight He soon was
gone;

God sent Him here to bleed and die,
Then back to glory He did fly.

With wicked hands they killed our
head,
Joseph buried His body in the
tomb;

In just three days He rose from the
dead,
Leaving for the saints a long per-
fume.

"In Father's House are many man-
sions," said He,

"I go to prepare a place for thee"
One day He'll take us all to glory
Then forever we'll sing salva-
tion's story.

(MISS) ETHEL JEFFERSON,
Elanesville, Va.

A SACRED SATISFACTION

Miss Elizabeth H. Barbour,
Dear Sister in the Lord,

Your letter came to my home in my absence, and there was a sacred satisfaction in reading it because you tell, as known in your own life, the way and the fare of the "wayfaring" ones, the pilgrims to Zion. And as I thought of you I could see you described with all the other wayfaring pilgrims in the 35th of Isaiah. There they are described as journeying in the wilderness unto Zion, they are the ransomed of the Lord, and as you will see they are portrayed as knowing at times what it is to have weak hands, feeble knees, a fearful heart to be blind and deaf and dumb and to be fools. And what will God do too, what will He do in behalf of such a poor lot of folks? Oh, He will do wondrous and gracious things and they "shall come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing flee away."

Let me quote a few verses of this chapter, they are so beautiful, so graciously suited to us poor sinners, "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of

the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35:3-6. And the verses following are all graciously blessed. For such imperfect ones, the Lord declares there shall be an highway through the wilderness, wherein they shall be in safety, and hold on their way until they shall, with gladness and joy, enter Zion, the city of our God. There are times with me, and times with you when we are feeling weak and feeble, lame and blind, and ready to halt, and fears invade our souls, and we sigh and moan in our distresses, and we are much discouraged because of the way. Num. 21-4. We need the Holy Ghost to show us again Christ Jesus our highway. He is the way, the truth and the life: and in His high priesthood, in the shedding of His precious atoning blood, He has gone in behalf of His redeemed into the holiest of all, into heaven itself, having obtained eternal redemption for us, and there He maketh intercession for transgressors.

"Jesus, my all, to heaven has gone, He whom I fix my hopes upon, His track I see, and I'll pursue The narrow way till Him I view."

O, when the Comforter, the Holy Ghost turned our thoughts, our hearts to contemplate the excellencies of our Saviour, and what He hath suffered and wrought in behalf of wretched lost sinners then our yearnings, and trust goes forth unto Christ, and in the power of the Holy Ghost in faith and love we are in the highway, and we poor wayfaring ones, though in ourselves so foolish do not err therein. In Jesus our way, we are in sweet reconciliation, and friend-

ship with God, we have hope that through His precious blood we have forgiveness of our transgressions, that Jesus' precious blood cleanseth us from all sin and thus, for a little season, sorrow and sighing flew away, and there is comfort, happiness and singing in our hearts unto the Lord. When my soul is looking unto Jesus the author and finisher of our faith, I find myself sometimes singing words that I used to sing in the early days of my hope in Christ, though at that time I knew but little of the deep sacred signification of what I was singing, here is a verse: "My conflicts are oft so severe,

I cannot tell where they will end,
Till Jesus, my captain draws near
To act the kind part of a friend.
He shows me that all shall end well,

His blood is my prevalent plea;
And this to His glory I tell,

He saved a sinner like me."

But wars and fightings, buffetings and storms, trials, sorrows and afflictions I have known since then. And I have learned in them all my frailty, my inabilities, and my sinfulness, and O, I can say I have tasted, proved, and have been carried along and comforted by "the sure mercies of David" as sayeth the apostle Paul so I have found it. "In all these things we are more than conquerors through Him that loved us." How gloriously, how confidently He goes on in this chapter, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:27-39.

Well, dear sister, I bring my few lines to a closing, having the sweet persuasion that we belong to Christ.

O, what a blessed thought for a poor sinner to have in his heart.

May the Lord bless you, lift up the light of His countenance upon you, then all is well.

I am yours in our sweet Lord Jesus Christ.

FREDERICK W. KEENE.

501 Cleveland Street,

Raleigh, N. C.

A MEMORIAL MEETING

Whereas, the Primitive Baptist church at the Meadow in Greene County, N. C., did (as we believe) adopt our covenant of faith and rules of decorum on Saturday before the fourth Sunday in August, 1785, and the Lord having blest and preserved the church in His own love and grace for these 140 years to His own glory and honor and to the benefit of the members of His church and of the people of the community, we therefore agree that we will set apart Saturday and fourth Sunday in August, 1925 as memorials of thanksgiving and praise to the Lord for His wonderful love and preserving care for this church during these 140 years.

Agreed further that we will invite our aged, able and beloved ministers of the gospel, Elders New some H. Harrison and Sylvester Hassell to be with us at that time to join in our thanksgiving and praise and to preach to us the gospel of the Son of God.

Done by order of the church on

Saturday before the fourth Sunday in June, 1925.

D. A. MEWBORN, Moderator.

GOD IS FAR OFF

Dear Sister in Christ Jesus:

I received your kind letter and felt it was comforting to my soul.

I have been for some days in such a disturbed state of soul, sinful, cast down, my God so far off, or rather I have wandered so far away from Him, no communion between us, my prayers only formal, I could not pray.

When I read yours, and two other letters received at the same time, I thought, can it be that the children of God should write to me, a miserable, worthless worm? O how my soul was humbled, how ashamed I felt, how degraded I felt to be in my own eyes. Then I began to feel my heart moved toward the children of God, and I said to myself, they are dear to me. In contrition of heart I bowed before the Holy One of Israel, and my heart in its mingled sorrow and comfort was saying, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath he removed our transgressions from us." Psalm 102-10 12.

Those who esteem themselves little sinners, need little mercy, or none at all. But the called of God to whom the Holy Spirit discovers the leprosy within, whose eyes are opened to see that they are all "as an unclean thing," need that abundance of mercy which is shed upon us through Jesus Christ our

Saviour. Titus 3, 5, 6. What can remove the mountains of our guilt but the rich mercy of the Lord that flows unto us poor sinners through the precious blood of the Lamb? It is Jesus' blood that overwhelms and purges away all the pollutions of our flesh and spirit and brings us nigh to God. O, dear Sister, how dear is our Saviour! A little while ago I was as an outcast estranged from the Lord, a wretched wanderer, but when Jesus was discovered anew to my soul my faith and affections were drawn forth unto Him again, to Him I cling, and through Him I have access unto this grace wherein my soul is comforted and is saying, "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace." "He will abundantly pardon." Isaiah 55-7. This is the God that I need, and it is so wonderful, so precious, it is joy unspeakable for such a sinner like me to be experimentally made nigh, in sacred reconciliation unto God by the blood of Christ. Truly my faith is in Emmanuel's blood, my soul yearneth, reacheth after, confideth in the sacrifice of the Lamb of God. And why I ask, this yearning after, this clinging to Christ and Him crucified?

It is because I am feeling the chief of sinners, my iniquities are my grief, I loathe them, I long to be released from them. O yes, I long to be pure, faultless holy, unblamable in the sight of God. I would be holy even as God is holy; my soul aspires to dwell forever with the Lord, to see our Redeemer face to face, to be conformed to His image, to love and to adore Him throughout eternity.

What can purge away my uncleanness, and make me whiter than snow before the throne of God? "Not the labors of my hands." Only Jesus' precious blood. This fountain, I hope is open to me, Zech. 13-1. and in faith and love I wash my robes and make them clean in the blood of the Lamb. Rev. 7-14. The garments I wear, my outward and my inward life, my walk in the world, my life in my family, my preaching, my writings, my prayers, and my praises all need to be washed in Jesus' precious blood. Our faith, dear sister, looks up to heaven, unto Jesus who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him. Here our Redeemer reigns, our King and merciful High Priest. It is very comforting by faith to see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honor. And as He vanquished sin and death and the grave so we shall triumph too.

Now, we are in the realms of conflict, and tribulation is our portion; but our hope reaches beyond this world, this natural life, to heaven, to the realms of holiness and incorruption, to be like our Saviour and dwell forever with Him in glory.

"No more shall the wicked our comforts annoy,

Nor conscience from guilt feel a wound;

No tree of temptation, our peace to destroy,

Shall in the blest region be found.

No passions unholy, our bosoms shall move

To taint the fair mansions with strife;

Our shepherd shall feed us on pastures of love

And lead us to fountains of life.

Anticipate heaven, it will sweeten those hours

When sorrows all round you appear,

Will strew all the road to Mount Zion with flowers,

And smooth the rough pathway of care."

How often the Lord in His sovereign grace gives me, a poor, tried sinner sweet consolations in Christ. I am sustained amidst the temptations of life's journey to live by faith upon the hope set before us in the gospel. O there is an incorruptible inheritance laid up for believers in heaven. Our temporal substance may be small but earthly gain is not godliness. "Godliness with contentment is great gain." We may be accounted the poor of this world, but having Christ we are rich in faith and heirs of the ed to them that love Him. Though kingdom which God hath promised we possessed all the treasures of earth, what of it? It perishes with the going, it corrupts, thieves break through and steal it, its lustre dims, its beauty fades, all is marred by the ravages of time; today it flourishes, but it is soon withered, the flower thereof falleth, the grace of the fashion of it perisheth, it fades away, tomorrow it is not.

But, O what a portion we have Christ, being predestinated according to the counsel of Him in whom

in oneness with our Lord Jesus are all our ways. In Christ we have obtained an inheritance of eternal life, of holiness, and immortal comeliness; we shall be like Him for we shall see Him as He is.

Ah, dear sister, we easily learn that even we ourselves are corruptible, we fade as a leaf, our bodies are mortal and return to the dust, but we hope to attain a "better resurrection," Heb. 11-23. Our mortal bodies shall be quickened by the Spirit of Christ and raised again at the last day. Rom. 8:11. John 6-44. These mortal bodies put on immortality, and in our re-erected incorruptible bodies, raised in power and glory, fashioned like unto Jesus once crucified, but now risen, ascended and glorified body, Christ, the head of the church. O yes, in heaven we have a better and enduring substance than all beneath the skies, a far more exceeding and an eternal weight of glory. May the Lord bless you and cause His face to shine upon you.

I am your brother, I hope, in our sweet Lord Jesus Christ.

FREDERICK W. KEENE.
Raleigh, N. C.

EXPERIENCE

Dear Mr. Denny:

Mamma wrote her experience and sent it to Mr. Williford several years ago. And she copied it and had one at home. So I asked her if I might copy it and send it to you to publish in the Landmark. She said I could. I am the oldest child mamma has, I am thirteen years old, and I dearly love to read the Landmark, and I hope to see this

in the Landmark soon if you see fit to use it. Mama takes the Landmark.

NANNIE WHITFIELD.

Nashville, N. C., Route No. 3.

Experience

Elder M. B. Williford:

My dear Brother in Christ, I hope:

As it has been on my mind for two years, to write to you, and my mind has impressed me so for the last few weeks to write if the Lord will be my leader, and I trust He will, with fear and trembling, I will make the attempt to write a sketch of what I hope has been the dealing of the Lord with me. I think when I was about seventeen years old, I joined the Disciple church and was satisfied there a while, but it did not last long. I thought I was living a good Christian life, and was prepared for the Lord and His angels, but when I became dissatisfied, O what a miserable creature I was. I felt like then I was prepared for the devil and his angels. One that has never witnessed this can't tell how I felt. Soon after this I was married to Johnnie Whitfield and came to live in the house with his father, (now deceased). I was better contented for a while, but soon my troubles came back with a double force, and his father being a Primitive Baptist would sit around the fireside and talk about the good Lord and His rich mercies. O how sad I felt and could not say a word. I would go off in a corner somewhere, thinking no one would see me, and would try to pray to the Lord to have mercy on me a poor sinner, but it seemed my pray-

ets were in vain, and instead of going above would fall below. I would slip the Bible and hymn book, and read them when no one was there but me, but would stand where I could watch if any one should see me. My trouble grew worse and worse. I felt I was bound to die and torment would be my home. One night I dreamed of seeing the Lord dividing out the righteous from the wicked. I asked Him if I could go with Him, He told me I could. I was a happy soul and began to pray to the Lord feeling forsaken by all, even by my dear husband, although he was good and kind to me.

One night I was sitting by the fire alone, as my husband was off sitting up with a sick child, and my father-in-law was in another room fixing to go to bed. I was reading that dear hymn 340, "Jehovah is a God of Might, He Framed the Earth, He Built the Sky and what He speaks is surely right, the strength of Israel will not lie." And my troubles left me. Brother Williford, I was made to rejoice. I could praise the Lord on high, so I read that hymn over several times, turned to 185, "Come in ye blessed of our God, and join His children here, Washed in the Saviour's cleansing blood, for Him your Lord Appears." I read that over several times, feeling I wanted to be baptized, but I soon went to bed rejoicing and praising the Lord. It was not long before I did not feel fit to be with God's people, and did not want to deceive them, but Wednesday night before you baptized me the following Sunday I dreamed of working on a large new

building with you, and my dear husband. Brother J. W. Whitfield, his wife, my father-in-law and several others. We were working on one side of the house, every piece of timber I would knock I would look at you, and you were at work on the same piece. I thought it so strange of such a man as I thought you to be at work with me. We would lay another piece and you were at work on my piece, and when we had laid the second door step you still at work on the same piece I was, you laid your hammer down and looked at me so straight. I laid my hammer down and raised up and looked at you, and you said to me, why don't you go to the church and do your duty. I told you I did not think it was my duty for I was not fit to be with God's fit that shows you are fit, and that people, you said if you don't feel is the kind we want. I awoke the next morning feeling I would offer myself to the church at Nashville if the Lord would spare me until then. I begged Him if it was His will for me to join the church to spare me until then. So Saturday before the fourth Sunday in February, 1914, I went to the church feeling I loved the Primitive Baptist better than any people on earth, and told a little of what I have written and was received and baptized the following Sunday by you. What a happy day that was to me, but I had a battle to fight. How the spirit is one way and the flesh is another; but hope the Lord will be my leader for without His help I cannot do anything. I am so weak, a poor worm of the dust. It seems now I can freely own with

Paul, if I am a saint surely I am the least of all. Love to you and Sister Williford. I would love to know if you think this an experience of grace. And pray for me when you have the mind to do so.

Your little sister if one at all.

MRS. MINNIE WHITFIELD.

Nashville, N. C., Route No. 3.

WOULD LIKE TO HAVE PREACHING

P. D. Gold Publishing Co.,

Dear Brothers:

Will send you \$2.00 to pay my subscription until January 1st, 1926. I have been very slothful or negligent in this matter, should have sent in before now. We have a lovely little church at Fort Worth, Texas, we would be glad to have any preachers of our faith and order to visit us, our meeting time is first Sunday at eleven and third Sunday and Saturday before at 2 o'clock evening. Take South Main Street car and get off at All Saints Hospital, go one-half block north on east side of 8th avenue.

In love,

J. W. CAUDLE.

Arlington, Texas.

EXPERIENCE

Dear Brother Denny:

I want to write you a few words of my experience before I joined the church. I was for a long time in trouble, for about twelve months there was a heavy burden on me, it seems that I could not sleep at night, it seems that I was sinking away, I would go to church but I didn't seem to get any better of my

trouble, the more I went the more I wanted to go and I was not satisfied if I was not at preaching, I grew more and more this way until my burden grew longer and longer and I felt that the church would not receive me for I felt not worthy to be with those good brothers and sisters, but I managed to offer to the church on the first Sunday in December and was received in full fellowship with the church and was baptized by Brother A. M. Crisp at Autrey's Creek.

If I have made any mistakes please get the straight of it for me. Enclosed find \$1.00 for the Landmark for six months. I am your brother in hope, goodbye.

A. L. STRICKLAND.

Pinetops, N. C. R F D No. 1.

LIKES THE LANDMARK

Dear Sir:

I am writing to you to pay up for the good old Landmark. While I am 12 months behind I am sending you \$4.00 to pay up for another year, hope you will get it all o. k. Am sorry that I have neglected it so long, but hope you all will look over me for it. Well I get some copies that I think is worth all it costs me a year. I read such good letters from the good old sisters and brothers that are all over the land. They feel so dear to me. I have a great love for them. I feel their God is my God. I feel like we ought to write to each other any way.

With love to you all,

J. T. GAMMON.

Reidsville, N. C. Route 3.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 19

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., August 15, 1925

REFLECTIONS

I sometimes seem to drift into a frame of mind in which I feel quite sure that in the faith I am in accord with the Apostle Paul in his exercises of mind and feelings which to my mind is about the humblest manner in which I could dare claim very special relation to him. Sometimes as I look over the congregation of brethren and sisters assembled as I stand before them to speak in the name of the Lord my heart seems to be in a perfect glow which must be as with the lilies when the Lord the beloved comes into His garden and causes the south wind to blow upon it that the spices thereof may flow out, and my soul seems to magnify the Lord and my spirit doth rejoice within me, and there is a flowing out and a beaming of love that rests upon these beloved of the Lord; and with Paul, to the Philipians, I feel to say: "My brethren,

my dearly beloved, my joy and my crown, stand fast in the Lord my beloved." I look upon them as being plants of the Lord's right hand's planting which are rooted and grounded in the truth, and is flourishing in the courts of our God; and as I would make mention of the loving kindness and tender mercies of our God, through the riches of grace by Jesus Christ our Lord. I feel to beseech them to let this mind be in them and to be of one mind in the Lord even the mind of Christ, and while they are in this blessed frame of mind, I would present the text "finally, brethren, whatever things are true." Now while these restful rejoicing ones are thus basking in the love of God and of one another shall we stir them up to action in the gospel or shall we leave them in this inactive restful state? No, the children of God are a live, active people; and Paul again says, brethren, beloved of the Lord, as ye have always obeyed, not as in my presence only but now much more in my absence work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do, of His good pleasure. God's people, in the love of God and in the mind of Christ know what they want to do and how they want to do it. And Paul would say that is the right thing to do, and you are doing it the right way. God's people are taught of Him, and they know what is right to be done or to live as they want to live and do just that way. That is true, and it is righteous, it is the way of salvation. One says to me, "I want to be baptized." and I

say, well why do you not tell the church about it, and it will have you baptized, but says that one, I am not fit to be baptized. And I reply, who said you are not fit or that you had to be fit? You said, you wanted to be baptized. Jesus says, if any man will come after Me let him deny himself and take up his cross and follow me. Christ was baptized and you want to be, well follow Him, there is salvation in it. He is the way of salvation. Baptism is the answer of a good conscience toward God, it is true. Your sense of unfitness is the very thing that makes you fit to be baptized. Baptism represents a burial and one has to be dead to be fit to be buried. Dead to the law by the body of Christ. Man is the body of Christ, made of a woman, made under the law to redeem them that are under the law. There is redemption and salvation in Him. That is true, whatsoever things are true. These are the judgments of God and they are true and righteous altogether. More to be desired are they than gold, yea than smooth fine gold, sweeter also than honey in the honey comb, and in keeping of them there is great reward. The life of the children of God is a life of virtue. Jesus is full of virtue. As we walk in His ways and confess His righteousness His virtue garnishes the way, the thought, the purpose. The woman touched Him as she reasoned in her heart to do, and even that way, He perceived that virtue went out of Him.

How interesting it is to find yourself now and then noting this one and that one as being possess-

ed of purity of character, with what assurance do they impress you of the purity of their purpose, their desires, their goings forth and their coming in. Their conversation impresses you as those to whom the Lord has turned a pure language, out of the abundance of a pure heart they speak fervently, they tell your feelings so assuredly as to make you feel they know what they are talking about and you find yourself in perfect agreement with them in the things which accompany salvation with which you edify one another. And while you feel to joy and rejoice with them in the mutual comforts of a good hope, you cannot help wishing you were as good as they are and could live like they do, and thus you consider the things that are true whatsoever, the judgments of the Lord being true and righteous altogether.

In whatever respect you look upon the workmanship of God—one of His people—you are attracted to Him and are made to admire in Him such traits of character as are reflected in Him and my Him as the judgments of God are being executed upon him because they impress you as being true characteristics of one taught of God, and you feel like you want that blessed atonement, because you see that they are right and just and true.

In considering whatsoever things are true, we are liable to hold them in such appreciation as to set up a standard to which one does not himself feel to attain. He sees the traits of true character in his brother and wishes he could only possess them in himself. In this spirit

and frame of mind he readily more easily esteems others better than himself. This is decidedly verified by reversing, as it were, the application. I heard an old Elder say once of another old elder, "I am a better man than he is, and I can prove it by him." Such proof is self evident and is true. Conclusions which are true are binding and are abiding and assuring. When Paul noted the goings forth of the Philippian brethren he saw they were in the way of truth and he felt to confess for them that their righteousness was of God that the spirit of God had them in charge and was working in them both to will and to do, not making the will, leaving the do for them to do but both to will and to do whatsoever things are true. The "to do" is just as true as is the "to will." How like the gospel of truth it is to be true. "The people shall be willing in the day of thy power, in the beauty of holiness." That which is true is to be desired and sought out and treasured up and appreciated by the worshipping children of God. Their profession is that they want to do right and their confession is that they do it—with the heart they believe unto righteousness and with the mouth they make confession unto salvation. In this life with them there are many besetments, diversions, crooks and turns in all of which they need salvation, these are times and conditions of need and they find the throne of grace is there and then, by grace are ye saved, now and then, here and there. And there are times of trouble in which the Lord is a very present help. Is it not well for us

that He knows the way we take, and He holds our times in His hands, and along the way there are storehouses full of the provisions of the riches of grace for the supplying of our needs.

Jesus told His disciples He would be with them always even unto the end of the world. Now we do not always realize that this is true but from the fact that He thus declared our faith holds fast to the saying that it is true, and when we do realize His presence we are assured that He has been with us, and we are made to wonder that we did not know it, but it was just now and then that the disciples recognized His real character that He was the Christ, notwithstanding He was personally with them all the time. The blessed thought is when they most needed Him He was at hand as the Christ their present salvation even as He always had been and always would be, and they were satisfied; and so are we whom we are assured that He is the Christ.

P. G. LESTER.

RESOLUTIONS OF RESPECT

Whereas it has pleased God in His wise providence to remove by death our beloved and aged sister, Sallie Barnett;

Therefore Be It Resolved:

First, That while we are grieved over our loss we believe it is her eternal gain and that we bow in humble submission to His will.

Second, That the community has lost a useful and faithful friend and the church one of its most faithful members.

Third, That we extend to the family our heartfelt sympathy and point them to the one in whom she trusted and served.

Fourth, That a copy of these resolutions be placed upon our church book and also a copy be sent to Zion's Landmark for publication.

Done by order of the church, February meeting, 1925.

J. H. BUTCHER, Committee,

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst, by the irresistible hand of death, our highly esteemed sister, Sallie Morgan, which sad event occurred at the home of her daughter, Mrs. R. T. Godwin, near Benson, with whom she had resided for a number of years, we feel safe in saying that none of our churches had a more faithful member as long as she was able to fill her seat, and we feel that our loss is her eternal gain.

Resolved, First: That her church (Hannah's Creek), her family and her friends have sustained an irreparable loss, though we mourn not as those without hope.

Resolved, Second: That we tender to her bereaved family our deepest sympathy, and commend them to Him who promised to be with them in their sixth trouble and not forsake them in the seventh.

Resolved, Third: That a copy of these resolutions be sent to her family and one to Zion's Landmark for publication, with request to the Primitive Baptist to please copy, and that these resolutions be spread upon our records.

Done by order of the Church Conference on Saturday before the third Sunday in April, 1925.

G. W. JOHONSON,

L. S. PENNY,

J. WILLIS CREECH,

Committee.

SUSAN JANE COBLE

Dear Brother Denny:

I will try to write a few lines in regard to my dear sister, Susan Jane Coble, who departed this life July 13th, 1925. She was the daughter of J. W. and Elizabeth Pearce, was born, January 19, 1901 making her sojourn on earth 24 years, five months and 24 days. In November 1918 she went before the church in Durham and professed a hope in Christ and asked for a home with them and was received and baptized by Elder C. B. Hall in December and lived a consistent member until death took her away. Having moved to Alamance county in 1922 she was not able to attend church regularly but loved to talk of the dealings of the Lord with poor sinners and of His mercies to her.

She was happily married to Earl L. Coble on February 7th, 1920 and to them was born three children, two of whom survive her, together with her bereaved husband, mother, one brother and five sisters to mourn their loss. She also leaves a step daughter who loved her as though she had been her own mother.

Dear sister was laid to rest in Mt. Hermon cemetery amid a host of sorrowing

friends and relatives. Her funeral was conducted by her pastor Elder C. B. Hall and I feel to say she is asleep in Jesus. Sleep on dear sister and take thy rest, for while we loved you God loved you best, and it will not be long before we too must go and that will be a happy home where there will be no sickness and pain, no deaths and no sad farewells and all will be love and peace around that great white throne of God where we can all praise Him as we cannot praise Him in this life.

Asleep in Jesus, blessed sleep,

From which none ever wake to weep.

A calm and undisturbed repose,

Unbroken by the last of foes.

It is hard, dear sister, to give you up and may God help us to bear our burden and go with us through the journey of life and when the end of our journey is reached, may Jesus be with us, to comfort us and bear our spirits home to God.

Brother Denny pray for us all that we may be reconciled to His will. Written by her sad and lonely sister.

AILSY PEARCE HAWKINS.

Roxboro, N. C. Box 62.

A TRIBUTE TO MRS. BURNETTE

"Just one efor each the white ship touches port;

Though none beheld the sails, nor sound is heard;

Yet while one waits

Friend after friend goes silently aboard
The unseen ship, and onward sails toward

The Golden Gates."

On Saturday, April 25, 1925 the white ship lunched port and the spirit of Mrs. J. M. Burnette, of Simms, N. C., went aboard to sail away toward the Golden Gate. She was a devoted mother, a good neighbor, and a loving wife. She was a faithful member of the Primitive Baptist church for 39 years at Contentnea and will be greatly missed. To her husband, children and friends in this hour of deep sorrow, we would point them for consolation to Him who wept tears of sympathy over the grave at Bethany, who has also promised that the bruised reed He would not break. Feeling assured that she has received from the compassionate Judge the welcome invitation "come ye blessed of My Father inherit the kingdom prepared for you from the foundation of the world" and we believe that They will meet us, cheer us and greet us. Those we've loved who've gone before, We shall find them at the portals
Find our beautiful immortals,
When we reach that radiant shore.

J. D. B.

MRS. BENNETTIE JANE BRAND

It is with a sad heart that I attempt to write a few lines of the life and death of my dear mother. She was the fifth daughter of Dr. and Mrs. Benjamin and Bethany Harris. She was born in Walton County, Ga., December 12, 1848. She lived all her life in Walton and Grinnell counties.

She was married to E. T. Brand, January 3, 1875, by Rev. A. J. Webb. To this union were born twelve children, eleven preceded her to the grave, just one daughter left to mourn her loss. Father died four years ago in May. She has 15 grandchildren, nine great grandchildren. Mother united with Shiloh Primitive Baptist church in Walton County some 30 years ago, was baptised by Elder W. D. Almond. She enjoyed the sweet fellowship of that church, but never attended any more after father's death. She often said it was too sad for her. She had the flu in February and never was well any more. She went to sleep on Wednesday morning about 8 o'clock and never roused any more, died Friday morning at 5 o'clock, June 12, and was buried the next day at Shiloh by her loved ones. The funeral services were conducted by her pastor, Rev. J. M. Livesy of Tucker and Rev. R. L. Kennelly of Azora. Mother never suffered any, her last days she would often say she didn't hurt anywhere, she would sleep for ten or twelve hours at a time.

She had one of her grand nieces Miss Silla Wilson to sing two songs for her on Monday night before she died Friday morning. One of them was her favorite song, Mear. She told her she was ready to go when her time came. She would often say, I can't go till my time comes. She was one that believed God did all things and her days were numbered and she would live them out.

All that loving hands could do was done but God's will be done and not mine. It was so hard to give dear old mother up, but I know she is at rest and I hope some day to meet her. She was 76 years old the 12th of December. She was in very good health till she was taken with the flu.

Written by her daughter.

MRS. J. D. GARRETT,
Logansville, Ga., R. F. D.

**WRITTEN IN FOND REMEMBRANCE
OF MY MOTHER MRS. JEANNETTE
WILLIS**

Mother as I sit tonight thinking of the days that cannot be brought back to me,

There's a chain that entwines itself around me as I think of thee.

As I sit alone in our home close by the little stand

A fond remembrance steals over me as I see a face so white and wan.

Yes: I know that you have suffered, but your joy is now complete.

Won't you forgive your little girlie, when at last we meet?

Mother, I am lonely thinking of a love I never realized until I saw the Angel who came,

And through my heart at once there steals one deep pain,

And at the moment that I knew you were the one I only loved,

And you so close to death,

There was an empty place in my heart which nearly took my breath.

What would I give to lie once more in your arms as of yore.

Surely you will certainly guide me,

Though the darkness cannot hide me.

Mother in thy happy home in heaven won't you sometimes think of me

For my life is now so empty, and no happiness I see.

Oh, I love you mother, fondly, with a love that is pure and true,

And just for a fleeting moment I'd give my life to see you

As I sit tonight recalling, I constantly hear you calling.

Calling, "Dot" with accents fond and true

And the tears, they dim my eyes, as I think of you.

Yes, my darling mother, on that heaven-There will be a joyous meeting where enly shore,
parting is no more.

