

Zion's landmark

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ZION'S LANDMARK

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AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LX.

NOVEMBER 15, 1926

GOD COMMANDS US TO OBEY HIM. THE FEAR OF THE LORD
IS THE BEGINNING OF WISDOM



"And the Lord said unto Moses, Go unto the people and sanctify them today and tomorrow and let them wash their clothes,

And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.

And Moses went down from the Mount unto the people and sanctified the people; and they washed their clothes.

And Moses brought the people out of the camp to meet with God; and they stood at the nether part of the mount.

And the Lord said unto Moses, Go down, Charge the people lest they break through unto the Lord to gaze and many of them perish.

And let the priests also, which come near unto the Lord sanctify themselves, lest the Lord break forth upon them.

So Moses went down unto the people and spake unto them the ten commandments." Exodus 19.

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 brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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Zion's Landmark

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Devoted to the Cause of Jesus Christ

TURN TO THE LORD

Father I'm weeping and blinded
with tears
My soul is all sadness and weight-
ed with fears
O'er the petty divisions and fac-
tional strife
Which hang like a pall and
darkens our life.

When men have opinions and try
to enforce
Their home-made impressions
for us to endorse,
Forgetting the gospel, ignoring our
Lord,
And preaching a doctrine we
never have heard.

It causes confusion, will crush us
to earth,
Will fill our dear churches with
coldness and death;
Instead of the blessing which right-
ousness brings,
'Twill leave darkness and dis-
cord and heart aching stings.

Oh, turn to our Refuge, for why
will you die?
I'm list'ning and anxious to know
the reply;
I'll answer it for you, Return to the
Lord
And take for your guide book the
blessed old word.

That points us to heaven, the city of
love.

Sure all of our churches are born
from above,
And heavenly places the churches
should be;
From everything peaceless let
all of us flee.

GEO. A. BRETZ.

WAITING ON AND FOR THE LORD ALONE

Wait on the Lord; be of good
courage, and He shall strengthen
thine heart; wait, I say, on the
Lord. — Psa. xxvii, 14.

A believing soul would not, if
he might, be independent of God;
and when he feels his dependence,
and is enabled by faith to go bold-
ly to the Throne of grace, to obtain
mercy and find grace to help in time
of need, then he can say in hum-
ble confidence, "The Lord is my
light and my salvation." And he
knows who this Lord is, even Jesus;
for Jesus says, "I am the Light of
the world; he that followeth Me
shall not walk in darkness, but
shall have the light of life" (Jno.
vii i.12). This is the Light; "the
light of the glory of God is in the
face of Jesus Christ." He "lighteth
every man that cometh into the
world" naturally: all natural light
comes from God. Spiritually it is
so; and when one born again feels
in the dark and gropes in the dark,
he cries out, in substance, "O send
out Thy light and Thy truth; let

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them lead me, let them bring me to Thy holy hill and to Thy tabernacles." In that light, as it shines into the heart and carries faith up to its own blessed Source, there is seen what was shown to John, "a pure river of water of life, clear as crystal." It is one of the most wonderful things to have the light of God in the heart. In it we see ourselves, our dangers, our weakness, our corruptions; and also we see Him full of grace and truth, full of mercy, full of life and goodness, possessing everything that we can possibly need, more than we can receive and hold. So this blessed truth becomes a stay to the soul, "The Lord is my light and my salvation." It means there is nothing but death and ruin out of Him, nothing but corruption, unholiness, trouble, bondage to sin, defeat at the hand of sin and Satan; and that whoever is saved from these evils is saved by the Lord.

"The Lord is my light." This light is not a naked, cold light, but is called "the light of life," because whenever it shines, it works; it is living, it affects the mind, touches the soul, draws out its desires. "I am come a Light into the world." He shines in the church of God, He is her Sun, her only Sun; her Temple, her only place of real worship. This sets Him up above all. None like Him, to David. In an emergency, when he was told that there was only one sword with the priest, and that was the sword of Goliath, he said, "Give it to me, there is none like it." Now when the light of God is shining on us, there is that within us in the spirit of it—none like Him, the Chiefest among ten

thousand.

The light shines most gloriously and mildly as it beams from the cross. The collocation of light there, is such as to enchain the affections, hold the eyes, and move every faculty of the soul. It is the most penetrating, living light. It shows a fullness in Christ which forbids despair with respect to every evil within and without; for it shows a fullness of life and of love, of power and of goodness in Jesus Christ. It draws, it humbles, it attracts, it guides, it sustains. It gives confidence, living hope: "Whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Why, this life coming from Him, He must be the strength of it; and the strength of it in exercise is our walking by faith. "We walk by faith, not by sight." When the Lord comes to a sinner, he walks by faith, lives by faith; he looks, he waits, he fights, he hopes, does all in this divine strength that Christ is to him. "The just shall live by his faith." And this faith must be constantly renewed in its power. As the apostle speaks, so it is found to be: it stands in the power of God. And that power in the soul is the power of Christ's resurrection, which bring a sinner to rise in his soul above principalities and powers, and spiritual wickedness in high places, and the darkness of this world. He is not a child of God who never in all his profession rises above principalities and powers. He may often be defeated, and woe to him in his feelings when that is the case! How many defeats have some of us suffered! How often has the enemy

trampled us under his feet! What confusion we have had! What guilt we have contracted! What bondage we have brought ourselves into by yielding to the temptations of the devil! But when the faith that God has given to us is strengthened by Him who is the strength of our life, then there is a real rising, and some experience of that wonderful word: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God;" and we are there told that Christ died unto sin once, but now He liveth unto God. And every one in whom is this power of His resurrection, has in a measure something of this living unto God, living by faith on a crucified Saviour; living on the promises of God, putting Him in mind of His promises spoken to the heart; as He says, "Put Me in remembrance." This is the strength of our life,—pleading, "Remember Thy holy promise, remember Thy covenant." So a child of God enters experimentally into such a Psalm as this, really enters into it.

And this gave the psalmist a wonderful confidence. "In the fear of the Lord is strong confidence." He said, "Though an host should encamp against me, my heart shall not fear." Why? He could not say, "Now I am strong, now I have got my armour, I have got my weapons, I know my enemies." No, he could not thus speak; it was this, "The Lord is with me, He shines on my soul. In His Name and in His strength I go against the great company that is come against me. "Though an host should encamp against me, my heart shall not fear; though war should rise against me,

in this will I be confident.' " It is a good thing to have this confidence, and we are told, if we have it, not to cast it away; we are told that it has a great recompense of reward awaiting it. "Cast not away therefore your confidence," cast not away the beginning of it; remember what God has laid up for it. "We through the Spirit wait for the hope of righteousness by faith." It was this that strengthened his heart, so that he could say, "My heart shall not fear." It is a great experience, but little people get it. The less we are, the better; the weaker, the poorer we are, the better; for we are thereby more fitted for Jesus Christ than we could be if we were wise and strong and good and full.

He then tells us of his one desire. It is a great thing to be shut up like this: "One thing have I desired of the Lord." "Mary hath chosen that good part." And you wish for her privilege, to set at His feet, and hear His words. This is an ancient prophecy: "Yea, He loved the people; all His saints are in Thy hand; and they sat down at Thy feet; every one shall receive of Thy words." "They go from strength to strength, every one of them in Zion appeareth before God." God shall manifest Himself to every one, and every one shall sit at His feet; there is room for all of them there. No doubt David saw that if he possessed that "one thing" he would possess everything. "One thing"—can we say it honestly, humbly, with some measure of willingness that it should be so? And what is it? "That I may dwell in the house of the Lord all the days of my life."

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The Antitype of this house is Christ. He is the Dwellingplace, the House of defence, the Habitation, whereunto we may continually resort. There is safety there: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." In this House is no plague, into this House no arrow shall ever be shot, no pestilence enter. Think of it, "One thing have I desired,—that I may get into that House, and dwell there all the days of my life."

"That will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." To behold His beauty is to behold Him on the cross, in the grave, in heaven. To behold His beauty is to see the vicarious sacrifice of Himself, whereby He perfected for ever them that are sanctified. It is to behold His righteousness, which is for our justification; His holiness, which is for our sanctification; His patience, His beauty is to see Him ever living which is to bear with us in our waywardness; His goodness, which is not tired of blessing us. To behold to make intercession for us. It is to see Him in His Word, to see Him in His providence dealing kindly though perhaps sometimes severely with us. In all these things "the beauty of the Lord" appears; and faith admires Him. We shall never be able to thank God enough for a grain of faith, for faith that cannot leave Him alone, that must go to Him.

And there is a confidence connected with this: "For in the time of trouble He shall hide me in His

pavilion." Dark clouds may be His pavilion, and He will hide you in them, hide you from your enemy. The men of Sodom wearied themselves all night to find the door of Lot's house; and God may make some pavilion of darkness to cover you. A great mercy it is to be hid in His pavilion—in His power, in His mercy, in His wisdom, in His goodness, in His grace, in His salvation.

So the psalmist goes through the Psalm with his eyes always on God. "In the secret of His tabernacle shall He hide me; He shall set me up upon a Rock." There is only one Rock that will bear you. "On this Rock"—Himself—"will I build My church; and the gates of hell shall not prevail against It." And says the psalmist, "My foot standeth in an even place." There is only one even place, and that is the Rock Christ Jesus. Providence is not an even place! it is always changing. And were we spiritually minded, it seems that we should certainly be afraid if prosperity came to us, and nothing else. It is called a slippery place; and the wicked are on that slippery place, and are hurried down into destruction. The Rock here is Christ Jesus, the Rock of Ages, of which the psalmist says in another Psalm; "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings." Therefore he continues, "And now shall mine head be lifted up above mine enemies round about me." What then? Does he say, "My own sword, my own prowess, my own wisdom and courage got the victory?" No, he did not lift his own

head up; he said, "Now shall mine head be lifted up." Who could lift it up but his God? "Therefore," when that was done, he said, "Therefore will I offer in His tabernacle sacrifices of joy; I will sing yea I will sing praises unto the Lord."

And prayer follows: "Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek." There ever will be a response of faith to a divinely spoken invitation to seek the Lord. Every time there is an operation of grace on the soul, directing us to the Lord, our faith will respond, "Lo, I come, I come to Thee, I seek Thy face. I want Thee; nothing else can satisfy me." "Hide not Thy face far from me." Can we say this? Can we join with the 51st Psalm: "Have mercy upon me, O God . . . Cast me not away from Thy presence, and take not Thy Holy Spirit from me" My brethren, we do need God. We need His mercy, we need His sustenance; and so faith says, "Hide not Thy face far from me, put not Thy servant away in anger." Is there any hope? O yes,—“Thou has been my help.” And so the psalmist goes on to the end of the Psalm. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Mark this, my friends, in all these words there is one object that the psalmist had before him, one object for his faith. Is it so with us?

"Hide not Thy face far from me. I am a poor, dark creature, Lord. If Thy face shine not on me, I am

in the dark indeed, and shall not, cannot, know where I am going. Therefore shine upon Thy servant for Thy mercy's sake. Cause Thy face to shine, and I shall be saved. I had fainted, I had given up all hope, if the Lord had not helped me, and enabled me to wait on Him." Now, if we say, "I shall see So-and-so kind to me," we may get a sword there. If we say, "Such and such a stream will run where I need it," we may find nothing but a dry bed there; all the water will dry up. Depend on no creature in a time of emergency. God may give you a creature, but do not depend on a creature. The goodness of the Lord is quite enough for us, if He will but give it to us; and if we have a little faith in Him, it will keep us from fainting.

So the psalmist is in a position to exhort the saints of God thus: "Wait on the Lord,—Leave yourselves, leave the world, and wait on the Lord; leave your natural resources, wait on the Lord; leave your strength, your wisdom, your goodness, your resolutions, leave everything, and wait on the Lord." Not an easy thing. Faith always has to fight. "Fight the good fight of faith." One of the hardest things that faith has to do is to wait. Wait on the Lord, wait with hope, wait with expectation; wait, believing that you cannot wait in vain; wait, hoping that He will come to you, hoping that He will deliver you, hoping that He will make good His promise, that the soul that seeketh Him, and waiteth for Him, shall not be ashamed. We have much to wait for, my friends.

"Wait till thy disease He cleanse,
 Begging, trusting, cleaving,
 When and where and by what means
 To His wisdom leaving."

Wait till He says, "Thy sins are forgiven;" till He sends you home, as He sent home the publican, justified. Wait until He is pleased to say, "Fear not, I have redeemed thee, thou art Mine;" wait till He shall say, "Come with Me, My sister, My spouse; let us lodge in the villages, and there will I give thee My loves." Wait. It is a blessed thing to be a waiting sinner in this respect, waiting till He cleanse, till He clothe, till He justify. Whoever has these things in the eye of his faith, the day is coming when that waiting soul, that opened ear, shall hear Him say, "Be it unto thee even as thou wilt." Then he will wash His feet with tears; his repentance will be pure, his loathing of sin great, his love to Him warm, and his hope in Him will abide, and be bright.

"Wait on the Lord; be of good courage." Does that mean, "Say to your soul, 'I am not going to give up' " No, "Be of good courage." Why? Your eye is turned to Him who shall strengthen your heart. This is beautiful. "Be of good courage, for He for whom, and on whom you are waiting, shall strengthen your heart." How is this? He will speak some kind word, He will let fall some kind, gracious smile on your soul, He will send some sweet influence of His Spirit, which you cannot bind, but which will attract and help you. "He shall strengthen thine heart" by some sweet inflowing of the gospel. It is great when God strengthens the heart of a sinner. Therefore the psalmist says,

"Wait," and repeats it; "Wait, I say, on the Lord." He is emphatic. It is good when God is pleased to repeat a word in the heart, as it is repeated in the Scripture. This one word doubled is not for nothing; it is that we may go on waiting, and that we may remember Peter's instruction, though some may think it a mere rudiment: "Beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day." One may say, "Who doubts that?" When we get into a strait, when we have nothing but barrenness and death in the soul, when sin rises and corruption threatens to drown us in perdition, and God for the moment does not powerfully help us, then we shall find we need the instruction: "Be not ignorant of this one thing." Delays are not denials. Waiting on God's part is not saying He will not come. "There fore will the Lord wait that He may be gracious." And if we wait for Him to be gracious, and He is waiting Himself to be gracious, and our necessity shall come and meet with Him and He with it, then He will let us know that that necessity of ours was what He was waiting to see in us, and what He wrought in us, and we shall find it is not a vain thing to wait on Him.

Waiting is serving Him, waiting is confessing sin and unworthiness. Waiting is heavy work, because there is a devil near us who says it is of no use waiting; there is unbelief in us that says there is nothing and no one to wait for; there is blindness in us that says, "I do not see Him, I do not see His word, His promise, or His salvation;" and

there is pride in us that would run away from Him and depend on self. All these enemies, with weakness, fear, bondage, gloom, and guilt, are in the way of waiting; so the Holy Spirit doubles this word, emphasizes it: "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." Waiting is remaining; it is not running about. It is not a double mind; No, it is just a mind set on God; a mind that says, "I want Him, and I would fain get to Him. I will try to get to His Throne of grace. I have nowhere else to go; ether refuge have I none. I will hang about Him, I will hang about His promise, I will look, as well as I can, to His cross; I will depend on His never-failing grace, hoping that He will give me that grace. Thus I will wait." If we are running about, we are not waiting. Hither and thither the carnal mind goes. "Here," says faith respecting the Throne of grace, "would I wait, here will I wait." The last resolve it may be with some of us at times. It comes to this, "To whom shall we go? Thou hast the words of eternal life." My dear, waiting brethren, let us, as the Lord helps us, come to this,—that if we perish, we will perish waiting, asking, begging, cleaving, looking to Him.

And as this waiting is not running about, I may say this positively about it: there is some real hope in it. If we were shut up in despair, we should not wait; if the Holy Ghost left us to ourselves, we should not wait. But if, as is the case in every waiting person, the Spirit inspires the soul with prayer, and draws out faith into exercise, there

is some hope,—“Who can tell? He has plenty to give. Who can tell but that my poverty-stricken, my hunger-bitten soul, as He sees it, may move His compassionate heart?” Hope says, “Your weakness is a place for His power; your blindness for His light, your guilt a place and condition for His justification; your pollution is a place for His holiness, that is, it makes room for Him.” Hope is in the soul, sweet, blessed hope. Hope has in it the very spirit and essence of expectation: “I will wait for the Lord, who hideth His face from the house of Jacob, and I will look for Him.” Why did he wait? Because he hoped the Lord would not always hide Himself, but that the day would come when He would come forth from that pavilion of darkness with which He had surrounded Himself, and say to him, “Behold Me, behold Me.” Happy man who can wait on a waiting God. “Therefore all the Lord wait,”—to be gracious. And when His waiting time ends, and your waiting soul is faint and ready to give up, then that God and your soul will meet together, and He will be pouring out of His fulness into your emptiness; His light will enlighten your darkness, and His love will move every affection of your soul. “He shall strengthen thine heart” in this waiting, and honour it too. Yes, He will honour that faith that has laboured for Him. The apostle Paul says, “God is not unrighteous to forget your work” of faith “and labour of love.”

To conclude, we are waiting through the Spirit “for the hope of righteousness” which is laid up for us in heaven, casting the anchor to

hope "into that within the veil, whither the Forerunner is for us entered, even Jesus." We have plenty of opposition, but we shall get through it, and sometimes faith will say, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident—that God is good, and that none ever wait on Him in vain." "They shall not be ashamed that wait for Me."

—Gospel Standard.

CONTRIBUTIONS FOR ELDER HARRISON

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

Dear Sir:

I am enclosing a statement of the amount that our brethren and friends have sent me in consequence of my appeal in the Landmark:

J. A. Bulluck, \$2.00.
Elder W. W. Styron, \$5.00.
Elder D. A. Met, \$5.00.
B. F. Perry, \$5.00.
Mrs. J. F. Greene, \$2.00.
Robert Staton, \$10.00.
Marten W. Turner, \$5.00.
A sinner, \$10.00.
Mrs. W. Langston, \$2.00.
C. W. Holmes, \$10.00.
Mrs. Irene Gray, \$10.00.
Mrs. Mattie H. Sneed, \$2.00.
Mrs. Mittie Bright, \$2.00.
Mrs. C. F. Benson, \$2.00.
Mrs. H. C. Myers, \$1.00.
Mrs. M. C. Story, \$1.00.
Mrs. Jessie Speight, \$5.00.
Mrs. L. W. Tucker, \$5.00.
Mrs. W. A. Pollard, \$5.00.
Mrs. N. M. Langston, \$2.00.
J. H. Stanley, \$2.00.
J. R. Davis, \$5.00.
Mrs. J. I. Barnes, \$5.00.

G. E. Cowhurst, \$2.50.

Please accept my thanks.

WLD. N. H. HARRISON.

CONTRIBUTIONS FOR ELDER HARRISON

Elder S. B. Denny,
Wilson, N. C.

My Dear Elder Denny,

Enclosed please find money order for one dollar for dear Elder N. H. Harrison, it is not much but I regret that I am not able to contribute more to his needs. I have never met Elder Harrison but he has my deepest sympathy in his afflictions and old age. He that giveth to the poor giveth to the Lord.

I hope the brethren will come to Elder Harrison's relief and relieve him of his distress.

Yours in the fear of God,

W. L. PARKER.

The following contributions have been made through Elder S. B. Denny:

W. L. Parker, \$1.00.
D. A. Thompson, 50c.
W. E. Turner, \$2.00.
Mr. Bailey, \$1.00.
J. R. Mewborn, \$3.00.
B. F. Taylor, \$3.00.
Mrs. W. A. Pollard, \$5.00.
Daniel Stocks, \$2.00.
Mrs. P. A. Lewis, \$2.00.
Mrs. Ben Amerson, \$2.00.
Miss Mary Farmer \$5.00.
Miss Bettie Cobb, \$1.00.
Mrs. Ed Hawkins, \$5.00.
Mrs. Mary A. Brake, \$1.00.
Mr. S. I. Bryant, \$1.00.
Mrs. Isham Gay, \$2.00.
Z. R. Gay, \$1.00.
Mrs. S. B. Denny, \$5.00.
Mr. George Clay, Hester, N. C., \$1.00.

Mrs. W. T. Carrington, Durham, N. C., \$1.00.

Mrs. A. J. Ellis, Durham, N. C., \$1.00.

A Friend, Memorial Church, Stem, N. C., 50c.

Mrs. Edgar Wheeler, Memorial Church, Stem, N. C., \$1.00.

Mr. L. A. Bullock, Memorial Church, Stem, N. C. \$2.00.

Mrs. Minnie Thomasson, Memorial Church, Stem, N. C. \$1.00.

ELDER HASSELL ON THE WILSON MATTER

Elder P. G. Lester:

Dear Brother:

Please publish in the Landmark, in justice to Elder R. H. Pittman, that I find, in a letter of Aug. 25, 1925, to him, which he sent me, I did say, though I had forgotten it—"As the identity of a church is in its doctrine and order, I believe that Elder J. R. Wilson and those with him are the church (in Danville) rather than Elder Spangler and those with him."

I said, in the same letter, "I do not understand the case."

Since the foregoing publication in the Landmark I have learned that the immediate cause of Elder Wilson's exclusion was his disorderly course in refusing to take his seat when Elder Spangler, the pastor of the church on Sept. 8, 1923 who was moderator of the conference, requested him to be seated, and in still continuing to speak. He was consequently excluded by a vote of 26 to 8. Three times afterwards he went before the church at Danville, and confessed his deeds, but the church refused to forgive him as his confession was

conditional. "If I have hurt your feelings, I beg your pardon," and finally told him to stay away, as they were going to refer the case to the Staunton River Association, though associations were not formed or authorized by either Christ or His apostles, and have therefore, of course, no scriptural right to rule over their church, and still less if possible over other associations. According to Christ's express command in Matthew XVIII. 15-18, this act of the Danville church, was disobedience to Christ, and put that church in disorder. Christ commands each local church to decide its cases of discipline itself; which may be done by helps called in, if necessary, from neighboring sister churches, as in Acts XV., and as implied in 1 Corinthians XII. 28. In such a procedure, both sides of the case should be fairly and fully heard, and the council should then advise the church as to its course, and the church then should decide the difficulty, and its decision then should be recognized by sister churches.

The substitution of the 4th Keh-kee Association article of faith for the 4th article of the Staunton River Association article of faith, by the clerk, now dead, without authority of his Association about 1923, seeming to involve the extent of God's predestination, evidently started this sad division in the Danville church, which is spreading to other churches and associations, and to North Carolina as well as Virginia and this substitution was no doubt the indirect or remote cause of the Danville church troubles.

I do not know what the original 4th article of faith of the Staunton River Association was, although I have written both yourself and Elder Spangler, and asked you what it was, and I herewith write Elder J. R. Wilson, and have asked him what it was; but I suppose that the difference was more verbal than real, and if so, there should have been no contention about it, but as you wisely say, the original 4th article of the Staunton River Association should have been restored without any serious debate. The Danville church, of which Elder Spangler is moderator, says that it does not believe in "the absolute predestination of all things," without distinguishing between God's attitude to sin and His attitude to holiness. We cannot have peace unless we avoid strife of persons and words.

Yours in love.

SYLVESTER HASSELL.

Williamston, Martin Co., N. C.

COMMUNICATION

Elder D. M. Vail,
Binghampton, N. Y.,

Dear Brother in hope:—I received the copy of *The Primitive Baptist Inquirer*, which you so kindly sent me, and which I enjoyed reading very much. I surely do thank you for it. Of course in the flesh you are a stranger to me, but to know that you are a Primitive Baptist and in the bonds of the gospel, is enough for me. May the Lord abundantly bless you.

Your article, "The spirit is willing, but the flesh is weak" just suited me exactly. It sure is fine. I find in my poor unworthy self a de-

sire to serve the Lord and keep my mind stayed upon His blessed promises; but how to perform these I find not. And then, I too moan and groan and even weep, because I can't serve Him as I would or should. I would that I could be able to present my body a living sacrifice to the Lord. But bless the Lord and glory to God, we will not always be mourning, groping and groaning, for some sweet day when it pleases Him to remove us from this stage of action into the portals of Heaven and immortal glory, (that is if we are not deceived in our hope), it will all be by His free and sovereign grace.

Must not tire your patience, as I consider that your simplest meditation would be far more profitable to you. As a clerk and a deacon of the Bethlehem church at Old Union, will say that if you ever drift within reach of us, we would be glad to make arrangements for you to preach.

I am humbly and sincerely your
Brother, in hope of eternal life.

FRANK P. NEWTON.

EXPERIENCE

My Dear Brother Hosh:

As I am alone today I have been thinking for a long time of writing you as I could not express my feelings when we asked for a home in the dear old church. Today is my birthday. I am 82 years old. I want to give you a little sketch of what I hope is the Lord's work with me.

Just as far back as I can remember I had solemn thoughts about death and desired to live clear of sin; but seemed the more I tried to

do good the worse I got. My mother had the old family Bible which she often read. When I had to work in the day time; I would read at night, somehow I loved the Bible better than I did my school books, so you see I am a very poor writer and bad speller. When I was about 12 years old I was so troubled about the day of judgment which my good old mother told me would come, I knew I had to die, but did not know what would become of me.

I became so troubled I would conceal my mother's song book and read of how the Saviour died on the cross, I would bow down and try to pray, but it seemed like my prayer did not go any higher than my head. I would lay down and beg the Lord to show me in some way how to get out of my distress. Till one night seemed like I was hanging over a dark pit just on a little cord and if that broke I was forever gone, and I saw a little pillow full of shining stars and they kept spreading until everything seemed to be shining stars, and I thought surely the stars had fallen from heaven. I do not know what this means and don't know whether it had any meaning. But seemed like I loved the Old Baptists and had no faith in any other church. But if I know my heart: I know I love our church and good preaching better than anything on earth. It grieves me to think how long we stayed out of the church. I feel so thankful that the Lord put it in your heart to encourage us to come to the church. I would often go to meeting on Saturday, when the door was opened for reception of members, it seemed like if I just

could have had some little dark place to hide in, I hardly know what I would have been willing to give. When others joined it seemed like I could not live. I would dream of going to join and would almost start, but was afraid I would deceive the church. I dreamed of going down to the river by myself to be baptized and when I got to the river there was no one there—but my dear old mother stood on the bank dressed in white. She had been dead for fifteen years, she called me by name and said Mahala there is one here to baptize. It seemed like I was bound to go in the water as I walked in it felt so pleasant. When I got to the middle of the stream, the thought came to me, that if I was a dunkard I could baptize myself but I did not believe in them so I went on and the water became so deep I went clear under and when I came out I said "Now I can sing, O! how happy are they, who their Saviour obey." When I awoke, O! how I did tremble because it was just a dream. I told my sister before she died, and she said, "Why don't you go on to the church?" Yet it seemed like I wanted more evidence.

I am afraid I will worry you. So when sister died I had been with her and saw her suffer so much and she bore it all so peaceably, I stood by her bed and saw her pass away so sweetly seemed like I wanted to sing "Jesus can make a dying bed feel soft as downy pillows are, while on His breast I lean my head and breathe my life out sweetly there." Now she was my only sister in the flesh and she was gone, my time seemed so short. My husband kept

telling me he was going to join, I would tell him to go on if he had anything to go with. So when he joined, I felt like I could not live outside any longer. When we were both received, I was so happy that burden was all gone. It seemed like I just flew home. But that did not last, doubts and fears made us wish our names were off the church book, but now we would not have our names off the church book for the wealth of this poor world.

Dear brother, I hope you will not get offended at me for what I have written you. When I read of such bright evidence in the experience of the dear saints, it is such a great comfort to me, yet it makes me feel so little, I feel to be the very least of all if one at all. When I go to church and hear the gospel proclaimed so sweetly it fills my heart like melting snow, but I can't keep it, it gets away from me.

O, is there any one like me? I can't express my feelings about our last meeting. I guess you will think I am foolish by writing you, as I have just written to relieve my mind. It seems like you can't find a convenient time to visit us, but I hope you will visit us some convenient time soon. So remember us at the throne of grace in the prayer of your unworthy sister. I hope you can find some leisure time to read this poorly written letter. Please excuse mistakes and so much paper, it is the best I can do.

MAHALA FOLEY,

Elamsville, Va.

to J. G. L. HASH.

Reply

Mr. and Mrs. Peyton Foley,
Elamsville, Va.,

My Dear Sister and Mother in
Israel:

Your good letter written the day you were 82 years old reached me in due time.

I cannot find words to express the pleasure your letter gave me. I feel like the Lord has taught you by His holy spirit in the school of grace, to know that sinners are saved by grace. I found much comfort in your experience, for the more of our own weakness we see the plainer and clearer it is to the believer that we are born again. We read in the scriptures, we know we have passed from death unto life because we love the brethren."

My dear sister, the love you and your devoted husband, Brother Foley, had for the dear old church is proof to me. It was of the Lord when you both came to the church. I felt to praise the Lord when you both were made willing to come as little children in tears before the church and ask for a home with us. I did not feel worthy of such love and fellowship; yet I am made to hope the Lord is my righteousness and I know the Lord is all my salvation. It is in Him we live, move and have our being. I feel like you both came to the church at the right time. I had so many doubts and fears about the evidence of my hope and my impressions to preach grew so dim I felt like I would have to give it all up and tell the church I was mistaken in my hope of heaven and being called of the Lord to preach His gospel by the Holy Ghost. I was the most miserable being on earth it seemed to me for several months. Then the Lord put it in my poor heart to pray. I had never prayed

such a prayer before or since that time. As I now remember my prayer was "O, Lord if I am not a poor deceived mortal add to the church an old soldier that I may baptize him as a token from thee that I am Thy servant." When Brother Foley came to the church and you both were received and given the right hand of fellowship in the ties of christian love, you both requested me to baptize you. I did not feel worthy of such love and esteem but never thought of my prayer until after I had baptized you both and the other dear sister at the same time, when Elder Cockram baptized three and Elder Vipperman one all of us in the water together. I felt to praise God from whom all blessings flow for the riches of His grace to such a poor sinner as I am. My prayer was answered from heaven and my desire was to praise the Holy name of my Lord and Master for His goodness in confirming me that my hope and calling was both of the Lord. Later it pleased the Lord to revive my hope and establish me that I was called of the Lord to preach His gospel and glorify His name, by adding another dear old soldier to the church for me to baptize.

As a father and mother in the house of the Lord, I desire to live by the grace of God in such a way as to honor His name, and never cause either of you to regret requesting me to baptize you. May the Lord bless you both to live many years yet to come, for I feel sure you both have the confidence and fellowship of the church, then may your last days be your best days, and when the end shall come, may you both hear that sweet voice,

"Child your father calls come home."

O! dear ones, may I be prepared of the earth in heaven to sing praises to Christ our king for saving us from sin, death, hell, and the grave and preparing us for heaven our glorious home, where we will forever be in the presence of the Lord, after the resurrection of these vile bodies of ours when they are to be fashioned like unto the glorious body of the Lord. This will be enough for none will ever grow old or suffer, for all sin will be done away. We have sin here in the flesh so long as we live, for when sin is finished; brings forth death. We know there is no such a thing as perfection in the flesh for death is proof. We have doubts and fears because of sin. If we were free from sin we could have no fellowship for sinners saved by grace, but sin dwells in the flesh; then when death comes we are free from all sin to praise God in perfection.

So, dear sister, do not think yourself foolish for writing me for it is a great comfort to me to see one growing old as to years but stronger in the doctrine of salvation by grace.

May the Lord bless you both with grace in time of need, and may you have the spirit of prayer for a poor sinner like me.

Your little brother in hope. I am your humble servant.

J. G. L. HASH.

Endicott, Va.

THE EASTERN UNION

Is appointed to convene with the church at North Creek, Beaufort County on Friday before the 5th Sunday in January, 11:27. A cordial invitation is extended to all who may have a mind to visit us. The church is about eight miles from Bebban, N. C. A. W. AMBROSE, Clerk.

ZION'S LANDMARK

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

Editor

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N. C.

WILSON, N. C., Nov. 15, 1926

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WHAT SHALL WE TEACH?

Our Saviour said, "Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Matthew 28-19-20.

If we teach such things, only, as he hath commanded we have His promise, and lo, I am with you always even to the end of the world, if it be true that we are embraced in that number who go forth, under a divine call. We like to think, that; the above command of the Lord Jesus Christ, embraced and still embraces, all the doctrine, experience, admonition, exhortation and obedience, as well as the re-

proofs and rebukes, that were to be taught by the Apostles and by all those who have and shall come after them as the called and divinely qualified ministers of the Gospel of Christ and the Apostles.

We will never know, in this life, the fullness of the things that Jesus taught and wrought; but we see us through a glass, darkly. Yet we are encouraged and comforted in the thought, that; He leadeth us by His spirit unto fountains of living water, whereof, if a man drink he shall never perish or thirst.

Under the divine command of the Lord, we hear the eminent apostle Paul saying; "Oh the depth 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? For of Him, and through Him, and to Him are all things: to whom be Glory forever. Amen. Rom. 11-33-36.

We also read in the 21st chapter of St. John, that; Christ, speaking to Peter, said. "If I will that He tarry till I come, what is that to thee, follow thou me." Then referring to John, the beloved disciple Jesus said, "This is the disciple which testified of these things, and wrote these things; and we know that his testimony is true." And there are also many other things which Jesus did, the which, if they should be written, every one, I suppose that the world itself could not contain the books that should be written."

From the above quotations, we understand that it is impossible for our weak, finite minds to compre-

hend the fullness, the height, the depth and the breadth of the wisdom, the knowledge, the love, or the works of God or the fullness of the teachings of Christ. We know our Lord taught that "No man knoweth the Father save the Son, and he to whom the Son revealeth him," and that He said "Blessed art thou Peter and etc., for flesh and blood hath not revealed this unto thee; but my Father which is in heaven, (hath revealed it) and upon this Rock—(the revealed knowledge of God—) shall my church be built, and the gates of hell shall not prevail against it."

The apostles were commanded to teach (to admonish, to instruct, to reprove, to rebuke, with all long suffering and doctrine) and we find Paul and others of the New Testament writers have left manifold exhortations, admonitions, and reproofs and rebukes on record for our learning. We understand, and so teach, that life must precede action or understanding, and hence the admonitions and exhortations of the scriptures are to those who are made alive in Christ, and not in order to life, or that they may be made alive.

Paul to the Collossians, said, "If you be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set not your affections on things on the earth, and again "ye are dead, and your life is hid with Christ in God, when Christ, who is your life, shall appear ye shall also appear with Him in Glory."

To the brethren at Rome, Paul said, "Now the God of hope fill you with all joy and peace in be-

lieving, that ye may abound in hope, through the power of the Holy Ghost." And he continued saying unto them, "And I myself, also am persuaded of you, my brethren, that ye are also full of goodness, filled with all knowledge, able also to admonish one another and etc." Rom. 15-13-14.

In Paul's admonitions to the Ephesians, he embraced the parents and children in his teachings, saying, "Children obey your parents in the Lord, and to the fathers, provoke not your children to wrath," and etc.

In 1st Thes. 5-8-10. Paul includes himself in his divers precepts and exhortations, saying: Let us who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation. For God hath not appointed us to wrath; but to obtain salvation by the Lord Jesus Christ, who died for us that whether we wake or sleep, we should live together with Him, wherefore comfort yourselves together, and edify one another, even also as ye do, "And be at peace among yourselves."

Paul also said, "We beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love for their works sake." Paul's admonition is as good advice to the churches now as in the day when he lived among them.

Paul also called the attention of his brethren to another kind of character of men, who were not peculiar to that age alone. In Second Thes. 3-11-16 we read, "For we

hear that there are some which walk among you disorderly, working not at all; but are busybodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

On the day of Pentecost, Peter said, "The promise is to you and your children, and to all that are afar off, even as many as the Lord your God shall call. And with many other words did he testify and exhort, saying save yourselves from the untoward generation. Then they that gladly received his word were baptized, and the same day there were added to them about three thousand souls." Acts 2-39-41.

Paul to the Collossians, after giving divers exhortations said, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which so ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

We believe, and try in simple fashion, to teach, That God who, is infinite in wisdom and almighty in power, will, through Jesus Christ, redeem His people of every land, nation, kindred, tongue and people and that Christ will present them, in His perfect and spotless image, saying: Behold I and the children Thou hast given me, and they shall sing, to all eternity, the song of redemption, the preservation and glorification of the Church of God, with not a discordant note in that song of eternal praise to God and to Christ, forever and forever.

While we are spared to live here, may we not with humble boldness pray God and our Lord Jesus Christ, that we may be found, earnestly contending for the faith of the fathers, and that we may not teach things that are not in harmony with the teachings, admonitions and exhortations of the Lord and His disciples.

O. J. PENNY.

Winston-Salem, N. C.

WRITE

In the prospectus of this paper those impressed to do so are invited to write for its columns. We would be glad to have more of our readers write—that our readers might have the benefit of more of the gifts of writing among us. Tell us the reason of the hope that is within you. Give us items of news from your respective churches. "Then they that feared the Lord spake often one to another." Do you fear the Lord, if so tell us about it.

P. G. LESTER

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THE LORD KEEPS RECORD OF SIN, AND VISITS OUR SINS ON US
AND PUNISHES US



"And it came to pass on the morrow, that Moses said unto the people, ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

And Moses returned unto the Lord, and said, Oh this people have sinned a great sin and have made them gods of gold.

Yet now, if thou wilt forgive their sin—; and if not blot me I pray thee out of thy book which thou hast written.

And the Lord said unto Moses, Whosoever hath sinned against Me him will I blot out of my book.

Therefore now go and lead the people unto the place of which I have spoken unto thee; behold, mine angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them.

And the Lord plagued the people, because they made the calf, which Aaron made."

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 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

SIGNS OF CHRIST'S COMING

Editor of Zion's Landmark:

I feel that I am nothing and can do nothing without the help of Jesus, for I know that He is all that I can trust in. For a long time I have been impressed to write something for publication to Zion's Landmark, although I am not prepared to write as some. But still I feel that if it is for the Lord, it will be a relief to my mind, for we must place our affections on heavenly things and not on earthly things.

All these things are pleasant to my soul, for I know that I am dependent on Him for everything. All things are His, made by Him. He is full of light, for He enlightens our souls and speaks peace to us when we are in the darkness and down in the valley of sin and sorrow. He lifts us up by His own hand. He was nailed to the cross for our sins. Sometimes I think we do not love Him as we ought, but we know we must be still and at His appointed time He will call them that are His unto the fold there, and they can sit down in the pastures of love. This is a sweet thought, to know we have a Saviour who is able and willing to forgive and save. But none shall be able to enter only by Jesus, for he that climbeth up some other way is a thief and a robber. I know there are none perfect but in whatsoev-

er calling we are called let us abide therein. We sometimes feel all our sins have been forgiven, and the brightness of Jesus fills our souls. How sweet and how pleasant it is. Thus we can say the winter is past, the rain is all over, and the flowers appear on the earth. The singing of birds, and the voice of the turtle is heard in our land. We know these things come, and they are sweet to behold. We know not how they come, but it is the inward working of the Lord, for He works and none can hinder. Can we know the day and the hour of the Lord's coming? If that day and hour knoweth no man, no not even the angels of heaven. But my

Father, while we can not know the exact day and hour, yet what may we know when certain events occur? Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh, so likewise ye know ye see all these things that it is near, even at the doors. When the things take place that are to constitute His coming, how near may we know it to be? Verily I say unto you, this generation shall not pass till all these things be fulfilled. How certain are the fulfillments of these words of Christ? Heaven and earth shall pass away, but my words shall not pass away. While the exact day of Christ's

coming is not revealed in the Bible yet the Lord tells us of certain things which take place just before He comes. These events will constitute signs so that when the people see these things come to pass they will know that His coming is near, even at the doors, and Christ declares with absolute certainty that the generation which sees all these signs will see His coming. What are God's people commissioned to do when the day of the Lord is near? Blow ye the trumpet in Zion and sound an alarm in my Holy mountain. Let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. Before destroying the world by a flood of waters, God gave them a warning message through Noah. Likewise, Sodom and Gomorrah were warned by Lot, Nineveh was warned by the Prophet Jonah. Before destroying Jerusalem Christ gave them warning. From this we may rest assured that God will not permit the judgments of the last days to come upon the world without sending them a warning message. But inasmuch as God always uses His people to give these messages to the world, He must, therefore, reveal to them the nature of the warning, and when it is due, otherwise, they would be as ignorant of the impending, as the world and could render no service in giving the necessary warning. Hence when God tells His people to blow the trumpet and sound an alarm, that the people of the land may tremble when the day of the Lord is near, we may rest assured that abundant provisions have been

made whereby, His people will know when the message is one, and that they will bear no false alarm. The message will be given just as God intends it should be. What does Peter say people will be doing in the last days? There shall come in the last days, scoffers walking in their own lusts. A scoffer who makes light of or ridicules the promises of the opinion of others. We may learn the opinion of others by becoming acquainted with the ideas which are being scoffed at. What ideas have these people scoffed at; and saying where is the promise of His coming? For since their fathers fell asleep, all things continue as they were from the beginning of the creation. This reveals the fact that the coming of the Lord will be a question much discussed in the last days. One class will be predicting His soon coming and the ushering in of a new state of affairs. The other class will scoffingly ask to be shown the basis of such hope. While at the same time with a great show of wisdom they will point their friends to the course of nature, declaring that there has been no change since the creation.

Conclusions from this are that there will be no change in the future as a sufficient argument in answer to the predictions that are being made.

Notice, dear readers, this is to take place in the last days while the last generation is living. The very generation which Christ says will see all the signs of His coming by which they are to know He is near. Even at the door the Lord tells His people to blow the trum-

pet and sound an alarm. When that day is near and we can re-assemble expect that when the last days are reached, and the signs of Christ's coming begin to appear. His people will give the warning which will call forth the scoffs of the wicked, who refuse to believe that they are nearing the day of wrath until it comes upon them as a thief. Today, dear reader, we are living in the time when this very state of affairs exists. The signs of our Lord's coming are multiplying on every hand. As a result tens of thousands of voices are giving the warning message to every nation in the world. This very moment in itself constitutes one of the most convincing signs of the soon coming of Christ. The Lord declares that signs shall appear and that an alarm will be sounded when the day of the Lord is near. Today we are beholding the signs. Today our ears are made to tingle by listening to the most solemn message ever borne to the world. But dear reader should you presume to scoff at this idea, you would only add evidence to the proof for scoffers are to constitute one of the signs. Let us therefore learn a lesson from the mistakes of the antediluvians, the Sodomites, the Menonites and the Jews know that when God sends a message to the world it never fails. But our salvation will depend entirely upon the way we relate ourselves to it. To heed the warning will mean to take our stand with the children of light and be saved. At His appearing to reject it will mean our destruction at the coming of

Christ. All these things must be wrought in us by the power of Jerem. Then when these things have been revealed unto us from the Father of lights, who holds all things in His hand that pertaineth unto life everlasting. These things are wonderful and feel that all who have been called, according to His grace, can rejoice in these blessed truths. We know that He is coming again. For likewise as ye see, go away, in like manner shall ye see me come again. Yes He is coming, and will gather up His jewels. He will separate them and gather the good into His barn, but the wicked shall be cast into utter darkness. There shall be weeping and gnashing of teeth. What does Paul say will come in the last days? This know all, so then in the last days perilous times shall come. Why will the times of the last days be so perilous? For men shall be lovers of their own selves, cautious, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, high minded, lovers of pleasures, more than lovers of God, having a form of Godliness but denying the power thereof. From such turn away.

Dear Editor: If you think this worthy of a space in your paper, please publish and if not all will be well. Asking the prayers of God's little ones, of all the humble poor, from your brother in Christ, I hope,

T. C. WEST.

Carboro, N. C.

JESUS THE COMFORTER

Dear Papa and Mamma,

The package arrived yesterday, and the things are very acceptable.

Wesley and Elder Humphrey went last Sunday over to Dr. Brouens in Roseland—had a fine visit. Mr. Sjoerdsma and Mrs. Brouen's brother were there, and they are such sound predestinarians, as well as experienced people that Elder Humphrey was delighted. Mr. Sjoerdsma told Elder Humphrey that preaching should always be experimental, that mere doctrinal sermons, unlighted by experience, were but the chaff of the threshing floor. Whew! Wesley said Elder Humphrey took it well, was very thoughtful afterward.

Why do so many Baptists, Prim. W've, Old School ministers do this thing—preach Sunday after Sunday—a reiteration of triumphant arguments to quash any arminian who may perchance be present? It is a terrible thing.

I have wept many a time after such a dismal hour or so.

Speak as a human soul, quickened I trust to life. I need to hear of the Godman Jesus, and Him crucified, buried, risen again, glorified. My living Intercessor, Friend, Comforter. I need to hear of wandering souls brought up out of Despair's Stronghold.

I need to hear said to me as Mr. Gandstra did the first time I heard him over in the "Dutch Reformed Church," "Return ye backsliding children, and I will heal your backslidings, will love them freely: for mine anger is turned away from him, I will be as the dew unto Israel, he shall grow as the lily, and

cast forth his roots as Lebanon." Such preaching does not leave us taking a nap, bored or unhappy, glad when the last hymn is sung. Self complacent—telling the preacher, "Well, that was a good Old Baptist sermon Elder——!"

But, rather, O that my soul would be saying, "Behold we come unto Thee; for Thou art the Lord our God." I need to hear too the old simple story of the Man Jesus who was born in order to live and die for His own—who never cast out a single despairing soul that lifted longing eyes to His holiness and power, who is everything that the poor soul desires to be. I want not alone to hear of Paul who did the evil he would not, who when he would do good found evil present with him, but also of the Paul who could do all things through the Christ who strengthened him, of Paul who ran that he might obtain an incorruptible crown, who fought not as one who beats the air, who said in a letter to a dear friend: "I have fought a good fight—I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord shall give me at that day.

I am sick to my very soul of hearing only about the miry clay. The Bible (and the lives of God's saints) is full of Christ the solid Rock, of Sovereign love, of God's truth, breastplate of righteousness, might, God's armour, skirts of shoes of peace, shield of faith, helmet of salvation, praying, watching, election which means a predestination to be conformed to the image of Jesus Christ, justification,

glorifying. "If God be for us who can be against us? He that spared not His own Son but delivered Him for us all, how shall he not with Him also freely give us all things?"

I love to read of the Paul who confessed he had great heaviness and continual sorrow in my heart, for I could wish myself were accursed from Christ for my brethren, my kinsmen; according to the flesh," whose hearts desire, and prayer to God for Israel was that they might be saved. I am so wearied of forms and phrases, preaching so stereotyped, whole paragraphs.

O I am driven, I am drawn to the Mighty God who can, who does save, sanctify, justify, who creates in us new hearts.

Sweet Mrs. Jacob, ninety-one years old, crippled, in pain, how often she quoted such lovely verses! Half an hour before she left her little old body she groaned with pain. Her daughter ran to her pleading for a chance to help her. She said, "O daughter dear, my flesh and my heart faileth." She paused, "But God is the strength of my heart and my portion forever." She smiled.

"Do you feel better, mother?" said Mrs. Greenwood, "I have no pain now, thank you, dear I will rest now."

She had not been disturbed when Wesley and I saw her body. Her frail little hand was against her cheek, her eyes half closed, her sweet little old mouth was smiling. O dear papa and mamma I want to hear of the kind Saviour such as sweet Sister Annie Hopkins spoke of, who said to her when she was weeping, and wrestling with the

Lord for the life of her 18 months old baby boy, Jesus said to her lovingly, I am going to take your baby Annie, but I love you still." The ineffable sweetness that she sang as she washed the little dead body of her tiny son. . . . That's the kind of Christ Jesus. I've got to hear about—for that's the kind I need. After all, isn't it the kind of Saviour that every poor sin distressed human soul needs?

O such was Elder Peter Sawins preaching at the association at Sheridan, Indiana. He is totally blind, he has loving remembrances of you, but how painfully rare is such preaching at least that we have heard since we were married, and living in Illinois.

With much love to you both, I am your Ruth.

MRS. RUTH KEENE SPITLER.
Mount Greenwood, Ill.

FOUNDATION PRINCIPLES

Dear Brethren:—I have been thinking of the apostle's suggestion to his Hebrew brethren, to "leave the principles of the doctrine of Christ and go unto perfection."—Heb. VI. 1. If we can rightly understand the apostle's meaning, his admonition must certainly be worthy of our attention. The apostle who is generally supposed to be the author of this letter to the Hebrews, in his preaching and in all his writings, has been rather distinguished, even among the apostles, in exhibiting the principles of gospel doctrine. It will not do to suppose that he now proposes to abandon these principles, or that he would recommend them to do so. I believe that the apostles all re-

garded these principles, or points of doctrine, as vital and fundamental, and that everything else depended upon them. These constituted the foundation upon which the church rested, and if the foundation was destroyed, what would the righteous do? He is particular to tell just what he means by principles of doctrine, and speaks of them as having been dwelt upon in laying the foundation of the visible organization of the church. He says in connection with the proposition to pass on to the consideration of other things, "Not laying again the foundation," etc. This certainly implies that the principles of doctrine had been fully presented and maintained, and that when the foundation was thus laid, they might with propriety go on to the consideration of other things. This the apostle taught by example as well as precept. And so may find him in all his epistles in the opening chapters, presenting quite fully the fundamental points of doctrine, and then going on to see that the doctrine was adorned. First, as of first importance, he has as one of those principles, "Repentance from dead works." I am glad that the apostle has given us this qualification of the term repentance; as, although the word occurs frequently as embracing a foundation principle, yet it is not elsewhere qualified as it is here. Here it is repentance from a state of death and from the works performed by those in a state of death, or destitute of spiritual life. In another place it is called repentance unto life. He follows this with another of his principles, Faith toward God. We must not under-

stand that this faith toward God is of secondary importance because it is named second, but that it follows in the order of Christian experience under the Divine teaching, and that there cannot be faith toward God while we have faith in our own dead works. The developments of the Christian life are called fruits, because the fruit of a tree or vine is from the life and nature of the tree or vine that produces it. The tree is a living tree, and its life is shown in the fruit, as the same life is in the fruit. The tree brought forth of itself. "A good man out of the good treasure of his heart bringeth forth that which is good."

The hope of reward or the fear of punishment, either one, may induce people to perform services or to make sacrifices in which they have no interest. All religious services and duties performed outwardly, whether to obtain the favor of God or the applause of men, must be characterized as dead works. Things without life may give sound, but the sounding instrument enters not into the sentiment or spirit of the song, neither is it charmed by the melody of the notes. Men may say prayers, and give alms, and go to mourners' benches, and do many other services supposed to be religious, while they are as destitute of life in these services and duties as the musical instrument is of life in the music. Repentance from such works is ceasing to depend upon them. The living tree will bring forth fruit of itself. I am enlarging somewhat upon these points that the text admonishes us to leave because that so many people fail to see what

seems so evident and plain. The dead tree will never be any better for all the good fruit you can put upon it. Will the man be any better for the performance of religious services that he does not love, for the utterance of words that he does not feel, and sacrifices made for merely selfish objects? It was long ago said of Zion that all her children should be taught of God, and hence they will all be taught the truth in their experience, and so will be ready at once to respond to it and receive it when it is set forth. John the Baptist called for fruits meet for repentance, and when these fruits, showing repentance from dead works and faith toward God are manifest, the subjects are properly admitted to the ordinances of the church. If perfection were in this we might continue to dwell upon it. But the apostle says, "Let us go on to perfection." Just as he talked about the Levitical Priesthood; if there had been perfection by it, there was no need that there should arise another Priesthood. He says further on, We will do this if God permit. We do not discover that he was prohibited in a single instance from going on to that perfection that he contemplated. The perfecting of the saints may be wrought by ministering unto them in their every need. We have such instructions as these: Comfort the feeble-minded, support the weak; warn the unruly, be patient toward all men. The end to be attained is called the edifying of the body of Christ; and this work of edifying or building up, adorning and beautifying, is to go on "until we all come in the unity of the faith, in the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, that we be henceforth no more children," etc. Before Zion comes to this standard of perfecting there may be found many things wanting that needs to be set in order. The graces of the Spirit are undoubtedly susceptible of cultivation. The subjects of this faith may add unto their faith virtue, and unto virtue knowledge, and many other Christian graces. They may awake to righteousness and put on and wear their beautiful garments. It is desirable that they be found worthy to walk with their Redeemer in white, with no stain upon their garments.

The foundation is important and interesting to contemplate only as the foundation. It is the edifice that rests upon this foundation that gives importance to it. The measure, and strength, and perfection of this foundation derive their importance entirely from their connection with the grand edifice and their adaptedness as the foundation. Principles of something that is valuable. A foundation is of no account only as it is the foundation of something that is of account.

Election, as a point of doctrine, has reference to subjects; it is nothing without subjects. All its beauty and force depend upon its development in the subjects of it. Who are the subjects, and what has election wrought in them and for them? So of other principles. We may talk about predestination and foreordination. Do these terms embrace subjects: are these subjects ourselves? What does predestina-

tion embrace or contemplate for us. If we stop upon these words merely as foundation principles, it might be asked, Foundation of what? Principles of what? Are they more than empty words or unmeaning terms to us? The foundation that is laid is good and can never be superseded, but it is revealed for a holy and blessed purpose. It is that the gold, silver and precious stones may be builded upon it, and that it may grow to a spiritual house, a holy temple in the Lord.

In the message to the seven churches which were in Asia, we find the charge in one case that their works were not found perfect. This would seem to imply that some of them were without fault in the fulfillment of their obligations. Indeed two of them are commended throughout, and one of them that was censured was only required to return from whence they had fallen to their first love and first works. The commendations were as much negative as affirmative: "They have not defiled their garments;" "They have not denied my name;" "Thou canst not bear them which are evil." These several expressions will suggest many things that are wanting, and also in what direction we may move on towards that perfection in beauty that is the ultimatum of the Zion of God. This progress in the divine life—this advance towards perfection in the beauty of holiness and the fruits of the Spirit of God—seems to me so important for our own joy and comfort as well as for the praise and glory of divine grace, that we do well to heed the apostle's admonition. It

is high time to give attention to the words of the prophet: "Awake, awake, put on thy strength, O, Zion; put on thy beautiful garments, O, Jerusalem." "Arise and shake thyself from the dust; loose thyself from the bands of thy neck, O, captive daughter of Zion." These beautiful garments—garments of praise, garments of humility—ought to be so exhibited that their beauty be made to appear. That fine linen, which is the righteousness of saints, should be kept white and clean. I am apprehensive that in some quarters these garments have become defiled, and that they need a pretty thorough shaking from the dust. If the church is a spiritual house, let it be adorned and beautified without and all glorious within. If a holy temple, let there be seen within it the ark of the testimony, with Aaron's rod that budded, and the Mercy Seat overshadowed with the Cherubims of glory. Let the altar with its ever-burning fire appear, and the candlestick with its seven ever-burning lamps. Let nothing be admitted that defileth or maketh abomination. If a garden, let it be well watered, and no place given to briars and thorns. If a bride—the Lamb's wife—let her be brought to the King in raiment of needlework. Let her garments smell of myrrh, and Cassia, and cinnamon out of the ivory palaces; so shall the King greatly admire her beauty, for he is her Lord, and she should worship him in the beauty of holiness. There seems to me to be so much work needed in the vineyard, in order that the vine may flourish and bear fruit, that I feel to admonish my-

self with regard to this work of making advances in the divine life, and not waste time and labor unnecessarily in trying to lay the foundation again and again, or in debating questions that may arise with regard to its merits. "This will we do if God permit." Perhaps the apostle meant as he expresses it in another place, By the help of God, or the Lord helping them. Certainly the Lord will permit, as he has directed that his apostles and ministers shall take heed to all the flock over which the Holy Ghost has made them overseers, and the hindrances, if any, will result from the infirmities of our flesh or the temptations of Satan. For Zion's sake let us not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

E. RITTENHOUSE.

Remarks

I am glad that through the kindness of Elder Vail—in sending me a copy of *The Primitive Baptist Inquirer*, in which I found the foregoing interesting article from the pen of Elder E. Rittenhouse copied from the *Gospel Messenger* from an issue of 1891—that I can furnish our readers with some of the fruits of the gift of this humble, faithful gifted man of God. It was my privilege to know Elder Rittenhouse and at different times to visit the churches of his pastoral charge. He was an able minister of the New Testament and a faithful and efficient pastor. He was a housekeeper after a gospel fashion. He was a feeder of sheep and of lambs. He was a gospel physician. His flocks were healthy, and hearty and

clean. They were sound in the doctrine, and upright in order. They were gentle and quiet and peaceable. He fed them with doctrine, he ruled them with gospel order, he directed them in the way of church discipline, he comforted them in the paths of gospel peace, and he held their confidence and respect.

Elder Rittenhouse of the Delaware Association with Elder Wm. Grafton of the Baltimore Association did not endorse the use of the term "the absolute predestination of all things," and yet with our own Elder Sylvester Hassell they were held in the confidence, esteem and respect by Elders Chick, Durand and Purrington who did endorse it. I dare say that no self-respecting man can fail to respect these ministers of the gospel of truth notwithstanding they may not have measured up to the standard of a doctrine nor sustained by the sanction of divine inspiration. They found the words given by the inspiration of God sufficient for their use in the gospel of truth, and they held the respect and confidence and fellowship of gospel ministers and of subjects of gospel address.

P. G. LESTER.

UNDESIGNED TESTIMONY OF THE LATEST AND GREATEST EVOLUTIONIST AGAINST EVOLUTION

The three closing Supplementary Volumes containing 3,472 large octavo double-column pages) of the 35 volumes of the last (the 13th) edition of the *Encyclopaedia Britannica*, the most comprehensive and authoritative dictionary of human information, have just been issued

from the press (in September, 1926) and I have them in my library. I have examined every one of these 3,472 pages, and carefully studied and marked every page on Evolution, and its kindred topics (such as Anthropology, Archaeology, Astronomy, Biology, Electricity, Embryology, Geology, Man, Evolution of, Palaeontology, Palaeobotany, Protozoology, and zoology).

In all these volumes not one person in the Southern States of the Union is mentioned as of the slightest authority on the subject of Evolution.