LINA WILLIS.

ELDER AND MRS. J. A. T. JONES

A tribute to the memory of Elder J. A. T. Jones and his wife, Mrs. Elizabeth Barnes Jones.

The church at Middle Creek is grieved and saddened from the loss of her faithful and beloved pastor Elder J. A. T. Jones, whose death occurred December 14, 1924, lacking seven days of his 82 anniversary. We desire to express briefly a few thoughts in loving memory and appreciation of his long and continued service in this and other churches.

At the October 1871 meeting he was received into the fellowship of this church by experience and baptism. At the May meeting 1874 he was licensed to exercise his gift which soon resulted in Smithfield church requesting his ordination, this being granted by a presbytery composed of Elders James Wilson and A. Partin at the July meeting 1876. Immediately he was called into service as pastor of churches, his gift culminating into immeasurable usefulness and a blessing to his church over a period of fifty years. His life was a great gift to his country he served with honor in the Civil War, and in the law making body of his state more than once. As instructor in the schoolroom he was equaled by few in thoroughness and in

efforts to uplift the minds and morals of the youth, also he was instructor in the science of vocal music and led singing in church worship with a melodious voice. He was a precious gift to the church of God, he proved his faith by his works, through many years of devoted service and through adverse and trying conditions and embarrassments, faithful to the end. Even when the infirmities of age and afflictions, his interest for the sacred cause was evident.

Elder Jones was a gentle and loving under shepherd possessing a noble, uplifting and forgiving spirit, untiring energy, a high sense of honor and industry. Loyalty to duty and to his God, these were his to the fullness of the ability with which God endowed him. We love and cherish his memory, we know all flesh is imperfect, this truth he taught with emphasis and that all men were subject to errors and mistakes and if such there is in his noble life of service, we will graciously place the mantle of charity over it and endeavor to humble ourselves in submission to this dispensation of divine providence.

We wish also to pay tribute to our dear pastor's wife and loyal companion, Mrs. Elizabeth Barnes Jones, who survived him only eight days, she was stricken at his burial, having given her strength to serve and administer to his comforts and needs whom she had been a loyal helpmate for many long years. They reared a large family of sons and daughters to the standard of moral respect, industry and efficiency. She shared the burdens and privations all incident to a pastor's life nobly. In the home she was the true wife and mother dispensing kindness and hospitality unstintingly to their many friends. In name only did they seem to differ in their religious views, she being of the Methodist order. It is fitting and timely that the bodies of these dear ones should be placed in our church cemetery here where he dwelt and labored among his people continuously from the time he was set apart for the work of the ministry. Thus fulfilling in him of the adorable spirit of Ruth of old, to dwell, die and be buried, with the people of God.

Now we would condole and sympathize with their children in this hour of double bereavement and sadness, commending them to God and His mercy and watch care. He alone can comfort and bind up the wounded spirit, may the memory of the shining virtues in their parents lives, brighten their pathway and strengthen them to profit by, and emulate the example inscribed therein.

This done by order and approval of the church conference. Also that a copy be sent to Zion's Landmark for publication; to the family and one retained by the church.

E. C. JONES, Moderator
J. B. BRITT, C. C.

MRS. ARRETA BRASWELL DRAUGHN

Arretta Braswell Draughn, daughter of Robert and Anzie Braswell, was born in Edgecombe county, N. C., May 15, 1838. She was married to James H. Draughn, March 9, 1858. Sister Draughn received a sweet hope in Jesus and united with the church at Wilson, N. C., in September, 1871, and departed this life February 7, 1925, leaving three children to mourn her departure, Mrs. Ella High, W. H., and J. T. Draughn, together with a host of friends.

While Sister Draughn had the responsibility of caring for her home, she seldom failed to fill her seat at her church when her health would permit, thereby showing by an orderly walk and a godly conversation that she had been baptized with the Holy Ghost and with fire. She was kind and gentle in her manner, and truly her life of patience and faithful service shed a wholesome influence in the lives of her children.

The funeral service was conducted by Elders J. C. Hooks and George Boswell, who spoke beautifully of the life of the deceased. She was buried at the family cemetery beside her husband who died August 21, 1892.

May God bless her children and grandchildren, who were so kind and attentive to her during her illness to emulate her example.

Written by the request of her children,
S. B. DENNY.

Wilson, N. C.

FRAGMENTS

Autobiography and later writings of Elder Silas H. Durand, price \$2.50. Send order to

MILDRED DURAND GORDY,
Ann Arbor, Michigan.
1011 Vaughn St.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will meet, the Lord willing, with the church at Big Meadows, Chatham Co., N. C., on the 5th Sunday and Saturday before in August, 1925.

Elder W. C. King was chosen to preach the introductory sermon with Elder B. B. McKinney, alternate.

This church is located about 20 miles south of Graham on the Graham and Pittsboro road.

The public is cordially invited to attend, especially ministers.

W. C. KING, Union Clerk.

LOWER COUNTRY LINE UNION

Will be held with Mount Zion church Saturday and Fifth Sunday in August. Nearest railroad station Virginia, Va.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

SEPTEMBER 1, 1925

NO. 10

IF YOU WERE BUSY

If you were busy being kind
before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

(Selected)

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

Associate Editors

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 postoffice. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

STATEMENT FROM ELDER HARDY.

Elder C. F. Denny,

We have just received our Zions Landmark for August first, and we notice the article in it which you have published at the request of the Elders and brethren of the White Oak Association. We very much regret that you have opened the pages of the Landmark to spread this terrible sin among the churches and brethren in these United States and elsewhere where the Landmark is read, but in as much as you have done so we feel called upon to ask you to publish this statement of ours in rebuttal of the article referred to.

Yes, it is true that the White Oak Association did at its session of 1924 write a letter to us, and we received the same. But that we "Passed it unnoticed" is absolutely untrue. We will now give to the readers of Zions Landmark just what we did and let them see if we passed the matter unnoticed. Here it is: "To Henry Horne, Clerk of the White Oak Primitive Baptist Association, Greeting:

Dear Brother Horne,

We are informed that our pastor, having heard through some of the members of the RUHAMAH COUNSEL, of the acts of the last session of your Association, did in last October, at the home of Elder J. C. Hooks, write to you that the Hunting Quarters Primitive Baptist Church would take no action in the

premises until said Hunting Quarters Primitive Baptist Church had been furnished a copy of the minutes of the said session of said Association. This letter was read to Elder Hooks, and wife, and Elder D. A. Mewborn in Elder Hooks' home, and to Elder M. B. Martin by Elder John P. Tingle on the grounds at the Black Creek Association. All these brethren, and Sister Hooks fully approved of that letter, and advised our pastor for us to not take any steps until we knew that we were on solid ground. Accordingly we have waited for the coming of the said copy of your minutes. Now Elder W. W. Styron of the Cedar Island Church has kindly furnished us with such a copy, and we are ready to answer your letter which we received during last October.

In the first place we will say that neither we nor Elder L. H. Hardy have declared non-fellowship for any brother or sister in the bounds of the White Oak Association, or for the Association, or for any Church in the Association.

We did not approve of the course taken by certain Elders in your body with the four excluded women at Morehead City, who had been righteously excluded from the Ruhamah Church, and we said so in a resolution adopted by the Church. Our pastor took the same stand with us. Also the church at Cedar Island did the same as did other churches. The declaration was not

against men or women, but against the acts of men, Churches, and the White Oak Association.

Now we are informed that when the counsel met at Ruhamah Church, and investigated the matters they decided the same which we and our pastor, and other churches had decided. We will also inform you that the three propositions upon which the said counsel acted, and upon which they gave their council were drawn by the hand of our pastor, and both he and we are in fellowship with all who are in fellowship with the decision of the Ruhamah Counsel, and we do therefore invite all such brethren and sisters to visit us, sit with us in our meetings, and such preachers to preach for us.

2ndly. As for any offences or trespasses which our pastor or any other member of our Church may have committed against Elders B. F. Eubanks, and L. E. Bryan, we are ready to hear them at any time in any of our meetings when the scriptural course has been taken in the first and second steps of gospel discipline as given by our Lord and Master in Matthew 18th Chapter 15, 16 verses, and then we will be willing to join you in the 17th verse, AND NOT UNTIL THEN. We will not involve ourselves in a difficulty and stumble and fall by trying to take the third step before the first and second steps are taken.

3rdly. We claim to be a sovereign Church, and it is our privilege to hold our letter until such time as we see fit to use it. The dismissing clause of said letter reads: "The Church is hereby dismissed." We took it then, and we take it now that the letter meant just what it

said, and therefore we were not dismissed upon conditions that we were to go to some other Association before we were dismissed. We consider that we were absolutely dismissed, and upon the examination of the copy of your minute we are sure that you consider the same in the same light, for the name of Hunting Quarters Church does not appear in any of the tables of the said minute.

Now brother Horne, and all others who may be concerned in these matters, we shall insist on the fact that we are in peace among ourselves, with our sister churches, and associations. We are in fellowship with the membership of the White Oak Association who accepts the decision of the RUHAMAH COUNSEL, and we would not be with any who did not accept that decision.

Now we beg to subscribe ourselves, Your brethren and sisters in the fellowship of the gospel.

(Deacon) J. L. Smith, Moderator.

(Deacon) J. D. Smith,

Church Clerk.

Done in conference on Saturday before the 2nd Sunday in March, 1925.

Now brethren and sisters who have read the statement in Zions Landmark that "They passed it unnoticed," is their statement true?

This done in conference on the 2nd Sunday in August, 1925.

JOHN D. SMITH,

Church Clerk.

Now, you will not deny me the space to say a few words in my own defense. It is stated that I had an article published in Zions Landmark which cast reflections on them, but they do not give the number of the paper in which such

article may be found. Therefore I cannot know just what they are talking about. I do not claim to write articles in any of our papers which never reflect on any one. I am not supposed to know just what will and what will not reflect on this man or that one. It is my duty to my God and to His Church to write the truth and if it reflects on any one it is none of my business. I suppose I need not to ever preach again if no one is to be touched by what I say. The same is true of my writings.

As for my ever at any time having talked about a sister in a way to cast any reflections on her character I flatly deny.

If I have done any brother or sister in the White Oak Association any wrong that brother or sister is very remiss in his or her duty in not coming to me with their complaint, for not one of them has ever come to me and told me of a single wrong I have done them. Now I am not responsible as to whether those brethren and sisters ever fellowship me again or not. I have absolutely no control over their fellowship. As I sit here at eleven ten o'clock tonight I think of the many things I have endured in this very thing since it first started in October 1882, and it does my poor soul good that in all the trials I have had in one of those churches my love has never been shaken towards them. I love them and at times can rejoice that I am counted worthy to be persecuted for righteousness sake.

It would not be the least evidence to me if all of them loved me with their whole hearts and I did not love them. But the word says, "We know that we have passed from

death unto life, because we love the brethren, (and) He that loveth not his brother abideth in death." 1st. John 3:14. No one can be jealous of one he or she loves. I am not jealous of my brethren in the ministry. If one preaches with more power than God has given me the ability to do I am glad.

Now there is just one thing I ask these brethren or any one else either male or female to do: In every point just come to me as brethren or sisters and tell me what it is I have done and you will find me ready to confess and beg pardon. If you can't come write to me in a sealed letter and it will have the same effect. Don't be afraid to come out in plain language. The plainer you are with me the better I will like you. But if you are mad wait until you get in a good humor. Your letters will tell me and I will not have any mind to answer any mad letter. Now do the part of brethren to me and see if I will not do the same to you.

I have the evidence that I am born of God for I do love my brethren, and many waters (troubles) have not as yet quenched my love to you.

Now as you have published this matter in the Landmark for August 1st, we are asking that you publish these replies and statements in the issue for August 15th, for it is due to every reader of the paper to have the opportunity to know the truth of these matters, and it would be very unjust to us that this letter should not have the opportunity to give the truth to every one who has read the other letter.

L. H. HARDY.

Atlantic, N. C.

LOVE THE BRETHERN

Elder C. F. Denny,

Wilson, N. C.

Dear Brother:

I have been wanting to write a piece for the Landmark but felt that I could not say anything that would be of interest to the dear brothers, sisters and friends of the dear old Landmark. I am so anxious all the time to get it. It has so many good pieces in it. It is almost like being at preaching. I read and reread them, it seems like I can't get enough of the blessed food that falls from the Master's table and I feel to be so unworthy I am all the time studying about what is to become of me when time will be no more. But there are so many passages of scripture that are comforting when we feel that we are nothing yea worse than nothing in the sight of God this one is so good. "For by this you know you have passed from death unto life because you love the brethren." There is no one looks as good to me as the dear brethren and sisters. Christ is the door and it is only through and by Him that we can have eternal life. He is the resurrection and blessed are they that have part in the first resurrection. Some seem to think that Christ left something undone or something for them to do to merit salvation, but I can't see it that way. When we get a piece of cloth for a garment we cut it out then we put it together, every piece to its place and we put all the finishing touches on it then it is finished. There is nothing more to do, and it is the same way God fixed the dress for Jesus to make and He finished

it when He bowed His dear head on the cross and said "It is finished" there was nothing for poor puny man to do and if they could do everything what a bungle they would make of it. He did not tell them to go and make the sheep and lambs and then feed them. He told them to feed His sheep and lambs that He had already made. He is the Good Shepherd His sheep know His voice and they do follow Him. I feel sometimes that He tells me what I want to know. Last night as I was lying on my bed I got to studying about the passages of scripture when it says two will be in the field, one would be taken, the other left, two would be in the bed, one would be taken the other left, two women be at the mill grinding, one would be left the other taken. Now I don't know how it is but when any one is regenerated, born of the spirit through Christ our Saviour then there is two minds, a carnal mind and a spiritual mind, warring one against the other all the time and the carnal mind is not subject to the laws of God, neither indeed can be; but the spiritual mind is of Him, so I believe that it is the spiritual part of the same one that will be taken and the carnal will be left. It seems that there is two in one and this old carnal body is not of God, it will go down in weakness, be raised immortal and fashioned like unto His own glorious body and and not till then will we be fit subjects to go in His presence. Oh, how I long to see and praise Him as I ought. I go to preaching once a month and do enjoy it so much I feel every time that it was good for

me to be there. Brother B. F. Robertson is the moderator of our church here and he is truly a Father in Israel. On Saturday of our last meeting while he was preaching there was a light shining on his face for a second that was not the light of day, it was the light of Jesus' countenance that shone in his face for a moment.

Brother Denny, I want you to tell me through the Landmark what you think about the two in the field one being taken the other left and so on about the others and the 7-8 verses of the 18th chapter of St. Luke. They have bothered me and shall not God avenge His own elect which cry day and night unto Him though He bear long with them? Eighth verse is, I tell you that He will avenge them speedily nevertheless when the son of man cometh shall he find faith on the earth.

Dear Brother Denny, remember me at the throne of mercy and if you think this fit for publication you can have it published, if not it will be all right with me.

Your sister in hopes of a happy home beyond the grave.

MRS. CATHERINE GIBSON,

Remarks

Will some of our readers write on the questions asked by Sister Gibson.

C. F. DENNY.

A DREAM

If memory serves me right I had a dream about the date of 1907 like this. The dream:

I dreamed I wanted to vote for the prohibition law in North Carolina and had to get my certificate to vote where I was and went aft-

er it. When I saw the man that was to give me my certificate I saw he was a bitter enemy to me and on a table was a lamp burning without any globe on it. This man gave me a post card with only three little round marks on it, and the rest was all scribbled up so no one could read a word of it. When he handed it to me the fire flashed down into the oil in the lamp. I took the lamp and threw it out in the field and I started to it to put it out and it exploded and my left arm was burned without pain at all. I turned back calling on the Lord to have mercy on us all. Now I wonder what the readers have seen in this dream? Now come along down the line and let me tell you what I saw in it.

The man was my enemy representing my religious enemy, the lamp without a globe, represented man's works without a foundation, the three little round marks represented the three Hebrew children, the exploding of the lamp represented the fiery furnace, the scribbling hand writing that could not be read was the hidden view of the intended ways to bring it over the people without their knowledge of different laws they wanted to pass over the people by bring in effect some competitive laws, but just to sum it all up and give it to you in a nut shell, its very secret intents was (a competitive religious law) that is what I have seen in it for the past 18 years and may have to be ended in a world wide war. The Lord only knows, I don't.

Written in fear of the Lord and love.

A. W. THOMPSON.

WANTS TO VISIT**NORTH CAROLINA.**

Elder M. L. Gilbert,
Dade City, Florida.

My dear brother: You have been silent a long time and silence is a good thing and I am writing you to see what on earth has become of you.

I am a sad man because of the events of earth and my mind has now as heretofore turned to you and I do greatly want you to say something to me before I hobble around and forget where I started from. I am now more anxious to see you than I ever was. If my strength still increases and you all have not declared non-fellowship for me I still want to make a visit to Florida. I will be on my way east now in a few days or rather weeks. I am expected in Arkansas soon.

I still hold as I have ever done that Jehovah, God is the same unchangeable holy perfect all wise being that I have ever held him to be. I yet hold and accept boldly the London Confession of Faith on the decrees of God and also on the law and the accountability of man. I do not think it good to go wild on one side and talk as if the Bible read this way: "The sword of the Lord and not Gideon." Nor do I want it to read the Sword of Gideon and his men." No, indeed I am determined by the help of the eternal God to say and keep on saying it, the "Sword of the Lord, and of Gideon." Now he who would destroy this order has undertaken to prove that God made a mistake and did not know how to fix it. This gives room to show the mighty works of God with this little grass-

hopper and this drop in the basket. But He has surely enough chosen things and the base things to bring the weak things and the despised to naught the things of man that no flesh should glory in his presence.

I am indeed sorry that things have gone in North Carolina as they have but have been helpless to do a single thing. I wish I could talk to you about the things that have divided these dear brethren.

I wanted to go with you and make trip over all North Carolina. There were and are a few things I wanted us to say among them before they tore apart. Neither of the hot extremes are according to the word of God and the old Confessions of Faith. Well I better stop as I guess I have already disgusted you. But I feel to be a poor nothing and yet have some impressions that there is yet a work for me to do. I once had an impression to write to Elder W. M. Mitchell that I was deeply impressed to ask the Lord that a double portion of Elder Mitchell's spirit might rest upon me. But I can not say that I know it is so. I am sending you a copy of my late book that I had published here in my home town, Graham, but my post office is yet Newcastle, Texas. If you can stand it I want you to write to me for I am anxious to hear again from you. I remember with much delight your blessed flock at Jacksonville, Fla. I should love to go there and preach three days some time if it was the Lord's will and seemed to direct it.

Your poor brother in hope of the better day that I feel is sure coming upon Zion.

J. H. FISHER,

MEDITATIONS.

"And Isaac went out to meditate in the field at the eventide." Gen. 24-63. There are seasons when the Comforter the Holy Ghost gives my soul sacred meditations in the things of our God, and I find them sacred indeed, and profitable for my heart is exercised therein unto the Lord our God. I covet these God given musings. The attributes of Jehovah are discovered to the chosen of God in the face of Jesus Christ; and in the manifold dealings of the Lord with them glimpses of the glories of the Lord are our portion. Now, while the whole universe, sun, moon, and stars, the earth and all that is therein speak the excellences of God; yet the fullest discovery of the blessedness of Jehovah is in the person of our Lord Jesus Christ. In his person as the Eternal son of God he is the brightness of the Father's glory, the express image of his person; and in his person as Emmanuel, God with us, the Word made flesh, our precious Lord Jesus Christ, the called of God have given them the light of the knowledge of the glory of God, in the face of Jesus Christ. We have but glimpses, but a taste, a sip of such things, a foretaste, the earnest of eternal glory to which we are predestinated by Jesus Christ. But, O the heights! O, the exceeding riches of his grace; it surpasses all our thought, as saith the apostle." Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. Ephes. 3-20-21. Possibly we may

every day be adding to our store of knowledge, but how little we know and though we should live in the world a thousand years our knowledge, that he knows more to-day than yesterday. There is nothing that he knows today but what he knew from everlasting. "His understanding is infinite." Psalm 147-5. "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isaiah 46-9-11.

We do not know what shall be on the morrow. James 4-14 but the morrow, and all the future pertaining to the universe is known to God; and all embraced in his determinate counsel; and he worketh all things after the counsel of his own will. Let us read together Acts 2-23 and Acts 4-27-28. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." We see the divine harmony of the determinate counsel and foreknowledge of God. His foreknowledge founded in, and flowing from his own determinate

counsel.

We must not think that the foreknowledge of God is conjectural, uncertain for all things which to us comprise past, present and future were from everlasting naked and opened unto the eyes of him with whom we have to do. All was embraced in the determinate (horizo, to mark out) counsel of his own will. Read such scriptures as Heb. 6:17-20. Ephes 1-11-3-11-12 and there contemplate what strength, in what immutability the counsel of God is declared for our consolation. O, there can be no failure, no miscarriage in the eternal, immutable purpose and grace given us in Christ Jesus before the world began. The Church of the Firstborn, whose names are written in heaven, Heb. 12-23 as foreknown, beloved, chosen in their head, our Lord Jesus Christ were blessed in him with all spiritual blessings in heavenly places: Ephes 1-3-4. before the foundation of the world. These spiritual blessings were never lost, never forfeited, never disannulled when the church, the chosen in Christ Jesus sinned in the transgression of Adam. The elect were not blessed with any spiritual blessings in heavenly places in Adam, consequently these blessings were never lost when the elect fell by transgression in their Adamic head. But all our spiritual blessings in heavenly places Jehovah hath blessed us with in Christ Jesus our Lord according to the good pleasure of his will, which he hath purposed in himself. Adam was not the head of grace: but God's eternal purpose and grace was given us in Christ Jesus before the world began. 2 Tim. 1-9. Grace and truth came by

Jesus Christ. John 1-17. O this grace, this truth as it is in Jesus how needful, how essential I find it in my life, that I may live unto our God. David saith "My times are in thy hand." Psalm 31-15. and it is my comfort to believe this—"All that concerns the chosen race In nature, providence and grace Where they shall dwell, and whence remove,

Fixed by predestinating love.
Their calling, growth, and robes they wear,

Their comforts, trials, daily care
Are all arranged for them above

By God's predestinating love."
O believe,

"Your nights of trial then,
Are all ordained by heaven,
If He appoints the number ten,
You ne'er shall have eleven."

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Rev. 2-10.

FREDERICK KEENE.

Raleigh, N. C.

CONFINED WITH A STROKE

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

Dear Brother as I hope in Christ:

It is past time for renewal of my subscription, am sending it to you. I would have sent it long before now if I could, but I have been confined to my bed a month. I had a stroke of some kind, I don't know what but it affected my whole body more or less I can't use my hands very well, and can't get about good but Oh, what a merciful God we have. If it were not for His mercy

the last one of Adam's race would have gone to endless hell, and the preaching that you can help yourself is every word false for I have proved to be in my last sickness especially. Brother Denny there seems to be some scripture on my mind which will be found in the 8th chapter of Romans and the 28th verse, and also 1st Cor. 2nd chapter and 9th verse, these have both had some sweetness in them to me and I hope the Lord will enable me to show some thing I think I see in them. The first one is applied especially to me in this affliction, and I feel sure it has been for my good, it brought out some of the hateful things that were in my flesh that I didn't know were there. It showed me my unthankfulness and many other mean things that were in me, i. e. in my flesh, and I did guise over them wishing to have better spirits and couldn't of myself, after a little, I felt empty swept and garnished, then I was afraid the unclean spirit had gone out of itself, and I was so miserable, but it has come so sweetly to me, "Go show John again these things, that the blind see, the lame walk, the lepers are cleansed and the poor have the gospel preached unto them and I'm afraid I do not understand that thoroughly, but it was comforting to me. I hope it is mine and is for me, now the other scripture was comforting it enabled me to look a little beyond the vale, and oh! if we could only enter into the joys of the elect family, but we have so much flesh to contend with we can only a little mite, but it seems to me I long to be clothed with the spirit but I know I cannot

be that way of myself. I heartily agree with Brother L. H. Hardy about spiritualism but Moses and Elias were both dead, but alive with Christ. Peter was alive in this world, but saw them and knew them and said, "Lord let us make here then tabernacles one for thee, and for Moses and Elias.

I just wanted to write what I felt, but have just hinted at it.

Brother Denny come and preach for us sometime for me and pray for me.

Your sister, I hope,
BETTIE G. WHITLEY

A GOOD LETTER

Elder C. F. Denny,

Dear Brother: Enclosed please find a good letter from our dear brother E. R. Harris, which you may have published in the Landmark if you think best.

Yours in hope,
J. R. Jones,

Revolution Station,
Greensboro, N. C.

Mr. J. R. Jones,
Greensboro, N. C.,

Dear Brother: Yours enclosing the poems received, which I enjoyed reading. For one to be able to compose such it is necessary to be spiritually minded and his mind dwelling upon spiritual things, which is a very great blessing. Could all of the Lord's people be so exercised there would be no strife or bitterness of any kind prevailing in our churches, but to our sorrow there seems to be an evil spirit existing that is causing much trouble among our people, which we very much regret, and we can only wait upon the Lord to

restore peace, love and fellowship. I shall hand your poems to others of our church, who I think will enjoy them. Would be glad for you to come down to our meeting Sunday if you have a mind to do so. Many thanks for your kind remembrance of me in sending me the poetry. May the dear Lord continue His blessings and direct you in His service.

Yours in Hope,

E. R. Harris

Reidsville, N. C.

HIS REWARD

Elder C. F. Denny,

Dear Brother: Enclosed please find a good letter from our dear Brother Elder D. S. Webb, it seems to have been written in love to God and for the good of His cause or for the benefit of the household of Faith.

Yours in hope,

J. R. Jones,

Revolution Station,

Greensboro, N. C.

James R. Jones,

Very dear brother: While I am thinking of you will write you a few lines. Our blessed Lord said in Matthew 10:42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no-wise lose his reward. Jesus did not mean that he should surely get a reward for what he did: But did mean he shall not lose what he already had. The humble act is in proof that he loves the name of a disciple which means a follower of Christ. We must have the knowledge of him,

that he bears the name. Therefore he must be humble; meek; gentle; kind and peaceable; to establish our confidence and fellowship in him. The life of the professed name should be proven by the fruit he bears. So we may know where we may find him. The Lord calls the disciple; Come follow me; and they followed him, they hear his voice and follow him and a stranger they (the sheep) will not follow. So we see in the declarations of Jesus we need not be deceived in whom the disciple of Jesus is. Therefore, we have within us the principle to endorse and encourage the disciple of Christ in the way of righteousness, however small the deed of kindness done to one of Christ's little ones in the name of a disciple it is a righteous deed. But, he must be in the name and the name fits him. There is no half-way disciple of Christ. He is, or he is not one. If the Lord calls and sends forth a preacher, he will preach glad news to the yielding waves of joy, peace and love; which is the fruit of the gospel. But if the Church needs scourging or purging God may give them a Saul and a vain king to please their vanity and his conduct will bring confusion, and the noise of the larger and lesser cattle be heard. But Samuel the man of God was disposed to keep the law of God. The people's choice is dangerous. But God's choice can be safely trusted. Hope you are well dear brother. May grace mercy and peace from God be with you,

Your brother,

D. S. Webb

Hillsville, Va.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 20

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., September 1, 1925

POINTS OF DOCTRINE

After the conclusion of the Black Rock Convention, Elder Gilbert Beebe began the publication of the Signs of the Times, the prospectus of which embodied the chief points or principles of doctrine as understood and believed by that part of the convention thenceforth known as Old School or Primitive Baptist—chiefly Old School. Either immediately or eventually the Signs of the Times became the exponent of certain principles of doctrine: to wit: Absolute predestination of all things. Eternal actual vital union of Christ and his people, and a warfare as between the carnal nature of man and the divine nature of Christ in man—of which man is made partaker in what is termed the new birth or being born again. Eventually opposition began to be set up to some or all of these principles of doctrine by ministers hither

to of Old School or Primitive Baptist persuasion of whom perhaps there were none more able and persistent than Elder John Clark of Virginia, of perhaps the Ebenezer Association, and being a man of more than ordinary ability both as a man and a minister, his opposition grew so formidable as to require separate columns for its publication which perhaps brought about the introduction of Zion's Advocate in which he formulated the general principles advocated at the present time by that paper. As to which of these able ministers were right or whether both were wrong or as to the personal right of each to set forth his particular views or understanding as to the doctrine of eternal truth I am not here pretending to say, but that neither had the personal right to impose upon the other his peculiar principles of doctrine to such an extent as to make them a test of fellowship and to culminate in declarations of non-fellowship on the part of either against the other; however I understand that the Clark people did declare non-fellowship for certain principles of doctrine advocated by the Signs of the Times and endorsed generally by its readers—the Beebe people—absolute predestination of all things and may be eternal actual vital union of Christ and his people which non-fellowship resolution. I understand, stands in force between these two great bodies of people, denominated Old School or Primitive Baptists today.

Some years ago Elder Sylvester Hassell, our beloved church historian and great Primitive Baptist peace maker and able minister of

the New Testament intervened and induced the Clark people to submit to the Beebe people a proposition for such a state of reconciliation as would admit of an interchange of visitations at least friendly, a condition fondly anticipated among the Beebe brethren. Said proposition came before the Corresponding Meeting of Virginia at which session I was present, and Elder Durand, W. T. Beebe and myself were requested to prepare an answer for the meeting which answer was in substance: "Inasmuch as you have set up declarations of nonfellowship, it is for you to rescind them, but I understand it was not done, as they did not wish to put words in the mouths of their stooping Fathers," which is an admirable sentiment, however they could have put suitable words in their own mouths, by disdaining the sentiment at the time. I feel that with the present generations the state of conditions as between those two great bodies is somewhat excusable. The proximity of the churches and the associations and the disparity of the different principles of doctrine upon which each have grown have been such that it could hardly have been otherwise. It is to be regretted that conditions are such as they are, but considering all things affecting them it would seem to be better that each organization should remain as it is. And as there are more or less brethren among us who are inclined to hold with either sentiment of doctrine it would be well that neither the Beebe Baptists nor the Clark Baptists attempt to impose upon us

their principles of doctrine respectively. In either case a division would be inevitable and disastrous and we do not want a division. We have been living along together after a fashion for more than one hundred years, and if we will but behave ourselves as the children of God are taught to do we can continue to live together as becometh Primitive Baptists.

We do not object to different sections or divisions of brethren in different states and sections of the country believing as they do, or doing as they do, but feeling that we are capable of ourselves of the character of what we believe and of the discipline and order we claim to maintain, we would appreciate being allowed to look after and minister our affairs after the manner and custom of our Fathers. There are about 20 Primitive Baptist Associations comprising large bodies of people of fair intelligence and gospel learning and in this correspondence we fail to understand why brethren insist upon coming from distant states and undertake to regulate our affairs. Shall we not be allowed to repair and try to keep up our own fires? We pray for this privilege.

The objective to which I am aiming to direct in this statement is, should we stand with some of us and fraternize with the Beebe people we would come under non-fellowship resolutions of the Clark people and should we fraternize with Clark People we would come into non-fellowship for the Beebe people, neither of which do we desire to do and neither of which can we do without turning our backs to

some of our good brethren at home so it would seem that we are destined for the predicament prescribed once upon a time by one Dow to our doctrine. "We will be damned if we do and we will be damned if we don't." How shall we escape this peculiar damnation? By being let alone. Will not those brethren who are distantly situated from us, and who are not in accord with us in sentiments of doctrine be pleased to show mercy toward us, and pity us; and stay away from us, and withhold their comments. By the grace of God we shall prove ourselves capable of working out our own salvation, and shall we not be allowed to do it. Shall we with our most humble and most earnest importunities be allowed to lie prone upon the ground unheeded and unrespected.

I want to here affirm that in my judgment the difference among us is not fundamental but is sentimental and if we will, we can be agreed and work together, however it may be that we will not do it. There are those that will not come to Christ that they might have life. Could it be possible that we or any of us are of that self-willed, no will set? Shall we all turn into the throne of grace and enquire of the Lord as to this matter. We are admonished by the Master to agree with our adversaries quickly, and shall we not agree with one another?

Owing to the lack of necessary data and a defective memory I may not be minutely correct in every detail of the foregoing but my intention is not to do injustice to any one but to do good to all.

P. G. Lester

WILLIAM B. WALTON AND MRS.
S. W. KETCHUM

I am sending you for publication the death of my dear Uncle and Aunt—William B. Walton and Mrs. S. W. Ketchum.

Uncle Bill of Wilmington, was born in Onslow County December 29, 1884 and died July 29, 1925, aged 40 years and six months.

He leaves his widow who before their marriage, was Miss Annie Marshburn; and five children, three boys and two girls.

Uncle Bill was on his way to the lunch room Saturday afternoon when the train, at 8th street crossing, struck the car in which he was driving, resulting in fatal injuries which caused his death Monday morning at 4 o'clock.

Aunt Mary, also of Wilmington, was born in Onslow county October 23, 1877, and died after a prolonged illness July 2, 1925, aged 47 years, 8 months and 20 days.

She was married to S. W. Ketchum in 1905, who alone is left to mourn her death. She united with the Primitive Baptist church about three years ago.

They were buried near their old homestead at the Southwest church, leaving to mourn besides their immediate families, a mother, Mrs. Eleanor Walton, 508 Castle street, Wilmington, N. C., three sister Mrs. R. M. Padrick and Mrs. J. A. Brown of Wilmington and Mrs. G. F. Phillips of Jacksonville, N. C. Four brothers, Mr. A. Z.; C. T., and J. N. of Wilmington and G. A. Walton of Jacksonville, N. C.

Many beautiful flowers were contributed which helped to show the esteem and admiration of their friends and loved ones.

Written by their niece

ELLA WALTON.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to call from our midst a loved member of our church, Sister Julia Apple. Therefore be it resolved by the Church at Lickfork.

1st, That we submit to the will of God, who doeth all things right and well. In the death of our sister the church has sustained a great loss, but we feel our loss is her eternal gain.

2nd, That we extend our heartfelt sympathy to the bereaved family.

3rd, That we mail a copy of these resolutions to the Landmark for publication, a copy spread upon our minutes and a copy be sent to the family. Done by order of the church.

Elder J. W. Gilliam, Mod.,
C. L. Saunders, Clerk.

RESOLUTIONS OF RESPECT

Whereas God in His omnipotent wisdom has seen fit to take from our midst Sister Susanna Pleasant, Sister Pleasant fell asleep in Jesus on July 1st, 1925.

We miss her presence, but having been taught through experience that we should say, "Jehovah What Doest Thou." Therefore be it resolved That we, the church at Bethel, bow in humble submission to the dispensation of God's providence and trust that we may be blessed to meet her in that Great Beyond where all His saints will be fashioned like unto His own glorious body, and there sing praises to his great and matchless name.

Second: That we mete out to the bereaved family our heartfelt sympathy. We feel safe to say that she died in the faith, and may God enable you too, to press onward and upward ever looking unto Jesus for refuge and comfort.

Third: That a copy of these resolutions be sent to Zion's Landmark, one to the Primitive Baptist, one to the family of the deceased and one spread on our church record.

Done by order of conference Saturday, July 11, 1925.

Brother B. F. Young, Mod.
By D. E. Young Asst. C. Clerk.

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 C. O. Boaz, which sad event occurred at the General Hospital in Danville, Va., June 22nd, 1925. For many years he served together with Elder G. W. Hundley as pastor of Strawberry Church. And we feel safe in saying that no church ever had a more faithful servant.

Resolved first, That we sincerely mourn his demise. And with sad hearts meekly bow to the will of Him who doeth all things well.

Resolved second, That his bereaved wife and children have lost a kind husband and affectionate father and the community a cherished and respected citizen.

Resolved third, that we tender to his family our deepest sympathy and commend them to him who has promised never to forsake them.

Resolved Fourth, that a copy of these Resolutions be sent to the family and one to Zion Landmark, and that the same be spread upon our church record.

Done by the order of the Church of Strawberry, this date, Aug. 1st, 1925.

W. R. Dodd, Mod.
P. H. Payne, Clerk.

RESOLUTION OF RESPECT.

WHEREAS: God has seen fit to call from the shores of time our brother and Deacon B. H. Langdone, Brother Langdon fell asleep, after a long period of sickness, on April 6, 1925.

THEREFORE. Be it resolved. First: That we, the Church at Bethel, while we mourn the loss of our brother and deacon, bow in humble submission to the will of the all wise God, who does all things according to his own will and purpose, does all things well, whose ways are above ours and His wisdom past finding out.

We feel that the Church has lost a faithful member, the community a noble man, and the family a loving husband and father; though, "We do not mourn as those who have no hope," for we feel to say that the fruit he bore while among us is an evidence that his soul is resting with Christ in the realms of glory.

Second: That we extend to the family our deepest sympathy and so far as in us is point them to that One whom our brother trusted and served.

Third: That a copy of these resolutions be sent to Zions Landmark, one to the Primitive Baptist, one to the family of the deceased and one spread on our church record.

Done by order of Conference, Saturday, July 11, 1925.

Brother B. F. YOUNG, Mod.
By D. E. YOUNG, Asst. C. C.

ROSA IRENE SMITH.

Rosa Irene Smith was born December 29th, 1890 and died September 27th, 1923, making her stay on earth thirty three years, nine months and twenty-seven days.

She was the eldest daughter of Thomas Franklin and Addie Irene Smith and left to mourn their loss two sisters and one brother.

Afflicted from childhood with a disease peculiar to her sex, caused by helping to lift and nurse our helpless father when so young, she was a constant sufferer bearing it all with patience and fortitude.

Good from a mere baby, a true and dutiful daughter, kind and loving sister, indeed she was different from other girls, seemingly not attached to or caring for the ways of this world. A firm believer in the Primitive Baptist faith and a dear lover of the doctrine, she united with the church at Memorial in August 1915, where she faithfully attended when able to go anywhere and was never happier than when listening to the words of her dear pastor.

We mourn not as those who have no hope, but live with the desire to meet her in that home where suffering, sorrow, and parting are no more.

Written by her sister,
MRS. W. J. HOOKS.

OBITUARY

Dear Readers of Zion's Landmark: It has been on my mind since the death of my dear mother-in-law to write the sketch of her death though I have felt as feeble minded and such a great sinner I did not think I could write it fit to be published in such a good paper as it is and to be read among such good people as I think them to be I am so ignorant, I have not got any education to speak of. I did not go to school as most girls do so what little I know I learned myself with God's help I often pray the Lord to help me and show me and direct me to do what is right and I know he does help me for if he didn't I would not know any thing at times. It runs in my mind I ought to write so while lying on my bed last night I thought of it again so I said if I live tomorrow I will try and write with the help of the Lord and maybe it will ease my mind and I feel like such a good woman as I believe her to be and such a true believer of the Primitive Baptist doctrine. She believed in Grace and Grace alone though she was never baptized in the water but in the Holy Ghost. I know for I stayed by her bed side the most of the time and saw the end and she talked sweetly of Christ Jesus and ask him to take her she called all of her grand children to her bedside and bid them all goodby and told them she was going to leave them. She had pneumonia and did not live but ten days from the day she was taken. We all miss her until now, but I feel like she is far better off than to be in this sinful world.

Written by her daughter-in-law.

Mrs. R. M. Styrone,
Box 26, Atlanta.

RESOLUTIONS OF RESPECT

Whereas God in His wisdom, and mercy has visited the home of our dear Sister Hooper, and removed by death her beloved husband, J. J. Hooper, who fell asleep in Jesus on April 26, 1925.

Therefore be it resolved, First, That we extend our deepest sympathy to Sister Hooper and her family in their great loss. May the Lord reconcile them to His will and give them grace and strength to finish their course with joy.

Second, that in the death of Mr. Hooper the church at Lickfork has indeed lost a friend. Though not a member, he was a believer, had a good hope and died in the faith of God's elect. He was one of our most faithful and regular attendants; and we shall greatly miss him at our meetings.

Third, That a copy of these resolutions be sent to the Zion's Landmark, one to Sister Hooper, and a copy be spread on our minutes.

Done by order of the church in conference at our June meeting, 1925.

ELD. J. W. GILLIAM, Mod.
C. L. SAUNDERS, Clerk.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

Please publish in the Landmark that the Annual Fall Session of the Bear Creek Primitive Baptist Association is to convene with the Church at High Ridge, Union County, N. C. commencing on Saturday before first Sunday in October 1925. A cordial invitation extended to visitors. Those coming from toward Charlotte should reach Marshville at 6 p. m. Friday or 6 a. m. Saturday. Those from toward Hamlet or Wadesboro should get to Marshville at 2 p. m. Friday or 10 a. m. Saturday. Please give notice to either of the following brethren, John Smith, J. B. Medlin or J. P. Rushing, R-1, Marshville, N. C. and they will see after you. This done by request of the Association.

J. W. JONES, Clerk,
Peachland, N. C.

August 1, 1925.

SEVEN MILE ASSOCIATION.

Please publish in the Landmark that the next session of the Seven Mile Association is appointed to be held with the church at Mingo in Sampson county on the third Sunday, Friday and Saturday before in September 1925.

Invitation extended.

Visitors will be met at Dunn, N. C. The Church is about 3 miles South on the Dunn and Clinton highway.

Write Elder Xure Lee, Dunn, R-6, N. C.
W. V. BLACKMAN, Clerk.
Benson, R-2, N. C.

CONTENTNEA ASSOCIATION

Greenville, N. C.
August 12th, 1925.

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

Dear Brother,

Please give notice in the Landmark that the next session of the Contentnea Association, is appointed to be held with the Church at Red Banks, 5 miles East from Greenville, in Pitt county, North Carolina on the 2nd, Saturday and Sunday in October, 1925, 10th, 11th and closing the 12th on Monday following. The brethren and sisters, especially ministers, are invited to come. The Norfolk Southern train coming from East will be met at Simpson, N. C. Friday and Saturday morning.

All trains will be met at Greenville, N. C. Friday and Saturday morning. We hope to have a goodly number of ministers.

BESSIE BROOKS, Clerk,
Greenville, N. C.

LITTLE RIVER ASSOCIATION

The Little River Primitive Baptist Association will meet with the church at Salem on Friday, Saturday and fourth Sunday in September, 1925. Salem is located twenty miles east from Raleigh, ten miles northeast from Clayton, and five miles south from Wendell. Visitors coming by train will be met at Clayton and Wendell on Thursday P. M., and Friday A. M. Any information will be given by Brethren G. R. Stancell and J. I. Whitley, Wendell, R. F. D. No. 1.

This Association was appointed to be held with the church at Cleveland, but was changed.

All lovers of the truth are invited.

R. F. SMITH, Clerk.

Benson, N. C.

SALEM ASSOCIATION.

Will convene with the Church at High Point, North Carolina, D. V. on Saturday before the second Sunday in October, 1925, and continue three days.

An invitation is extended to orderly and peace loving Baptists.

A special invitation is extended to ministers, who are not affiliating with disorders now prevailing in some sections of our country.

W. L. TEAGUE, Moderator.

Box 416, Winston-Salem, N. C.

BLACK CREEK UNION

Eld. C. F. Denny,

Wilson, N. C.

Dear Brother:

Please publish in the next issue of the Landmark. That the next session of the Black Creek Union will be held with the Church at Goldsboro, N. C. Saturday and fifth Sunday in August 1925. All lovers of truth and peace are kindly invited to attend.

For further information, write Bro. A. H. Toler, Goldsboro, N. C.

I. A. LAMM, Union Clerk.

CONTENTNEA UNION.

The Contentnea Union was appointed to be held with the Church at Sandy Bottom, Lenoir County, North Carolina the fifth Saturday and Sunday in August, 1925.

Eld. I. B. Lancaster was chosen to preach, the introductory sermon. Those who wish to be met at the trains may write Bro. E. L. Rouse, Kinston, N. C. Also for information, write him.

J. E. MEWBORN, Clerk.

THE CONTENTNEA ASSOCIATION

The ninety-fifth annual session will be held with the church at Red Banks near Greenville, N. C., on October 10, 11, 12, 1925.

Visitors by R. R. from the east by N.

and S. will be met at Simpson, N. C. All others will be met at Greenville, N. C., Friday P. M. and Saturday A. M. and conveyed and cared for.

An invitation to attend is extended to all lovers of Gospel Truth.

H. L. Broke,

Asso. Clerk.

RUTH TRIPP

Ruth Tripp was born in Orange County, N. C., April 22, 1850 and died April 5, 1925 (making her stay on earth 74 years, 11 months and 13 days.

She was the daughter of Dural and Maria Carrington. In her girlhood, her parents moved to Pitt County.

In 1872 she married Marshal W. Tripp, and to this union were born seven children, three girls and four boys. Her husband and three children preceded her to the grave. She was a tender and loving wife and mother ever ready to speak comforting and consoling to everybody. She leaves one brother and two sisters, four children and sixteen grandchildren and a host of friends to mourn the loss of this dear mother in Israel.

She united with the church at Brier Swamp on Saturday before the second Sunday in November 1889 and was baptized the following Sunday by Elder John L. Ross and remained a consistent member until her death.

She was one among the oldest members and always filled her seat unless providentially hindered. She had an exceptionally clear understanding of the fundamentals of the doctrine of the Primitive Baptist and her strong and abiding faith in this doctrine was a great comfort to her always.

Her neighbors and friends never ceased to have the very highest regard for her, and confidence in her judgment and counsel. She continually acknowledged her dependence on God and believed in salvation by His grace and grace alone.

Funeral services were held for this dear sister on April 6, by Elders B. S. Cowan and J. L. Ross then the body was conveyed to the family burying ground and laid to rest there to await the resurrection morn where this body will be likened to His glorious body and be forever with the Lord and where the wicked cease from troubling and the weary are at rest.

Mother in Israel calmly sleep,
And take thy joyful rest.
While survivors over thee weep
In Heaven thou art blessed.

Done by order of conference Saturday before the second Sunday in May, 1925.

ELDER J. L. ROSS Moderator.

C. L. JAMES, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

SEPTEMBER 15, 1925

NO. 21

A PRAYER

Creator of the deepest
And Ruler of the sea,
Be Ruler of my heart
I bring this prayer to Thee.

Oh, lead me up a mountain
Beneath a quiet sky
And let me hear and understand
Thy message from above

Then down into the valley
With glad feet will I go,
To quiet other stormy hearts
That rage and break below.

—FRANCES SHAW.

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

Associate Editors

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 brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All overs 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

UNDER CHRIST AND NOT UNDER THE LAW OF MOSES

Dear Brethren Editors,

Brother E. G. Webb, Cullison, Kansas, has requested me to write on Acts 15:20.

"But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

The above was the conclusion of the last Ecclesiastical Counsel ever held which can ever be binding on any gospel church. Certain men, doubtless of the church, had come down from Jerusalem and taught the brethren that, "Except ye be circumcised after the manner of Moses, ye cannot be saved."

The people being thus taught were Gentiles, and were never under the law of Moses, or the law of God which came by Moses. Circumcision had never been demanded of them.

Thus those teachers who were of the Jews wanted to bind the law burdens of the Jews on the believers of the Gentiles. Paul and Barnabas disputed this, and sharp dissensions arose in the church, and it was determined that Paul and Barnabas and certain other of them should go up to Jerusalem to the apostles and elders about this question. It was in the decision of the question of circumcision that the instructions given in our text by the apostles and elders

gave in their decision of that matter.

After all the arguing and speech making which may have been on that subject at that time the apostles and elders found no place where the law of Moses was binding on the Gentile churches. The only things which they saw necessary were purity of moral and religious life.

First. "To abstain from the pollution of idols. Those Gentiles had been used to being partakers of these pollutions, but now since they are born of God, and children of His family they must abstain from those pollutions.

In this our day men will not bow to idols of wood or stone, etc., but anything which is set up as a help to God in salvation of sinners is an idol. Therefore any picnic feast to such things are pollutions of idols, and things which we are commanded to abstain from. In the year 1881 two Sunday schools joined in a May picnic, and came near my house to hold their festivities. Among them were some warm friends of mine. Two of them came and invited me to take my family and come with they to dinner. In as mild a way as I could I asked to be excused but they would hear to nothing but that we should go and eat with them. This brought me to an absolute refusal. Then they asked my reasons for refusing to eat with them. I plainly

told them that their Sunday Schools were idols, and that their well prepared nice dinner was nothing less than the pollutions of idols, and that I, as a servant of the living God, was commanded to abstain from it.

After they had eaten one came back to where I was at work. We talked on some matters until a young man came and said, "Billie, come with me; we are going to have a dance around in the workshop," as they both started away I said, "That is it boys, they sat down to eat and to drink, and rose up to play."

I feel sure that when a Primitive Baptist engages in any of those feasts they are guilty before God of violating this gospel requirement which was given by the apostles and elders at Jerusalem.

The second requirement was to abstain from fornication, that is for the unmarried to abstain from cohabitation.

I suppose that my brethren and sisters generally will agree with me in this point, but to do this is no more a violation of the word of God than the eating of the pollutions of idols. The same catalog of crimes, the same commandment to abstain from the one that there is to abstain from the other. We should remember that these things are for the gospel church, and not for a body of Jews or other Legalists, nor Unitarians, nor Evolutionists, nor for the world at large, but strictly for the gospel church. If we Primitive Baptists are the gospel church these four points of decision of that last binding counsel held by the apostles for the bene-

fit of us Gentile believers in the Lord Jesus Christ they are binding on us, and we have no more right to go to nor to partake of the pollution of idols than we have to commit fornication.

The third point is that we must abstain from eating of things strangled. It is a thing that dieth of itself. The blood thereof is coagulated in the body so that the one cannot be eaten without the other which brings us to the fourth and last point. "And from blood."

From the eating of the blood with the meat. It was required of the Jews in their law that the blood should be poured out on the ground, and not eaten with the flesh. This requirement by the apostles does bring this over to the gospel dispensation, and inasmuch as they were writing to the Gentile brethren it is enjoined on us to this day.

I hope Brother Webb will get some comfort out of what I have written.

The Lord bless us all to love and follow Him,

Your brother in a good hope in Christ Jesus.

L. H. HARDY.

COMMUNICATION

My very dear Brother Hall:

It is with much fear and trembling that I make the feeble attempt to write you, which I have felt impressed to do for some time. I know that your time is far too precious to be taken up in glancing over my wandering thoughts, but you have comforted me so many times, when it did seem that I could find no comfort in all this land, that it has given me a great desire to tell

you, if the Lord will so direct my pen, a portion of what I hope the dear Lord has done for my poor, benighted soul, and that I was so many times comforted under the sound of your dear preaching.

It was in August last year while at preaching one Sunday morning that I found myself a poor, lost, ruined and undone sinner in the sight of a just and holy God. The preacher got up to give the hymn, which begins like this: "Father I stretch my hands to Thee, no other help I know"—and so on. I don't think he had read the first line when a feeling came over me I had never before felt. I felt to be the most vile, wretched and unworthy being in all the world. I found I had given way in a flood of tears and I could not stop crying. I didn't feel worthy to sit in church with the other people, but I did not want any one to notice me crying or think anything worried me so I sat there until preaching was over, although it seemed that sorrows, troubles and distresses had come upon me so great that I could not bear them. I longed to get off by myself and I wanted to be alone where no human eye could behold me. I went back home very sad and cast down but thought I would soon be alright again. On arriving at home my burden had come with me, and the words of the song were ever in my mind, I could not help repeating them again and again. "Father I stretch my hands to Thee, no other help I know." That seemed to be the very breathing of my soul. This scripture came to my mind, although I had never seen it in the Bible and knew not where to find it. "The Lord found Jacob in

a desert land, in a waste, howling wilderness, he led him about and instructed him. It was precious to me to think that one had been found of the Lord in such a place, for I felt indeed to be in a lonely desert land fast sinking in the deep sands of sorrow and every troublesome wind did blow upon me. I have never before realized that God could behold me so plainly but now I saw where I had not even a veil to spread over my many sins to hide them from the all seeing eyes of a just God. I realized he could see me just as I was and oh my poor unworthy heart, how it ached, for it was the very sink of every unworthy and evil thing. I lay down upon my bed that night but not to sleep until a late hour. With tears streaming down my cheeks I tried to ask the Lord to have mercy on me. I felt the need of His mercy as I had never felt it before. I felt ashamed to even call upon His holy name. It seemed a sin to even take His precious name in my sinful lips for I felt like I had trampled His sweet mercies under my unhallowed feet all the days of my sinful life, but I could not help calling upon Him for I had gone beyond the help of human aid and I could not pray, I knew not how, but I earnestly tried, all I could say was, "Lord have mercy on me." "Give me a clean heart, one that I may understand, ears that I may hear and eyes that I may see." Again and again was this my cry unto the Lord.

It was the last words before going to sleep and the first when I awoke, so in this sea of trouble I waded on for many days and nights. I could find no rest or

peace for my troubled soul. Everything seemed sad in nature and draped in mourning, there was no one who could comfort me. I could say with Noah's dove, I could find no rest for the sole of my foot for there was trouble upon the whole face of the earth. I sought the fields and secret places that I might find the spot where I would be delivered if ever I were, but it was like the body of Moses, God had hid it from my eyes. I sought the Lord day by day, had I known where to have found Him I would have gone even to His seat. These were some thoughts that were much and often in my mind, I would repeat them over and over. It is not of him that willeth nor of him that runneth but of God that sheweth mercy. He will have mercy on whom he will have mercy, and whom he will he hardeneth. The fear of the Lord is the beginning of wisdom. Thy people shall be made willing in the day of thy power. The Lord works in a mysterious way. He leads His people in strange lands, in paths they have not known." And many more that has ever been dear to me. I went on mourning day by day and night by night. My burden became so heavy it seemed that I must go insane or die. I was in so much trouble I could not bear it much longer. The gay things of this world had lost their charms for me. The gay young company that was once so pleasant to me was now undesired. When in the wild and lively crowd I longed to be away where everything was quiet. I was called odd and selfish but I cared not. I could no longer enjoy the vain and wild

things of this life. I felt to be one alone and cast off, forsaken by friends and everyone, without hope and without God in this world.

I travailed on for many weary days and nights, but lo one night I lay down upon my bed of restlessness to think of nothing but my distressing sorrows, which did so much press me down. I had not been lying there so long when it seemed to me I heard the most beautiful singing I had ever heard. It seemed far away, almost inaudible. I had never known the song in word or tune and sometimes I am made to hope it was the blessed song of saving grace I was enabled to hear. Another night I had lain down still thinking over these things Jesus appeared to me as He was on the rugged tree of the cross. So humble and lowly He did seem to be. I viewed Him as I had never done before, and often have I gone back in my mind to view Him as I did that night. It did seem so plain although I could not think it meant anything to me. I feared it was all imagination of mind, until one morning I was left alone in our humble home all the rest having gone from the house. There seemed to be a stillness over the house, there was not a noise in the house. With falling tears I went about my work with these words still in my mind and often repeated them: "Father I stretch my hands to Thee, no other help I know." I went out to get some wood and while I was picking up the wood I felt to say and did say there is nothing good that I can do, not my will but Thine be done. I went back to the house and picked up the Bible to see if I could read and

so I opened it at the second chapter of Ephesians, where it reads as you know. "And you hath he quickened who were dead in trespasses and sins." I could not longer hold back the tears but they flowed freely. I thought surely that was the sweetest and most beautiful reading that my tearful eyes had ever read. It did seem so plain that it was meant for me, it would not have seemed plainer if some one standing by had spoken it. I read to the end of the chapter, over and over did I read it, for it was sweet and precious to my soul. My soul did magnify the Lord. Bless the Lord oh my soul and all that is within me bless His holy name. Jesus was to me the chief among ten thousand, the one altogether lovely. The lily of the Valley, the bright and morning star. I loved everybody, I longed to know God's will and do that which was well pleasing in His sight. I felt at peace with everybody, it was peace on earth and good will toward all men.

Brother Hall: there was a burden with me still, for there was a people I loved more than all this world, but I knew I was not and never could be worthy to be with. They were ever before me and I could see them often in my dreams. I had friends I loved so much, I thought it would be hard to part with them, but now I see how easily I could give them up just to be worthy to live with the people I love more than all the world. Many times I have thought I would just give up and turn back to the world as I saw I was so unfit and so unworthy to even think of living with such good people as you dear ones

were to me. I tried to get rid of that burden but the more I tried the more I desired a home with you. The more unworthy I felt the more I loved you dear people. Brother Hall, many times have I been to hear you preach when the very sound of your precious voice brought tears to my eyes. I loved the very sound of your coming footsteps. Surely there is no one in all the world so dear to me as you dear people are. Brother Hall, I heard you preach one Sunday morning some months ago and I hope I may be able to tell you some time how sweet and precious it was to me. Of course I can't tell you all for my feeble tongue would fail to tell but I hope to tell you in part. I shall never forget it as long as I remain in this vale of tears. My unworthiness at times would be so great I would think that I would quit going where I could ever see you people or hear you preach, but as the time came on to go the more anxious I was to go and many times have I counted the days and even the hours before I could see you and hear you dear people once more.

It seemed my burden grew heavier and heavier until I was not able to bear it. I loved you people and if I ever had a desire in the world it was to have a name and place with the people I believed that constituted the church of the only true and living God. Yet I was not fit nor worthy to tell them so. The tears I have shed over this can never be known, the sorrows I have suffered can never be told. I went on in this way for months afraid to go back to the world and afraid to go to the church. I thought if I

went to the church what would I have to tell you precious people and the words of Ruth to Naomi came to my mind, "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." These words were dear to me for indeed I wanted to live and die with the people that were dearer than many such vain worlds as this to me.

My burden became so great it seemed surely I could not live with out relief. A few weeks before I offered to the church I dreamed one night that I was where Bro. J. A. Herndon was baptizing some people and I did so much want him to baptize me, for it had been my desire so long to be baptized, but my sister was with me and she didn't want me to be for I was sick and she thought it would hurt me. But I had no fear of it hurting me so I was baptized, and found rest as I thought to my weary soul, for what I had wanted so long had been done and I had found rest and peace of mind. Brother Hall, if my poor heart deceives me not I found that rest when you dear precious ones condescended so low and gave me a home with you, far greater than I can ever be worthy to own. It is to me the sweetest place in all this world below. Bro. Hall, I want to say before closing that on the night you led me down into the liquid grave, before leaving you came and took my hand and said, "I hope you feel better." I looked up and saw your smiling face, it seemed to me that the very image of Jesus was there express-

ed, your face was so radiantly bright. I wondered if the other dear ones around saw you as I did. My feelings I cannot express. I shall never forget the scene.