In order to get rid of faith in a Personal God, Eternal, Infinite, Almighty, Omnipresent, and Omniscient, and belief in the Old and New Testaments as His infallible Written Word, it is pitiful to see all these world-renowned authors floundering, in midnight darkness, amid a sea of unprovable theories, speculations, possibilities, probabilities, uncertainties, and ignorance, vainly laboring to prove that this great universe sprung of itself from nothing fourteen hundred millions of years ago, and that its two millions kinds of animals proceeded sixty million years ago from a cell or two, without Divine creation or direction or control, and at last developed or grew, a million or more years ago, into a pair of human beings, the ancestors of the eighteen hundred million persons now living on the earth. But the nebular hypothesis, of La Place, the foundation of Darwin's Origin of Species, has been abandoned for the planetesimal hypothesis of Chamberlin. And it is agreed that the simplest cell is very complex; and

that, in geological history, time-units (the duration of which is unknown) must be substituted for years; and that Lyell's doctrine of uniformitarianism cannot be maintained; and that there are vast breaks in the many imaginary geological ages of man's supposed derivation from an extinct anthropoid ape; and that there are bursts of creative evolution in the succession of animals, a small number of fundamental types, sharply marked off from one another, and not connected by any animals of intermediate structure (the word create being defined in vol. 1, page 1074, to bring into being, cause to exist, to originate). Evolution is the development of something already existing. Thus, according to the latest and highest science, the pagan, ruinous theory of Evolution is false; and the Mosiac account of the creation of the heavens and earth and all things therein by the God of the universe and of the Bible is perfectly true.

A few bones of different skeletons are found in different parts of the world; but many scientists believe that they are parts of skeletons of apes, instead of men, and the exact time when they lived is not known. And the forty pages on Archaeology in the first of these three supplementary volumes show, by facts, and not theories, that all the fossil remains of human work indicate that man has existed on earth less than ten thousand years, in accordance with estimates made from the Bible.

The Legislatures of Tennessee and Mississippi and the Textbook Commissions of North Carolina, Texas,

and Louisiana have eliminated the teaching of the theory of evolution from the public schools of those States.

It is no injustice, but a benefit, both to teachers of science and to their pupils, to represent theories, not as facts, but as theories.

SYLVESTER HASSELL.

JESUS COULD FELLOWSHIP HIM

Mr. John D. Gold,
Dear Friend,

Owing to so much distress in our land and country, and among our people, and me being so weak and imperfect, a few days ago I decided when I went to church I would say to the brethren and sisters if there are any of you that can't fellowship me, take my name off the book. I did not want to be a burden and worry to them; but sometime during the night in a dream or vision, I saw myself sitting down and saw my Saviour standing out in front of me, looking at me, and I looked up at him a little bit, and He stepped up to me and took hold of my hand and gave it two hearty shakes. Oh; what a sweet tender feeling ran through me while the sweet tears of joy and gladness rolled down my cheeks. My soul was in an attitude of praise to my Saviour. While thinking about these things I said, well if the Saviour can fellowship me like that it looks like the brethren might bear with me a little while longer. So if they can bear with me I will try to bear with them. I have not long to live in this world no way. So entreat me not to leave thee, nor hinder me not from following after the, for

where thou livest, I want to live, and where they die I want to die, and where thou art buried, I want to be buried.

Yours is hope,

J. R. JONES.

Revolution Station,
Greensboro, N. C.

EXPERIENCE

Editors of Zion's Landmark.

Dear Brethren, I am writing you some of what I hope was my experience. I have been afflicted with different diseases; I am taking a prescription from medical doctors at the present time, and I hope it has benefited me naturally, but there was another burden with me, and I wrote to my doctors and told them, that it seemed like the cares of this life had left me, but they didn't prescribe any treatment for the trouble. This trouble seemed to remain with me, but I could tell a difference in my feelings; yet I went on in this state of feeling and wherever I was, it was. I felt like I might be going to lose my mind, and I felt like I wouldn't have far to go to reach that place; yet I never tried to say much about it to my folks, but after going on for a time under this burden the severity of it grew worse until I came to the place that I saw no other chance to escape from it because the burden was there; I kneeled down, and I hope in humble submission cried unto the Lord to relieve me of my burden for it seemed like it was more than I could bear, I did this twice; I think this was Saturday before the third Sunday in last June if not mistaken; this same Saturday night while lying on my bed it

seems as though awake but I can't say I was awake, because I don't remember hearing the clock strike during the night, but while lying there it seemed that I could see through an eye which I had never seen through before. I looked up above and I could see a ball like unto the moon, but the color of this ball was as the color of the element above, but it appeared as if I could see a light behind this ball and made the ball visible to me, and I could hear a sound like unto a roaring wind denoted a power in the element above me which caused me to take notice of it. I looked across in a southeasterly direction through a window in my room, and I could see as if it were the stars, and in the midst of the stars there was one large star, and that star started towards me and came in that direction until I could see the light reflect upon the window and made it look light at the window, though this was in the night time. I felt like there was great tears falling from my eyes, and I examined them to see if there was anything the matter; it seemed as if I could hear them strike the bed.

My heart felt like something had seized upon it, it felt like it was so big until I examined it to see if I had some disease of the heart, but there seemed to be nothing troubling it naturally, and this feeling remained for some time.

The next day was Sunday after this experience was on Saturday night, and it was our regular time for meeting. I was in such a condition that I told my son to go and tell my uncle to come and see me before meeting time. My uncle came and

I talked with him about my condition and asked him to pray for me. I told him to tell Brother L. E. Bryan to come to see me that same Sunday and not to turn me down, and to make arrangements for holding services at my house after preaching was over at the meeting house, because I didn't feel like going to meeting that day on account of my condition. My uncle departed to attend the meeting at the meeting house. After my uncle departed I continued to study about requesting Brother Bryan to come to see me and hold services at my house until it appeared as if I would be scorned for requesting it, then I felt as if I were mistaken in myself, but I kept studying about it. All the day as time passed on there seemed to come a change in my feelings, and as the time drew near for me to hear from the meeting and whether they were going to hold services at my house in the afternoon or not, I commenced realizing a relief, and I told my folks that he was coming because I believed I was feasting on it.

Soon after this feasting I received news that they had set the services to be at 4 o'clock P. M. Brother Bryan arrived and we had services as set forth. This was one meeting I enjoyed.

Brother Bryan's preaching seemed to fill me with great comfort and rejoicing beyond expressing. The next day and on for a while I felt as I had never felt before. I told people I didn't feel like there was a bone in me. I could walk the roads and rejoice. My feet felt as light and there was no disturbance about me. I told the ones I went to see

I was not ashamed to talk about my changed feelings and I trusted it was from the Great I Am, because I knew I couldn't make the change myself. Something took hold of me, I didn't take hold of it. Let me stop I may worry you. Please publish in Zion's Landmark if you see fit, and send me a sample copy of the issue you publish it in, and give remarks as to whether you think I have an experience or not.

Your burdened brother,

A. L. FOUNTAIN.

Box 77.

Chinquapin, N. C.

THE MYSTERY OF GODLINESS

Mr. Jno. D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

As I feel inclined to write a few lines this morning I hope it is the effect of what the Lord has been pleased to reveal to me. There is so much disturbance among God's dear people I do feel that He has let the devil get amongst them, and it is for a good purpose, for all He lets come to them is for a good purpose and He knew it couldn't come unless He permitted it, and will in the end rule it all for our good, (if we are His) and His glory. I recall to mind a conversation I had several years ago. I went to meeting one day and after meeting my pastor and his dear wife insisted on me going with them to dine with a brother and family which I did, spent an enjoyable afternoon and when it came time to go home, a brother came to me and said the buggy you three came in is rather small, you are crowded, I am going direct by your home, Sister Whitley will you ride with me,

which I did, and as we were riding along, he said to me Sister Whitley will you get mad with me if I tell you what I think of you? I said no brother. I had not the least idea of what he was going to say, but he said, I've always thought ever since I knew you, you were one of the best women in the world, but you are a soft Baptist, (I knew that in my flesh dwells no good thing). I said why bother. He said you do not believe in absolute predestination, but it is because you can't understand it. I said do you brother? No he said. Well I said what is the difference between us, he didn't say any more. I feel to say, let God be the judge of all things, but I do know there is a wide difference. I hope that our God will soon cause all differences to be settled in His own way and I hope in love for He is love. I am sending you a letter which I've just received from Sister Effie Norris Carawan. Do unto them just as you in your judgment sees fit, and all will be well.

Yours in strong bonds.

BETTIE Z. WHITLEY.

Washington, N. C.

RESOLUTIONS OF RESPECT

Whereas since our last conference death has visited our little flock and taken our dearly beloved Sister M. D. Horton.

Therefore be it resolved by the Primitive Baptist church of Roxboro, first, the church has lost one of its dear members, and we hope by the grace of God to meet our dear sister in Heaven above.

Second, we assure the family our heartfelt sympathy in the loss of their loved one and we hope God will some day enable us to meet her face to face around His throne.

Third, That a copy of these resolutions be recorded, on the church book and a copy be sent to her family and to Zion's Landmark for publication.

Done by order of conference in November 6, 1926.

ELDER J. A. HERNDON, Mod.
F. D. LONG, Clerk.

ZION'S LANDMARK

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

Editor

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WILSON, N. C., Dec. 1, 1926

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SHALL WE CONDEMN FOR A WORD OR SENTENCE?

We are living in a time of unrest, and many people seem to be "ready and willing to condemn for a word or sentence, without looking for the general tenor of a minister's teaching or preaching."

We are admonished in the scriptures to "Judge not another's servant for to his own master he standeth or falleth." And again, "Avenge not yourselves for vengeance is mine and I will repay saith the Lord." We believe that greater care should be exercised among our people in looking for things upon which we may agree, rather than be too ready to condemn our brethren.

The four gospels, Matthew, Mark Luke and John, were written by in-

spired men, and they are accounts, largely, of the teachings and life and death and resurrection of the Lord Jesus Christ. We have no right to question their zeal, or faith or their desire to correctly set forth the facts as they were, or as they each understood them to be. We find Matthew, Mark and Luke give, very similar, accounts of many of the incidents recorded, and John refers to quite a number of the same incidents; but in only four themes, does he perfectly agree, in word and manner of setting forth the facts; namely: The Passion, the feeding of the five thousand souls, the history of the storm on the Sea of Galilee and the account of the anointing of the Saviour's feet, by Mary.

For instance, the reader will find it interesting to read the story of the visits to the sepulcher, which was found open and empty, as it is recorded by Matthew 28th chapter, 1st and succeeding verses, by Mark 16th chapter, 1-4 verses, by Luke 24th chapter, 1-3 verses and by John 20th chapter, 1st and second verses. No two of them give the facts in the same language, and yet, we do not find either of them taking issue with the others for stating the facts as he saw them, or understood them.

Bible students agree that the four gospels were all written during the last half of the first century. The gospels of Matthew and Mark were written before the destruction of Jerusalem, the gospel of St. Mark about the A. D. 64 and the gospel of St. John about the close of the first century.

Since St. John wrote his gospel

from thirty to fifty years after the gospels of Matthew, Mark and Luke were written, it is reasonable to suppose that he was fully versed in their teachings, and probably refrained from repeating many of our writings, feeling, no doubt, that they were sufficiently established by the other evangelists.

The fact that there is no criticism one of the other, is food for thought. In our courts, the just judge tries to get the intent, and not always the letter of the law's infraction.

We do not feel that we are called upon to countenance error in order to have peace among us; but do believe that we should admonish one another, according to the teachings of the scriptures, and in so doing we may serve many good brethren to our fellowship, that are not fully established. Are we not taught that the strong should bear the infirmities of the weak. May truth and righteousness prevail.

Yours in hope,

O. J. DENNY.

SALLIE DODSON WILES

I want to write something in loving memory of my dear christian mother. She was a daughter of Felix and Elizabeth Dodson, of Ringgold, Va., born February 19, 1855, was married to Erasmus A. Wiles November, 1881. To this union was born five children, two died in infancy. The surviving children are L. H. and F. E. Wiles of Ringgold, Va., Mrs. J. T. Rowe of Baltimore, Md. Papa her devoted husband died suddenly June 9, 1924, she grieved so much for him and seemed anxious to go like he did, from that time she went down, but was able to keep up and do part of her house-work until the following June, her health failed, but after treatment in Danville for a while and then three months stay in my home in Baltimore and treatment by our doctor, she improved some and went back home to stay with her youngest son of whom she was very fond. She kept up very well and was able to do some work again until June when she broke down,

to improve no more but grew worse all the time and suffered agony that tongue or pen cannot describe, until August 28, 1926. Jesus called, Child come home. A few days before she passed away she said "Jesus take me."

She was a faithful and devoted member of Cape Creek Primitive Baptist church more than thirty-five years, always filling her seat unless providentially hindered, was baptized by Elder T. N. Walton (deceased), Elder James S. Dameron (also deceased) was her pastor more than twenty years. She loved him very much and would often speak of things she heard him say, years after he had passed from the shores of time.

As a wife and mother in faithfulness, sincerity and devotion, she had few equals and no superiors, she and I were chums and pals in everything, never had a secret from each other, we would work together, read together and sing together, both loving the same things, and I hope trusting alone in Jesus the way, the truth and the life. Elder J. E. Herndon, her pastor, conducted the funeral services assisted by Elder J. T. Rowe and her body laid to rest by the side of her husband just outside of the yard of their home.

Besides her children, she leaves three brothers, H. J. Dodson of Ringgold, Va., and R. L. and C. W. Dodson of Danville, Va., one aunt, Mrs. Bettie Hednett of Whittles, Va., and a host of relatives and friends to mourn their loss. "Dear mother thou hast left us, your sweet voice we will hear no more, tis God that hath bereft us may we meet you on that happy shore."

Written by her sorrowing and only daughter,

MAMIE W. ROWE.

JOHN R. LEGGETT

John R. Leggett, son of Stanley and Elizabeth Leggett of Martin County, N. C., was born April 5, 1854 and departed this life August 11, 1926. His disease was some form of kidney trouble. He was carried to Washington hospital on July 31 and only lived twelve days. He suffered great pain but bore them with great patience. He was married three times, first to Miss Susan Griffin of Bertie County, to this union was born two girls and one boy, the girls died while young, the boy, Luther G. Leggett, is now living and his second wife was Miss Dottie Pitt of Nash County. To this union was born two girls, Mrs. O. M. Lilley and Sarah E. Peel, was of Southwick Creek section. She departed this life only seven weeks and one day before he did. The funeral services were conducted at his home by Elder John N. Rogerson and B. S. Cowing after which his remains were tenderly laid away to rest by the side of his last wife at home where they had selected. He united with

the church at Bear Grass September 1915 and was baptized by Elder B. S. Cowing. He always filled his seat if not providentially hindered. He was a hard working man, a good neighbor and attended to his own business. We mourn not as they that have no hope but at the second personal coming of Christ Jesus our Lord, we hope to meet him where trouble and sorrow can never come.

Written by his brother-in-law,
J. D. BOWEN.

REBECCA E. ELMORE

Whereas it has pleased our Heavenly Father to call from the shores of time one of the loved members of Mingo church, Sister Rebecca E. Elmore.

Sister Elmore was about 75 years old, had been a member of the church for several years. Therefore be it resolved:

First, to bow in humble submission to the will of Him who endureth forever.

Second, We sympathize with the relatives of the deceased.

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

This done by order of conference on Saturday before the 2nd Sunday in July 1926.

ELDER XURE LEE, Mod.
DAVID GODWIN, Clerk.
A. V. MATHEWS,
Committee.

JOHN W. POOLE

The subject of this notice, John W. Poole was born in Grayson County, Va., near Rock Creek church, August 14th, 1863. He was married to Miss Ellen Warden, January 26, 1882. One child was born to them which died in infancy.

He joined the church at Rock Creek the first Saturday in June, 1887, was granted a letter of dismission in full fellowship January 2, 1897, and moved his membership to Elk Creek church in North Carolina where he lived. Later he moved to Galax, Va., and remained there some years and engaged in mercantile business until he was burned out. Was very successful in business. While living in Galax, Va., the Primitive Baptists built a church house in that town. Brother Poole was a very liberal contributor to it, taking great interest in it, but desiring to engage again in farming he moved to Pennsylvania, bought a farm and was successful in farming.

Brother Poole was a very kind and affectionate man and made many friends wherever he lived, was a useful man in the church and a good citizen, good neigh-

bor and a very devoted husband.

He departed this life at Nottingham, Penn., June 10, 1926, making his stay on earth 62 years, 10 months and four days, leaving his wife, many relatives and friends to mourn because he is not, but we mourn not without hope believing this vile body will be changed like the glorious body of our Lord.

Written by one who loved him.
J. D. VASS.

MRS. ABBIE TRIPP

Whereas the angel of the Lord has visited our little church at Hancock's and taken from our midst our beloved Sister Abbie Tripp.

Therefore be it resolved:

First: That in the loss of this dear sister the church of Hancock's mourns the death of one of its oldest members.

Second: We desire to be resigned to the will of Him who doeth all things well, believing too that our loss is her eternal gain.

Third: That a copy of these resolutions be sent to her family, and one sent to Zion's Landmark for publication and one placed on the record of our church book.

Done by order of conference of Hancock's Primitive Baptist church on Saturday before the third Sunday in May, 1926.

ELDER W. M. MONSEES, Mod.
B. A. HIGHSMITH,
MRS. PATTIE WORTHINGTON.

WALTER GINN

Walter Ginn, the son of Hiram and Mary Ginn, was born 1873 and died Aug. 30, 1926, making his stay on earth about 53 years. He united with the Primitive Baptist church at Nahant, Wayne County, N. C., if memory serves me right the 3rd Sunday in July, 1911, and lived a faithful member until death. He was married twice, the first time to Miss Maud Culbreth. To this union was born two children, one dying in infancy, the other is still living. His wife died while this child was small. He was then married to Mrs. Maggie Best. To this union was born one child. She and her mother survive him. He was for a long time given to cramps, later he was taken with dropsy, which lasted until death. He leaves to mourn his departure two children, Mrs. Walter Dees, Miss Atha Ginn his widow, one sister, Mrs. Laura Howell and two brothers, Willie and Lafayette Ginn and others, but we grieve not as those who have no hope. We feel our loss is his eternal gain. The Lord give's and the Lord taketh away. Blessed be the name of the Lord.

Written by request of his daughter by
V. A. WARTLETT.

ZION'S LANDMARK

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AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LX.

DECEMBER

No. 3

AN OFFERING TO THE LORD SHALL BE WITHOUT BLEMISH AND
FROM THE HEART. COMMAND ALSO IS GIVEN AFTER
THE MANNERS OF THE MINISTERS



"And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation saying,

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of cattle, even of the herd and of the flock.

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." Leviticus 1:1-4

"And when any shall offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

And the remnant of the meat offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the Lord made by fire." Leviticus 2: 1-3.

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.

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 in the date after your name within a month, please inform us of it.

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

Elder P. G. Lester,
Roanoke, Va.,

Dear Brother Lester:

I am enclosing two dollars to renew my subscription to the Landmark for the year 1927.

I am also sending you a copy of my husband's experience written by him 44 years ago. I found it among his papers, since his death, ten years ago. I am supposing a feeling of unworthiness kept him from sending it to Brother Gold for publication, as seemed to be his intention when he began writing.

When you have read it if you think it would be of any comfort to the readers of the Landmark, you can publish it. If for any cause you think best not to publish it, it will be perfectly all right with me.

I hope your health is better and you will be blessed to write much more to the comfort of the little ones scattered abroad.

I specially enjoyed your remarks on Sister J. R. Mitchell's rich letter, in October 15th Landmark.

Again, I would say the enclosed matter is entirely at the disposal of your better judgment, I will appreciate whichever you do.

May God's blessings continue to attend you and yours, and may He give us all a spirit of submission to His divine will is the sincere desire of your very little sister in a pre-

vious hope, through Jesus Christ our Redeemer.

BELLE (RIDDLE) NEAL,
Danville, Va.

Brother Gold,

It has been on my mind for several weeks to write you some of the dealings of the Lord with me. Feeling my ignorance and unworthiness, I have not made the attempt until now. I have not been in the church quite two months, but have been very much interested in, and comforted by your paper, I have been hearing through that, what great things the Lord has done for others. I seem to desire to let all the brethren, who read the Landmark, know something of what I trust has been some of His dealings with me.

I was born June 6th, 1844. I don't know that I can bring to mind anything worth notice before the year 1871, though will speak of some of my feelings on the subject of religion previous to that time my first attempt to seek the Lord (or get religion as I generally heard it expressed) was at a Missionary Baptist protracted meeting, when I was about 13 or 14 years old. Many of my comrades made a profession. I thought I would like to keep up with them, and that religion was a good thing to have, and all who did not get it would go to torment; and all who went to the

mourner's bench, and would try was sure to be blessed. I went, not feeling that I was any sinner much. I had been taught that all who were not christians were sinners. I tried to profess, as they called it. I would repeat words from my lips, as they taught, such as: "Lord save me for the sake of Jesus." I thought the Lord would convert me because I was at the mourner's bench, but after being up there two or three days, (and that was as long as it had taken any of my acquaintances to obtain the blessing, nearly all that went up when I did, and many who went later had made a profession). I became disheartened, and stopped going up, feeling that it did not matter much any way. I was young and had plenty time and was just as well off as I was before I went, not feeling to be any great sinner, or in much need of Saviour. So went on my way very well satisfied, but would go up to be prayed for, at most all the protracted meetings, (both Missionary and Methodist) for years. They would tell me of the importance of saving my soul from the torments of hell, and how willing the Lord was to bless me if I would only believe on Him. They tried to teach me how to exercise faith, which I always failed to do, though I always tried. I thought I wanted to be converted, so it went on with me until I began to feel that I was not a fit subject for a mourner's bench. I did not feel convicted, but thought I must be before I could be converted. I decided not to go any more, unless I felt to be under conviction, but was persuaded to go again more than once, always with the same result. I never could exercise faith.

I was beginning to feel very serious on the subject. I believed I would be lost if I was not born again, and I seemed to be worse off than any one else. Others could be converted so easy. I would hear preaching, but was so cold, hard-hearted and such a sinner, it seemed to have but little or no impression on me. At times I would feel troubled and go in secret and try to pray for conviction, but it seemed I could not pray my heart was so hard, I could not repent of my sins, but would be a christian if I could. This brings me to the fall of 1868. At this time I went to another meeting, and became interested in a preacher about my age, who was helping conduct the meeting, he took such interest in me that I again tried to seek the Lord, with the same result, many others professed, but I remained unmoved and did not feel benefited, but hard-hearted, could not shed tears as others did. I continued to pray in secret to the Lord to give me a heart to feel.

I had never heard much preaching from the Primitive Baptists, nor paid much attention to them. I had the opportunity of hearing Bro. Dameron preach once a month. I began going, and now took more interest in hearing him than ever before. He sometimes in describing a convicted soul, would describe some of my feelings, which gave me just a little shadow of a hope that the Lord was dealing with me. Yet for months at a time, business cares would claim most of my time, and only when troubles came, would I think seriously and try to pray. I had heart trouble, and at times when suffering would think of the

uncertainty of life, and danger of dying and being lost. I would try to seek the Lord. When my health improved, business cares seemed to choke out the word, so it was with me, trying to seek the Lord and trying to turn back to the world until the spring of 1871. I began to count up the cost and think if I should or could gain the whole world and lose my soul it would be to no profit. I then came to the determination to seek and serve the Lord, so long as I should live, whatever might oppose. I began dropping off what I considered my worst sins, trying to pray, read the Bible, and what was called religious books. I saw myself a much greater sinner than ever before, and spent most of my time reading the Bible and trying to pray. About this time, I got hold of a book—"The Axious Inquirer"—(Author a Missionary Baptist). I studied this very hard, for I felt to be, indeed an anxious inquirer, if there ever was one, having given up all habits I thought to be sinful and tried to seek the Lord with all my heart. I would have done anything in the world to have been converted. I tried to do all required by this little book, since its author claimed to be a man of God, and taught in his works how to meet the conditions of salvation. (I having been taught that it all depended entirely on my effort). I followed its directions for some time, until, according to his description of repentance and Godly sorrow, I possessed both and had only to exercise faith, and according to his teaching, that was a very easy matter, so I flattered myself, I should soon be able to exercise faith and become a christian, having been so plainly

laught, I went to work in earnest, made many efforts, only to fail every time. Then I was completely at a loss, cut off from all my expectations. I yet trusted in works, did not lose self confidence. I vowed that if the Lord did not bless me, I would continue to seek Him all the days of my life. I would never turn back. All this time I had been reading the Bible too, since the author of the little book gave bible references to prove his teaching, and said: "Don't neglect the word of God for the works of men, but he hoped his work would act as a key to the Bible." He directed his readers to their minister without delay. I had already been to the pastor of the nearest Missionary church and told him my feelings. He took great interest in me, gave me some instructions, said: His protracted meeting would come on soon, that he felt encouraged, as he was sure he would have one mourner. The meeting came, I went up again, but soon found I could not seek the Lord there, all was confusion, I had rather have been off in secret, but condemned myself for the thought that I was worse than any one else, for most all christians were converted at these meetings, so I continued a few days, feeling miserable, all who sought were blessed but me, mine was an outside case. The preacher spoke of God's spirit not always striving with man, that we might grieve away the spirit so it would never return. He had heard of men who said; there was no mercy for them, they had sinned away the day of grace. I felt I must be one of them, no heart to pray or seek the Lord, most all others who went

up had made a profession. Oh, I cannot describe my feelings, there seemed but little hope for me. (I believed the preacher to be a man of God): While there is such trouble, he came right at me, and hollered out in a very harsh manner, "There are some who never get excited up to the converting point," slapped me in the back, called me by name, saying: Give your heart to God right now. I felt I was lost, and ruined forever, that the spirit had taken its eternal flight. These thoughts clung to me, and seemed more than I could bear.

The next day I did not go to church, but went to Danville hoping to wear off these thoughts, but no. It seemed my doom was filed, my fate was sealed, and hell was my portion. Oh this thought was killing me, how could I live! If only I could again have the privilege of trying to seek the Lord, but all was lost, my feelings can be better imagined than expressed. (I don't know that I shed one tear during all this trouble. As I returned home that evening, with my brother, (a careless sinner) I told him some of my feelings, and that I could not live long without a change. He made light of my feeling that my life was in danger, and spoke of an old Baptist telling an experience in our hearing, and said these feelings showed that I was under conviction. I then and there tried to call upon the Lord, and look away from troubles to Him. I felt relieved, felt peace and comfort, believing now that God's spirit would never take its flight from me while I had breath. I felt thankful for this deliverance, but did not take it for conversion. I was happy in antici-

pation of the blessing just ahead. I had this feeling several days, and for two years would sometimes think I had a little hope. During these years I heard Brother Dameron preach a few times. Once under his preaching I felt to praise the Lord, that one not acquainted with me could tell my feelings so well, and show that such had reason for a hope. But, after this I went off into wilful sin, got in the habit of swearing, and for seven years walked most of my time in the ways of the ungodly, yet for all this I felt there had been some change in me. Whenever brought to serious reflections, I would feel to say: "Oh, that I could cease to do evil, and learn to do well," and call upon the Lord in a spirit to receive pardon." I would always look back to the day I felt to have no hope, and received such deliverance. I would often think, if I was not such a sinner, I would believe I was converted, or if I could have believed in falling from grace, I would have believed I had fallen. I believe all this was the work of the Lord.

This brings me up to two years ago, when I had become very restless, and tried to throw all away and commence anew, but could not do that, somehow I had a little hope I could not give up. It must have been a hope for a hope. I had formed resolutions of obedience and broken them until I lost all confidence in myself. I had been taught and was yet under the influence of "winds of doctrine" to some extent when I would hear the Primitive Baptists preach, I would almost believe they held up the truth. The only comfort I had ever gotten from preaching was from them. I felt if

I could only know they were right I would have better evidence for a hope in His promises, yet the Lord suffered me to be held in bondage, to some extent, by winds of doctrine, false teachers, preaching salvation by works, giving man the power, yes, making him the principal, and the Lord secondary, claiming that man has power to have the spirit as a helper or drive it away. Always teaching, do something that I could not do. I was so ignorant and blinded that I thought it my duty to do that which I knew I was not able to do, and would pray to the Lord to help me do that which was my duty to do without Him. Finally, no matter how much trouble, how many doubts, or how cast down I went in secret and tried to pray, asking the Lord to help me, and would always get relief, and receive some comfort. I still feared I did not have saving faith in my Saviour, this now was my greatest trouble. I wanted to exercise faith that I might be made happy in believing that Christ was my Saviour, and had died for me and receive the word gladly, this I had never been able to do. But from the bottom of my heart I could say: "Lord I would believe, help thou my unbelief," and found comfort in the thought, of the one who went to the Saviour in that condition and was not turned away. So it went with me, a little hope, then lack of evidence for a hope. This brings me to April of this year. I now felt a more constant, hungering and thirsting after righteousness. I read my Bible every day, and tried to pray to the Lord to incline me unto Him. In trying to pray, I would sometimes find the desire of

my heart, was the same that David prayed for, this gave me much comfort.

I was still troubled at times about exercising faith. I would try to carry my troubles to the Lord in prayer—saying: "Lord Thou knowest where I am, show me where I stand, there is something on my part, I am not able to do that must be done—have faith." I went off on the morning of the first day of May, in secret to pray, as was my habit. As I walked towards the woods, I felt as I never had before, the Lord gave me to be humble before Him, as I had never been. I went on my knees, and tried to pour out the desires of my heart to Him, and was led to say, "Lord if I know my own heart I would believe, but my heart is so weak, so deceitful and has deceived me so often I have no confidence in myself. I am so blind. Thou great God of heaven and earth, who spoke this world into existence, Thou canst do all things, take me a poor worm of the dust, make of me what Thou wouldst have me be. Take my heart, let every power and thought be Thine, stop me as it were from thinking, and give unto me such thoughts as accord with Thy will." I believe He gave me truly to say, "Thy will be done." I got up and walked along. My feelings cannot be described. I believe the Saviour was revealed unto me "As the chiefest among ten thousand the one altogether lovely." I cried aloud: "Take all the world, only give me Jesus." I was praising the Lord and rejoicing that He had enabled me to put my trust alone in Him. All seemed well with me now. I wanted to tell everybody what great things the Lord had

done for me. I spent the rest of that day and the greater part of the next going from one neighbor to another, telling them what great things the Lord had done for me, feeling that all glory and honor was due His holy name, for He had led me blind in a way I knew not. These were happy days, but by the close of the second day, I fell into great darkness, was again blinded with my old trouble: "Have I saving faith," and was looking in myself for works of righteousness, miserable again. I went off and tried to pray, but could not. I came to the house and lay down upon my bed (for it was night); and these thoughts came into my mind: "Have you not trusted the Lord? Salvation is of the Lord." I was relieved and went to sleep. While rejoicing on the first day of May, I became deeply impressed to be baptized, I felt it my duty and my experience led me to the Primitive Baptists, but there were very few of them near, and all my friends and relatives were Missionaries. I thought it would be pleasant to be with them, but I could not fit myself to their doctrine. I found I must leave this too, for the Lord to decide and show me where His people were, and as I went out on the morning of the third day to pray by the time I went on my knees, my prayer was turned to praise. I rejoiced that old things had passed away, and all things become new. Such a calm, I felt a peace that passeth all understanding. I was made to exclaim, "Praise the Lord oh, my soul, and all that is within me praise His holy name." My poor heart swelled with gratitude to my God, for His amazing love, and wonderful works

in saving such a worthless worm as I was. I then felt to be a child of God, an heir of promise, and a joint heir with our Lord and Saviour Jesus Christ. It seemed my eyes were opened and my understanding so enlightened, that I could clearly see the unsoundness of Arminianism. Oh! how chaffy. There was something within me crying out "It is not so, it is untrue." How different things appeared. The Bible seemed like a new book, there were revelations going on in my mind for days, passages of scripture being constantly brought to memory (such as I had read, and heard, and some that I was not sure was scripture, until I looked them up,) these all seemed to support arminian doctrine, but now they all condemned it, and I saw them with no foundation to stand upon, but going about to establish their own righteousness, and had not submitted themselves to the righteousness of God. How grateful I felt that God, in mercy, had freed me from the shackles of arminianism, and given me to feel that the Lord Jesus was my Saviour an all sufficient Saviour, and there was no salvation in anything I had done, or could do, but according to His own mercy He had saved me. He brought me to feel as helpful as a little child, then it was I could trust in the Lord and feel strong in Him.

I felt that the Lord was my shepherd, and I should not want, that He would direct my steps and all things would work together for good to me, as I felt I surely did love the Lord, and believed I was one of the called according to His purpose. I felt to say with the Psalmist: "Surely, goodness and

mercy shall follow me all the days of my life."

Brother Gold I felt that my cup was full, I had no room for doubts then, and did not see how I ever could doubt again. But alas! not long until I was filled with doubts and fears, and wondered, can one so unworthy as I be a child of God? Yes, Oh! how often I feel that if I am one at all, I am less than the least of all.

I do not doubt the Primitive Baptist being the church of God. I believe they are contending for the faith once delivered to the saints. I believe, I have been shown they are the Lord's people, and if I know my own heart I love them.

J. W. NEAL.

Written July, 1882.

POSITION ENDORSED

Elder P. G. Lester,
Roanoke, Va.

Dear Brother in the Lord Jesus Christ:

I have read and reread your editorial in the Landmark of Sept. 15 "How." It is good and I wish all could read and take heed to it.

It seems to me perilous times have come among us. (the Old Baptists) some crying this way, some that way. Fifty (50) years ago I never heard but one faith, one baptism, all saved by grace. That was the way I understood Brother P. D. Gold, Bro. J. C. Hall, Bro. J. R. Martin and you too, Bro. Lester.

I am glad to see you are still contending for the old Landmarks, handed down from John the Baptist and will be preached by the true preachers of God till Jesus comes again. Yes, He will find

faith when He comes to gather His people home.

All that bothers me, am I one that Jesus redeemed? If so will I be with Him in glory.

I have many things to contend with, the greatest trouble is self, so my constant prayer is "Lord guide and keep me in the right way," for I cannot keep my self for one moment.

I cannot see how any Old School Baptist can get up and tell people what they must do in order to get to heaven, if that is right I am gone. I am saved for what Jesus did for me not what I did for myself, no indeed.

I am one that believes God saw the end from the beginning and not one thing ever happened to God. He made all things and all things answer the purpose for which He made them.

He made man and gave man a law. The man did not keep that law. Then what? Man brought sin and death on himself and all his race.

Then God did not force man to sin, that was man's nature.

Surely God knew man would sin for we see Jesus stand with the Father to redeem His people even before He made Adam.

Some tell me that is a dangerous doctrine but I cannot see any danger in it myself.

God cannot sin, is under no law and sin is the transgression of the law.

I hear of some who think the earth was inhabited before God made Adam. That I do not believe, no, not for a second. The first man is of the earth earthy: the second man is the Lord from heav-

en." 1 Cor. 15 chapter, 47 verse.

Bro. Lester, I hope you can get my meaning and if I am wrong, say so and set me right for you know I have no education.

Your little brother (I hope) in the Lord.

Wm. C. PURDUE.

Lamar, Colorado.

CHURCH AT SAPPONY NEEDS FUNDS

The membership at Sappony in Nash County, Coopers Township is in need of funds to complete the church and \$950.00 is required for this purpose.

Any contributions will be welcomed and acknowledged through the Landmark.

Funds should be sent to J. W. Joyner, church treasurer, Nashville, N. C., Route 1.

CAUTIONS

My Dear Brethren and Sisters Everywhere Who Claim and Have Professed to be Children of Our God:

It has been working in my mind for some time to write a few lines through the dear old Landmark to all the churches everywhere of our faith and order as it is in my mind to speak in regard to our dear ministers, both young and old and to speak to the different churches in regard to the care and welfare of their minister which our dear Lord blesses us with to go in and out before us and to preach to us. Jesus asks the question, do we love the church and our minister as we ought? Do we love Jesus our Saviour as dear children?

It seems to me, brethren, if we do love as we ought then we should

and would look after ministers and their welfare we should always try when the day of our preaching is coming on each month prepare ourselves with something to help him along to strengthen his feeble knees to show him that we love him and appreciate him as a great and precious gift to the church. Brethren we ought to be willing to bear one another's burdens and love one another as we are commanded to do and especially our ministers, it seems to me that any brother or sister as the day of meeting approaches could look around and get something to help their minister. We know he leaves all at home behind, both loved ones and all business to serve us and often leaves some of his dear family sick. So lets not forget him as he comes and preaches the blessed truth as it is in Christ then let us contribute to his necessities as much as we can. I know the greater number of we Baptists are poor, but if we will only try to do those things the Lord will bless the effort and we will get something to help him too, also the widows and orphans and to visit the sick in their afflictions and to keep ourselves unspotted from the world. It is good for brethren to do those things and to live in peace one with the other. Let us strive for peace for where there is peace and love there is unity and where there is unity you will find peace and love reigning in that place wherever it may be and where we find confusion we do not find much love there.

Brethren you all know those things are true. So lets try to do more for our ministers. I feel like we are neglecting them more and more every year and we all know

what our duties are if we would only just try to do them more and more each day we live I believe we all would be blessed more and more each day because I believe God loves for His children to obey Him and if we do this we will be blessed.

I have written just as my mind has led me. What I have said is in much love and good feelings to all who may read it. If I have said anything wrong please pardon me. I will say again, love your ministers and don't neglect them.

Much love to all, I am your brother in bonds of love and hope.

J. A. BODWELL.

Columbia, N. C.

DON'T WANT TO MISS A COPY

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

You will find enclosed check for \$4.00 which pays my subscription up to March 1, 1928. I am sorry I did not send it sooner as I was sick and confined to my bed for several months when my subscription expired. I thank you for sending it on to me as I don't wish to miss a copy as I so much enjoy reading the dear Landmark, I am more than anxious to for it as I am getting old and feeble and don't have the opportunity to hear very much preaching. I do enjoy reading the good letters written by the dear brothers and sisters in so many different states all just the same they are all taught of the Lord and saved by grace.

From a poor, unworthy sister if one at all who feels to be the least of all,

NANCY J. SHEPHERD.

Island City, Ky.

ENJOYS THE LANDMARK

P. D. Gold Pub. Co.,

Dear Sir:

Enclosed please find check for four dollars (\$4.00) to pay my past dues on the Landmark and to continue same as far as it will.

I am sorry I am so far behind but I've been in so much trouble and had so much expense that I hardly know when I get through.

I think sometimes I'll pay up and not subscribe any more but I enjoy the Landmark so well, I don't see how I can do without it.

I'm left alone to battle the troubles and afflictions of this life, and a large family to care for, which is a great responsibility.

Hoping this will reach you in due time and will be all O. K., I am,

Very respectfully,

MRS. BOSIE L. BOAZ.

Dry Fork, Va., R. F. D. 3.

LOVES THE LANDMARK

Mr. John D. Gold,

Dear Sir:

The time is a little past for my renewal for another year for the dear old Landmark although I expect to pay for it as long as I can see to read it. That may not be long as I am near my eightieth year and can't see at all out of my right eye, but being its good large print I can see to read it quite well. I do love to read this paper as I'm not able to get to hear preaching but seldom. So would miss it more. I want to thank you for your forbearance with me. Enclosed please find \$2.00 for my renewal for another year.

MARY C. JONES.

Deep Run, N. C.

Route 1, Box 24.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

WILSON, N. C., Dec. 15, 1926

Entered at the postoffice at Wilson
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VOL. LX No. 3

VISION ON PATMOS

In the vision that was given to John on the Isle of Patmos he saw that which represented the seven churches and the angels of those churches, or the ministers as I understand, of those churches, and the Lord spoke unto John commanding that he write the things he had seen, the things which are, and the things which shall be hereafter.

The first church that is mentioned is the one at Ephesus, and the Lord says he has somewhat against this angel minister, and the first charge preferred is, "Because thou hast left thy first love, Remember therefore from whence thou art fallen; and repent and do the first works, or else I will come unto thee quickly, and will remove thy can-

dlestick out of his place except thou repent.

Now, if you remember, the church at Ephesus was established by Paul, an apostle to the gentiles. This church was later served by Timothy. Paul admonishes Timothy and in his charge to him says: Take heed unto thyself and the doctrine, and he charged him to or besought him to abide at Ephesus while he went to Macedonia that he might charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith. So do. If we read 1st Timothy we'll find that Paul was charging Timothy as to how he should conduct himself, and what to teach. But it seems that later the angel who was at Ephesus had not so conducted himself, for the Lord says that he has left his first love. The question arises, what is the first love? If we take a backward glance over our own experience, we'll recall that our first love began when it was made known to us that Jesus loved us, and had pardoned our sins. Then we could sing of His amazing grace to save a sinner like me. We could say "Oh, love surpassing knowledge, O, grace so full and free." It was then, Peace on earth, goodwill to men. This, children of God is first love. Good will toward mankind, and love to God the Father and God the Son. So different are some of the angels now, for they have left the first love, and are saying we cannot fellowship this and that. We know that there has been a leaving of this first love. So sad. But the Lord gives the remedy for this con-

dition. Tells the angel what must be done. What is it? Repent, and do the first work. What can the "first work" mean? What is the first work that every quickened sinner does? Confession of his faults, and a plea for mercy, in the same sentence, "Lord be merciful to me a sinner." And if the angel refuses to do the first work, then the penalty is prescribed and our Lord is not slack concerning His promises either. So my dear brethren in the ministry, who have been made wise, who have been made alive, whose hearing ears have been given to you, and eyes that you may see, will you not look around you, and behold the candlesticks, being removed out of his place. Where should the churches' (candlesticks) be? As a city set upon a hill. The angels, as examples to the flock. But going around saying this brother or this angel is unsound, is manifesting to the world as well, as to the brethren, that you have left your "first love." Take heed unto yourself, and then (if you have time) unto the doctrine. I notice in Paul's charge that twice he puts doctrine second. One time in 3rd position. I feel brethren that the doctrine is important, and try to preach the doctrine of salvation by grace, with no suffixes or affixes.

Now, let us, as the angels or ministers of the word, strive to abide in our first love. In (honor) love preferring one another, and if we find one who says, He has repented (changed his purpose) let us be glad, for our Lord says if he repent he'll not remove the candlestick.

Brethren in the ministry, let us at all times endeavor to speak the truth in love, not in such a way as

would confuse the mind of the children but as the scriptures and our own experience teaches and let us not change the phraseology of the written word, endeavoring to add force to our viewpoint, but strive for the things that make for peace. If you are guilty of leaving your first love, and have not done your first work, pray God to enable you to quit yourselves like men, confess your sins or faults and beg for mercy. These angels or (ministers) are living subjects in the kingdom of grace and are subject to the law in this kingdom. And this same Jesus (who walketh in the midst of the candlesticks) tells us by the pen of this same writer, what the law of this kingdom is. (A new commandment I give unto you, "that ye love one another") No commandment of hatred in this kingdom. May God bless the ministers or angels in such a way that the churches may not lose their standing in sight of the world. By this, shall all men know that ye are my disciples; That ye have love one to another. May our Lord be merciful to our unrighteousness, and unite us again on the shores of time, if it can be His will. May we all return to our "first love," and thus preach.

Your very little brother in the gospel

C. B. HALL.

"Speaking the truth in love." As I finished reading the foregoing excellent expression of our dear Bro. Hall the words of Paul to the church at Ephesus, 4th chapter, 15th verse, came sweetly into my mind, and I felt that so has he spoken, and my prayer is, and so it may be read and considered and may the Lord give us understand-

ing and fill our hearts with His love.

P. G. LESTER.

SALVATION BY GRACE

Elder P. G. Lester.

Dear Brother as I hope:

I notice in October 1st issue of the Landmark you appeal to old subscribers to write in regard to the things for which the Landmark stands. Some twenty-five years ago I became interested in the doctrine of salvation by grace, and was so situated that I seldom heard any preaching. About this time I subscribed for the Landmark and found it contending for the things that agreed with my experience. Of course I loved it and by reading Elder Gold's editorials and comments I soon grew to love him, although I had at that time never seen him face to face. In those days such men as Elder Gold, Elder Lester, Elder Hardy, Elder Isaac Jones together with many others wrote and spoke about the things I felt to love. And so far as I know, there was no wrangling or disputing over the doctrine of predestination. And I am made to wonder why God's people disagree and dispute about it today.

Dear Brother, is it not the corner stone and foundation of the doctrine we all love? Is it not by the foreknowledge of the eternal God that we are what we are? Can we by taking thought make one hair white or black? Is it not according to the foreknowledge of God, that wicked men do wickedly? Does He not cause the wrath of man to praise Him and restrain the remainder of wrath? Are not His saints predestinated to eternal life through Christ?

Is there any promise of eternal life to any others? Would anything we could do bring about the salvation of any except those whose lives are hid with Christ in God? Would anything that men or devils could do cause one of the least of His saints to be lost? Dear Bro., do not the scriptures teach that God declared the end from the beginning? Then could it be any other way than the way God declared it? Is there any other power but of God? Does He not work all things after the council of His own will? Who is able to stay His hand, or say Jehovah what doest thou? Then is not this predestination? Are not God's people made willing in the day of His power. Does He not with loving kindness draw them, else is it not all His glorious work and is it not marvelous in our eyes. Dear Bro., those are the things which I believed some twenty-five years ago, and I still believe them. But some have crept in unawares and are teaching for doctrine the commandments of men. These are shepherds in name only, they care not for the sheep. They do not speak comfortably to the people of God saying to Israel thy God reigneth. Dear Bro., are not God's people commanded to turn away from such and ask them not in your house neither bid them God-speed. I feel in my poor heart that Israel must destroy the Canaanites or they cannot possess the land.

E. F. SAUNDERS.

Randalman, N. C., R. 2.

Remarks

The sovereignty of God and His predestination, His foreordination, and His foreknowledge, according to the election of grace, have ever

been some of the fundamental principles of doctrine which have so decidedly characterized the Primitive Baptists as being so peculiarly and so exclusively different from all others in every way and manner of professing the name of Christ that there was not found sufficient likeness to afford grounds for discussive consideration; so that our history is that now and then of our own selves one here and there has risen up among us speaking perverse things involving the consideration of good and true men, able ministers of the New Testament—with consequent trouble and confusion among us. Matters of this sort exist among us now—Not that the predestination of God is not a principle of doctrine among our people now as it has ever been, but there are differences of expression with reference to it by some which others do not think it is thereby properly or gospelly expressed and hence there is getting to be more or less wrangling among us, as though there are not other principles of the doctrine to be preached and taught and believed, to which, if we would lend our attention, agitation would cease and we would have that old time peace. The principles of the doctrine do not come by preaching, nor by discussion. The scriptures are written in our hearts in which are embodied the principles of the doctrine and when they are preached the truth of them is revealed in our hearts and with the heart we believe them whereupon we declare that this God is our God, and He reigneth.

If our churches would see to it that their ministers preach and teach in harmony with the articles

of faith upon which they were constituted and their ministers were ordained there would be peace. Christ left His peace with His people and it is for them to seek it, and pursue it. And to do this we must be in order and to be in order we must be in accord with our articles of faith.

P. G. LESTER.

MR. JOHN LEWIS MONK

With a sad and lonely heart I will try to write the death of my dear father. The death angel visited our home on October 6, 1926 at 6:30 o'clock in the evening and took from our midst our dear, kind and loving father.

All was done for father that loving hands, kind friends and skilled physicians could do but nothing could stay the icy hand of death. But we do not mourn as those who do not have any hope because we know that our loss is his eternal gain.

Father's health had been declining for more than five years but he had been in such poor health for about eighteen months that he was unable to perform any work, although he had lived such an active life he would try at different times to help out with the light work, but he would soon find that his strength was practically all gone.

Father joined the Methodist church when quite a young man and remained a faithful member for many years but for some reason he became dissatisfied and on the first Saturday in June 1918 he presented himself to the Primitive Baptist church a candidate for baptism and was received into the church at Helena, N. C. and on the following Sunday was baptized. Shortly afterwards he was elected Deacon and Church Clerk which duties he performed faithfully until the first Saturday in last August, realizing his feeble condition, knowing that the end was drawing nigh he asked the church to elect a new deacon and clerk as he felt that he was unable to discharge the duties as they should be owing to his ill health which for the last year would not permit his going to his church regularly. But he always went to his church regularly when he was able and never allowed business or worldly things to keep him from church.

Father bore his sickness and suffering patiently and without murmuring always willing to bear whatever afflictions that were put upon him. His faith in God was strong. While he knew that the end was fast drawing near he rejoiced because he knew that God had better things in store for him. Father loved mother and we

children and was perfectly devoted to us, he was a good provider for his family, a kind, generous and loving husband and father. But he knew that the time was near at hand when we would have to part. He was conscious until the end, he called mother and we children to his bedside at different times and telling us of some of the things that he wanted us to do and especially he advised us to live a pure clean and christian life so that when our summons too might come, that we would be prepared to go to our heavenly home where parting would be no more.

Father was married to Miss Rosie E. Walters on March 27, 1893, and leaves mother and we seven children as follows: His beloved wife, Mrs. Rosie E. Monk, four sons, W. R. Monk, Roxboro, N. C.; J. C. Monk, Hurdle Mills; Ralph and Clarence Monk, also three daughters, Mrs. R. W. Duke, Misses Nannie and Catherine Monk, one brother, Mr. C. A. Monk, Hurdle Mills, N. C., and one sister, Mrs. W. L. Kenyon of Hillsboro, N. C., also a large number of other relatives and friends to mourn his loss.

He was 68 years, two months and 28 days of age.

On October 8, 1926 father was laid to rest in the Berry's Grove cemetery among a large number of sorrowing relatives and friends to await the resurrection morn.

The funeral services were conducted by Elder J. J. Hall and Elder McKenny. A voice we love is still,

There is a place vacant in our home,
Which never can be filled.

Please send this to Zion's Landmark for publication, also place on the church records, and please send a copy to the family.

Written by his daughter,

NANNIE F. MONK.

PRISCILLA W. AMBROSE

We, the Baptist church at Concord are again bowed in sorrow for the loss of a dear sister, who has been in our midst for eight years. She was a faithful member and we miss her so. She united with the church in July, 1918, baptized by Elder W. M. Monsees, receiving that sweet hope of heaven's comfort and blessings, always did she fill her place, when it was possible for her to do so. She remained faithful to her sacred trust even unto death.

She was born in 1848 and on the sixth day of May, 1867 was married to Jordan Ambrose. They lived together about 42 years. He living until reaching the age of 67 years. But was never a member of this church, still he was a strong and faithful believer, and a kind, true husband and to this happy union was given six boys and six girls. They all being devoted children and at the age of 78 she went to sleep the peaceful sleep of the dead, leaving behind her to mourn their

loss one boy and three girls all these being married and a number of grand children and a host of friends and relatives. A few days before her sudden death she seemed to be in perfect health, and enjoying the life that the dear Lord in His wonderful mercy and power had endowed her with. When at an unexpected time one night she was taken seriously ill and in a few hours she bid farewell to this unfriendly world to go dwell with her blessed Redeemer on high where sickness, sorrow, pain and death are felt and feared no more as we feel to believe for she was kind and loved everybody, spoke words of comfort and cheer to all.

She was laid to rest in the family graveyard on Sunday, June 6th, 1926 in the presence of a large number of friends and relatives. The funeral services being conducted by J. B. Ambrose, and she is now as one in a peaceful dream awaits the resurrection morn.

Written by her niece,

MALIDA AMBROSE.

Davenport.

OBITUARY OF ELDER G. A. REID

Elder George A. Reid was born of humble but respectable parentage, in Floyd county, Virginia, the second day of April, 1848, and departed this life in Princeton, W. Va., the 16th day of August, 1926, at the age of 78 years, 4 months and 14 days.

Elder Reid grew up on the farm after the manner of the boyhood of his day, and was taught to eat his bread in the sweat of his face. Early in life he realized a condition of loneliness, in which he found it not good to be, and on the 18th day of October, 1868, he was married to Miss Malinda Hall, of Montgomery county, Virginia, to which union there were born eight children, five boys and three girls, two of whom followed their mother to the land beyond, who departed this life January 10th, 1890. It should be said of her that as a help mate to her husband, she was true to the divine injunction which left our dear brother to realize the more keenly the loss of a true companion.

On the fifth of March, 1894, he was married the second time to Mrs. Lizzie A. Akers, of Pulaski county, Virginia, who survives him and has been to him a true and faithful companion. To this union were born four children, two of which preceded him to that better land.

Brother Reid was reared in a religious element known as Dunkards, but he drifted into the Methodist camp and soon began to speak in public for the Methodists, but upon becoming acquainted with the Primitive Baptist doctrine, he found that his church and doctrinal identity was with them, whereupon he went before the church at Wilson's Grove, Pulaska county, Virginia, about the year 1881, and was

received into their fellowship and baptized by Elder J. M. Matherly, and soon began to preach for them, and in due time was ordained to the full work of the Ministry by Elders Amos Dickerson, the writer and others, and was soon called to serve churches as pastor. He was thus serving three churches at the time he was called to lay his armor by to enter into rest.

Elder Reid stood well in the confidence of the brethren, his gift was esteemed as of a good degree of ability.

He was clear in his conception of the doctrine, and was conservative in proclamation.

For several years he was somewhat unsettled residually, which enabled him to serve in the churches in different localities, during which time he removed his membership to Roanoke, from which, after some years, he removed it to Princeton, W. Va., and became a constituent member of the thriving church there which he, together with other faithful members organized, and which he served as their beloved pastor until the Great Master of assemblies bade him depart and come up higher, where he might cease from his labors while his works follow on. It would be well to mention at this point that he, with associate pastors and loyal members, organized a church at Bluefield, W. Va., a short while before his demise. It is a well known fact that among his intimate associates that the welfare of these two churches lay very close to his heart.

Elder Reid dwelt much among his brethren and his friends and in a special manner he was much with the sick of his community. He was peculiarly congenial with the afflicted in speaking words of comfort and ministering to them from his own hand. These special ministrations were fraught with confidence and encouragement and were remedial in their effects. In these visits among the sick there was nourishment to them in his coming and was to them as the coming of Titus.

Funeral services were held in his home church at Princeton, W. Va., by Elders S. J. Priddy and S. L. Wood, whereupon his remains were removed to the residence of his son, F. B. Reid, in Roanoke, Va., from which place, after brief services by the writer, was consigned to its final resting place in Evergreen Burial Park and committed to the keeping of Him who declared Himself to be the resurrection and the life, and to whose name be present and everlasting dominion, world without end.—Amen.

P. G. LESTER.

MRS. MARY F. SAWYER

It is with a sad heart that I attempt to write of the death of my mother but I don't feel like I can do justice to such a noble God-fearing and loving child of

God as my dear mother was. She was born September 10, 1843, and died May 19, 1926, making her stay on earth 82 years 8 months and 9 days. She leaves five children, three boys and two girls, thirty-six grand children, thirty-nine great grandchildren and four great great grand children. She leaves an aged and loving husband to mourn her loss, but not without hope, for he believes she is sleeping sweetly in the presence of Jesus. Father was so kind to mother, always trying to make life pleasant for her. They lived with their youngest child until about four years ago, when they moved to Washington, N. C., and was living there when she died.

Mother was active in life, until about two years before she died, she hurt her back and was never able to work any more. She told us not to grieve after her when she was gone, but it is so sad to see her vacant chair, but happy to think of her home in heaven. Mother joined the Primitive Baptist church at Beulah, in Hyde County forty-five years ago, and always filled her seat when she could, for it was her chief joy to meet her brethren and sisters, and take part in the service.

We miss her kind words and good advice, but we feel that our loss is her eternal gain. Farewell dear mother, we bid you adieu, hope some day to meet you where all things are new. Thy voice was gentle, thy words so kind, we all feel so lonely since we are left behind. Oh we so badly miss you, and feel the chastening rod, we can only stand still and know that Thou art God. She was as well as usual the night before she died, but next morning she was taken seriously sick before day, her husband got up and fixed her a dose of medicine and she died in a few moments after taking it. Oh how sad it was when the news came that mother was dead. Her body was taken back to the cemetery in the church yard, where her membership was and laid to rest in the presence of a large crowd of relatives and friends, to await the morning of the resurrection, when her body will be raised and made like the body of Jesus and we hope to meet her in that land where they never grow old, and where tears are never known.

Written by her daughter,

MRS. MAMIE WATSON.

Seranton, N. C.

RESOLUTIONS OF RESPECT

Sister Elizabeth Jane Walker was born in Franklin County on November 15, 1845.

In the year 1867 she was married to her first cousin, William Green Walker. He was also born in Franklin County on April 7, 1846. They lived happily together until his death on the 24th of December, 1911, making his days on earth 65 years, 8 months, 17 days. In the year

of 1873, Elizabeth J. Walker joined the Primitive Baptist church at Contentnea, Wilson County, N. C. She stayed there until 1878. On the 3rd Sunday in February, 1878 she presented her letter at Peach Tree Primitive Baptist church and was received in fellowship where she remained until her death which came on May 2nd, 1926, making her stay on earth 86 years, 5 months, 17 days.

In July 1894, W. G. Walker, her husband, united with the Primitive Baptist church at Peach Tree, and was baptized by Elder Frank Farmer, of Wilson, N. C., and remained until his death.

W. G. Walker served as clerk of Peach Tree church for several years and he always filled his seat at the church.

Into this union there were eleven children born. Three dying in infancy, seven were left until death of both father and mother. They are as follow: M. T. Walker, Mr. W. B. Walker, Mr. C. E. Walker, Mrs. Mamie Lotta, Mr. S. A. Walker, and Mrs. Ida Stalling, all of Spring Hope, N. C., and Mrs. Katie F. Sykes, of Castalia, N. C.

Sister Walker ever adorned the profession of faith. She was always ready to lend a helping hand to the needy. She was highly esteemed by all who knew her. Sister Walker was laid to rest in the family burial ground. Funeral services were conducted by the humble writer, J. T. Williams, to a large crowd of sorrowing friends gathered to pay their last tribute of respect.