Brother Hall, please pray for me that I may live in such a way as not to cause you dear people any trouble, neither reproach the cause. Please cast your mantle of love over my unworthy and imperfectly written letter and know it is through much love I attempt to write you this.

I am longing for Saturday and Sunday to come, when I hope to see and hear you once more. Please remember me when at a throne of grace.

Your little unworthy sister,
LILA COTHRAN.

THE DEALINGS OF THE LORD Dear Hassie:

I will in my weak way try and write what I hope the dear Lord has done for me.

When I was thirteen or fourteen years old one night a cloud came up, it was a hard cloud and in some way I was afraid I was going to get killed. And I went and got down behind the door and tried to pray for my first time. And all I could say was Lord have mercy on me and save me for I knew He was the only one that could save me and then I got in so much trouble I did not know what to do. And I did not feel like I had a friend on earth. I looked at mother and father and thought they had forsaken me for they knew how mean I was, I felt like all the rest was so much better than I was. I would slip the Bible and try to read it but I could not understand it. I would try to

pray but it seemed like there was nothing but trouble for me but I tried to keep my troubles to myself for I did not want any one to know it. I would slip off and cry and try to beg the dear Lord to have mercy on me. I was in this condition for three or four years so on one fourth Sunday preaching was at Flat River. I wanted to go to preaching that day for I thought I might get a little relief but I did not get to go.

O I was so miserable I did not know what to do or where to go I cried and tried to beg for mercy. I could not eat any supper. I tried to stay where the family could not see me so I went upstairs that night to go to bed. I was in so much trouble I did not feel like I would ever see the sun rise again. O I was begging for mercy for I felt like if I died in that condition I would surely be lost and while I lay on the bed I could almost feel myself sinking down. I said Lord have mercy on me.

And the prettiest light came up beside my bed and went straight up and these words spoken so plain thy sins are forgiven. O I was so happy I felt so light I could not help from praising the dear Lord. I went to sleep and slept until morning, everything looked so bright and beautiful and I was so happy. I went on rejoicing for two weeks but doubts and fears soon came and I was afraid I was deceived and I begged the Lord if I was deceived to undeceive me so I was going in the house and I saw Jesus standing out in the yard. He was so beautiful, He was dressed in white and had a crown on His head and He stretched out His

hands toward me and He went straight up and so I was made to rejoice again. I could not help from praising His holy name. One morning I was going to the cook-room to help my mother get breakfast and I looked up and the prettiest light was in the west.

I had a desire to go to the church but I felt so little and unworthy I was afraid that I might be deceived and I did not want to deceive these good people. I believed they were the prettiest people I ever saw. I dreamed twice of being baptized. I thought I joined at Wheeler's and it was the happiest day I ever saw.

So on the second Saturday in September nineteen hundred and twentytwo I went before the church and was received but why I do not know for I could not say anything much but I did not feel like I could go home without I said a few words and I was baptized by Brother J. J. Hall on Sunday and it was the happiest day I ever saw.

So I will bring this to a close before I worry you so much. This is part of what I have been through with, so when you have a mind, pray for me and my little children.

Your little sister if one at all.
MAY M. LONG WHITFIELD.

BEFORE BOARDING THE TRAIN OF INVESTIGATION

To the Editor of Zion's Landmark:

I am mailing you an article I received from a very dear brother some days ago and he wrote me when I had looked it over and I thought it worth anything I could show it to some of the brethren so I think it is worth a great deal and is worthy of much consideration by

a great many of our brethren and I think a great many will be pleased with it when they read it, so I have his consent for it to be published in the Landmark and we want to make a special request if not asking too much for it to come out in the Landmark that is mailed out for the 15th of September.

Yours in hope,

J. WILLIS CREECH.

Benson, N. C.

Be sure your Father's hand is on the throttle and Jesus Christ is the conductor. Paul and Peter managers of the baggage and express department and James and John managers of the mail department; Matthew, Mark, Luke and John, porters and Jude flag masters. One other thing would be needful before starting, examine the papers of authority in each department and be sure the "Conductor's" signature is on each one. Before starting examine your ticket and see if it has this inscription on it, "God be with us." But instead thereof you should find these words "This seems right to us," I would advise you to take that ticket back to the one you got it from and say to him, this ticket is counterfeit, it is no good and I can't use it on this train. I am sure he will say "that is all the kind I have." Now don't say to him I will wait for the next train it may be good on that one. Say to him, I will go to the Conductor whose Father's hand is on the throttle and say to him, "I will do thy bidding," and he will say something like this, "I have not seen greater faith in Israel, enter into my peace train." You may be sure there will not be any accident on this trip, and on the return will bring

good news as from a far country. The number of this train is thus "3 are 1, Father, Son and Holy Ghost.

Brethren, I am persuaded that in the investigation in the troubles we are now undergoing we have boarded the wrong train and have made many mistakes by not taking the proper Gospel steps and as I see it we can't do anything except go to our brethren and confess our faults one to the other and ask forgiveness and let brotherly love be restored and be more careful and "Let brotherly love continue." Brethren, if I know my heart I desire above everything on earth, peace among the churches our people. If we have fellowship with each other we have a reason to believe we have fellowship with Christ, and if we have fellowship with Christ we have fellowship with God.

Now brethren, lets take down all bars against fellowship, open up our correspondence and let "Brotherly love continue." This is the only safe way out. Let us lay down our childish ways and be men and women as becometh Christians. If this is not written in love I certainly do not know my heart.

With much love,

JAMES G. TURLINGTON.

AN EXPERIENCE OF GRACE

Mr. S. J. Reich,

Winston-Salem, N. C.

Dear Mr. Reich:

For several days I have wanted to write you concerning my feelings.

When I was a little girl not more than seven or eight years old, I felt to be a great sinner. About that time we attended an associa-

tion at Abbott's Creek. I remember, while one man was preaching, these thoughts came to me, if I was only as good as that man is, but my sins seemed to roll up before me like mountains. I had a desire to do right and thought when I was older I would read the Bible and live the very best I could and the Lord would bless me. Instead of getting better my sins became more numerous.

While I was still small, three different times, I dreamed the world had come to an end. The first two times my mother was with me. I could see the flames rolling toward our house. I know not what happened but mother and I were not destroyed. At another time it seemed it came in the same way except, instead of fire, it was boiling hot water about two feet deep, again mother and I were saved. A third time I thought I could see two bright parallel streaks which extended through the sky. This, I thought, meant it was the end of time. Along then and since that time I have thought a great deal about death and where I would spend eternity. At times it comes into my mind much more forcible than at other times.

It has seemed to me for a long time and still does that each member of our family is far better than I. In the last few years, so often I have shed tears and lead such a lonely feeling, I have thought if someone would ask me why I was so cast down I could not tell them, except I feel so sinful and lonely.

About three or four years ago

one night dreamed I was standing on our back porch and a ladder reached from our back yard to heaven. I saw an angel come down the ladder and its object was to prove to me that heaven was above. The angel picked up a small gravel, tossed it toward me and the gravel touched my face. I thought this was to prove to me, not only to see, but that I might feel and know it was an angel from heaven. I was so happy and began to exclaim that the angel come from heaven. I looked around and Sister Mary was standing there shedding tears. When I awoke these thoughts ran through my mind—I have had a sweet dream but it is only a dream.

Mr. Reich, I have a desire to offer to the church, but I feel so unworthy and do not want to deceive those dear people. It does not bother me where the true church is, what troubles me is—am I one of that chosen number. I realize if I am saved it is by the grace of God, nothing I have ever done or can do. I can only say—I hope the Lord has forgiven my sins. There has never been a time with me when I could say I know it without a doubt.

I have heard a few people tell their experience and have read lots of them, when they could give the exact time and place when the Lord revealed Himself to them. This I cannot do and it makes me fear that I have not met with a change. If this that I have written is not an experience of grace, I haven't any.

Mr. Reich, if it is not asking too much, I should be glad to know just what you think of this. I much prefer to remain on the outside than to deceive the church of God.

Yours very truly,
NANCY WILLIAMS.

Remarks

Miss Nancy Williams,
Lexington, N. C.,
Dear Miss Nancy:

It is with confidence and pleasure that I say I believe and hope to feel and realize that this very rich and comforting letter which I received yesterday relates an experience of grace.

After considering the precious contents of this letter I was made to rejoice and say that the Lord has not forgotten to be gracious to His little children.

You said that you could not tell when you were delivered, you say that you dreamed of seeing a ladder reaching from where you were to heaven, and you rejoiced and was so happy but thought that it was only a dream.

Now you remember in Job we read in a dream, in a vision of the night when deep sleep falleth upon men, in slumbering upon the bed. Then he openeth the ears of men and sealeth their instructions. Job 33: 15-16. God does so graciously turn His hand upon His little ones even in dreams, then they know it is not because they were doing something good that caused his notice because we are helpless when we are asleep, then we give God all of the glory. You remember that He so mercifully turned His hand upon Jacob when He was

asleep, and he dreamed and beheld ladder set up on the earth and the top of it reached to heaven and behold the angels of God ascended and descended on it. Gen. 28-12. and Jacob waked out of his sleep and said surely the Lord is in the place and I knew it not. Gen 28-16.

So you see these comforting scriptures to us show that He is God just the same when we are asleep when we are awake. He does not have to waken us to communicate with us. And again, we know that we have passed from death unto life because we love the brethren. 1st John 3-14, now it seems to me that you surely do love the brethren or you would not care so much for deceiving them.

The experiences of the children of God are not all the same just as you would not teach each child in school alike. Our experience is our schooling, so it is just enough to give us a sweet hope that when done with this world that we will go to a city whose maker and builder is God.

I have never seen anyone that had as much evidence as they wanted. I have blundered along and have not written as I would have liked but as you have asked my advice I do not feel able to advise, still I feel to say with one of old, come to the church and go with us and we will do thee good. I humbly hope the Lord will bless at least some of these lines to your comfort and encouragement.

As ever your humble and unworthy servant,

S. J. REICH.
Winston-Salem, N. C. R. 7

CHANGE OF ADDRESS

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

Dear Brother:

I have moved my residence from Grantsboro, N. C., to 549 E. Hargett street, Raleigh, N. C. You will have my postoffice address changed so the Landmark will reach me regularly at this place.

I have been a reader of the Landmark since March 1882. In looking over my old files I find how ever the oldest copy therein is dated October 1, 1882, which was sometime before the present form and style of the Landmark was published.

I have given away many of the old copies and yet have more than half the copies received during the past twenty years. The wise and discreet management through Elder P. D. Gold, endeared the paper to many hearts throughout the country.

We hope to see the paper continue in its simple form of speech and the use of right words so that brethren may understand and not become estranged unto each other. The evil surmisings, backbitings and hard fights now waged among many, clearly throws us into days of troublous times, or may have been there for several years waxing worse and worse, deceiving and being deceived. The love of many has waxed cold.

Lovingly yours,

J. P. TINGLE,

ELDER DURAND WROTE IT

I wish to call your attention to a mistake on the cover of your "Landmark" for March 1st, 1924. You have a stanza there which you attributed to Henry Smart. But this is incorrect. The stanza is from a poem entitled "Songs in the Night," and this poem was written by my uncle, James B. Durand. Henry Smart composed the tune to which this poem or hymn is set in the hymn and tune book compiled by my father and Elder P. G. Lester. You have not quoted the stanza as it should be. Correctly it is as follows:

"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,

And him who is of meek and contrite heart.

Under the shadow of thy wing reposing

I feel that all is best which comes to me;

I see thy circling arms my way enclosing,

And feel that e'en my life is hid with thee!

I am sure you will be glad to be set right on this matter.

MILDRED DURAND GORDY.

1011 Vaughn St., Ann Arbor, Mich.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 21

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., Sept. 15, 1925

LET NOT THE KETTLE CALL THE POT BLACK

Dear Readers of the Zion's Landmark:

Evidently there is more peace talk among certain leaders in the Primitive Baptist ranks than really exists in their hearts. Certain elders are forever crying out against those who believe in God and his salvation as hobby riders, but some that are making such charges have ambled almost so far from the gospel truth as the rankest Arminians. Would that acting brotherly love continue?

Let me paraphrase a little of what I have heard advocated from pulpit and press among some Primitive Baptists in the last few years:

Brother A. says, "I believe there is but one salvation." Bro. B. replies sarcastically, "if there is but one salvation, which one?" Brother B. thinks he made a good hit

thereby exploding the "one salvation" theory, and exults in his triumph by saying that one salvation is a hobby of Brother A's. Being in the forefront of the battle and armed to the teeth he shouts "There are two salvations," but, perhaps forgetting how many, he enumerated 4, viz: "by grace," "common," "your own" and "eternal." Then Bro. A. thinking only of the "two salvations," that Bro. B. shouts with the same zeal and spirit of B, cries, "If there are two salvations, which two?" This till recalls an incident and sermon once preached in my home church by one of these hobby preachers. This elder did not like the doctrine of absolute predestination of all things, as a few brethren did; and after a long tirade against it, charging that such doctrine would make God the author of sin and many other ugly things, he then said that such expressions were not found in the Bible, and for that reason opposed the terms. Then he turned his battery with all the power that he could command against the "one salvation" hobby, and soon expunged it from the record, assuring us that the scriptures nowhere said there is but "one salvation," which no one in the congregation would dispute. Then with great boldness he told all about the "two salvations"—that one was of the Lord by grace and eternal; and the other salvation was a "time salvation," and that the children of God obtained by their good works and obedience, etc. Over at my home after the service I said to him: I think as you said today that preachers should not affirm things that the scriptures do not say. Then I

said if you will read the fortieth chapter and first verse of the Book of Imagination you will find—"Absolute Predestination of all things," and the second verse—"no salvation," and the third verse "Two salvations." He seemed astonished and said: "Brother Gilbert I do not remember that book." I am sure if the apostles could return from their sleep and hear some things preached in the churches of Christ today, they would say that they never authorized such teaching nor even thought of such things. not long since I read one of our papers where one of our preachers declared that there was "a salvation brought by the preacher." Then he told us of the effects of such preaching on the hearts: "By their hearing and doing, and in it and for it, they either got a time salvation or a time damnation."

But Peter said, "If any man speak it, let him speak as the oracles of God." From some cause I am led to believe that God moved the inspired men who penned the holy scriptures to use the most fitting words. Is there any among us that believe that God is moving any of His servants to improve the language of the prophets, apostles and Christ? Then why will you stress and hobby words and expressions not found in the word of truth? Such as "absolute predestination of all things," "one salvation," "two salvations," etc. When you know such have become bones of contention to the disruption, destruction of the peace and union of the church of God in some places? Paul admonished the church not to make a brother an offender for

a word. Are any guilty? Why not confess faults, and quit using any word or expression that would cause offense especially when you have not a thus saith the Lord for it? Let there be no strife and non-fellowship of the Lord's people in His church, for ye are brethren and should be brother loving.

Every true member of the church believes "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth over it the basest of men;" and "whose dominion is an everlasting dominion and his kingdom is from generation to generation: and all the inhabitants of the earth are counted as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, what doest thou?" "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Again, "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Are not these testimonies enough? Let us not make any apologies for him, but be still and know that He is God and doeth all things well. Again, all will vow, "Salvation is of the Lord," and in no other name is there salvation. "Without Me," said Jesus "ye can do nothing," that is in the way of spiritual worship, praise and service. All believers have salvation, yet they may so live or sow to the flesh as to lose the joys of salvation even to the neglecting it; but, when led in the obedience

of faith to "work out their own salvation in fear and trembling" (not create a salvation for what they have done): for it is God that worketh (not worked) in them both to will and do of His good pleasure."

Paul tells Titus, "the grace of God that bringeth salvation;" and he would have the church at Philippi know that this salvation is "their own salvation." He assures the Hebrew brethren that they now "have eternal salvation," because they obey the Lord, the love of God constraining them as he would tell the church at Corinth. Those who never obey nor serve the Lord give no evidence that they ever had salvation; for what the Lord loveth is forever. Jude would have all believers in Christ know that having "the common salvation" they should earnestly contend for the faith (doctrine) once delivered to the saints. When one can feel no presence of His power, and in soul trouble he is made to cry with David, "is the Lord clean gone forever?" How he desires that the dear Lord would say unto his soul "I am thy salvation."

Yours in the fear, love and mercy of God.

M. L. GILBERT.

MARY SUSAN THORNE

By request of the bereaved family I will endeavor to write a sketch of her life and death, if the Lord will enable me. I feel the need of Him daily. She had suffered intensely from Bright's disease several years, also heart trouble, but managed to keep up and work the most of the time and was helpful to others. She was feeble when she went to Farmville to visit her daughters, Mrs. C. A. Tyson, Mrs. Richard Joyner. She had been feeble sometime. She gradually grew worse, while with Mrs. Joyner, she had chills and fever, finally had pneumonia. I think that ended in death.

All was done for her relief and comfort that doctors, kind loving children, step-children, neighbors and friends, also a trained nurse labored faithful but in vain. None could stay the icy hand of death, her Saviour was ready for her to rest. I believe in the arms of His love and praise Him forever, for that was her heart's desire daily to depart this life and be with her loved ones and Jesus. She had a bright hope of a heavenly home above where sickness, sorrow, pain and death are felt and feared no more. I firmly believe their loss is her eternal gain. She is gone but not forgotten for she was a good, kind, dutiful wife, mother, step-mother, kind helpful neighbor in time of need. We were devoted to each other, could comfort each other in our afflictions and troubles. I visited her home four weeks before she passed away. She seemed glad to have me with her and said she did not know of anyone she had rather have visit her than me. Her daughter, Minnie Lee, married my stepson. She said there was not a day that she did not think of me. Great and wonderful are the works of the Lord. She was born 1862, died February 21, 1925, age 62 years six months, 24 days.

She was the daughter of William W. and Mary Elizabeth Harper, near Snow Hill. She was married January 6, 1892 to Joseph Dock Thorne. Unto this union were born five children, Johnnie Harper Thorne, Mary Sue, Minnie Lee, Joe Dock, Jr., Clara May. Three of them preceded her to the grave.

Asleep in Jesus, blessed sleep

From which none ever wake to weep

A calm and undisturbed repose

Unbroken by the last of foes.

She united with the Primitive Baptist church at the Meadow in Green Co., the fourth Saturday in March, 1919, and was baptized by Elder P. D. Gold, she dreamed he had baptized her. She was a faithful member to fill her seat and help the church all she could. She died about eleven o'clock or twelve Saturday night. She requested them to have me there at her funeral. I attended it on Sunday, Elder C. F. Denny, Elder Robert Boswell, both of Wilson, spoke at her home very appropriate on the occasion, comforting words to her loved ones. Her remains were carried out home and after the funeral service was over she was laid beside her beloved companion who died the year before I think amidst a large crowd of sorrowing relatives and friends, her body was laid beneath a mound of beautiful flowers as a token of love and fond remembrances, of her loved ones. We cherish her memory still.

There is rest for the weary

There is rest for the true

Under the sunlight and dew.

Lying peacefully forever

May the Lord who doeth all things

well bless, comfort and direct her bereaved family and reconcile them to His holy will is my sincere desire.

Written by her little unworthy sister in hope of a better world. I loved and esteemed her highly as a true Christian lady and follower of Jesus.

MRS. MELISSA BROOKS TYSON,
Robersonville, N. C.

IN MEMORIAM

Edith C. Denny, daughter of Elder O. J. Denny of Winston-Salem, N. C., passed into the great beyond, after a brief illness, on July 7th, 1925. She was a splendid type of young womanhood both in person and character. While she had not associated herself with any Church, she was a believer in the Christian religion and a studious bible reader. While her passing has caused deep sorrow in the minds and hearts of her family and a host of admiring friends, we bow in humble submission to the will of Him from whom all blessings flow, and hope to meet her in the upper and better kingdom of our God.

This July 11th, 1925.

By her father.

OBITUARY

Our beloved deacon, W. A. Joyner, was born September 26, 1854, died March 1, 1925. He was married to Miss Della Pittman, to this union were born four boys and five girls, seven now living, W. R., B. W., and R. C. Joyner, Mrs. Lorenda Williams, Miss Emily Winstead, Mrs. Mary Baker, Mrs. Morning Pittman with her beloved wife survive with a host of grand children and great grand children and friends to mourn their loss.

He was a man of excellent character, lovable and highly esteemed. Strong in the faith of salvation by grace.

On Saturday, October 1897 our dear brother and wife came before the church at Sappony professing a sweet hope in Jesus, next day both were baptized into the fellowship of the church by Elder M. B. Williford.

He was ordained as deacon in August, 1902 by Elder M. B. Williford and Elder Frank Farmer which office he faithfully filled till his death.

The writer officiated at the funeral which was largely attended at the home after which he was laid to rest in the family burial ground to await the resurrection. There is a place that is vacant, a voice that is still, which no one can fill. May the Lord comfort the bereaved family.

Resolved that a page of our church record book be devoted to the memory of our beloved deacon.

J. T. WILLIAMS, Mod.

MRS. HARRIET L. WARD

I have just read my mother's, Harriet L. Ward, obituary, in the August issue of The Landmark, written by Sisters, Effie S. Barnhill and Nannie L. James, both of whom are cousins of mine.

Am so deeply moved by their kindness and their request for some one of us children, to write something, that I am unable to close my eyes without attempting to write.

I have written and rewritten a notice of her death, but owing to my weakness, I have been unable to send it to you for publication. And as the one written by Sisters Barnhill and James is so far above anything I am able to write, and as they gave the dates, as to her birth, etc., I do not think it necessary for me to send what I had written, as I had intended to do this week. But instead will, by the help of the Lord, try to write a few lines of her as I knew her.

It is with a sad and heavy heart that I now look back to the time when I can first remember and view a life of toil, striving to make others happy, of humbleness and meekness, always striving to do the thing she thought was pleasing in the sight of the Lord.

She would arise on meeting mornings earlier than others, although she was an early riser at all times, and would work hard to get all of us ready to go to meeting. Although travel was very slow, we were always there on time, even to the time of her death. I have often heard her say that when she would wish for a thing, as I am sure most of us do, she would first take thought and wish that she might go to Heaven when she died.

Having come along during the perilous times of the Civil War and Reconstruction days, she was deprived of an education, but learned to read her Bible and The Landmark, which she read often, and during her latter days her conversation was mostly on Heaven and divine things.

Her bodily sufferings were great, mostly sick headache and dated back to her childhood, but she always bore them with patience, except for a few times, when they so impaired her mind, she did not realize or know what she said or did.

Her last sickness was at her daughter's and it seemed that she only lived in body, to die as she often expressed a desire to do, which was suddenly and at my home.

On the 3rd Sunday in February, sister and her husband brought her to Rocky Mount and my wife and I took her to Brother W. D. Melton's, from there we all went to Elder A. B. Denson's and stayed until bedtime, getting home about 10:30, and she enjoyed her visit there very much, saying that she had been wanting to see Brother Denson for a long time. She arose next morning at 5:30,

ate breakfast with me and I left her seemingly very happy to be at my home again.

My wife says she had to lay her work aside and sit and listen to her talk and her conversation was wholly upon death and the things pertaining to death and hereafter.

She was taken with one of her headache spells about 2 o'clock p. m., and at 4 o'clock she was taken with something like acute indigestion, dying in about three minutes. My wife was alone at the time having sent the only child at home off for help. I didn't learn of her death until perhaps an hour later.

During the several years she lived with me, she and my good wife were as mother and daughter and loved as such.

"Mother you are gone, we mourn for you not as one lost, for we feel our loss is your eternal gain and we pray God that we may live and die as you did, with a sweet hope in Jesus."

"When shall we all meet again? When shall we all meet again? Oft shall glowing hope expire, oft shall wearied love retire, oft shall death and sorrow reign, Ere we all shall meet again."

S. DURAND WARD.

Rocky Mount, N. C.

RUTH TRIPP

By request of her daughter will write the obituary notice of Slater Ruth Tripp, who departed this life April 5, 1925. She was the daughter of Daniel and Marion F. Carrington, was married to M. W. Tripp, to that union was born seven children, four survive. Her funeral was conducted by her pastor, Elder B. S. Cowen and J. L. Ross. Then laid to rest in the family burying ground near Stokes, N. C. We hope to say at rest with her Saviour, in whom she so often spoke, and we believe she is resting where no clouds intervene, where all is well.

She is a member of the church at Briery Swamp for many years, also a writer for the Landmark. She was a devoted mother, kind neighbor and loving sister, she has been a dear comforter to the writer many times. Gone but not forgotten. Oh that we all may meet again where parting will be no more.

DORA L. BUTLER.

Washington, N. C.

WOULD LIKE TO HAVE CORRECT ADDRESS

A letter signed Mrs. R. Lester Dodson was not written by that lady but some one else and directed to Elder Stegall. However the copy having been destroyed as is usual with all old copy after being put in type, we are unable to ascertain the name and correct address of the party who wrote the letter to Elder Stegall.

KEHUKEE ASSOCIATION

Editor Zion's Landmark,
Wilson, N. C.

Dear Sir:

Please publish in the next issue of Zion's Landmark that the next session of the Kehukee Association will be held with the Spring Green church, Robersonville, N. C., Martin County, commencing Saturday before the first Sunday in October, 1925. Visitors will be met at Robersonville Friday night and at Everett's Saturday morning.

Sincerely yours,

S. L. GRIMES, Clerk Church
Robersonville, N. C.

APPOINTMENTS FOR ELDER G. M. TREND AND D. G. STAPLES

Northeast Tuesday after third Sunday in October, 1925.

Hadnot's Creek, Wednesday.

Newport, Thursday.

White Oak, Saturday and Sunday.

Southwest, Monday.

Cypress Creek, Tuesday.

Muddy Creek, Wednesday.

Sloan's Chapel, Thursday.

Sand Hill, Friday.

R. W. GURGANUS.

APPOINTMENTS FOR L. H. HARDY

Spring Green at the Kehukee Association.

Tuesday, October 6th Kehukee.

Wednesday, Lawrence.

Thursday, Williams.

Thursday, at night and Friday, Tarboro

Thence to the Contentnea Association.

Tuesday, 13th, Flat Swamp.

Tuesday, at night, Bethel.

Wednesday, Briery Swamp

Thursday, Bear Grass.

Saturday, Hancock's.

Third Sunday, Kinston.

Monday, 19th, at night, Fremont.

Tuesday, Memorial.

Wednesday, Pittman's Grove.

Thence to the Black Creek Association.

L. H. HARDY.

WHITE OAK ASSOCIATION

The next session of the White Oak Primitive Baptist Association is appointed to be held with the church at Southwest, Onslow County, N. C., Saturday, third Sunday and Monday in October.

Trains from the north via New Bern will be met at Jacksonville Friday 11 A. M. Those from south via Wilmington at 5 P. M. Anyone coming by New Bern wishing to be met Saturday A. M., will please write me.

Invitations extended to all lovers of truth.

Yours in hope,

R. W. GURGANUS.
Jacksonville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

MAR 1, 1925

NO. 22

"BEAR YE ONE ANOTHER'S BURDENS"

"Help us to help each other, Lord,
Each other's cross to bear.
Let each his friendly aid afford,
And feel his brother's care.

Help us to build each other up,
Our little stock improve,
Increase our faith, confirm our hope,
And perfect us in love.

And when life's work is done
Revive us as Thy bride,
And give us in heaven a happy home
With all the sanctified.

(From Advocate & Messenger,
(Galatians 6:2)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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 overs 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

WONDER AND HOPE

'Tis a wonder, 'tis a wonder great,
If the Lord did think of me;
If He did view my lost estate,
When they nailed Him on the
tree.

If indeed He died to save me,
Can that purpose ever fail?
Did not His blood make me free,
Will not my soul to Heaven
sail?

My only doubt is whether I am one,
Whom the Father gave to the
Son;
If I am, while but a wandering
sheep,

"Not one of my sheep shall be
lost."

Is His promise you understand,
His own precious blood they did
cost—

"No man shall pluck them from
my hand."

Sometimes I'm made to fear,
Sometimes to cast a sorrowful
tear;
And the evidence seems very
small,
That I'm an elect one at all.

The promise is "By this we shall
know,
That we've passed from death to
life:

If we love the brethren it is so,
And we'll live beyond this world
of strife."

(Miss) ETHEL JEFFERSON.
Elamsville, Va.

AN IMPORTANT SUGGESTION

Dear Brother Denny:

It has been several years since I first felt interested in what Primitive Baptists believe and preach, and on account of a special lesson given me by Elder John S. Brinson, one of the ablest preachers I ever knew, I have tried all these years to take heed to the teachings of the Scriptures in order to rightly divide the word of truth. In order to do this one should be careful to note the connection in which the text he proposes to treat upon stands, otherwise he is likely to do violence to its true teaching.

In my earlier years in the ministry Old Baptists seemed to be the same wherever I found them. I heard no such expressions as Time Salvation, Two Salvations, Absolute Predestination, God is the first cause of all causes, murder is a link in God's chain for the good of His people, and it troubles me much to hear such things now. I do not find comfort in them.

The dear old brethren whom I knew in North Carolina, beginning with the Elder Brinson referred to above and those who departed about the time he did down to Elder P. D. Gold, and those associated with him of all pleasant memory, never used any of the expressions above mentioned. If they had any such thoughts in their heads they kept them to themselves, and it would be better if

others would do the same now.