Farewell dear sister, we bid you adieu. We hope some day to meet you where all things are new,

See Christ as He is, and be like Him,
To ever rank with Him in glory.

Therefore, be it resolved that a copy of this resolution be placed upon our church records, and one sent to the family of the deceased.

Done by order of conference,

J. T. WILLIAMS, Mod.

S. A. WALKER, Clerk.

NELLIE ESTELLE COATES

Nellie, the seven year old child of Mr. and Mrs. J. C. Coates, Willow Springs, N. C., died September 22nd, 1926 after a long lingering illness of about eight months from tumor of the brain.

She was a bright lovable child, having started to school last year and went until Christmas. Shortly after Christmas she took the influenza while the rest of the family had it at the same time. After the others got well, Nellie still had ear ache and continued sick, so her parents in March took her to a specialist, who pronounced the trouble to be tumor of the brain, and said there was no remedy for it. So her parents, well nigh heart-broken, brought her home and from then till death claimed her, they with the

hosts of friends, did everything they could think of for her pleasure and comfort, no slightest wish of hers was disregarded, but anything she asked for was procured if possible. She was so sweet and patient during all her sickness, that every one wondered why it was. Her head grew to about twice normal size and she became totally blind during the summer, and must have suffered untold agonies but still when not in paroxysms of pain she was cheerful and submissive, and we who watched beside her so long believe that at death she entered into that perfect rest promised to God's saints.

During the period of her blindness she one day told her mother she saw a beautiful woman and baby up in the air, and asked if her mother could not see them. Another day before she became unconscious she laughed almost all day and seemed supremely happy.

We believe she is now resting with the Saviour who while here on earth said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

The funeral services were conducted by Elders Tingle and Corbett and her body laid to rest in a burying plot near her home. The large congregation of people and the beautiful floral offerings, attested in a measure the esteem in which she and the family were held.

She leaves besides a host of friends to mourn her loss, father, mother and three sisters, she being the youngest of the family.

Written in loving remembrance by a friend,

NELLIE LEE STEPHENSON.

NOTICE TO SUBSCRIBERS

In sending in your renewals for Zion's Landmark by mail or by some one else, please send them in by the name you receive your paper. For instance if the paper is going to Mrs. Mary Jones, don't send it in by your husband's name, John A. Jones or by his initials. The change of names or initials in sending in subscriptions are causing us a great deal of trouble and we hope in the future when you send it your remittance you will watch the label on your Landmark that you may send it in the name you are receiving the paper.

WHITE OAK UNION

The next session of the White Oak Union is appointed to meet with the church at Stump Sound.

Church is located one mile from No. 36 highway at Holy Ridge, N. C.

Would be glad to meet all ministers and brethren at that meeting that have a desire to come.

H. W. GURGANUS, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LX

JANUARY

No. 4

GOD INSISTS HIS COMMANDMENTS SHALL BE OBTAINED. MUST BE AN ATONEMENT FOR SIN



"And the Lord spake unto Moses, saying,

Speak unto the children of Israel saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done something against any of the commandments of the Lord concerning things which should not be done and are guilty;

When the sin which they have sinned against is known, then the congregation shall offer a young bullock for the sin and bring before the tabernacle of the congregation.

And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord." Leviticus 4: 2, 3, 13, 14, 15.

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The Purpose of Zion's Landmark

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

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

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

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

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

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Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

EVOLUTION

Evolution, as now generally understood, has been defined as "The whole modern theory of the universe, which begins with the eternity of matter, proceeds with spontaneous development; and comes at last, without Divine interference to the state and condition of things now beheld by us."

As quoted in a recent number of *The Crusaders' Champion* (published weekly, for two dollars a year, at Plymouth, Mass., and Clearwater, Fla., by Mr. George F. Washburn), Mr. Melvin G. Morris, of the Baptist Church at Greensboro, Md., well says that "Evolution has proved to be 'the straw man' of modern infidelity. Thorough and unbiased investigations by competent scientific men have produced substantial evidence proving that the popular theory of evolution is nothing more than an infidel conglomeration of 'star dust' and 'sea slime'; credulous imagination; unsupported opinions; hypothetical curiosities; dogmatic assertions; ludicrous assumptions; absurd grotesque extremes; fraudulent reconstructions; missing 'missing links'; geological uncertainties; jungle monstrosities; 57 varieties of contradictions, and 99 per cent of high-powered unscientific poisonous gas."

The so-called theory of evolution

is a modern revival of ancient pagan religious philosophy, utterly unprovable, and incredible to all sound minds, outrageous to reason; and destructive, if really believed, of religion, morality, and civilization. If the religion of the Bible is forbidden to be taught in our tax-supported schools, although it is the foundation of all high character, genuine consolation, and true happiness, certainly the religion of paganism or atheism, which is the foundation of all degradation, despair, and endless misery, should not be allowed to be taught under the hypocritical name of falsely called science (but which is really only theory or imagination) in our tax-supported schools. If it is thus taught, and our youth are increasingly deceived and debased, we may certainly expect the overwhelming judgments of the all-seeing and Almighty God, and the ruin of the human race. Let us follow the wise, noble, and brave example of Tennessee and Mississippi and vote for no candidate for our State Legislature who is willing to allow the teaching of the pagan, infidel theory of evolution in our tax-supported schools.

"Every man, at his best state, is altogether vanity." "The wisdom of this world is foolishness with God." All the learning, intellect, wealth, and power of men cannot

disprove one statement of the Scriptures, or explain away the literal truth of one of the passages of the Bible, where the meaning is not plainly symbolical, "We can do nothing against the truth, but for the truth." All the vain efforts of men to disprove the truth of the oracles of God establish their perfect truth more firmly with genuine believers in the Inspired Volume. The marvelous, unequalled life of the Lord Jesus Christ, foretold in the Old Testament, described in the New Testament, and revealed by the Holy Spirit in the hearts of the children of God, utterly annihilates the worthless so-called arguments of evolutionists. "Let God be true, and every man a liar." So-called modernism, or evolutionary infidelity, is rapidly spreading all over the world. Let our schools and pulpits and press be, by the Divine blessing, an insurmountable breakwater against this Satanic flood.

Evolutionists, like all other men, are profoundly ignorant of the first origin, the supreme government, and the eternal destiny of the universe, except as set forth in the Scriptures, as all intelligent, informed, and honest men frankly confess. Atoms, composed of electrons, ions, and protons, the constituent particles of matter, have, as the greatest scientists admit, all the qualities of manufactured articles, made, out of nothing, by an eternal, personal, designing Creator; and so were created life, mind, reason, and conscience. It is the wildest sophistry, and an insult to the common sense of mankind, to try to prove that anything made itself, or changed itself into a radically different form of

being. These professedly knowing ones (called Gnostics in the early centuries of the Christian era) are foolish to think that wisdom will die with them, or that they can get rid of God, or that they can charge Him with their errors and sins, or escape His righteous judgment. Man was not evolved from lower species of creatures, but was created directly by God in His own image, very good and upright, and of his own accord, and without deception or compulsion, disobeyed his Creator, and thus involved himself and all his posterity in death; and only God, by His grace, or free favor, can save him from death in sin and the second death in hell; and this salvation He, according to His eternal purpose, gives to His sinless, in carnate Son, and the renewing power of His Holy Spirit. These truths will stand when the heavens and earth have passed away. Our belief of them is proved by our true repentance for our sins, and our real faith in Christ as our Saviour, and our loving obedience and submission to God.

The arguments for the theory of evolution are, to every well-balanced person taught of God, perfectly worthless:

1st. Because the advocates of this brutalizing theory beg the whole question in assuming, in the beginning, the truth of this unproved and unprovable theory;

2d. Because they call theories facts;

3d. Because they reason in a vicious circle, pretending to prove the age of rocks by the age of the fossils in them, and then to prove the age of fossils by the age of rocks

containing them—thus proving nothing;

4th. Because the layers of rocks are found in the crust of the earth, not in the same, but in several different orders; the so-called oldest rocks being, in many places, not at the bottom but at the top;

5th. Because these deceived and deceiving reasoners contradict themselves and one another, and the facts of science, and the eternal truths of God's Word;

6th. Because, in their estimates of the ages of the rocks, they differ by hundreds of thousands and hundreds of millions of years, proving that they know nothing about the matter;

7th. Because hundreds of their suppositions are as wild as the stories in the Arabian Nights, or Gulliver's Travels, or Baraon Munchausen's Tales;

8th. Because the blending of different species or groups of living beings produces no permanent species or groups; but these hybrids always, when left to themselves, revert to the original types as the Creator distinctively made them;

9th. Because evolutionists systematically ignore more than half the facts of nature, and systematically suppress more than half the faculties of men;

10th. Because the simplest forms of life still exist, and have not developed into higher forms;

11th. Because the ablest evolutionists now in the world frankly confess that the whole universe is an incomprehensible mystery.

12th. Because, although the human embryo, in its early stages, may resemble the embryos of lower

forms of life in their early stages, yet this apparent resemblance is only superficial, and proves the ignorance of the human observer and the imperfection of his instruments, since each embryo, if it lives, always develops into its own species.

13th. Because the constant discoveries of archaeology, made by the digging up and deciphering ancient literary remains in Palestine, Syria, Mesopotamia, and Egypt, prove the truth of the Bible, and disprove the vain imaginations of evolutionists.

14th. Because Divine creation is an infinitely better account of the universe than all the foolish guesses of evolutionists, which are positivistic, atheistic, or agnostic; and leave mankind in utter darkness; even the devils or demons believe in one God, and tremble (James 2:19). I unspeakably regret that, in the eastern and western hemispheres, many institutions of learning, State, Denominational, and Theological, and many periodicals and pulpits are the chief propagandists of infidelity under the false pretense of Christianity. It would be far better for our children not to go to such schools than to be misled into ruinous errors.

The greatest disasters, since the flood in the days of Noah, have been inflicted or allowed to be inflicted, by a righteous God, upon the human race, in the form of world wars, famines, pestilence, earthquakes, and cruel deportations from their native lands, in this proud, selfish, material, and ungodly century—a sign of the early coming of the Son of God, with flaming fire and all His holy

angels, in a general and awful judgment, consuming the heavens and earth and the boasted works of men, and consigning the unbelieving and impenitent to everlasting fire prepared for the devil and his angels (2 Pet. 3; Matt. 25:21-66; 2 Thess. 1:5-10; Rev. 21:8).

Having been taught, as I hope, to fear and love the Ever-Living, Holy, Gracious, and Omnipotent God, and to believe in the infallibility of all His Written Word, and to desire the welfare of my fellow creatures, and being on the verge of eternity, I do not fear the face of clay soon to moulder into dust.

SYLVESTER HASSELL,

Williamston, N. C.

WHERE IS THE FAULT?

Mr. J. D. Gold, and to the Readers of Zion's Landmark:

After I read the letters of Elder N. D. Harrison, and S. B. Denny, my mind was much impressed with the subject which they had under consideration, but I thought I would just keep quiet and have nothing to say, because I have said so much in our papers, but I find that I am not my own keeper, and that I must wear the rod until I speak. For this cause I am now writing.

There is a question in my mind as to where the fault is in Elder Harrison's case? Is it because he has not been faithful in his ministry? I have no thought that one of us would be willing to lay such a charge at his door. He has been faithful in his ministry. He tells us that he has served three churches for a long term of years, and yet he is in a needy condition financially.

When I read this my mind went back in my own ministry and the things which have come to me. I have been in the ministry fifty-two years, and in that time have served fourteen churches scattered over the country from Reidsville, N. C., to the seacoast, a distance of two hundred and eighty miles. During the first part of my ministry I was trying to farm and do other work to make a living for my family. I was continually in debt, and we lived very hard. All this time there was a word in my heart saying, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." I could not see how this was to be done, and this was a very serious question in my mind. Yet this also was there: Is not He who promised able to do all He has said? I had to admit all this and yet there was that self-supporting spirit in me which would not let me turn loose the toils of life until my heart became so affected that I just had it to do.

It was during this time that our old Deacon of Hunting Quarters church said to me, "I want you to tell me what my duty as Deacon of our Church is to you as our pastor. I told him to let us all live together. It was not right that the church should require me to serve them at the expense of myself and my family, therefore what I lost from their support by my serving them it was his duty to see that the church made it up to me for my family. That is the way I felt about it then and I feel the same way now. In behalf of that faithful Deacon I will say that he did all he could to carry

that matter out as long as he lived as the church will bear me out.

After that I served the church at Wheelers, in Person County. We had four Deacons there; at one of our meetings those four brethren came to me and asked me to preach a sermon on their duties to me and to the church. At our next meeting there I took the matter up in detail and consumed the time on that subject.

My dear readers, I can say to the credit of the deacons who have served me that they have been faithful in their kind service to the churches and to me so that since the Lord so afflicted me and brought me down to the degree of confidence in Him and His word, and I have been compelled to attend to the ministry as the first thing, and have all other things take a second or third place in my service, and to say I owe no man anything, and we are living.

But the principle things in my mind was what have the deacons of those churches who Elder Harrison has served been doing to let such a state of things come upon him in his old age? Have not the churches any use for deacons but to pass the bread and wine in communion? It appears to me that everything which comes under the head of the service of tables belong to them.

It appears to me that before a church calls for the service of a preacher as their pastor they should consider what it will cost him to serve them. That is more than his railroad epenses. The time he is in their service he is out of the service of his family or anything that will be of financial benefit to them.

Then the minister is expected, or should be to study the Word of God to know what it teaches. Otherwise how is he to teach the churches?

To just go off in a ribble-rabble speech of experience or exhortation is not expounding the Word of God. And in these things he should be able to tell the reason, Scripturally, for his remarks. To do this he must study the scriptures. He may plow all the morning and use his rest hour for that but is that right? I leave the brethren to consider that. Then at night he is tired and incapacitated to study the Bible. All these things should be considered by the churches.

I feel that I have no cause to complain, and am not complaining but there is some reason why there is such a case as Elder Harrison's among us. I have no doubt but that there may be many others who have not spoken out, but Elder Harrison will just go on and suffer before he will let his necessities be known. Had I never felt this I would not know but I have felt it. I have given much to the building funds of meeting houses, and in cases where it has been proven that my generosity was not appreciated. I have no doubt but that others of our ministers have shared the same. We do not want to be behind our brethren in helping to build meeting houses and in caring for the poor, and for church expenses. Many times the donations from the ministers exceed his receipts from the churches. However if the minister says anything about his necessities some one is ready to find fault with him.

Brethren, I have no thought that

I will write so much in the future as I have in the paast, but things which come along may cause me to write occasionally. In all cases I hope to write and to speak as God may give me understanding.

The Lord bless us all to do the things He has commanded.

I am yours in hope and love.

L. H. HARDY.

FOR ELDER HARRISON

Elder S. B. Denny,
Wilson, North Carolina
Dear Elder Denny:

I am responding to Elder N. H. Harrison's appeal in the Landmark by enclosing check for \$5. While never having been privileged to meet this dear man, I have heard him spoken of as an esteemed gift from the Lord. To me, it is nothing short of a disgrace to the cause of our Master, and brings shame upon the churches he has so ably served for more than sixty years that he should find it necessary to humiliate himself at this time in life by making a public appeal for assistance. Where churches are so neglectful of administering of their carnal things to those of whom they receive spiritual things I can but feel that in due time they shall receive their just reward. I am aware that generally speaking not many Old Baptists are very well off with the things of this world, but it has seemed to me that they come far short of doing what they could in many places. The appeal from such a man as Elder Harrison should arouse them from their slumbers and cause them to consider many others who are devoting their lives to serving them. You are privileg-

ed to use this letter as you may see fit. It would have been sent sooner but for the fact of the writer having been called away from home and being pressed with many duties.

Yours in hope of an awakening by our people,

R. LESTER DODSON,

Rutherford, N. J.

Elder N. H. Harrison,

Pinetown, N. C.,

Dear Brother Harrison:

You will find enclosed herein check for \$11.00 to cover contributions received from the following:

Mrs. H. W. Garner \$1.00.

Mrs. Ella Coker, Tarboro, N. C., \$2.00.

Mr. R. Lester Dodson, New York, N. Y., \$5.00.

Mr. R. P. Brooks, Woodsdale, N. C. \$1.00.

Mrs. Mollie B. J. Caviness, Greensboro, \$1.00.

Mrs. J. W. Somers, \$1.00.

I am enclosing a letter from Brother Dodson, which you can have published if you think best.

I am yours in hope,

S. B. DENNY.

Donations for Elder Harrison

Dear Mr. Gold:

Please publish the names of brethren and friends who have sent donations to me:

Melissa Grim, \$2.00.

Miss Sue Moore, \$2.00.

Mrs. Thelma Harle, \$1.50.

Mrs. J. W. Bryant, \$2.00.

Netty Howell church \$8.50.

Elder F. W. Green, \$10.00.

Morehead City, \$3.00.

Mrs. Mamie Brown, \$2.00.

Elder S. B. Denny, \$11.00.
 Lexington, N. C., \$5.00.
 F. L. Savage, \$1.00.
 W. A. Hall, \$2.00.
 Yours truly,

N. H. HARRISON.

Pinetown, N. C.

The Unsearchable Riches

Elder S. B. Denny,
 Wilson, N. C.,
 Dear Brother:

Enclosed you will find \$1.00 for Elder N. H. Harrison, as I feel and believe he is a dear old soldier of the cross. I believe he has been called of the Lord "to preach the unsearchable riches of Christ," to publish peace, to bring the gospel of good tidings to the poor, to say unto them that mourn in Zion "Thy God reigneth!" Brother Harrison's sermons have always been a comfort to my poor soul. We are a blessed people. The Lord calls His chosen ones from a vast howling wilderness, shows them what they are by nature, and evidently what they must be by grace. The dear Lord is a just and merciful God. He sent His only begotten Son into this sinful world to save sinners. He shows us our sins, that we are poor vile worms of the dust. Man cannot do anything toward saving his soul, towards giving eternal life. We are poor creatures and "man at his best estate is altogether vanity." God is no respecter of persons: the handsomest the noblest the wisest the most intellectual are but dust in His sight and

unto dust must their bodies return. How good it is to have a good hope through grace. 20 years ago I saw my sins and they condemned me so I wished I had never been born in this world, for "at length condemnation appeared so just. From the hope of salvation be banished I must," but "at a time unexpected my burden was moved" when I dreamed I was on the banks of a river, and there was a straight narrow way with golden rainbow coloring that extended from earth to heaven. There was a large crowd of people standing at my left side and the Saviour of sinners came down from heaven in this straight and narrow way that had the golden rainbow coloring, and marched through this multitude that was standing on the banks of the river and He said to me are you ready to go? I will take you to a place where there will never be no sickness, no sorrows, no diseases, no more. While the Saviour was ascending this wonderful way the multitude said to me, looks like the one ye call Christ would fall, and I said to them He is just as safe up there as we are down here for it is the power of God. It is salvation to every one that believeth.

May the dear Lord abundantly bless and strengthen you, and all the dear household of faith for His dear name's sake, to whom be glory and honor and power and majesty, now and forever more.

Your brother in hope,

Z. R. GAY.

Farmville, N. C.

TO THE HOUSEHOLD OF FAITH

Is drunkenness wholly confined to strong drink? No indeed, we have them among us, I am sorry to say, the spurious and spiritualist drunk. We find it more prevalent among the ministry than the laity. It should not be so. But it seems to be a disease, yet I am glad to say only a few in these parts are contagious, yet I am glad it is not contagious. It cannot be transmitted. It is something that affects the brain or mind, and I find that such are in the minority, and I trust that it will soon die out. If none other but those who have it would "touch not, taste not, handle not, the unclean," there would be little fear of our ranks being infested. Such things should not be tolerated or be known among us. God's people were called to peace, humility and meekness, to be at each other's feet and you find them thus, except the spiritually drunk. Then you find a contrast. You find the ruler one that wants everybody to be like them. None right but them. None cannot preach but them. None know the way but them. If any one preaches any other way, or sees things different from them, they are ready to sneer at them, laugh at them and call it an unholy thing, and ready to rend them as Saul did David.

I tell you I do not see much Christ spirit in it. I feel that the ministry should be a Godly sort, for it is indeed a holy office. They fill holy ground on which they stand and they should behave themselves not unseemingly, as those that must give an account of their stewardship.

Each and every one has his gift after a godly sort. Each and every one in his own calling, and it is ill befitting in one to feel that he is superior in any vocation and should use what God hath given him, not boastfully, but meekly. Show forth God's glory realizing that God hath others in the field.

This extreme way of showing forth one's celebrity, I cannot tolerate for that shows too much boasting. God does despise a boastful and high minded preacher, and when one thinks of things and tries to carry them to the exclusion of all else, and claims that all other convictions but theirs are from the devil, there is something wrong. It shows that they are not in the spirit of God, yet well out of it, and such is not preaching Christ, but will divide and scatter the sheep. Yet what do they care. Only to force their extreme points. Yet woe to them by whom division and offense comes.

God will sift them and purge His floor. I feel the devil is sifting them now as wheat and it is good. It is only a tester to prove what is good and are examples to the people of God. Beware of false teachers that come among us, bringing any other doctrine that we have not already received and that has reference to our experience. Such things are traditions of men. We are to let them be accursed. Yes, shun, spurn them for they are wiser in their own eyes than ten men that can render a reason. How fitting this portrays them. We should leave them alone to their own evil devices. Pray for me.

EFFIE HARRIS CARAWAN.

Swan Quarter, N. C.

ZION'S LANDMARK

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

Editor

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Wilson, N. C.

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CHURCH GOVERNMENT, ASSO- CIATIONS AND COUNCILS

The government of a church rests in and is controlled by the several members who compose the church organization. We often see members who are inactive and who take little or no part in the transaction of business of their church, and yet complain that things are not handled in the proper manner. If a member pledges loyalty to his church and brethren, and this he does when he is received into the fellowship of the church) he has little right to complain at the omissions of others if he, himself, fails to respect and live up to the Rules of Decorum adopted by the church. In other words, it is his obligation to try, with such ability as he may

have, to live according to the Rules of Decorum of his church.

Ministers, deacons and church clerks (that is those who are in official charge of the churches) often fail to teach the Articles of Faith and Rules of Decorum as fully as these should be taught. This failure results in many of the members of that church not being established in the proper disciplinary order of church government. With this fact in mind, should we not be more patient and painstaking to the end that our membership may be well versed in the fundamental faith and order of the churches of the Primitive Baptist Faith.

As long as men are creatures of fallibility, we will have things done and said in our church matters that will not measure up to proper standard, but a church, like a family, should handle its own troubles and discipline its own members without bringing their difficulties to the attention of outside ministers or brethren. No well-regulated family desires to have its troubles published to the world, but, on the other hand, they shield the wayward one from the public gaze. It is preferable to handle these family troubles within the family council, where love, when it is enthroned, covers a multitude of faults, and should not this be the situation in our churches? Brethren, if you have local troubles, keep them localized. A very common error among our people has been committed by talking local troubles with ministers and brethren from other sections. Thus, these troubles are magnified and spread simply because the one com-

ing in from the outside usually without proper formality, gets only one side of the case or does not have a proper understanding of both sides of the trouble, and, therefore, cannot be qualified to judge. Elder James A. Burch, deceased, and a minister of high standing, once wrote a short letter to Zion's Landmark, advising the brethren to quit sowing seed of discord and said "Brethren, please quit giving me the evil seed to sow by coming to me with your local troubles." He was at that time, on a trip through Georgia and this was during the years of their general troubles between what is now referred to as "Progressives" and the so-called "Old Liners."

We do not expect perfection in church government, but it is a custom for churches to be organized and set apart by Presbyteries of elders and deacons from sister churches. These presbyteries are supposed to examine those who are to be so constituted both as to faith and practice, and if found to be orthodox, that is, sound in the faith and practice, they are declared to be a sovereign body or church, fully empowered to govern themselves. Then it should be allowed to govern itself as long as this government is in line with the articles of faith and the rules of decorum of Primitive Baptist churches. In other words, the sovereignty of the church does not justify the conclusion that it can do or condone things not in harmony with the established order and custom of the sister churches, whose ministers and deacons were called upon to set up the church as an independent organization. In

order to maintain this proper relationship, the matter of correspondence between the churches was inaugurated in the early days of the church and has been adhered to by all of our churches in the most lovely manner. The churches in a neighborhood send correspondents to other churches in that neighborhood, these correspondents being delegates to report to the sister church on the state of their church, both as to changes in membership and as to the peace of the church. Thus, it will be seen that correspondence can ramify from one neighborhood church to the other neighborhood church and into sister associations and when properly conducted, is a source of much comfort to the church and the membership. In case of trouble arising as to the matter of practice or faith, the correspondents from the sister churches can and do act in an advisory capacity. If the trouble gets acute, so that the peace of the several churches is endangered, the correspondence is withdrawn. Necessarily, this should be the last resort. This leaves the church to discipline its own members and to keep house in the faith and order in which it was established. We should also bear the thought in mind that after all, if we are in Christ "we are no more strangers and foreigners, but fellow citizens of the household of faith."

Associations

As individual churches are composed of individuals who have covenanted to live together in church capacity, so associations are the creatures of and subservient to the several churches who have chosen

to represent themselves in associational meetings, the primary object of the association being to meet and worship God in spirit and in truth. An association is organized and governed by any chosen representatives or messengers who come under appointment from their respective churches. In other words, these delegates from the various churches comprise the association for the transaction of business. While an association, in conducting business, can in no sense exercise sovereignty over any church yet it can refuse to receive messengers from a church which is in such disorder that it is not in line with the standards set up at the time that church was organized. Such action of an association is in no sense punitive, but should be for the purpose of insisting upon a rigid adherence to Primitive Baptist faith and practice. As long as men are subject to err, mistakes will be made by an association or any other body of men, but the fact that mistakes have been made by associations does not argue that we should set about to discredit them. The church is no better than the combined membership of individuals. An association is no better than the combined wisdom of the church messengers who compose it, but it is possible for the majority of a church to be absolutely in error and this being true, it is not amiss for an association to withdraw correspondence from or to refuse delegate seats to that church until it sets its house in order. Brethren, let us be patient, long suffering, easily entreated, so that peace, love, union and fellowship may abound

in our local churches as well as in our associations, and especially among our associations, so that our correspondence one with the other and our fellowship, one for another, may be preserved and appreciated. Our churches should respect the rights and covet the fellowship of sister churches and our associations must maintain the sovereignty of the church, being certain, however, that that sovereignty is maintained in the faith and order in which that church was organized. An association should not sever the correspondence and fellowship with or for sister associations in order to take care of churches which are not conducting themselves in line with our faith and practice. Nor should an association retain in its membership any church that has thus departed. Due labor, however, must have been bestowed in attempting to remedy the error, remembering to look over the faults of the brethren in love. Just as an independent church cannot retain a disorderly member, after having labored with him properly, so the association should not retain in its membership a church which is disorderly, but should, after due labor has failed to produce results, refuse seats to the delegates of that church.

Councils

Webster says a council is an assembly for consultation; a body of men designated to advise a sovereign or chief magistrate. Where a church or churches have matters arise on which they cannot reach an agreement, it is not out of order to call for help from sister churches that are in order. Such requests should come from the church or

churches which are in distress, but such requests should originate in the conference of these churches and not from any two or three members. Those who may attend such councils should be duly appointed or elected by the proper conference body of the church from whence they come. Churches which are selected to send delegates to this council should be sufficiently near to be in a position to know local conditions. These messengers, clothed with the proper authority from their own churches, giving their findings and recommendations and a proper record should be made of these. Many times minutes of churches are not properly kept and important transactions are lost sight of. A council, properly constituted, can be a great source of value to the cause. If a council hears one side of a question only, however, it will do more harm than good. We believe that councils should be discouraged unless they are called by both parties to a contention.

This article, like its writer, has its imperfections, but is submitted in love and in the hope that our people may take thought and get back to the basic fact that church troubles, usually could be adjusted, and in most cases would be adjusted in a way not to cause wide spread divisions, were it not for the fact that outside council is sought and outside people take up the cause of contending parties, who may be right, but who are often in the wrong. Whereas, if all of us would heed the homely but good lesson taught by the scriptural saying, **"He that turneth aside to meddle**

with strife is like unto a man who taketh a dog by the ear," and leave local disturbances to be handled and settled by local organizations, we surely would, in our humble opinion have much less confusion among us.

A word to our ministers. Can we not find plenty to do at home, without going hundreds and often many hundreds of miles, from state to state, to mix up with troubles which do not seriously concern us, since it is a well known fact that such ministers usually leave local conditions worse than they find them.

If you are asked to go by the proper authorities, submit the matter to your church or association, if it be a matter involving the correspondence, and if in their judgment you should answer the call, then let them clothe you with due authority to represent them. If the call is not a proper one or if you have no authority conferred, better stay at home or go elsewhere.

Do we not read that the "field is white unto the harvest but the laborers are few." "Go ye therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world."

O. J. DENNY.

ACCEPTABLE WORDS

The preacher sought to find out acceptable words and that which was written was upright, even words of truth—Solomon.

We may not be as wise as Solomon, nor know as much, but the little we might know we ought to know it to be the truth, in our ex-

perience, or in our reasons of a hope, and the interest we claim to entertain in matters of religion.

I have a mind to talk to our readers along the line of the thoughts and meditations of my heart during the years of my humble ministry, and to impress, if I may, the importance of seeking out and using suitable words readily acceptable to the mind and understanding of the hearers and the readers. Once the intelligence in the preaching came with such comforting assurance that they wanted to hear the same things the next Sabbath. The use of words is to convey the thought—the truth contained in the proposition. The thought may be true but the words used to express it may not be so in harmony with it as to hold it intact, and preserve the meaning. It is better to speak a few words in a known tongue than many words which do not mean the thought implied in the words used. I am of the opinion that the differences now among us consists more in the words used than what is intended to be said.

In my meditations I have thought much as to how we worship God, and whether we know every time just when we do worship Him, which is largely the subject matter of our contention vows. If we do not know how to pray as we ought we do not know how we ought to pray, nor do we know just what particular thing it is that we need, but there is one thing that we do know, and that is we know that the Lord knows what we need. This knowledge is a matter of faith, and the prayer of faith is effectual and fervent, and produces in our hearts a gospel confession. We know we

are possessed of an urgent inexpressible need, and we confess that the Lord alone can supply that need if He will. The suppliant mother came to Jesus and worshipped Him saying, "Lord help me." She knew that He was the mighty God of Jacob, upon whom, in whom, and of whom was the help she needed. One says, the Lord knoweth the way I take but He did not therefore take that way carelessly, indifferently, daringly, but ever alert and cautiously and trustingly, feeling that the Lord had been that way and had made it secure and safe, for one who was weak and halt and lame and weary like He was. Jesus said once, come unto Me all ye that labor and are heavy laden, and I will give you rest. Not weary as is often quoted, but who labour, and are in pain to be delivered. And did any one come to Him? Most assuredly every one that laboured and was heavy laden came and entered into His rest even as He gave them rest. But were they not invited and might they not have come to Him and partaken of the rest. He had to give? Verily not. It was not optional with them. That was what they needed, what they desired, what they must have, e'er they die. They were in labour, they must be delivered. He will not bring them to the birth and not deliver. They are to be saved in this ordeal. This embodies one of the first promises of salvation. It was said of the woman that she shall be saved in child bearing, and from this there is great deliverance, from labouring and being heavy laden unto deliverance and rest and joy and gladness.

Paul admonished Timothy to

study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. The most important point in this admonition is that the approval of our stewardship must be unto God. We are not to seek to please men. There is that which is well pleasing in the sight of God. To render service acceptable unto God is what I desire. For if God be for me none can be against me. I am not afraid of men, but I do know that I should fear God, and keep His commandments, for this is the whole duty of man. To fear God is the beginning of wisdom, and Christ is preached unto the called of God the wisdom of God, and the power of God. So if we know the joyful sound we know God and walk in the light of His countenance and in His fear we follow the leadings of His spirit and keep His commandments. But we may not know certainly just when this work is going on in our hearts and minds, as with the mind we serve the law of God, while with the flesh we serve the law of sin. To realize that in our flesh there dwells no good thing while in Christ our Lord all goodness dwells in a blessed service

P. G. LESTER.

GOD WILL BRING THINGS TO LIGHT

Elder P. G. Lester,
Roanoke, Va.

My Dear Christian Bro.:

I enclose a short statement which I want you to publish in your paper soon.

Of course I have my reasons for wanting to make public this statement. Ministers of bad character

have badly misrepresented us, and the cause of truth has been evil spoken against. In my statement I call no names, and if you do not see fit to give it a place in your paper I can't complain, for the paper is yours and you should be allowed to do as you deem best.

I notice your statement of the Danville case, or the Elder J. R.

Wilson's case. I have carefully read both sides and am pleased to have the information.

You no doubt, can discover my great weakness, but like Samson I have been ground in a prison house, until I am weak in body and in mind, but I still believe in a God who will bring to light the hidden things of darkness. I do not think that God decreed the disobedience of Adam in the garden, but He did decree what should come to pass for Adam's transgression, and it will not fail one hair's breadth. I can not see that God decreed a murder, but He has firmly decreed the judgments for the same, and has declared it.

God has foreknown, foreseen the destiny of all things, and it is destined to a finish, and in the end it will be seen that God absolutely predestinated all things to a finish.

Nothing can transpire contrary to His will and purpose, but His will and purpose is that every transgression and disobedience shall receive a just recompense of reward. So how can we escape?

If the above was not true we might escape when we neglect, but God has foreseen the neglect and has decreed the just recompense. I feel that it is the very height of presumption on my part to venture

an opinion on this mysterious issue.

I did not intend to write anything but about the statement I send.

So please bear with me, and pray the dear Master to sustain me in the right, and especially to bear patiently that suffering which comes from well doing. Come to see me sometime.

In love,

J. T. SATTERWHITE.

LaFayette, Ala.

Remarks

Elder Satterwhite views the knowledge and predestination of God in a manner rather new, however it is worthy of our consideration. It is evidently true that the Lord knew what was in man and the way he would take after he had made him, and so well he knew the same before he made him. His purpose in the character of His judgments must have been as infinitely definite and since in His punishment of sin and its consequences as it was in the election of grace, and the marvelous display of the character of his mercy as it applies to the unrighteousness of His people. He must have known just as certainly that the wicked would be cast into hell with the nations that forget Him, as He did that the righteous should inherit the kingdom prepared for them from the foundation of the world.

The judgments of God are to be in righteousness whether it be in condemnation of the wicked because of their wickedness, or the justification of the righteous because of their righteousness. But as to the wickedness of the one or the righteousness of the other, the one is of the devil and the other is

of God. There are divisions in the word of truth in all of these considerations which, when they are rightly made magnify the riches of grace in salvation and glorify the severity of justice in condemnation. Therefore God is equal in all of His ways, and just in all of His judgments.

Of His people He says their righteousness is of me, but to the wicked he says, Ye are of your father the devil and the lust of your father ye will do. And lust, when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death.

P. G. LESTER.

The Statement

Some years ago complaint was raised against some of my church work by a certain minister, and believing that I was right I defended my position as long as I felt it was expedient to do so. And then I told it to the church where I was a member. This church being well acquainted with the case fully and freely justified my position. At this church conference there were possibly two hundred visiting Baptists from several churches, also two elders, and they knew all the particulars in the contention and they gave an expression by rising of their hearty endorsement of the action of the church.

I felt great relief by now having the sanction of the body of Christ for I felt that all strife must end when the church has spoken. "Let God be true and every man a liar" But busy-bodies in other men's matters ignore this sovereign act of church in her God-given right, and have made havoc of the peace and

fellowship of the people of God. I can not thus ignore the act or findings of this church for the advice, pleadings nor friendship of any man.

Why continue to make war on me since the church of Jesus Christ has spoken, and she is the highest tribunal on earth, and from its decision there is no appeal. "Receive us, we have wronged no man., we have corrupted no man, we have defrauded no man." 2 Cor. 7:2.

ALPHONSO L. ADKINS

By request of family I will try in my feeble way to write an obituary of Mr. Alphonso L. Adkins. He was born December 9th, 1849, departed this life October 27, 1926. First married to Georgianna L. Everette January 1st, 1871. To this union eight children were born, six living and two dead. Second marriage to Hattie W. Stadler October 1st, 1896. By the union one daughter, who still lives He leaves his wife and seven children, six by his first union and one by the last and a number of grandchildren and a host of relatives and friends to mourn his departure. And we hope their loss was his eternal gain.

He was a lover of the Primitive Baptists, sound in faith and doctrine and was loved by all Baptists who knew him. He had a hope for many years. At one time prepared raiment to be baptized by Elder G. M. Trent who is moderator of Hillsdale church. On account of feeling his unworthiness he delayed to present himself to the church for baptism. He was faithful in attendance at associations and all duties. He was a subscriber to the Landmark for about forty years. His Bible and Landmark were his companions for his comforts in his latter days.

He was a devoted husband and a good provider for his family.

I will give a sketch of his prayers while in the hospital before death.

25th chapter and 34th verse of Matthew: Come ye, blessed of my father and inherit the Kingdom that is prepared for us before the foundation of the world. Have mercy, have mercy, have mercy. O Lord, is my prayer for Christ's sake. O Lord if it is Thy will restore me and if not save my soul. Have mercy, have mercy on me O Lord.

His last words:

O Lord if you can't save my life save my soul.

The funeral services were conducted by

Elder G. M. Trent and by Elder J. W. Flinthum. His remains were laid to rest beside his first wife to wait the summons from on high that great and noble day, when Christ shall come and place our foot upon the sea and one on the land and declare time shall be no more. Then He shall say come ye blessed of My Father inherit the kingdom prepared for you before the foundation of the world.

ELDER G. M. TRENT.

BLACK RIVER UNION

Editors Zion's Landmark: Please insert in the Landmark that the next session of the Black River Union is appointed to be held with the church at Bethesda Meeting House in Harnett county, near Benson, N. C., on the fifth Sunday and Saturday before in January, 1927. Elder Xure Lee is appointed to preach the introductory services to begin at 11 o'clock. Visitors will be met at Benson on the A. C. L. Railway.

Notice ordered by union in last session.

ELDER L. A. JOHNSON, Mod

W V BLACKMAN, Clerk

UNION MEETING NOTICE

The next Staunton River Union meeting will be held with the church at Malmison commencing Friday and continue through Saturday and fifth Sunday in January 1927. All orderly Baptists especially ministers are invited to attend.

Done by order of the church,

R. S. WILLIAMS, Clerk.

ELDER C. T. EVANS, Mod.

C. T. HALL, Clerk.

LOWER COUNTRY LINE UNION

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

HELP THE CHURCH AT TARBORO

The following notice has been received Whereas the Primitive Baptist church of Tarboro is in an old and dilapidated condition, and being necessary to rebuild, we the members of said church take this method of calling your attention to what we are undertaking The church at Tarboro is one of the oldest churches to North Carolina, organized by Joshua Lawrence and others, and was served by Elder P. D. Gold, and we still hold together with a lovely band of people, and have met with favorable help, and any donation that you might send to help us rebuild this church will be greatly appreciated.

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THE LORD DEMANDS THAT WE SHALL RESPECT HIM AND OBEY HIS COMMANDMENTS

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not.

And there went out fire from the Lord, and devoured them, and they died before the Lord.

Then Moses said unto Aaron, This is it that the Lord spake, saying I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

So they went near, and carried them in their coats out of the camp; as Moses had said.

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." Leviticus 10:1-6.

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

ASSOCIATE EDITORS

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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.

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 is possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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Zion's Landmark

Devoted to the Cause of Jesus Christ

HIDING PLACE

From Sinai's tempest has my soul
a refuge found in thee;

Safe, safe in Jesus is my soul, from
condemnation free;

A guilty, weak and worthless worm,
in Jesus will I hide;

Beneath the covert of thy blood my
soul shall safe abide.

The tempest of Jehovah's wrath
with me has nought to do;

My Saviour's righteousness and
blood hides all my sins from view;

In that great day, dear Hiding Place
may I be found in thee;

Then, from the tempest of the law
my soul secure shall be.

Till all calamities be past, O glor-
ious God of grace

Shelter a sinful, worthless worm in
Christ, the Hiding Place.

"I was a stricken deer that left the
herd long since. With many an
arrow deep infix'd

My panting side was charged, when
I withdrew

To seek a tranquil death in distant
shades.

There I was found by One who had
Himself

Been hurt by the archers. In His
side he bore

And in His hands and feet the cruel
scars,

With gentle force soliciting the
darts,

He drew them forth, and healed,
and bade me live.

Since then, with few associates, in
remote

And silent woods I wander, far
from those

My former pastures of the peopled
scene!

With few associates, and not wish-
ing more."

—Cowper, "The Task" Book 3.

How blessedly is the story told
of the work of the Spirit; of the fa-
vored sinner's experience who is
called by grace; of the comforting
revelation of salvation, and the
heavenly effects and fruits felt and
brought forth in God's elect who
know the grace of God in truth. Col.
1-6.

"I was a stricken deer that left
the herd long since."

"Thine arrows are sharp in the
heart of the king's enemies; where-
by the people fall under thee."—
Psalm 45-5. When God sendeth
for his arrows he does not draw his
"bow at a venture." 2 Chron 18-33.

Such a thought has no place in
the doctrine of God our Saviour, but
has its place in the "another gospel
which is not another." Gal. 1-6-7.
Proclaimed by men who know not
the truth as it is in our precious Sa-
viour, the Lord Jesus Christ.

"But thus the eternal counsel ran,

Almighty grace arrest that man;
I felt the arrows of distress,

And found I had no hiding place"

When the set time is come that it pleaseth God not to propose but call by grace. Jehovah the Spirit sendeth forth his arrows like lightning. Not an arrow misseth its mark, for the Almighty is the archer. Job 6-4. No armor that the sinner has arrayed himself in is of any avail. No matter how much he hath hardened himself in sin and has flattered himself that he was proof against all the lightnings of the thunder of God in the law.

"Thine arrows are sharp in the heart."

"They were pricked in their heart," Acts 2-37.

"Deep are the wounds thine arrows give,

They pierce the hardest heart,
Thy smiles of grace the slain revive,

And joy succeeds to smart."

Who was more sinful, more hardened than I? With the herd I ran in pursuit of fleshly lusts; fulfilling the desires of the flesh and of the mind, by nature a child of wrath even as others.

But the Holy Ghost sent forth an arrow that hit me, even me, the chief of sinners. O, what amazing grace! What divine love and mercy was this the proof of! Was the whole herd of mankind shot at? Was it a random shot that by chance struck me, and brought me down?

O, no! The work of the Lord is perfect. I was the one aimed at, and with no uncertainty does the Lord send forth the arrows from his quiver.

"I was a stricken deer." As I review all the dealings of the Lord of hosts with my soul how sover-

eign are His acts of grace, how distinguishing His love and mercy to such a vile sinner like me! Oh that I could love, adore and praise the precious and glorious name of God, my Redeemer, for His marvelous loving kindness to my soul. The Lord wounded me. His sovereign grace and mercy singled me out, and I truly found His "arrows sharp in my heart," Psalm 45-5, and I felt in my soul, O, what a sinner I am. A rebel, an enemy of God, a hell deserving wretch; God is against me.

"The arrows of the Almighty are within me, the poison whereof drinketh up my spirit; the terrors of God do set themselves in array against me." Job 6-4. As Job thus expresses himself, so I found it. That scripture "boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Prov. 27-1, dashed me to the earth. My contemplated life in the pleasures of sin was blighted. My sins, so many and so great as sharp arrows of the hand of God, wounded me. I was stricken through and through by my sins. The law of God I found to be unto death. It was the ministration of condemnation and death to me a vile transgressor. 2 Cor. 3-7-9. My sin, taking occasion by the commandment, deceived me, and by it slew me. Rom. 7-11. Sin revived and I died; the commandment which was ordained unto life I found to be unto death. "I was a stricken deer." Stricken by the Lord. I felt I must perish, for the arrows of eternal justice pierced me, and the poison thereof drank up my spirit. They were indeed

deadly arrows. Jehovah's just and holy condemnation convicted my soul of guilt. His terrors made me sore afraid. Yes, I feared there was no escape for such a sinner. I said in my soul, hell, the damnation of hell surely is my destination and justly my portion. O what pain and grief possessed my soul. I remember one day when in the midst of my distress, I sat in anguish of soul, pondering over my awful condition, I was as one plunged in utter despair, I felt there could be no mercy for such a vile transgressor. On every hand I could see that which brought my sins to view, and I was surely the cursed of the Holy Almighty God. What was I to do to assuage my wounded heart? Filled with anguish because of my sin my soul fainted within, and felt it is useless to implore mercy of the Lord. While in this state little did I know the mercy, the "rich mercy" Ephes. 2-4 in store for my soul. The wounds which God's truth made in my heart I could not heal and I judged they were the forerunners of eternal destruction, the Lord, I feared was about to destroy me utterly. "I was a stricken deer that left the herd long since." Yes, some fifty-five years have passed since the Lord separated me from the herd.

The work of the Holy Spirit in my soul was such that I could not run to the same excesses with those who had been my companions in iniquities. The time past of my life sufficed me. 1 Peter 4-3. I now loathed the paths of sin, and sought to find the way of holiness.

Before I was a stricken deer I could run as eagerly as any of the

herd in transgressions, in vile practices and filthy conversation. In all ungodliness I revelled and banquetted, taking my fill of sin.

But when Jehovah's arrow wounded me I was a stricken deer. My heart was faint, the pleasures in the pursuit of sin languished and died. I had no heart to keep up with the herd. God's voice in the law gave me (so I felt) my death wounds and his gracious and divine work in my soul imparted hungerings and thirstings after righteousness. Matt 5-6. Prov. 8-13. The Holy Ghost graciously turned me, and I "turned from transgression" Isaiah 59-20. I wanted then companionship of the herd no longer. God's arrows within me so distressed me and drank up my spirit Job 6-44. My sinful and perishing condition occupied all my thoughts, cut me off from the pursuit of the pleasures of sin, others might run after vain and vile delights, but as for me "I was a stricken deer," Jehovah's arrows had arrested; forbade my continuance with the herd in their vile and wicked ways. "I left the herd long since." Yes, shunned my former associates; their very presence and sinful conversation seemed to aggravate my painful wounds. As I evaded them and secluded myself some of them sought me, and enquired what was the matter with me, was I sick? What made me so sad looking and lonely? After persistent enquiries, at length I told them what was the trouble with me, and how I could not any longer run with them in sin. At this they laughed and jeered, and I became their laughing stock, and the

butt of many of their sinful jokes. But "with many an arrow deep infixed my panting side was charged." They were no skin deep wounds God's arrows made in me, but "deep infixed" his arrows were lodged by his almighty power and love, and thus I entered into the experience of one who cried out: "Thine arrows stick fast in me, and Thy hand presseth me sore." Psalm 28-2. No creature power can extract the arrows of the Almighty. It is the Lord who saith "I wound and I heal." Deut. 32-29; Job 5-18. His own gracious hand removes the arrows and binds up the wounds. Truly thou art wonderful and glorious in thy works, O Lord. How surprisingly gracious, teeming with loving kindness and infinite tender mercy have all thy dealings been with a poor sinner like me! O that I could love thee and praise Thy glorious matchless name! "With many an arrow deep infixed my panting side was charged." All my attempts to draw forth these arrows lacerated my soul the more. God's barbed arrows pierced my heart, not one of which could I remove. Each day fresh arrows from Jehovah's bow were 'deep infixed' in me, and O, what pangs, what sorrows my soul underwent. I mourned and wept in solitude, distressed by my hateful, cruel sins, harassed by the devil, and the curses, the arrows of God's law drank up my spirit. "I was a stricken deer that left the herd long since, with many an arrow deep infixed my panting side was charged," and in the deeps of trouble my agonized soul groaned for mercy. Yet I feared, I felt myself too vile, too far gone in sin

for God's mercy ever to reach me.

"I withdrew to seek a tranquil death in distant shades." The stricken deer, with its life-blood ebbing away, faint and exhausted retires to die. The sorrows of death compassed me, and the pains of hell got hold of me I found trouble and sorrow. "Ready to perish was I, to die in my sins." Deut. 26-5. Isaiah 27-13. None but those who are stricken by the arrows of the Lord know what are the sorrows of this death. Sin the poison of the Almighty's arrows in the law. Sin drank up my spirit. Job 6-4. Sin is the sting of death. 1 Cor. 15-56. I was ready to die, how could I survive the sting of death? What could save me from my sin? Sin taking occasion by the commandment deceived me, and by it slew me. Rom. 7-11. Thus was I taught, and thus prepared to know and confess to the praise of the Lord of Hosts that "salvation is of the Lord." Jonah 2-9. "There I was found by One who had himself been hurt by the archers." It was Jesus Christ the Lord who found me. It is written "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." Deut. 32-9-10.

Dear Lord Thou hast said "Thou shalt remember all the way the Lord thy God hath led thee." Deut. 8-2.

O, can I ever forget, ever unmindful be of Thy wondrous acts of tender mercy to my soul! O what proof of Thy eternal love Thou hast made

known to my soul's everlasting consolation.

It passeth all telling that dear love of Thine. Oh! my God! A poor vile sinful worm am I, and yet Thou lovest me, and hast redeemed me from my sins, from all my woes. Thou hast put gladness in my heart, and in the earnest of Thy Spirit in my heart I rejoice in hope of the glory of God; that I, a poor, vile transgressor with all the elect and blood bought flock shall be glorified together with God's dear Son, our Jesus Emmanuel.

Immortal honors be unto Thy glorious name,

I would Thy praises evermore proclaim,

My soul all grace and power ascribes to Thee,

For Thou, O Lord, hath saved a wretch like me.

When in a solitary way, Psalm 107—sick and wounded and ready to die. "There I was found by One who had Himself been hurt by the archers. Jesus sought me and found me. He is the Great Shepherd of the sheep. Luke 15-4-6; Ezek. 34. Well do I remember the time when I first saw Jesus with the eye of faith. When He was thus revealed to my soul I saw He "had Himself been hurt by the archers." Never shall I forget the sight that the Holy Ghost gave to me a poor, wounded, sin stricken, ready to perish sinner of Christ crucified.

I beheld Him, the antitypical Joseph. "The archers have sorely grieved Him, and shot at Him, and hated Him; but His bow abode in strength, and the arm of His hands were made strong by the hands of the mighty God of Jacob." Gen.

49-23-24. The Holy Ghost spoke in my heart the words "God is love." I thought can it be that God can have any thoughts of love toward me? I found myself in tears, a little hope sprang up in my distressed heart, and my sin anguished soul cried "God be merciful to me a sinner." It was He who taught me thus to pray, and thus I became one of those whom He calls "my suppliants." Zeph. 3-10. Years have passed since first I cried unto the Lord in my distress, and to this day I'm often found a suppliant at the feet of the Lord. O, what marvelous grace to me is shown! Yes, by the loving kindness of the Lord I can sing, "I love the Lord, because He hath heard my voice and my supplications; because He hath inclined his ear unto me, therefore will I call upon Him as long as I live." Psalm 116-1-2. Again and again in my anguished yearning heart I would say I cannot see how God can have mercy upon me, but I could not cease crying for His compassion. But when Jesus found me, O what a revelation of mercy and salvation I beheld in Him. There, in my grief and wounds, "a stricken deer, with many arrows deep infixed, I was found by One who had Himself been hurt by the archers." I was in my bedroom, in the darkness of the night, that Jesus, the dear Saviour was discovered to me. There was presented to my mind a vision of Christ crucified. I saw Jesus the dear Redeemer on the cross, and while thus I fixed upon Him, a voice in my soul said, "Salvation is in my dear Son." Then, for the first time it was revealed to my soul God's way of sal-

vation, how Christ Jesus bore our sins in His own body on the tree. As one perishing I felt to cling to Him, my heart went forth with cries and cries and bitter weeping unto Jesus to have mercy upon me, to save me. I saw indeed that He was "One who had Himself been hurt by the archers. In His side He bore and in His hands and feet the cruel scars." Never shall I forget the sight that the Holy Ghost gave me of the crucifixion of the Son of God. O how hideous and hateful did sin appear that the Christ of God should so suffer. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him." For some time on bended knees that night with importunate cries, I besought the Almighty to show me mercy, and all the while in my mind I saw the dear Saviour extended on the cross in agonies and blood. "In His side He bore and in His hands and feet the cruel scars." Yes, Emmanuel, Our Lord Jesus Christ was the One who was hurt by the archers, Gen. 43-23-24, to save His people from their sins He came into the world. He being in the form of God thought it not robbery to be equal with God, but He took upon Him the form of a servant. He came to do the will of His Father. He was made flesh, and made sin, and made a curse for the sins of His people. He bore our sins in His own body on the tree, and when the "due time" Rom. 5-6 was come He was smitten by the arrows of eternal justice. He was the **ark set up for the arrows** of the Almighty. He was smitten of God and afflicted, for the transgressions of my people was he stricken.

Isaiah 53-8.

O, what a sacred, awful sight to view, Christ crucified! While thus feelingly at the feet of the crucified One, longing for some word, some glance to heal my painful wounds and save me from my sin and misery, I thought the precious Redeemer looked down upon me from the cross with such compassion, such tender love in His countenance that seemed to my soul that He "with gentle force soliciting the darts" that lacerated my poor soul. I felt to cast my all on Him to repose myself alone in His sufferings and blood to save me from my perishing condition, to heal all my wounds. And this He did, for at length He looked with such surprising love upon me and said to my heart, "I suffered for thee, I did this for thee." The arrows that had stuck fast in me, His own hand, His salvation "drew them forth, and healed and bade me live."

O, what mercy to a vile sinner like me! What comfort and rejoicing filled my heart. My wounds were healed, my pain and anguish were gone. I believed in Him by the mighty power of God; believed He had suffered and died, made atonement for, and purged away my sins in His own precious blood.

The remainder of that (to me) memorable night I spent in sacred joyful meditation upon the wonders of love and mercy and grace made known to me, a poor sinner, in this sight of Christ crucified: and O, I felt with all my being to love and adore the Lord my God.

"Since then, with few associates, in remote

And silent woods I wander, far
from those
My former partners of the peopled
scene;
With few associates, and not
wishing more."

Jehovah's discriminating grace so wrought in my heart that I could no more associate "with my former partners of the peopled scene." Poor sinners saved by the grace of God are those who now I love to meet, and in sweet fellowship hold sweet converse upon the matchless, glorious and gracious works of the Lord our God in the salvation of sinners. Those, who like myself can say, "I was a stricken deer" who have known the wounds that God inflicts; Jer. 30-14-17. Hosea 6-1, and who by the power and grace of God can say, "With His stripes we are healed." Isaiah 53-5. Such associates as these I crave. These in Christ's gospel are my bosom companions. Psalm 119-63; and so precious is their companionship that I feel I owe a debt of gratitude to the blessed God that I am favored to enjoy the fellowship and converse of some of the dear blood bought flock of Emmanuel. It is written that "Lot was vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Peter 2-7-8. So in measure it is with all of the "taught of the Lord." The child of God soon learns that he is a pilgrim and stranger in the world; that he need not marvel if the world hate him. But with those of "like precious faith" 2 Peter 1-1 he desires to walk and sojourn while in

this present evil world.

"Midst scenes of confusion and
creature complaints
How sweet to my soul is com-
munion with saints,
To find at the banquet of mercy
there's room,
And feel in the presence of Jesus
at home."

Your brother in the fellowship of
the gospel of Christ.

FREDERICK W. KEENE.

ALL SCRIPTURES ARE BY IN- SPIRATION FROM GOD

The following articles were written eight years ago. But now I have decided to send them to be published if agreeable to publisher. I wish also to attach the following headlines to the same.

"Christ opened the understanding of the apostles that they might understand the scriptures after He arose from the dead."

First Article—

All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto good works. 2nd Tim. 3-16-17. A wonderful subject is contained in these words.

The holy scriptures are a wonderful book. All mankind combined has never been able to produce such a book as the holy scriptures. The reason why this is so, is because man is a fallible being, while God is allwise. Man is mutable, therefore subject to change. God is immutable, therefore is not changeable, and cannot lie. (Titus

1-2) It is because God is immutable that He cannot lie. (Heb. 6-17-18). Man not only can lie, but he does it.

Yea, let God be true, but ever man a liar, David said: "I said in my haste, all men are liars." The scriptures are true because they are given by the inspiration of God, that cannot lie. It is recorded, God who at sundry times and in divers manners spake unto the fathers by the prophets hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things by whom also He made the worlds, Heb. 1-1-2, also read 2nd Peter 1-20-21. Knowing this first, that no prophecy of the scriptures is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. The best scripture reason given that the Old Testament scriptures are true, is because Jesus Christ said, And the scriptures cannot be broken: and also is because Christ quoted from them on so many occasions affirming their truthfulness and saying, Thus it must be that the scriptures may be fulfilled, as it is written, The apostles did the same on many occasions. Therefore the man of God has no good reason for being skeptic, (an unbeliever) as to the scriptures being given by the inspiration of God. Also the man of God has no good reason for saying or believing that all scripture is not 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. I repeat again

none but God could cause such a book to be as the holy scriptures, none but God could inspire Moses to write things that had taken place hundreds of years before he was born. None but God could inspire Moses to foretell events that would take place many hundreds of years after he was dead. It was, and is yet profitable to the man of God to know these things, or else God would not have inspired Moses to write them. Moses just wrote what God inspired him to write, and no more. God was Judge as to what was profitable. Moses wrote many things said and done by evil men. Those who did these evil things were not inspired of God to do them, but Moses was inspired of God to write them, therefore the account is given by inspiration of God, and it is profitable for the man of God to know them.

The false prophets did not speak as the Holy Ghost moved them to speak, for their prophecy was of private interpretation, yet the Holy Ghost did move holy men of God to record things said and done by the false prophets and that also is profitable for doctrine, for reproof, for correction, for instruction in righteousness, not that it is profitable for the man of God to do like the false prophets did, but shun them, avoid them, do not pattern after them, or follow them. Peter said:

But there were false prophets, also among the people, even as there be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon them-

selves swift destruction. Peter in the preceding verse tells of the true prophets and how that they spake as they were moved by the Holy Ghost. Those true prophets under the law of Moses typified the true gospel ministers under the law of Christ. The false prophets under the law of Moses typified the false teachers under the law of Christ, and just as sure as there were two kinds of prophets under the law of Moses, just that sure there will be two kinds of teachers under law of Christ. All New Testament writers spake these things, but I think Paul had more to say along this line than either one of the other apostles, but Mathew, Mark, Luke, John, Peter, James and Jude, make this matter very clear that there were two kinds of prophets, and that there would be two kinds of teachers, one would be true, the other would be false. Peter here spake of past events, he also spake of future events. One had come to pass, the other would certainly come to pass. Paul said: Also of your own selves, shall men arise speaking perverse things to draw away disciples after them. Acts 20-30.

Paul here was talking to the elders of Ephesus, and he told them what he knew would take place after his departure. He continued: (verse 31) Therefore watch and remember that by the space of three years I ceased not to warn everyone, night and day with tears. Also Peter told what would take place after his decease. Verse 15 reads thus:

Moreover, I will endeavor that

ye may be able after my decease to have these things always in remembrance. Peter, like Paul, was concerned about the future welfare of the brethren in this life, and each told what their own brethren would do notwithstanding their warning and earnest zeal for their welfare; they in faithfulness to God spake as they were moved to speak, both telling of the past, also of the present, and the future. One would as certainly come to pass as what had come to pass, the apostles witnessed many things that came to pass in their day that had been prophesied of many hundreds of years before they were born. They also foretold events that would take place in the near future, and they also foretold events that would take place hundreds of years in the future. Christ did the same in his teachings here on earth. He warned against wickedness, and yet foretold of great wickedness that would come to pass, and He taught them that one would as certainly come to pass as it was true of what had come to pass He said: Heaven and earth shall pass away, (the old Jewish heaven and earth shall pass away) but My words shall not pass away. Read Mat. 24-35, Mk. 13-31, Luke 21-33, Luke continues:

And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth, watch ye therefore, and pray always that ye may be accounted worthy to escape all these

things that shall come to pass and to stand before the son of man. Oh, how wonderful and solemn these things are. Our dear Saviour warned his apostles; Take heed that no man deceive you. The holy scriptures abound with similar teachings in ways of warnings, also foretelling what God's people will do contrary to God's will. They also foretold the sore judgments that will be meted out to them that forget God. Now let us notice again the words of Peter, concerning prophecy where he says, 2nd Peter 1-20-21. Knowing this first that no prophecy of the scripture is of any private interpretation. This is most essential for the man of God to observe who is concerned in knowing the truth, that it is of first importance if God's people overlook the first and essential thing concerning prophecy, they evidently will be deceived by false teachers. Peter here is trying to impress this most essential thing concerning prophecy, that no prophecy of the scripture is of any private interpretation. Peter here referred to the present time, it was just the same in old time as it was then in Peter's time. Knowing this first, keep this always in remembrance after my decease, that no prophecy of the scripture is of any private interpretation. Then Peter assigns his reason for this, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. Peter's argument is that no true prophecy is by the will of man when he spake these words and that it never was by the will of man, and no man of God

has a right to say that it is not the same way now as it was in Peter's day, or in old time. Yet Peter knew there would be false teachers in the future as there were false prophets in old time. Therefore he said: But there were false prophets also (as well as true prophets) among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them and bring upon themselves swift destruction. None but God's people were ever guilty of denying the Lord that brought them. These teachers had a selfish end in view, or else they would not privily do what Peter said they would do, if the Holy Ghost was in the matter, they would not privily do these things. Peter continues: And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of. This is the most sorrowful part of it all, that these false teachers will deceive many, yes, very many of God's dear people. Peter continues: And through covetousness shall they with feigned words make merchandise of you.

Peter here in those few words tells the real object of those false teachers, which is covetousness. Covetousness was the reason why they privily shall bring in damnable heresies, even denying the Lord that brought them. It is covetousness that cause them to use feigned words to make merchandise of God's people. We all know that those engaged in the mercantile business are in the business for the expected profit of handling the merchandise.

Just so with those false teachers that make merchandise of God's people. They do that for gain. And some are wonderfully successful, which is a great inducement to others to try the same occupation. It is all a private affair according to the will of man.

The following was written December 12, 1918:

I now will try again to write on the subject contained in the words of our text. I have written a great deal on the subject, and then commence where I now begin, or near there, and write again and again.

Studying the subject by day and by night near all of my time, when awake, also dream about it. Why all this is this way, is so solemn with me. I have felt from the first that God had a purpose in it all, then again last evening, thoughts came to me with more force than ever before concerning these words of the text, that the man of God may be perfect thoroughly furnished unto all good works. Who is the man of God that Paul referred to? Then after much meditation over the subject I dropped off to sleep and dreamed. In my dream I saw some one with something very beautiful spread out before me. He held up one end with his right hand everything was most beautifully arranged, all fitted together. It was shown that no part could be taken away, that everything must be left just as it is. This beautiful thing spread out before me was completely embroidered with the most beautiful embroidery I ever beheld, the border was a few inches wide. I be-

came very happy at the sight and awoke rejoicing in my dear Saviour. I verily believed the sight I saw was the holy scriptures spread out before me to behold their beauty and harmony, I thought it was Christ that showed me the beautiful sight. I verily believe there is always a grandeur when so blessed to see the wonderful harmony in the holy scriptures. This is bound to be for the holy scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works.

This was the third time in my life that Jesus appeared to me in person that I beheld His countenance and expression on His face and knew Him, if I am so blessed to see Him again in this life. I expect to see the same peculiar face that distinguishes Him from all others when He reveals Himself. I may say more about this later. O how wonderful God does work. Paul said to Timothy, Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. If Timothy did rightly divide the word of truth he did not do anything to mar the beautiful picture of the holy scriptures as I beheld them. If however, Timothy or any other minister of the Lord Jesus Christ would fail to rightly divide the word of truth they would not be approved unto God, and they would need to be ashamed; instead of being approved unto God, in such a case they would mar the beautiful

picture of the holy scriptures as was shown to me. If not rightly divided they are not beautiful to behold, they do not fit right; And still worse to add to them; or to take from them. That would spoil the beautiful border in case we add to them that will not fit on any place it would spoil the place added unto.

Man has in so many ways added to the scriptures until they have spoiled the beautiful border from their standpoint. Then again others or possibly the same ones have taken from the holy scriptures until it is hardly recognizable. There is no harmony or beauty in them and all who are thus engaged adding to and taking from them find such scripture that they find no use for. And think they are not profitable for doctrine, for reproof, for correction, for righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

O, how solemn these things should be to all of God's people who profess to love God and His Son Jesus Christ.

Submitted in love and to be continued,

JOSEPH FORD.

University Place, Neb.
216 West 18th St.

THE FEAR AND LOVE OF GOD

Mr. John D. Gold,

Wilson, N. C.,

My Dear Mr. Gold:

I think Elder Denny taught a good lesson in his noble editorial in the Landmark of December 1st. If

God's little ones would only take heed. He says we are living in a time of unrest. That time has always been with God's people. As Sister Whitley wisely said we have allowed the devil to come among us and destroy our fellowship, peace and happiness, but God's people are not deceived. They have been raised above these things. Our dear Saviour has warned us many years ago of these disturbances. They are nothing new to God's people but we are to take notice of whom these things come and mark them. The Son of God was not immune from such things. He passed through these things before we did and overcame them. We are to do likewise. Our God is mindful of these things. The devil is like a chained dog in the hands of God and he can't reach beyond the bounds that God hath set. Brother Gold let us beware of all this hard heartedness, backbiting, unforgiving spirit, lawsuits and such like things. They are not of the spirit of God. There is no christian spirit connected with such works. I am glad to see the editors of the Landmark come square for these things. Now let us pursue them, preach them, practice them and live by them, and then you will see the devil tremble. No man can serve two masters, but every child of God should be about his father's business. We are not our own, we are bought with a price. If so the love of God abides with us. Let us beware of these things that bring reproach upon the church of God.

Yours in the fear and love of God.

W. L. PARKER.

A COMFORTING PAPER

Elder O. J. Denny,
Dear Brother:

I received my Landmark today for November 15th, and have read it through. It was so comforting and encouraging to this poor little one who feels the need of such, and hopes to be leaning on the promises of God. He is all and in all to His people. Without Him we can do nothing. I hope I am one of His. If it was not for my little hope I know not what I would do. Sometimes it seems to be almost gone but when I look back to my experience and think of what I have seen and felt and of the precious words that have been spoken to me my hope revives and seems sufficient if I were called to die.

This hope, no matter how little it seems to be, is something that no one can take away from one who possesses it. I am glad to know God is God and changeth not, therefore the sons of Jacob are not consumed. I believe that all for whom Christ died will be with Him in glory.

Brother Denny, please pardon me for bothering you with this poor and poorly written letter. I just thought I would write you a few lines and tell you what a feast your piece in the Landmark was to me, also the piece from the Gospel standard.

I would like to see more of your writing in the Landmark.

Please give your views on the 8th chapter and 10th verse of Leviticus.

S. E. DAVIS.

If any of the brethren have any spiritual interpretation of the scrip-

ture mentioned in Brother Davis' article, please write him.

O. J. DENNY.

Winston-Salem, N. C.

**DONATIONS FOR ELDER
HARRISON**

Dear Mr. Gold,

I sent you a list of names Saturday that sent donations to me. Will you be so kind as to add the following names to the list in the Landmark:

R. L. Davis, Farmville, \$25.00.

Brethren and friends of Smithwick's Creek Church \$35.00.

Bethlehem church \$2.80.

Please give them my heartfelt thanks and a large share for yourself. Excuse pencil writing. From one who loves you.

N. H. HARRISON, Sr.

Pinetown, N. C.

**READING THE LANDMARK
FOR FORTY YEARS**

Mr. John D. Gold,

Though a bit tardy I am now mailing you check for two dollars to renew my subscription to the good old Landmark. Not many issues of this paper for the last forty years have escaped my perusal and that with comfort and benefit. I feel so much cherish and love the memory of your sainted father, the late Elder Gold. His name and services will shine on the pages of history when our mortal bodies have returned to dust. Wishing you success during the new year just entering, I am yours, with sincere friendship and love,

J. W. JONES.

Peachland, N. C.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

Wilson, N. C., Jan. 15, 1927

Entered at the postoffice at Wilson
as second class matter

VOL. LX. No. 5

THERE IS NO NIGHT THERE

Elder P. G. Lester,
Roanoke, Va.,
Dear Cousin,

I have been trying to write to you for more than two years. I remember very well on Saturday at White Oak Grove church I think it was at June meeting, 1924 John Thompson and others joined the church. Some one asked me to join. You know I did not. You remarked if anyone else wanted to be baptized the next morning to bring their old clothes. The next day I went to the baptizing and you remarked there comes Sam Dulaney without his old clothes. I never will forget how I felt when you said that.

Two or three weeks before this I had a vision or a dream. I did not

think that I died but I went to heaven. Heaven is made up of people, people, people, it makes me think of what John saw—a great multitude that no man can number. I did not look to see if there was any one there that I knew nor did I seem to care. It was light there, yes, lighter than day. I did see one person that I did know, and that was Posey G. Lester. Yes I know it was you. You were on my left side. I offered you a dipper of water. You did not drink, but gave me to understand we do not drink water in heaven. We did not speak to each other. I thought I would tell you what I am writing. The reason I did not I am not able to tell. I wish I could tell you more.

I believe in salvation by grace, and grace alone. I know I am a poor sinner.

Now Cousin Posey the half has not been told. I hope you will come to White Oak Grove soon.

If you wish you can rewrite this and get it in a better shape and have it printed in the Landmark.

Yours respectively

S. W. DULANEY,

Sowers, Va.

Remarks

It would seem that when a poor sinner who knows that salvation is by grace—has been to heaven and yet cannot tell the half of it, would really hesitate to ask for baptism of the church in his old clothes. But if they are clean, are they not good enough? "I will behold no spot in thee." But would not his real reason for a hope be a match for his old clothes? What is his reason why he should hope. He says I know I am a poor sinner, and I believe sal-

vation is by grace and grace alone. That is the sum and substance of what is written. "With the heart man believeth unto righteousness and with the mouth confession is made into salvation."

P. G. LESTER.

MRS. MOLLIE LUPER

Mr. Gold:
Dear Sir:

Please insert in the Landmark the death of Mrs. Mollie Luper who was born December 16, 1861. Her maiden name was Dunn. Mrs. Luper joined the church at Moore's, Wilson County, July, 1911, and was baptized by her faithful pastor, Elder A. M. Crisp. She was always, even in youth, a very good and pious girl, and being one of the promised seed of faithful Abraham was chosen in the divine covenant of grace, hence her gracious God that doeth all things well smiled upon her fleshly tenement and conceived within her already pious heart the spirit of the holy ghost thus she was given a sweet and precious hope in Jesus through the glorious resurrection of her Saviour. She no longer conferred with the dying things of this sin polluted world but went straightway to the altar and gave the sweet evidence of her deliverance and christian adoration to her God. She lived the life of a model christian and as best she could she consecrated her whole life to the worship of her God. She always filled her seat in church unless providentially hindered in the death of this noble mother in Israel. The community in which she lived has lost a true, kind and hospitable friend and neighbor of which she doubtless esteemed the pleasure thereof to know the above to be true and the church has lost a true and faithful servant and loving sister in all pertaining to the Master's cause. Her pious life was a benediction to her moral family and exemplified a christian love, hope and faith in consecration to her God. 'Tis sad to part with one so dear, though Jesus read her title clear and on May 31, 1926 she we believe entered her eternal home with her loving God to give Him eternal praise. Truly a good woman is gone.

Written by request of her family and her brother, I hope in Jesus,

J. J. THORN

MRS. CARRIE ALDRIDGE

It becomes my sad duty to try to write a few lines in memory of our departed sister, Carrie Aldridge. She was called away from among us on March 30, 1926. She was born January 31, 1875 and was married to Mr. Chas. Aldridge October 16,

was the daughter of Elder C. C. and Elizabeth Bland, who preceded her to the 1895. She lived to be 51 years old. She grave several years ago.

Then death claimed her, so she passed away and left us all to mourn her sad loss. Besides her four sisters Mrs. Ridgick, Mrs. Lee and Miss Rosa Bland of Kinston, Mrs. Brown of Ayden, one brother, Mr. Lee Bland of Rocky Mount, her husband and one daughter, Mrs. Craft. The bereaved family have our deepest sympathy. We hope the Lord will bless and console them in this their great trouble. She was carried to Hancock's church and there laid to rest. I hope, in the cemetery by the side of her father and mother. She also has three brothers and two sisters buried there. Elder Roberts from Greenville conducted the burial service surrounded by a large number of sorrowing friends and relatives. Many beautiful flowers covered the grave showing she was much loved by her many friends.

She joined the church at Hancock's the third Sunday in September, 1906 and was baptized by her father. She was a loving member and seemed to love all of the brothers and sisters. She always seemed to enjoy going to church. Her seat in church was seldom ever vacant. We do miss dear Carrie and especially at church. It is so sad to know we can never see her familiar face nor hear her sweet voice again. We miss her to help in the singing.

The writer of this loved her and has sadly missed her since she passed away. We were good friends as well as sisters in the church. We oftentimes went off to our preachings together and would enjoy it so much. She was loved by the members of the churches abroad as well as at home. All always seemed glad to see Sister Carrie.

Written by one who loved her.

JULIA A. WORTHINGTON.

CONTENTNEA UNION

The Contentnea Union was appointed to be held with Meadow Church Greene County, N. C., the fifth Saturday and Sunday in January, 1927. Those coming by railroad will be met at Fieldsboro about one mile from the church. For further information write J. J. Eason, Stantonshorg, N. C.

J. E. MEWBORN, Union Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Simpson Creek Saturday and 5th Sunday in January. All orderly Baptists are invited to attend especially ministers of the gospel.

Visitors will be met at Loris, S. C.

M. MEARES.

DEACON ABNER FERRELL NEAL

The subject of this notice was the son of the late Deacon William and Polly Case Neal, born November 13, 1838. Departed this life November 19, 1926, at the advanced age of 88 years, lacking three days. He grew up on his father's farm. When the call was made for volunteers to enter the war between the states, he enlisted in Company H, 45 Regiment N. C. Troops. At the reorganization he was elected lieutenant of his company, and served faithfully during the war. While in the army he professed a hope in Christ and joined the Primitive Baptist church at Sardis, Rockingham County, N. C., in 1873. Soon after he was ordained deacon and served the church faithfully till his death. He was married to Sarah Elizabeth Goolsby December 7, 1855. Two daughters were born, who, with his wife, preceded him to the grave. He was married the second time to Nancy Mathews September 1921, who, with two brothers, P. B. and John Neal survive him.

Brother Neal was a man of large acquaintance and influence, a wise counselor, and an inspiration to the community in which he lived, and will be missed, not only by his church, but by the entire citizenship of his community.

A great man has fallen, and we feel to say for him, that he has "fought a good fight, has kept the faith, henceforth there is laid up for him a crown of righteousness, and not for him only, but for all those that love his appearing." He has entered into that rest that remaineth to the people of God.

The bereaved family have my sympathy.

T. B. WILSON.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union appointed to meet with the church at Monticello, Guilford County N. C., on the 5th Sunday and Saturday before in January, 1927.

Brethren, sisters and friends cordially invited.

W. C. KING, U. C.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the church at Abbotts Creek, in Davidson County, N. C., on Saturday and 5th Sunday in January, 1927. An invitation is extended to those who love peace and in fellowship with us. A special invitation is extended to ministers.

W. L. TEAGUE.

THE ANGLIER UNION

The next session of the Angier Union will, if it is the Lord's will, be held with the church at Angier on Saturday and 5th Sunday in January and Elder J. P. Tingle is chosen to preach the introductory sermon and Elder L. H. Stephenson his alternate.

Those coming by rail will be met at Angier and cared for. Brethren, sisters and friends are cordially invited to come and be with us.

W. F. YOUNG, Union Clerk.

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held with the church at Scotts Saturday and Sunday, January 29 and 30th, 1927. Visitors will be met at Lucama, N. C., Friday at 2 P. M. and Saturday at 8 A. M.

All lovers of truth and good order are invited to attend.

I. A. LAMM, Union Clerk.

ELDER J. W. FAIRCHILD

Elder J. W. Fairchild of Florida will preach as follows:

- At White Oak Association, March 21st.
- Memorial, March 23rd.
- Upper Black Creek, March 24th.
- Contentnea, March 25th.
- Wilson, March 26th and 27th.
- White Oak, the 28th.
- Town Creek, the 29th.
- Autrey's Creek, the 30th.
- April 2, Saturday, Upper Town Creek.
- April 3, Sunday, Pleasant Hill.
- April 5, Tuesday, Kehukee.
- April 6, Wednesday, Concho.
- April 7, Thursday, Whitakers.
- April 8, Friday, Tarboro.
- April 9, Saturday, Robersonville.
- April 10, Sunday, Skewarkey.
- April 11, Monday, Bear Grass.
- April 12, Tuesday, Smithwick's Creek.
- April 13, Wednesday, Flat Swamp.
- April 14, Thursday, Briery Swamp.
- April 15, Friday, Greenville.
- April 16, Saturday, Farmville.
- April 17, Sunday, Meadow.

I have made these appointments at the request of Elder M. L. Gilbert of Dade City, Fla., who writes me that Elder Fairchild, of Arkansas, is sound, edifying, comforting, and conservative and is regarded by our people as the most gifted preacher that has ever visited Florida. From his writings, I have a high opinion of his ability and gentleness; and I am very glad that he expects D. V., to visit our section, and preach for us. May the Lord favor him, and may our people receive him kindly, and help him on his way after a Godly sort.

SYLVESTER HASSELL.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Mrs W L Stalls
607 W Main St.
1 March 24

VOL. LX.

FEBRUARY 1, 1927

No. 6

CURSE ON NATIONS THAT KEEP NOT HIS COMMANDMENTS

"Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

That the land spew you not out also, when ye defile it, as it spued out the nations that were before you.

For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God." Leviticus 18: 26-30.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, 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 is possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE GOD OF ALL MERCIES

To the Dear Afflicted Pilgrims in
Christ Jesus Our Saviour:

Blessed be the Father of all mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we are comforted. He is the God of all comfort for He comforteth those that are cast down, and to those who mourn blessed are they, for they shall be comforted. Paul gave a reason for glorying in tribulation. Knowing that tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. 5: 3-5.

The Apostle Peter says beloved think it not strange concerning the fiery trials which is to try you. For the trial of our faith is more precious than gold that perisheth. Though it be tried with fire. When David was fleeing through the wilderness pursued by one of his closest dearest of kindred that nature gives on earth, he was being prepared to become the sweet singer of Israel. The pit and the dungeon were the best schools at which Joseph was graduated. The hurricane that upset the tent and killed Job's own children prepared him to

prove to be the most magnificent example of patience and to display the most wonderful faith ever recorded by man. There is no way to get the wheat out of the straw but to thresh it out. It is through the crushing process of being ground between two rocks, that prepares grain to be made into food. There is no way to purify the gold but to burn it out. Nothing happens to the christian, everything that enters His life is sent or permitted to come by an all-wise and all-living Heavenly Father, and is designed for some purpose. The rocks and rough places on the mountain side are the things we climb upon. Even failures if taken rightly may become stepping stones to higher ground. Our sorrows do not spring out of the ground. God doth not afflict willingly nor grieve the children of men when He permits the trials and afflictions, it is for the purpose that we might be partakers of His holiness. If received in faith the trial that seems so bitter to endure may prove a blessing. The cruel blow that kills our joys on earth often lifts our eyes towards Jesus for refuge. The trials of life are God's tools to saw to put into shape, to hew, remove the roughness, to chisel, to polish, to purify the character, which is all a painful process, it is hard to be pressed down to the grinding wheel but timber is being

prepared and brought forth to fill its place in building the heavenly temple. Paul gives us this description of the sufferings endured by God's people in former ages, others were tortured, not accepting deliverance, that they might obtain a better resurrection, others had trials of cruel mockings and scourgings, yea moreover bonds of imprisonments. They were stoned, sawn asunder, were tempted, were slain, with the sword, they wandered about in sheepskins, and goatskins, destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts, in mountains and in dens and in caves of the earth. Paul says all that live godly in Christ Jesus shall suffer persecution. But God does not willingly afflict the children of men, neither will He cast off forever, but though He cause grief, yet will He have compassion according to the multitude of His mercies. Referring to the coming sore trial of Peter, satan hath desired to have you that he may sift you as wheat. But Christ says I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brethren, and He gives this promise Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Psalm 34-9, and He heareth the cry of the afflicted. God is our refuge and strength, a very present help in trouble Psalm 46-1. Like as a father pitieth his children so the

Lord pities them that fear Him, for He knoweth our frame, He remembereth that we are dust. He will be a refuge for the oppressed, a refuge in time of trouble. When thou passeth through the waters I will be with thee, and though the rivers they shall not overflow thee, when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle thee. Isaiah 43-2. It is good for me that I have been afflicted that I might learn Thy statutes Psalm 119-71. Look upon any afflictions and pain and forgive all my sins Psalm 25-18. Before I was afflicted I went astray, but now I have Thy word, Psalm 119-67. Though he were a son, yet learned He obedience by the things He suffered Heb. 5:18. And ye have forgotten the exhortation which speaketh unto you as unto children, my son despise not thou the chastening of the Lord, nor faint, when thou art rebuked of Him, for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth Heb. 12-5-6. Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees is our courage and strength in the hour of afflictions, Job said in his afflictions, Though He slay me yet will I trust Him. Looking forward to the conflicts through which His followers must pass, Christ sends through the Revelator this cheering message fear none of these which thou shalt suffer. Behold the devil shall cast

some of you into prison that ye may be tried, as thou faithful unto death and I will give thee a crown of life. And he that overcometh shall not be hurt of the second death. Rev. 2:10-11. They who have passed through fiery trials and afflictions, are more able to comfort others who have been partakers of the same. We should sympathize with others in their sorrows, weep with them that weep, Rom. 12-15. To him that is afflicted pity should be shown from his friend Job 6-14. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, shows us He sympathizes with us in our afflictions. He manifested His sympathy in the case of Mary and her friends crying over the death of Lazarus. When Jesus saw her weeping and the Jews weeping with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him. They said, Come Lord and see. Jesus wept. Looking down through time to eternity He saw the tears, sorrows, and heartaches, sin and death, would bring to mankind in this sin stricken world. His heart was touched with human woe and misery, and he wept with those who wept, and we should receive consolation, that out of every trial and affliction good will come. In the world ye shall have tribulation, but be of good cheer, I will overcome the world. Ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful but your sorrow shall be turned into joy Jno. 16-3-20. God's people that sow in tears shall reap

in joy. He that goeth forth and weepeth, beareth precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm 126-5-6.

AZUBAH MATTHEWS,

Fuquay Springs, N. C.

REJOICING IN THE LORD

(Published by Request J. R. Jones)

My dear Brother Branscome: I feel like writing you a few lines. I am confined at home with rheumatism, and have been an invalid for 18 years. I thank God that His will must be done in spite of all man's works. I just can't tell you —my tongue cannot express my feelings today. It seems like I want to talk to the whole world. I do not know what is the matter; but I can see the whole plan of our salvation by grace, and it is the sweetest gospel that can be preached. O! just think of our blessed Redeemer, that redeemed his people; and they are those that were chosen in him before the foundation of the world. I am made to rejoice today for the truth. We can tell to a reasonable extent who the redeemed are by their daily walk and godly conversations, and by their compliance with all of Christ's precepts and examples. It is by reason of the indwelling of that Spirit, by which they are regenerated and born, that we see them going down into the water for baptism, then gathering around the communion table to take the bread and wine, engaging in the washing of one another's feet. Feetwashing is a part of Christ's gospel. Every word spoken by Christ is gospel and doctrine. It

is all doctrine. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Footwashing is according to the doctrine of Christ; and, where are those who make light of it? I honestly ask this question. The Scriptures are our only guide; and the souls that are born of God and have Christ formed in them the hope of glory, or the love of God shed abroad in their hearts by the Holy Ghost, are the only ones who have part in this matter. Man, or the works of men have never saved a soul, nor never will save one. There is one thing so good to realize, that is, God has all power.

When we go back to Adam and Eve in the garden of Eden, we find that they were allowed to eat of every tree in the garden, except one. God knew that they would eat of that, before he put them there. Some say he did not. But, it appears that a consultation took place in heaven among the persons of the Godhead, when the full extent of the fall was completely foreseen; and the second person of the Godhead either took upon himself, or was appointed to the office of Mediator between fallen man and his Creator. This news was announced to man shortly after the fall. The first promise we have of a Mediator is recorded in Gen. 3:15. The Lord said to the serpent that beguiled Eve, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Christ knew right there

where his people were: for "he is the image of the invisible God, the first-born of every creature." The new-born creature holds communion with the Holy Spirit, and with Christ and with God. Jesus said, to Thomas, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."

Some have supposed that no Holy Spirit is received till after baptism; but this is not the truth; it is an error they have fallen into by confounding the gift of the Holy Ghost with the quickening and sanctifying influence of the Spirit. It is the quickening and sanctifying influence of the Holy Spirit that makes one a fit subject for baptism. Faith and love must precede baptism; and a person cannot possess faith and love without the operation of the Holy Spirit, for these are the fruits of the Spirit. Therefore, if a person is a fit subject for baptism, he has experienced the change previous to baptism; he has put off the old man with his deeds, and Christ is already formed in him the hope of glory—all before baptism. The law of God is put into his mind, and written in his heart. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Cor. 3:16. It is the quickening and sanctifying influence of the Holy Spirit which produces this close and intimate union of the soul to Christ, and by which they become one spirit; and we are sealed unto the day of redemption. "He that is joined unto the Lord is one spirit;" and, "if any man have not the spirit of Christ, he is none of his." This union never takes

place till we are regenerated. Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Holy Spirit is the connecting link of this union; and they who have experienced this union have the witness of it within themselves: for it is spiritually discerned. The Spirit beareth witness with our spirit that we are the children of God; and they who have not experienced this union have no more conception of it than a man born blind has of colors. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Brother Branscome, please give this space in the Messenger. I just feel like writing a little, and what I have written is just as it presented itself to my mind. O, the doctrine of salvation by grace, and grace alone! It is the sweetest doctrine on earth to a poor sinner like me. If I am saved it is by grace alone, and not by works of my own.

God bless you and your efforts with the Messenger of Truth. I will pay up for it this fall. I can not do without it. I do love to read it.

Today I feel like I could shake hands all the balance of my days with the people of God. But at other times I feel to be the least among the least.

C. H. KIRBY.

Coal Creek, Va., June 10, 1904.

THE GREAT PHYSICIAN

Elder S. B. Denny,
Wilson, N. C.,
Dear Brother:

This is a beautiful day. Of all the four seasons of the year autumn is to me the most enjoyable. The mild, gentle breezes, the mellow sunshine, the soft music of birds, the quiet that usually pervades the whole no one it seems could fail to enjoy.

Brother Denny, three weeks ago I suffered with influenza, and had to have medical attention. I am so much better today, but am still weak. I feel to praise and bless the Great Physician, whose balm has been applied to my suffering body as well as I trust it has, to my soul. Over how many stony and slippery places, through how many a thorny path our tender shepherd helped us. And as we sweetly realize we have rested in the everlasting arms, "let us lift up our eyes unto the hills from whence cometh our help." In seasons of light and spiritual warmth when we have precious love visits from on high how clear and real and rich and enjoyable it all is, why heaven is right here, just in our poor hearts, and even the gloomy sick becomes almost a halloved spot, a place where we feel we must "take the shoes from off our feet for we tread upon holy ground.

Paul says that our "light afflictions work for us a far more exceeding and eternal weight of glory."

"Behold He that keepeth Israel, shall neither slumber nor sleep." "Truly they who trust in Him shall be as Mount Zion which cannot be

removed but abideth forever." "When I remember Thee upon my bed, and meditate on Thee in the night watches, because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Psalms.

Brother Denny, I felt impressed to write this and if you think it fit for publication you can have it published in the Landmark.

Your little sister, I hope,

BESSIE BROOKS GAY.

Farmville, N. C.

LOST THEIR ZEAL

Dear Bro. Denny:

I enclose \$2.00 to pay for my Landmark another year. Reading my papers and hearing good preaching are my chief pleasures in life now. It seems to me our preachers have lost their zeal for the good of the cause to some extent, as they get cross with each other over points and say unbecoming things about each other.

Elder Dameron, deceased, was a model preacher and christian. He seemed so grieved when members and preachers did wrong. Would shed tears over unbecoming things in members. I always loved him. If he had faults I couldn't see them. Now the members are slack about going. Our church seems on the decline. God doesn't add to her borders as He did formally. Why is this?

Time and all that pertains to it will soon end. Eternity has no end. Then why be so concerned about things here? Why not be more concerned over things eternal? God

has predetermined or predestinated the salvation of His people. That's true and certain. Yet it is our duty to be faithful in christian duties. Moses was grieved when the children of Israel made a golden calf and worshipped it. God's faithful ministers are grieved when members get in trouble and disorder now. Our faith and hope is in God who alone can deliver us and who alone can save. We are kept by His almighty power. How wonderful, when faith will be lost in sight and hope in possession. To fully enjoy Heaven, to be satisfied forever. Some seem to think that they can walk so orderly that God would be under obligation to bless them. I have never reached that point nor do I expect to do so.

The longer I live the more corruption I see in human nature. We do not deserve temporal blessings much less spiritual ones. God gives all that pertains to life and salvation.

We do not merit it in any sense. I am a great believer in prayer. When the mind and heart is burdened there seems no relief for me any other way than to unburden myself to God in prayer. We read that Christ continued all night once praying. I can witness to this myself. A few years ago I was greatly burdened and prayed all night and the Lord inclined unto me and heard my cry and delivered me.

We are told to beware of false prophets that come to you. They are the ones that cause trouble among us. God's work is perfect and needs nothing added to it. Do as you like with this.

ANNIE ASTIN.

GOOD MEETINGS

James R. Jones,
Beloved Brother:

We will write you a few lines this morning and hope they may find you well. When we received your last letter I was going to different places attending funeral and meetings and neglected to write you. Elder Webb came home on visit from California. He left here 29 years ago, and we visited our people several days. Mother has been very sick but is better.

Elder Webb is visiting Lula's people this week. We had a nice meeting at Mt. Zion last Sunday. Elder J. D. Vass baptized one sister and we held communion and washed feet. There were 45 brethren and 80 sisters in the communion. Elder S. Wood preached a fine sermon. He is the moderator of the Indian Creek association. We are glad to have such men as he is to come among us and preach for us, for he preaches the gospel of peace which is the gospel of Christ. I can't see why one called a Primitive Baptist will preach confusion unless it is sent on us for a scourge for not maintaining good works. For as we sow so shall we reap. Corrupt doctrine is of the flesh and not of the spirit. We need not add to nor take away from the word of God, and any man that does it—he hath a devil.

In respect to it we should accept the written word of God. And not bid God speed to anything that does not accord with sound doctrine. Nay if you had given your hand to your good wife to encourage her in the wrong way it would not have

been right of you. We can be friendly and treat people kind but should not turn away from righteousness. We cannot turn away Christ and His kingdom for the insinuations of men. For we know the deceitfulness of the flesh and therefore have no fellowship for the fruits of darkness.

We are planning to go to our association day after tomorrow. Bro. Bob White and wife are going to take Lula and me in their machine. The dear brethren are wonderfully good to us, they come get us and take us to meetings. We have a home with the God blessed people.

May God continue to bless you dear brother.

From your brother and sister,
D. S. and LULA WEBB.
Hillsville, Va.

THE MOTHER OF JESUS

Mr. John D. Gold,
Dear friend:

A few nights ago I was lying on my bed and in a vision I saw a most beautiful woman standing some eight or ten feet in front of me with a dark red dress on, all of one color from head to foot, fastened up close around the neck and went down to her feet. She was perfectly quiet and had long curly hair hanging down around her shoulders. She was just calmly and serenely looking at me. I beheld her beauty in awe and grandeur and behold it was a vision. Then I heard a voice say, "That is the Virgin Mary." I said well she is the mother of my Saviour. He is the first born among many brethren and I felt like she was my mother. Christ said they that do the will of My Father, the

same is my brother, My sister and my mother. Oh what a sweet feeling ran through me and how precious they did feel to me, my heart was in a glow of love and adoration to my Saviour for revealing this unto me. I feel like at times that we are of all people the most blest.

Yours in hope,

J. R. JONES.

Evolution Station,
Greensboro, N. C.

ELDER KEENE MADE THE DONATION

Dear Mr. Gold,

If you think proper please publish the enclosed letter from Sister Mark A. Morgan.

Will you be so kind as to state in the next number of the Landmark the name of Elder Frederick W. Keene, Raleigh, N. C., donor to me for \$10.00 instead of F. W. Green as it now appears in the Landmark.

Please accept my loving regards,
N. H. HARRISON, Sr.

Sister Morgan's Letter

Dear Brother Harrison:

(If I am worthy of calling you brother) I feel so unworthy sometimes that I do not know if I am doing right in saying brother or sister to Primitive Baptists yet I have been a member of that church about 64 years, was 80 years old 10th of November, 1926.

I am sorry Brother Harrison, you had to appeal to the church and friends for help after serving the churches for so many years. Surely they will open their hearts with such a bountiful donation you will not have to appeal to them for aid again soon. Although we are strangers in the flesh hope we are not in

spirit. Will enclose a five dollar bill in this letter hoping you may receive it in as good spirit as it is sent. May God bless you and your dear companion with better health is my prayer forever, a true friend,

MRS. MARY A. MORGAN.

R. F. D. 2 Box 49.
Atlanta, Kansas.

A COMFORTING LETTER

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

Dear Sir:

I enclose a one dollar bill in payment of extra copies of Zion's Landmark for Oct. 1, 1926.

Truly Zion's Landmark is a good paper and I am glad I am a reader of the same. Fred. W. Keene in October 1st is a most comforting and strengthening letter.

Wishing you every new covenant blessing, I am yours to serve,

J. T. SATTERWHITE.

LaFayette, Ala.

AS LITTLE BABES

"Out of the mouths of babes and sucklings he hath perfected praise," and such are we in Christ Jesus. This is a great mystery and beyond the ingenuity and conception of mortal man. No man can worship God, no man can praise God, but this praise is perfected in the mouths of babes and sucklings and is applicable to those who have come to the end of their strength and feel as utterly dependent on the God of Heaven for their salvation as the little babe is to its mother when it can only make known its wants by crying. So it is with us, we make known our wants by cry-

ing and our heavenly father who is kind and faithful and never slumbers nor sleeps and is ever watchful over us will succor all our needs. Oh, how far distant we feel to be from the dear Saviour in our weakness and leanness of soul and bound with fetters and chains in the dives of sin and iniquity and made to mourn within our soul and to say, O Lord how long wilt Thou hide Thy countenance from me, art Thou clean gone forever? O may it be Thy pleasure that my soul may feel that soothing and balmy breeze laden with the fragrance of the spices from the garden of the Lord. Such is the state and condition of the soul that desires to come in to the house of the Lord. We cannot be content to wait upon the Lord, but we are ever struggling to extricate ourselves from the mire and clay and bring ourselves into His holy presence which thing we cannot do. This brings us to the language of Job, when he said, "Oh that I knew where I might find Him! that I might come to His seat? I would order my cause before Him and fill my mouth with arguments. Behold I go forward, but He is not there and backward, but I cannot perceive Him on the left, where He works but I cannot behold Him. He hideth Himself on the right hand that I cannot see Him but again we are as little babes and cannot direct our steps, utterly dependent upon Him for every good and perfect gift that comes down from the Father of light, who is the author and finisher of our salvation and in whom is all our desires and who will succor our needs according to His good pleasure. Thus we find

ourselves in the cleft of the rock in the secret places of the stairs which is a safe hiding place. Our affliction and emptiness and leanness of soul is not a coveted place and not a state or condition sought by the natural man, therefore it is a safe hiding place. When the hand of the Lord is upon His people they are in the cleft of the rock in the secret places of the stairs, they then cry unto Him. Let me hear Thy voice let me see Thy countenance for sweet is Thy voice and Thy countenance is comely.

SUPPER BEING ENDED, JESUS BEGAN TO WASH HIS DISCIPLES' FEET

"Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." John 13-6.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel and girded Himself, after that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13: 1-5.

The above quoted scripture definitely locates the time of the washing of the disciple's feet and points to the end of the passover supper.

The passover was one thing and the feast of the passover was an-

other, though closely connected.

"In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; Seven days ye must eat unleavened bread. Lev. 23: 3-6. This feast of unleavened bread is also called the feast of the passover. Matt. 6:2. Mark 14:1. Luke 22:1.

What supper was this that was ended?

The passover supper which was instituted the last night that the Israelites stayed in Egypt when the Lord slew all the first born of the Egyptians and passed over the Israelites whose doors were marked with the blood of the passover lamb, which passover had been kept annually since then until it was then ended in Jesus the antitypical passover lamb whose blood was to be shed for the remission of the sins of His people. This was the last typical passover supper that was to be observed because Jesus the antitype was present and ready to be slain. The type serves only until the antitype comes. And when the antitype died on the cross the type was ended. That was what was meant by "supper being ended." And Jesus having loved His own through all this typical period He loved them unto the end which was the end of His natural life in this world, and the devil having now prepared Judas for the performance of his work in betraying the Lord, and "Jesus knowing that the Father had given all things into His hands, and that He came from God, and went to God: He riseth from supper, and laid aside His

garments: and took a towel and girded Himself." John 13: 3 and 4.

After that He poureth water in a basin, and began to wash His disciple's feet, and to wipe them with the towel wherewith He was girded. The passover pertained to and was a part of the law that God gave to Israel. At the same time that the passover was fulfilled the law was also fulfilled. The first thing, according to the 13th chapter of John, that Jesus did after the end of the passover supper, was to wash His disciple's feet. And He said, if I, your Lord and Master have washed your feet ye ought to wash one another's feet.

The washing of feet, like baptism and the Lord's supper, is a type of something more important. Baptism is a type of the death burial, and resurrection of our Saviour and shows our faith in the death and resurrection of our own bodies. The washing of the disciple's feet is a type of the washing of our spiritual feet. I understand the spiritual feet of a child of God to be his spiritual understanding of the law of God as applied to him individually, and his spiritual understanding of the gospel as applied to him individually. By the law we have a knowledge of sin and by the gospel we have a knowledge of our deliverance from condemnation. If our spiritual understanding of the law or gospel becomes contaminated with carnal reason our feet need brushing. Matt. 10:14, or washing in the clear water of truth as revealed in the word of truth or the Bible. Jesus said, "I have given you an example that ye should do as I have done to you." 15 verse.

Jesus washed all their feet, Peter did not wash John's feet and John did not wash James' feet.

When the pastor knows that his church or congregation has erroneous understanding of some point of doctrine or practice and teaches the truth to them then he washes their spiritual feet. But I do not object to the practice of the literal washing of the natural feet if the church wants to observe it in the usual way. I have on several occasions taken part in such and have enjoyed such exercises but I have always observed it as a type of the spiritual.

Matthew, Mark and Luke told of the institution of the sacramental supper but John does not mention that but tells of the ending of the passover supper, the devil's work in preparing Judas Iscariot to betray the Lord and the giving of the sop and Judas' going immediately out. After this I think Jesus washed the disciples' feet and instituted His sacramental supper. I do not believe that Jesus washed Judas' feet nor gave him any bread or wine of the sacrament.

D. A. MEWBORN.

EXTREMES

Dear Elder Lester and Father in the House of the Lord:

By special request of the late Deacon Charlie McAlexander during his lifetime I have written his obituary and am sending to you to come out in the Landmark. I feel

so unworthy and incompetent to write of the life and character of one who lived with the church of God for more than 60 years as our dear departed brother did.

You were his pastor and so was I, but I have never felt to be a pastor in the true sense for I am so incompetent it makes me fear I am mistaken in this holy calling. Yet it was a pleasure and comfort to know Deacon McAlexander and worship with him in the house of the Lord. The distress which was caused among our people by the agitation of these extreme ideas on salvation and predestination as I have mentioned in the obituary at first gave Brother McAlexander much worry and he told me the Landmark was holding on to the old way and to his understanding was contending for what our people the Primitive Baptists believed when he united with the church more than 60 years ago. He also said you are an elder worthy of double honor and our people and especially the young ministers should heed your advice and leave off these extremes which cause confusion and strife among our people.

Now if you think this will crowd out other matter of more importance do not publish it. This is the request of the old father during his lifetime that I am sending this.

Yours in hope, love and fellowship.

J. G. L. HASH.

ZION'S LANDMARK

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

Editors

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

Wilson, N. C., Feb. 1, 1927

Entered at the postoffice at Wilson
as second class matter

VOL. LX. No. 6

MEETING OF PRIMITIVE BAP- TISTS OF BEAR CREEK ASSOCIATION

Dear Brother in Christ,
P. G. Lester,

I am enclosing a minute of a meeting held by the Primitive Baptists of the Bear Creek Association which I wish for you to publish in your paper the Zion's Landmark, and also pass it on to Brother Pittman and Cayce if you please.

Thanking you for such favors, I am yours in hope,

F. E. HUNEYCUTT.

To All Whom It May Concern:

Dear Brother Lester:

Please publish the following in your paper:

The brethren and sisters met at

Smith's Grove church on Thursday, December 9th, 1926.

After song and prayer service by Elder B. L. Treece, organized in conference by electing Elder B. L. Treece moderator and F. E. Huneycutt, clerk. Elder W. C. Edwards made a short talk in regard to the meeting stating the object and purpose of same.

A letter handed in by Elder B. L. Treece that had been sent him from the church at Lawyers Spring was read by the clerk. It was moved and seconded that the letter be tabled at present.

Elder Treece appointed Elder Edwards as moderator while he made a short talk desiring peace among our churches.

Brother D. P. Dunn made a short talk on same line desiring peace.

Elder Edwards made a move and it was seconded that we stand by what the Danville church did in excluding Elder J. R. Wilson, carried by a rising vote, with no objection.

Brother D. L. Williams from Crooked Creek church stated that he did not represent his church as a delegate but he himself approved of the action taken and felt assured that his church would approve of same.

Elder D. S. Jones made same like statement in regard to his church at Herrins Grove.

The following named churches were represented by delegates:

Bear Creek, Concord, Clark's Grove, Flat Lake, High Ridge, Howard's Chapel, Jerusalem, Liberty, Liberty Hill, Meadow Creek, Mountain Creek, Running Creek, Smith's Grove, Deese's Chapel.

The same action of Elder Wilson was rendered in regard to Elder W. F. Pruitt, carried by a rising vote with no objection. Moved and seconded that we advise our sister churches that are recognizing Elders Wilson and Pruitt that they recognize the act of the churches and associations in their dealings with the said Elders Wilson and Pruitt. Moved and seconded that each church in the Bear Creek Association that is represented in this meeting by delegate, be notified by a minute of said meeting of the actions of this meeting.

Letters were read by the clerk that had been sent him from the following named churches: High Hill, Watson, Union Grove, moved and seconded that these letters be tabled.

Moved and seconded that this minute be read, which was and received for this conference meeting.

Closed with Elder B. L. Treece, moderator and F. E. Huneycutt, clerk.

Remarks

The Landmark does not favor the publication of local troubles in churches or associations because such can be of no special interest to our readers, and only spreads the trouble, but the foregoing proceedings seem to be strictly orderly and for peace and unity, and has the sanction of quite a goodly number of the churches of the old Bear Creek Association, and at the notice and request of all of them I understand. I note the presence and participation of Elder Edwards, their moderator, for some years, and of Elder Treece who also has served the association as moderator. The meeting in its request and in its de-

liberations seems to have been honorable, orderly and in brotherly love, and in gospel purpose, and can but be commendable to the heart and mind of all lovers of order and peace, and brotherly love and gospel fellowship. Of what account am I if I am out of the fellowship and gospel intercourse with my brethren. Like the salt which has lost its savor I am fit for nothing but to be cast out and trodden under foot of men. I am truly hopeful that the Lord our God who brought again our Lord Jesus Christ from the dead, the great shepherd of the sheep and bishop of our souls is the great undertaker in this move, if so He will bring to pass that which we all greatly need, "peace and good will to men." The nations of the world declare war and fight for peace; but the Israel of God—the church of God—is not reckoned among the nations, and her peace does not come that way. However the Primitive Baptists may with Timothy, fight the good fight of faith, and lay hold upon eternal life. Now if these dear brethren are truly engaged in that kind of warfare, we say, let the good work go on, and ere long we shall all share with them the trophies of victory and peace.

For the peace of Jerusalem let us all ever pray.

P. G. LESTER.

DEACON CHARLES McALEXANDER

Deacon Charles McAlexander was born in Patrick Co., Va., January 11, 1841, was the youngest child of a family of eight, born to David and Jane McAlexander. He fell asleep in Jesus from which none ever wakes to weep June 20, 1926. At the ripe age of 86 years, six months and nine days.

He grew up to manhood with limited opportunities for an education but by

dint of study his education was above the average. When the war between the states came on he was one of the first volunteers from Patrick County in Company D 51 Va. Reg. with Lee Ross and Tyler Akers as captains. He was a loyal soldier. In 1863 while at home on a furlough, he was married to Miss Lucinda A. Wood, who has ever proved a good wife all these 63 years of married life.

Soon after his marriage he returned to the army where he remained until taken a prisoner and was in prison when General Lee surrendered at Appomattox in April 1865. He was soon released from prison returning home to his wife and loved ones with a will to help build up a better and stronger South in which to live. Having received the manifestation of the forgiveness of his sins during his services in the army. In a short while (perhaps 1867) he united with the Primitive Baptist church at Charity, Patrick County, Va. He was soon chosen deacon which office he filled for near sixty years. This dear man felt he was drafted by the Lord in His army to fight the good fight of faith under the banner of King Jesus the commander-in-chief of all the forces drafted of the Lord in the cause of peace and righteousness. The one in whom all fullness dwells, who purposed all our salvation in his life, death, burial, resurrection and ascension to glory and is now at the right hand of God making intercession for his bride. Deacon McAlexander when he went to his meetings if the pastor was not present he would sing, pray and exhort the church to obedience and every good work in the Lord. Believing we were created in Christ unto good works.

About the time Brother McAlexander was chosen deacon his devoted wife united with the church and has ever lived a worthy member in honor of the profession she made. The fruit of this union was nine children, one dying in infancy and two, Asa and C. H., died about 20 years ago. The following children with their devoted mother, mourn the passing of their sainted husband and father as follows: G. L., G. O., and S. D., McAlexander; Mrs. Ella J. Nolen, Mrs. L. S. Helm, and Mrs. S. E. Bowling. Sister Nolen and Sister Helm are worthy members of the church with their parents and are well established in the doctrine of salvation by grace.

Hon. G. O. McAlexander represented Floyd and Franklin Counties in the state senate several years ago. Surely his children can rise up and call him blessed.

Deacon McAlexander moved from Patrick County to Franklin County, Va., many years ago where he served as justice of the peace for years, notary public, land surveyor and taught one public free school. It seemed to be his aim and de-

sire to discharge his duty with honor to himself and justice for all.

He was a great lover of peace as in all the churches. He had no love nor fellowship for men made phrases which cause confusion in the churches. I was with him often in his last sickness and he told me this hobby about salvation in which the terms, time, temporal, conditional, two or more salvations were born or invented long since he joined the church. The old fathers used scriptural terms such as admonish the church to do her duty and exhort its members to obedience and good works after a Godly manner. Jesus said, Without Me ye can do nothing. So it is all treasured up in Jesus. The same grace which taught us to know we were sinners and saved us from death, will keep us in this world of sin and corruption and take us home in the end.

Then Paul was right when he said, "I can do all things through Christ who strengtheneth me—remember it is in the strength of Christ—and not the flesh—that I can do all things." Every purpose of our salvation was complete in Christ, for time and eternity. In regard to the other extreme view on predestination, he said it is sure, certain, fixed and will come to pass as God purposed from the beginning. While he objected to the men made phrases absolute, all things good and bad, limited and unlimited. His desire seemed to be to enquire for the old paths and walk therein. He believed the Holy Ghost to be wiser than the wisdom of this world. Then when the Holy Ghost moved men to write the scriptures enough was written without adding too, or taking from the written word. His prayer had been that in death he would be resigned to the will of the Lord and that he could die easy. He became resigned, willing and anxious for his time to come when he could depart and sleep in death until the resurrection when the dead in Christ shall come forth from the graves and caught up to meet the Lord in the air and ever be in his presence. On July 20, I entered his sick room, he recognized me and offered his hand but was too weak to grasp my hand. We knew the end was near and at 12:10 he crossed his hands and closed his eyes and sweetly fell asleep. His spirit returned to God who gave it and his body to the dust. His life and character is an open book to those who knew him. Nothing that I could say would add to or take from his noble life. On the 21 in the presence of a large crowd of relatives and friends the funeral services were conducted by the writer. When his mortal body was interred in the cemetery near his home to await the glorious resurrection when this mortal shall put on immortality. May the Lord bless all His loved

ones with grace to meet where partings never come.

Written by request of Brother McAlexander.

J. G. L. HASH.

RESOLUTIONS OF RESPECT

Whereas, an allwise God has seen fit in His wisdom and purpose to remove from our midst by death, our beloved Brother, J. W. Strickland, who was born February 12, 1844, and died March 19, 1925. He was married to LeeAnnle Johnson in the year 1869, and to this union was born six children, to-wit: W. E. Strickland, M. J. Johnson, E. F. Strickland, W. R. Strickland, J. S. Strickland, and Florence E. Massengill.

He united with the Primitive Baptist Church at Four Oaks in October 1908, where he remained a true and faithful member until his death, always filling his seat unless providentially hindered. We will always remember his favorite song, number 688 in Lloyd's selection. He seemed to enjoy these words so much! "We shall sleep but not forever."

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 to the will of Him that death all things well.

Second: That we continue to cherish the memory of our departed brother.

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, one to Zion's Landmark for publication, and one spread on our church record.

Done by order of the Church at Four Oaks in conference in April, 1926.

BRO. MACON BRANTLEY, Mod.
E. B. DURHAM, Church Clerk.

RESOLUTIONS OF RESPECT

God in His infinite wisdom has seen fit to remove from our midst our dear beloved sister, Edna E. Massen (G), daughter of Julius Johnson, was married at an early age to R. Ezra Massengill there being born to the union seven children, all surviving except one.

This subject was born October 14, 1888 and died April 2, 1926. She united with the Primitive Baptist church at Four Oaks in July, 1919 and there remained a true and faithful member until her death.

Therefore, be it resolved:

First: That we, the Church at Four Oaks bow in humble submission to our Heavenly Father, the one that doeth all things well and after the council of His own will, and none daring to say "What

doeth Thou?" We believe that our loss is her eternal gain.

Second: That we deeply sympathize with the bereaved ones, feeling they have lost a companion, a loving mother, a kind neighbor, and the church a devout member, desiring that they may be resigned to the dispensation of the providence of the Lord, and blessed to follow the beautiful footsteps of this dear sister.

Third: That a copy of these resolutions be sent to the family of the deceased, one sent to Zion's Landmark for publication, and one spread on the records of our church book.

Done by order of the Church in conference at Four Oaks, the first Saturday in April, 1926.

BRO. MACON BRANTLEY, Mod.
E. B. DURHAM, Church Clerk.

SARAH E. MIZZELL

The deceased was the daughter of J. H., and Bettie Ward. She was born near Bethel, N. C., March 24, 1876 and died February 28, 1926. She was married to J. B. Mizell December 11, 1895. To this union were born seven children, four boys and three girls. Frederick, Leland, Joseph and Graham. Girls, Mary, Elizabeth and Lenora. Joseph died in infancy. She united with the Primitive Baptist church at Briery Swamp Saturday before the second Sunday in September, 1911, and was baptized the next day by her pastor, W. T. Lawrence. She was always ready to fill her seat unless providentially hindered. Sister Mizell was stricken with paralysis and died in six hours. She had been in feeble health for more than two years. She leaves to mourn her departure a husband, six children and six grand children and a host of friends. She was a good mother and neighbor. We hope that our loss is her eternal gain. We feel that in the passing of dear Sister Mizell Briery Swamp church has lost a loving sister, but He who doeth all things well is too good to do wrong and too wise to err. Her funeral was conducted by her pastor, Elder B. S. Cowin and she was taken to the old family burying ground near where she was born, and sweetly laid to rest, there to wait the resurrection morn.

Done by order of conference Saturday before the second Sunday in March, 1926.

Written by
BETTIE WARREN and ALICE JAMES.

RESOLUTIONS OF RESPECT

Whereas the God of all grace has seen fit to visit again our church, and remove from our midst our beloved sister, Martha Abbott.

Be it therefore resolved:

First: That the church at Danville, Va., has lost one of her most loving and es-

teemed members, but we desire to bow in humble submission to Him who does all things well.

Second: Sister Abbott was faithful in attending her church meetings.

Whereas in our deep sorrow and love we miss the kindly face and tender voice but we feel assured that she is sleeping in Jesus.

Third: That a copy of these resolutions be spread on our church record, a copy sent to the family, one to the Landmark, and Lone Pilgrim, for publication.

Read and approved in conference this the second Saturday in January, 1927.

ELDER J. F. SPANGLER, Moderator.
W. L. HORSLEY, Church Clerk.

SARAH M. WEAVER

The subject of this resolution, Sarah M. Weaver united with the church at Hickory Grove meeting house in Johnston County, on July, 1912 meeting by experience and baptism, sister remained a faithful member so long as she was able to attend meeting. Now in consideration of the love and sincere regard we had for Sister Weaver.

Whereas, it being the will of God to remove from among us by death Sister Weaver believing in her death she is crowned in glory singing praise to her Redeemer.

Therefore be it resolved:

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

Second: That we offer an expression of sympathy to the bereaved family and friends.

Third: That a copy of these resolutions be spread on our church record, a copy be sent to the family, a copy be published in Zion's Landmark.

Approved at our January meeting, 1927.

ELDER L. A. JOHNSON, Mod.
W. V. BLACKMAN, Clerk.

BEAR CREEK ASSOCIATION

My Dear Mr. Gold:

Please publish in the Landmark that the Bear Creek Primitive Baptist Association is to convene in semi-annual or spring session with the church at Liberty Hill, Stanly County, North Carolina, on Saturday before fourth Sunday in April, 1927 and closing on Monday following. Liberty Hill church is near town of Oakboro between Albemarle and Charlotte, N. C., on Norfolk and Southern Railroad and those coming by train should come to Oakboro. Notify either of the following: J. T. Crisco, Delman Huneycutt or Elder J. A. Eudy, all of Oakboro, N. C., and you will be met and cared for. Please notice this meeting embraces fourth Sunday in April. We hope to have a good

meeting and can if we go in the right spirit. All such will be welcome.

Done by order of the Association.
J. W. JONES.

ELDER C. W. STONE

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

Dear Sir:

Kindly publish the following appointments for Elder C. W. Stone of Rockford, N. C.:

Durham, March 12th at night.
Wilson, March 13th at night.
Pittman's Grove, March 14th.
Upper Black Creek, March 15th.
Memorial, March 16th.
Goldsboro, March 16th at night.
LaGrange, March 17th.
Kinston, March 17th, at night.
Sand Hills, March 18th.
Muddy Creek, March 19th.
Sloans, March 19th at night.
Cypress Creek, March 20th.
Maple Hill, March 21st.
South West, March 22nd.
Bay, March 23rd.
Stump Sound, March 24th.
Wilmington, March 25th.
Pine Level, March 26th.

Elder Stone was born, and reared in Serry County and has the confidence and respect of all true Primitive Baptists throughout Western North Carolina.

S. B. DENNY.

DEATH OF MRS. P. A. MCKINNEY, OF MAYFIELD

Mrs. P. A. McKinney died at her home in High Point Wednesday, February 26, 1913, at the age of 53 years, after an illness of several months. She is survived by her husband and the following children: D. A. McKinney, of Danville; Frank, Conrad, Dewey, Edward, Howard McKinney, High Point; Mrs. W. W. Mangum, of Pelham; Mrs. Wright of High Point; Mrs. V. T. Cook and Mrs. Charlie Cook of Rufin.