When I came to Maryland and became associated with the ministers of the Corresponding Meeting of Virginia, the Baltimore, Delaware, Delaware River, Warwick and Salisbury Associations, all of whom, except, one, was supposed to believe in the predestination of all things I never heard of any of those extreme expressions. If they thought such things they also kept it to themselves, as all who truly love the cause of our God and appreciate the peace and fellowship of the church should do. The ministers South and North mentioned preached predestination, election, the total depravity of man, consequently his entire inability to save himself. They preached the effectual calling of the sinner by the Holy Spirit of God, the forgiveness of sins through the sacrifice of the body of Jesus Christ and justification by His blood. They taught that it was becoming in those who are born again and love the church to unite with it and show by a well ordered walk that they have been with Jesus. They taught that there is peace and rest in this way that cannot be found out of it, neither did they teach that there is nothing gained in obedience or lost in disobedience, or say to the Lord's children that the Lord hires you to serve Him and will pay you the cash for so doing. But in the keeping of the commandments there is great reward. They did not say to those who have hope in Christ to stay out of the church as long as you can, neither did they tell them that they had strength of themselves to render any service in the

kingdom of our Lord and Saviour, Jesus Christ, but told them as Jesus did that without Him they could do nothing.

I believe that those men of God preached Jesus, and taught His children as the Bible authorizes and commands, and that any departure from this either way is error. If one departs from the straight and narrow path which Jesus has marked out I do not see that it makes any especial difference which side he is on. It is not in man that walketh to direct his steps. Why then will we not take heed to the steps of Jesus and walk in them? The plain teaching of our fathers and many of today whose names I could call was, and is according to Bible teaching and is the sincere milk of the word and will not divide or even disturb the children of God, and when men will persist in pressing their own extreme unscriptural expressions to the breaking of the peace of the brotherhood, they love themselves better than they love the Church of God. And the apostle tells us to mark such as cause division contrary to the word of God and avoid them.

The Apostles whose writings we have in the New Testament are the judges in the house or Church of God. They told the churches and brethren how they should live in order to manifest their calling of God, and they did not in the next sentence tell them that they could not do it, neither did they tell them that it was in them as men and women to do it. Jesus said, "Without me ye can do nothing." All well established Old Baptists know from experience that this is true. Paul said, and his sayings

are equally the word of God, "I can do all things through Christ which strengtheneth me." And this Old Baptists believe and know. Jesus said of His sheep, "And I give unto them eternal life and they shall never perish." Then from their quickening they are always alive. They get sickly and weak and discouraged and need repeated comings of Jesus that they may have life more abundantly and all the praise for what they are as children of God, and for all that they are blest to accomplish in His kingdom is due to Jesus, their blessed Saviour, Comforter and strength.

Sometime ago Elder Lester moved through the Landmark that the brethren stop using such expressions as Time Salvation and Absolute Predestination and Elder Hardy seconded the motion, and I hoped they all would heed and striving about such unscriptural sayings would cease, but alas, if any difference it has grown worse.

Brethren, I beseech you for Jesus' sake, for the sake of our beloved Zion and for your own sakes to cease striving for masteries in such an unlawful way. That God is a sovereign you all believe and His ways are above our ways and no finite mind can reason Him out. Preach as the Apostles did, God's predestination, and exhort believers to live soberly, righteously and Godly in this present world, endeavoring to keep the unity of the spirit in the bond of peace. God's children are united in spirit. Then live in peace and the God of peace shall be with you.

God is not the author of confusion but of peace as in all the churches of the saints. I long for

peace but see no prospects for it so long as preachers and editors agitate mooted questions. Brethren stop, lest the Lord spew us out of His mouth!

Yours for plain Bible truth,

JOSHUA T. ROWE.

704 Linwood Ave.

Roland Park,

Baltimore, Md.

What Kind of Preaching?

Can one preach the gospel and not preach doctrine? What is the doctrine of God our Saviour? It is to ascribe greatness to our God, see Deut. 32:2-3. This doctrine comes from heaven. Jesus said my doctrine is not mine, but his that sent me. All that Jesus said was his doctrine. You cannot divide it into parts. It is not divisible. One part is as necessary as another, and it is one. Should one dwell on what is most surely and safely believed among us—it is the doctrine. Should he dwell much on what we should believe it is the doctrine. Should he dwell on the necessity of baptism, or repentance, or faith it is all the same doctrine and all is needful. There is no part of it to be left out or omitted. If one dwells on predestination altogether to the exclusion of other matters taught in the Bible as plainly and as frequently he is not declaring all the counsel of God, and is not profitable to others. No one of the sermons or discourses reported by any apostle dwell exclusively on that theme, nor did any one of them exclude it. If some of them did not name it they embraced it. For instance James who is considered by many as the most practical of writers states that of God's own will begat he us by the word of

truth, and he says known unto God are all his works from the beginning of the world. Jude declares that certain ungodly men were before of old ordained to this condemnation of creeping in unawares. John records the electing love of God, when he quotes the words of Jesus, Ye have not chosen me, but I have chosen you. Peter declares that the church is elect by God the Father according to his foreknowledge. Paul need not be specially referred to, for doctrine and predestination is called the Pauline doctrine by its enemies. But all these apostles wrote in their labors of other matters in the doctrine. They exhorted, they rebuked, they reproved with all long suffering and doctrine.

We do not consider that a gospel preacher if faithful has a hobby or devotes all his labors to one theme, and neglects other themes as taught and enforced in the Bible. All scriptures is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Departures from the doctrine, or neglect of it call for reproofs and corrections.

If one reads the Bible with a view of supporting one subject to the neglect of another then he does not faithfully search the scriptures. He should search to know all they teach. There are no contradictions in the scriptures. Contradictions are in us. If we are sickly or dis-tempered or partisan we lay hold of things to support our false theories.

Some seek to pry into things not revealed. Some try to find out who hypocrites are, and who are un-

sound. They set up a standard and slay all that do not measure up to their false standards. Go to a good banker and watch him counting money, and casting aside counterfeit bills, and ask him how he knows them. He will tell you he is not looking for counterfeit bills, but for good money. He knows what a good bill is, and will at once reject all that are not like the good bills. To have clearly in your mind what is right will cause you at once to reject all that are not like the good. But you are looking for the good and throw away the bad because it is not like the good.

Why should I seek beyond what the Bible says about how sin came into the world? Why should I not seek the second Adam by whom all good comes, and in whom is the perfect remedy. To our shame be it said by man came sin. That is enough for us to know. Do you know you are a sinner? Then the greatest matter is to know the remedy, to seek the Lord Jesus.

We preach Christ not the Devil—the remedy not the disease. We should desire and strive to preach him in all his fullness as the scriptures present him.

A very successful way to cause hardness, produce coldness, bring about division, and force great distress on the churches is to preach something not taught in scripture, or misrepresent and pervert what is taught. For instance to so preach predestination as to leave the impression it makes God the author of sin. The Bible from the first to the last of its teachings condemns sin, and furnishes no man any excuse for his sin, is a false teacher. There is plenty to preach if we

preach what is plainly declared in scripture—things that edify, that encourage good behavior, that are for peace and love—preaching Jesus Christ and Him crucified.

Do not aim to be called a deep preacher. Water may appear deep when it is so muddy you cannot see anything in it. Sound, clear, plain doctrinal preaching setting forth the things most surely believed among us is profitable preaching. When one aims to be a big preacher he often becomes hurtful. Serve in the gift God has given you. Love the brethren whether they love you or not. We know we have passed from death unto life because we love the brethren.

No one can explore the fathomless range of the gospel field. The humble soul gets near the brethren.
GALLEY SIX

The meek inherit the earth.

P. D. GOLD.

Zion's Landmark, Nov. 1st, 1908.

A Final Suggestion

In the recent endeavors which I have been feebly putting forth in these columns for the unity and peace among the churches and associations of this correspondence, I feel that I have, in a measure, attained to the following suggestion as my final conclusion, which I herein modestly present to the household of our faith for their mutual, careful, and prayerful consideration.

"Consider what I say, and the Lord give thee understanding in all things."

P. G. LESTER.

The Suggestion

Being mindful of the distracted condition in which some of the sister churches in our correspondence

have been and are involved, and desiring that the unity and peace as in the days of our Fathers might again prevail among us, and to which peaceful and prosperous condition we wish to revert. We do here and now wish to plight our best desires and pledge our most earnest vows with and to each other, and with the churches which we

correspond and the associations with which we represent, that from henceforth; by the grace of God, we will not encourage nor tolerate the use of such clauses, phrases and declarations, as some have used to the confusion and distress of some of our brethren. Which clauses, phrases and declarations are not found in the inspired scriptures of divine truth, which are for the thorough furnishing of the man of God; and as the Lord may be pleased to enable us we will endeavor to encourage the use of the form of sound speech according to the gospel of truth, and the principles of the faith once recognized by our people as reflected in an experience of grace, and this will we do, "if the Lord will." And we would advise that our sister churches would adopt these declarations, and that they admonish their members to be careful to maintain good works, and to observe the principles of gospel obedience. Furthermore, we would beseech the sister churches with which we correspond that they would share with us in this move for better conditions among our people everywhere—and the Lord be praised.

Remarks—The editorial of the late and much loved Father in Israel, P. D. Gold, written 16 years ago, Elder J. T. Rowe's timely ar-

ticle and Elder Lester's final suggestions are in full accord with my views and I feel should be the means of bringing about a better feeling among us? But suppose it does not, then what? Put up bars of non-fellowship? No!! Mark them that would cause division among us, and stop contributing to their support and bidding them God speed. Let them go home and stay there until they are taught to desire only a servant's place, and our troubles will soon be over.

C. F. DENNY.

EXPERIENCE

Dear Brother Denny:

It is with fear and trembling that I am trying to write what I hope the Lord has done for me.

I feel like the half has never been told. I don't have words to express what I felt.

I feel a child of God has serious thoughts when quite young or at least I did, but don't realize what it means to them, I would think about myself and wonder if I was to die what would become of a sinner like I was, but it would soon leave me and I went as though there was not anything to worry about. I saw old people going on in their sins. I was so troubled about it I thought how awful it would be if they were to die in that condition what would become of them, I would get so grieved about it I would go away and weep I was so sorry to see them do so.

Then self would come up before me. I saw I was a sinner too, but thought I was young and would have more time, then I would get better for a while. I was a young girl, and like most young people

fond of fun and all sorts of amusements going to parties, of which I was particularly fond of though always taking care to keep strictly respectable society.

I went on in this state of mind for quite a while or until I was about 18 years old and was married. After I was married my husband was fond of dancing and going to parties as well as I was, we played cards with our friends for fireside amusement and fun, we enjoyed it too. Here is where my sins overtook me. I think the first real condemnation of being a sinner was the last night I played cards.

I went to bed one night, every time I would shut my eyes, I could see the top of the room covered with cards. I saw I was condemned sinner before a just and righteous God.

I was in so much trouble I could not rest. I tried to pray to the Lord to remove them but felt I was too unworthy to even look up to Him for anything. I felt like I was bound to die before daybreak. There I was a just condemned sinner all I could do was to try to pray to Him for mercy and those cards went away and I never saw them any more but I was so miserable and still a condemned sinner.

I got my Bible, went out where none could see me and read, searching for something to justify me, but the more I would read the more I was condemned. I was so vile and felt I was such a sinner didn't care for anyone to see me with my Bible. I would walk and pray when I wasn't reading. I was calling on the good Lord for mercy.

I think it was with me when I tried to sleep for I would have vis-

ions. One night I went to Rehobeth church, looked in and saw old Uncle Moore Stephenson sitting on the right of the pulpit. He saw me and invited me to come in. I told him I could not go in then, so I left, but didn't leave my troubles, they followed me everywhere I went. One night I retired thinking I would rest and sleep, was so miserable I could not sleep nor rest anyway I had a vision or something appeared to me the most awful sight I ever saw. I was so near torment I could see the torturing flames and blackness. I felt I was doomed for eternity; but just before I was to meet it I saw light. It must have been heaven's, it was the most beautiful sight I ever saw. I never have forgotten that view, I can see it as it appeared now. Then I was so happy I felt I never would see any more trouble. I wanted to shout and give God all the glory for I felt He had redeemed me. I could see how the Lord in His mercy had brought me by a way that I knew not. I could also distinguish between my ways and the works of the Lord. Mine were nothing but sin, shame and disgrace. While God's whereto the praise of the glory of His grace.

Then I felt Christ was revealed in my soul the hope of a glory and that Jesus had borne my sins in His own body on the tree.

I had an impression go to the church. I had in my mind when I was young that I would like to join at Rehobeth where my father was a member. I think that's where my mind went in a vision up there. When I married and went down the country to live I went to Han-

nah's Creek church. I always enjoyed going there. I love the old church, I always went there with my father when I was small.

I had an impression to offer to the church, I wanted to go to Hannah's Creek but before I went they had trouble in the church, I didn't go. It came to me that the Lord was not the author of confusion and the devil must be in the midst I decided that I would wait until it was settled, didn't join anywhere then. After a while I think about the year of 1886-87 Benson was building up near my home and the New School Baptist built a church, I attended that for a while, I went to a baptising one Sunday evening, the preacher made way for members of anywhere there that would like to unite with the church, I went forward and gave him my hand. He asked me to tell my experience which they don't do often, but I could not tell a word of it though I had the same or part of what I told when I joined the Primitive Baptist church. I was not baptized till after my husband died. The preacher came to see me, he told me if I would be baptized that I would be better satisfied, so I was baptized by a Missionary Baptist. I was looking for relief, but didn't get very much. While I was with them I saw so much trouble I felt I could not live and carry it if I didn't get relief in some way, so many nights I lay and cried till my pillow was almost wet with tears. I felt if I could see a Primitive Baptist and tell them of my troubles I would feel better.

At another occasion I was at the church when they had Santa Claus

and two of the leading members of the church were Santa Claus. They were in disguise and looked like Santa. They were there, deceiving the children. I felt so condemned about being there in a house of worship I felt like if I couldn't get out I would die. I was shaking and trembling so hard it seemed as I could not live.

Why I stayed with them so long I don't know for I did not get any food and was not satisfied with them at all.

I was a prodigal gone away in a far country amongst strangers lived with them till I was starving for a crumb from my Father's table.

I could not stay any longer the last time I went as I was leaving, turned the corner to go home, a sound appeared above my head saying, come out of Babylon, that was with me till I came out. After then I attended the Primitive Baptist church, there is where I heard the gospel preached. I was satisfied as to the church of God, I kept going, I enjoyed it so much, every time I went I got nearer to those good people as they looked to me.

It has been on my mind for a long 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 forcing on my mind more strongly, so I hope it is His will must be done. Cousin Tom Coates asked me to write my experience before he died he said he would like to see it in the Landmark for he thought I had a double one, he said I had one before I joined the Missionaries and

one after I had all of that trouble and everything that I could suffer all because I was not in the church of God and doing my duty.

Finally I went one Saturday to Mt. Zion at Benson and they made a way for members if there was any one that wanted to talk to the church. I went up when I found myself, I was saying the cords of love were drawing so hard I could not stay away any longer. I told the church in part of what I have written, was received in the church and was baptized the next day. I received the answer, a good conscience in following the Saviour in the watery grave and went my way rejoicing. I felt I would never see any more trouble and for a good while I wore the golden slippers, I felt so good I didn't hardly know myself. I felt I was the happiest time of my life, but troubles come back. I sometimes have to be down in the valley and sometimes on the mountain top, so that's the way through life. I felt there was something that must be done but seemed as I could not do anything.

I have long since learned that without God I can do nothing and with God I can do all things. I desire the prayers of all God's chosen people. Pray for me that I may hold out faithful to the end.

Brother Denny excuse my mistakes and nervousness. You can have this printed in the Landmark. I hope come one can witness with me.

Yours in hope,

MRS. C. A. JERNIGAN.

Durham, N. C.

A HOPE IN CHRIST

P. G. Lester,

Roanoke, Va.,

Dear Brother Lester:

After reading your letter in the Landmark of January 15, 1923 it came to my mind to send you my hope written January 18, 1922 and ask if you see fit to please correct and send to the Landmark, as I have a poor education.

Your sister in hope,

MRS. LULA STALLINGS.

Dear Brother Lester:

As I have been asked to write my experience in the Landmark will do so although I cannot write what I feel, I have such a little hope, but it is a precious one to me.

Four years ago last August I had a dream, 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 how well did I know the church for it was a Primitive Baptist church, there was a large crowd there, and one dear sisters whom I know so well, said, "some one kill those dogs, don't let them hurt her for she is a good woman," and when she said those words they were both killed, but instead of stopping I kept on down the road and after I had gotten out of sight they appeared again in the form of snakes. I thought they would surely get me this time so I ran across the field for help(when I saw a light in a house nearby. I ran to it and knocked at the door. It was open and oh! what a horrible sight I saw everything so dark and I threw up my hands and cried, "I

will give up," and when I did the door of the other room was opened and the prettiest room I ever saw was given me, everything pure white and I went and laid down across the bed for I was tired and went to sleep.

When I awoke I was so happy.

I enjoyed going to preaching but would not go often for fear they did not want me, I felt to be so unworthy but they looked to be so good and happy, how I did want to be with them.

I went on in this way until the spring of 1920 when I was taken seriously ill, and rushed to the hospital which everyone thought would be the last of me, but my time had not come to go, for I recovered and came home, I also had a sweet dream while at the hospital. I dreamed of being in a beautiful valley with my dear mama, papa and my baby, and oh! what a pretty place it was, all was so bright for there was no darkness there.

After I came out of the hospital I did not feel like myself, I just loved everybody and wanted to go to church which I did, I went to Lower Town Creek second Sunday in August and heard Brother Monsees preach and how I did enjoy it and how I wanted to be with the people I loved, but did not feel worthy.

I came home that night but did not feel right, the next morning while cleaning up my room my dream came before me, I broke down and began crying, I wanted to hide, I did not want anyone to see me, I felt to be lost forever and an outcast from God and then I tried to pray for mercy—when

these words came to me as though some one spoke them, "Repent and be Baptized." I then began to feel better for I promised myself if that feeling would only leave me I would offer myself to the church the next time I went.

I went on about my work and it seemed as if I wanted to sing.

Amazing grace, how sweet that 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 no one wanted me in the church, that I was not fit, and these words would come again "Repent and be Baptized." So the next time I went to church which was the fourth Saturday in August at Pleasant Hill, I offered myself to the church and was received and was baptized by our dear pastor, Elder George Boswell on Sunday the day I shall never forget.

I thought my burden would leave me but at times I felt not worthy to be with the good people and that I had 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 them sing the sweet songs of Zion.

Your little sister in hope,

MRS. JULIA STALLINGS

Macclesfield, N. C.

SHUT UP AND CAN'T COME OUT

Mr. Jno. D. Gold:

Wilson, N. C.,

While I am weak and afflicted, if not deceived, I feel that the Lord requires of me to tell my feelings and the words on my mind are, "I am shut up and can't come forth." They are in the Bible.

I feel to know the truth of them because I feel it keenly in my breast. I can't pray, thank, praise or love, and I hope I do hunger and thirst to do all of what I've said above, I get so low down and feel so empty and barren, I don't see why the Lord lets me live but I hope He will restore the joys of His salvation, before He calls me away. I think if I am not deceived I have had them. I hunger and thirst to see my brethren and sisters, and by that I have a little hope that I love. I have been reading some of Mr. J. C. Philpot's sermons and if he is a servant of God and I dare not doubt it, I am a child of God, but why is it that I undergo so many changes. Oh, is there anyone like me if so I want to hear from them.

Mr. Gold if you think this is worthy of space in the Landmark publish, if not throw it aside, all will be well. Hope you and yours are well. I read your article in the last Landmark and thought well of it. Write again when you feel like it.

Your friend,

BETTIE Z. WHITLEY.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 22

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., OCT. 1, 1925

ASSOCIATIONS

In order to have something for a bone of contention, the subject of associations is being brought under consideration and criticism, and like some other questions being discussed, pro and con, much is being falsely charged to them. No character of organization of either church or state is of any account without an authorized decorum with respect to the decency and order of its deliberations, and rules for a proper decorum in the body or organization are of no account unless they are germane to the character and purpose of the organization and may not be properly enforced to the accomplishing of the purpose of the organization, and although indiscretions and usurpations may now and then under peculiar circumstances bring the deliberations of the organization into disrepute yet the ultimate point designed to be attained may

not in itself be so bad but really good and commendable and to the same might have been attained unto in a manner more in harmony with the character of the organization, yet the end may so sufficiently justify the means as to render the result admissible in all reasonable minds. With many, it depends upon whether they have an ax to grind or a selfish end to be attained as to whether associations are exercising undue authority. Some of these will go with impunity into the bounds of distant associations and among disaffected churches, and alienated factions of former members, which the associations of their former membership has declared to be out of order and out of the church and out of the association and out of everything but the world; and to gather together such discarded, excluded and denounced characters and recognize them to be the church at this and that place. And all upon the pretext that the association had usurped authority—without seeming to take into consideration things for the estrangement of these discarded ones. How much better is that than what the association has done? What could the association have done worse than that—Solomon saw them as one that taketh a dog by the ears. What a pity that every one cannot see the importance of staying at home and minding his own business. In such instances the association would do well if it safeguards the best interests of the churches. In the multitude of counsellors there is safety. The association may advise the churches to send messengers to set in conference with a sister church that for

any cause is in trouble, especially when that trouble for any reason is liable to spread to other churches or in any sense to involve the peace and prosperity of the association, so that the sister churches might have peace within their walls and prosperity within their palaces.

Ordinarily an association of the churches seems to be more closely knitted together because of a more direct association together, and walk and talk together more directly and continuously. In their constitution and under their rules of decorum they maintain a continuous organization from year to year and from time to time of their meetings, and where the churches are prompt and regular in their representation in the sessions of the association its solidarity becomes at once conspicuous in its doctrine, order and consequent prosperity.

My association, the New River, which lies in the eastern part of the Appalachian range of mountains in southwestern Virginia, in the bounds of which four churches will have been constituted during this year, and one dismissed by letter leaving 29 churches with a membership aggregating about 2,000, constituting perhaps the largest body of Primitive Baptists in the United States, if not in the world. In its membership there are 22 elders, of fair intelligence, and useful gifts in the ministry. This association has been constituted about 130 years during which time it has had four moderators—Elders Tom Lawson, Thomas Dickens, Isaac Webb and the writer; and under its rules of decorum during all these years there have been

but two brief periods in which the churches have not been favored with the present advice and counsel of the moderator of the association. And while the churches nor any of them have had occasion to feel arbitrarily oppressed by the rulings of the moderator, but instead have found in their minds and hearts ample room for his growth in their esteem and appreciation. In selecting a succeeding moderator the messengers composing the association do not seem to have searched for one among the churches but in the range of fellowship esteem and confidence they have searched them out to their mutual enlargement of service and appreciation. While our churches have ever regarded the association as an advisory counsel and that advice cannot be arbitrary yet I do not recall an instance in these 130 years where a church has failed to respect the general advice of the association nor of its moderator.

Now and then some irregularity may occur in our body but that may not properly apply to the discredit of the association, but to the fact that a large part of its membership consists of humanity, which is liable to go wrong or come short in any respect where humanity is involved. If individual personal self government and control is well conserved, the deliberations of collective bodies are not apt to do violence to decency and good order. Much stress is placed upon what we call a church, and its authority, and rights and privileges are duly resected and yet they will sometimes divide; and part will go this way and part will go that way blindly following men who have

risen up to lead away disciples after them, and these dissenting factions cannot be convinced of the character of these leaders nor of the disorder of their following, and yet a little while ago they stood united together and were regarded as a Primitive Baptist church orthodox and orderly and those men leading them off were recognized as sound in the faith and of good report, but now what are they and what of their order, their doctrine and their following; where are they? The question is often asked, how far may a child of God go from the right way, and yet be a child of God? A child of God may not go anywhere or to any extent from the right way. But do sometimes seem to go far away. How far? As far as the Lord will let them go, or as far as He will allow the devil to lead them, or allow them to lead one another. While they are leading away disciples after them the devil must be leading them. That is the reason they do such outrageous things. It is evident that we are not all going the same way, and therefore cannot all be right, but we may all be wrong. All may not mean ali—all the time—but the question of right and wrong has an unlimited side to it—a universal phase to it, and that is we may all be wrong. The valley of dry bones constituted of the whole house of Israel. Now about all one could expect to hear from such a mass of dry bones would be a rattle and that is about all which has been heard from the Primitive Baptists in certain parts for some time, and this rattling is in or pertains to the head which indicates there

is a distemper there, and is there no physician there? Is there no prophet in Israel who will stand up and prophesy that the winds or spirit may blow upon us in our dry and dreadful condition that we might have life and live. We need that the Lord would clothe us with skins that the nakedness of our bones might not appear.

We cry out at each other, mark them that cause division. Why should we be so ready to thus admonish others when we are not willing to mark ourselves. It is said that the man who cries, look out for pick pockets, is the man who is looking for pockets to pick.

Do we not know in whom we have believed, and what we believe and how we believe. I feel that I have stood on this line for fifty years, and have I now turned away my ears from the truth—who is he that convinces me?

P. G. LESTER.

IN MEMORY OF MRS. J. M. BURNETTE

On Saturday, April 25, 1925, as the sun was sinking beyond the horizon, the death angel hovered over the pillow of our beloved mother and grandmother, Mrs. Pattie A. Burnette, and bore away with it her saintly spirit into realms of endless bliss.

Grandma was born September 4th, 1855, making her stay on earth 69 years, 8 months and 21 days. Had she lived until September she would have been married 59 years.

Her life has been one of usefulness and fulfillment although she knew but little of life without suffering and afflictions. In her last days her sufferings grew beyond where her physicians were able to administer relief, but I can truthfully say I never saw any one so humble or manifest more patience than she did, always saying her suffering was just and right and never murmuring at them, ever trusting in Him who doeth all things for our good and His glory.

Grandma was often spoken of for her love of truth and her untiring energy. She never grew so tired that she found time to rest. A day never came so long

that she couldn't fill every moment with some useful deed. She was never a great visitor but she had neighbors and friends by visiting just enough.

Her greatest pleasure was going to her church of which there was never a more true and faithful believer in the Primitive Baptist doctrine of Salvation by Grace than she was. She loved her church and every member. She attended every meeting as long as her health permitted.

A few days before her death she was advised by her physicians to go to Richmond for treatment. She was eager to go, believing that she could get relief. On Thursday, April 16, she was taken to St. Elizabeth Hospital, accompanied by grandpa and her faithful nurse, she stood the trip well and waited for the operation in anxiety. On Monday the operation was found to be serious, following a relapse she never fully regained consciousness and on the following Saturday with everything that could be done for her and when nothing could stay the hand of death she fell asleep in that peaceful sleep from which none ever wake.

Our home seemed wrecked when the sad news reached us. Her body reached home Sunday A. M., at 5 o'clock. Her funeral was conducted Sunday afternoon at 4 o'clock by her favorite pastor, Elder G. W. Boswell, at Contentnea Church and her body was laid to rest there in the family burying plot beneath a beautiful mound of flowers placed there by friends and relatives.

For one who lived so long a life of usefulness, served her purpose of life so beautifully and of whose rest eternal we feel assured, we should not mourn as those who have no hope; but there is so much human in us that we cannot overcome. We bow with aching hearts and shed streams of tears at her going when we might well repeat over her bier the inspiration written in the book that was her guide, "And let me die the death of the righteous and let my last end be like this."

O, our home, our lonely home,
The voice we loved is stilled.

A place is vacant in our home
Which never can be filled.

Her devoted granddaughter,

JAMIE BOYETTE.

DEACON WILLIAM RAINEY HAWKINS

Deacon W. R. Hawkins was the son of John Hawkins and Margaret Hawkins. He was born January 18, 1856, and died January 15th, 1925. On November 26th, 1882, he married Mary C. Compton. He and she were members of the Primitive Baptist church at Lynch's Creek in Caswell County. He was also a very worthy deacon of said church. This marriage

was blessed with five sons, four of whom are yet living. Their sons are John O., Wm. A., James R. (who is dead), Lewis A., and David E. Brother and Sister Hawkins and their sons lived peaceable and quiet lives. I have several times been in their home and am satisfied I never visited a more lovely family. Each was kind to the other, and their living sons are today honorable men.

I was once pastor of Lynch's Creek Church for a short time and I know something of the value of Brother Hawkins to the church. Also he was almost as sure to be at Prospect Hill where I served about 17 years, as he was at his home church. He was faithful as a man, as a brother, and as a Deacon. He was well thought of in his community, and as far as he was known. He had many friends but if any enemies I have never heard of them. Therefore he is missed by all who knew him. However we all feel that his departure from the earth is but to dwell in glory with our dear Jesus whom he loved and served. In all my acquaintance with Brother Hawkins I never heard him speak evil of any man. However with all this he was very conscious of his own sins, and often spoke to me about his being a needy sinner.

I feel that in his death Sister Hawkins has lost a kind husband, his sons a loving father, the community a good citizen and the church a worthy member and deacon. But all this is not to be compared with his gain in the Lord.

We hope the good Lord will ever bless all the bereaved, and give them grace to be resigned to His holy will.

I am their loving brother and friend,

L. H. HARDY.

J. T. LAMM

Mr. dear grandfather, J. T. Lamm, died July 3rd, 1925 at his granddaughter's Mrs. Robert Moore, of Micro, N. C. He was 89 years old and had been a faithful member of the Primitive Baptist church between 30 and 40 years.

Grandfather had been an invalid for two years before his death and he bore his affliction with Christian fortitude never complaining, but waiting in patience until God saw fit to call him to his reward. True it can be said that his life was a life of service to his fellow man and that is the greatest compliment that could be paid to any one.