Mrs. McKinney was a member of the Primitive Baptist church, and had been for many years. Her place will be hard indeed to fill.

The burial service was conducted by the Rev. Mr. Spence at Dan River church, where her body was laid to rest in the presence of a large gathering of sorrowing friends and relatives.

Mrs. McKinney was a good and true woman and always tried to do what she thought best. To know her was to love her, and if she had an enemy it is more than the writer knows. She always tried to please her friends and worship her God.

May the Lord bless and comfort her family.

Written by a Friend.

ZION'S LANDMARK

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YE SHALL DO RIGHTEOUSLY

"And the Lord spake unto Moses, saying,
Speak unto all the congregation of the Children of Israel and say
unto them, Ye shall be holy: for I the Lord your God am holy.

Ye shall fear every man his mother and his father, and keep My
Sabbaths: I am the Lord your God.

Turn ye not unto idols, nor make to yourselves molten gods: I am
the Lord your God.

And if ye offer a sacrifice of peace offerings unto the Lord ye shall
offer it at your own will.

And when ye reap the harvest of the land ye shall not wholly reap
the corners of the field, thou shalt leave them for the poor and the
stranger: I am the Lord your God.

Thou shalt not steal or lie one to another, or deal falsely one to
another.

Thou shalt not defraud thy neighbor nor deal unjustly with him. I
am the Lord your God.. Leviticus 19:1-15.

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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If the money sent has not been received in the date after your name within a month, please inform us of it.

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

BELOVED OF THE LORD

Beloved one in Christ Jesus:

Though you have very lowly thoughts of yourself, and "dust and ashes" is thy name, and many conflicts are your lot, yet thou surely are "greatly beloved. Dan. 10-11 of the Lord, for He teacheth thee, and in all thy distresses thou art constrained, drawn, enticed to flee for refuge to that hope set before thee in the gospel. Thou art indeed beloved of the Lord even though thy foolish unbelieving heart sometimes questions this.

Had He not loved thee, dear brother, you had never been drawn to Jesus; He would not be thine hearts attraction. But though a vile sinner, to whom all the world can afford no shelter, yet thy God, and I would fain say, our God, loves thee, pities thee, and though thy sins and the devil would chase thee to hell, the blessed God sets the hope before thee. If He loved thee the hope, even Jesus, had never been set before thee; but to Jesus and His precious blood and righteousness you have fled for refuge and your heart lays hold (yes, it is dear to your heart) upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melch-

sedec. To you I can speak freely, to many if I did so they would not understand me. The sea on which they sail is smoother than mine.

My soul's affairs are full of changes. Oft I am constrained to groan beneath the vileness that infects my life. Surely no one can be more vile. O, the self loathing and abasement that is mine, and yet I feel I do not loathe myself as I should. I am astonished at the continual scenes of deep, dark depravity that I am made to see, and to feel, too. Ah, it is not as a mere onlooker that I see the pride, the lust, the hellish blackness of my nature. O, the stench of my carnal heart! O, the horrors that creep over my soul as this pit of corruption closes in upon me, and I feel to sink in deep mire! Ah, those sunnied faced professors who can always testify of their delight in the things of Jesus can have no use for me. I suppose I should be a nuisance in the presence of these satisfied ones. Nevertheless I had rather have my griefs than their joy, my dark hours than their sunshine. Ah, yes, I would sooner have my rugged, tried pathway, than their easy going, smooth way. But there is a state that I dread more than all, that is, when notwithstanding all my inward sinfulness, I find I am so hardened, there is not a sigh escapes me, I am as one dead in all the filth and abominations of my flesh. Then

before long that questioner and accuser puts in his appearance on the field, and I am stricken and thrust on every hand. Then, as it were, I awaken as one on the brink of a precipice. Ah, I am too far gone, and down; down I am plunged into the abyss of corruption.

Surely this is the belly of hell to my soul, and here the enemy presseth me sore. Ah, those easy going Christians will think of me, He must be a great sinner, or he would not be punished like that. I am indeed a great sinner, and my punishment is less than my iniquities deserve, and yet perhaps in my outward walk I am not inferior unto you. Perhaps the outside of my cup and platter is almost as clean as yours. But to my grief and anguish of heart I find all uncleanness within, and such uncleanness as I am not able to subdue and exterminate.

If sighs and tears would wash me white as snow, then surely I would find by this time some spots cleansed away, but no, year by year I am more unholy, so vile.

O, when I think upon my God, so high and holy, so infinite in all His attributes, what am I? so impure! I shrink away, no, no! I sigh, I mourn, and O such yearnings that His almighty grace would make me holy, even as He is holy. Can God save a wretch like me? Ah, when I have been plunged into the deep, and districted by the insinuations of the devil, my God does not utterly cast off a worthless wretch; O no! It is wonderful. He turns my thoughts unto himself, I remember former mercies, so amidst my stinking wounds I sigh, I cry, O Lord look down from heaven, and behold

a poor and sinful worm.

I tell him I am tired and vexed with this unclean heart of mine, that questionings and fears roll in upon my soul, and that I sink beneath the waves. O Lord, dost thou not know my troubled state? Wilt thou not have compassion on me? Forsake me not utterly, O God, though base and vile Thou knowest I am. O break through this gloom, O Jesus, and give my soul one glance of pity, one ray of sunshine from Thy face, O fair and sweet Redeemer. O, for a word of Thy tender mercy, O for a thrill of life and peace from Thee. This would heal all the maladies of my soul, and I should come forth and live in Thy sight to praise Thee, my God and my Redeemer. O, the matchless reigning grace of God!

Even this day (Nov. 18th) I was full of cares, tossed about, craving, craving something I hardly knew what. But that precious something that I needed the Lord knew, and He had the answer ready before I called. I took up a hymn book and read:

"When rocks and mountains rent
with dread,
And gaping graves gave up their
dead,
When the fair sun withdrew his
light,
And hid his head to shun the sight.
Then stood the wretch of human
race,
And raised his head, and showed
his face;
Gazed unconcerned when nature
failed,
And scoffed, and sneered, and curs-
ed and railed.

Harder than rocks and mountains
are,
More dull than dirt and earth by
far,
Man viewed unmoved thy blood's
rich stream,
Nor ever dreamt it flowed for him.

Such was that race of sinful men,
That gained that great salvation
then!

Such, and such only, still we see,
Such were they all, and such are
we.

The Jews with thorns his temples
crowned,
And lashed him when his hands
were bound,
But thorns, and knotted whips and
bands,
By us were furnished to their
hands.

They nailed him to the accursed
tree;

They did, my brethren, so did we,
The soldier pierced his side, 'tis true
But we have pierced him through
and through."

I could read no more; I was fill-
ed with emotions. I saw myself so
vile, such grief I felt as I gazed up-
on the man of sorrows, and such de-
sires flowed forth unto the dear So-
viour, I wanted to clasp Him in my
arms and call Him mine,

I felt He was mine, and I said,
"I will creep beside Him like a
worm, and see Him die for me." O,
what I need is the voice of Thy
precious blood, dear Lamb of God,
that speaketh better things than
that of Abel.

Some whose lives appear to be
calm and holy, who always appear

to have peace and gladness within
their reach in the doctrine of sal-
vation by grace, do not seem to ap-
preciate such language as a hell de-
serving sinner, a vile abominable
wretch. I do not care for the
words myself, but what words can
a sinner like me make use of? They
all appear too tame to describe
what I am in such distress over,
when God gives me a sight of my-
self. I would I were pure and holy
even as the Lord my God. For this
I sigh, for this I pant. O, when
shall that hope for which I wait be
consummated? that hope of righ-
teousness in the obedience and
blood of the Lamb? In eternal
glory.

When Thou, my God, at death
shall receive my spirit to thyself,
when at the last day at the last
trump Thou shalt come, O Redeem-
er, the Resurrection and the Light,
to call forth the ransomed bodies
of Thy people from the dead, Thou
shalt change our vile bodies (and
in immortality, in corruption and
in glory they shall rise. Then body,
soul and spirit, we shall be holy,
and without blame before Thee in
love. Till then grant me the por-
tion of those that fear Thee, that
through the Spirit I may wait for
the hope of righteousness by faith.
O, I love to see Thee, Jesus, crown-
ed with glory and honor; Thou art
the same dear Jesus who wast made
a little lower than the angels, for
the suffering of death.

As I muse upon Thy obedience,
sufferings and death, Thy burial,
resurrection and ascension to glory,
I feel Thou, my lovely One, art my
hope, yes, dear Saviour, my hope
springs up in Thee that I, too, shall

triumph, that I shall ascend and be crowned through Thy matchless grace with glory and honor. Surely even now I have a sip of the blessedness, the earnest of the spirit in my poor heart. Oh, that I could but love Thee and serve Thee forever. Well, my dear brother, dear and precious as the Son of God is unto us, and times, little moments are given me of joy, unspeakable and full of glory in our hope in Him, yet sometimes, as I have been telling you, I groan under my felt vileness, and have to confess before the Lord, "My wounds stink and are corrupt because of my foolishness," Psalm 38-5. As a very leper I am made to cry, "Unclean, unclean." I see I am "from the sole of the foot even unto the head with no soundness in me, but wounds and bruises, and putrefying sores; they have not been bound up, neither mollified with ointment." And I loathe myself because of the abominable filth that is in me. Ezek. 6-9. There was a time in my life, and perhaps only that once, a time when it seemed to me I tasted the depths of misery, and then a sip of heaven, so sweet, can I ever forget it? I so loathed myself that I think I could enter into the meaning of one who wrote.

"Vain toad, too filthy to be dammed
Else in his face the Judge had slammed

The door of darksome hell,
He feared the vile, infernal crew,
Back to the earth the wretch would
spew,

Too black with them to dwell."

O, the exceeding riches of that
grace of God, that saveth a sinner
like me!

Perhaps even you will think this is a strange mixture of a letter.

It is, and it is just like one who is I hope your brother.

FREDERICK W. KEENE.

THE WOMAN

Elder P. G. Lester:

Dear Brother Lester, please find enclosed \$4.00 for which please have my subscription renewed for one year to Zion's Landmark and please accept two dollars for yourself as a small gift this Christmas-tide. I wish I were blessed to be able to send more as I feel your labors in the gospel have been many and the days of your pilgrimage well spent in our cause of truth. I trust you will pardon me for asking you to have some thoughts that have been on my mind much of late, published in Zion's Landmark, if you consider the matter fit. I have little education to attempt to write, but will appreciate it if this is published as I feel sure there are some thoughts that I have expressed that are truths that should be told though I desire no controversy on doctrinal points whatever, the truth is what I desire.

I trust you and family are in good health, yours in hope.

W. F. DODSON.

Lynchburg, Va.

"But there were none like unto Ahab which did sell himself to work wickedness in the sight of the Lord whom Jezebel his wife stirred up."

The foregoing scripture may be found in 2nd Kings. 21st chapter 25 verse, but I take it for granted that all Bible readers are familiar with the story of Ahab and his wicked wife Jezebel.

There were many maidens in Israel in the days of Ahab, people of his own nation and blood, but Ahab cared for none of them, he must go to a foreign country to choose his queen, his life partner. Jezebel, we are told, was a princess, a daughter, I believe, of the king of Tyree, who found favor in the eyes of Ahab the king of Israel. "Be ye not unequally yoked together with unbelievers" had no meaning for Ahab. But man in his youth it seems is inclined to be indiscreet in his choice of matters that are of such vital importance, which in mature years he realizes so much the need of mutual agreement and understanding of being so situated as to "see eye to eye and speak the same thing" as the apostle puts it to believers to those of like faith. We are told that "all things work together for good to those that are called according to His purpose." We do believe that God knoweth those that are His "and He will have mercy on whom He will have mercy and whom He will He hardeneth." He also says of the wicked Pharaoh in the days of Exodus of the children of Israel from Egypt. "I have raised thee up for this purpose that I might show My power in the earth." We are often made to wonder at the mysterious ways of the workings of Jehovah. That the Lord had a purpose in Ahab we have no doubt, whether Ahab was a child of God we do not know, but we do know that Ahab brought the crown of God's displeasure upon himself by his many wicked acts, notwithstanding how often he was rebuked for those sins by the Lord through the prophet Elijah.

But we are not to believe that anything will be lost that ought to be saved. For the Lord says, declaring the end from the beginning, and from ancient times the things not yet done, saying I will do all My pleasure, that My counsel shall stand." "If ye know the truth the truth shall make you free." If it is God's will and purpose to bring a man or woman to a knowledge of the truth as it is in Christ will He not do it? Does He do all His pleasure or does He not? His word says "He doeth all His pleasure."

The prophet Elijah told Ahab on one occasion that he had found him because he had sold himself to work wickedness in the sight of the Lord. Ahab was a descendent of Abraham according to the flesh, the same as Elijah was, but Ahab's heart was set on the things of the world, of the pleasures of sin, for a season, but Elijah was looking for a city that hath foundations whose builder and maker is God.

Ahab was ruler of the most favored people on earth, and the only people God ever chose as a national people, and they were the most feared. A king said on one occasion of these people, that came up out of Egypt that they would lick up a nation as the ox licketh up the grass, and he calls old Balaam a soothsayer of the East to come and pronounce a curse upon these people, for he knew from their reputation that fighting them was out of the question in the ordinary way. Balaam seems to have been shown that he was up against a hard proposition to bring his enchantment to bear upon God's chosen people, for He says to this king, how can I

ecceto whom God hath blessed? and his eyes are opened it seems, and he sees these people as they are and he prophecies good to the people the king wanted cursed, and says: O, how goodly are thy tents O Jacob thy tabernacles oh Israel: As the valleys are they spread forth as gardens by the riverside, as trees of high aloes that the Lord hath planted as cedar trees beside the waters. Then again He says, "for from the top of the rocks I see, from the hills I behold him. Lo the people shall dwell alone and they shall not be reckoned among the nations." When Ahab married this foreign princess she brought into Israel the false and idolatrous doctrine of her race and people and we have the evidence that she lost no time in putting forth her efforts to win the heart of Ahab from his own nation and the people from the truth. Lying was considered a small thing in the mind of Jezebel, and if on any occasion Ahab showed a hesitation of doing a thing he knew to be wrong, his wife was ever ready to come forward and say, "Leave it to me." Pity a man that will be influenced to do evil in the sight of the Lord by his wife. I will open my mouth to speak that which I know to be the truth, for the truth we believe is the only thing that will stand the test of time; it cannot be gainsaid neither can it be destroyed, for the word of truth will survive the world.

I knew a man once that had a widowed mother and some brethren. In the course of time this man took unto himself a woman of his choice and left this old mother with the younger brethren. These

younger brethren had showed the greatest respect for this brother and his wife, never did them any harm in any way, neither did this old gray haired mother. This man's wife by her insinuations and little regard she had for the truth turned this man against these younger brethren, against this old gray-haired mother until he showed these people of his own flesh and blood that he did not want to have any connection with them in any way. And when this old mother was taken down to her death bed and lay suffering for months with these younger brethren and they being in need financially wrote to this brother for just a little help, a small fraction of the expense incurred by the sickness of their mother, he did not answer the letter for thirty days and then declined to help one penny. What were the thoughts of this old mother when she lay dying, knowing full well in her heart that that boy back yonder was absolutely unconcerned about her and cared as little about her welfare as he did about a stranger. It was wondered by these younger brethren that this brother would spend enough of his dollars that he loved so well to pay railroad fare to see this old mother put in the ground, but he went, but manifested a feverish desire to get as quickly as possible back to his environment.

This man calls himself a believer in God and the teachings of the meek and lowly Jesus, who said "Inasmuch as ye did it not unto the least of these ye did it not unto Me." If one is brought to repentance of his deeds there is hope, but if this man ever manifested any re-

penitance I have never heard of it. Ahab did it seems on some occasions repent of his deeds, whether it was of the Lord we know not.

Elijah told Ahab that the dogs should eat the body of Jezebel at the walls of their city which came true. Of one thing we are certain God is not slack in His promises and renders unto all people justice and judgment, and that all have to pay up in full sooner or later, according to His will and purpose. When afflictions came upon the patriarch Job and his faith was put to the test, his wife tried to turn him from the truth. In substance I believe she said, "Job, this God in whom you have been putting your trust is no good, you better look you up another one or curse this God and die," but by the mercy of God Job was established in the truth, and by his answer classed her among the foolish women of the earth.

When Herodias, old Herod's wife, by her evil and malignant scheming trapped him into a rash promise to get John the Baptist beheaded, she no doubt thought she had done a clever thing! to get this minister of Christ and righteousness put out of her way, who had the love of truth and the courage to stand up boldly and denounce the evils of Herodias and her house. Herodias probably thought she was destroying this doctrine or truth that John was preaching in those days, but it has been nearly two thousand years and still we today see some here and there that are ready to suffer afflictions and death for that cause and we see that light bright and shining spring up in places least expected and we are

made to marvel at the workings of the holy spirit and fresh hope springs up within us and we take courage to run the race that is set before us with patience.

What a contrast to Jezebel and her kind, or progeny that are still manifested in the earth today to those noble and God-fearing women that have lived in past ages and this present time who have at all times stood up boldly for the truth and showed by their Godly walk and conversation the love and esteem they had for the truth and the cause of Jesus as it had been revealed to them. They know the truth and the truth has made them free. We are told there were brave and Godly women among the followers of Christ in the early days of the Christians when the anti-Christ arose in opposition to the truth of the teachings of Jesus and the apostles and by their cruel persecutions tried to put out as it were this torch of truth this same truth that Elijah the prophet held up before Ahab, when he said, hast thou killed and taken possession.

There were brave and noble women in the days of the wicked Nero who suffered and died for this truth that Nero was opposed to. They were abused in every conceivable way stripped of their clothing turned over to the Roman soldiers to be abused, humiliated and disgraced in the eyes of the people and sometimes thrown to the wild beasts in the great amphitheatre at Rome to be eaten alive and their friends or fellow sufferers in the Cause of Christ made to look on. And later we hear of a maiden of tender years being subjected to all kinds of out-

rages by these unbelievers and then tied to the stake and burned alive because she would not or could not be shaken in this faith and said she would obey this voice from heaven rather than the voice of man. They went down to their death bravely and with their faith unshaken with their eyes turned towards yonder bright and shining shore where we are satisfied they will receive their reward and God wipes all tears from their eyes and sorrows and sighings; afflictions and persecutions be at an end.

These noble characters that have been handed down to us from both sacred and profane history are the bright and shining lights in the firmament of our hope and we are made to feel and realize there must be something to it, though not explained by man.

"But there was none like unto Ahab who sold himself to work wickedness in the sight of the Lord whom Jezebel his wife stirred up."

May God's blessing be upon His family everywhere, now and forever.

Yours in love of the truth.

W. F. DODSON.

THANKS FROM ELDER HARRISON

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

Dear Friend, please publish the following names that have sent donations to me:

- A. McLawhorn, \$1.00.
- W. F. Owens, \$2.00.
- W. T. Brantley, \$1.00.
- Sarah Redman, \$3.00.
- G T. House, \$4.00.
- F. L. House, \$3.00.

Landonia House, \$10.00.

Mrs. Albert Anderson, \$5.00.

Julius C. Moore, \$2.00.

Mrs. John Mayo, \$4.00.

Lizzie Mooring, \$1.00.

I was with the brethren last fifth Sunday and Saturday before at the Skewarkey union near Williamston. The brethren and friends donated to me fifty-five dollars.

I thank them kindly. It makes me think my labor among them has not been in vain for 61 years.

Elder S. B. Denny has sent me a check for ten dollars, add that amount to the list.

Please accept ~~my~~ thanks for your kindness. Yours truly,

N. H. HARRISON.

Pinetown, N. C.

THE WILSON MATTER

P. G. Lester,
Roanoke, Va.,

I am sending you Elder Hassell's letter, which he said he was willing for me to have published in our papers.

Cascade, Va. J. F. Spangler
The Advocate and Messenger,
Sylvester Hassell, Editor,
Williamston, Martin County, N. C.

Dec. 23, 1926

Elder J. F. Spangler,
R. 1, Cascade, Va.

Dear Brother:

Your favor of Dec. 21st is just at hand. The letter which I wrote to Elder Pittman, in which I said that Elder Wilson and those with him were the Danville Church, and not you and those with you, was written in August, 1925, when I had heard only the Wilson side, and when, as I said, I did not understand the case. And my letter pub-

lished in the Landmark on the case was written last September, but the printer left out its date. Since last September I have heard your side of the case. And as I wrote you, I greatly admire your meek and gentle spirit, and I entirely disapprove of Eld. Wilson's dictatorial and overbearing manner in the conference of Danville Church, Sept. 8, 1923, and of his joining Mill Church after he was excluded from Danville Church, and then going on and preaching and baptizing and marrying people. I plainly wrote him last September, that he ought to go back to Danville Church and frankly confess his wrongs, and ask forgiveness, and lay down his gift until he was forgiven and restored. In the last two or three months I have repeatedly written the same thing to Elder Pittman. I wrote Elder Pittman last week that the Supreme Court of North Carolina, to whom an appeal was made in the Dan River Church, in Rockingham County, N. C., had decided, that as Wilson having been excluded in the Danville Church, had no right to join any other Church until he was restored to the Danville Church. His course is not Scriptural nor according to the custom of the Primitive Baptist Churches generally. I have not yet heard a word from Elder Pittman in answer to my letter. Certainly the Danville Church, with the help of the neighboring sister Churches had the Scriptural right to decide the case, and not to restore Wilson until he proved the sincerity of his repentance. I do not take sides with Elder Wilson in his disorderly course. Three or four years ago I heard him

preach very ably and acceptably at our Union Meeting (the Skewarkey Union) at Robersonville, Martin Co., N. C., but I think that his course at the conference of Danville church Sept. 8, 1923, and since, has been very disorderly. I hope that the Lord will convince him of this, and that, if he truly repents and confesses his wrongs, Danville Church will restore him. He has distressed thousands of people. I never heard anything against you.

Yours in love and fellowship.

SYLVESTER HASSELL.

REMARKS

Elder Spangler wishes he could get the foregoing letter of Elder Hassell's in the Landmark, to which I will say that, with Elder Hassell's consent or at his instance anything that he may write along gospel lines can get in the Landmark. While some of our readers are not in full accord with Elder Hassell in his understanding of some principles which by some good brethren are associated with gospel considerations, yet as a man and as a minister Elder Hassell stands to the front in the esteem and confidence of the Primitive Baptists of this intermediate correspondence, and in fact everywhere. He is recognized as a gospel counsellor and monitor. If his statements should not show to be in accord with the real conditions or circumstances no man is more anxious and willing to make true his statements, than he is.

Elder Hassell in the foregoing decision on the gospel status of the Danville church matter with respect to the Wilson affair gives a clear ringing, decisive judgment, as to the truth in the case and the discipline

and order to be observed in order to a gospel disposition of it. Neither Elder Hassell nor myself have been on the ground, nor sat in counsel on the questions at issue, yet we have been looking and listening in, and we stand agreed in the premise, as he has indicated in the foregoing letter. Now would it be too much for us to ask all of our brethren who love and desire that gospel order and peace shall again prevail among the churches of the people of our God throughout this troubled region to let their hearts and minds incline unto us and to our position and let the grace of God rule in their heart and in their mind? and may the mind of Christ take the rule of all hearts and minds and bring us all into the unity and peace of His blessed gospel.

P. G. LESTER.

"HELP THOU MINE UNBELIEF"

JESUS had taken Peter, James and John up into a high mountain and was transfigured before them. After He had taught them the lesson which He designed to teach them there, He returned to His disciples, and found a great multitude about them, and the scribes questioning with them. He asked the scribes, "What question ye with them?" And one of the multitude answered and said, "Master I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out: and they could not." Jesus answered him and said, "O faithless generation, how long

shall I be with you? how long shall I suffer you? bring him to Me." When they brought him to Jesus, the spirit tare him and he fell on the ground and wallowed foaming. Jesus asked his father, "How long is it ago since this came unto him." The father answered, "Of a Child, and oftentimes it hath cast him into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us."

"If Thou canst do anything." Did you ever consider just what is contained in the expression? Did you ever reach the point where all other sources of help had failed you, there is but one left, if it fails all is lost, and—can I trust it? If the Lord does not save me, I perish: there is no other hope, and can He, will He, save?

This father no doubt had tried the physicians of the earth and they could not help his son. He had brought him to the disciples of Jesus and they had failed to cast out the unclean spirit. At last he stood before Jesus Himself, the great physician. He had reached the place of last resort. There lingered one hope. If it failed him, all was gone. "If Thou cast do anything have compassion on us, and help us."

Jesus said unto him, "If thou canst believe, all things are possible to him that believeth." This brought a great change into the thoughts of that father. Before Jesus had spoken these words the question in his mind was as to whether Jesus was able to heal. "If thou canst do anything." But now the question changes. It is no longer a question as to whether Je-

sus can heal, but as to whether He himself can believe. Now if he can only have faith all will be well. "According to your faith be it unto you." He does not doubt Jesus but doubts himself. Jesus can heal, but can he believe? And straightway he cried out, and said with tears, "Lord, I believe; help Thou mine unbelief."

How frequently we are brought to the same place. We do not question God's power. We know Jesus is able to save them to the uttermost that come unto God by Him, but how are we to come? It takes faith to come, but have I the faith? I believe in God, I do not want to doubt, I want to trust Him implicitly but do I? With the apostles we must pray, "Lord, increase our faith," Lord, I believe help thou mine unbelief." Yes, I do believe in the Lord. I know He is faithful, His promises are sure. I believe that He is, and is a rewarder of them that diligently seek Him, and still sometimes find within myself an evil heart of unbelief, departing from the living God. And while I can say from the depths of my heart, "Lord, I believe," I have not yet reached the point where I can leave off, "Help thou mine unbelief."

J. W. FAIRCHILD.

Haynesville, La.

ENJOYED HIS VISIT

Dear Mr. Gold:

I have thought ever since I returned home that I would write a letter about my late visit to North Carolina for publication in the Landmark. Sister Rowe and I with our little daughter, left our home on September 29th by boat for Nor-

folk, Va., arrived early the next morning and went to Sister Pearce's home in Portsmouth, where we spent the day and night. I filled an appointment at the church in Norfolk at night and notwithstanding the inclement weather we had a good congregation. Meeting over we returned to Sister Pearce's for the night. Sister Pearce used to live here in Baltimore and she is still a member of the church here. Her good husband treated us very kindly and we had a pleasant visit indeed. Sister Pearce talks well on spiritual things and loves it. In the morning October 1st, we took our leave of these kind friends and boarded the train for Robersonville, N. C., arrived about 1:00 P. M. We were met by Brother R. A. Bailey, who took us to his hospitable home where we were welcomed by his amiable wife, Sister Bailey. Later my first wife's dear brother, Elder N. H. Harrison and his wife, came in and we all spent the night very pleasantly. Next morning Brother Bailey took us to Old Sparta, where we attended the Kehukee association. Spent Saturday night with one Mr. and Mrs. Moore, who with their daughter, treated us so kindly that we should like to visit them again. Sunday night we stayed with Mr. and Sister T. L. Harrison. Mr. Harrison is my nephew by marriage and they were so very kind that we wished for a longer stay with them. On Monday the Association closed a very enjoyable, and we feel, profitable session. The preaching was able and comforting nothing to disturb the Lord's dear children, as is characteristic of this dear old association as a body. She

has ever contended for the pure, simple truth of God's word as taught in the scriptures. The first sermon was preached by Elder N. H. Harrison, the last one by Elder S. Hassell, both members of the association had passed their 4 score years, both preached ably and seemed to have sufficient physical strength to be heard by the many hearers in attendance. We feel it was indeed a privilege to be in the midst of these dear brethren and sisters again and to join with them in the praise of Jesus, our blessed Lord.

The association was closed with all in love and harmony. We then went to Bethel, where we spent a few hours very pleasantly with Brother and Sister Solomon Jones and their good neighbors, Brother and Sister Staton, also Sister Whichard, widow of our late beloved Brother Willis Whichard, at whose home I used to be sometimes when quite young. In the evening Brother Jones took us to Parmele where we boarded the train for Washington.

On our arrival we went to the home of our well known and much beloved Sister Bettie Z. Whitley, where we spent the night and next day until 2:00 p. m. It was indeed good to be with this dear and spiritually minded sister and her dear daughters who also gave us a warm welcome. We went by train to Edward, where we were met by my niece and her husband, Mr. and Sister A. A. Holadia, who took us to their home which was formerly the home of my dear Brother, Elder John R. Rowe and in sight of the home of my now sainted parents, and where they both passed from

this life. It was a sad pleasure to be here in these parts again. It was here that I spent my boyhood days and also my early days in the ministry. The church here was the first to hear what reasons of a hope I could give. When I was just a little past eighteen years of age, and gave me a home with them. We remained here from Tuesday afternoon until Saturday morning, in the meantime I filled an appointment at Sandy Grove church and visited my niece, Mrs. Fannie Price, who lives in the home of her late father, my dear Brother B. D. Rowe, who for some years served as clerk of the Contentnea association. This place has greatly changed from what it was when I lived here and the people almost entirely another. In the midst of the sadness many pleasant memories linger. My niece, Mrs. Ruth Holadia is a devoted member of the church and it is a pleasure to be with her. On Saturday morning, October 9th, we left for Meadow church, Greene County, being taken by Mr. Wilbur Ross, a distant relative, with whose father, together with his brother and sisters I was intimately associated when we were all young folks. We arrived in time for the beginning of the Contentnea association of which, as well as the Kehukee, I was a member at different times when I lived in the state. This association, like the Kehukee, was a good meeting, the preaching was according to the word of God, and the experience of His humble poor. We spent both nights with our dear brother and sister, J. Thomas Lewis. Brother Lewis was in poor health at the time. We truly hope he is much im-

proved ere this. At both these associations I met brethren with whom I have been more or less associated in days past. I will mention the older ones which are Elders N. H. Harrison, Sylvester Hassell, W. B. Strickland, D. A. Mewborn, J. W. Gardner, J. C. Hooks, J. P. Tingle and J. N. Rogerson, all of whom I recognize as men of God and faithful servants of His people, as well as many younger brethren who are ably and earnestly contending for the faith which was once delivered to the saints.

How encouraging it is to see that the dear Lord is fulfilling His promise, never to leave Himself without a witness in calling our younger brethren to the ministry of His word, of whom I met and heard several on this very pleasant visit. This meeting closed with seemingly all in sweet fellowship. On the last day our dear and useful brother, Elder S. B. Denny, of Wilson, who had been with us at both associations, sent for us and we went to Wilson and visited first our dear Sister Denny, widow of our late much esteemed and lamented Brother Elder C. F. Denny. This was a sad pleasure for no minister was nearer my heart than was Brother C. F. Denny. At night I filled an appointment in the church here which was attended by a goodly number. This also brought sad but pleasing recollections to my mind. This was the church where my second dear wife held her membership and was a useful and highly esteemed sister, it also brought back pleasant memories of my associations with her late pastor, the much la-

mented Elder P. D. Gold. Here I met several old friends and dear brethren and sisters, among whom were Sisters Sallie Aycock and Mary Farmer who are also my sisters-in-law. Despite the sadness it was a pleasure to meet these dear ones again. The meeting over we went home with Elder and Sister S. B. Denny, where we spent the remainder of the night, feeling that we were in the home of a servant and an hand maid of our Lord and Saviour. Sister Gold, widow of Elder Gold and a very lovable sister in Christ was with us at supper with Brother and Sister Denny. Tuesday morning we boarded the train for Washington, D. C., and on our arrival home found all well and we felt to thank our dear heavenly Father, whom we trust we love and whose cause we love and whose people we love, that He had blessed us to make the visit to all these dear ones whose place together with all of God's dear people everywhere we do greatly desire and we thank all the dear ones who in any way served us.

Brethren live in peace, shun extremes, and the God of peace shall be with you.

Your brother in a plessed hope,

JOSHUA T. ROWE,

Baltimore, Md.

WANTS A COPY OF MINUTE OF EVERY ASSOCIATION

Elder C. H. Cayce Editor of the Primitive Baptist who has been appointed special agent by the United States census bureau to compile a census of Primitive Baptists of the country, desires a copy of every association in the United States. You will kindly help him in his work. Address him at Fordyce, Arkansas.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

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Fla.

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Elder O. J. Denny, Winston-Salem,
N. C.

WILSON, N. C., Feb. 15, 1927

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LODEBAR

For some time I seem to have been confined in the land of lodebar, where there is no grazing, or where the pasture seems to be too scant for grazing; and the more I graze the shorter seems the grazing, so that as to the sustenance or the lack of it, there seems to be a question as to whether I shall survive or I shall perish, or what of the grazing. I have noticed that tho the grazing be short or the grass be scant yet is it increased by grazing, but where there is no grass at all for grazing there can really be no grazing. There must be that in the earth to cause it to yield its increase, but in this lodebar the land seems to be dead and therefore there is no increase for it to

yield. There is not grass for grazing there. I see now that I have been browsing only, and that too in the wrong field. I should have been in Basham. There is a way and a door into the green pastures, where He maketh me to lie down. There is a right way and there is an open door, and this speaks to me saying: I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. This is a good door, into which having entered, there is salvation; and there is pasture to be found whether going in or going out. "Blessed are they which do hunger and thirst after righteousness for they shall be filled. The satisfaction in a good anticipating appetite is essential to the relish in eating and drinking satisfying food. Good news from a far country is as cold water to a thirsty soul. Sometimes a drink of pure cold water seems to remind us that we have really wanted water for a time. It was a peculiar want. A felt need for something satisfying. Sometimes we go to meeting just because we feel that we ought to, and indeed there ought to be some such impression affecting us, for we should feel ashamed to have to confess that we did not really want to go; but the final thought is that it is the proper, the orderly and the right thing to do, and so we go, and to our delectable surprise and pleasing wonder we are at once ushered into the king's presence and seated at the king's table, and are freely and heartily partaking of the riches of the king's bounty. And how unworthy do we feel and yet how humble and we feel that we would

be, and that we should be thankful but we do not seem to know how thus to be; but we do feel to be so overwhelmed with a sense of the mercy and goodness of the great King from whom cometh every good and perfect gift in so much that we can but recall the destitute condition of the regions of Lodebar, and why it was that we were brought from thence, and how we came. The preaching seems to be all of a piece and fits into our experience to a jot and to a tittle and we feel that it is good to be there, and we are glad that we went, and we feel to thank the Lord that we were minded to go; and we feel that if the Lord will, we will go the next time. It is said that, as many as are led by the Spirit of God, they are the Sons of God. May we not yield to the pleasing persuasion that in these peculiar exercises we are thereby thus led? In this leading we find the barren soil clothed with verdure and the parched places full of pools of water, and crooked things are straight and the rough places are smooth and darkness is light unto us, and in our leanness we are fat, and in our utter destitution we are ably supplied with all sufficiency.

How strange it is, that in our greatest distress at times we are possessed of a pleasing sense of peculiar fullness of contradictions in our experience. So many realizations seem to stand over against our reasons of our hope working in us the conclusion that if our hope was well grounded we would not have this inner conflict—this struggling for deliverance from something which seems to prevent us

from being what we want to be, and what we ought to be to be consistent with our hope, and yet the fact remains according to the experience of the children of God which is incorporated into the scriptures of divine truth as a part of them, it is the purpose of our God that we should be for these exercises just as we are, without which we could have no hope and in fact would not need a hope. Our hope comprehends the changing, purging and purifying of our vile body and the fashioning of it like unto the glorious body of Christ, when mortality shall have been swallowed up of life, and when we shall be rid of the things that burden and trouble us in this life. That is what we want or desire and it is that for which we look and expect—which is our hope. Blessed hope.

P. G. LESTER.

IN MEMORIAM

On the evening of April 28, just before sunset, the Death Angel visited the home of Mr. and Mrs. V. T. Cook and took from there the latter's father, Mr. P. A. McKinney. He entered his final sleep as calm and peacefully as the sun was sinking.

Mr. McKinney had been enjoying perfect health until a few weeks ago when his health began to decline. But he was only confined to his room about ten days. It was supposed that he suffered with pneumonia in his last hours. All that a good physician, kind friends and loving hands could do, was done to keep the hand of death, for the good Lord knoweth best, and when He sees fit to call, we must answer.

Mr. McKinney was born in Rockingham county March 10, 1848. He departed this life April 28, 1915, making his stay on earth 67 years, one month and 18 days. He was married to Miss Sallie Stainback of Alamance county, February 2, 1875. After their marriage they made their home near Mayfield until about three years ago, when they moved to High Point, where his wife died shortly afterwards. Since her death he has made his home with some of his children, being the father of 12, and of whom ten deeply mourn the

death of their dear father. It must be a trial indeed to have to part forever with both mother and father in such a short period.

The children who survive him are Mrs. V. T. Cook, Mrs. S. T. Cook of near Rufin; Mrs. W. W. Mangum of Fort Mitchell, Va.; Mrs. J. H. Wright, Messrs. Frank Conrad and Alward McKinney, all of High Point; David, Howard and Dewey McKinney of Danville; and one brother, Mr. J. B. McKinney, of Mayfield.

Nine of his loved ones were standing by his bedside when life departed. He must have suffered indeed, for he was unconscious most of the time after being confined.

He was a true husband, a kind father, a good citizen, and a friend to all. Mr. McKinney had never united with any church, but on the day before the end came he said he was ready to go and was going. So while his children mourn their loss we can hope it is his eternal gain. And may the love of God comfort them in their bereavement.

D. C.

APPOINTMENTS FOR ELDER

J. T. WILLIAMS

Elm City, Sunday night, Feb. 20.
Upper Town Creek, Monday, Feb. 21st.
Moore's, Tuesday, Feb. 22nd.
Autrey's Creek, Wednesday, Feb. 23rd.
Lower Town Creek, Thursday, Feb. 24th.
Tarboro, Friday, Feb. 25th.
Old Sparta, Saturday and Sunday, Feb. 26th and 27th.
Robersonville, Sunday night, Feb. 27th.
Bear Grass, Monday, Feb. 28th.
Smithwick Creek, Tuesday, Mar. 1st.
Singleton, Wednesday, Mar. 2nd.
Blount Creek, Thursday, Mar. 3rd.
White Plains, Friday, Mar. 4th.
North Creek, Saturday, Mar. 5th.
Pungo, Sunday, Mar. 6th.
Concord, Monday, Mar. 7th.
Bethlehem, Tuesday, Mar. 8th.
Flatty Creek, Wednesday, Mar. 9th.
Providence, Thursday, Mar. 10th.
Greenville, Friday night, Mar. 11th.
Red Banks Saturday and Sunday, Mar. 12th and 13th.
Handcocks, Monday, Mar. 14th.
Briery Swamp, Tuesday, Mar. 15th.
Flat Swamp, Wednesday, Mar. 16th.
Elder Tillman Sawyer has promised to be with me on some of these appointments.

Yours very truly,

J. T. WILLIAMS.

ELDER J. W. FAIRCILD

Elder J. W. Fairchild of Arkansas will preach as follows:

At White Oak Association, March 21st.
Memorial, March 23rd.

Upper Black Creek, March 24th.
Contentnea, March 25th.
Wilson, March 26th and 27th.
White Oak, the 28th.
Town Creek, the 29th.
Autrey's Creek, the 30th.
April, 2, Saturday, Upper Town Creek.
April 3, Sunday, Pleasant Hill.
April 4, Monday, Falls of Tar River.
April 5, Tuesday, Kehukee.
April 6, Wednesday, Conoho.
April 7, Thursday, Whitakers.
April 8, Friday, Tarboro.
April 9, Saturday, Robersonville.
April 10, Sunday, Skewarkey.
April 11, Monday, Bear Grass.
April 12, Tuesday, Smithwick's Creek.
April 13, Wednesday, Flat Swamp.
April 14, Thursday, Briery Swamp.
April 15, Friday, Greenville.
April 16, Saturday, Farmville.
April 17, Sunday, Meadow.

I have made these appointments at the request of Elder M. L. Gilbert, of Dade City, Fla., who writes me that Elder Fairchild of Arkansas, is sound, edifying, comforting, and conservative and is regarded by our people as the most gifted preacher that has ever visited Florida. From his writings, I have a high opinion of his ability and gentleness; and I am very glad that he expects D. V., to visit our section and preach for us. May the Lord favor him, and may our people receive him kindly, and help him on his way after a Godly sort.

SYLVESTER HASSELL.

HYMN AND TUNE BOOKS

I am out of Hymn and Tune Books, and in getting out another edition I am asking the brethren and friends for a special consideration under the most favorable conditions there is but a small profit in the sale of the book. Cash for the making, the freight and postage and the interest for several years while the books are unsold renders the profits quite meager if not minus.

Now I am suggesting to the brethren and friends if they will do me the kindness to bestir yourselves a little at your next representative meeting, and determine about how many books you need and ought to have, and drop me a card stating how many you want I will mail them out immediately after I receive them from the bindery.

The price will not be more I think, but I hope less than the present which is \$1.00 per single copy and \$10.00 per dozen post paid. Hoping for a favorable consideration, I am as ever

P. G. LESTER.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LX

MARCH 1, 1927

No. 8

A BLESSING TO THE RIGHTEOUS MAN

"Ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down unto it, for I am the Lord your God.

Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord.

If ye walk in My statutes, and keep My commandments and do them;

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." Leviticus 26:1-5.

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

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

ELDER O. J. DENNY - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, 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 is possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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. B. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

ALL SCRIPTURES ARE BY INSPIRATION FROM GOD

(Second Article)

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2nd Timothy 3-16-17, Paul is instructing his son in the faith, first: Who is the giver of the holy scriptures? second: What the scriptures are profitable for? third: Who may be perfect by them? The word "may" means to be able, ability, competency, or possibility. In the preceding verse Paul said:

"And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith, which is in Christ Jesus."

We see that Paul used the word able. Each word implies ability. Paul explains what ability consists in. It is through faith which is in Christ Jesus. In all the scriptures do we read that the scriptures are able to make the man of God wise unto salvation only through faith which is in Christ Jesus. The holy scriptures are not that the man of God may be perfect, only through faith, which is in Christ Jesus. The man of God can please God only through, or by faith in God.

Paul said: "But without faith it is impossible to please Him, for he,

that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Paul said to Timothy: "Fight the good fight of faith." Timothy could do that or else Paul would not have told Timothy to fight the good fight of faith. The man of God can fight the good fight of faith, but in order to fight the good fight of faith, he must take the matter to God in prayer before attempting to fight, always remembering that he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. This is the key (so to speak) of the whole matter. If we desire to fight the good fight of faith, we must have faith in God. We must believe, First: that He is, and second: That He is a rewarder of them that diligently seek Him. James said to his brethren, if any of you lack wisdom, let him ask of God that giveth to all men (all of His people) liberally and upbraideth not, and it shall be given him. James taught the same as Paul taught, and note how positive James spake: "And it shall be given him." There will be no failure on the part of going doing His part in giving needed wisdom to His people that ask for it, but we all should note that James, like Paul, wants the asking done in faith, but let him ask in faith, nothing wavering, for he that wavereth is like a wave of

the sea driven with the wind and tossed.

For let not that man think he shall receive anything of the Lord. Jesus said to His disciples: "Ask and it shall be given you. Seek, and ye shall find, knock and it shall be opened unto you." We see that Christ spake in that positive way the apostles did likewise. Jesus continued with the blessed assurance: "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Oh what a blessed promise from our Lord Jesus Christ. He continues: "Or what man is there of you whom if his son ask bread, will he give him a stone. Or if he ask a fish will he give him a serpent. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Oh what boldness these words of Jesus ought to give to the man of God to ask our Heavenly Father for the good things that we need. Paul said: "For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are yet without sin." Paul continues in a way of exhortation to God's people that have a feeling sense of their infirmities: "Let us therefore come boldly unto a throne of grace that we may obtain mercy and find grace to help in time of need." It is a time of need with God's dependent people all the time. Jesus said: "Without Me ye can do nothing." Now with these plain declarations the man of God (that knows his helplessness) evidently knows

if there is asking at all, that much of the asking has been amiss, that we might consume it upon our lusts, else there would be a oneness amongst God's people instead of divisions, as is the case in so many places. If God's people were perfect, and especially His ministers, there would be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. Paul said unto the church of God which was at Corinth: "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." We note that Paul did this beseeching by the name of our Lord Jesus Christ, Paul was not beseeching in his own name. Christ did not want these brethren to live as though Christ is divided. These brethren could have lived different from what they were living, or Paul would not beseech them by the name of our Lord Jesus Christ, to live different from what they were living at the time Paul wrote to them. Note these words again: "That ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment."

Now my dear brethren you whose hope is in Christ, evidently know that if this church at Corinth could quit living as though Christ is divided, so could every other church of God do the same, if they wanted to live as though Christ is not divided. Oh, may we all remember

that our Lord Jesus Christ does not want God's people to live as though Christ is divided. It is satan, and not Christ that wants God's people to live as though Christ is divided..

Oh may we remember the words of our dear Saviour: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father give good things to them that ask Him." This proves beyond a doubt that if God's people want peace and ask their heavenly Father for peace; that God will grant their good desire. Note Jesus said: "Give good things to them that ask Him." It would be a good thing to see them, but that they be perfectly joined together in the same mind and in the same judgment. Now the words of our text teaches, First: That all scripture is given by inspiration of God, and second: Tells what the scriptures are profitable for and third: Who may be perfect by them. There is not a doctrine that is profitable for the man of God to know but what is wisely set forth in the holy scriptures. Just so concerning reproof. Everything that is profitable to know is also set forth in the holy scriptures, and also for correction is wisely set forth in the holy scriptures by the immutable God that cannot lie. The same thing is true for instruction in righteousness.

Everything that is profitable for the man of God to know concerning instruction in righteousness is also set forth by the unchangeable God, and this is all done, that the man of God may be perfect, thoroughly furnished unto all good works, and the man of God ought to believe it. Jesus said: Mat. 5-48

"Be ye therefore perfect, even as your Father, which is in heaven is perfect," (That is do right. Our Father which is in heaven always does right, you do the same.) Jesus did not demand an impossibility of these disciples here, nor nowhere else. This ought to be an established fact in the mind of every man of God, that Christ never commanded His people to do anything that they could not do through faith, which is in Christ Jesus, our Lord.

This is also essential, and should always be kept in mind that our ability to do any good work is through faith which is in Christ Jesus, our Lord. We all know it would be a good work to be perfect even as our Father which is in heaven, is perfect. Oh, what a glorious sight it would be to see God's people perfect (all doing right) as our Father, which is in heaven is perfect.

Now my dear brethren, and especially my brethren in the ministry, I think we all know it would be cruel on our part to try to force our brother to be perfect when our heavenly Father does not force His people to be perfect. If He did they would all be perfect. It does not need any argument to prove that God's people are not all perfect: That is always do right. And it would seem that it would not need any argument to prove that our heavenly Father does not compel His people to be perfect, for if He did, we all would be perfect, even as He is perfect. James said: "This is my commandment that ye love one another, as I have loved you." Evidently all of God's ministers will claim that is right on the part of God's people, and especially

on the part of God's ministers to love one another as Christ loved us. There is only one way for us to prove we believe this, and that is by our works. (As James said.) Our text says that the man of God may be perfect, thoroughly furnished unto all good works. It would be a good work to love one another as we hope Christ loved us. Oh what wonderful love on the part of Christ it is only our reasonable duty to love those that Christ died for. Christ continued: "Greater love hath no man than this, that a man lay down his life for his friends. This is a test of our loyalty to God, our works will manifest whether we love God. If we love God we will love our brother. We also will love to do His commandments. Perfect love casteth out all fear. Jesus continued: Ye are My friends if ye do whatsoever I command you." This is the summing up of the whole matter. If God's people do what Jesus commands them, they are His friends. On the other hand if they do not do what Jesus commands them to do, they are not His friends. This I realize is a test of our loyalty to God, that hits hard, but my dear brethren, we know this is the true test as to whether we are a friend of Jesus, if we are a friend of Jesus we will do what Jesus says do, if we do what Jesus said do, we will be perfect even as our Father in heaven is perfect. Our heavenly Father always does right, and we should do the same, then we should do the same, then we will be perfect, even as He is perfect.

A LIVING SACRIFICE

It may be noble to die for our faith, but it is nobler to live for it. We should not be so much concerned about the way we die as we are about the way we live. Going to heaven when we die is not nearly so important as having heaven in our souls while we live. God demands living sacrifices from us, not dead ones. The Apostle Paul writes: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Our bodies belong to God. They are His temple, His house, His place of abode. They belong to Him by creation, by purchase, by occupancy, by every right of title and as such it is our duty to present them to Him a living sacrifice, holy and acceptable. As temples of the living God we can not afford to pollute or defile our bodies, but we should use them in His service, to His honor and glory. And this is but reasonable service.

How are we to do this? How are our bodies to be presented as living sacrifices unto God. We can not do it by being conformed to the world. "Know ye not that the friendship of the world is enmity with God?" Instead we must be "transformed by the renewing of our minds," delivered from the power of darkness and translated into the kingdom of His dear Son. This enables us to prove what is that good, and acceptable and perfect will of God. And knowing His will, understanding what our duty is, we present our bodies a living sacrifice by dis-

charging that duty.

We have many members in one body and all members have not the same office. So we being many are one body in Christ, and the work which we are to perform in Him differs just as the functions of the different members of our body differ. "Having then, gifts differing according to the grace that is given to us; whether prophecy, let us prophesy according to the measure of faith, or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation." In this way we present our bodies a living sacrifice unto God, and glorify Him in our bodies and in our spirits which are God's.

It is well that we notice the ground on which the Apostle Paul makes this appeal to the beloved of God who are at Rome. He does not beseech them by the hope of reward or the fear of punishment, but "by the mercies of God." They are not asked to present their bodies a living sacrifice because they would secure blessings thereby, but because God had been merciful to them. God has been so merciful to me. He has already bestowed so many blessings upon me, that I want to sacrifice my all for Him, to spend my days in His service. To serve Him not to obtain blessings, but because I love Him. And I love Him because of His mercy to me, because He first loved me and has made that love manifest in His goodness and mercy to me.

Now do not misunderstand me. God's people are blessed in obedience. We enjoy blessings in obedience which we can not enjoy in

disobedience, but the person who does what God commands in order to get a blessing is not serving God but self. Our bodies are not to be presented for a reward but as a sacrifice. A sacrifice is the opposite of a reward, but the person who makes the living sacrifice enjoys what the one who seeks the reward can never enjoy.

J. W. FAIRCHILD.

Haynesville, La.

LOVES THE LANDMARK

Mr. John D. Gold,

Dear Sir:

The time is a little past for my renewal for January 1, 1928 to pay for the dear old Landmark, although I expect to pay for it as long as I can see to read it, that may not be long as I am getting old. As it is large print I can see to read it very well. I do love to read the paper as I am not able to go to hear preaching but seldom, and would so miss it. I want to thank you. I enclose \$2.00 money order for Landmark. I am so lonely, if it were not for the paper I don't know what I would do. I read the Landmark and good letters from the dear old sisters and they are so much comfort to me. May the Lord bless all of us. I am a poor sister in Christ. I wish the prayers of God's children.

J. H. WEBSTER.

Dillons Mill, Va.

GOD'S LOVE IS WONDERFUL

My Dear Sister Norris:

I can't find words to express the pleasing thoughts that ran through my mind of you, dear sister in Christ and your offering!

Everything was so nice and pal-

atable. God's love is so wonderful.

O, I do hope you will soon come to see this poor little worm of the dust, for your sweet presence will do me good and I will try with this poor lisping, stammering tongue to thank you for the dear Lord's sake.

Sister Norris, during the intermission Sunday, I was so burdened oh I did try to ask my dear God if it was His divine will to relieve me. While communing that sweet relief was given to me.

The sweet blessedness of God's wondrous ways of performing these things and I feel so small and unworthy, but great in His praise, When His presence is with me, as it seems sometimes I feel exalted and hope to reach the eternal heavens, where there is no sore afflictions no more sorrows, no more grief and tears, for He will wipe them all away, and oh I will be like Him and be satisfied, O, isn't this a grand and glorious thought that we (even me) will be like him, be satisfied. I feel sometimes its too great for poor little me. I sometimes wish when I am weary and sad that the golden gates were nearer. But I know I can wait for a joy so great, for me will the crown seem dearer. I feel sometimes submissive to His divine will, and with weary heart, I stand waiting to depart to that beautiful shin-city, that blest abode forever.

Sometimes when so low down I ponder in my heart will the Lord on me have pity, oh, then it comes this way: O, surely He will and as I have said I'm not ashamed to own my Lord, and I will not doubt

Him, not even the little sparrow falls to earth without the Father's notice.

This was a great consolation to me in my first love.

Pray for me and mine. May the good Lord send His blessings on us all. Amen.

Write to me dear sister and come to see me. I said to the girl when you went out, oh why didn't I say Sister Norris I know you, but just misscalled the name.

Your little sister in hope.
(Mrs.) ALLIE BLALOCK WHITE.

P. S.—As I look back, I see my life is made up of mistakes, Take all mistakes as love.

Dear Sister Rhem.

I received your dear and precious letter this morning, I was so glad to hear from you dear little comforting soul.

I was in bed, I chanced to see the mail man put a letter in the box, I have a good girl now, she was massaging my hip. I said to her, get the mail, if it's a good letter it will do me as much good as a dose of medicine.

O, dear sister in Christ, it was as a visit from the Great Physician and He healed my wounds and drove all my fears away.

The saints should never be dismayed or sink in hopeless fear:

For when they least expect His aid,
The Saviour will appear.

O, for the faith once delivered unto the saints, faith is our guide and our light, the brightest evidence of things beyond our (natural) sight. O, when I sink beneath the waves it seem sometimes to rise no more. Surely my dear God prepares that wondrous fish to bear me

to the shore. O, the love I had for my dear Jesus when a little child, was impressed on my heart in marks of indelible grace, that I hope eternit y will not erase. His name and love, and gracious voice have fixed my roving heart) and I bid all worldly things depart.

Sister Rhem: When you all had gone, I felt that same blank mind and heaviness of heart, oh why is it, dear sister, that I could not tell you all, just say some of the things stored away in my heart as it seems that you all might know I was glad you were here, my life is made up of mistakes. I'm just a stumbling block it seems to me. Oh I do hope that everyone enjoyed being here. I believe your husband enjoyed the sound of the gospel as it fell from Bro. Holloway's lips. Oh wasn't he filled with the divine spirit. Everytime when all gather in as it seems I feel so small so unworthy and am dumbfounded, oh pray that if I am one of His, He will open my mouth, that I may let my light so shine to the honor and praise of Him who created me, kept me, led me through the path I know not. O, my soul! wherefore art thou thus cast down, what means this sadness? Surely I am a child of sorrow and acquainted with grief. Oh that these may be turned into gladness and all my restless fears be gone. Sinful inclinations often fill me with dismay.

I am enclosing a vision I had of my dear mother, now in heaven enjoying the blessedness God has prepared for her by His Son, the Lord and Saviour Jesus Christ. His blessed word, I go to prepare a place

for you, if it were not so, I would not have told you. O, Sister Rhem He will come again to receive us. Oh what a blessed thought.

Oh God bless me that I may grow in grace and in knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever.

Lovingly,

ALICE BLALOCK WHITE

1105 East Main St.

Durham, N. C.

BAPTISM

Mr. S. E. Davis,

Care Landmark,

By request will attempt to write a brief note upon the subject of your selection in the *Landmark*, not because I feel able and competent of unraveling such a deep and important subject but because I have also given this chapter serious thought myself. The verse of your selection was the 10th of the 8th chapter of Leviticus, which by reference to the first verse of the chapter we learn that the Lord was speaking to Moses concerning the priesthood of Aaron and his sons to the care of the house of the Lord in that day and also the setting apart the elders and deacons of this present time. In the 6th verse we read that Moses brought Aaron and his sons and washed them with water. As we know that in that day the ordinance of baptism was not observed, but we old Baptists do observe Baptism today as an ordinance. In-

stituted by the Son of God and enacted by Jesus Christ Himself when he was baptized in the River Jordan, and fulfilled every jot and tittle of the law of Moses. We also read that Aaron and his sons put their hands upon the head of the beast of the sacrifice that was to be offered while Moses slew the beast and took the blood thereof and sanctified the altar in the tabernacle and also dipped his finger in the blood and put it upon the tips of the right ears, thumbs and great toes of Aaron and his sons by way of purification, and instead of old Baptists washing the body now as Moses did, we baptize by the order of the Head of the church, which is Christ Himself. Afterwards we bring our elders and deacons to the altar and lay the hands of peace upon their heads and in this way they enter into the sacred service of the Church of the Most High God. All these ordinances Moses recorded in this chapter to show that it was not by his will, but the purpose of God that he carried out these orders from the God of heaven. Neither did Aaron take this honor unto himself for he was called of God. Heb. 5:4. So also Christ glorified not himself to be made an high priest but he that said unto him, "Thou art my son today have I begotten thee." Heb. 5:5. So therefore my brother before our ministers cry set apart to perform the sacred duties of an elder or deacon they should be washed clean in the precious blood of Jesus and stripped of self and all selfishness and cleansed of the blemishes of this old world before all that are in public office in the house

of God ought to have both clean hands and a pure heart to hold the mystery of the faith of God in a pure conscience. Furthermore we read that in some instances not all of them, a certain part of the sacrificial beast, viz, the right shoulder was reserved by the Lord for the personal use of the priests which shows that he that preaches the gospel should also live by the gospel and that in a pure conscience towards God, ever having in mind heaven and heavenly things, for all things not pure and heavenly have no connection with the kingdom of the righteous.

My brother, this letter is like the poor writer imperfect and is full of mistakes and errors, but I have done the best I could, so therefore I hope you may be able to gather a few thoughts that will teach you what I have tried to write.

Yours in an humble hope.

W. L. PARKER.

A WANDERER

I feel that I have strayed afar,
A wanderer who has no home.

If not for hope, that shining star
That follow wherever I roam

It's the hope I have, it never dies,
That leads me on, without despair.

Through this mortal, vale of tears
To endless joy beyond the skies.

MRS. NETTIE ELLIS.

132 Pollock St.
New Bern, N. C.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

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Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

WILSON, N. C., March 1, 1927

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A CORRECTION

I have noticed several instances where the church at Danville has been charged with referring the Wilson matter to the consideration and disposition of the association, which as I understand it, is not true. When Elder Wilson was excluded he, and some who pulled off with him, went before the church at the Mill and were received; whereupon the association was grieved at the disorderly act of Mill church and dropped it from the roll of sister churches. Therefore when Mill church came before Danville church with satisfactory acknowledgements, Danville could only forgive it; but Danville, being in fellowship and order with the sister churches of the association could not orderly

affiliate with the Mill church until it had been restored to order in its status in the association, hence the Mill church matter and not the Wilson matter was properly referred to the association. The church at Danville did the one thing orderly to be done in J. R. Wilson's exclusion and in making up her record afterward as to the reasons for the exclusion.

The initiative to restoration is with J. R. Wilson. If in a spirit of humble frankness he should turn unto the brethren, the church and claim repentance and ask forgiveness that would surely terminate the trouble. Every spirit begets its own likeness, therefore the spirit of forgiveness in him would elicit the same spirit as its likeness in the church.

May the Lord loosen the bonds which I learn now hold him to the bed of languishing, and give him grace and the spirit of seeking, and the God of fear be praised.

P. G. LESTER

SPEAK OFTEN ONE TO ANOTHER

Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.

We are taught in the scriptures that our God changes not, that He is the same yesterday, today and forever, and if, the time referred to by the word "Then" the Lord hearkened and heard, should we not feel encouraged to speak often one to another of what the good-

ness and mercy of God has meant for us. Let us talk of what the Lord has done for us, instead of talking about one another, let us speak one to another, and let us speak in love. For we remember how lovely was the voice of the Lord to us when He spoke pardon to our souls.

This scripture is addressed to Israel, and we are sure that spiritual Israel should be careful to maintain her good works, that God has ordained that she should walk in them, and it is a good work for our tongues to repeat His praise.

The poet has sweetly written:
It is a sweet employ,
To join in worship here,
But how divine will be the joy,
To see each other there!

It is noteworthy in the scriptures that all Israel is admonished to ascribe greatness to her God. It will be remembered that John heard a united band in heaven declaring that the Lord was worthy.

So, we will note that it was those that feared the Lord who spoke often one to another, David said, Come and hear, all ye that fear God, and I will declare what He hath done for my soul. So then let us endeavor to speak often one to another of the things we have learned by experience, and we will find that the spirit in others will bear witness with our spirit that we are the children of God. And this will be comforting and edifying to Israel, and at the same time glorify our Heavenly Father.

May our God bless us all so to do,
C. B. Hall.

ORDINATION

In response to a call of Mt. Nebo church in San Pedro association near Dowling Park, Fla., the following elders: J. J. Williams, pastor of the church, T. G. Law, of the Suwanee association, and M. L. Gilbert of the Mt. Enon association, met Saturday before the third Sunday in January, 1927 for the purpose of ordaining Bro. J. R. Smith to the full work of the gospel ministry.

The Presbytery was organized by choosing Elder J. J. Williams moderator and Bro. W. R. Bell clerk. Elder Gilbert was chosen to deliver the charge, and Elder Law the ordination prayer. After Brother Smith had related his call to the ministry, Elder Gilbert led in asking him to state belief upon the fundamental points of the doctrine of the Bible, all of which he answered to the satisfaction of the elders.

Then Elder Williams read the general qualifications of a bishop as given by Paul in Timothy and the spokesman of the church said Brother Smith possessed all those qualifications fully. Then the candidate knelt with Presbyter's hand upon him, Elder Law made a fervent prayer.

Then Elder Gilbert delivered the charge to Elder J. R. Smith and the church. During the singing of a song the Presbytery and church gave Elder Smith the hand of fellowship with much feeling.

The Presbytery then adjourned..

ELD. J. J. WILLIAMS, Mod.
W. R. BELL, Church Clerk.

Charge

Being requested to publish the charge given at the ordination of

Elder J. R. Smith, I will attempt to give a synopsis of some things said.

My dear brother being selected by you to preside at your ordination, and now appointed by the moderator to give the charge, let me speak a few words of counsel, not as a father, but as a brother and fellow servant in the Lord.

We heard you tell with deep interest your desire for the work of a bishop and the strong leading of your mind to the ministry of the word, which gave evidence of a call of God to the work. But the evidence that one is called to the work is that he preaches the gospel. .

As the Presbytery heard you preach this day it feels confident that the church made no mistake in calling for your ordination. There have been many who have had great desires and impressions and revelations of the Lord, as they thought, to preach the gospel but could never prove their calling.

No child of God can be called and set apart to higher work in this world than to the holy ministry. Paul said, "I thank Christ Jesus my Lord for that He counted me faithful, putting me into the ministry." You may have soul gladness that the Lord led you to His banqueting house, but doubtless there is in your spirit an increased joy that you are counted worthy to proclaim the gospel of the grace of God. Let the word of truth be your daily meditation, praying for wisdom from God, the anointing of the Holy Spirit that you may feed, edify, comfort and confirm the saints in the unity of the faith in Christ. As Paul charged Timothy, so "I charge thee therefore before God, and the

Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom: Preach the word: (that is the word of truth, the scriptures, speaking as the oracles of God. They are a thorough furnisher unto everything needful to the church..) Be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine."

All God called servants will have work to do in the gospel field. God never has more laborers than He has use for. Men sometimes procure tools and machinery that they do not need, and let them rust out, but our God has work for all His servants. Be sure a man's gift will make room for him.

If called to serve the church as pastor, let there be prayer and searching to see if God has given you that charge, and, you to the church. If you feel so persuaded serve the church faithfully, and look not to the liberal or illiberal moods of the church. If it is of the Lord the church will prosper—the prosperity may not be in large growth in membership, but it may be in peace, union and spiritual strength, and your carnal needs will be supplied. Your sermon will be but for an hour while your walk will be for the entire week. So strive to live an upright and clean life that you may be loved by your brethren and respected by the world. Let the fruits of the spirit be manifest in word and deed, and the works of the flesh avoided. All the writings of good and wise men will be of little worth to you in your ministry if there is not importuning that Christ may be in your text,

words and thoughts. By the way a Methodist preacher once asked me which was the best way I had ever found to prepare a sermon. My answer was, "On my knees." He seemed astounded and remarked that he could not see how I could stay on my knees so long.

In conclusion, let me say a few things to the church.

I am glad to see such unanimity in the church respecting the gift and character of Elder J. R. Smith. Unquestionably the Lord has endowed him with a great gift, yet withal a meek conservative spirit.. You should love and cherish him highly for his work's sake. It will not hurt him to know that his ministry helped you much—he will need encouragement. Remember he is not a novice, and has well learned that without the Lord he cannot preach or do any spiritual service acceptably. However much you may esteem him, never so idolize him, or any man, that you cannot see Christ above his head.

Each member has his choice among the servants and because some preacher never preaches for you do not say you do not think he is called of God to preach; for no man is qualified to preach to every one alike.. Perhaps no other man could have preached to Cornelius and his house like Peter; for God must direct and qualify each for his field of labor.

It becomes you to administer to the support of those who are called to serve in the gospel ministry. Do not expect or demand that the minister of the gospel shall be wholly employed in secular business as you are. True there are

sidelines that he may and should do, when they do not hinder his labor in word and doctrine, to help support himself and family.

M. L. GILBERT.



T. L. HOUSE

About the hour of noon on December 29, 1926, the Angel of Death came into our midst, claiming as it's own, our dearly beloved brother, T. L. House. Such a beautiful passing from time to eternity! Just there I was made to realize with the poet, "Jesus can make a dying bed feel soft as downy pillows are," the going, slowly but surely, while on His breast the heart was leaning, he breathes his life out sweetly there. Truly God is all things to those who love Him. We feel to know this as we think and know the life of our dear brother, gentle, kind and obedient in childhood, experiencing a hope in Christ in youth, a follower of the Lamb until death, looking ever unto Jesus as the author and finisher of faith. As I think over his life words fail me to express the beauty and the sincerity I see lived therein, no superfluous display of words or actions, but a meek and lowly follower of Christ. I have visited often in their home. Truly there Christian love abounded. The training and management of their children was an incentive to me, obedience taught and adopted

for parents and reverence for God.

The subject of this sketch was born March 14, 1859, and died December 29, 1926, making his stay on earth sixty-seven years, nine months and fifteen days. He was married to Miss Sallie Mitchell October 16, 1881. To this union were born seven children, one of whom died in infancy, Amanda (Mrs. Will Roberson) who died several years ago, Lydia (Mrs. B. L. Allsbrook), of Rocky Mount, Ruth, who died in the early bloom of womanhood, Mary Della (Mrs. Sidney White), Lawrence and Richard House, of Scotland Neck.

He joined the church at Kehukee, near Scotland Neck, on Saturday before the third Sunday in September, 1883, relating an experience of grace, giving God all the glory for his salvation, and was baptized the next day by Elder A. J. Moore, being received into full fellowship of the church, and was appointed deacon about a year later, in which office he served faithfully until God called him home.

He took his bed Tuesday after the third Sunday in October and never was up for any length of time any more. His mind seemed to be on Heavenly and Divine things, speaking so often of the goodness and mercies of God, willing to go, but said many times he hated to leave his dear companion, she being in feeble health. On one occasion, when too weak to speak audibly, he sang plainly and distinctly two verses of "How Firm A Foundation."

We shall miss you, dear brother, your seat is vacant, but in our hearts you still live. A place is vacant in your home which never can be filled, but the precious example at home and in the church, the wise counsel you have given will ever be to us a beacon of good things to come. "Blessed are the dead who die in the Lord, for their works do follow them." In your going the church has lost a wonderful stay and we shall pine for you, still we realize it is selfish of us to grieve or to want you back. God wanted you and said, "Come Up Higher." Ye obeyed and are now basking in the sunshine of His love, awaiting the resurrection morn, when we, too, will "See Him as He is and be satisfied."

The body was taken in church and, amidst a profusion of floral offerings, pastor A. B. Denson spoke sweetly and comforting from Paul's letter to Timothy, 11 Timothy IV: 6, 7 and 8: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." Truly it can be said

that this reading was fitting and appropriate. By request, the Episcopal and Baptist choirs sang "How Firm a Foundation," and "Abide With Me." Interment was in Kehukee churchyard, where his parents and children lie. As the last sad rites were being done they sang "Nearer My God To Thee" and "Rock of Ages," all beautifully rendered. As we looked on the flower bedecked mound we realized "Tis all that we can do." He will wait 'till Christ's return again with all His holy angels. "The dead in Christ shall rise first." We believe he will rise and join the holy throng, singing praises to God, and enter the joys untold of a world that knows no end.

Resolutions:

It is with sad hearts we record the death of our beloved brother and deacon, T. L. House, December 29, 1926.

First, that we bow in humble submission to God's will, looking unto Jesus, the author and finisher of our faith.

Second, that we make a record of this on our church books.

Third, that we send a copy to the Landmark, for publication, also one to his family.

Done by order of the Church at Kehukee, January 15, 1927.

A. B. DENSON, Moderator.
J. W. BUTTS, Clerk.

MR. AND MRS. JOHN E. FLOYD

It is with a sad heart that I attempt to write the death of my dear parents.

God in His infinite wisdom has seen fit to call them both from our midst in ten months and twenty-one days' time.

Mother was born July 14, 1849, died April 1, 1925. She married in early life to Parham Horn. To this union were born two children, one daughter survives her. After the death of her first husband she married again to John E. Floyd, unto them were born eleven children, five of us still survive them, four daughters and one son. Mother left one brother and papa one sister, with other relatives to mourn for them, but not as dead but asleep in Jesus, where I hope to meet them in heaven, where parting will be no more.

But oh, how we miss them but we feel our loss is their eternal gain, as we have a satisfying evidence that they are gone to a better home. Oh, what a blessed hope. They both had been believers in the Primitive Baptist doctrine for many years, but as they felt so unworthy they had failed to unite with the church, until just a short while before their deaths. Mother on March 20, 1925. She was never baptized as she did not get able to be. She had been ill for a long time, helpless for nearly seven months, with leaking heart and other troubles.

Papa united with the church on the day

of mother's funeral before she was carried out of the house. He was taken sick so he wasn't baptized until May 7, 1925, he and four others together, as I joined the church at the same time he did. We had begun to think that he wasn't going to get able to be baptized. He said if he could live to be baptized he would be ready to go. We could hear him praying most any time. When he got able Elder R. W. Gurganus and E. F. Pollard preached at our home, and baptized us in a lake just a short distance from the house.

God saw fit for him (papa) to live some over nine months longer, he got able so he could attend the association last October at South West. We were afraid that he couldn't stand the trip, he was so feeble, but he attended services every day, and enjoyed it fine. He said he asked the Lord to make him able to stand the trip, and He did. He seemed in better health while on that trip than he had for a long time.

Papa was born August 5, 1845, died February 21, 1926. He had been in feeble health for a good many years. I think from what I have heard him say that he never has been very strong since he served in the war. He was an old Confederate veteran, they said he was a brave soldier, went through without getting a scar. He said all through the war he put his trust in God. He was taken to his bed about two weeks before he died, he had catarrh of the bronchial tubes, and weak heart. He told us he wouldn't be with us many days and said he was as ready as he ever would be, said he believed God would treat him right. He was heard to say just a few minutes before he departed this life, Lord take me. He bore his afflictions with great patience. I was taken ill with pneumonia, about a week before his death and couldn't stand by his bedside as I wished to, that grieved me, as I wanted to help nurse him to the last, as I did my mother, but God knew best. One of my sisters was also ill at the time and couldn't visit him in his last sickness.

My mother when she was passing out, was seeing beautiful sights and hearing beautiful sounds, but didn't tell us what it was, only one thing, she said I see a picture, then said I see somebody, come here Lord, lift me up to the holy land. It made us feel that she was face to face with her Saviour, that is a great consolation to us.

Precious ones from us are gone,

Voices we loved are stilled;

Place is vacant in our home,

Which never can be filled..

We miss their kind and willing hands

Their fond and earnest care,

Our home is lonely without them—

We miss them everywhere.

Dearest ones thou art lying,

In the peaceful graves embrace,

But thy memory will be cherished,

Till we see thy heavenly face.

Now thy blessed forms lie sleeping,

In the cold and silent tomb;

I hope thou wilt have a happy awakening

When the blessed Lord doth come.

Farewell but I hope not forever;

There will be a glorious dawn,

When I hope we'll meet to part no more.

On the resurrection morn.

Written in sorrow by their loving daughter, and sister in Christ I hope.

ANNA FLOYD.

KATHERINE GRIFFITH

Katherine Griffith, daughter of Mr. and Mrs. H. L. Griffith, of Ruffin, N. C., was born February 4th, 1912, and fell asleep October 28, 1926.

As I write upon the life and passing away of this precious child, I realize my unworthiness. Paul says: "Faith is the substance of thing hoped for the evidence of things not seen." This blessed faith is given us, that Katherine's life bore evidence that she had been with Jesus and learned of Him.

The work of God in a sinner's heart is silent—an unseen work, yet the evidences of it are unmistakable. This work is a sinner's treasure. This work of love draws a poor sinner to a felt sense of his needs: a God-given view of His sins, a never-ceasing cry unto the Lord, a love for those who are taught of Him, a separation from a sin-loving world and into the fellowship of the saints whose faith is in Israel's God, whose hope is in the sufferings of Christ, whose worship is in the spirit whose mind is staid on God, and whose end is everlasting peace.

It was my sacred privilege to know Katherine. Born of God-loving, God-fearing parents, blessed to live and brighten the home, she was such a joy and comfort to her family and friends. During the months of her illness, when she was deprived of attending school, her life was in close touch with that of her devoted christian mother that I feel to believe many were the times they were made to sit together in heavenly places in Christ Jesus.

She was possessed of the most gracious manner and sincere bearing toward all whose happy lot it was to know her.

Like a ministering angel, it was given her of God to watch tenderly, minister graciously, and care devotedly for both her grandmothers in their last days. What an amazing mercy that God would so bless us with the life, love and companionship of His precious child and leave with us the memory of her as the lasting fragrance of lilies.

Katherine suffered almost three years from diabetes. Her case was given the tenderest care and constant attention of her family and physicians. She passed away at the Memorial Hospital in Danville, Va., after three days of intense suffering.

Services were conducted from the home by Elder J. W. Gilliam (her mother's pastor) after which the body was carried to the cemetery in Ruffin. There amidst weeping friends and loved ones, the little flower-covered body was lowered to rest in that sleep from which her Saviour will call her. The body of our Lord hallowed the resting place of all who have thought upon His name.

She is survived by her parents, one brother, Henry, two sisters, Mary and Elizabeth, one aunt, Sister Kate Dameron Mitchell, one uncle, Mr. Sam Dameron, and a great aunt, Sister P. D. Gold. Death is not a monster fearful, Death is God's own call to rest, We are left here sad and tearful, Feeling God knows what is best. O for grace to bear our trials, Faith to move us not to weep, Faith to claim His blessed promise That He'll call us from our sleep Oh! to fall asleep in Jesus And there wait the final call Soul and body, then united. Sing His praises, Lord of all.

Written by request of the family.

MRS. J. C. MITCHELL.

MRS. WM. GRAY KEEL

Miss Alma N. House, daughter of Mr. Gregg T. House and his wife, Mrs. Mary M. House, who live three miles from Stokes, Pitt Co., N. C., was born April 1, 1878, and was married to Mr. Wm. Gray Keel, who lives three miles north of Bethel, N. C., June 30, 1926, and, after a month's illness in the Sanatorium at Rocky Mount, N. C., January 3, 1927, and was buried January 4 in the family cemetery near House, Pitt County, N. C., Elder J. B. Roberts, of Greenville, conducting the funeral services.

Mrs. Alma Keel was an amiable and excellent woman. Though not a member of any denomination, she was strongly attached to the Primitive Baptist church, of which her grandfather, Elder David House, was an able, godly, far seeing and honored minister, faithfully serving several churches, diligently laboring on his farm, rearing his children in the nurture and admonition of the Lord, and bountifully entertaining his brethren and sisters and friends who visited him. Miss Alma regularly attended the services of the Primitive Baptist church. In her later years, she suffered much with bodily afflictions, and was under the treatment of excellent local physicians, including her noble brother, Dr. W. Hassell House and

the world-renowned surgeon, Dr. H. C. Kelly, of Baltimore, and Dr. Carnegie, of Rocky Mount. I have long been intimately acquainted with the family, and I believe that she had a hope in Jesus and has entered into the rest that remains for its people of God. She is survived by her afflicted father, and her mother, and aunt, Miss Ladonia, and her sister, Mrs. H. M. Worsley of Oak City, and her brother, Mr. David L. House, a successful farmer, and an honorable gentleman.

I write this notice at the request of the beloved and excellent family, who have taken the Landmark many years.

SYLVESTER HASSELL.

C. C. ALLSBROOK

On December 23rd, 1925 the angel of death entered the home of our dear brother and laid claim to its own, taking him whom we loved so much, Brother Calvia Allsbrook, our clerk and one of the trustees of Kehukee church. He had been in declining health more than two years but kept up until a short while before dying, always meeting you with a pleasant smile saying "he guessed or hoped he was better" was one of the gentlest and kindest hearted persons I ever knew. He was the son of M. D. and Nancy Allsbrook, born on March 8th, 1847, making his stay on earth 78 years 9 months and 17 days. He was married to Miss Willie Ann Fly, February 3rd, 1873. To this union were born seven children, Mary, the oldest daughter preceded him in death. Now living to mourn his life, the dear companion, three sons, Y. D. Allsbrook, of Scotland Neck; W. H. of Rocky Mount; F. C. of Oak City; two daughters, Emma Louise Allsbrook and Mrs. Lucian Braswell of Scotland Neck, one brother Wilson Allsbrook, united with the church at Kehukee near Scotland Neck Saturday before 3rd Sunday in August, 1902, baptized the following day by the pastor, Elder A. J. Moore and remained a lovely and consistent member until death, always filling his seat when not providentially hindered. Truly we can say "he kept the faith."

Dear brother we miss you, your hearty hand shake and the pleasant smile with which you always greeted us, you filled each office in church with love and to the best of your ability which we as a church appreciated.

They celebrated their golden anniversary February 3rd, 1923. Surely God was good to give them to each other so long and while she tries to be reconciled to the dispensation of God's will she mourns her irreparable loss and pines for the solace of his companionship.

Funeral services were held in the home by his pastor, A. B. Denson, who spoke comfortingly to the bereaved. The body was laid to rest in the church yard at Kehukee to await the resurrection morn,

when Christ shall come with all His holy angels. May we too meet Him in the air, see Him as He is join the holy throng crying Holy! Holy, Lord God Almighty.

ONE WHO LOVED HIM.

W. F. CARROLL

It is with a sad heart I try to write a short sketch of my beloved husband's death. He was born March the 6th 1851. He was killed September the 6th, 1926. We were married January 25th, 1875. This is a sad thing with me, I am getting very feeble myself and it seemed that it was more than I could bear. The good Lord knows best. He was going to his son's, living close to the paved road after supper and not hearing nor seeing good he was accidentally struck, not run over by Mr. G. Abyounis of Greenville and falling on the pavement gave him his death blow. He was picked up and carried to the hospital at Greenville but died in a short while. Oh! such a shock, it almost finished me. We had been married 51 years and 8 months. The good Lord gave us 4 precious children. Three daughters and one son the baby. They are everything to me children should be. Cora, Sadie, Annie, Johnnie, he is the baby of the family, he is ever ready to help mother in all her trials here on earth. My husband belonged to no church. He was a strong believer in the Primitive Baptist church. He was so hard of hearing he could not hear much but would go with me.

His wife,

FANNIE CARROLL.

P. S.—Please add a few words for me his cousin. He was everything a husband should be, a good father, a good neighbor, so kind and obliging, he will be missed so much in family, neighborhood and country as far as he is known. He has raised nice children. It can be said three daughters, model ladies, one son and exceptional in every particular as a natural man.

His cousin,

E. J. HARDEE.

SARAH REBECCA HEWETTE

Sarah Rebecca Hewette was born Sept. 14, 1859, was the daughter of Joseph and Rebecca, Ann Faulk; was married to W. S. Hewette, April 17th, 1883; Departed this life Oct. 2nd, 1926.

To this union were born nine children, five boys and four girls. She leaves to mourn her loss her husband and the nine children mentioned, besides many friends that feel they have lost a true friend.

She united with the Primitive Baptist church at Simpson Creek, Horry county, South Carolina about the year 1887, where she lived a faithful and consistent member till her death.

We feel that one of God's little ones has been called away.

Sister Hewette has been called from this world of pain and sorrow to a land of paradise where there will be no pain or sorrow.

There to await the morning of the resurrection.

On that great day all of God's humble poor will be brought forth being changed from mortal to immortal from corruptible to incorruptible and be taken home to glory, there to praise God the father and the Lord Jesus Christ for ever.

What a blessed thought to have such a wife and such a mother. She was always loving, kind and true.

God giveth her to us, God taketh her away, God's will be done.

May we bow in humble submission to Him, who doeth all things well.

E. L. VAUGHT.

P. S.—Sister Wilbur Chestnut asked for this obituary be written some time ago and it should have been sent for publication before now. —E. L. V.

ANNIE SUE WRAY

In loving memory of Annie Sue, beloved wife of Robert T. Wray and daughter of James D. and Winnie Bibebe was born July 24, 1898, was married to Robert T. Wray Feb. 26, 1916, died Jan. 25, 1927.

She was sick for more than a year with dropsy, was confined to her bed more than six months and had to be kept propped up in bed for nearly four months. She suffered a lot but with patience in all her afflictions and said the Lord would do right. She had everything done for her that loving friends and doctors could do, but they could not stay the hand of death.

She was not a member of any church but she was a strong believer in the Primitive Baptist and Salvation by Grace. She told her little boys that they must be good and meet her, she was going to live with Jesus that He had promised her a home and was going to do what he had promised.

Written by request of her husband,

Robert T. Wray, by his father,

R. W. Wray.

APPOINTMENTS FOR ELDER

J. W. FAIRCHILD

Wilmington, March 1st at night.

Stamp Sound, Wednesday.

Yeppe, Thursday.

Bay, Friday.

Maple Hill, Saturday and 1st Sunday.

Cypress Creek, Monday.

Muddy Creek, Tuesday and Wednesday.

Sand Hill, Thursday.

Sloans, Friday.

South West, Saturday and 2nd Sunday.

North East, Monday.

White Oak, Tuesday.

ZION'S LANDMARK

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No. 9

SUSTENANCE FOR THOSE WHO SERVED IN THE SANCTUARY

"And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it and all the instruments thereof, both the altar and all the vessels thereof and had anointed them and sanctified them;

That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

And the Lord spake unto Moses saying

Take it of them that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.' Numbers 7:1-6.

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

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Mrs Emily Coscius
15 Apr 27

The Purpose of Zion's Landmark

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE LORD IS MY SHEPHERD

Oh, bring me away from this terrible land,

Where sin and temptations annoy;

For I'm sick and sore broken, unable to stand,

And ravening beasts would destroy.

Satan, sin, unbelief of my soul make a prey,

They vex me by day and by night,
With thy rod and thy staff, come good Shepherd, I pray,

Thy presence shall put them to flight.

Then bear me away on thy shoulders, dear Shepherd,

And bring me safe home to thy fold,

Then a poor sick sheep shall be safely sheltered

In thy love which cannot be told.

Oh, bind up my wounds with thine own precious blood,

Thy merits shall cause me to stand,

Let thy voice lead me forth, O kind Shepherd, my God,

To feed in Emmanuel's land.

FREDERICK W. KEENE.

Raleigh, N. C.

CHRISTMAS

On Christmas day 1926
One alone I felt to be,
As the ones I loved so well,
One by one have gone from me.

Down to the old church I came;
To spend the afternoon in a quiet way
As I put holly on the graves,
I found myself saying:

Sleep on dear kindred
And take thy rest
Some sweet day I will sleep too
in the cold, cold grave.

Now I'm sitting in the dear old church,
Where father used to sit many times,
Am writing these lines as they come into my mind,
But father I hope to meet you some day.

And dear mother I miss you too
But I'm trying to press onward,
To that bright world too;
There we'll be happy forever and ever.

Oh Lord bless us all
And keep us with Thy love.
And give us a heart
To pray for each other.

LULU H. OVERTON.

Tarboro, N. C.

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

The above is a letter I received from Sister Lulu H. Overton. I thought some of her good friends, Brethren and readers of the Landmark would like to read it; as we think Sister Overton one of our best and most sincere members in the Primitive Baptist church.

Yours sincerely,

J. B. ROBERTS.

1402 Chestnut St.
Greenville, N. C.

AFFLICTED

P. D. Gold Publishing Co.
Dear Sir:

As Sister Rhem has asked me to send this writing of Sister Allie Blalock to the Landmark I will send it asking you to publish it. She has since married a White and lives in Durham, 1105 E. Main street. She has become afflicted with neuritis and cannot walk without crutches. Any one have a mind to write her she does enjoy it so much.

MRS. HASSIE LONG.

Prospect Hill, N. C.

My Sainted Mother

My darling mother so pure and fair,
Its sweet to know you're with
God up there;
Where all is peace, joy and love,
In that happy celestial home
above.

One morning about day I saw you,
mother,
In the likeness so dear to me of
another;
It was in a vision I saw you its true,
You looked to me like Jesus too.

With the circle so bright around
your head,
And the beautiful robe around
you spread;
O, how I rejoiced in the dawn of
day,
And then you quickly passed
away.

It is good to have the thought di-
vine
The God that is yours is also mine
O may He enable me to see His face
By His loving kindness and sov-
ereign grace.
Written by her unworthy daugh-
ter.

ALLIE T. BLALOCK.
Timberlake, N. C., Star Route.
Person County.

A GOOD HOPE

Dear Lovers of the Truth:

It is with fear and much trem-
bling I attempt to write the little evi-
dence of a hope the Lord has so
graciously blessed me with but by
the help of the Lord I shall be able.
I have always loved the Old Bap-
tists probably because my parents
and grandparents were all mem-
bers but I always enjoyed listening
to preaching but didn't understand
it I'm sure and really thought it
strange but now I find all of my joy
with the Church of God when bless-
ed with the spirit. I have from
childhood often had serious
thoughts concerning death but felt
that I was as good as any one and
really better than some for I knew
I had not done things which others
had done but when at the age of
seventeen it pleased God to show me
my sin polluted heart, how glad-
ly I would have exchanged places

with anyone for I was the vilest person on earth. In tears I begged the Lord to forgive my sins and as David said, "Create within me a new heart," but I continued to sink deeper and deeper and for several days thus suffered but when it seemed I had almost reached the bottom His loving arms gently raised me up and my poor heart praised God. I could then say with David, "He brought me out of the miry clay and put a new song in my mouth, even praises to His name. It seemed that I could give God all praise, all glory and all honor. But this didn't last for soon Satan told me I was mistaken and up until the time I joined the church I had doubts and fears and suffered much. At times I could see the beauty in this but at other times it was all gone. I wondered if I could claim a little hope. One thing that encouraged me was I desired to travel a new path not the old one any more. I had several dreams along the way which greatly encouraged me but yet I wasn't satisfied.

My precious mother died during this time and things appeared different to me. I had such a good christian mother and I knew her spirit was with God but I wondered if I could die the death of the righteous. Things went on in this way until I was nineteen years of age. I then joined the church and was baptised and oh! how good I did feel. I could look back over these preceding years and could plainly see how the Lord had guided and directed me through it all. I feel very unworthy of a home with the Old Baptists but they are the people I love and I am very thankful I am

permitted a home with them yet I feel to be less than the least.

Death has since taken my younger brother from us and while our hearts are sad and lonely without our mother and sister we feel that their spirits are with God and no more sorrow awaits either of them, but a happy eternity. My sister was not a member of any church yet I feel that on her dying bed her sins were freely forgiven by our merciful God for it is by grace we are saved.

I find myself trying so often to walk by sight instead of faith. Just a short time back I wondered how I was to travel the rest of my days in this dark old world not stopping to think how God had so protected and led me thus far. That night my mother appeared to me in a dream and in some way told me to read a certain piece in the Lone Pilgrim. I did the following night and when I found these words, "My times are all within Thy hands," I was then satisfied. Why am I thus I wonder? It is because I am drawn away of my own lust and enticed by the devil and Jesus is lost to view for a season but praise the Lord we are never left comfortless.

While it seems that the world grows worse each year yet this truth will stand and the same God who is keeping us, guiding and protecting us each day will in due time call us unto Himself where pleasures will be lasting and forever. Until then we may expect sorrow and tribulations but these are so small to compare with the pleasures of heaven.

May God bless us all.

(Miss) **LELI A. SLUSHER.**

Floyd, Va.

A NICE TRIP

Dear Mr. Gold,

By the request of Elder D. W. Topping and others I will write a letter about my recent trip.

Wife and I left home on January 26th. We spent that night with Mr. Ben R. Rowe, son of the late Elder John R. Rowe. Then we went to Washington where we were met by brothers Fred R. Sawyer and taken on his car to his home and well cared for. On Friday 28th the Eastern Union meeting commenced with the church at North Creek. I was the only preacher the first day and the congregation was small. On Saturday Elder Wm. M. Monsees was with us and our meeting was good.

In conference they agreed that in the future they would have only two days meeting at their Union meetings.

On Saturday night Elder Tilman Sawyer came and was with us on Sunday. The meeting at the church house was good and peaceable and we were made to feel that the Lord was with us.

Elder D. W. Topping united with the North Creek church when he was but sixteen years old, and has been preaching there fifty seven years. The church is in peace and they love one another. I don't know any better evidence of pastorship than this. I left the union feeling that my ministry had been well received.

We spent the nights at brother Fred Sawyer's home and our visit was pleasant, and they did all they could to make us feel at home.

On Sunday brother J. W. Paul of the Pungo church, took us home with him. We were at home from

the beginning as I had been acquainted with brother Paul and some of his family for a number of years and we felt that all our old brotherly relations were renewed and new ones formed with him and the other members of his family, some of whom I had not met. We spent two nights with the Pauls, and on Monday afternoon they took us out for a ride in the rich Pungo swamps. We do not know of anything which they left undone which would have added to our comfort. On Monday I preached at Pungo and on Tuesday at White Plains. On Tuesday morning we stopped a few minutes with Elder Topping. Brother Slade, a member of North Creek church, took us up from Pantego to White Plains. He was very kind to us.

At White Plains we stopped with sister Ida T. Boyd for dinner. She is a widow. Her husband dead, one son was killed in the World War and another was badly shot up but lives. We had a good but short visit there. Then her son and his wife took us on their car to the home of my niece, sister R. M. Allgood who is a member of the church in Washington. We spent a night very pleasantly there. She and her husband took us to the depot in Washington and we went down to Edward where my only living brother, his son and his wife met us and took us to brother's home.

On Feb. 3rd, brother was 76 years old and had arranged for me to preach in his home at 3 o'clock p. m. because his wife cannot go out to the meeting house because of sore afflictions. I spent the time very sweetly there with my relatives. Saturday and 1st. Sunday

they had arranged for me to preach in the Sandy Grove meeting house. This meeting was good to me. Very few times in the 53 years of my ministry have I felt so much like preaching as I did on Sunday.

I am glad to say that in all the preaching I heard on this trip in both public and private I did not hear one word of Armenianism, such as "If you will do this or that the Lord will do this or that," now "The Lord wants you to do so and so."

The word of God was in all of their mouths and hearts. "I will and you shall." This is very true of Primitive Baptist lovers for it is the word of God in the hearts of all who are born of the spirit.

On Sunday afternoon my nephew, Mr. P. Otho Hardy, and wife and a friend took us on his car to New Bern and on Monday, we came home and found that the Lord who cared for us on the way had taken care of home, home folks and home affairs. Bless His holy name forever.

We want to thank all our brethren, sisters and friends for their kindness to us. The Lord bless you all.

L. H. HARDY.

Atlantic, N. C.

GOD IS MERCIFUL

Dear Brother Jones.

Just received your good letter a few days ago. Words utterly fail to express my feelings. To say my heart swells with gratitude to you for this precious kindness isn't sufficient. It awakened to memory the many, many charitable deeds to my father, mother and Brother, D. S. Webb, by your blessed hand and to

think you remember such as I with such valued gift. How many times did dear mother's heart rejoice in receiving your kind greetings. But, Oh! the sadness that steals upon us; when we realize she is with us no more. We only recall "the happy past as we find our precious friends growing fewer and fewer. We've been so lonely since she is gone. How awful this torrent of grief, your letter came as a cheer of virtue to my soul. Surely the Lord is still merciful to my unrighteousness. I know you are living in the blessedness of God's word. These deeds of charity come from a christian heart and finds its reward in God's approval, its charms are unspeakable. Without charity our greatest efforts are vain. Eloquence, knowledge even faith and the extreme of self sacrifice are without light and power, all must come through charity, it is a dew from heaven and those of this heart are held in memory long after the voice has become silent. We are proven by our deeds. They speak louder than words and are more stimulating to the despairing spirit. It comes from the father of light and we are held responsible for our great negligence toward the household of faith in withholding patience, gentleness, humility, etc, together with this great gift charity.

And though I have the gift of prophecy, and understand all mysteries of knowledge, and though I have all faith so that I could remove mountains and have not charity, I am nothing, etc. 1 Cor. 13, 2. God promises "As ye sow, so shall ye reap." Its true. May your bounty through life's journey be ever suf-

ficient. In eternity a golden glory of sweet rest.

Your unworthy sister,

OCTAVIA J. GOAD.

Fancy Gap, Va.

A COMFORTING LETTER

My Dear, Dear Sister Rhem in Christ Jesus our Lord:

Your dear letter came in solemn quietness and beauty. It seemed I could almost feel your hand clasp and holy kiss.

Dear Sister Rhem the dear Lord blessed you and gave you the sweet inspiration to write so beautifully of our sweet hope and precious faith in our dear Redeemer and was greatly comforted with many beautiful thoughts and read to the finish and these words came so beautifully: Praise God from whom all blessings flow. She (you) is beloved of the Lord yet here below. The very beginning of your letter dearest sister in the Lord, went straight-way into my heart. These words spoke great volumes to me (poor little me) it's the love of God shed abroad in our hearts and what a beautiful thought that I might be your sister and you mine in such a precious hope divine. Dear sister Rhem, I am always thinking of you and feel you have been greatly enlightened of late. Your letters have ever been a surce of comfort and pleasure to me and especially this last one.

Guess you want Sister Long's letter returned, don't you? I started a letter to her, got sick and haven't finished it yet. Oh, that I could have gone to preaching last Friday night, oh why are my winters so long. At short intervals I have bliss-

ful moments with the Lord and seemed to feel His precious presence near me (but so often I feel myself one afar off) when the presence of some dear sister in the Lord draws His presence near also. Yes, yes, how often I have seen the beauty of our dear Saviour's words (you must become a little child to enter the kingdom of heaven.) When I look at my little children coming to me crying, their little hearts broken, I do love to talk of God and His loving kindness, tender mercies—yes, the sweetest service I ever did was to wait upon the Lord when He worked in me to will and to do of His good pleasure—Oh once back in my earliest love I felt myself so small, these words came to me not even the little sparrow falleth to the earth without the Father's notice and are we not larger than the sparrow? There are so many things that show we creatures the many beauties of the great Creator. I have said many times I don't see how there could be an infidel but all these things come to pass to show us glory of God. In all my afflictions He has been my teacher, my great guardian.

When a little child I would read about Him and love Him; when I received a hope oh, how I loved Him more. He did so very much for me, oh how can I ever repay? Sometime ago I wrote my aunt and uncle. It seemed I was just the child of sorrow that I had always been, but the Lord has made Himself manifest to poor little me and I feel like this world is not my home, I am looking to the beyond for my joys. Sometimes when I am feasting on His love these words come to me, I need not

go abroad for joys, I have a feast at home. A few nights ago I saw myself standing on the bank of Jordan ready to step in and did and the water was so beautiful for the Lord had caused a calm to come over the waters and it felt good to me to wake up and remember and it was sweet to me. I fell asleep again and standing in a big course of water saw my husband and another man and the other man wanted to be baptized but my husband was standing there and when I turned and looked at him he was looking at me and I said to him I would baptize him James, you and Sister Norris. Give me your views on this. It has come to my mind while writing and oh, if it will just be The good Lord's will to bring about what I have so long longed for, for Him to choose him for a vessel of His mercy.

I feel sometimes just what anybody does is all right and hope to see Sister Norris but sometimes in putting off it too late but the thought is sweet to know she thinks of this little bit of clay. I get so cast down sometimes I feel that surely I am just a common lump of clay and no vessel at all then when my mind is led back where at one time while I was deeply meditating, the sweet still small voice spoke to me thus: You are a chosen vessel and I was made to rejoice in the Lord. If I can just feel able to go, I surely will go to the union meeting if any one will just prepare a way for me, I do hope you will come this week for as I wrote Sister Monsees it cheers my drooping mind. She came to see me the 23rd, my birthday, gave me a beautiful fan and I have thought

of her as I cooled my fevered brow for I have been sick in bed again since then and since I wrote to you. My nurse gave me a necklace, my husband gave me a beautiful bowl, the landlady gave me some nice peaches, another gave me some fresh warm rolls pleasing to the taste. My mind was led to the thought of the bread of life. Sister Rhem I want you and Sister Norris to be sure and give me your views on what I ask you on page 6, it seems it was made clear to me while writing it but I want your views first.

Sister Norris I most assuredly want you to tell me just how you see the above if I have made it plain. I have read all the Landmarks and oh how I do enjoy them. The day I wrote about before, brought me a large bucket of grapes, they were nice. I am afraid you all will find no good in this. Oh, I do hope the way I saw my husband in the dream will work out good, I shall write my views but not this time.

I used to think how I loved my babies and if death should claim them I could not give them up but now, oh Sister Rhem, weep at the coming in and rejoice at the going out, can you see it that way?

I will close. If this is not worth while tear it up so no one else will be wearied with it.

Come soon.

Yours in bonds of love,

ALLIE BLALOCK WHITE.

1508 Angier Avenue.

Durham, N. C.

A NICE MEETING

Mr. J. R. Jones,
Dear Uncle,

I will try to write you a few lines. I have been thinking I would write you for some time as you know I'm a very poor hand to write. We had a very nice little meeting Saturday and Sunday at Stuarts Creek. I think it is nice or good that we can go to Dover church to meeting again. Somehow I feel anxious to see the church at Dover come to life again.

I went for some time and found myself drifting off with the ways of the world and when I was between 20 and 21 I dreamed of being down at our old home and I was plowing a nice pair of bay horses in the orchard and Uncle Dock Key and old Brother Harbour were there and were expecting to have preaching there that night, so I took out the horses and put them up and went to the house, washed and started to another house. I thought I was out in the yard where they were having supper. I could hear old Brother Harbour talking and as I was going from one house to the other and the devil took me by the arm and carried me to a large deep hole in the ground and I thought he was going to put me in that place and I would be forever lost but he only got me to the hole. I was in such distress when I waked up my father had me up in his arms trying to arouse me. He thought I was dying and asked me what was the matter. I didn't want to tell him and oh, I told him nothing. I was just dreaming to keep him from knowing I was in trouble. I then went on for a long time. I had an-

other dream in which I saw the Lord with you standing just in front of the Lord and the Lord was head and shoulders higher than you and you both were enclosed in one large robe and you both had on white shirts and collars and a soft bright light was shining from you all down to where papa, Uncle Tom Jones, Aunt Eliza and Aunt Winnie and myself were. I told them to look yonder there was Uncle Jim with the Lord and some of them said it was Uncle Squire. I said no it was Uncle Jim and they agreed with me. In 1910 I went up in the pasture after my horse and coming back the horse was following along loose with no bridle on and as he was following along so faithful these words came in my mind with such feeling I almost spoke them aloud, Oh what a blessing it would be if I was as obedient to my Master as this horse is to his master. I had gone but a few steps when it seemed that I could hear Cousin George Denny preaching and it was so sweet to me I caught myself looking up to see if I could see him.

In October 1912 I got in so much trouble that I could not rest and would catch myself cryng. I didn't go and kneel down and try to pray for I felt like I was too unworthy to ask the Lord for mercy though my heart's desire was Lord have mercy on me and one day I got in so much trouble I could not keep from crying and I didn't want papa and some other people who were helping strp tobacco to see me cryng so I qut sorting tobacco, got a bunch to tie and turned my back on them so they could not see my tears and when dinner time came on I told

them to go on and I would come, but papa stayed with me so we soon went too and by this time my trouble was so heavy that I thought I would not live to see the sun go down and feeling like if I should die that I would be forever lost and that torment would be my doom. So when we got to the house I told papa to go eat dinner and I would water and feed my horse and on my way to the creek I found myself falling off my horse as he was quietly walking along. It was then I was made able to cry aloud, Lord have mercy on me a poor sinner. I felt so bad I didn't offer to work until long up in the evening and on my way to the barn I found myself humming a song. Papa heard me he said and told me he felt like I had found relief and could go rejoicing.

In February, 1914 as I was driving along the road alone I heard a small still voice speak to me and said to me, go in discharge of thy duties which I have assigned unto you. Some time close to above date I dreamed of seeing and being in Stuart's Creek church and the house was full of people and all were dressed in white. I saw Uncle Dock Key in the stand and the house seemed to be full of the glory of God.

Sometime in April I dreamed of Uncle Dock Key baptizing me. First Sunday in June 1914 I asked the church for a home with them. While telling the church what I hope the good Lord has done for me was received and was baptized the next third Sunday by Brother G. O. Key or Uncle Dock as we usually call him: I have found the church a

pleasant home.

This is as I hope, some of the Lord's goodness to poor sinful me.

As ever your nephew and as I hope your little brother in Christ.

J. E. JONES.

White Plains, N. C.

GOD DOES THE WORK

Dear Mr. Gold:

Enclosed you will find \$2.00 money order to pay up my subscription until November, 1926, hoping you will excuse me for waiting so long as I have sold my home and am going to move I'll wait and send my subscription next year after I move so I can give you my new address.

We all enjoy the Landmark very much especially the experiences of others. We always find union when our experience correspond one with the other. It is all the work of God and not of ourselves for man cannot do anything himself to inherit the kingdom of heaven, for God says He works in both to will and to do of His own good pleasure. So one cannot work it out until it is worked by God Himself. Then when He works it in He gives them the power to work it out.

I hear some say, "read the Bible and do what it teaches and you will be serving God." But if I have ever had any experience I find that before one can serve God in deed and truth it has to be worked in man by God almighty beforehand. If God's people will read the 4th and 5th chapter of Romans and give them good consideration, they will not say it is up to the man to save himself or to lose himself. If one has been taught of God and shown His way they don't ever find any

room to say we can save ourselves.

Now a hint concerning one walking. The walk of this walker don't make him walk, but because he is a walker. If a woman does kind acts, that don't make her the mother of the child, but it is the act of a mother. The walk of a man in righteousness don't make him a christian, but the acts of a christian. So give God the glory for Christ's sake is my desire in hope of eternal life for me and to me for my good, the glory of God is my salvation and in hope of eternal life.

I am one in hope of eternal life.

G. W. BARNES.

Columbia, N. C.
Star Route No. 8.

ENJOYED HIS VISIT

Mr. J. D. Gold and the readers of the Landmark:—Since my visit last fall among the brethren of the Black Creek Association and was made to feel so much at home by the introduction of Elder J. W. Wyatt who had visited our Association and was enjoyed by us so much so it was by his invitation that I was over there and it was an inspiration to me to be received into the sweet fellowship of that association and other servants of our spiritual body, who were dropping hands full of purpose for the afflicted and poor people of God.

Well do I remember meeting your dear father visiting here in Georgia as well as in New York several years ago and how he commended the return of the brethren and he yet lives in our memory as an inspiration to follow in the same spirit of love and fellowship that binds God's people together. Little did I ever think that I would ever

have the high privilege of occupying his pulpit and speaking to the congregation at his old home church with his son and widow, among them. You can never know how much pleasure it gave me to represent my little churches and my association, feeling that I had no axe to grind but to enjoy the hospitality of the brethren and sisters where I stopped, knowing that I left my home with peace and plenty and I want all of you to know that it will be yours when you visit us. I would have visited you sooner if it had been in the will, purpose, or decree of God, but I just had to wait till October, 1926, Elder E. L. Cobb the clerk sent me some minutes of the association with my name and association, Oconee in it, that I am glad to show our people. I feel that I have a legacy over there in the friendship, fellowship and relationship that I shall want to go back over there to draw the interest that I have in this bank of faith. I find that the more I draw on it the larger it gets. Now I want to through this letter thank all of the brethren, sisters and friends for their kind hospitality to me while I was over there.

Yours to serve,

JAMES M. ADAMS.

Monroe, Ga.

TOO MUCH ALREADY PUBLISHED.

Elder P. G. Lester,

Roanoke, Va.

Dear Brother:

I wrote a private letter Dec. 23rd, 1926 to Elder J. F. Spangler R-2, Cascade, Va., and he requested permission to publish it and I gave him permission as I had written similar-

ly to Elders J. R. Wilson and R. H. Pittman, Elder H. F. Hutchins in the Lone Pilgrim of Dec. 1926 published it in his paper and requested you and Elder Pittman to republish it. I do not make any such request as too much has already been published on the subject. On page 120 of the Dec. Pilgrim line 2, the printer put the word "friendly" when I had written "frankly." I have heard that Elder J. R. Wilson is very ill in a hospital at Martinsville, Va. I trust that if he lives he will frankly and fully confess his disorders to the old Danville church and undo his wrongs and ask forgiveness, and lay down his gift until he is forgiven and restored, and that then we may be blessed with peace again in the associations of Virginia and North Carolina.

Yours in love,
SYLVESTER HASSELL.

PLEASED WITH EDITORS

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

I am sending you check for \$4.00 to renew our subscription to Landmark one year from date of each name:

N. S. Jones, Polkton, N. C., Route One.

James G. Jones (or Jimmie Jones), Peachland, N. C. Route Two.

I am highly pleased with the addition of the associate editors. I always have and still do look upon Elder Lester as a standard. Hope the continuation of Landmark in the path it is in.

In hope,

N. S. JONES.
Polkton, N. C.

TO THE PEOPLE OF GOD

It seems that the divine injunctions and fundamental principles and bed rock and foundation upon which the patriarchs and prophets and apostles built and established as the ground of truth and righteousness has been uprooted and being replaced by modern innovations and inventions that are not established by God, and do not have "thus sayeth the Lord," for it in many instances. They seem to be restless moving and moveable.

When God says, "His truth shall stand, yes fixed unalterable, fixed by a hand that knoweth no change, and will stand, (for I am sure He knew His plan when He drew it) and His will when He made it, His covenant when He ordered it, His predestination when He decreed it, His purpose when He did it, His work when He finished it, and I am sure He has not seen any need of direction or alterations, additions, subtractions, multiplication or division, and man by all his isms and schisms can't detract one iota. For what is man, that God should be mindful of him, or the son of man, that He visits him? Truly God does call one in question and we can't add one cubit to our statue. Why surely not, for God has done it all and I feel to say:

"In heaven or in hell
On land and on sea,
God executes His firm decree.
By His saints it stands confessed
Whatever God does is always best."

That is the foundation that is and will ever stand.

On that very principal was the church founded and the gates of hell will not prevail against it.

Though they have been in the beginning of time tried to destroy.

I know that earth and hell may rave and vent their spite, Christ will save His heart's delight and the foundation of God standeth sure, having this seal, the Lord knoweth them that are His and that comforts me.

Pray for me, your sister, I hope.
(Mrs.) EFFIE HARRIS CARAWAN
Swan Quarter, N. C.

ENJOYS THE LANDMARK

Mr. John D. Gold:
Wilson, N. C.
Dear Sir:

I enclose \$2.00 to pay renewal to the Landmark for another year. I sure do enjoy reading the good letters of the dear brothers and sisters in Christ and hope you may continue in the good works. Brother C. B. Hall was with us at Helena, N. C., the first Sunday in November and preached for us. I certainly enjoyed his sermons and hope he may be with us again soon.

MRS. H. R. BROWN.

LOVE TO READ LETTERS

Dear Brother:

I am sending a check for two dollars to renew my subscription for another year, for it is past due, for I want to pay for it as I can for I love to read it.

I do enjoy reading the good old letters from the brothers and sisters from different states for they are all taught of the Lord and saved by grace.

Yours truly,

MRS. G. R. DANIELS.

Stokes, N. C.
R. F. D. No. 1.

WANTS TO HEAR PREACHING

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

Dear Sir:

A few days ago I noticed the label on my Landmark seeing it behind I was thinking it 1926. Please excuse me. I regret very much neglecting so important business as I deem this to be. February is the last one I received. I am enclosing \$4.00 for back dues and up to the first of May, 1927. As I would not miss one number. I am so situated I can't hear the blessed gospel preached in its fullest sweetness often. I am among other denomination, can't get to hear Baptists, it's a pleasure I have in this life.

I am wishing you much future happiness in this new year, hoping you will continue the Landmark for my sake. I enjoy it above anything except the Bible. I wish I could hear old Baptists preach often. I am thirsting for the gospel. Good-bye.

MRS. LABINDE MYERS.
Chatham, Va., Route 4.

LIKES THE LANDMARK

F. D. Gold Publishing Co.

Dear Sirs:

Enclosed please find check for \$2.00 (two dollars) which is to pay for my paper till Sept. 1927. I hope you will pardon me for not sending it sooner. It is through neglect that I haven't sent it sooner. I enjoy reading the Landmark so much I do not want to do without it. As ever yours.

W. P. ATKINSON.
Chatburn, Va.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

VOL. LX.

No. 9

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., MARCH 15, 1927

SABBATH DESECRATION

Dear Brother Lester,

Your kind letter received. Yes, Brother Lester, if you desire to do so, you have my consent to publish my letter. If I could have such beautiful thoughts, and the language to express them in sweet sisterly affection; as Sister Mitchell in her letter to you, in the last Landmark: I feel that I would want to contribute to our dear little paper. I enjoyed Elder urington's most wonderfully, and most peculiarly expressed article, very, very much; surely he was all that you described him, in your remarks; would be glad to read more from his pen.

Brother Lester, please correct any error you may find in my letter. I know your time is filled, therefore

I will wait patiently till you can comply with my request. May God continue His blessings to you in giving you words that are fitly written, for instruction, for edification and for the peace of Zion, in these perilous times; may you also be blessed naturally. Pray for me, for I am so cast down, so prone to sin, and feel so sorry that confusion is among us. O, that we could be a unit in bonds of love. Yours in sweet fellowship.

Elder P. G. Lester,
Roanoke, Va.,

Dear Brother Lester,

Will you please give your views on the desecration of the Sabbath? When the rich man asked the Saviour: "What good thing he should do to inherit eternal life;" he mentioned several of the commandments, but left out: "Remember the Sabbath day to keep it holy." Isn't the observance of that day one of the ancient landmarks? Do you think one of God's children will wilfully desecrate it in the performance of labor, or otherwise? If you think to publish this in the Landmark might possibly cause a controversy among the Baptists I would not for anything have you do so, because there is now, so much trouble among us and it would hurt me very much to feel that I had asked you to do this. I'm sure that you and I fully agree on the controverted question; to-wit: Predestination and what many term Time Salvation. Surely, if we are the blessed children of the Lord and Saviour Jesus Christ we were predestinated to that life before the foundation of the world; and being

blessed, then He hath said many such things as the following, using His "wills" and "shalls," to-wit: "And what agreement hath the temple of God with idols? For we are the temple of the living God: As God hath said, I will dwell in them, and walk in them: and I will be their God and they shall be my people." Therefore, let him that thinketh he standeth take heed lest he fall. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that which ye are able: but will, with the temptation also make a way for your escape, that ye may be able to bear it." "Do we provoke the Lord to jealousy?" "Are we stronger than He?" "Verily, verily I say unto you: the Son can do nothing of himself, but what he seeth the Father do, for what things so ever he doeth, these also the Son doeth." "God tempteth no man;" but from the scripture just quoted, I infer that He leads His children into temptations, but says: "You will not be tempted above that which ye are able: but will, with the temptation, also, make a way for your escape." I think there is quite a difference, in God's tempting one, and leading one into temptation. In the prayer He gave His disciples in His sermon on Mount, we find this clause: "Lead us not into temptation." "Jesus was led up of the spirit into the wilderness to be tempted of the devil." Are not His children led into all things as He was while He dwelt upon the earth? I feel too, that God is always leading His children to repentance, as it is written: "The goodness of

God leadeth thee to repentance." I am sure of one fact, that: "We are kept by the power of God, through which ready to be revealed in the last time." If His power keeps us, where have we any power of our own. We are the clay and He our potter; and He works in us to will and to do of His own good pleasure; and if we do not work out, what He works in us, He will chastise; for again we hear Him say: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and they "shall" be my people." If I am what I hope to be I do feel to rejoice in His 'wills' and 'shalls'."

Brother Lester, I enjoy your writings, you write the truth so mildly, using no extremes yet perfectly orthodox, believing the genuine doctrine taught in the scriptures; and I'm glad to see there are but few who believe in predestination, in deed and in truth, entering into the controversy that is giving so much trouble, and do hope that that few will be brought back and be made to declare; that: "Salvation (both for time and eternity) is of the Lord."

Would like to see every one of the fighting and contentious ones turned round about, and let us all be again united in the bonds of that "First Love," as in the days of yore; I fear much, and almost feel sure, there is going to be a division. May the Lord have mercy upon us all for Jesus' sake, is my sincere desire, I do hope. Remember me, Brother Lester, when all goes well with you, and may God bless you.

Your little sister, I hope, through

no merit of her own.

REMARKS

I have dedicated the subject matter of these remarks in answer to the request of the dear sister not that it is scripture term but as so expressed by her. From some cause she feels that the Sabbath, meaning the day we call Sunday, is a better day than other days that there belongs to it some kind or character of sanctity or holiness demanding of us a religious observance the neglect or violation of which constitutes a sabbatical desecration or violation of the law which says, "remember the Sabbath day to keep it holy." "Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God; on it thou shalt not do any work." This is one of the ten commandments. It was found that it was not in man that walketh to direct his steps—that the real binding purport of the laws was spiritual and that man could not therefore keep it; so Christ came, He says, to keep it, and was made of a woman, made under the law, to redeem them that were under the law, so He redeemed His people from the curse of the law, and consequently for the desecration or the violation of the Sabbath making us free from that and all other violations of the law. We do not require that the Sabbath or Sunday be kept as a religious rite but we cease from our associations of labor because the law of our country requires it. As we in our experience have ceased from our labors under the law and have been given rest in the gospel day we are not allowed to be judged with re-

spect to the law but we are the circumcision which worship God—the spirit reposes in Christ Jesus and has no confidence in the flesh. We are numbered with the dead which die in the Lord, and we cease from our labors and our works do follow us and we are blessed from henceforth. Paul tells the Colossians, 2-16, to "let no man judge you in meat and in drink, in respect of an holy day and the new moon or of the Sabbath days;" which are a shadow of things to come: but the body is of Christ

Our Sunday is not the same as the Jewish Sabbath. Their Sabbath was the last day of the week while our Sunday is the first day. Again the Jews were required or the children of Israel were required to work six days as well as they were required to rest one day—the seventh. Six days shalt thou do all thy work. And the rule was that they did work six days, and they were the most thrifty, prosperous people that ever lived, I dare. It has been estimated, I think, that if every individual of laboring status—so to speak—would apply two and one-half hours to labor each day it would suffice for an ample living; but there are so many of us who do nothing at all in the shape of labor or work, that the rest of us have to keep our backs bowed down always that in the sweat of our faces all may eat bread. However, I think there is a gospel requirement that those who do not work shall not eat, but with quietness should they work and eat their own bread.

As a people our religion requires us to allow every man the undisturbed privilege to worship God accord-

ing to his own conscience, but we feel that we should believe the gospel and not the law. One prominent feature of our religion is to be subject to the law of our country, and to keep ourselves unspotted from the world, and to do despite to no man with respect to his religion. We rest from our labor over **unday just as though** we regarded it as religious observance, but we do it more as a law of grace than a law of Moses.