He took a great delight in attending his own church and many times represented his denomination at associations. One of his greatest delights was to open his home to his friends. Brethren and sisters, they always found him to be a friend and even to the end he enjoyed the company of his Christian comrades.

He was a kind and dutiful husband,

always ready to help and encourage those who sought his advice.

Among those who are left to mourn their loss are the loving wife and the following children, Andrew, who has been an invalid all of his life; E. S. Lamm, of Wilson's Mills; Mrs. R. D. Johnson, of Lucama; Mrs. W. C. Winstead of Garner; Mrs. S. H. Peel of Durham, and over one hundred grand children and great grand children.

May God enable all of us to live honest and upright and try to follow the example of him who has left us, but one we hope to meet in life eternal.

His funeral took place on July the 4th in the family burying ground at Lucama, N. C.

Now a chair is vacant in our home, which can never be filled, Though we cannot wish you back to a world of toil and care,

For we feel that its peace and happiness there,

Which we hope some day to share.

With the one we love so dear.

Though you've left us precious loved one, And we hear your voice no more.

We are safe in our confiding that we will meet on yonder shore.

Asleep in Jesus, blessed sleep, never awaken to weep.

Written by his loving grand daughter,
MRS. W. A. SMITH.

Raleigh, N. C.

DEACON JOHN HENRY DAWSON

This dear brother was the son of Deacon Thomas H. Dawson, and Huldah Daniel Dawson. He was born November 29, 1848. On November 10th, 1871 he married Annie E. Dailey.

In the summer of 1877 both he and his wife were received into the fellowship of the Primitive Baptist Church at Bear Creek. He was ever a faithful member, always doing what he saw to be right to the best of his judgment. Before his father's death he was chosen Deacon of the Church which place he filled well to the day of his death.

Some years afterwards there was an effort made to reorganize the church at Rose of Sharon and he and his wife moved their membership there. In that effort but that proving a failure he moved back to Bear Creek where he continued a member until the organization of the Church at Kinston.

There were born to him and his wife eleven children, seven of whom are now living.

When the Church at Kinston was organized he and I became close together in the business of the Church as Pastor and Deacon. I can say that he was a worthy Deacon, and did all he could to see that everything was conducted in gospel

order. Such Deacons are of great help to pastors, and their usefulness in the church cannot be estimated by any financial standard.

He was Treasurer of Lenoir County about twenty-five years, resigning the office just prior to his death. I can truthfully say that he was true to every trust in the Church and in the Government. A lovely, kind husband and father, and a good neighbor to all around him.

He died on July 2d, 1925. I was called to attend his funeral, and on the 24th we laid him to rest in the Kinston cemetery in the midst of a large throng of friends and relatives.

We must all know that his dear companion and children do severely miss him but they all feel that for him to die was great gain in the glory of God. We, in the Church do feel that a great man has been called to suffer no more, but we do miss him and his good advice in our midst.

We do pray to our Father to keep His dear companion and children in such a way that when our Father calls they may be ready as was their husband and father. Written by his pastor and brother.

L. H. HARDY.

W. E. MASSENGILL

By order of the Church at Four Oaks, I make the effort to write a Resolution of Respect to our dear brother, W. E. Massengill, who was born in the year of 1854, and died in December 1924. He was once married to Martha E. Lassiter, there being five children born to this union. His dear companion and two of the children preceded him to the grave. The children living are W. A. Massengill, Mrs. Ella Allen and W. C. Massengill. He united with the Primitive Baptist Church at Four Oaks in July 1909, and was a true and faithful member until his death. We believe that our loss is his eternal gain, so we feel to bow our heads in humble submission to the will of Him that doeth all things well, and none dare say "Jehovah, why doeth Thou?" We feel to extend our heartfelt sympathy to the bereaved family, and only point them to the One this dear brother trusted, and who is the only one that can comfort, and make us rejoice in tribulations, and make us feel that the Lord giveth and the Lord taketh away, blessed be His holy name.

The church agrees that a copy of these Resolutions be sent to Zion's Landmark for publication, a copy sent to the family of the deceased, and a copy spread on the Church Records.

E. B. DURHAM, Church Clerk.

MARTHA ELIZABETH MIZELL

It is with a sad heart that I attempt to write a short sketch of the life of our departed sister, Lizzie Mizell. She was the daughter of John A. and Sarah E. Lane, was born August 8, 1874, died July 4, 1925. She was twice married, first to Henry D. Edwards, June 26, 1895. To this union were born six children, four boys and two girls and one son dying in infancy. Her first husband died April 11, 1912, leaving her with five small children to struggle with through this sinful world, to support and protect the best she could, toiling honestly with her hands to earn her bread by the sweat of her face.

On December 23, 1913 she was married to Brother John H. Mizell. To this union three children were born, one son, and two daughters, one daughter dying in infancy, leaving to mourn for her a husband, four sons and three daughters, four brothers and one sister with a host of brethren, sisters and friends. She united with the church at Bear Grass Saturday before the third Sunday in November, 1919 and was baptized Sunday by our associate pastor, Elder B. S. Cowen. She was a true and faithful member until death, always filling her seat unless sickness prevented. She was a great sufferer with cancer of the stomach. All was done for her that loving hands and medical skill could do but nothing could stay the hand of death. She went to two hospitals one at Rocky Mount and to Washington and was operated on June 22, 1925, from which she never recovered. She regained consciousness and continued so until death, bearing the sting of death with much patience and the Lord bore her up in her afflictions. We miss her very much. Her seat is vacant but we feel that our loss is her eternal gain. She is gone from toils and delusions of this sinful world. We hope to be with her heavenly Father there to rest until that day when He shall gather His jewels home.

We extend our heartfelt sympathy to her husband and children and commend them to the Lord who is able to bless and comfort them.

Done by order of conference Saturday before the third Sunday in July, 1925.

ELD. J. N. ROGERSON, Mod.

J. H. D. PEELE, Clerk.

W. S. PEELE, Committee.

MILL BRANCH ASSOCIATION

The Mill Branch association is to convene with the church at Simpson Creek, October 30, 31 and Nov. 1st. All lovers of truth are invited, especially ministers. Visitors will be met at Loris, S. C., on Thursday.

For further information write Rockwell Lee, Sanford, S. C.

M. MEARES.

APPOINTMENTS FOR ELDER TILLMAN SAWYER

- November 1—Flat Swamp.
- November 2—Tarboro.
- November 3—Falls.
- November 4—Elm City.
- November 5—Mill Branch.
- November 6—Upper Town Creek.
- November 7—Autrey's Creek.
- November 8—Wilson at night.
- November 9—Contentnea.
- November 10—Healthy Plains.
- November 11—Cross Roads.
- November 12—Beulah.
- November 13—Upper Black Creek.
- November 14—Memorial.
- November 15—Pittman's Grove.
- November 16—Scotts.
- November 17—Little Vine.
- November 18—Sandy Grove.
- November 19—Sappoty.
- November 20—Salem.
- November 21—Pine Level.
- November 22—Cross Roads.
- November 23—Union.
- November 24—Smithfield.
- November 25—Four Oaks.
- November 26—Benson.
- November 27—Hannah's Creek.
- November 28—Dunn.
- November 29—Harnett.
- November 30—Coats.
- December 1—Angier.
- December 2—Willow Springs.
- December 3—Raleigh.
- December 4—Durham.

NOTICE

The next session of the Black Creek Association will, the Lord willing, meet with the church Elm City, located in Elm City, N. C., Friday, Saturday and fourth Sunday in October, 1925, the 23rd, 24th and 25th. All lovers of gospel truth are invited to meet with us and may the Dear Lord smile upon us again as He has in the past and give us another good association.

Visitors coming from the south on the A. C. L. will be met at Wilson or Elm City, visitors coming on the Norfolk and Southern will be met at Wilson, all coming on the A. C. L. from the north will be met at either Sharpsburg or Elm City.

E. L. COBB, Clerk.

SMITHFIELD UNION

The next session of the Smithfield Union will meet with Raleigh church, Wake County, N. C., on Saturday and 5th Sunday in November, 1925.

Elder E. F. Pierce is appointed to preach the introductory sermon and Elder Jesse Barnes his alternate.

Brethren, sisters, friends and ministers especially are cordially invited to attend.

Yours in hope,

J. A. BATTEN, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

OCTOBER 15, 1925

NO. 23

LORD KEEP US HUMBLE



Quiet, Lord, my froward heart:
Make me teachable and mild,
Upright, simple, free from art;
Make me as a spanned child:
From distrust a navy free,
Pleased with all thy pleasures thee.

What thou shalt today provide,
Let me as a child receive;
What tomorrow may betide,
Calmly to thy wisdom leave:
'Tis enough that thou wilt care;
Why should I the burden bear?

(EWTON)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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 overs 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 BRIGHT LIGHTS GLEAMING

To James R. Jones, I send this note,
Who lives at Revolution Mill;
Also return the verse you wrote,
That you may have the verses
still.

In writing verses, we often rhyme,
When there's little or nothing
said;

At other times, thoughts sublime,
Are from our rhyming verses
read.

We often find in mental dreaming,
Our thoughts are of our God
above;

By faith, we see the bright lights
gleaming,
In that blest City, where all is
love.

While we live, in earth below,
Sin and sorrow, will mar our
pleasure;

In Heaven above, no sorrow we'll
know,
Life, light and love, is Heaven's
treasure.

In God's own time we'll hear him
call,
To wayworn pilgrims, welcome
home;

Ye ransomed sinners, one and all,
Come, ye ransomed sinners come.

When we shall hear our Saviour
say,

Ye blest of the Father, come unto
me;

To reign above, in eternal day,
We'll praise his name eternally.

Until that day when we shall rise,
To meet our loved ones gone be-
fore;

God, in love, our need supplies,
From the fullness of Heaven's
Store.

Then why should be so ungrateful,
So full of murmuring and com-
plaints,

We know that He is not forgetful;
Of the needs of all His saints.

O. J. DENNY.

CHRISTMAS GREETINGS

Nine Syllables

Glory to God in the highest strain,
Unto us this day a Saviour is
born,

Of all notes, this is the sweetest
strain,

He came to save the children of
man.

As was foretold by the prophets of
old,

The Saviour comes to the earth
to reign,

So He was born in an ox's stall,
Wrapped in cloths, and laid in a
manger.

Mary, the mother of our dear Lord,
Was of all women, the greatest
blessed,

And so does the sacred truth record,
He comes to fulfill God's righteous law.

There was no place here on earth too low,

For the Saviour of sinners to go,
To show the power of God's sweet grace,

For he came to save a sinful race.

Oh: how sweet to me the precious sound,

That his grace did so freely abound,

To poor worthless worms of the dust,

To save us with the wise, and the just.

I have some loved ones, gone on before,

Resting on Canaan's bright happy shore,

And I too, shall soon after them go,
For my Lord and Saviour told me so.

Oh: won't it be a glorious sound,

To hear, awake ye saints in the ground,

To arise and drop your dying shroud,

And meet Him, with angels in the cloud.

Then we will be carried up above,
And be blameless, before him in love,

There to spend endless years in His praise,

For all of our praise is due His grace.

Composed by,

J. R. JONES.

Revolution Station,
Greensboro, N. C.

DIFFERENCES SETTLED IN BROTHERLY LOVE AND FELLOWSHIP

Whereas, there have, through mistaken ideas, and misunderstandings, been estrangements and alienations of feelings arisen between Elder L. H. Hardy and the ministers and the brethren of the churches of the White Oak Association, of which estrangements and alienations some brethren and sisters of other churches and associations have to some extent been partakers, and have felt hurt, and whereas all of us who feel concerned in the welfare of the Primitive Baptist church everywhere, and especially in the bounds of the said association, so resolved in the conference now in session with the church at Elm City, at the session of the Black Creek association, session 1925 that we are ashamed each for himself, and for all who have been engaged in this disgraceful affair of our conduct in both word and deed for the part, and parts we have engaged in both in matters private and in matters public, and we do hereby confess our shame because of our sins to the full extent of the part or parts we have taken in the matters which have caused our alienations and estrangements from each other as brethren in the church of our God, and we do ask our brethren, one and all, to forgive us our sins, that we may love as brethren in the Lord Jesus.

Resolved further, that we will advise all the churches that have closed their doors on any one or more of us to rescind their acts that the word of our Lord be not hindered, and that we may have peace one

with another in the fear of our God.

This the 23rd day of October, 1925.

L. H. HARDY.
ISAAC JONES.
E. F. POLLARD.
W. W. QUINN.
J. D. BROWN.
H. T. MORTON.
W. F. KELLAM.

Witnesses

M. B. MARTIN.
C. F. DENNY.

CHURCH ORGANIZED AT BRACY, VA.

We the undersigned elders and deacons met at Lebanon Meeting House one mile east of Bracy, Virginia, for the purpose of organizing into a church capacity, those presenting letters for that purpose.

1. Organized ourselves into a Presbytery, choosing Elder F. W. Keene, Moderator, and Elder C. F. Denny, Clerk.

2. Called for letters of those desiring to go into constitution of the church, which were read and accepted.

3. Called for church covenant, Articles of faith and Rules of Decorum, which were read and adopted.

4. Prayer by Elder F. W. Keene followed by laying on hands by the presbytery.

5. The Moderator pronounced them a church in order and extended the right hand of fellowship to the church, and by them to each other.

6. The church proceeded to business in the regular way.

Elder W. M. Monsees was cho-

sen to serve them as pastor, and Brother G. G. Martin was chosen to serve as clerk and treasurer.

7. At the request of the church brethren G. G. Martin, W. A. Pearce, and Thomas N. Chandler were set apart to the office of deacons, (the latter being previously ordained) by the presbytery then sitting, which was done.

ELD. F. W. KEENE, Mod.
ELD. C. F. DENNY, Clerk
ELD. W. M. MONSEES
Deacons Presbytery:
W. F. BOYKIN
THOS. N. CHANDLER
W. C. ROWE

REMARKS—The Fourth Sunday and Saturday evening before in each month is their meeting time, and they extend an invitation to all orderly and peace loving brethren and ministers to visit them. They are a fine little band of brethren and have bright prospects before them. The Martin family are good singers which adds much to their gatherings.

C. F. DENNY.

PUT IN CONTRAST

There are various kinds of professors of the religion of our Lord Jesus Christ, and some of them are stumbling blocks to "the weak in faith," Rom. 14-1 to "the feeble minded," 1 Thess. 5-14. "To those who have weak hands and feeble knees" Isaiah 35. They are self-sufficient, self righteous Pharisees. There are hypocrites who can conform to all aspects of professed Christianity, and for their own selfish ends mimic the speech and doctrine of those who are taught of God; and there are some high soaring ones, who with theories of doc-

trine in their heads, sail aloft with such self-satisfaction that many of God's little ones are brought into perplexities by them. Now, I ask, can you ascend up into the third heavens at your own volition? Some professors of Christ's name are so imaginative, or deceitful, that they appear to be able to do so in the twinkling of an eye. Get them started in religious conversation and up they soar like a skyrocket out of sight; and from their unseen heights with ecstatic speech they tell of their rapturous state, of the joys and love and glories in which they are dwelling.

They are never flying low, never on the earth, never in any caverns or dismal places. They know nothing of the wilderness, its loneliness, its temptations, its rough places, and of the soul famishing therein. They are strangers to the sighs, the anxieties, and helplessness of wanderers in the dreary solitary way. Psalm 107. They are never down but ever up. The Apostle Paul saith he was "caught up, to the third heaven." An extraordinary power of Him who inhabiteth eternity laid hold of him, and bore him on high, into paradise, the third heaven. He saith, "Whether in the body, or out of the body, I cannot tell; God knoweth;" 2 Cor. 13-3. But these professors of whom I am speaking, though visible to us, to our mortal sight here upon the earth, appear to be able at will, at any season of the year, at any hour of the day, in the twinkling of an eye to mount up to their realms of self-confidence, and religious satisfactions. Perhaps you are not acquainted with these high fliers.

They are rare birds; but I can say, I had rather be with Jeremiah with my feet in the stocks, or with him in the low dungeon. Lam. 3-55. I can say to these high flying theorists, "Above your highest joys, my saddest hours I prize." "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." Prov. 16-19. As for myself, so poor, so unworthy am I that my highest place is flying low at my Redeemer's feet. O, for an humble contrite heart! Ah! my sins, my oft ungrateful wandering life should humble me before God. O, to be at the feet of the Lord! Give me a believing heart in thee, dear Saviour; visit me, comfort me, strengthen me, enable me to live to thy honor, and serve thee in my body, and spirit which are thine, bought with a price. I need the cleansing blood of the lamb, I need the robe of Christ's righteousness, and the garments of salvation. Isaiah 61-10.

I need so many things, and as the years pass by, I find I am more and more needy, and I hope I can in very truth say, "Christ Jesus is the one desired, more and more precious to me, a poor sinner."

I know from the scriptures, and also from precious powerful experiences wrought in my soul by the Holy Ghost when, by faith in Christ, out of weakness, the child of God is made strong and fights the good fight of faith, he puts his feet upon the necks of his enemies. We are then with the lamb upon Mount Zion, and the world, the flesh, and the devil are beneath us. Yet I know that even then, in ourselves, we are weak. For it is ever

with us while we are here in the world that when we are weak, then we are strong. Let me quote Paul's language: "He said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12-9-10. Look at the following scriptures: "How long wilt thou forget me, O Lord? forever." Psalm 13-1. "Unto thee will I cry, O Lord my Rock; be not silent to me; lest, if thou be silent to me, I become like those that go down into the pit." Psalm 28-1. "O when wilt thou come unto me," Psalm 101-2. Can your soul enter into these exercises?

The hypocrite with words and tone may mimic them. Surely thou knowest whether thy heart has in any measure been moved this way unto the everlasting God. The self-satisfied theorist is a stranger to such emotions of soul before God, and inwardly, and perhaps outwardly, sneers at such a creeping, humiliating estate. That hardened man, who only has the bare theory of doctrine, is not disturbed, he is at ease, he has no changes, and he fears not God; he has no night seasons, he has no wrestlings with the world, the flesh and the devil; but vainly puffed up by his fleshly mind he walks along contentedly, imagines himself an heir of God, and despises in his heart the feeble minded saints. 1 Thess. 5-14. I

trust we are not of these hardened professors for those who are of God live unto God by Jesus Christ, the precious sin atoning lamb of God—O, the tens of thousands of sighs before God, the tens of thousands of prayers found in the life of a child of God.

FREDERICK W. KEENE,
Raleigh, N. C.

A FATHER'S LETTER

Brother C. F. Denny:

I am enclosing you the last writing my father ever did. He wrote this letter to me on December 1, 1914, and took sick the first Saturday in January, 1915. He bore his suffering with patience and desired to die and be with the Lord. The death angel visited him and took his spirit to heaven above we truly believe, in March (I don't remember the date).

I would love for you to publish it in the Landmark so his church that he loved and served as deacon for many years, can read the last writing of my dear father.

LULA HURST OVERTON.

Tarboro, N. C.

First Love and Second Love

Lula, My Dear Daughter:

When you were a baby and I could take you in my arms and hug and kiss you, I loved you, then was there not a cause? Yes, a child was born in the family and that love still remains. Though I am much older now, and dear child, this is only natural and is true with all good parents.

I feel the Lord has blessed me with a still greater love for you. We must be born in that spiritual kingdom before we can know the

love of God. I feel He is precious to you and me, His love is without beginning or end, no time, no age, ever sweet and new. Now may the Lord bless you and me to love and serve Him. I thought of the dream the colored sister had of you, a pure lump of love.

Christ is this to His people. I have begged for mercy many times for you and all the rest of us, and I still remain to beg for I feel the need of His mercy every day I live. Lord keep us safe from the evil to come and save us at last, O happy day! when saints shall meet, is a sweet thought to me. No more parting there. I would if I could write something that would be of comfort, but the poor have to look to the rich for help and this is one sweet blessing when we see our lost and ruined condition we have a rich almighty friend to go to, one that never turns the poor beggar away empty. The Lord loves His people. Oh how tender and merciful He is. He gives us food and raiment every day we live, keep us nearer unto thee.

W. H. BRADLEY,

Tarboro, N. C.

WHAT MUST I DO

Editors Zion's Landmark:

Dear Brethren:

I have had some thought about the one who asked the Master what good thing he must do to inherit eternal life. Obey the commandments and you will have treasure in heaven, was the answer. This I have done from my youth up and what have I now? Go sell all your goods and give to the poor. He had great possession and went

away sorrowful. The Saviour knew before He told him to do this he would not. He did not tell him he would have eternal life, had he done so it would have been eternal life by the works of the law and he would have been his own saviour, but go sell all your self righteousness and become poor, like the poor publican and call on the Lord to be merciful to him a poor sinner, confessing himself as nothing and less than nothing he would have come nearer finding favor in the sight of his Master that to claim he had kept the commandments as he said he had done. This brings us to enquire each one of us, could we give all of our earthly possessions to obtain eternal life? I am persuaded that not one of us could stand the test—human nature is too weak within itself, human nature is too weak, it would be about as easy for one to take his own life for while in this world of sin and sorrow, we cling to the things of this life as we do life itself, therefore how can a rich man be saved? It is as easy for a camel to go through the eye of a needle, impossible this to be true what manner of creatures ought we to be? If we had to become perfect we would not need the Saviour's atonement, but thank Him for coming to us when we were yet sinners, imparting life to dead sinners, being sinners and knew it not. This man did not know that he was a sinner, he thought he was a pretty good fellow and saw no reason why he should not have eternal life but he realized it was necessary to have eternal life to ever reach heaven. After death this is the view every

human being has in an unregenerate state. Paul had this same view, when he was persecuted. We see people today who count the good deeds they have done, having given food to the hungry, drink to the thirsty, etc, taking to themselves credit for these good deeds. The regenerate subject does the deeds because he has life, not to obtain it as the unregenerates do. If we were required to give all our earthly possessions to obtain an inheritance of eternal life then to do so would remove hope and we would know and not hope for it. If this is not the correct lesson taught I fail to understand what the scriptures teach in this lesson and I would thank some good brethren who have a better understanding to tell us what it does teach. I am one seeking the right way, and may the God of Heaven teach us the straight and narrow way, is the prayer of your servant.

J. W. NEWTON.

Forsyth, Ga.

LANDMARK APPRECIATED

Elder C. F. Denny,

Dear Brother:

I have just read the Landmark of September 15th and to me it is good from first to last. The experiences declare the wonderful work of the grace of God, and to one Miss Nancy Williams, would say, "A garden enclosed is my sister my spouse; (The Church) a spring shut up, a fountain sealed. Song 4:12. The thirsty come there to drink. As the spring of satisfaction is incorporated in the church and the fountain of joy is also there, the fountain that was open

to the house of David," means that this fountain is open only to the house of the Lord, and the members of the Lord's family only, have a right to eat and drink in the house of the Lord. The Lord built the house of profession that we who love and esteem each other should live in, the fountain was open for sin and uncleanness is the precious blood of Jesus that cleanseth from all sin. Open means made manifest to such as John baptized. John baptized them that came confessing their sins. This character feels their unfitness as unclean, and such will not give the church any trouble. The spring that is shut up, is the well springing up of living water, as Brother Reich's answer is as a drink of encouragement to Miss Williams. Christ is in His people a well of water springing up in the gospel light, revealing the everlasting life to such as have it. As in water face answereth face. So the heart of man to man. Prov. 27, 19. As one opens up their experience of grace to the church, it answereth to the whole body as one, revealing the righteousness of God from faith to faith. We see our faith in our brother's faith, and as he walks in the commandments of the Lord, we desire to walk there too. So we are made to walk together in the one mind.

Your brother,

D. SMITH WEBB.

Hillsville, Va.

LONG LIVE THE LANDMARK

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

Dear Bro:

Enclosed please find check for my Landmark.

I have been reading it for many years, my father was a subscriber as many years back as I can remember.

I always look forward to its coming, even when a child.

Long live Zion's Landmark is my prayer.

At some time when asking God's mercies upon sinners, please remember me.

Yours in hope,
MRS. G. W. BRADLEY.

Rocky Mount, N. C.

LOVE AND PEACE

My mind has been dwelling upon this subject quite a while, and many times have I written pieces and put them aside fearing the impression was not from the Lord, but now must submit and place it before the saints, for we are told that they shall judge the world. The spirit of brotherly love and sisterly affection, brings peace; it leads us through the valleys, raises us to the hills and lifts us to the mountain tops; where we can behold the crooked ways, the rough places, over which we have passed, and feel that this love passeth understanding; for it comes from above, dwells in the secret chambers of the hearts of God's dear children, and returns from whence it came, fulfilling the design of Him, whose arm brought salvation when he cried: "It is finished." The gospel proclaimed

in its perfect purity, turns neither to the right, nor to the left, but through the "Straight and narrow way," hewing to the line, casting no reflection upon the Armenian doctrine, but praising the name of the Lord, ascribing greatness to our God, all of which brings peace and love, as he has said: "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. The servant of the Lord will feed his flock, as the dew to the tender herb, and as the showers to the grass; such feeding will give no offense; each lamb can feed the same as the sheep; nothing to mar nor make afraid. Love, boundless and infinite, caused the dear Saviour to take upon Himself a body of flesh to dwell upon the earth and bear the sins of His people. In His love and in His pity, He redeemed them; and He bore them and carried them all the days of old." He died upon the cross, to which every sin was nailed, that had or could ever be committed; all were under the curse of the law, and He fulfilled the whole law, bringing His bride from its bondage, every jot and tittle was blotted out against her, even to the receiving of five wounds, representing the five books of the law. This last thought was presented at Durham Church on one occasion by our beloved pastor, and I desire to hand it out to others that they may also enjoy its rich perfection. I feel that this is the time of the "beginning of sorrows." Then how sweet would it be for the children of God to be at peace with

one another. Paul says: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." And again: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." God's ministers are sent forth by him: "With his lively oracles," and am I wrong when I declare they never fail to deliver same. "How shall they preach except they be sent?" "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine." The "Word" is Christ Jesus the Lord; and when he is preached those that have ears to hear and hearts to understand, know the joyful sound and can rejoice in that love which brings peace. "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance." "God is to be greatly feared in the assembly of the saints. "That fear is the fruit of wisdom; and she is justified of her children, and through her are they encouraged, and made to fear lest they offend one of these little ones, because of "Love" whose fruits is "peace." Charity the love of God, the Father, is first of all his attributes, this wonderful love gave his son to redeem us from the curse of the law. It is full of mercy, justice, and purity; a most wonderful virtue; so great that it went from the hem of his garment as a healing balm. The gospel brings "love and peace" to Zion, confusion finds no place where it is preached in deed and in truth; 'tis the Lord's teaching, and is ever in simple purity,

avoiding extremes on anything pertaining to a bone of contention. Preaching Christ and Him crucified offends none, but is food to the soul that hungers and thirsts after righteousness, a comfort to all that mourn, also those that are feeding beside the shepherd's tent, giving to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Moses was the first preacher God called him as he calls today; no doubt they all feel as did Moses when he said: "O my Lord I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant but I am of slow speech and of a slow tongue." The Lord said unto him: "Now therefore go, and I will be with thy mouth and will teach thee what thou shalt say." How forceful these words: "Now therefore go." There is power in them, and the same is needful today. "Salt is good, but if salt have lost his saltness wherewith will ye season it? Have salt in yourselves, and have peace, one with another." If we have salt in ourselves it seasons, it saves the church from confusion and strife. Salt is Christ, and He is the embodiment of "love and peace." Paul says: "I therefore, a prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called," with all lowliness and meekness with long suffering, forbearing one another in love." "Endeavoring to keep the unity of the spirit in the bond of peace." Thes. 5:12,13 "And we beseech you, brethren, to know them which labor among you, and 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." For where envying and strife is there is confusion and every evil word." "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace."

How beautiful are these words; and wonderfully blessed is he who can live accordingly, possessing these qualities begotten by wisdom. Paul again admonishes, to wit: "But foolish and unlearned questions avoid, knowing that they do gender strifes." "And the servant of the Lord must not strive, but be gentle unto all men apt to teach patient"; "In meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth," "And that they may recover themselves out of the snare of the Devil, who are taken captive at his will." All who have experienced "The sword without and terror within," have had enough to make them willing to fall at the feet of the brethren, and forever be charitable toward these minor differences of opinions, rather than to cause divisions; how mindful we should be of these things, and have an eye single to the peace of Zion, specially in these perilous times. May the Lord lead us to follow after righteousness, godliness, faith, love, patience and meekness. Meekness forbears under injuries and provocations; it is humility, resignation and submissiveness to the divine will; 'tis a grace inculcated by Jesus, and he said, in his sermon

on the mount, "Blessed are the meek for they shall inherit the earth." This spirit inherits or takes possession of this old sinful, animated earth, our vile bodies, and will keep it in the narrow way. Where meekness is manifested, be sure the Lord is leading, which "Keeps the unity of the spirit in the bond of peace;" and under these conditions, the church is secure with "love and peace" as her watchwords.

Submitted in love and interest for the welfare of the people of the living God, by one who feels the need of their love and prayers.

LIZZIE HOLDEN GARRARD.

Remarks—I deeply appreciate the spirit manifested in the above article from the pen of Sister Garrard, and if you have enjoyed it, tell her so. Her address is Durham, N. C., R. F. D. Write again Sister, we need exhortation.

C. F. DENNY.

THE FOOL HATH SAID IN HIS HEART THERE IS NO GOD

Elder C. F. Denny:

Dear Brother, it has come into my mind to write a letter on the words, "The fool hath said in his heart there is no God." We see that it is not a wise person who says this. No doubt lots of people either but if in this world only we have hope we would be of all men miserable, I mean the Christian.

With the minds we have we cannot comprehend God. How He knows all things and is in all places beholding the evil and the good. Has all power and knowledge and is rich in mercy also the earth and all it contains of the fullness thereof are His.

Man was made in God's image. In what sense is man in His image? In the sense that he has a spirit that doesn't die or is immortal. Many try to ascribe the origin of creation to other powers than God's saying people sprang from monkeys. Such stuff. Strange, people with intelligence should advance such ideas. Who made the monkey if God didn't? He didnt create himself.

We understand man was made of the dust of the earth. He was given a law with a penalty attached for disobedience which indicated that he would disobey and further proof of this knowledge is that God prepared the purchase price for the eternal redemption of His elect.

Divine life must be imparted before anyone sees themselves guilty sinners before God. No preacher or any other creature can give this life or knowledge. It must come direct from God. Some one says you believe in revelation. Yes, there is no other way to know God. The faith of God's elect comes from God.

Pleasant memories of the self sacrificing lives of men who with humble boldness and love for the truth held fast the faithful word are in my mind. They are sleeping in the tomb. They yet live in the hearts of the people they served. They preached peace, "holding fast the faithful word," by sound doctrine exhorting and convincing the gainsayers.

Now while we recognize the universality of God's providence in the care of His people and know that He is the "Saviour of all men

but especially of His people yet our preachers should not make an unlawful use of the doctrine. God never makes one do wrong. Our sins are our worst enemies. Let us pray for blessings for strength and wisdom to do our duty for forgiveness for our sins and short comings.

May the sweet sense of God's everlasting presence heighten your joys and brighten your darkest night is my prayer.

ANNIE ASTIN.

—Danville, Va.

A TRUE HOPE

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

My dear brother as I hope through the obedience, blood and righteousness of Christ Jesus our Lord:

I feel impressed and I hope it is of God as I feel He has shown me plainly some things that I must give to the children of the heavenly king. I want to say one more thing about predestination which I believe God gave to me on my bed that I never saw so clear before. "For whom He did foreknow he also did predestinate to be conformed to the image of His son, and whom He predestinated them He also called, and them He called He justified, and these He justified, He glorified."

Can anybody say, He one time justified the non-elect? and can they say He glorified them? I feel so disgusted with some things I hear I feel that it is dishonoring to God

BETTIE Z. WHITLEY,

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 23

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., OCT. 15, 1925

THE KNOWLEDGE OF SIN

Dear Brother Lester,

I want to speak a word to the brethren through the Landmark. Now my dear brethren, in the mystery we inherit sin from our foreparents or fathers. That is a sin I was ignorant of, therefore I hope I obtained mercy. Therefore when everything fails I look to the law. Now the law will not free any one, but holds him for that sin. This law is good but there is no mercy in it, but there is the knowledge of sin which holds me fast. But the law of the Lord is perfect, converting the soul. None receive this law but the children of God. Now believing this in their hearts, they receive a command to keep it, and I believe God's power is sufficient to enable them to keep it.

Now brethren, good and evil are set before you. You have a command to try the spirits that come before you.

Yours truly,

RILEY SHEPARD.

Chinquapin, N. C.

Remarks

The exercise of Brother Shepard's mind is peculiar to the children of God, it seems, in which thoughts formulate which they perhaps often desire to put into suitable words in which to speak them to the brethren. "Then they that feared the Lord spake often one to another." We may not at all times know that we do really fear the Lord, but we do feel that we want to speak to the brethren. In meditating upon the laws of God which He has put into this brother's heart, that one by which is the knowledge of sin has been revealed and the thoughts of evil discovered were there even in his flesh, wherein dwells no good thing, which made him conscious of the fact that he was a sinner and through the operation of faith through the spirit in his heart, he passed quickly on to that stage of the covenant of grace wherein are stores of mercy which in the face of his ignorance and unbelief covers his inherent inherited sin and gives him, no doubt, to feel that by grace he is saved through faith which is the gift of God.

While it would hardly be considered proper to term ignorance a blessing yet there is happiness in the thought for the moment to feel that in some way and to some extent divine compassion inclined unto us and with his mercy overshadowed us and blotted out our unrighteousness that the riches of his grace might be ministered unto us, and according to his mercy to save us, however all who might be thus favorably situated as far as ignorance goes are not saved, because in the highest order for the

consideration of salvation by grace, and the grace of salvation, the Lord only has mercy upon whom he will have mercy and whom he will he hardeneth—and the wonder is with each one whom he has saved, and they might well say, why did he not harden me, or leave me to the hardness of unbelief of my sinful heart? Therefore salvation is by grace.

I do not find that I have in mind, the place to which I might turn and find the saying that "good and evil are set before us." But I do find where it says, "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Christ ate this butter and honey and he knows and as we are made partakers of his divine nature, and are made to sit with him at his supper we too eat this gospel butter and honey and we know the truth and we know what is not known in whom we have believed? Do we not believe in God, who is the truth. Do we not know in whom we have believed? Do we not believe in God, who is the God of truth, and is without iniquity just and right is He.

Yes, we are admonished to try the spirits, whether they be of God, prove them whether after God they are created in righteousness and true holiness. These spirits are the ministers whom God has set apart to the work of the ministry. The men whom he puts into the ministry by putting the ministry into them, by putting into them the spir-

it of the truth of the gospel thus committing unto them a dispensation of the gospel of salvation—the things which accompany salvation—the doctrine of salvation with which he is to feed the flock of God, the church over which the Holy Ghost has made him overseer. It is the business of the church to try and to prove the man whom it would choose to go in and out before it, and to minister unto it. And especially is it the business and the dutiful business when one comes that way, and would turn in among the flock of the fold claiming to have food for the sheep and for the lambs to inquire of him as to the quality of the food he brings, as to the doctrine he brings whether it is prefaced with thus saith the Lord, and is well flavored with the effects of salvation by grace. The church of my pastorate here in the city of Roanoke has fine select men set apart to the office of deacon upon whom I enjoin this duty. I do not mean to require of any one that he must preach the doctrine that I preach, but I do mean that I am not willing that any man shall arbitrarily urge upon a church of my charge doctrine which I do not set before them. My deacons know what I believe and what I preach and they respect me, and have the cause and the good of the church at heart, and they desire to safeguard the best interest of the church in its doctrine and order that peace and good will may abound within its borders.

P. G. LESTER.

JAMES T. STANCI, SR.

James T. Stancil, Sr., was born in Wilson county, February 20th, 1852 and died the 21st day of April, 1924, making his stay on earth 73 years and three months.

On the 3rd day of January, 1878 he was married to Miss Sallie Abram at her home in Sparta, N. C., in Edgecombe county, by Elder Robert Atkinson. After marrying they moved to Wilson county on a farm and there they worked together hard through many difficulties for about 30 years during which time there were seven children born to them. Four died in early childhood and three grew to be men of intelligence and were highly esteemed by all who knew them.

All have married and are doing well. Elisha Stancil of Ahoskie, N. C., is a successful farmer, Henry Stancil of Greenville, N. C., is a mechanic and is now holding a responsible position with the State, in Raleigh, N. C. J. T. Stancil, Jr., is also a mechanic who has stayed home and is taking care of his father and mother. About twenty years ago Brother Stancil moved to Wilson where he lived until death separated them. He leaves a vacant place in the home that no one but a father or husband can fill. It is sad and lonely without father, but oh, what joy and peace there is to know one day there will be a gathering where there will be no parting nor deaths but joy and peace forever.

Brother Stancil always was a believer in salvation by grace, while he never made an open confession until about two years before he died, when he joined the Primitive Baptist church in Wilson and was baptized by Elder Boswell and until death he was true to his church.

Some time before he died he began to feel his age and his health began to fail him. All was done for him that could be done by doctors and family, although he was not confined to his bed until about one week before he died, he wanted to go to see his son at Greenville and they took him up there. He stayed one week and all was done for him that could be done but he must go home so they took him home Sunday the 20th. He was feeling as well as could be expected. On Monday morning he was taken worse and the doctor was called, but he grew worse and about 4:30 p. m., he passed through the shadows of death, and took up his abode with the saints that are at rest in a world that has no end.

Tuesday afternoon the funeral services were held at the home by Elder Boswell, Elder Denny and Elder Cobb and Elder Adams, all taking part in the services, after which his body was taken to the old family burying ground at Crisp, N. C., and laid there to await the resurrection morning, when his body will be raised as Jesus said to meet him in the air.

The grave was covered with beautiful flowers as a token of love from the family and friends.

He leaves to mourn his loss his wife and three sons as follows: Mrs. Sallie Stancil of Wilson, N. C.; Elisha Stancil of Ahoskie, N. C.; Henry Stancil of Raleigh, N. C.; J. T. Stancil, Jr., of Wilson, N. C.

Written by a friend at the request of the family.

L. G. HEMINGWAY.

MRS. J. T. GINN

Our dear Sister Ginn was born April 28 1858 died July 7, 1925. She was happily married to the late J. T. Ginn in their youth. To them were born four boys and two girls. One son and one daughter preceded her to the grave. The surviving ones together with a host of friends mourn on the account of her sudden departure, but not as those that are without hope. Sometime ago she requested that Brother Taylor sing "Safe in the arms of Jesus," at her funeral.

She possessed many noble traits of character. Goldsboro church has lost one of her most faithful and devoted members, the town of Goldsboro one of her best women and her children a faithful and an affectionate mother. We love her children because of their faithfulness and devotion to their mother.

Sister Ginn united with the church August, 1909 and was baptized by the writer and remained faithful until the end.

The following lines were found pasted in her hymn book: "The Scriptures bid Christians not to forsake the assembling of themselves together. The art of friendship is a Christian virtue to be learned from the Master Himself, who found refreshment for His soul in the company of His disciples, in the Bethany home, at the wedding feast, and in constant contact with His kind everywhere. Christians sing:

"We share our mutual wees,
Our mutual burdens bear
And often for each other flows,
The sympathizing tear."

and followed by the following lines:
Of all the words by tongue or pen
That search and try the hearts of men,
What so stir the soul as when
We speak the word Good-bye

What tears obtrude, what memories press
What thoughts too potent to express,
What debts of human tenderness
When we must say Good-bye.

In vain we summon self command
For briny eyes and trembling hand
Help those we love to understand
The meaning of Good-bye.

The funeral services were conducted by the writer, assisted by Elder C. B. Hall after which her body was laid beside her husband. The floral offerings were beautiful.

May the Lord comfort all that are bereaved is my prayer.

J. W. GARDNER.

MILLIE F. ROEBUCK

It is with a sad and lonely heart that we attempt to write a few lines in memory of the life and death of Sister Millie F. Roebuck, but at the request of the church we will do the best that we can trusting in our heavenly Father to guide us.

She was born February 10, 1850 and died July 20, 1925 making her stay on earth seveny-five years, five months and ten days.

She was married to J. Alex Roebuck January 7, 1875 and unto this union eight children were born, two preceding her to the grave, one in infancy and one 21 years old. Those living are: Mrs. H. A. Gray, Mrs. W. H. Gray, Raleigh, Cannie, Herman and Millie Roebuck. They all live in and around Robersonville, N. C., except Raleigh, the oldest son. He lives in Haynes, Arkansas. He came home so all of her children were with her when it pleased the Lord to call her home. She leaves, besides her husband and children, 24 grand children, four great grand children, one sister, three brothers, and a host of relatives and friends to mourn their loss.

She was very active up until about six weeks before her death, when she was taken with a very severe case of pleurisy. All was done for her that lay in human hands and skill but the Lord had finished with her here, and the time of her departure was at hand. On July 20, 1925 she took her leave of the things of time, and as we verily believe, entered into that rest which will know no suffering nor sorrows. She was laid to rest, after funeral services conducted at her home by her pastor, Elder J. N. Rogerson, in the old Roebuck Cemetery in the presence of a large crowd of sorrowing relatives and friends. There she will rest until it pleases the Lord to call her up into His glory with all the redeemed and glorified saints to dwell with Him forever.

She united with the church at Flat Swamp on Saturday before the first Sunday in June 1888 and was baptized by Elder George Roberson the following day. She remained a true member, always filling her seat when it was possible for her to do so. She remained faithful to her trust even unto death. She seemed to grow stronger in faith each day and she so beautifully manifested her faith in

God during her last illness, saying repeatedly that He was able to take care of her. The day before she died, and the last time she revived enough to talk, she told her doctor that the Lord knew best. She looked at him as if to say, you have done all that you can, but you cannot stay the hand of death.

She was a true, affectionate wife and mother, and the church has lost an humble faithful member, but our loss is her eternal gain for we believe she is now resting sweetly in the arms of Jesus where there is no more sorrow, pain nor death.

We hope the blessed Lord will console and comfort the bereaved family and friends, and keep them in the straight and narrow way which leadeth unto everlasting life. May they humbly trust in Him who doeth all things well, and when their time expires here on earth may they meet her in a world where all will be happiness and contentment.

She is gone, oh how we miss her,
Her seat can never more be filled,
She has gone to Him, who gave and
blessed her,
Gods will on earth to be fulfilled.

Done by order of the church in conference Saturday before the first Sunday in August, 1925.

SALLIE R. ROEBUCK.
JACKY ANN ROEBUCK.

JAMES WILEY PITTMAN

Son of Reden Edgar and Sarah Pitt Pitman, both of Edgecombe County, N. C.—was born October 30, 1867 and gently fell asleep in Jesus May 25, 1925 after a lingering paralytic illness of more than a year. Jim was my oldest brother, and from a boy possessed a kindly, sympathetic, and forgiving disposition. Industrious and economical, he died "owing no man anything" and leaving his family in fairly good circumstances. Early in life he entered the mercantile business with Elder J. C. Moore, but soon went back on the farm, and at the death of our father, bought the home place, where he lived the balance of his life. He married Miss Bessie Edwards of Halifax County, January 19, 1898, and to them were born five children. His widow, and the following children: Naomi, Bertha, Herbert, and Ruby, live to mourn their loss. In his young manhood Jim united with the Primitive Baptists at Hopeland Church and was baptized by Elder A. J. Moore. Here he lived in sweet fellowship for several years, but later joined Williams Church by letter as it was nearer his home.

In the absence of his pastor, Elder J. C. Moore, who could not be present, the

funeral services were conducted by Elder A. B. Denson who spoke comfortingly from Rev. 21:23, after which his body, in the presence of a large concourse of relatives and friends, was interred in the Williams Cemetery to await the call of God when this mortal shall put on immortality.

Our brother bore a good name, was a lover of peace, a believer in Jesus, and has gone to his reward. Though we miss him, "We sorrow not as those who have no hope," for we hope, by the grace of God, to meet all the blood-washed family in that clime where there is no death.

ALFRED R. KEEN

It is with a sad heart we write of the death of our dearly beloved brother, Clerk A. R. Keen, who has served us so well and has been so faithful in filling his seat, and was greatly esteemed by everyone and all who knew him.

He was a kind and loving husband and father, also a good neighbor. He was born and raised in Johnston County. He was born December 5, 1856, and died November 21st, 1924. He was married to Idelia Stephenson, daughter of Elder Moore Stephenson, there being eight children born to this union, Mittie T. Keen, Ira W. Keen, Lizzie Keen, Mrs. Sarah E. Adams, Mrs. Suddie Brown, Seth Keen and Lewis Keen. Five of these children and his dear companion survive him.

He united with the Primitive Baptist church at Four Oaks, N. C., October 4, 1908, and was chosen clerk in September 1910, and served until a few months before his death when he became disabled. We miss him very much. He was faithful in filling his seat, and also his duties as clerk. He was a man of good report of them that are without.

It is sad indeed to lose such a gift, and we weep, but not as those without hope. May the good Lord bless his dear companion and children, and make them feel that their loss is his eternal gain, and that the Lord giveth and the Lord taketh away, blessed be the name of the Lord, and that Thy will be done, and not ours.

This the Church at Four Oaks agrees that a copy of these resolutions be sent to Zion's Landmark for publication, a copy sent to the family of the deceased, and a copy spread on our Church Records.

E. B. DURHAM, Church Clerk.

THOMAS R. BARBER

It is with a sad heart we write of the death of our dearly beloved brother, Deacon Thomas R. Barber. He was born in Johnston County December 29th, 1858, and died October 5th, 1924. He was married first to Edith E. Barber, there being nine children born to this union. His companion died in May 1916, and all of

his children are dead except two, Mrs. B. T. Barber and T. C. Barber.

In October 1916 he was married to Martha P. Ogburn, widow of Charles Ogburn, and daughter of I. J. Smith who is living now.

He united with the Primitive Baptist Church at Rebooth when a young man, in the year 1885, his membership standing there until the year 1906, when the church at Four Oaks was organized, and he being one of the dear brethren who helped to organize the church, here and moved his membership here, and was also ordained a deacon of this church and was at the time of his death a deacon. He always filled his seat, and as a deacon he proved satisfactory in all his duties. The church has, and does feel he was a bright gift in the church. He was not only a true and faithful member of the church, but he was a good neighbor and highly esteemed by his neighbors and friends. He walked a life no one could help but admire. He believed in showing his faith by his works, James 2-18.

We know nothing more to say to his dear family and to all who were near and dear to him, only to look to the Lord who is the only Comforter and the only one who can make us feel that "All things work together for good to them that love the Lord," and makes us feel that Thy will be done and not ours.

This, the church at Four Oaks agrees that a copy of these resolutions be sent to Zion's Landmark for publication, a copy sent to the family of the deceased, and a copy spread on our Church Record.

E. B. DURHAM, Church Clerk.

STAUNTON RIVER UNION

The next session of the Staunton River Union meeting is appointed to be held with the church at Danville, Va., commencing on Friday before the 5th Sunday in November.

A cordial invitation is extended to all lovers of truth to attend this meeting.

W. L. HARSLEY,
Church Clerk.

I hope to attend this meeting.
P. G. L.

UPPER COUNTRY LINE

The next session of the Upper Country Line Union will be held, the Lord willing, with the church at Reidsville, N. C., on the 5th Sunday and Saturday before in November, 1925.

The public is cordially invited, especially ministers.

W. C. KING, Union Clerk.

NOTICE

Will the clerk of each association in North Carolina, send to me a minute of their last session. C. F. DENNY.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVIII

NOVEMBER 1, 1925

No. 24

MUST NOT STRIVE

*Miss Emily Corbin
16 Oct 24*

The Servant of God (the preacher) must not strive; but be gentle, unto all men, apt to teach, patient, in meekness, instructing those that oppose themselves. If God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2 Tim. 2:24-25-26.

C. F. DENNY.

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.

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

HE LEADETH ME

Am I all alone in the world?
No, for Christ is with me all the way,
He died for me, and is all in all,
To all that see the glorious way.

In this world of sin and sorrow,
He will shield, protect and comfort us,
He lives and needs not to borrow,
Anything to cleanse poor sinful men.

His blood is the cleansing power,
And He does the washing and cleansing,
When He cried out, it is finished,
He had paid the debt of his bride.

His grave is sufficient to save,
All of them the father gave to him,
God will draw them, and Christ will save,
So they can dwell in heaven with them.

Why can't we mortals understand
Who are upheld by His mighty hand,
He is the allwise, and the just,
Why not in Him put all of our trust.

He will lead us in the right way,
And will watch over us, day by day,
Will keep us by His precious love,
Until He carries us up above.

To dwell with them forever more,
And sing everlasting praise to God,
On that bright peaceful happy shore,
And the Saviour of sinners adore.
Composed by,

J. R. JONES.

Revolution Station,
Greensboro, North Carolina.

GOOD MEETING

Mr. C. P. Denny,
Wilson, N. C.

My dear Bro. Denny, will write you a few lines. Hope you, also Sister Denny and family, are doing fine. Family and myself are getting along very well except colds. Brother Denny, I want to tell you of a good meeting that I was blessed to be with Saturday and Sunday last. At Hannah's Creek, Brother Exare Lee preached Saturday and Sunday. Brethren, and Lee on Saturday. One sister came forward and was received, also one brother and his wife joined last meeting on Sunday. So all three were baptized last Sunday morning. I thought Brother Johnson spoke well. Brother Lee spoke, I thought possibly the best I ever heard him, though he always speaks well.

Brother Denny, as you were not at Wilson when I went before the church and asked for a home, I will tell you a dream I had on Wednesday night before 4th Sunday in November of that year. I dream-

ed I was in a large field, was on my knees praying to God to show me the true church for there were various churches in the land and I wanted to know the true church that I wanted to follow. To be with it as I spoke those words a conveyance came right up to me with two young ladies in it. It stopped and it seemed the spirit said within me to get in with them, so I got in the carriage and it moved on without any one guiding it and we were in the most beautiful road I ever saw. The young ladies were singing the sweetest song I ever heard. I was so overjoyed I turned to the one on the right to kiss her and she turned her face to me and we kissed, then turned to the one on the left and kissed her likewise. They kept up the song. I was so overjoyed it seemed something would keep saying within me that I know this is of the Lord. As our carriage kept traveling along we passed several churches, I could see the crowds all having a good time it seemed, but our carriage did not stop. I could see the Sunday schools just as you see them today as you travel on the public highway today. But we passed on so I looked ahead of us and saw a few people standing on the right side of the road very quiet a house was on the left. As we got right up to them the carriage stopped and vanished away. So I was left alone with those people. I did not know anyone so I stood still to see if I could gather anything. All at once I heard Brother Gold who was preaching in the house. I stood still to listen but I could only hear him but could not understand anything. After he quit preaching awhile I thought to go in.

I went in but found only a darkey in the house. Brother Gold had gone out it seemed. This darkey was the most polite thing I ever saw. It was made known to me or at least it seemed to me that this darkey was an angel of the devil. So I turned to go out. I did not see myself get out but when I did see myself I was in the same carriage going back the way we came. The ladies were singing the same song and it seemed we were traveling east leaving from towards Wilson. After crossing the swamp as we passed by the forks of the road at London's Church I saw a gathering at the forks of the road but our carriage kept on. As we got on top of the hill I spoke to the two young ladies and said, I'd rather be back yonder with those people, for I thought they were the people of the Lord here on earth. As for the two young ladies I thought they were angels from heaven and they could not be with me long. As I said to them I had rather be back yonder with those people, the carriage turned around as quick as a flash of lightning and proceeded back to them and stopped. We all three got out and all the gathering sang two hymns. The last was "Home Sweet Home." Then all broke up and went home. I waked up and behold I found it was a dream or a vision as I hope of the Lord. In this dream I hope He answered my prayer for I was carried by several other churches Sunday schools, but when we got to where Brother Gold was preaching the carriage stopped, then carried me to the people of God as I hope. When I waked up I wanted to hear Brother Gold preach. I could say

many things along this line right here but will cut it short for fear it will worry you, though I hope you will bear with me a little for I have thought I would write you many times. Since you having been our pastor, but it seemed when I had time to write my courage would fail me. As you know I am a poor weak worm and no man. I have just finished reading the Landmark of March the first. After reading Brother Lester's piece, I enjoyed it so much I wanted to write a few words to you.

I would love to state right here how I longed to go to church and hear Brother Gold preach after having this dream, but will cut it as short as I can. I went on the next Saturday, did not feel fit to be there or to be seen by anybody. This was at the old church, so I drove my mule and buggy in the cotton yard for I did not feel fit for anyone to see my mule inside of the church yard. Oh, what an awful feeling I must say there are but few people that know anything about it. As I got inside of the church yard I heard Brother Gold's voice and it was the same voice that I heard in my dream. I was fearful he was preaching but when I got to the door I found he was at prayer. So I got there in time to hear him preach. His text was from the first chapter of Ruth, 15th to 17th verse. In his discourse that day it seemed to me that if Ruth could have been here I could call her sister and I hoped she could call me brother, for it seemed I was right where she was. I had a great love for that people, wanted to be with them, but I felt I only had the church of God showed me, but had not been

delivered of my sins so I waited, hoping that I would receive something again to make it plain to me that I was a child of His mercy, so I went back on Sunday and heard Brethren Gold and Woodard, enjoyed both. I tried not to let anyone know my troubles, went home again from the Lord. Promised Him hoping I would receive something if He would show me something again before the next fourth Sunday that I would offer myself to them. Time went on. Fourth Saturday approaching, again had not received anything so I was about to give it all up. On Wednesday night before fourth Saturday in December, I had this dream of which I hope I was delivered if so I have had a deliverance. Will leave it for you to say, after reading it. I dreamed I was in search of the people of God and I had to go straight, so I was going through a large opening or field, I walked till I came near a swamp. I could not see any opening through, as I got near the swamp I come to three pig pens, a man sitting on one of the pens as I got to them. looked on opposite said. I saw a large stout man with a rod in his hand with an image of a man's body with long hair hanging down his shoulders. This stout man gave the rod a job in the ground stating or claiming he was Moses leading the Children of Israel. It seemed I knew he was the devil. I said to the man on the pig pen, he is a false prophet. I turned another way but had to go straight. I kept on traveling till I got where the ground was cracking or possibly sinking, oh, how I did feel, for it seemed I could not find the people of God. So I kept on

walking the straight way 'til I saw a place I first thought was a mill dam it looked like the mill house had washed away, the pond had dried up and had grown up with briars and thistles so that nothing could escape through it. I walked on as I thought to the dam. As I got to where I thought the mill house had been I saw I had gone straight to the pit of hell. I looked on the right side of the dam and I saw it was the pit of hell. So I was cut off from any help. I had used all my strength trying to find the people of God. But found I had only gone straight to the pit of hell. So I spoke with these words. I am bound to stand still to see the salvation of God. As I spoke these words I was turned around and I was in the prettiest road I ever saw and I saw the house of God at the end of this road. I started with a run with my whole being praising God, even the hair on my head was standing up praising God. I exclaimed with these words to the top of my voice, Praise God from whom all blessings flow, Praise the Lord, Praise the Lord. Right here, Bro. Denny, I hope the Lord delivered me from the pit of hell and I hope as He has delivered He will yet deliver me from all bondage of sin. After this, oh, how good I felt. The next day I sang all day, and for several days I was humming a tune. The next Saturday I went to church and enjoyed the preaching. I did not offer myself but had a great desire for I hoped they would not have me. It went on with me, up and down till Saturday before the fourth Sunday in July. I was made willing to go and ask a home with them. Before I left home that

morning it seemed it was made known to me they would not turn me down and that frame of mind stayed with me till I went forward and I was received and baptized the next Lord's day. I will never forget Sister Pattie Anderson on the day I was baptized. She came to the edge of the water taking hold of my hand seeming to be much rejoiced to meet me coming out of the water.

Brother Denny, this is a part of my experience, it seems that I am blessed once in a while to feel the Lord is near, so pray for me and family. Goodbye.

Your little brother, I hope in Christ.

J. F. BATTS.

Benson, N. C.

INCLINED TO WRITE

Dear Bro. C. F. Denny:

If not deceived my mind seems to incline to write a few lines for the dear old Landmark for I do get so much comfort from it. My health is so bad I don't get to go to preaching much. I do enjoy reading the dear brethren and sisters' experiences and also the good editorials. Oh, how good and how pleasant it is for brethren and sisters to dwell together in love and peace. 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, Psalm 133, 2nd verse. Yes God is love and we know we have passed from death unto life because we love the brethren. Oh may we love them all the while, no greater love has any man than that he laid down his life for us. Oh I do hope I am

one of His chosen ones but oh, I am so vile and prone to sin I often fear that I am not one. Oh if I could always feel His presence how happy I would be. Oh His name is so precious and so sweet to me but my great trouble is am I His or am I not? Oh dear Lord let me love Thee more and more if I love at all. I pray if I have not loved before help me to begin today.

Brother Denny I sometimes have serious thoughts to come in my mind and I long so much to be a true follower of the Lord Jesus, sometimes I hope I have a hungering and thirsting after His righteousness for I can say of a truth that I have none of my own. Nothing in my hand I bring, simply to Thy cross I cling. Oh, give thanks unto the Lord for He is good, for His mercy endureth forever. Oh, He has loved us with an everlasting love therefore with loving kindness have I drawn thee. Oh, may we ever be found looking unto one who is able to keep us. Oh, that precious 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 then in whose presence my soul takes delight. My dear people these are sweet words to me. "The Lord is my shepherd, I shall not want, He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake, yea though I walk through the valley of the shadow of death I will fear no evil for thou art with me, Thy rod and Thy staff they comfort me, Thou preparest a table before me

in the presence of mine enemies, Thou anointest my head with oil, my cup runneth over, surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." Oh how blessed are God's children that can dwell together in love and peace and holy places and worship in love and peace. Oh, God is our refuge and strength a very present help in trouble, He has been my strength and help in many trials and troubles, in sickness and health. Oh, He has wonderfully blessed me all the days of my life, oh, I can never give Him thanks enough for God is good for His mercy endureth forever. I am made to say as Ruth said, "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." I will stop here, may the grace of our Lord Jesus Christ be with us all forever. Your little sister in hope, if one at all.

MAUD M. EVANS.