Among the conditionalities for salvation as claimed by those of arminian tenets of religion it is persistently advocated that our Sunday is a kind of holy day in which we should religiously desist from manual labor and engage in some character of meritorious good work to be entered to our credit for salvation, but it is written that, except your righteousness shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the kingdom of heaven. Now they would not so much as gather up a few sticks to kindle a fire to warm themselves on the Sabbath day; whereas we must have our usual cup of good strong hot coffee at breakfast Sunday morning, as we will have the headache so that we cannot attend church or Sunday school or do some other religious observance; however, there is a sense in which it seems that we should observe some principles of propriety as to our general deportment on the Sunday that we should not be adversely judged, not from our standpoint of doctrine but from

that of others as in this respect we would seem to agree with them even as we would with an adversary, as though it were for conscience's sake—not for ours, but for theirs, that they might not judge the liberties of our conscience from the bondage of theirs. We do not regard that which God has cleansed as common or unclean, however the law forbids that we eat the flesh of animals that chew the cud but do not part the hoof, or that part the hoof and do not chew the cud. By the grace of God through the cleansing and redeeming blood of Christ it saves and quickens some who by nature are children of wrath even as others. The blood of Christ cleanseth us from all sin, and redeems us from all iniquity, therefore we are not to let any man judge us in what we eat and drink, nor as to whether we observe this or that way today, for this or that or for any reason or purpose; neither may one say when, nor where, nor how we shall worship God, nor as to what constitutes the worship of God. The spiritually true worship of God has always been absolutely independent of everything except the spirit in which and by which it is done.

Meats, nor drinks, nor holy days, nor new moons, nor time nor seasons do not enter into the worship of God, nor into our religion. But with a clean heart and a right spirit now is the accepted time, now is the day of salvation.

P. G. LESTER.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LX.

APRIL 1, 1927

No. 10

MINISTERS SHOULD BE CLEAN. LEVITES BELONGED TO THE LORD

"And the Lord spake unto Moses saying:

Speak unto Aaron and say unto him, When thou lightest the lamps, the seven lamps shall give light against the candlestick.

And Aaron did so he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses.

And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was eaten work: according unto the pattern which the Lord had showed Moses, so he made the candlestick.

And the Lord spake unto Moses saying,

Take the Levites from among the children of Israel and cleanse them.

And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: :

And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. -

For all the first born of the children of Israel are mine both man and beast: on the day that I smote every first born in the land of Egypt I sanctified them for myself." Numbers 8:1-17.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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

IN IMMANUELS LAND

The sands of time are sinking,
The dawn of heaven breaks;
The summers morn I've sighed for,
The fair sweet morn awakes.
The dark, dark has been the midnight,
But day spring is at hand;
And glory, glory dwelleth
In my Immanuel's land.

I've wrestled on toward heaven
Midst storm and wind and tide,
Now like a weary traveller
That leaneth on his guide,
Amidst the shades of evening,
As sinks life's lingering sand,
I'll hail the glory dawning
From my Immanuel's land.

With mercy and with judgment
My web of time he wove
And aye the dews of sorrow,
Were lustered with his love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In my Immanuel's land.

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 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.

The bride eye's not her garment
But her dear bridegroom's face,
I will not gaze on glory,
But on my King of Grace;
Not at the crown he giveth
But on His pierced hand
The Lamb is all the glory
In my Immanuel's land.

Oh well it is forever
Oh well forevermore
My nest hung in no forest
Of all this death doomed shore.
Yea, let the vain world perish
As from the ship we strand,
While glory, glory dwelleth
In my Immanuel's land.

There the Red Rose of Sharon
Unfolds its heartmost bloom,
And fills the air of heaven
With ravishing perfume.
Oh to behold its blossom
While by its fragrance fanned,
Where glory, glory dwelleth
In my Immanuel's land.

The King there in his beauty
Without a veil is seen;
It were a well spent journey,
Though seven deaths lay between
The Lamb with his fair army
Doth on Mt. Zion stand,

And glory, glory dwelleth
In my Immanuel's land.

Soon shall the cup of glory
Wash down earth's bitterest woes
Soon shall the desert briar
Break into Eden's Rose.
The curse shall change to blessing,
The name on earth that's burned
Be graven on the White Stone,
In my Immanuel's land.

Oft in yon sea beat prison
My Lord and I held tryst,
For Anworth was not heaven,
And preaching was not Christ.
And aye, my murkiest storm cloud,
Was by a rainbow spanned,
Caught from the glory dwelling,
In my Immanuel's land.

But that He built a heaven,
Of His surprising love,
A little new Jerusalem,
Like to the one above.
Lord take me o'er the water,
Had been my loud demand,
Take me to love's own country,
Unto Immanuel's land.

The flowers need night's cool dark-
ness,
The moonlight and the dew
So Christ from one who loved it
His shining oft withdrew.
And then for cause of absence
My troubled soul I scanned;
But glory shadeless shineth
In my Immanuel's land.

The little birds of Anworth
I used to call them blest,
Now, beside happier altars
I go to build my nest.
O'er these there broods no silence,
No graves around them stand

For glory, glory dwelleth
In my Immanuel's land.

Far Anworth by the Solway,
To me thou still art dear,
E'en from the verge of heaven
I drop for thee a tear.
Oh, if one soul from Anworth
Meet me at God's right hand
My heaven will be two heavens,
In my Immanuel's land.

I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproach-
ed me
For Christ's thrice blessed name
Where God's seal set the fairest
They've stamped the foulest brand,
But judgment shines like noonday,
In my Immanuel's land.

I shall sleep sound in Jesus,
Filled with His likeness rise,
To love and to adore Him,
To see Him with mine eyes.
Tween me and resurrection
But Paradise doth stand,
Then, then for glory dwelling
In my Immanuel's land.

The above lines were compiled by
a lady, every line, unaltered, taken
from Samuel Rutherford's Letters.
(Born 1600—Died May 20th,
1661.)

FREDERICK W. KEENE.

"THE J. R. WILSON DISORDER"
To the Editors and Readers of Zion's
Landmark, Greeting;

I have been requested by numbers
of good brethren to write and set
before the readers of Zion's Land-
mark, some facts and statements,
on what has been termed "The J. R.

Wilson Disorder," and trouble here the Bear Creek Association in North Carolina, and in the Staunton River Association of Virginia, and especially as it concerns us here and the church in Danville, Va.

If what follows meets with the approval of the Editors, I hope the same may be published in the Landmark, as a matter of justice to all so fully concerned, and that the true facts may be known.

I will use no sugar coating, nor am I prompted by envy or jealousy; but will try to state facts—just plain facts—with a desire to be fair to all concerned.

First. Please get it in mind that this trouble did not originate here; but was transported to us from without.

Immediately after this trouble arose there developed two schools of thought here in the Bear Creek Association.

We, at Lawyers Spring Church, were notified by Danville, Va. church that they had excluded Elder J. R. Wilson, (who was our pastor) for contempt and the use of harsh and abusive language in their church conference of September 8, 1923.

This charge Elder Wilson denied to us, and repeatedly told us, "That a question of doctrine was the cause of the trouble."

Many efforts were made to learn the truth of these matters. The writer, and others, exerted all possible efforts to get at the root of the trouble, and sought for some way to get a mutual agreement between both parties, that some reasonable terms of peace might be found.

Two other members of my church with myself and Elders Mills, Edwards and Bagwell, met in the home of Elder Bagwell, in an informal meeting, to discuss, seriously and prayerfully and to consider what could be done, legally, to relieve the tangled and confused situation. We all agreed, perfectly. The ministers above mentioned advised us to be patient, that we could not force Danville church to a favorable action toward Elder Wilson; but asked us to advise Elder Wilson to again go to Danville church, and there, humbly and in good faith, to confess his disorder and seek restoration, and to advise him to wait some while, for matters to become quiet in Danville church, then after waiting, to make his appeal for relief. Then if he was still refused, for him to petition some sister church, adjacent to Danville church to accompany him in making the same plea for relief, and if still refused for him to petition two or three churches in that section to accompany him in making his efforts to get restoration. Then, in case of no favorable action he was to be advised to seek an agreement with the Danville church, to call a council of impartial elders to meet and hold a fair and impartial investigation of the contentions on both sides, that such a council might be in position to advise all concerned just what should be done in the matters at issue.

The advice was given; but instead of being governed by it, our member or members (myself not included) immediately notified and requested Elder Wilson, to let his last visit to Danville church, prior

to that (in case suffice, for the one outlined above, and advised him to have the Mill church (near Danville, Va. call a special conference, and to petition Lawyers Spring church, and the churches at High Hill and Union Grove, all in the Bear Creek Association, to send help to accompany Mill church and Elder Wilson, to Danville church, to see if peace and fellowship could be restored.

The readers will please note: That their call for help from our churches was, as they stated, to assist them in their efforts to restore peace between them, and Elder Wilson, and the Danville church. When our church at Lawyers Springs, was considering the sending of messengers in answer to the call from Mill church and Elder Wilson, the writer persistently and consistently advised and admonished our church that we were completely disqualified to act as mediator or peace maker in this controversy, due to the fact that we had tolerated Elder Wilson in his disorderly course, and that we should not send messengers in response to the call for help; but that we send a kind and brotherly admonition to Danville church, admonishing them to deal tenderly with any excluded members seeking restoration. My suggestions were overruled and messengers were named or appointed.

Our messengers and others went to Danville church conference, as requested by Elder Wilson and the Mill church, on Saturday night before the second Sunday in April, 1925.

Please note again. The messengers from the churches in the Bear

Creek Association were called for and appointed, to accompany Elder Wilson and the Mill church brethren, to assist them in efforts to restore between Elder Wilson and Danville church from which he was excluded in September, 1923.

(Now since much criticism has been published, tending to show that Danville church refused to hear or consider an honest, earnest effort upon the part of Elder Wilson and his followers to get an understanding, a reinstatement to fellowship, in and with the said Danville church) simple justice to all concerned compels us to state the following facts as to how the matter was handled.

The messengers from the Bear Creek Association spent this Saturday with Elder Wilson and the Mill church brethren and others having meeting at Mill Church, and if Elder Wilson or any one of our brethren spoke to or had any audience with any of the Danville church members, we have never been able to find it out. At the Danville church conference, at night, only one brother spoke for Mill church, and so far as we are informed, Danville church did not know of the presence of the Bear Creek brethren and our brethren made no effort whatever to be heard.

Under the above circumstances, our messengers should have returned to their home churches and made their report, certainly nothing more, since they failed to make any effort to accomplish the task for which they were sent. Was that their course? No. Without getting any authority from their respective

churches, as to further action, Elder Wilson, together with the messengers from the Bear Creek Association, and others, assembled the same night, at the home of the said Elder Wilson, and then and there, of their own accord, and individual and personal volition, presumed to vindicate Elder Wilson, as a member and minister of the church. The report of this meeting, in the home of Elder Wilson as published, was prepared some days in advance of the meeting and was only read and ratified, and I have been told different times, that such only was their purpose and that was what they went to Danville to do.

Please note again, as before stated, the purpose for which they were sent to Danville. Their action was a complete case of making up a verdict before the (court) or conference convened. If any one has doubts about this matter I can show them a copy, which is in my possession, as it was prepared for the circumstance before the meeting was held. Will true and orderly Primitive Baptists tolerate such proceedings? Answering for them I will say no, not when they are rightly informed or governed by a principle of justice.

Did Elder Wilson and those with him, under such circumstances, have any scriptural right to denounce and depose Danville church? We think not.

Furthermore have they restored peace and fellowship by any such tactics as they have all the while pursued? All of their spasmodic efforts in this country have been sponsored and pursued in a partisan and personal way, to get followers and

backers for Elder Wilson, and with no effort for peace except on their terms. Some good people, otherwise, have practised and tolerated their errors by letting their personal preferences dethrone their better judgment.

It never has been, is not now nor never will be legal for any one to be tried and set free by those who, before the trial, have formed and expressed their opinion.

It has not been a doctrinal issue here, our troubles have come upon us entirely by reason of disorder on the part of Elder J. R. Wilson and the church pursued by him and his followers since his exclusion from Danville church.

Elder Wilson and his backers, now tell us that all who do not condone this new order of discipline are "Absoluters." We are now convinced that such charges are only smoke screens to hide facts and evidence. There is much more difference in manner of expression than in real sentiment as to doctrines and we feel that we should be charitable to all and not be so ready to condemn for a word. I have written to numbers of those who have been accused of advocating the absolute predestination of all things, good and bad, thus according to the accusation, advocating that God is the author of all sin and wickedness, and not one of those living anywhere near the scene of this trouble where, it is claimed, by some, that this kind of doctrine is being preached, has admitted any such contention.

In this informal meeting, ten of our churches were represented, and they all joined together as the voice

of one, and agreed to call a meeting for the ninth day of December, and agreed to notify all the churches in the Bear Creek Association, asking them to consider the matter and to send messengers to this meeting which was to meet with Smith's Grove, there to try to effect some mutual and general agreement as to what our churches should do under present conditions. This meeting was held and most of our churches sent their messengers, five of the churches which are backing this disorder herein referred to refused to send messengers.

The results of the Smith's Grove meeting is now history, as published in *Zion's Landmark* of February 1st, 1927. The orderly Baptists of this Association are endorsing the work of the Smith's Grove meeting. Our people want peace and fellowship on Bible discipline and gospel order.

We do not want to do injustice to any man. If Elder Wilson or other elders or brethren and sisters have been unduly persecuted, we do not want to condone such; we want the love, confidence and fellowship of the Primitive Baptists at large as of old.

Submitted in the defense of truth and in the love and fear of God, we remain yours in humble hope.

J. W. JONES.

Clerk of Bear Creek Association
Read and endorsed by—

B. L. Treece, Moderator of the Bear Creek Association; W. C. Edwards, Former Moderator of the Bear Creek Association and Jason Endy.

**Copy of Letter From Elder
Sylvester Hassell**

Williamston, Martin Co., N. C.
March 1st, 1927.

Elder O. J. Denny,
Winston-Salem, N. C.
My Dear Brother:

I received, this morning, your favor of February 28th, enclosing the 5 page letter of Brother J. W. Jones to Elder P. G. Lester, with Bro. Jones' request for the letter to be published in *Zion's Landmark*, and in the *Advocate and Messenger*, and in the *Primitive Baptist*.

You ask me to carefully read Bro. Jones letter and to advise as to its publication.

I have most carefully read and re-read the letter, and think it is written in a most christian spirit, and that it gives very important facts that I never knew, and that ought to be known by our brethren generally, and I would be glad, in the interest of truth and righteousness and peace, if Brother Jones scriptural and candid letter should be published in all of the three periodicals that he mentions, and if his good advice should be taken.

I have repeatedly urged Elder J. R. Wilson to go again to the Danville church, and frankly and freely to confess his disorder, and beg forgiveness, and to lay down his gift until he is forgiven and restored.

I would far rather never try to preach again than to divide the children of God, the body of Christ, contrary to the dying prayer of our dear Saviour. (John 17-20-21) and the earnest entreaty of his devoted servant, the Apostle Paul (1st Cor. Chapter 1 to 3.) thus showing my carnality and doing what I could to

disprove the Messiahship and Deity of our Lord.

Brother Jones' letter would open the eyes of many of our brethren, and, by the blessing of the Lord, would graciously humble Elder Wilson and his followers, and to restore peace and fellowship to the Primitive Baptists of Virginia and North Carolina.

From many letters written to me, I had thought that differences of doctrinal expressions, introduced 30 years ago into Virginia by an excluded minister of West Tennessee, were the prime cause of Elder Wilson's disorder; but I believe that those extremes were not general, and that neither those differences nor any disorder in Danville church justified Elder Wilson's great disorder.

He has been critically ill, and I have tried to pray the Lord to restore him to health and order and the fellowship of his brethren.

Yours in love and fellowship,

SYLVESTER HASSELL.

An exact copy and the original kept.

WRITE TO HER

Mr. J. D. Gold and to the Readers of Zion's Landmark:

To my dear christian friends, why I don't meet with them at church as I used to. I have been confined at home pretty much ever since last June and at this time so much so I can't get out at all and would be glad for any of my brothers and sisters to write to me or come to see me. I haven't even been able to go to my church, where I am a member since last September. I ask the

prayers of all the dear brothers and sisters that have a mind to pray for me, that the dear Lord bless me to bear my sufferings with patience and not murmur. I am enclosing you a check for two dollars to pay up my subscription for 1927, unless there is a great change it will be the last.

Remember me now in your prayers, I am, as ever

MRS. M. A. JONES.

LOVES THE LANDMARK

Mr. Jno. D. Gold:

Dear Sir:

I enclose my remittance for the Landmark, which pays me up to March, 1928. I have been taking it since 1890, about 37 years and if I am not deceived I love the doctrine and the principles which it contends for. I have about 32 volumes of old copies bound in book form, which I am preserving for future reference.

With best wishes,

J. E. HERNDON.

Danville, Va., R. 2.

MONEY FOR ELDER HARRISON

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

Enclose please find check for six dollars, four of which pays subscription for Landmark from Jan. 1926 to 1918, the remaining two dollars is to be donated to Elder N. H. Harrison, by Mrs. E. A. Dillon and Mrs. S. B. Savage, a dollar each.

Very truly,

(MRS.) S. B. SAVAGE.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

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Fla.

Elder C. B. Hall, Hillsboro, N. C.,
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Elder O. J. Denny, Winston-Salem,
N. C.

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WILSON, N. C., April 1, 1927

To the Readers of Zion's Landmark and to the Churches Which Have Honored Me With Pastoral Calls, Greeting:

Having retired from the active pastoral care of the Broad Street Primitive Baptist Church of Winston-Salem, N. C., I find many of my brethren and friends are making many inquiries, both directly and indirectly, trying to learn the reason for my retirement. Since this is a day of unrest among us, and many people are being tossed to and fro, by every wind of doctrine and divers versions of what it takes to constitute order in the church, I feel to write a brief sketch of my life as a pastor, and, if possible, to set myself in the proper light in the minds of my brethren and friends.

Years ago Elder R. H. Pittman asked me to send him a short sketch of my ministerial life for publication in an autobiography, which he was publishing, and I have not forgotten what I said in that brief reply. My answer was "I have little to say of myself or of my accomplishments; but much to say of the glory, dominion and power of God." My mind nor my sense of modesty have not changed with the fleeting years that have passed.

As to my connection with the local church in Winston-Salem, let me say, with modest pride, that I have served them for ten years, in succession, and have been accorded the confidence to be asked at their December meeting in 1926 to continue that service for the coming year, it being their custom to call their pastor annually. I was undecided in my mind as to the propriety of accepting the call for the eleventh time and frankly told them so; but agreed to give them an answer later. This I did at their February conference meeting, and their officers gave me the public assurance that they regretted my action, and believed every member of the church felt the need of my influence and gift.

During all the years of my pastorate here, Elder S. J. Reich has been called year after year as assistant pastor and is a grown man in the ministry, sound in doctrine, established in the faith and well qualified to rule the church in an orderly, disciplinary manner, and the best of feelings exist between Elder Reich and myself, and I would be pleased to see him succeed me as pastor, which I believe he will do.

I have given this statement that our brethren and friends may know that I feel that Winston-Salem Church is a sound, orderly, and prosperous body of Baptists, and that I shall hope, by the grace of God, to attend its services and shall expect to have the friendship and fellowship of its members and those who attend its services.

During the years of service as pastor I have served twelve churches as pastor and have often supplied at other places, by request from other ministers and officers of churches.

Most of my pastoral service has been rendered in the churches of the Upper Country Line and Bear Creek Associations, the only exception being the church in Winston-Salem which is in the Salem Association.

I have served the following churches in the Bear Creek Association, to wit: Lawyers Spring, Watson, Union Grove, and Crooked Creek. In the Upper Country Line Association, the following, to-wit: McCrays, Gilliams, Monticello, Lick-Fork, Lynches Creek, Greensboro, Reidsville, and in the Salem Association the church in Winston-Salem. I am still serving Reidsville and was given an honorary call for the balance of my natural life, at the March conference of Greensboro church in 1926. That being the church of my membership.

I have never solicited a call to any church. Have never felt worthy to be called and installed as pastor of any church, have never failed to get a good hearing and respectful attention from any church or community in which I have held

services, and last but not least, have never been asked to resign as pastor of any charge; but have retired voluntarily in each case. Therefore, I believe my best friends and references are those who have borne with my manner of preaching and order of life and conduct as a man and as a pastor. Then why not continue to do pastoral work. The answer is the experience of every man who has had like service, the time comes, as we grow older, that we do not feel physically, mentally nor financially able to bear up under the strain of having to make a living for a family and to heed the calls to conduct funerals, and special, as well as regular services, which entail much travel and hardship, and like the faithful stage horses of old, our ministers become worn and weary, and so often, when they grow old, not appreciated as in their more active years, and truly, I know many of them feel, for they have said it in word and action, that after all it would be better to depart and be with the Lord.

One of the green spots in my recollection of the many things I heard the late Elder Gold say, was said in one of the last efforts to preach, in my presence. He said "I have no quarrel with my brethren." He knew they were not perfect. He did not expect perfection of them; but how noble to be blest of the Lord to throw the mantle of charity over all their imperfections, and say from his heart, so often made glad, as he witnessed the truth of the scriptures, "How good and how pleasant for brethren to dwell together in peace," yes, and often made sad by having to witness

their bickerings and strife to no profit, still could say almost in the hour of death, "I have no quarrel with my brethren."

For the churches I have served and the people, regardless of their religious persuasions, who have attended the services I have conducted during all the past years, I feel an especial interest. For the churches and brethren in all my acquaintance, I have a longing desire that peace and love and unity in the blessed service of the Lord might prevail.

It is my confident hope and prayer that I may be spared to visit among them, always holding in proper esteem their pastors, and showing to them the proper consideration, and that in my visits among them and in my writings to them that I may be so blessed as to say as one of old, "Thy people are my people, where they live I want to live, where they die I want to die, where they are buried I want to be buried." I may write a few Do's and a few Dont's for the good, as I hope, of pastors and churches later; but this is enough for the present.

Yours in hope of life eternal,
O. J. DENNY.
Winston-Salem, N. C.

THE HOLY OF HOLIES

Elder P. G. Lester,
Dear Brother Lester,

I have been requested to write my understanding of the true spiritual significance of the Tabernacle which was set up by Moses at the command of God in the desert at Mt. Sinai. Elder P. D. Gold in 1906 requested me to write on the same subject. I wrote two articles

—one on the holy and one on the most holy parts of the Tabernacle. They were both published in the Landmark I think in 1907 or it might have been in 1908. If I had the papers in which the articles were published I would send them to be copied in the Landmark but I do not know where to obtain them therefore I have concluded to write again.

The Tabernacle in all its different parts comprehends so much that to give all that it signifies in a short article suitable to publish in the Landmark amounts to just giving a mere synopsis of it. The Tabernacle as I understand it, is a very beautiful type of the church of God. And every part of it is so important that the Lord showed Moses a pattern of it in the mount and then told him to see that ye make it according to the pattern showed thee in the mount.

Perhaps it will be better understood if I write of it as we would see it if we were visiting it as it was set up in the wilderness. The first thing we would come to on a visit would be a wall of linen cloth which was hung on pillars of wood inclosing a courtyard 100 cubits long and 50 cubits wide. This wall I understand to be a type of the law of God. No one can become a member of the church of God except through the keeping of the law just as no one could get to the tabernacle unless he passes through the inclosing wall of the tabernacle. Of those born of woman only one has been able to pass into the true tabernacle or church of God, and of Him Jesus said, "But He that entereth in by the door is the shepherd

of the sheep." John 10:2. This door I understand to mean the fulfilling of the law. Math. 5:18, Luke 16:17 which can not pass away but must be fulfilled. Jesus was the only one able to live up to the demands of the law and this proves Him to be the shepherd of the sheep and the only door into the sheep fold, represented by the one door through this wall.

Of the different materials used in the construction of the tabernacle I think that wood represents humanity, brass, a man made metal that is unclean and cannot be cleaned represents sin, silver, the debt paying metal of the world represents the atonement made by the Lord Jesus Christ, and gold, which is the finest metal used represents the spirit and righteousness of God.

In our visit to the tabernacle the first thing we see or come to when we have entered through the door which represents Christ the shepherd of the sheep is the brazen altar. This is made of wood and overlaid with brass. Here the priest makes offerings by fire. The priest a type of Christ offers the offering a type of Christ on the altar which is also a type of Christ. Here we see in a figure Christ offering Himself for a sin offering for our sins. None but God who is love could have done in reality what is done here in type, but Jesus Christ the anointed son of God not only could but actually did so offer up Himself for our sins. He offered Himself without spot unto God, a sacrifice for our sins thus making atonement for our sins, satisfying the justice of God for what we did.

The next thing we come to is the

brazen laver. "And the Lord spake unto Moses saying Thou shalt make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offerings made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed through all their generations." Exodus 30:17-21.

We understand by this that God requires cleanness in His servants and cleanness in all their service. The churches should be careful to have none but those who are clean and who offer only a clean service to the Lord ordained to serve in the ministry. But His servants are human beings and are imperfect and therefore cannot render a perfect service of themselves. While this is so God's children are all born of the spirit of God and can and do render through the spirit a spiritual service that is acceptable to God. And God seeketh such to worship Him as worship in spirit and truth, and the church should not liberate nor ordain any to the work of the ministry but those that show good evidence of being born of the spirit of God and of being led by the spirit in an upright moral life and a Godly conversation and whose public service is of a spiritual understanding in the scriptures. The

laver represents all the washings necessary in the service of God especially the washing of regeneration. After one has passed the brazen altar and the brazen laver in spirit and truth he is then prepared for the tabernacle or church of God. The tabernacle is composed of boards of shittim wood overlaid with gold, showing that the church is composed of human beings clothed with the spirit and righteousness of God. The boards were all of the same material and of the same dimensions and each board had two tenons at its bottom end that fitted into sockets of silver representing faith and hope in the atonement wrought out by our Lord Jesus Christ in His death. And each board has rings of gold showing the love of God that holds bars of wood overlaid with gold that represent the five gifts, "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. Moreover whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified." Rom. 8:29, 30. These boards represent the many different children of God who compose the one church of God.

"Then said Jesus unto them again Verily, verily, I say unto you, I am the door of the sheep." John 10:7. It is through and by the command of Jesus that we enter into the sheepfold or church of God.

Now I want to write of the furniture of the tabernacle. The first thing we see as we enter the tabernacle door in the east is the golden

candlestick with its seven lamps, on the south side of the tabernacle and the table on the north side. The lamps were kept burning to give light in the tabernacle. What a beautiful place it must have been inside of this holy place with the seven lamps burning and the light reflected from all sides and from everything within the tabernacle. A figure of the church when all its members are letting their light shine to the glory of God. The Holy Ghost typified by the candlestick and lamps shining not only in the church as a whole but in each and every individual member. Surely the church is the light of the world and the beauty of the whole earth. On the opposite or north side of the tabernacle was the table. See Exodus 25:17-24. And for the table see Exodus 25:23-30 and Exodus 37:10-16. The candlestick was made entirely of pure gold representing the spirit of God or the Holy Ghost, the table was made of shittim wood, showing humanity, and it overlaid with gold showing the spirit and righteousness of God, in God's service though performed by man and the dishes, spoons, and other furniture of the table were of pure gold showing that it is only in the spirit of the Lord that we are enabled to eat at the Lord's table. And the incense altar (Exodus 37:25-28) on which nothing but holy incense prepared by the apothecary's rule was offered, which is a type of the highest and purest offering of praise and worship that is given to the Lord because of His purity and worthiness in and of Himself wherein we love and adore Him simply because He is so worthy to receive

such praise and worship. To worship Him for His own intrinsic purity and truth is the highest and purest worship that can be attained in this world and is like that around His throne above where they cast their crowns before the throne saying, thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.

The next thing we come to is the veil which divided the tabernacle into two parts, the holy and most holy places. This represents death which divides church of God into two parts, the church militant as it is in this world and the church in its resurrected or triumphant state. This veil was rent in twain from top to bottom when Jesus died on the cross. Why should a child of God dread death. Jesus passed through it for us and rent it for us of its terrors. Beyond this veil is the mercy seat where God the Father communes with His children through the spirit on the merits of Jesus which I hope to write of soon in another article on the most holy place.

D. A. MEWBORN.

Farmville, N. C.

R. F. D. 1 Box 142.

Brother Lester, please carefully examine the inclosed article. If there is anything whatever that would in any way be derogatory to the cause we love do not allow it to be published. If it is all right you can have it published. I hope to write on the Holy of Holies soon if the Lord will. My vision is very imperfect you will perceive.

In the fellowship of the gospel.

D. A. MEWBORN.

Remarks

I can readily see how Elder Mewborn might have appended such a footnote to a communication to Elder Gold, but not to such a scrap as I feel myself to be; and yet I can but appreciate it when it comes from the pen of such a gift as Elder Mewborn; however I feel to freely say that I see nothing in it that should confuse in the slightest degree the least of the taught of our God. The fear that what one says might be confusing rather than edifying is indeed most commendable. I have tried to impress upon the minds of some of our writers the importance of such consideration of their ministry, but such admonitions have only served to elicit the retort—in substance—"physician heal thyself." We need more such gospel conservatism as is reflected in Elder Mewborn's writings. Let us hear from him on the "Holy of Holies."

P. G. LESTER.

PREDESTINATION

There has come to my desk a neat pamphlet "Predestination" by Elder Frederick W. Keene, which I found to be quite readable, as are his writings generally. This pamphlet evidences a most exhaustive research of scripture touching upon the universality of the attributes of the infinite God-head in his wondering among the children of men. It is full of food for thought.

P. G. LESTER.

JOSEPH F. GRAHAM

Joseph F. Graham, locally and familiarly known as Jack Graham, was born January 14, 1860 and departed this life October 20, 1925, in the 65th year of his age. A son of William and Caroline Poff Graham, of Floyd County, Va. In the early years of his young manhood he was married to Miss Addie Dickerson a daughter of the late Elder Amos Dickerson, our pastor. To this union were born seven children, six sons and one daughter. Three of the children an infant and two of the sons at the ages of 25 and 29 years have passed away and are with their parents on the other shore, we hope.

In the midst of the allotted years of this life Brother and Sister Graham professed a hope in Christ and joined the church of my membership.

In the midst of an active, useful and exemplary life Brother Graham was seized with a severe attack of a drawing, distorting type of rheumatism which rendered his condition thenceforth helpless and a great sufferer. Adding to this severe affliction his dear and faithful companion was taken from his bosom, depriving him of her constant loving and tender care, but leaving him in the like care of Bertie their faithful daughter who was little advanced from the tenderness of girlhood, but in the providence and grace of God was blessed with essential efficiency equal to the arduous requirements.

This dear daughter and the two older surviving brothers have become faithful and true members of the church.

While Brother Graham's afflictions were sore and grievous which only yielded their force as death came to his relief, yet they are not worthy to be compared with the glory which must have been revealed in him, and blessedly crowns him now in the paradise of God.

Brother Graham was favored with the graces of a most excellent character, standing firmly in the confidence of the brethren, and in the full enjoyment of the sweetness of their fellowship. The brethren joined readily with his dutiful sons in contributing to his attendance at the services of the church bearing him lovingly and tenderly in and out in their arms until he passed into the loving bosom of his gracious Redeemer where he now sleeps sweetly sleeps.

P. G. LESTER.

J. L. MILLS

In sweet memory of my dear departed husband, I now attempt to chronicle the death of my dearest one. He was born and raised in Onslow County, N. C., age 74 years and 20 days. His mother died in 1863, father in 1886. His father was married twice. His last wife died in 1891.

His father and family lived near Maysville, N. C., near by where we live. The home was known as the Jimmy Mills home. His only sister died in 1917, a few years past his brother Jimmy died. Then a few more years past, his eldest brother died, aged about 81 years. He had a stroke of paralysis. He lived three weeks, died March the 8th. On March 28, he passed away. So his brother and he lived near together in life and died near together. They are sleeping in the old family grave yard. He married Miss Alice Morton first time, 5 children were born to them. She died in 1892, leaving four children. We were married June 3rd, 1894, and oh, how sweet it is to think of our joy and happiness during our life of marriage. He was a kind and indulgent father, a loving companion, a good citizen and kind to everybody. None knew him but to love him.

He was stricken with rheumatism; five years ago last June and never could walk again without aid of stick and crutch. He did hope to get well, so he could walk again; but doctor's aid and so many kinds of medicine failed to do him any good, only for short intervals. During his long time of sickness, he never murmured but was so forbearing and patient always trusting in the Lord.

He joined the Methodist church when a lad, and remained, but he delighted in going to hear the Primitive Baptist preach and was a strong believer in that church. Nothing afforded him more pleasure than to have the preachers and members come to see us. Reading the Bible and Zion's Landmark was a joy to him. He always was glad to get a new Landmark. He delighted in hearing singing. On Friday night before his departure Sunday morning, he was very bad off, but would pray and beg the Lord to save him and have mercy on him; would clasp my hand and say joy, joy. He looked so happy. My dear readers none but those who have passed through this ordeal know the heartfelt sorrow. I knew I must be submissive to the Lord's will. When He calls we must go. I miss my dear husband so much. His chair is vacant. His lovely voice is silent and sweet counsel to His dear children is no more. Oh, may we all try to emulate His example. We are left to mourn, but hope he is at rest. He leaves two sons, one daughter, one foster daughter, one brother and 17 grand children; and a host of relatives and friends to mourn his departure.

He was buried on March 29, a large crowd was present to pay the last tribute to this good man.

Rev. E. C. Sell held funeral service in the home and at the grave.

The flowers were beautiful and covered

his grave.

Written by his lonely widow,
MARY S. MILLS.

Dearest one thou has left us,
We thy death do deeply mourn,
Thy body has returned to dust
And we are left alone.

Dearest one, thou art sleeping
In the cold and silent tomb,
Sad and lonely we are weeping
For our hearts are clothed in gloom.

Dearest one, thou art praising
The eternal King above,
Angels their sweet songs are raising
To Him who is full of love.

When our days on earth are over,
And from all afflictions we are free
We hope to land on that bright shore
And join to praise with thee.

But all his toil and grief is over
And he is freed from pain
His face on earth we will see no more
But hope we will meet again.

Then why should we lament or weep
If God has thought it best,
To take his soul from earth away,
To take him home to rest.

MRS. PARTHENIA J. OAKES

It is with a sad heart I attempt to write the death of my dear mother, Mrs. Parthenia J. Oakes. She was born near Whitmell, Pittsylvania County, Va., September 2nd, 1845, died May the 12th, 1926, making her stay on earth 80 years, eight months and ten days. She was the daughter of Crispen and Louisa Johnson. She was married to Thomas H. Oakes, November 22nd 1866. To this union four children were born, three girls and one boy. She was a kind and dutiful wife, a tender and loving mother and an unusually good neighbor. She was good and kind to everybody, always ready to lend a helping hand to any one in need. To know her was to love her. She would meet everybody with a smile. Oh, it seems I can see that sweet smile now. She died with a smile on her face. She was the prettiest corpse I ever saw.

Mother bore her suffering with all patience, never wanting anything more done than was necessary. She had heart asthma and died very unexpectedly. Mother had been in feeble health for two years, but never took her bed, but just a few days and sat up part of the time then.

My sister and I sat on her bed by the side of her the day before she died, and she said: Children, I am going. I am going to my long home, but I am willing to go. She said, don't you all grieve for

me, love each other, and live in peace. This was the saddest moment of my life. We had a good doctor and friends and neighbors did all they could, but no one could stay that icy hand of death.

She got a little better and we thought she was much better that night. The next day she had several hard spells, could not get her breath, and had a pain in her left side, but she was cheerful and asked for some soup. I gave her a little and she said she wanted some water, and she drank better than usual. In a few minutes she turned in bed and said Oh! twice. My husband was sitting by her bed and I ran to her and called her but oh she never spoke again. Nobody knows how hard this was for me to see my dear mother die. It is so hard to give her up, and to know we will never see her on earth again, but we feel our loss is her eternal gain. I feel satisfied that she is now resting in Jesus' arms. Mother joined the Primitive Baptist church at Strawberry the first Saturday in April, 1875 and was baptized by Elder McDowell. She lived a faithful member until death, always filled her seat when she could.

Mother and father had been living in my home less than a week when she died. Funeral services were held by her pastor, Elder W. R. Dodd and her body laid to rest in the family cemetery.

She leaves a husband, and the following children: Mrs. R. Y. Blair, Vance, Va.; Elder E. C. Oakes, Semora, N. C., and Mrs. C. E. Parsons, Whitmell, Va., to mourn her loss and a host of sorrowing friends. One daughter, Mrs. Glia A. Hines, preceded her to the grave about fifteen years ago. We hope to meet dear mother on the bright shores of heaven.

Sleep on dear mother,

Take thy sweet rest

We loved thee well.

But Jesus loved thee best.

Mother is gone but not forgotten,

A voice we loved is still,

A place is vacant in our home,

Which never can be filled.

Written by her youngest daughter,

MRS. C. E. PARSONS.

Whitmell, Va.

EMMA O'BERRY

Emma (nee Blanton) O'Berry was born November 12, 1865, died January 28, 1927. She was joined in wedlock to J. J. O'Berry November 1885 and from this union eleven children were born, two are not, nine still live, five sons and four daughters. Her four daughters-in-law and her four sons-in-law were as tender and devoted to her as children could be, and she loved them as if they were her children. She was the only sister of her six devoted brothers.

This true and faithful woman in all things received a hope in Christ in childhood, but never united with the church till 1887. As I had intimate knowledge of her chaste life for some 45 years, I can fully attest that I have never known a more lovely christian character. She was ever ready and willing to give a helping hand to any in sickness and in distress; and, if faults she had they were so overshadowed by her noble virtues that they were not manifest. I was often a visitor in this pleasant home while the children were there, and never observed a more lovely and congenial family. I question if there could be found in the city of St. Petersburg another family of boys and girls, or any other place as to that matter, that are higher esteemed for their morality and good character than these children; and such can be attributed to none other cause than the training they received in the home by their parents as the Bible teaches, and not in the Sunday school.

Brother O'Berry is indeed an apt deacon of the church, was a true husband, and a kind father, but he would grant that most of the good admonition and home companionship were due to his late dear wife.

She had been, for the most part, hale and cheerful all her life; but, during the last ten months that malady, dreadful cancer, so preyed upon her vitality that the best doctors and nurses were unavailing. Here her patience and christian fortitude shined more and more until the end came. How strange to find that some of the best people in this world are often the most tried and afflicted. But while her sweet voice is heard no more on earth, she lives and the second death will have no power over her, as there is a crown of righteousness laid up for her, and she will rest in her Lord until her mortal body is raised in His glorified image then she will sing such anthems of praise to her God as angels can never sing.

The writer who had been her pastor until the last few years, officiated at her funeral in the presence of a very large gathering of friends and relatives.

M. L. GILBERT.

Dade City, Fla.

MALESIA JANE WEBB

James R. Jones,
Very Dear Brother:

I was feeling bad when I wrote you last; but am better of my cold. I did not mention mother's death to you, so I will write to you about her, to whom you showed so much kindness.

Malesia Jane Webb, was born in Carroll County, Va., Feb. 26th, 1834, and died October 17, 1926. She was 92 years

seven months and 27 days of age. She was the daughter of Isaac and Elizabeth Martin. She leaves one brother older than she and one sister younger than she, living. She was the widow of Elder Isaac Webb. They were married in their 13th year of age. Mother joined the church at Fellowship in 1857. I was 28 months of age, and was so impressed with Elder Wm. Lawson for baptizing her that I never forgot it. Soon the war with the States came on and father was called out to serve on the cruel battlefield, leaving mother with five children, and mother did her weaving and spinning wool, tow and flax and she did all kinds of work on the farm and made plenty for the household and to spare. Father came home in May 1865, and mother went out with him to the field and did as much work as he did. In 1866 father began traveling and preaching, leaving mother to superintend the farm and to do her household duties, at which hardships she never murmured. She was faithful in attending her church meetings and constantly gave money to the preachers and gave much to the poor. Never a more generous hearted person lived than mother. She had made her home with Bro. John A. Goad and Sister Octavia her daughter for several years. And they have kindly cared for her, both in sickness and in health. She suffered great pain in her head and had heart dropsy. The last word she said, "I'm going to sleep," and calmly went to sleep and will awake in Jesus the resurrection and the life.

Brother Jones you have made her glad many times with the kindness with which you have remembered her. When I gave her the last five dollars you sent her, she said: "God bless him for remembering a poor old thing as I am." Many friends visited her in her last days, and she rejoiced over having so many good friends. A multitude of people were at her funeral. Elder J. P. Goad preached the funeral and she was laid beside our father in the home cemetery.

So our kind loving mother is gone. May God continue His blessings to you.

Your brother and sister in a precious hope,

D. S. AND LEILA WEBB,
Hillsville, Va.

PIG RIVER ASSOCIATION

The spring session of the Pig River Primitive Baptist Association will be held with the church at Chestnut, Franklin County, Va., beginning on Tuesday before the first Sunday in May. The church is seven miles south of Rocky Mount, Va., on the highway leading from Rocky Mount to Martinsville, Va. All lovers of truth are invited to attend.

RANDOLPH PURDUE, Moderator

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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No. 11

THE CLEANSING POWER OF THE BLOOD OF CHRIST AS FORESHADOWED IN THE PASSOVER.

"And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying:

Let the Children also keep the passover at his appointed season. In the fourteenth day of this month, at even ye shall keep it, according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.

And there were certain men who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

And Moses said stand still and I will hear what the Lord will command concerning you.

And the Lord spake unto Moses saying, If any man of you or your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord.

But the man that is clean and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering unto the Lord in his appointed season, that man shall bear his sin." Numbers 9: 1-13.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - Winston, N. C.

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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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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 in the date after your name within a month, please inform us of it.

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

"IF THERE IS NO RESURRECTION OF THE DEAD, THEN IS CHRIST NOT RISEN"

1 Cor. 15-13.

Beloved in the gospel:

It will be only a little while and with us time shall be no longer, and eternity! I have mused very much for over a year past upon death and eternity.

There have been special seasons during this time, much more so than any past period of my life, when the vanity of our earthly life, and all earthly things, have been much impressed upon my mind, and in contrast with the transient things of time, eternity, yes, beyond this natural life, beyond the grave, when at the last trump the graves yield up the dead.

"For there shall be a resurrection of the dead, both of the just and unjust." Acts 24-15. "The hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Unto the wicked in their resurrected bodies God shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." These shall go away, into everlasting punishment, but the righteous into life eternal. They that are Christ's at His coming shall hear the gladsome voice of their beloved husband say-

ing, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." If one has a tight grip of the things of earth, if we are grasping after its vain pleasures, if we are building up great expectations here below, if we are covetous, if that wretched fever has gotten hold of us, that the language of our lives is saying, "we will be rich," then death is not what we care to contemplate: it throws a damper upon all our schemes and anticipations.

Eternity and heaven itself have no attractions. O, what a vain contemptible life, to be engulfed in the things of time, and chasing after its elusive mirages.

But when the believer is favored to live by faith upon the things of Christ he will hold with a loose hand the things of earth, where moth and rust corrupt, and having his eye upon the treasures and riches, and the exceeding glory of his inheritance laid up for him in heaven, he will be looking forward to eternity in blissful anticipation. O, this eases the cares of life and sweetens the cup of earth's sorrows.

The life of faith, known by the gracious power of the Holy Ghost in the soul, is the earnest of the inheritance, until the redemption of the purchased possession unto the praise of His glory. Infidels may make light of immortality, and even in the churches, masked infidelity

insinuates that we know but little about eternity, about heaven, that the resurrection being a mystery that little can be said about it, as we have not experienced it, that the resurrection is not this nor that: but beneath the mask you will see the unbeliever of the resurrection of the dead. "If the dead rise not, then is not Christ raised." Another class of unbelievers put a mask on by spicing their doctrines with the words "resurrection," "rise again" "risen with Christ" and put an ingenious interpretation to every text where the resurrection of the dead is clearly taught; but we see underneath this mask that they are promulgating the doctrine that the resurrection is past already, and that there is no resurrection of the bodies of either the just or unjust. Of such saith the apostle, "Be thou ware." If the churches are neglectful of the holy admonition then they will find to their grievous dismay the word of the apostle to be true, "Their word will eat as doth a canker." 2 Tim. 2-17. It is a great thing to be a believer, and it needs nothing less than the exceeding greatness of God's power to make a believer. Ephes. 1-19. The glorious mystery of the incarnation of the Son of God, the unspeakable mysteries embraced in Christ's precious blood and righteousness are only by faith. What we know of forgiveness of sins and justification of life is by faith, by the revelation of the Holy Ghost, and the resurrection and ultimate glorification of the church is no less the revelation of God the Holy Ghost by faith in the hearts of God's elect, and this revelation is not beyond, but is what

is testified of in the holy scriptures. It is an exceeding great mercy to be found holding the mystery of faith in a pure conscience. 1 Tim. 3-9 "Examine yourselves, whether ye be in the faith, prove your own selves, how that Jesus Christ is in you, except ye be reprobates."

When Adam sinned, the Lord God said, "Behold the man is become as one of us, to know good and evil, and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from whence he was taken, so he drove out the man and placed at the east of the garden of Eden, cherubims and a flaming sword which turned every way, to keep the way of the tree of life."

This was in His love and mercy to His elect, who were in the loins of Adam, and in fulfillment of the eternal purpose which he purposed in Christ Jesus our Lord. Had Adam partaken of that tree of life in Eden he had lived forever a sinner, in his vile, unholy body; and as all mankind are the generation of Adam, all mankind, the elect and the rest would have lived forever in their sin defiled bodies. But this was not the purpose of God. For God had promised and given to His chosen in Christ Jesus eternal life in Him, and before the world began ordained them into eternal life. He had according to the counsel of His own will predestinated them to be conformed to the image of His Son that He might be the first born among many brethren.

Sin and death by sin were embraced in the purpose of God, and as it pertains to the election of grace

was the way to the end, that is the regeneration of the church which is Christ's body, the fullness of Him who filleth all in all.

Adam in His creation was not spiritual, He had not eternal life, therefore as the progenitor of the human race He could not bestow what He did not possess. Our natural life by generation is derived from the first man Adam, and our life was corrupted in him, it is sinful, and therefore mortal.

But Christ, the Son of God, who took upon Him the nature of His elect, was made flesh, made of the seed of Abraham according to the flesh, yet without sin, He is the last Adam, a quickening spirit, in Him God hath given us eternal life; Our life is hid with Christ in God. Our regeneration is in and by our Lord Jesus Christ. The regeneration embraces all that are Christ's, all whom God the Father hath chosen in Him, unto whom God the Father hath promised and gave eternal life in His Son before the world began.

The regeneration embrace not only the souls of the election of grace but their bodies also. Therefore it is that such prominence is given to, and such emphasis is laid upon the glorious doctrine that Christ the Head of the church is risen: and if He is risen then the bodies of His people shall be quickened by His spirit that now dwelleth in believers. The bodies of His people shall rise again, and come forth from their graves in incorruption and immortality, regenerated, spiritual, having as their souls have, eternal life.

I confess I am shocked at the slightest insinuation that the dead

rise not. If so, then saith the Apostle Paul, "Christ is not raised," and if the bodies of God's elect are not raised up incorruptible, and in glory and immortality, such a doctrine would defeat the end of God's election of them in Christ Jesus, and would neutralize the glorious mystery of the incarnation of the Son of God. But why write thus? "Christ is risen from the dead and become the first fruits of them that slept." Embraced in the ultimate end of God's eternal purpose which He purposed in Christ Jesus our Lord is this, that "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren."

And when all the ransomed bodies of the elect, bought with the price of Christ's precious blood, shall be raised at the last day, at the last trump, incorruptible, and we shall be changed, then shall we be like Him, for we shall see Him as He is. 1 John 3-2; Phil. 3-21 1 Cor. 15-51, Psalm 17-15.

How comforting and glorious is the truth that the Son of God was made flesh, John 1-14. Phil 2-6-8. For it is as He is viewed the Incarnate Word of God that He is the head of the church, the head of the election of grace. And embraced also in the ultimate end of their election in Christ Jesus, is the exaltation of the creature, God's elect creatures, unto spiritual and everlasting communion with God. Then, as the word made flesh has passed into the heavens so all that are Christ's, His people, shall be brought again from the dead, and appear in glory in their risen and

glorified bodies, fashioned like unto the risen and ascended and glorified body of Christ. The church is Christ's Bride, His companions, His fellows to dwell in everlasting bliss, and share with Him His inheritance forevermore. When our Redeemer gave Himself a sacrifice for our sins on Calvary He cried, "It is finished, and gave up the ghost." His holy incorruptible body was laid in Joseph's new tomb. That dear, sinless body saw no corruption, it was written in the Psalms of Him, "Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life, in thy presence is fullness of joy, at Thy right hand there are pleasures forevermore." Psalm 16-10-11. Acts 2-24-35.

"Jesus died, but His dear body,
No corruption ever saw,
For on Calvary Christ our Savior
Fully magnified the law.

All our sins He made an end of
In His agonies and blood;
Thus He cancelled our transgressions
And redeemed us unto God.

Contemplate the gladsome tidings,
Christ is risen from the dead;
Sin, and hell, and death are vanquished

By our Christ, our living Head."
The death, and resurrection, and ascension to glory of the man Christ Jesus is the security that all His people shall be raised from the dead. "Christ the first fruits; afterward they that are Christ's at His coming. 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." The holy undefiled humanity of the Son of God was not left in hell, neither did He see corruption. In that pure manhood the Son of God ascended to glory, and passed into the heavens, and in that now glorified manhood Christ the Son is now, and to all eternity will be, the head of the church.

He who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject to Him, is the eternal Son of God, equal with the Father, the brightness of His glory, and the express image of His person; and He is verily the son of the Virgin Mary. Such He was, in the purpose of God, as the head of the church before the world began, and such He was when He took upon Him the seed of Abraham, when the Holy Ghost came upon the Virgin Mary, and the power of the highest overshadowed her, and she conceived in her womb the manhood of Christ, and when He toiled and suffered, and bled and died upon Calvary, and when He arose from the tomb and ascended and was received up into glory, and when He shall come again; and descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God it will be our selfsame precious glorified head of the church, the Godman, our Lord Jesus Christ. Acts 1-9-11.

There have been little moments when in contemplation upon the ho-

liness and glory of the glorified election of grace, Christ and His Bride, that I have felt to say "Come Lord Jesus, come quickly." "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." 1 Cor. 15-51.

O blissful anticipation!
"Then shall the church, the Lamb's own bride,

Both crowned and seated by His side,

Outshine the sun's meridian ray;
While Jesus, smiling at the sight,
Shall then with a supreme delight,
The travail of His soul survey."

The infirmities and pains of our earthly bodies admonish us that we are mortal. I feel my body is sin infected, sins very captive, and it shall die. O, I am glad it is mortal, I am glad it shall die.

I would not forever be joined to this Adamic life, I loathe ^{it} ^{or} I would not live alway." Job. 7-16.

But when in death my spirit is set free from the bondage of this mortal life, and Thou, O Christ, shalt receive my spirit, then shall my ransomed and glorified spirit be in paradise with Thee, my dear Savior, and dwell in blissful expectation till Thine enemies be made Thy footstool and the last enemy shall be destroyed, which is death and Thou shalt raise my body again, Thou shalt build it again, fashioned like unto Thine own glorious body.

O then shall eternal life animate me in my entire person, "spirit and soul and body." 1 Thess. 5-23, and I shall be Thine indeed, glorified with

all Thy ransomed church. Then shall Thy Bride shine forth in immortal perfection of beauty, for we shall be like Thee, conformed to Thine image, and we shall see Thee as Thou art.

The glimpses that are given us now by faith are soul ravishing, and set our hearts a yearning to be like Thee our risen, exalted, ascended and glorified Emmanuel.

Unto this glorious hope of the resurrection the twelve tribes instantly serving God day and night means hope to come. Acts 26-7.

And to this we press "If by any means we might attain unto the resurrection of the dead." Phil. 3-11.

FREDERICK W. KEENE.

Raleigh, N. C.

THE MOST HOLY PLACE OF THE TABERNACLE

Elder P. G. Lester,

Dear Brother Lester,

If the Lord will I desire to fulfill my promise to write an article on the most holy place of the tabernacle.

May the Lord govern and direct me in doing so for His own name's honor and glory. The tabernacle which is a type of the church, is divided by the veil into two parts and so is the church of God divided into two parts by death. "And after the second veil, the tabernacle, which is called the holiest of all; which had the golden censor and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna and Aaron's rod that budded and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat." Hebrew 9:3-5.

"Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest while as yet the first tabernacle was yet standing.

The golden censer represents the pure spiritual worship of God, such as the four and twenty elders offer when they fall down before Him that liveth forever and ever saying, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created

The high priest alone entered the most holy place once each year with the blood of sacrifice typifying that Jesus our High Priest would enter, through the shedding of His own blood on the cross, into the most holy presence of His glorious and most exalted Father presenting Himself as the Lamb of God after He had laid down His life for His sheep.

The ark of the covenant was a type of our Lord Jesus Christ. It was made of shittim wood representing the humanity, and it was overlaid with pure gold representing the God head that dwelt in its fullness in Jesus.

And in it was the golden pot with manna which shows us that our food is in Jesus and He said they shall never perish.

And in the ark was also Aaron's

rod that budded which was a token to all the congregation of Israel by which they were informed that God had chosen only Moses and Aaron as His ministers. Read the 16th and 17th chapters of Numbers. All the tribes of Israel at the Lord's command laid twelve rods before the Lord in the tabernacle, one rod for each tribe. The Lord had promised "And it shall come to pass, whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against Me," Numbers 17:5. This rod was put in the ark for preservation and as a token to show to the Lord's people by whom the Lord speaks to His people. It is an evidence to the Lord's people yet to show them by three unfailling signs who are His servants in the ministry of the word in the gospel church. These three signs are life, promise and fruit. The budding of the rod shows life in the rod. Every preacher ^{who} that the Lord sends shows spiritual life in his preaching. The blossom is a promise of fruit. God's ministers show the promise of fruit in their preaching and also fruit itself that feeds the children of God on the spiritual food of the gospel. If one comes who does not show these three evidences of the church should not receive him nor bid him God speed.

In the ark of the covenant was also the tables of the covenant, or the law which was written on tables of stone. This shows that in Christ was the law. The law written on the tables of stone was I think a transcript of the law which was and is God's mind. The law

of God in Christ demands all that the law written on tables of stone demands, but in Christ is not only the demands of the law but the complete satisfaction of all its demands for all given Him by the Father.

"And over it (the ark) the cherubims of glory shadowing the mercy seat."

As I have before stated the ark is a type of Christ. The cherubims of glory are types of the Father and the Spirit or Holy Ghost. The cherubims face each other and to the mercy seat, showing the perfect oneness in the Godhead, the Father, the Son and the Spirit and also shows the complete salvation of all God's people.

The Spirit or Holy Ghost in the heart of poor sinners is reconciled to God the Father the Creator and law giver on the merits of Jesus Christ the Son and sacrifice for sin.

Brother Lester, I submit these thoughts to your inspection and judgment. In the fellowship of our Gospel.

D. A. MEWB (address, shall fees)
Farmville, N. C.

LADEN WITH GOOD NEWS

The P. D. Gold Publishing Co.,
Dear Sirs:

Enclosed find check for \$2.00, which will pay for Landmark to October, 1926. Am sorry for delaying my remittance, for the Landmark comes to me regularly, laden as it were with good news from a far country. And is not filled with "striving about words to no profit."

Your editor, our dear Elder Lester, gives such sound advice. Oh, that all would heed his counsel. And you have conducted the paper since

your dear father's death. How well we loved his editorials and his sound advice.

May our God, whose mercies endureth forever," be pleased to visit Zion with the blessing of peace from on high, that we may have faith in Him alone, and love one another, and the God of peace abide with us forever.

SALLIE B. HOLLAND.

Axton, Va.

A DREAM OF A. ODLE

On July 20th, 1924, I had a dream about Elders Reid, Priddy and Snow. It seemed that I was passing by the ball park in Princeton, W. Va., and it seemed that there was a golden ladder that reached from earth into heaven. Brother Reid was carrying little children up and down the ladder as busy as a bee. Every one worked and Brother Priddy and Brother Snow were passing them into his arms and everyone was dressed as white as snow. I went to sleep and the dream came to me the second time, just as it had the first time. Then Brother Reid said "Brother Odle I will be after you next," and when I awoke I was praying to know if this was the end of time.

A. ODLE.

Giato, W. Va.

LETTER FROM ELDER HARRISON

Dear Sir,

I am enclosing a letter that you wrote me, dated February 13, 1927. I showed this letter to Elder S. B. Denny when I was in Wilson last Saturday and he thought it would not be asking too much of you to

publish this letter in the Landmark. It would be comforting to the brethren in the ministry to know that you entertain such loving regards for them.

You can state to the brethren that I have received donations from them for a little over \$300.00, and friends including, which I greatly appreciate.

The last automobile I bought was a Ford that cost about \$450.00, on a credit in order that my grand daughter can carry my wife and I on Saturday and Sundays to my church meetings. I was under the necessity of paying a large amount of the donations sent me on my Ford, which leaves me short of money. There is one thing that takes me by surprise. Brethren and friends from New York, Virginia, Texas, Tennessee, Kansas and Illinois that have never seen my face on the shores of time have sent me a large portion of the donations that have been published in the Landmark. Good brethren and friends from North Carolina have sent the balance. Many dear brethren who have appeared to enjoy my ministry have taken no notice of my appeal.

A few brethren asked me not to state their donation in the Landmark.

Please credit the following names

Mrs. John H. Dawson, \$5.00.

Mrs. Holland, \$2.00.

Mrs. Albert Anderson, \$5.00.

J. R. Jones, \$2.00.

Mrs. D. S. Reid, \$1.00.

E. I. Hardison, \$3.00.

If any brethren have not received proper credit, let me hear from them.

Elder S. B. Denny has been faith-

ful in sending me all that has been placed in his hand.