A CORRECTION

Please make a correction for me in the Landmark in regard to a short letter of mine which you printed in last issue, August 15. The letter begins with the words: "The ways of a righteous man are ordered by the Lord." I didn't write those words at all, as I only wrote a business note. The beginning paragraph of the note should have stated that I was sending you the amount due on my subscription. It doesn't matter so much, but I feel the readers thought it odd that I began my letter with that sen-

fence and then wrote nothing in connection with it. I'll appreciate your kindness in publishing this.

Wishing the paper much success, May God bless editors, publisher, writers and readers.

(Miss) ETHEL JEFFERSON.

Elmsville, Va.

EXPERIENCE

My mind is impressed so strong I will try to write some of the good Lord's dealings with me which in my effort I hope to be guided by the good Lord. As far back as I remember I feared the Lord but did not know when it began with me and oh, it did give me so many doubts and fears. I would read the Bible but did not want mother to know it for when she would come in I would lay it aside. In a few years after I was married there was a weather light appeared in the north and oh, how miserable I was for I thought judgment was on hand and I would be lost. I walked and begged the Lord for mercy I could not sleep, I would raise up and look to see if it were gone. I could only beg God to have mercy on me and shortly after that I dreamed of seeing the prettiest light in the west, it was above any light I ever saw. It looked like a crown and seemed like something said it was the crown of glory but I did not know what it meant. I asked the Lord if it was anything to me to let me see it again and I dreamed the same thing again but did not take it for deliverance but I felt so much better it seemed like every thing was praising God, the sun did shine so pretty and the tender grass and blooming trees were so beautiful,

I still craved to see something to make it plainer to me than a dream, it wore away and I thought it was imagination but soon I was afflicted and had to go to the hospital twice and the last time I was there I had a goiter taken out and I was so nervous it seemed like I could not live. It on the second Sunday night in January, 1921, I asked the nurse if she could not do something for me. She said she had given me all the morphine that she could and could not give me any more. I told her I did not want any more but could she not rub me with something, she said yes she could do that but seemed like it did but little good and when she left the room I thought I would be bound to die there alone and no one with me but strangers Oh I thought if I had a Primitive Baptist preacher to pray for me I would be relieved but there was no way to get any one so I had to fall in prayer and asked the good Lord to relieve me or I would die. In a few moments oh, what a relief it was. I was perfectly easy, oh, I could only thank the good Lord for it was his mercy on me. Oh, it was a glorious thought to think the good Lord was with me in my afflictions. I could not praise Him enough for His goodness and mercy to me. On second Sunday in September, 1923 I wanted to go to preaching but I thought I did not have anything new for me and the children to wear and the whooping cough was raging, I thought they might get it if I went and something seemed to say you have the chance of going and if you don't go you will be cut down and they will get the whooping cough just the

same. Oh, what a willing mind I had to go and did go with what I had. The words did seem so forcible. Pride goeth before destruction and a haughty spirit before a fall. It would so often come in my mind if I did not do my duty my loved ones would be taken from me. The same fall there were several angry clouds and I got nervous over them one night, there was the worst looking cloud in the north, my husband was at the barn. I was alone with my little children and some of them were scared and crying and I was too. I thought it was an awful time. I went to the window and looked at the cloud trying to pray but could not, there was a light rose in the midst of the cloud and a smoke followed it going to the west then something said to me, where is thy faith? I fell upon my knees and turned and went to bed and went to sleep and did not worry over it any more. Then I promised the good Lord if He would be merciful to me and guide me on the way I would go and try to tell the good people what He had done for me. Oftentimes before I thought I could live as good on the outside of the church as I could in it but seemed like I could not get away from it. I felt to be so unworthy to be with such good people as I thought the Primitive Baptists were, I would put it off every time. On Thursday night before the second Sunday in January, 1923, I was ironing, it was cold and all was asleep but me, so I put my quilt down on the floor before the fire. I felt so weary I fell over on my hands to rest a little. As I fell on my hands I saw a little baby hanging in the air and

it went back and disappeared and Christ was walking to the right and was dressed in a white robe. It was a beautiful sight. I thought I would fall on my hands again to see if I could see it any more but could not. I would go to preaching and seemed like the preacher would tell my feelings better than I could. I would want to be with them but I could not give up to go. I felt to be so unworthy I felt like I was not fit to be with them. On the second Saturday in July, 1924 I went to Wheeler's Church leaving home thinking I would try to tell them what the good Lord had done for me. When I went in I said I could not go up there but while Elder J. J. Hall was preaching I was made willing to try but when I got up there it seemed like I could not talk like I wanted to but they received me with so much joy and praise I felt like I could fall at their feet. I did feel so unworthy to ask a home with them but seemed I could not stay away from them satisfied, I was baptized the next day by Elder J. J. Hall.

It seemed like my mind was impressed so strong I had to write this for relief.

HASSIE E. LONG.

Hurdles Mill, N. C. R. 2.

A GOOD LETTER

Elder C. F. Denny,

Wilson, N. C.,

Dear Bro. Denny,

I enclose a good letter written me by Sister Shelton, also her experience. I feel she is a dear sister taught of the Lord. If you have space for it please have it published in the Landmark. I wish to tell you I enjoy reading the Landmark

very much. I am always glad when it comes for its writings are so good, seems all are in harmony contending for the peace of Zion. The good old way and no new ways in it. "The Old Time Way, the Old Time Love, Old Time Songs, Old Time Trials, Troubles and Old Time Simplicity and the less care for worldly pleasure and not forgetting the assembling ourselves together makes our hearts throb with this Old Time Religion, may the Lord grant unto His children who desire to follow him the things which make for peace and draw them together in bonds of love in the unity of the spirit from on high.

Brother Denny pardon me, I only meant to write a few lines when I began and forgive me if I have written anything wrong. I am only a little weak one, if one at all and young in the cause having had a name with your dear people only a little more than two years. I love the dear brethren and sisters and its my greatest pleasure to be with them. I feel I am at home when I am with them. I do not see how I could live without them, like Ruth of old, feel to say, entreat me not to leave thee or from following after thee, for where thou goest I want to go, and where they goest I want to die. Brother Denny we are strangers in the flesh but I hope not in the spirit, for if I have any knowledge of Him at all, we have been taught in the same school. I must stop. I have wearied you already no doubt. Please look over mistakes and errors, for I realize my imperfections and unworthiness.

MRS. JERUSHA PRILLAMAN.
Henry, Va.

The Letter

My very dear Sister,

Your letter received this morning and I cannot express the sweet comfort I felt on receiving such a good letter, it seemed as if some good friend had visited me and had a talk with them. I felt unworthy to receive such a good letter, as weak as I am. When any one feels weak and cast down it revives them to talk with a friend, and when the dear Saviour appears to one of God's children He comforts them and they are made to rejoice, but I feel if one at all the least of all. I didn't feel like I expressed myself as I wanted to when I talked to the church, and there were some things I felt sorry I did not tell. You said I told your feelings in your experience which is comforting to my little hope, that some one else felt like I did. When I was carried along this way alone, I saw then where my help came from and this trial I didn't tell in my experience. I dreamed of being at a place with a crowd of people, and a black man came in and he tried to get the advantage of us by pretending he was a good man, but I was afraid of him as soon as I saw him, and tried to get away for he said he had come to destroy some one, was when I got into this road to torment that I told about in my experience, how I felt the Lord delivered me and I crossed over the river never to return, which I feel may be the river we shall cross when we leave this world. I was at church at Goblintown third Sunday in August and while preaching was going on I heard the sweetest singing, it seemed to be in the church and I looked to see if I could see someone

there but no one was in there. And while at Union when an invitation was given for reception of members, I was sitting there thinking I would again put off going, but it seemed there was something said to me, "Rise" and I tried to hold back and to keep any one from knowing it but when they began singing, "We will march around our Father's Throne," I thought if I didn't go I would die, and I don't think the appointed time had ever come until then and I came home the best satisfied I ever did. Yes your papers will be gladly received. You asked me to write my experience, to have published in the Landmark. I will try but I haven't words to express my feelings. I wanted to be with you all at Knob church today but couldn't, never heard about the baptising until too late to go. But my mind is with you all just the same. Write me when you feel like it and come to see me.

Your unworthy sister in hope,
(MRS.) SUSIE SHELTON.

LANDMARK ENJOYED

Dear Bro. Denny,

As my subscription to the dear old Landmark has expired and I don't want to miss a copy, I am enclosing a post office money order for \$2.00 for the Landmark another year. I am getting old and feeble am not able to get to church very often, and when the Landmark comes to me I feel like I have preaching at home. I have been taking the Landmark a long time and many a time in my lonely hours they have been a comfort to me. I don't feel that my stay on this earth is long but I hope to be

able to read the paper as long as I stay on this earth. Wishing you much success and pray for me when at a throne of grace, your little sister in love and sweet fellowship.

MRS. GEORGIA DUNN.
Greenville, N. C. R. 1.

EXPERIENCE

Dear Brethren and Sisters:

If the Lord will give me strength to do so I will try to tell what I hope the Lord has done for me.

About nine years ago I was down sick, feeling death was ready and waiting for me. I thought I must die and knew that I had done nothing good. I would try to beg the Lord for mercy, for I could see so plain what a sinner I had been. I was troubled this way for some time. One night I dreamed of traveling up a mountain alone. I had gone on quite a distance when I realized something was after me. It looked like a beast of some kind but I knew it was satan as soon as I saw it and thought I would run and get away, but a high fence arose in front of me straight across the hill catching me by my left arm. I thought of calling some one to help me. I looked but could not see nor hear any one on earth. I felt I was alone and it came to me the Lord was the only one could help me, and if He didn't help me I was lost. Satan was carrying me down when I was begging the Lord to help me. And I looked and He was standing by my right side. He laid His hand on my arm and I arose and was carried over the fence to the other side. I then felt safe and happy. This dream made me feel better for some time, I could rejoice when I thought about

it. But my troubles were not gone. Again I had another dream of Satan being after me and I was trying to get away from him I was going down a steep hill down to torment. I stood on the bank and looked at the awful place of torment and thought I was gone forever. I expected to be cast in there every minute. I began begging the Lord to save me, it seemed at first I could see nothing but fire every way I looked. After some time I looked and saw the largest stream of water I ever saw and to cross that was the only way that I could get away. I got in there into the deep water and walked as easy as on the land, and when I was half way across I was baptized. There was a road on the other side of this river. I went on over and when I got across and put my foot on the land I felt so happy and began to sing and thought it was a different land from this. I wanted to go to the church but I felt too unworthy. I thought everybody was better than myself. Once on Friday before the 4th Sunday I felt something was forcing me to go to church on Saturday and Sunday but I thought we were so busy I couldn't go. On Monday afterwards I went to the field to work feeling well as I ever did. But when I got there I felt so heavily burdened I couldn't work, the hoe got so heavy I couldn't lift it. I felt I had done wrong by not going, I was in so much trouble I could hardly live I felt. It seemed I could see a deep hole in the ground at my feet and I was sinking down. I tried to pray and a voice spoke and said why don't you go to the church and be baptized, I promised faithfully that I would

go. I had been weeping and I found myself singing "I want to live a Christian here, I want to die rejoicing," and oh I would feel so burdened and wondered if any one ever felt that way.

One night I dreamed of seeing the words, The burdened of sin shall be saved. The letters were red in large print in the sky. This gave me relief for some time. I had a dream of being over at Union church and saw a path that led from where I stood on up to the pulpit and all the members were standing on each side of this narrow path and the brightest light I ever saw shone in the path and pulpit. I felt I wanted to go to the church but would put it off begging for more evidence. I dreamed mother and myself were traveling together and went to a river and when we came in sight of the water it looked so clear and glittering I thought it was ice when I first saw it. The water was so deep I told mother we couldn't cross and she said, yes we can, and she crossed first and disappeared and I followed her and crossed in the same place she did to the other side and went up a knoll where I saw the most humble people I ever saw, and with them I saw my little girl that is gone. After this I thought I couldn't put off going to the church any longer, something it seemed was saying to me if I did my baby was going to be taken away and several months later it was taken sick and everybody thought it would die, and it came into my mind when it was first taken sick that I should have to beg for its life. I begged the Lord to let it live and I would do my duty if it

was His will, and I again decided to wait a while longer and would find myself begging, looking up trying to pray for it to stay with me that I would do my duty. After this I prayed to be shown in a dream whether I should go to the church or not. That night I dreamed of being over at Union church and after I had gotten there I looked down at the river and saw a crowd there and heard them singing the prettiest and loudest. As soon as I heard them I went to where they were to be baptized.

On the fourth Saturday in October I went before the church at Union, relating a part of what I have written, was received and baptized the next day, October 26, 1924.

A little sister in hope.

MRS. SUSIE SHELTON.

Dodson, Va.

PREACH THE GOSPEL

Dear Bro Lester,

Have read and reread your editorial on "Preach the Gospel," What a wonderful thing it is for one to be so inspired to "Preach the Gospel" and such a glorious blessing that we poor sinners can understand and partake of the rich promises treasured herein, I understand preaching the gospel is setting forth the wonderful works of God our Saviour Jesus Christ through the spirit. One says, "Study to show thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth," etc. Then the gospel preacher finds a great field for thought and prayerful study to apply this blessed word where it belongs to be profitable and not

strangle the little lambs of God. We find the Father, Son and Spirit are linked together in love from the foundation of the world. In election and predestination we see the great work of the Father's hand. In our salvation and redemption have we not felt the agonies of the cross when the dear Son made us free from sin and condemnation when we were ten thousand talents in debt, etc. So Jesus is the atonement, "Our great deliverer." Was it not the spirit's work that gave us the effectual feeling and made us to cry, "Glory to the Lord of hosts," By the Father, Son and Holy Ghost we are given spiritual minds. Then we need the preaching of the "Gospel." One said "It pleased God by the foolishness of preaching to save them that believe." So the gospel is to the believer. I so much enjoyed your statement, "Our lives should be a denial of ungodliness and worldly lusts, from which we need to be saved, as well as confess the virtues by which we are saved." As some are more disobedient than others, we need preaching or admonition to duty, etc., as well as preaching the gospel. And I beseech you brethren, suffer the word of exhortation etc. Heb. 13-22. It is while living we are told to go home to our friends and tell how great things the Lord has done for thee, also told to visit the sick, administer to the poor and so many, many things that belong to us while living, and not after death in eternity, thy Father preached the gospel of God our Saviour for 48 years serving eleven different churches during this time. He also found it important to preach on exhortation to duty. He was a great searcher

and a zealous builder. 1 Cor. 12. Says there are diversities of gifts but all of the same spirit and there are differences in administration, but the same Lord, etc. As the body is blessed with its different members, so the church of Christ needs the different gifts of the ministry. While some have much greater obligation, yet all profit withal, in keeping the body healthy. Trust all that feel confused over words to no profit, will soon be found sitting at the feet of Jesus, clothed in their right minds.

Hopefully,

OCTAVIA J. GOAD.

Remarks

Sister Goad is a daughter of the late Elder Isaac Webb who for many years was the efficient and beloved moderator of the New River Association, and a faithful pastor of churches, and a baptizer of the saints, and a great feeder of the lambs and sheep of the flock of God, over which the Holy Ghost made him an overseer. He was truly a fisher of men. He was democratic in principle and conservative in practice. He was an husband man of the churches he served, giving all diligence in attending to matters of most importance to them. A particular point of his greatness as a man and as a minister consisted in the fact that strictly he minded his own business and left that of other ministers alone, and the result was, as a rule, that peace, unity and prosperity prevailed in the churches he served. I would not say that he was abstractly strong in the doctrine but he was strong in the ministry and dear and decided in his gift in the

ministry, so that having heard him preach no particular strain was left upon your powers of persuasion as to his identity as a minister of the gospel. He was a dear man and sought out clean paths for the way of his feet. I love to magnify the virtues of such a man and minister of the gospel of our God. I love to emulate the walks of life of such a man as I would walk in them. He was a lover of good men and it was good to love him.

Peace be to his blessed memory.

P. G. LESTER

Remarks

Having your pure mind stirred up, by way of remembrance.

Really these literal things add nothing to the great aggregate of our experience, but the real spiritual exercise of our mind was so acute and quickening as we were being sanctified to the knowledge and service of God, these little things of a literal character with which we come in contact are sanctified to us in such a peculiar manner that we feel to make mention of them in detailing our reasons of a hope. God's people are given a southland, and also springs of water and we have the rose of Sharon, and the lily of the valley, and so we have the spring at the old home and the rose you were planting, and John and Mary find in the closet the play things of the days of long ago. These memories are the sweeter because they are seasoned with grace. Perchance it was there the Lord commanded the blessing even life forever more.

P. G. LESTER.

ZION'S LANDMARK

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

Elder F. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LVIII

No. 24

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., NOV. 1, 1925.

SALEM ASSOCIATION

It was my privilege and pleasure to attend upon the recent session of the Salem Association, held with the church at High Point, N. C., which closed the 12 inst. According to the custom of several of the adjacent associations in that section of the country, of selecting some gifted deacon or private brother to serve them one of the elders at this session, W. L. Teague, a very capable brother who for years had served as clerk of the church at Winston-Salem, was again chosen moderator without any apparent discussion.

The association having become organized, it was moved that all who were present whether correspondents or visitors be seated with the association whereupon a substitute motion was made to seat all present except such as stood affiliated with the J. R. Wilson disorder, and the substitute prevailed, which constituted another decided expression of the association that it, as such, stood for order as direct-

ly against those who endorsed said disorder.

A motion was made that the question of order be discussed before the association illustrative of the question of disorder contemplated in a former motion, but the moderator ruled that the motion was not in order, not being consistent with the business of the association nor with its rules of orderly decorum; which ruling to my mind was very proper and was the redeeming feature of the good order of the association and the ready acceptance of the ruling seemed to carry the thought that the mind of the association was that the question of disorder should stay where it is and properly belongs, and that it would be in order for those who favor it to stay with it.

The Mountain Association at its session for 1924 adopted the subjoined declarations, and the New River District at its last session adopted the same, which was then offered to the consideration of the Salem Association, which was read and adopted, substantially as follows:

We, the Salem Association, declare that the sovereignty of the churches must be retained, and that a member excluded from any one church stands excluded from all of the churches, and that any church or member or minister who officiates with the excluded member is in disorder. Whereupon the proceedings moved on in an orderly manner to the conclusion of a peaceable session of the Association.

It has been a privilege and a pleasure to me to attend upon a number of the sessions of this association, and while disturbing ele-

ments have now and then caused some little friction here and there, the disposition has been hearty and prevailing in maintaining the full significance of its name—Salem, which by interpretation means—peace.

May the God of peace ever be unto them to keep them and lead them in the way of peace—for His name's sake.

P. G. LESTER.

MRS. E. V. WHITE

Mrs. E. V. White the beloved wife of the late Elder E. V. White departed this life on Friday October the 25th, 1925 at her home in Leesburg, Va., in her 89th year.

The funeral was conducted by her pastor, Elder H. H. Lefferts at the home the following Monday and in the presence of a large concourse of sorrowing friends and relatives, who had learned to love and revere her for her splendid traits of character and her abiding faith in God and loyalty to the Primitive Baptist cause.

She was strong in the faith, and the text that Elder Lefferts used was one that came to her when she was stricken blind a few years before she died. "Ye reconciled unto God." Though she could not see her friends, relatives and members of the church when they came to visit her yet she kept repeating this verse over and over again, and frequently she would say, "God is so good and His mercies endure forever. All this was eloquently and touchingly referred to in the remarks that Elder Lefferts made at her funeral. He also read the hymns that she loved so well.

Ever since the death of Col. White she has maintained the residence in Leesburg which has been a home for his children, she never having any of her own, and for her friends and the members of the church.

She endeavored to carry out Col. White's wishes in every particular and induced Elder Lefferts to move to Leesburg and take charge of his churches. This he did, and he was a great comfort to her, as well as the members of the church, formerly served by Col. White. She remembered her pastor, her step grandchildren and grandchildren, her servants and the children and grandchildren of her brother, the late Col. Charles Banes of Philadelphia, in her will, she having resided with him before her marriage to Col. White.

The interment occurred in Union Cemetery, Leesburg, where her remains were tenderly laid to rest by the side of her husband by her grandsons acting as pallbearers, as Elder Lefferts committed her body to the grave, which was left covered with beautiful flowers, mute testimony of the love and respect in which she was held by all who had the good fortune to know her.

JOHN C. KEEN

Once more it becomes our sad duty to record the death of our beloved brother and deacon, John C. Keen, whom we feel gently fell asleep in Jesus on April 30, 1924.

He was born in Johnston County April 23rd, 1853. He was married to Mary Lee, there being ten children born to this union, J. A. Keen, Mrs. W. A. Massengill, Mrs. Minnie Bain, Mrs. R. C. Lassiter, Mrs. D. C. Lassiter, L. C. Keen, Nathan Keen, Mrs. J. E. Lassiter, and one who died in infancy. All are living except the infant and Mrs. Minnie Bain.

He united with the Primitive Baptist Church at Four Oaks in October 1907, and was ordained as a deacon in December, 1908, where he remained until his death. He was a true and faithful member, and performed his duties as a deacon satisfactorily at all times, showing his faith by his works, James 2-18.

It makes us weep to lose such a gift, but we weep not as those without hope. We feel to bow our heads in humble submission and know that all things work together for good to them that love the Lord, and say that Thy will be done, and not ours, looking to the Lord, the only one who can comfort us and make us rejoice in tribulations.

Written by request of the Church at Four Oaks. The church also requests that a copy of these Resolutions be sent to Zion's Landmark for publication, a copy sent to the family of the deceased and a copy spread on the Church Records.
E. B. DURHAM, Church Clerk.

CORRECT ADDRESS

Editors of Zion's Landmark,
Wilson, N. C.,
Dear Brethren,

I notice in the Landmark of September 15th you are asking for the correct name of the party who wrote letter to Elder Stegall, thinking that Elder Stegall does not take the Landmark at this time and perhaps will not see your request, and for your information will say that I happened to hear Elder Stegall say that he received the letter from Sister Lester Doss, of Gretna, Va., and hope this will be the desired information.

Your brother,

W. R. DODD.

MRS. EADIE N. JACKSON

The death angel visited the home of R. A. Jackson, July 24 and removed from us our dear mother. She suffered much for the last eight weeks with cancer, but the end was peaceful and we believe she entered that rest she so often prayed for. Mother was the youngest daughter of J. W. and Patsy Morgan of Johnston County. She was married to my father and moved to Wayne County and raised five boys and one girl (the writer) mother and myself joined the church at Goldsboro June 1911 and was baptized the following day by Elder J. W. Gardner. We attended church together, and now how I miss her. During her last hours she did not want me to leave her and I did not. She often said it grieved her at the thought of dying and leaving her loved ones, but otherwise she could not see her blessed saviour.

Go now to Jesus precious mother,

How we miss you here below,

But I hope we will meet you

Where sickness and death will never go.

Written by her lonely daughter,

MISS MARY JACKSON.

Mt. Olive, N. C.

Elder J. W. Gardner, her pastor, says Sister Jackson was a bright, faithful Baptist, loved her church, rich in faith and an heir of Christ's Kingdom and while the church has lost a useful member, for her to "depart and be with Christ is gain."

May God bless her husband and children. I was called to attend her funeral. Sister Mary's devotion to her mother was noted by many.

A RESOLUTION OF RESPECT

Whereas it has pleased our Heavenly Father to remove from the shores of time, our dear and highly esteemed sister, Mrs. Mollie Varnell, the wife of Robert Varnell.

Sister Varnell joined the church at Moore's about seventeen years ago and lived a consistent member until death. The home, the community and Moore's church have sustained a great loss.

As a church mourn our loss, but not as those that are without hope, for we believe she is resting from all her labors, therefore we bow in humble submission to the will of our God who makes no mistakes.

Be it therefore resolved: That we spread a copy of this resolution on our church record, and send one to the bereaved family, and one to the Landmark for publication.

Done by order of the church in conference, Saturday, September 26, 1925.

ELDER R. E. ADAMS, Mod.

J. J. THORN, Clerk.

OBITUARY

Margaret W. Lupton was born October 12th, 1842 and died May 19, 1925, making her stay on earth 82 years, 7 months and 7 days. She was married to Silas W. Lupton February 22, 1866, to this union were born two children, one son that died in infancy, one daughter who lived to womanhood and died in 1919. Sister Lupton united with the Cedar Island Primitive Baptist church on Saturday before the third Sunday in May, 1866 and was baptized by the pastor, Elder John R. Rowe and lived a devoted and faithful member until death claimed her. She was loved and respected by all who knew her. Sister Lupton was confined to her bed for several months before death came and often expressed a desire to depart and be with Christ. She talked only of Jesus and Him crucified. Her faith was strong in God. The funeral was conducted by the unworthy writer.

W. W. STYRON.

MRS. ESTHER WILLIAMSON

This estimable lady was the daughter of Brother George W. Mewborn, and Mrs. Jettie Peacock Mewborn, his wife. She was born December 4th, 1885, and died July 6th, 1925, making her stay on earth 39 years, 7 months and two days. She was twice married: First to Mr. C. A. Barnes, Rock Ridge, Wilson County, N. C. Mr. Barnes lived only seven months. The second time she married Mr. J. H. Williamson, also of Rock Ridge.

Esther was a quiet girl when she with her father and mother boarded in my house in the winter of 1893-1894 and taught Prof. Mewborn's first school in Newport, N. C. During the entire ten months we never heard her scolded at, and her mother wrote to me that she never needed a whipping.

She appeared to be perfectly healthy until October 1924 when she was taken with something like muscular rheumatism all over her body, which finally brought her to her bed, where she lay altogether on her right side, and could not be turned on her back nor left side. Two doctors attended her who thought she had tuberculosis and treated her for that trouble. She did not improve. She was taken to the Carolina General Hospital, Wilson, N. C., and examined under X-Ray when the trouble was found to be cancer of the glands. A specialist was called who gave the same diagnosis, and there was no cure. Her mother, sister and the family kept her in the hospital two months where she had the best of attention, and everything was done which could be done to make her comfortable. Her mother and sister were with her both day and night the week she died.

On Monday night before she died the next Monday she talked to them beautifully, and advised how they ought to live unto God and in peace with their fellow-man.

Thus she died as she had lived in love and peace, quietly falling asleep on Monday, July 6th, at 12 o'clock.

I do not know anything about her religiously, never having talked with her on the subject of religion, but was not such a life as she lived, and such a death as she died with her godly exhortation at the end of her life all the fruits of the Spirit? Surely so. Therefore we feel to encourage the lonely mother, the only sister, and the bereaved husband, with all her many relatives to hope in Jesus Christ the Lord that she is resting in His bosom, and that on that notable day when our Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God she will arise with the dead in Christ, who, with those who are changed in a moment, in the twinkling of an eye, will be caught up to meet the Lord in the air, And Shall Ever Be With the Lord.

The gracious Lord bless all the bereaved for Jesus sake and in His Holy name.
Written by her loving cousin,

L. H. HARDY.

ANGIER UNION

Please state in the Landmark that the next session of the Angier Union will, if it be the Lord's will, held with the church at Bethel and on Saturday and 5th Sunday in November, 1925, and Elder W. G. Turner was appointed to preach the introductory sermon and Elder E. C. Jones his alternate. We extend an invitation to all lovers of the truth to be with us and we extend a special invitation to the ministering brethren to be with us in this meeting.

Those coming by rail will be met at Angier by notifying Brother B. F. Young, Angier, R. F. D. N. C. and conveyed to the church and cared for.

A. H. DUPREE, Union Clerk.
Willow Springs, N. C. Route 2, Box 21.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Nahunta, Wayne County, N. C., the 5th Sunday and Saturday before in November, 1925.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder D. A. Mewborn as alternate.

Visitors coming by train will be met at Pikeville and Goldsboro Friday evening and Saturday morning.

A cordial invitation given to ministering brethren.

J. E. NEWBORN, Clerk

BLACK RIVER UNION

Messrs. Editors of the Landmark,

Please publish in the Landmark that the next session of the Black River Union is appointed to be held with the church at Reedy Prong, M. H., in Johnston County, N. C., on the 5th Sunday and Saturday before in November, 1925. Visitors will be met at Benson on Friday before. If correspondence is desired write Brother Junius Barfoot, Bentonville, R. 2, N. C. General invitation extended.

W. V. BLACKMAN, Union Clerk.
Benson, R. 2.

SKEWARKEY UNION

The next session of the Skewarkey Union meeting will be held the Lord willing with the church at William's in Edgecombe county on the 5th Sunday in November, 1925 and Friday and Saturday before. We cordially invite all brethren and sisters. All persons coming by rail will be met Thursday night at Tarboro, N. C.

C. H. SPIVEY, Church Clerk.
Tarboro, N. C.

BLACK CREEK UNION

The next session of the Black Creek Union will be held with the church at Beulah, Johnston County, Saturday and 5th Sunday in November.

The brethren and friends will be met at Kenly and Micro on Friday evening before, also Saturday morning of the Union.

Ministering brethren especially invited.
J. W. WOODARD, Church Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene at Black Creek church, Horry County, S. C., Saturday and 5th Sunday in November, 1925.

All lover of truth are invited.
M. MEARES,
Tabor, N. C.

EASTERN UNION

The Eastern Union is to be held with the church at Pung River to commence on Friday before the 5th Sunday in November, 1925.

A. W. AMBROSE, Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Dutchville on the fourth Saturday and Fifth Sunday in November. Friends and especially ministers are invited to come.

C. T. HALL, Clerk.
Woodsdale, N. C.

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Zion's Landmark

X Per 279 v.58 218987