May God's richest blessing rest on you and your dear family for manifestation of your love for me. Your dear father spent some time at my home in 1880 A. D. He often said to me when we parted he would rather I would carry him in my heart than to have him on my shoulders.

Yours lovingly and sincerely until death parts us.

ELD. N. H. HARRISON.

The letter referred to by Elder Harrison was written in February and follows:

Dear Elder Harrison:

You letter received. You owe me nothing. It is a very great pleasure to do anything I can for a Primitive Baptist minister, and especially one whom I love and admire as much as you, who has spent your life in the service of the Master.

We have raised a good deal of money in the Landmark for various purposes. Some several years ago the Landmark raised about \$600.00 for the loss of the late Elder J. W. Shaw of Elizabeth City. I wish that we could raise a thousand dollars or more for you.

With all good wishes for your good health and prosperity.

JOHN D. GOLD.

OWE A DUTY TO PASTORS

Mr. John D. Gold,

Wilson, N. C.,

Dear Friend: I will be glad if you would publish this good letter that I have received from Sister John Butcher. I have heard her dear father preach. He was so comforting at times I almost forgot that I was in this sinful world.

Love to you and all the dear saints
N. H. HARRISON, Sr.
Pinetown, N. C.

The Letter

Elder N. H. Harrison,
Pinetown, N. C.,
My Dear Brother,

Seeing your appeal for help in the Landmark makes me wonder what is the matter with us. My father was a Primitive Baptist minister (Elder David R. Moore of Person County, N. C.) as long ago as I can remember.

It hurts me to think our people are so unmindful of our pastor's needs.

I'm afraid we would all be ashamed to let people know just how little we do for our pastor, that is faithful to come through cold and heat, and lots of times many of us fail to meet him there. The older I get the more I think we should have our duty told us.

I think maybe it would wake us up, we seem to be asleep.

Come on brethren and sisters, let's try to lessen the burden, know something of the hardship a preacher's family. It matters whether this dear man has preached to us or not, his life for the last sixty years (we are told) has been spent in the service of God.

The Lord has blessed us with this world's goods, therefore we should remember the needs of our pastor.

Mr. Butcher and I are sending you a check for \$6.00 one of it is for our daughter, Miss Lena Butcher. Hope it will be received in the same spirit in which it was sent.

Your sister in hope,
(MRS) JOHN BUTCHER.
Witt, Va.

THANKFUL FOR GOD'S GOODNESS

Mr. J. D. Gold:

I would be glad if you would print this in the Landmark, so my brethren and sisters and friends can read how I have been blessed to see all my dear children once more. On the first Sunday of this month I went to the Baptist church and they went with me, and in the evening we all met at my son's. There were forty-two of us and we stood in a room and sang "Come Ye That Love the Lord." We spent a few minutes in prayer and sang our cheerful services. I hope to thank the Lord, for I desire to. I am sixty-nine years old and we had talked of a family reunion. We could not have one as we lived so far apart. I feel like the Lord gathered us together, for we hadn't all been together in over thirty years. I have twenty-seven grand children and twenty-two great grandchildren. Three of my daughters are Baptists and one son-in-law.

My object is to thank the Lord for His goodness to me and mine.
M. M. CURRY,
Tarboro, N. C.

NOTICE

We, the Primitive Baptist Church at Winston-Salem, N. C., have discontinued our 4th Sunday meetings.

In the future, our regular monthly meetings will be held on Saturday and 1st Sunday in each month, beginning with 1st Sunday in May, 1927.

Time of meeting: Saturday, 3:30 o'clock p. m. Sunday, 11:00 o'clock a. m.
W. L. TEAGUE, Clerk.

THE EASTERN UNION

The Eastern Union is to be held with the church at White Plains on Saturday before the 5th Sunday in May. We invite all who will to come and especially the preachers. The meeting house is near Pinetown.

A. W. AMBROSE, Clerk.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

VOL. LX.

No. 11

Entered at the postoffice at Wilson
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WILSON, N. C., April 15, 1927

AS NEW BORN BABES

They were, "As new born babes" because they had as is stated in the first verse of this chapter, without malice, guile, hypocrisies and envies and all evil speaking, and in this state they were "as new born babes." They doubtless were old professors and were born again, not of corruptible, but of incorruptible, but being carnal they needed milk as new-born babes.

Paul said to the Hebrews: "I have fed you with milk and not with meal for ye are carnal, for whereas there is among you annoying strife and division. Are ye not carnal? For while one sayeth I am of Paul, and another, I am of Apollos are you not carnal?"

Those who need this milk were perhaps of many years in their profession but they were "as new born babes" because they were carnal, and walked as men. They must have milk for every one that useth milk, (whether he has been born a long or short time) is unskilful in the word of righteousness for he is a babe" Heb. 5:14.

Strong meat belongeth to them of full age, but one born of spirit, one who was born again 50 years ago may become such as have need of milk, "For when for the time ye ought to be teachers, ye have need that one teach you. Again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." Heb. 5:12.

Here is a most difficult task for any preacher to rightly divide the word of truth. So then there is everything, strife and division among people, to give them the sincere milk of the word for they are babes. It is no easy matter to take care of the church of God where divisions exist, and no notice is sufficient to those who are carnal. Some seem to think that those newly born of the spirit are those which the Bible terms babes, but it appears plain that we may be strangers at the time of the new birth more than at any other time. "O foolish Galatians." "Are ye so foolish having begun in the spirit are ye now made perfect by the flesh?"

J. T. SATTERWHITE.

Remarks

In writing to Elder Satterwhite I asked him to let our readers have the benefit of some of his thoughts, and judging from the foregoing I

am now asking him to let us have some more thoughts after the same fashion. His writing impresses me as being much after the old prophetic apostolic gospel fashion. "The word of the Lord came unto me," thus saith the Lord, as saith the prophet, as saith the scripture. However we may express a feature of our belief. It is all right when we can establish and confirm it with a scriptural expression in that line of thought, showing that our mind is running in the line of inspiration, which lends authority and assurance to our declarations, and gives to them the foundation of the preached gospel, giving the hearer the liberty of mind and heart to testify to the truth that is being taught, and to bear witness to the truth of the gospel. It is possible that the simplest child of God may declare the most profound expression to be the truth of the gospel of Christ.

P. G. LESTER.

THE WORD OF THE LORD

We often hear the written word or the Bible spoken of as being the one and only true guide by which we may walk in the ways of truth and holiness; but it occurs to us that the written word must be accompanied by the spiritual interpretation if we are to be divinely taught and comforted.

Christ said: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." "The letter killeth; but the spirit maketh alive." The words of the Lord are living words. When God said, in the beginning, let there be light, there was light. There

was power in the word of the Lord, as well as in the creative word of God. By the word of the Lord were the heavens made; and all the host of them by the word of His mouth."

He spake and it was done; He commanded and it stood fast." Ps. 33:6, 9.

Spiritual birth precedes spiritual understanding. Our Saviour said, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." Paul to the Thes. 1 Thes. 2; 13; said "For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." How comforting the thought that we are not left to the certainties or uncertainties of the word of men; but we are under the divine power and control of the word of the Lord which liveth and abideth forever. "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35.

The prophetic word of God foretold the destruction of many of the proud cities and people of ancient times. We now behold the ruins of many of them as living testimonies of the truth of God's word. From the ruins of Ninevah, Jerusalem and many other ancient cities which fell under the prophetic curse of God's word, one writer has said, we seem to hear a voice that says: "All flesh is as grass, and the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." I Peter

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1:24, 25.

The city of Tyre, the greatest maritime city of ancient times, was long under the promised judgments of God. Ezekiel the prophet says, "Thus saith the Lord God: Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee . . . And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God." Ezekiel 26:3, 5.

It is said that there is a rock on the old site of Tyre whereon fishers dry their nets. Dr. W. M. Thomson in "The Land and the Book," Vol. II, pp 626-627 says that he found the whole region of Tyre suggestive only of departed glory: and says "There is nothing here, certainly, of that which led Joshua to call it 'The Strong City' more than three thousands years ago (Joshua 19:29), nothing of that mighty metropolis which baffled the proud Nebuchadnezzar and all his power for thirteen years, until 'every head in his army was made bald and every shoulder was peeled in the hard service against Tyrus (Ezekiel 29:18). No visible trace is left of the towering ramparts, which so long resisted the utmost efforts of Alexander the Great. All have vanished utterly like a troubled dream, and Tyre has sunk under the burden of prophesy, nor will she ever rise from the dust to challenge the truth of God's prophesy." The falling of the great city of Babylon, the fall of Rome and numerous other

ancient cities whose fall or destruction was foretold should cause us to stand in awe and reverence before the God of heaven and of earth. We believe in the sure word of prophecy. The Bible not only contains many accounts of prophecies, which have been fulfilled; but it also abundantly justifies our faith in the prophetic accounts of the coming of the Lord the second time, and of the glorified state of the faithful in Christ as they shall appear in the heavenly kingdom of our God.

Job 19:25-27 we read: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth . . . whom I shall see myself, and mine eyes shall behold, and not another." In John 1-3 we read, "Let not your hearts be troubled; ye believe in God, believe also in me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." "Behold He cometh with clouds; and every eye shall see Him." Rev. 1:7.

"I looked and beheld a white cloud, and upon the cloud one sat like unto the son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." Rev. 14:14, 15.

We are also taught in the Word of the Lord that we shall not all sleep; but we all shall 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." 1 Cor. 15:51, 52.

As we behold or read of the desolations that God hath wrought in the earth, we stand in awe and amazement; but as we read of the sure promises of His word, that teach His overruling providences in the conviction, conversion, the travail, the deliverance, the preservation, the resurrection and the ultimate glorification of the church of God, which shall be made up of all believers in His name of every nation, kindred tongue and people, our hearts are made glad, and we rest in that hope that God who is rich in mercy, almighty in power; ruling in the armies of heaven and among the inhabitants of earth, will present us, with the redeemed of the Lord, in the spotless image and righteousness of Christ. Amen.

Yours in hope,

O. J. DENNY

BLOOD AND WATER BLENDING

Dear Brother Lester:

I enclose \$2.00 for the Landmark and the last writings of my deceased brother which if you do not mind you may put in print, and say what you may have in mind. I do not know what blended means.

LYDIA M. SPANGLER.

P. S.—I could write and tell of my troubles, but excuse me and pray for me and mine.

Remarks

When Christ was transfixed upon the cross, a soldier pierced his side, and there came forth blood and water and these blended were for the

redemption, and cleansing of His people to which I think He referred as a blessed blending. And in His agony in the Garden of Gethsemane His sweat was, as it were great drops of blood falling down to the ground. It was this perhaps He more surely had in mind as He suffered.

P. G. LESTER.

Last Writings of Noah Spangler

Though God is just in all of His ways, and in whatever He does. He giveth life and He taketh it again. Jesus laid down His life, or how else could He have received the crown?

My sufferings here are truly severe. So at my grave shed not a tear.

For hope is in sweat and blood, though blended

As in Jesus all my sins are canceled by this blending.

NOAH SPANGLER.

Be kind to Ella and my children.

Remarks

This dear brother, while writing these thoughts must have been under a terrible state of mind, as his career sooner or later came to an end by his committing suicide.

For some years he had now and then been in a more or less insane condition of mind, but when his mind was clear he was faithful to attend his and other meetings of our faith. With some people it is a question as to whether a child of God would take his own life, but it is not so with me. Human faculties in the flesh of a child of God are the same as they are in the children of wrath which we were by nature, and Paul says in me, that is in my flesh there dwelleth no good thing, meaning that in his flesh in

his human nature he was the same Saul he ever was, but it is said his name was also called Paul. His Pauline character was a saint, though the least of all saints, while his Sauline character was the chief of sinners. "With the mind I myself serve the law of God; but with the flesh the law of sin." That is with his flesh he himself serves the law of sin. In his pure mind he was as distinctively a saint, and perfect in Christ Jesus wanting nothing as in his flesh he was distinctively a sinner in whom there was nothing good.

Christ was put to death in the flesh, and condemned sin therein, yet he himself was without sin. The hallucination that moves one to take his own life is in the carnal mind, and not in the spirit by which Jesus and His people are quickened.

P. G. LESTER.

RICHARD HARDEE

By request of my aunt, I will write the obituary of my dear uncle, Richard Hardee. He was born June 19, 1855. Died December 20, 1926, age 71 years, 6 months and 1 day. In January, 1893 he was married to Miss Mary A. Edwards. To this union two children were born, Clarence R., and Mrs. Oscar Stokes, who with their mother survive him. He leaves three grand children, several nieces and nephews to mourn their loss. But we mourn not as those who have no hope, for we feel like he is better off. Still we hate to part with our loved ones.

In April, 1924 he professed a hope in Christ, his afflictions being so that he couldnt be out any. Several brethren and sisters met at his house and he was received into the fellowship of the church at Red Banks. The good Lord wonderfully blessed him so he was able to go down in the watery grave to follow the command of his blessed Lord. He was baptized by his pastor, Brother Luther Joyner. He loved to go to preaching and went when he was able to go. The last three months that he lived he suffered very much. The doctor said he had cancer of the stomach and heart dropsy.

His suffering was great. He could not lie down but a few minutes at the time. He would have another spells and would have to get air. My aunt said about a month or two before he died he was out on the porch where he could get air and was humming that sweet old song "Amazing Grace." That was one of his favorite songs. I feel that grace has saved him and every poor sinner whom our blessed Saviour died for. He loved to have us visit him and sing for him. We would ask him what he wanted us to sing and he would say, "Amazing Grace." He was a good husband, a kind father and a good neighbor. His door was always open to his brethren, sisters and friends.

He will be greatly missed, but we believe he is enjoying that blessed reward laid up in heaven for him and not for him only but for all that love His appearing.

His funeral was preached by his pastor, Brother Joyner and Brother J. S. Corbitt to a large crowd of sorrowing relatives and friends and his body was laid to rest in the family burying ground to await the summons from on high. "Come in ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." I would like to say to my dear aunt to look unto Him who has promised never to leave nor forsake thee and to the children, I would say live in a way that would be pleasing in your Father's sight. The church at Red Banks has lost a good member. His wife a kind husband, and the children a good father. I hope the Lord will lead and guide them.

My dear uncle and aunt, I will write the obituary of my dear uncle, Richard Hardee. He was born June 19, 1855. Died December 20, 1926, age 71 years, 6 months and 1 day. In January, 1893 he was married to Miss Mary A. Edwards. To this union two children were born, Clarence R., and Mrs. Oscar Stokes, who with their mother survive him. He leaves three grand children, several nieces and nephews to mourn their loss. But we mourn not as those who have no hope, for we feel like he is better off. Still we hate to part with our loved ones.

I will love you dearly

God loved you best.

I written by his niece,

MRS. LUCY J. MILLS.

Red Banks, N. C.

Worshipers

Minist

MRS. F. C. HAMILTON

On Saturday morning, January 15th, at 6:45 A. M. Mrs. F. C. Hamilton passed away at her home in Smithfield, N. C. She was born January 20th, 1855. She was the daughter of Mr. and Mrs. A. R. Oliver, of Pine Level, N. C. In the year of 1874 on May 7th she was married to F. C. Hamilton of Smithfield. To this union were born eight children, three passing over the river of life in infancy. She was a good faithful and dutiful wife and mother, always taking life as it came with patience. Even her death sickness she bore patiently and sweetly, telling us she was ready and prepared to go to her new home to live with Jesus.

She was spared to live with us to a ripe old age, 71 years, 11 months and twenty-five days. There was always grace in her steps, and heaven in her eyes, and in every gesture was dignity and love.

She was one of the oldest and most faithful members of the Smithfield Primitive Baptist Church, always filling her place if sickness did not keep her away. She loved her pastor, sisters and brethren. She received her hope in 1886 but did not unite with the church in about twelve years. But one beautiful Sunday morning she presented herself at the water and she was received in the fellowship of the church at Smithfield and was baptized by Elder J. A. T. Jones in the name of our Lord and Saviour Jesus Christ. We feel that she had the right name as it was "Patience Evelyn," her life and name compared so much, she was patient in everything. We feel that our loss is her eternal gain.

She had been ill for some time with kidney and heart trouble, and finally suffered a stroke of paralysis. But when the end came it seemed no more than blowing out a candle, she went away so easily.

Funeral services were held Sunday afternoon at 2 o'clock in this city at the Primitive Baptist church, Elder Jessie Barnes of Smithfield and Elder O. S. Young of Angier being in charge.

The beautiful floral offerings showed her high esteem as a neighbor and citizen of Smithfield. The pall bearers were her four sons and two grandsons.

She is survived by her husband, five children, Messrs. Robert Hamilton, of Morrisville; Barney, Charlie and Seth Hamilton of this city, and one daughter, Mrs. Leon Austin of Raleigh. Seventeen grandchildren, two sisters, two brothers and a host of other relatives and friends. Mother you are gone but not forgotten. Your God Never shall your memory fade.

Sweetest thoughts shall ever linger with gladness,
 Around the grave where you are, ye shall
 Sleep on dear mother, take thy rest, thy sacrifices,
 We miss you most, who loved you best, the Lord
 God took you home, it was His will,
 But in our hearts you're living still
 Our loss is great, but we will not complain
 But trust in God, we will meet again.

Her daughter in law,

MRS. CHARLIE C. HAMILTON.
 Smithfield, N. C.

MARGARET KEESSES

The shadow of death hovered over the home of Brother A. B. Keeseses on the 7th of November, 1926 and took his dear sister, Margaret, who had made her home with her loving brother for many years. I do not know her age. She was baptized into the fellowship of Weatherford church, May 3rd, 1879, where she lived in peace and love and fellowship for forty-seven years. She showed her faith by her works always filling her seat in her church when

able. She was kind to everybody and loved her church dearly.

We feel like she was one of the most humble children of God. We are grieved to lay her up, but the good Lord knows best. He has taken her home to rest. After the services were conducted by the writer in the presence of a large and sorrowing crowd of people, the body was laid to rest in the family burying ground near Sycamore to await the blessed morning of the resurrection of the just when we hope to meet and see Jesus and be like Him. Then will we be satisfied.

C. T. EVANS.

RESOLUTIONS OF RESPECT

In memory of Sister Sara Ann Clayton, we the church at Tar River, recognizing we have sustained in the death of our beloved Sister Sara Ann Clayton, we feel it our duty to manifest our love for her and appreciation and faithfulness as a member. Therefore be it resolved:

First, That we feel in her death we have lost our humble, sincere and faithful member. Although taken from the evils of this world, we sorrow not for her as those that have no hope, but believe she has fought a good fight and gone to a better world.

Resolved, Second; That a copy of these resolutions be put on the church book and sent to Zion's Landmark with a request to be published.

Read and approved in conference on Saturday before the third Sunday in November, 1926.

ELDER B. F. MCKINNEY, Mod.
 D. T. ADCOCK, Clerk.

RESOLUTION OF RESPECT

Whereas the Lord has seen fit to again send the death angel to our church and take from our midst one of our highly esteemed and loved members, Brother G. W. Doaz and whereas the community has lost a highly respected citizen and the church a devoted member. Therefore be it resolved, by the church at Strawberry that which we desire to be submissive to the will of our Lord and Master; yet we keenly feel our loss. But we are comforted by the belief that our loss is his eternal gain.

Resolved further, that we tender to the bereaved family our tenderest sympathy and record a copy of these resolutions on our church book, and a copy sent to Zion's Landmark for publication.

Written by the order of the church in conference, the first Saturday in February, 1927.

ELDER W. R. DODD, Moderator.
 P. H. PAYNE, Clerk

ELDER JAMES S. CORBETT

Please publish the following appointments for Elder James S. Corbett:

Southwest, 1st Sunday in May and Saturday before.

Hadnot's Creek, May 2nd.

Newport, May 3rd.

Morehead City, May 4th.

Wilmington, May 5th.

This takes him to the White Oak Association. Thence he will go to the Mill Branch Association.

Bethel, N. C., May 7th and 8th.

Pireway, May 9th.

Pleasant Hill, May 10th.

Pee Dee, May 11th.

Simpson's Creek, May 12th.

Black Creek, May 13th.

Mill Branch, May 14th.

Tabor, May 15th.

Yours very truly,

W. E. BENTON.

Shalotte, N. C.

ELDER L. H. HARDY

Please publish the following appointments for me:

July 13th at night, Durham.

Then at Stem as Brother J. H. Gooch may arrange until time to go to Lower Country Line Association.

Thence at Roxboro on the night of 19th.

Wheelers on 20th.

Prospect Hill 21st.

Thence to the Upper Country Line Association.

July 26th at night, Greensboro.

Then as the brethren may arrange Monticello.

Sunday 31st at Reidsville.

Martinsville, Va., August 1st at night.

River View, August 2nd at night.

North Fork, 11 o'clock, 3rd.

Camp Branch 4th.

Thence at Pig River Association.

Altavista, Tuesday 9th.

Weatherford 10th.

Springfield Thursday.

Thence to Stanton River Association.

Monday at Strawberry.

Malmalson Tuesday.

Danville at night Wednesday.

L. H. HARDY.

The Lord will my dear wife will be with me.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION,
ETC. REQUESTED BY THE
ACT OF CONGRESS OF
AUGUST 24, 1912.**

Of Zion's Landmark published twice a month, at Wilson, N. C., April 1st 1927.

**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 business manager of Zion's Landmark 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 J. C. Hall, Hillsboro, N. C., Elder O. J. Denny, Winston, 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 1 per cent or more of total amount of bonds mortgages, or other securities are: First National Bank, L. S. Hadley, and Dodson Printers Supply 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 records of the company but also, in cases where the stockholders or security holder do not appear upon the books of the company 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 condition 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 5th day of April, 1927.

C. T. HARRIS, Notary Public.

(My comm. expires Nov. 3, 1927.)

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LX.

MAY 1, 1927

No. 12

IN ALL THINGS REMEMBER THE LORD

"And the Lord spake unto Moses, saying:

Make thee two trumpets of silver; of a whole piece shall thou make them: that thou shalt use them for the calling of the assembly, and for the journeying of the camps.

And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

And if they blow but one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

When ye blow an alarm, then the camps that lie on the east parts shall go forward.

When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey; they shall blow an alarm for their journeys.

But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

Also in the days of your gladness, and in your solemn days, and in the beginnings of the months, ye shall blow with the trumpets over your burnt offerings and your sacrifices, that they may be to you for a memorial before the Lord. I am the Lord your God."

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, 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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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

PRIMITIVE BAPTISTS TIRED OF CONFUSION

Mr. John D. Gold, Publisher,
Zion's Landmark,
Dear Sir:

The enclosed letter was mailed to me by Elder Lester with the request that I read it and consider the propriety of having printed in next issue of the Landmark and with the suggestion that I send it in if I thought it prudent to have it printed.

I am sending it in for publication, with this explanation. We do not want to use nor to open the Landmark columns to others to be used for the purpose of bringing confusion and division among our people; but since so much has been published in Primitive Baptist papers, in circulars, pamphlets and etc., that has beclouded the real issue, we are willing at this time (when many of our people are expressing themselves as being tired of confusion), to allow such articles to be published as will give our readers a true conception of the matters at issue.

Mr. Parker is not at this time affiliated with the Danville church which he defends so generously in this letter; but from some of his recent writings, we are of the opinion that he is like many others, tired of an unholy war among once loving brethren.

Yours in hope,

O. J. DENNY.

Winston-Salem, N. C.

The Letter

Elder P. G. Lester,
Roanoke, Va.,

Dear and Precious Brother in Christ

In support of your recent letter published in Zion's Landmark concerning the Danville, Va., church affair I feel like I want to confess the whole truth of the matter, and make a clean breast of the whole affair, and let the brethren at large place the responsibility where and on whom they feel is responsible for same, and I hope you will give it space in the Landmark for the benefit of the churches that at least some of them may see their error and be governed accordingly. There is no question and no denying the fact that there is error on both sides, and always is in a controversy of this kind and no doubt injustice has been done to both sides of the contention that is among some brethren on both sides. But I deny that the Danville church as a whole is in any error, but was forced to action to hold her honor and dignity as a church in order.

First, I will say that Elder Wilson was a member honored and beloved among us, and we showed him much respect, but it seems he was quite eager for leadership among the Old Baptists and gained the disfavor of many brethren in the Staunton River as well as sister associations for what they called his forwardness, and at the association held with the church at Richmond,

Va., August 1919, Elder Wilson was a messenger from Danville church at this meeting. Here also, it is claimed, is where the error was inserted in the articles of faith, which were not satisfactory to the association and had, it seems, been the source of much dissatisfaction among some of the churches. At this meeting also an altercation arose between Elder Compton, pastor of Richmond church and Elder M. E. Petty of Alabama, and it also seems that Elder R. H. Pittman had too declared non-fellowship against Richmond church for the discipline of one of her members for the same infraction of the church rules.

At the association held at Danville, Va., 1923 (Ridge St. Tabernacle) both Elders Pittman and Petty and also Elder Compton were present and of course all knew there were bad feelings between the three elders and the matter was brought to the attention of the committee on arrangements of which I was a member. So the committee had already arranged the preaching brethren as far as possible and had Elder Pittman slated to preach first on Saturday morning and Elder Petty sometime Sunday. So on Saturday morning there was objection to Elders Pittman and Petty being invited in the stand until the trouble between all three elders was settled and we (the committee) went to the moderator for instructions and he told us to get all three of the brethren together and get the matter settled if you can, and if you can't do so then come to the association. We did get them together in a gentlemanly and brotherly manner and

labored with them to lay aside their differences like brethren, but both Elders Pittman and Petty stood together against Elder Compton (see Elder Pittman's statement in the Advocate) and of course we could not invite confusion in our pulpit and neither of the brethren were invited to preach in the association, but Elder Pittman did preach at the church house one of the nights. No objections were raised to his preaching in our church house. It was all done in a spirit of love and no malice was manifested toward any one that I know of, neither was any one put in the sweat box as claimed by some. So finding we could not restore good feelings between the brethren they were invited before the association which was seated in a room to the left of the stand but which any one had free access to through the two open doors that cared to go in, and at no time was any one prohibited from going in or out at will. So this ends the association's part of the matter and we come to the Danville church.

Now before the association met Elder Wilson went or told a brother and members of the Danville church to go to Elder J. F. Spangler and ask him to resign as pastor of the church, that the members did not want him (Spangler) as their pastor, but I don't think he did so, and the same brother made a remark to a deacon that he did not come to the church because the pastor preached a rotten doctrine and when confronted with the charge denied it but was excluded. Another deacon went to Elder Wilson's house prior to September 8th

1923 and in talking over the affairs of the church Elder Wilson told the brother deacon that he (the deacon) had just as well come over on his (Wilson's) side that he (Wilson) was going to take the church and he (the deacon) would not have anywhere to go, hence the trouble on the night of September 8th, 1923. (See resolutions) but at no time was a doctrinal point raised by the church. Now Elder Lee Hanks of Atlanta, Ga., wrote some brother in Danville and wanted to come here and act as mediator and try to get the two factions together but instead he joined Elder Wilson at Peachland, N. C., and preached with him through a part of North Carolina and I understand offered a challenge that he could prove that Elder Wilson was right but the doors of the church at Salisbury, N. C., were closed against Elder Hanks and so were they closed against him at Danville and Strawberry, but I understand he preached in the yard at Strawberry church and at a hall in Danville.

Then Brother P. D. Williams had published a resolution declaring for two salvations. This is where the doctrine was brought into the matter. He also declared against all the churches but Mill and Walton and set himself up as the supreme officer of the Staunton River Association and the churches of Mill and Walton as the only churches in the association. He also took charge of all the money, books and records and belongings of the association and has steadfastly refused to give them up to the officials of the association, but did have the minutes printed in February, 1924. Then

Elder Wilson caused to be published in the Primitive Baptist two letters which did him great harm and he made some assertions in these letters which he cannot prove to be true. These letters have been the cause of most of the bitter feelings against him. Then too, Elder Lee Hanks and myself have kept up a correspondence all the while and has led to somewhat the extremes on both sides which I frankly confess to be wrong. Both he and I know that both his and my own letters will show this, but so far as I know they were in good feeling. Then too, I think Elder Hanks did me an injustice by using my private correspondence to do me harm which I had not done.

Yes, Brother Lester, I confess that there has been wrong done on both sides, but my church is clear of any of these errors and I confess that Elder Wilson, Pittman, Petty, Compton, Hanks and myself have done wrong, but the Danville church did not do wrong, because she was forced to do what she did do and could not help it.

Now, Brother Lester, this is as true a statement as I can write out and I believe every assertion I have made can be clearly proven and verified, and there is none that can deny it and the views of Danville church have not been changed, and for the benefit of all concerned I ask that you give this space in the next issue of the Landmark that all may know the whole truth and act accordingly. Let us all confess our faults and try to do right. There has been much written concerning the confession of our faults but all seem to feel that they are right and

want the other fellow to do the confessing and so long as this spirit is maintained there will be no confessing. Let us all join together and do our bit towards making a better church.

Yours in gospel bonds.

W. L. PARKER.

Schoolfield, Va.

A DAY IN THY COURTS

"For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of God than to dwell in the tents of wickedness."

As we view David, we see that he was a man after God's own heart, hence he was of tears and in much sorrow, and acquainted with grief, which gives him close relationship with Christ.

Therefore the most of his time, and especially when writing the Psalms, was found in prayer to God. Why was he doing this? I feel it was because he could not boast of his goodness, for it had become as filthy rags in his sight. As we remember him this morning, God took him into account when he was only a boy, and of course he did not have the opportunity to learn much of the ways and pleasures of the world and, while he was a lad, it was his duty to mind the sheep. So if we are kept busy it keeps us sometimes from mischief, and keeps us from learning the things we would learn if we were permitted to go as our flesh would so richly enjoy. But I tell all this so that we may get some glimpses of David's life.

Now the subject under consideration is that David says, one day in thy courts is better than a thousand.

I don't understand that David meant to teach that he had rather have one day in the courts of God than a thousand days in His courts but that he rather have one in Thy courts than a thousand days in fleshly pleasure. Now, if we can let us see what are the courts under consideration.

We know the meaning of a natural court is a place where you try law breakers, and either find them guilty or not guilty, and they receive the punishment from the hands of the judge. So it is in the court of our great God, He arrests the subjects of His grace and brings them into court. He brings out all the charges so clear and distinct that there is no denial hence the defendant has nothing to say but that I am guilty, and begins to put in his or her plea for mercy as there are such wicked things brought against them that they fear they will not escape death.

Sometimes it has been shown to me so plain that they can see the electric chair staring them in the face, but one blessed thought, He has promised to not turn down the cry of the destitute. Really it is a most trying time in one's life and his cry is so pitiful that surely "we have not an High Priest which can not be touched with the feelings of our infirmities." So He appears "the chiefest among ten thousand," and "He is altogether lovely." He take that poor sinner up in His arms and says thy sins which are many are all forgiven thee, go thy way and sin no more.

Oh! what a delightful time in the poor sinner's life seems to be his that in the courts of our God he has

found "a friend that sticketh closer than a brother," and I say than a mother, for it is said "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Oh! what comforting words to the one who is "cast down but not destroyed."

Now we see something of the meaning, if we are right, of God's court. There is no pleasure in that court to the old man, the flesh, but to the inward man he glories in the following of the God of all grace for we hear him saying, "It is written of me in the volume of the book," that "I delight to do Thy will, oh my God" for in that prayer He uttered before His death He says, "Father if it be possible let this cup pass from me; nevertheless not as I will, but as Thou wilt."

Now dear child when are we brought in the courts again? It is when we are gone off in forbidden paths, that is we become violators of His holy and righteous law. Could David mean that he delighted to violate law so he could come to his courts? No, I don't think so and neither did he say so, but he "would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

To dwell is to abide, a place where you live and if we be dead to sin how can we live any longer therein? You can't live there for you or we are made to hate sin, but we don't have to live in sin or be lovers of sin to violate God's law. But let us see what Paul says, "Oh wretched man that I am." What is the matter Paul? Why, "when I

would do good evil is present with me," and "the good that I would I do not: but the evil which I would I do not, that I do." So there is a warfare going on, bringing us captive into the blessed courts of our God, and they are blessed courts because they renew our strength day by day.

But David says, "a day in Thy courts is better than a thousand." Now, if God permitted us always to go on, and not be brought before Him to get a correction, where would we go?

Hence David says, "Thy rod and Thy staff they comfort me" for they keep me in the hollow of Thy hand and as the apple of Thine eye. Then after a while he uses the following language, "Such knowledge is too wonderful for me." He really felt that God had been too good to him, and in thinking over it he was made to say, "What is man that Thou art mindful of him?" That is, cares for him and looks after him.

Have we now gathered any of the meaning which David had under consideration? He meant he was, with the language of Moses "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

So it was really the sufferings of our adorable God that he was speaking about, and we believe that is the wishes of all God's people today. Even though it is natural affliction, if they can feel it to be the teaching of the holy spirit and that it was following Jesus. Oh! if I could know I was following Jesus, but my hands are unclean, my life has been so imperfect I fear that I am not born again. Yet I do feel sometime, how did I come to

know something of His blessed truth? And I know I do, if the Primitive Baptists are His people, and from the depths of my heart I am willing to contend that they are, for there is not another people on earth just like them, believe as they do. And one time in their life they believed just as all other men do, that salvation was by the works of human beings. But after being brought into the courts and given a test and trial and freed, not for the world again but His kingdom, they are made to believe another truth, which in my judgment is the only truth which will save a man from his sins.

The first part of this week, I felt rather uneasy and afraid. It came into my mind not that my hope was not sufficient if I were called on to die, but the past had been almost so unspeakable, and the future I did not know the rough and rugged road that was for me, but dear child if God be for me, who can be against me?

The Lord told Ananias, with reverence to Paul, "I will show him how great things he must suffer for my name's sake." So if it can be for His name's sake, the blessing will be mine, even though the future be worse than the past.

Above all things, what I want to know is, am I His and is He mine? John says you may know you have passed from death unto life because you love the brethren, and I believe I love them, but what bothers me sometimes is that I love some better than others. When our experiences run together it knits love that I feel assured the ties in this world cannot break or untie.

May God bless you to enjoy some of those blessed court's trials is my prayer for Christ's sake.

Yours in much love,
E. L. COBB.

"WHEN IT SHALL BE WELL WITH THEE"

When Joseph interpreted the dream of Pharaoh's butler he made this request of him: "Think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was taken away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon." Gen. 40: 14-15.

After Joseph had interpreted his dream, and everything had come to pass exactly as predicted, one would think it impossible for the butler to forget this request. It does look like he would have spoken to Pharaoh immediately, and done all he could to secure Joseph's release. But he did not. Two full years passed before he thought of Joseph again. And when he did think of him, it was not when it "was well with him," but on the contrary it was when difficulties had arisen and all other sources of succor had failed. Not until Pharaoh dreamed dreams which none in all Egypt could interpret did Joseph come into this butler's mind again. But when all the magicians and wise men of Egypt failed to interpret the king's dream, then the butler remembered that

Jew boy who in prison had interpreted his own dream. Then he said unto Pharaoh, "I do remember

my faults this day," and told him of Joseph.

As long as it was "well with him," he forgot. And so it is with us. In the day of prosperity we are so filled with rejoicing that we forget those in distress, but when adversity comes, we consider. Many people say to us: "When it goes well with you, remember me," that is what we should do, but alas! when it is well with us we forget them. Only when sorrow fills our own hearts can we sympathize with and pray for those who are in distress. When in trouble ourselves we remember those who are in sorrow but when our troubles die the trials of others are forgotten.

After I had preached at Upper Black Creek church, in Black Creek association, North Carolina, a sister came to me, and said, "Brother Fairchild, you told me today every thing I ever did; all the meanness that I have been guilty of; and I just know you are mean too or you could not have described my meanness so well." How true! Only those who have fought with sin in their own hearts can describe the conflicts which rage in the hearts of others. Even the ability of Jesus "succor them that are tempted" came from his own sufferings and temptations. Heb. 2:18.

You ask me to remember you when it goes well with me. I wish I could. But then is when I forget. It went well with the chief butler when he was restored to his butlership, "yet did not he remember Joseph, but forgot him." Likewise do we forget when it is well with us. But, my dear brethren and sisters, do not conclude by this that I al-

ways forget you. I think I have remembered every such request that has been made of me, but not when it was well with me. However, it is not well with me all the time. I have trials and sorrows enough to bind me to those who travel the gloomy road. Like the butler, I reach my wits end, and then "remember my fault." Not when it is well with me, but when difficulties arise which I cannot surmount, when problems present themselves which I cannot solve, when all earthly help fails me, and I am left with nothing to trust in but the grace of God, then do I remember.

J. W. FAIRCHILD.

WHATEVER IS IS BEST

I know as my life grows older,

And my eyes have clearer sight,
That under each rank wrong some-
where,

There lies the root of right.

Each sorrow has its purpose,

By the sorrowing oft unguessed;
But as sure as the light brings
morning

Whatever is is best.

I know each sinful action,

As sure as the night brings shade,
Is sometime, somewhere, punished,
Though the hour be long de-
layed.

And I know the soul is aided

Sometimes by the heart's unrest,
And to grow means often to suffer,
But whatever is is best.

I know there are no errors,

In the great eternal plan,
But all things work together

For the final good of man.

And I know as my soul moves on-
ward,

In the grand eternal quest,
I shall say as I look earthward,
Whatever is is best.

—Ella Wheeler Wilcox.

Sunday evening, March 27th I preached in Wilson, N. C., and concluded my sermon by quoting the above poem. Several persons asked me for a copy of the poem, and knowing that it will be appreciated by our people generally, I am asking that it be published in Landmark.

J. W. FAIRCHILD.

OUR HYMN AND TUNE BOOK A SUGGESTION

The Durand and Lester Hymn and Tune Books, I am free to say, will test out the best all around book for our people now before them, made up of good sound gospel hymns, and standard tunes, but it has to compete with four other books, three of which came out since it was introduced, all of which are cheaper in contents, material and make. This book is good in workmanship, kind and character, especially in make up, quality and character. While it has a good circulation yet influences are at work against it, which curtails its sale so that as I have to pay cash for the making, unless I can sell them more readily the interest on the cost of making, makes it so I cannot afford to make them.

I am getting out another edition and will announce in the Landmark when they are ready to mail out, and I wish to suggest to the churches and brethren who may want them

to please decide at your next meeting or soon how many are wanted and thereby enable me to keep the book on hand, and greatly oblige yourselves and yours in hope,

P. G. LESTER.

ENJOYED THE LETTER

Elder S. B. Denny,
Wilson, N. C.,

My Dear Brother I Hope in a Meek
and Humble Saviour:

I have thought many times of the last letter that dear Elder C. F. Denny wrote to me. I enjoyed it so much, and at last I have found it and am sending it to you and if you see fit you can have it published if it will be for good which I hope it will as it was his almost dying testimony and we believe according to the testimony he left behind, he is now enjoying the smiles of his Saviour and yours and I hope mine. There is some scripture on my mind that I will quote and tell if the Lord will what I think it means. It will be found in a portion of 3rd chapter and 11th verse of St. John "Speak that ye do know and testify that we have seen."

What good is it to say what we believe if we have no scripture for it? It all amounts to nothing. I will try to tell a little of what I know. Several years ago I had a dream. It came to pass before my eyes, whose pure knowledge and predestination was that but God's. I have also felt the everlasting arm underneath and knew I did, but have many doubts and fears Through Jesus Christ, all the loved ones on the shining shore. If you think this worth anything and will be any comfort, do as you please

with it. I think I have written to relieve my mind. Love to Sister Denny, if I know what love is.

Your sister I hope in Jesus.

BETTIE Z. WHITLEY.

Washington, N. C.
601 East Main St.

Mrs. Bettie Z. Whitley,
Washington, N. C.,
Dear Sister:

Your good and highly appreciated letter received. I hope I feel truly thankful to the Lord for the kind works of comfort and encouragement in the recent conflict waged against me. It has been a clear manifestation of the same spirit that accused our dear Saviour of being a friend to publicans and sinners and would have forbade Paul going to Rome or Peter to the house of Cornelius, but I feel the Lord has been with me and has and will deliver me from designing men. Solomon says "he that diggeth a pit for another He himself shall fall in it." I am trusting the exceeding and precious promises of our Lord, and desire to share a continued interest in your prayers that I may be kept humble and at the feet of God honoring and peace loving brethren. May our dear Saviour abundantly bless and sustain you in all your afflictions is my prayer.

Yours in hope,
C. F. DENNY.

ONE OF THE BEST

Elder P. G. Lester,
Dear and Faithful Bro.,

Truly the last Landmark was, or is one of the best. I wish I could file it and occasionally read it. Elder Keene was "brought low and the

Lord helped him."

Glad you could be brought from "Lodebar." I thought of the passage—"Let the brother of low degree rejoice in that he is exalted." The words of Hannah are appropriate, also the exclamation of many before the birth of the holy child Jesus.

I agree with Brother Dodson on the woman, but Hannah and many here mentioned were God-fearing women. The woman was God's best gift to man, and truly Eve was an helpmeet indeed and God says it is not good for man to dwell alone.

I had lived to be right old before I noticed that the Bible account of the bad woman was shocking. Through the influence of a woman Samson lost his supernatural strength which was in his back, which led to the loss of his eyes. His wife gave away his riddle and he was confused for a time, and said to the Phillistines "If ye had not planned with my heiffer ye had not found out my riddle." Elijah coul face Ahab, and stay the prophets of Baal, and witness the great distinction between himself and the false prophets, but see him fleeing when he received that message from Jezebel, and then see his conduct when he found that a woman was on his trail.

King Ahasuerus had trouble with Vashti but by the tender mercies of our God, Esther was brought to the kingdom for such a time as that and though a woman she was full of faith in God, and truly was a woman of old time. But a good woman as described in the Bible is to be greatly admired and much could be said of her but here we close by

reproducing a little poetry written by someone.

"O the gladness of her gladness when she is glad, and the sadness of her sadness when she is sad. But the sadness of her sadness, and the gladness of her gladness, is nothing to her badness when she's bad."

J. T. SATTERWHITE.

La Fayette, Ala.

HAS JOINED THE CHURCH

Elder E. L. Blankenship,
Boone Mill, Va.,

Esteemed Brother in Christ and Beloved Pastor:

I am all alone today and still feasting on that sermon coupled with an experience of grace. I feel impressed to write you a few lines asking your prayer for health and strength in behalf of an infirm body, seemingly, for I need much healing.

While spending a restless night and undergoing much suffering I feel satisfied with the step taken yesterday and I know I had returned home. I have only been reunited with the church of the redeemed and feel that I may be blessed and strengthened in the act, and while I may never be permitted to enter that goodly lane as spoken of yesterday. I, like Moses and yourself, feel that I have often been to the top and looked over. Then again dropped to the valley of despondency. Last night meditations helped me to rise and resume the journey onward. Pray for me ever and always, for I am weak and often discouraged.

While standing aloof from the church for a time, seeking truth and understanding nothing estrang-

ed me from the faith once delivered to the saints. But my studies helped me to grow in grace and understanding of scriptures.

Tuesday evening after another night of sleeplessness I feel a little stronger today. O God, if it is Thy will bless the remedy Fletcher Buckner prescribed and heal me, O Lord, and I shall be healed. For in Thy truth is fullness of joy and when I can come to Thee in prayer and confine myself there I get results and make my demonstrations. But so often cannot continue my prayerful thoughts or self either, and again I fall by the wayside. Then, O Lord lift me up and strengthen me.

Brother Blankenship this poorly written and composed missive I mail you for your personal consideration, and after so doing and granting my request in prayer, you feel there is anything that might be of notice to Brothers W. L. Hale and Fisher, of Blue Springs, Mo., Elder Dyer Thorne and others who come to me with goodly causes, comfortingly, encouragingly and kindly inviting me back home to the church of Primitive faith and order for I desire their prayers also, as well as prayers of all Baptists.

You may send it to the Landmark or cast it in the waste basket, just as you think best.

CALLIE HECKMAN LOWENSTEIN
Rocky Mount, Va.

Remarks:

Sister Loewenstein was received into the church at Little Creek on Sunday, March 6, 1927, amid flowing joy. It was like receiving a member into a family that had been

from the hearthstone for a long time and had returned to be welcomed by the family, as one of the loved ones of the Lord. We rejoice to see the Pilgrims coming to the fold and acknowledging God's grace. May we all be found contending for the faith once delivered to the saints.

E. L. BLANKENSHIP.

MEETING AT SANDY CREEK CHURCH

Mr. John D. Gold,

Dear Sir:

I am sending you for publication a notice of the meeting which is to be held by the Primitive Baptist at Sandy Creek church, Randolph County, N. C., about five miles south of Liberty, N. C., on the A. and Y. Railroad, leading from Greensboro to Sanford, N. C.

This church being one, if not the oldest, Primitive Baptist churches in North Carolina. This meeting will be held on the fourth Sunday in May, 1927. This meeting has been approved by the Abbott's Creek association and is to be held annually on the fourth Sunday in May of each year. A general invitation is extended to the Primitive Baptists in good standing to meet with us, as we hope for the purpose of worshipping God and paying tributes of respect to the old church and our forefathers who worshipped there in days gone by. The church at Sandy Creek was organized in 1755. A special invitation is extended to the ministers of the Primitive Baptists who are in

order. Those coming by rail will be met at Liberty, Saturday evening before the fourth Sunday as there will be parties to meet the train.

Hoping that this notice will be published as soon as possible as we would like to have it in two issues of the *Landmark*.

With love to you, I remain yours as ever.

ELDER H. S. WILLIAMS.

Spencer, N. C.

IN ROCKY MOUNT

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

You see I am in this city. Came here to visit my friends and kindred as I hope in Christ. Am with Sister Sarah Redmond, and we have had, to me, such sweet concourse with each other. She is sick this A. M., and I am sorry as I can be, but I am so empty of all that is good I am ashamed of myself, but can't help it. I am often in tears, but feel that deceit is mixed with it all. Oh! such a lamentable case, but without God, we are nothing. I am enclosing another letter from Sister Effie Harris Carawan which she told me I could send to the press if I thought worthy and I do and others better than I know I am have told me they would like to see it in print. I know you are busy, but would like to see you some time, though unworthy.

Your friend I hope,

BETTIE Z. WHITLEY.

Rocky Mount, N. C.

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

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GOOD READING FOR THE LANDMARK

Mr. John D. Gold:

My Dear Friend:

Your kind letter received, and I assure you I appreciate all the good things you said so much.

I am enclosing a letter just received from Bro. J. W. Jones of Peachland, N. C. I think it would be good reading matter for Zion's Landmark. It has both the earmarks and heart-test of a true Primitive Baptist, and not after the modernists, who are among us, that are glorying in their own righteousness, preaching the "salvations" that are of man more than that "salvation is of the Lord." Leaders of such doctrines would press to a division in

the church by making their "trustees" believe that all who hold to the old faith once delivered to saints that all salvation that pertain to life, and Godliness is of the Lord, are "absoluters."

The Lord willing I will be at the spring session of the Bear Creek Association.

Yours in the mercy of God.

M. L. GILBERT.

Dade City, Fla.

Elder M. L. Gilbert,

Dade City, Fla.,

My Dear Brother in Christ:

Your letter of recent date is before me and I must tell you that I was wonderfully pleased to hear from you again and to find you still standing firm for gospel order and Bible discipline in the Old Baptist church. If we ignore our authorized and established time honored and sacred discipline, there is nothing else coming, but entire disintegration and complete collapse, even the removal of everything that would identify us as the same people of our fathers, who even poured out their life blood in defense of the sacred law of God whom we hope to still serve in the beauty of holiness, from a principle of love prompted by a divine revelation to us of the goodness and mercy of the blessed Lord so abundantly bestowed on us poor mortals, who so much hope that we have been translated from the night of sin and just condemnation into the marvelous light and liberty of the knowledge of the truth and given a godly fear and desire to follow our dear Saviour in precept and example and keep house with the Lord in His own

appointed way and thus fulfill the righteous law of the Lord.

The love of God has seemed to have waxed cold in the hearts of many whom we had thought to be live and obedient children of God, as so many have proven by their course to be lovers of themselves more than lovers of God. They are following the spirit of the flesh and going about trying to establish their own righteousness, and new order of discipline in the church of Christ and thereby causing sad and most serious divisions among a once peace loving and peace pursuing people. How sad indeed to see this man worshipping and man pleasing spirit so dominant in the minds of otherwise good people. If men of God like yourself, Elder Hassell, the late Elder Gold and many others, who always when informed are ready and willing to advise and show to the Lord's people the good old way and were heeded, much of this present and late day trouble could be avoided and brethren of a true and heart realized christian experience would be saved the most of strife and turmoil among our people today. May the God of all grace so rule and reign in the hearts and minds of His humble poor, that we may have restored unto us again that blessed joy of salvation and love and sweet fellowship abound in the camps of Israel. Let us be at the feet of each other seeking peace and not evil. In the Lord Jehovah is everlasting strength. Lord help us to trust in Thee. Yours in hope,

J. W. JONES.

Peachland, N. C.

LEVI JESSE HARDY MEWBORN

Levi Jesse Hardy Mewborn was the son of Elder Parrott Mewborn and his wife, Mary Aldridge Mewborn.

He was born August 31, 1842 and died March, 1926. Had he lived until August 31st he would have been 84 years old. He says of himself in a letter dated October 7th, 1921. I was raised on the farm I now own, had to work as the other hands did so was my education at the plow, hoe and shovel handles until I had to go into the Confederate army in July 15th, 1862. I served until the close of the war and not a scratch against me. I served as a non commission officer for several months as nearly all our officers were prisoners.

I was wounded at the battle of Cold Harbor the 3rd day of June 1864 which gave me a furlough of 90 days. I have often thought that this ball was a God-sent ball for it kept me out of the most severe fighting of the war. After the close of the war I came home found all team and everything taken away, but with health and a will we went to work with hoe and axe and cultivated a corn crop.

During this time Elder Parrott Mewborn his father, Elder George Mewborn, his brother and two of his sisters had died. He had three brothers and one brother-in-law in the war, the youngest one being Elder D. A. Mewborn who is now nearing his 87th year. He further says that on the 4th day of July I had the honor to lead to the altar as a life companion Ruth C. Whitted of Chapel Hill. She was teaching down this way.

In 1872 I was appointed a school committee for Snow Hill township. We had only four townships in the county at that time and only two school houses, one public and one private, and this private house we neighbors built. I went forward to build up the school system with but little

help. In 1898 he was nominated to represent help. Here he fails to tell of his accomplishments, for he could not. It has often been said by the good people of his county that he had done more for the public schools than any man in it. He served twenty years as magistrate and refused to serve longer. He was considered by far the best justice in the county.

He served 18 years as a member of the board of education. He also served on the auditing and finance committee for several years.

In 1898 he was nominated to represent Greene in the General Assembly but would not serve at that time. In 1912 he was nominated to represent Greene in the Legislature and was elected by the largest majority any one had ever received in the county at that time. He served two regular terms and one extra term. It was

said by the old members of that body that he was the most faithful member. Mr. Joseph Kinsey of LaGrange, N. C., the only surviving member of their company who served side by side him in the Civil war says concerning his life that "he was one of the cleanest men he ever knew."

Mr. George W. Hart, clerk of the Superior court, Greene County, says that he had the brightest mind and was one of the best business men in the county. One of his neighbors who has known him for 60 years says he never knew him to break the law of the land neither the moral law. He was a member of the Primitive Baptist church for 44 years and served as deacon about 20 years, served as clerk of the church for 36 years and clerk of the Contentnea Union about 15 years and clerk of the Contentnea Association for 24 years.

Seven of his children survive him. Mrs. G. M. Herring, Snow Hill, N. C.; Mrs. S. G. Mewborn, Wilson, N. C.; Mr. E. S. Mewborn, LaGrange, N. C.; Mrs. Lula Lancaster, Snow Hill, N. C., (widow of the late Elder T. B. Lancaster); Asa D. Mewborn, Snow Hill; Miss Lydia Mewborn, Snow Hill and L. J. Mewborn, Tarboro, N. C.

His children, neighbors, friends with a good nurse and doctor did all they could for him. Funeral services were conducted by Elder John W. Gardner and Elder A. Mewborn in the midst of a very large crowd. He was laid to rest in the Mewborn Cemetery to await the resurrection.

J. E. MEWBORN.

RESOLUTION OF RESPECT

It is with a sad heart I try to write of the death of our dear beloved brother and deacon, John Lewis Monk, one who has been so faithful in filling his seat and being so strict to his duties and was greatly esteemed by every one who knew him. He was born July 11, 1858 and died October 6th, 1926, making his stay on earth 68 years, three months and 25 days. He was married to Rosa E. Walters, March 27th, 1893 and to this union were born eight children, one daughter, Addie Lawrence, died when small, the others he leaves to mourn his departure are as follows: William Roy, Elva, Catherine, James Carl, Carrie Lee, Nannie Francis, Ralph Baynes, Clarence Coleman, also one brother, C. A. Monk, and one sister, Mrs. W. T. Kenyon. Brother Monk united with the Primitive Baptist church at Helena, N. C., the first Saturday in June 1918 and was baptized by Elder J. J. Hall, the following Sunday. The church soon saw fit to choose him as deacon and also clerk. He was ordained to the office of deacon the first Sunday in May, 1919. To these offices I feel that he filled them well. I had the pleasure of visiting Brother Monk

several times during his last days, he seemed always cheerful and reconciled to God's will. Brother Monk was a man of good report by them that are without. May it be his holy and righteous will to enable the dear companion and children and also the dear brethren and sisters to feel that our loss is his eternal gain. Thy will be done O Lord, not ours. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

A precious one from us is gone,
A voice we love is still,
A place is vacant in our home,
That never can be filled.

Agree that a copy of these resolutions be recorded on our church record and a copy sent to Zion's Landmark for publication. This done by order of church in conference, December meeting.

L. J. CHANDLER, Clerk.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen proper to take from our midst our most worthy and esteemed sister, Sallie Grimes Andrews.

Therefore be it resolved by the Primitive Baptist church at Robersonville, N. C.

While we keenly feel the loss to the church of one of our most worthy members, we want to bow in humble submission to the will of Him who maketh no mistakes, feeling that our loss is her eternal gain.

Resolved further that a copy of these resolutions be sent to the family, one to Zion's Landmark for publication and same be spread on our church records.

Done by order of conference Saturday before the first Sunday in March, 1927.

SUE MOORE,

VADER F. MANNING,

Committee.

SALLIE GRIMES ANDREWS

Again it has been the will of God to visit our little rock and take from us our dear Sister Andrews.

She was the daughter of Mr. James and Cornelia (Smithwick) Grimes. She was born on April 3rd, 1886 and died Feb. 8, 1927, making her stay on earth 40 years, ten months and five days. She was married to William Andrews on January 4th, 1905.

She leaves father, husband, seven children and the following brothers, Johnnie and David S. Grimes of Robersonville, N. C.; Turner of Titusville, Florida and one sister, Mrs. Ellie Nelson of Newport News, Va.

She was heartily received into the fellowship of Robersonville Primitive Baptist church August 1924 and has beautifully adorned the profession with a meek and quiet life and was a woman of a patient, loving forbearing spirit and we be-

lieve she is resting with Jesus in whom she trusted for life and salvation.

We wish to extend our sympathy to those who are left to mourn her loss and hope God may bless them with the spirit of reconciliation so that they can say from their hearts "Thy will be done." Each trial and affliction in life has its mission and when we fail to realize the wisdom and purpose of God it's because we only see through a glass darkly but some day hope to see Him face to face.

Although our dear sister had been with us just a short period of a little more than two years she will be greatly missed by us all for her faithfulness in attending our meetings also her bright countenance will long be remembered and we feel that when the end came had she been conscious she might have said with Paul, "I have fought a good fight. I have kept the faith and now there's a crown of righteousness laid up for me."

We all would do well to emulate the virtues of this noble, patient, faithful woman.

SUE MOORE,

FADER F. MANNING,

Committee.

CONTENTNEA UNION

The next session of the Contentnea Union will be held, the Lord willing at Lower Town Creek, Edgecombe County, N. C., on the 5th Sunday and Saturday before, in May 1927. Trains will be met at Macclesfield and Pinetops. A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

ANGIER UNION

The next session of the Angier Union will if it is the Lord's will be held with the church at Fellowship, Johnston County on Saturday and 5th Sunday in May and Elder J. P. Tingle is chosen to preach the introductory sermon and Elder L. H. Stephenson his alternate. Those coming by rail will be met at Angier and cared for. Brothers, sisters and friends are cordially invited to come and be with us.

W. F. YOUNG, Union Clerk.

JESSIE REAVES

Whereas the Lord has seen fit to remove from our midst at Willow Springs our dear brother Jessie Reaves.

Therefore be it resolved:

First, That in the loss of this brother the church of Willow Springs mourns the loss of one of its most worthy members.

Second, That in the realization of our loss we desire to be resigned to the will of Him who doeth all things well believing

that our loss is his eternal gain.

Third, That we wish to extend to the family our heartfelt sympathies in their bereavement, hoping they may be resigned to the will of Him who doeth all things well.

Fourth, That a copy of these resolutions be sent to the family, a copy sent to Zion's Landmark and one spread on the minutes of our church book.

Done by order of our church in conference on Saturday before the fourth Sunday in February, 1927.

ELDER C. B. HALL, Mod.

T. F. ADAMS, Clerk.

PRESLEY H. THOMAS

Mr. Presley H. Thomas of Lawrenceville, Mays Lick Kentucky, a son of the late William and Elizabeth Thomas of Farmdale, Kentucky, familiarly known locally as Uncle Will and Aunt Betsey Thomas formerly lived at Lawrenceburg in Anderson County and for a number of years was the efficient and popular clerk of the Circuit Court of that County, having finally retired from the office to rest upon the laurels of a long, efficient and faithful service. In his domestic relations of life he was first married to Miss Sallie Johnson, a daughter of the late Elder John F. Johnson. To this union were born two daughters, Mrs. Lena Booth who passed away some years ago leaving one daughter which yet survives her; and Mrs. Lattie Swearingen, who survives her husband and one daughter who has passed on into the life beyond. This lovely and beloved companion after some years professed a good hope in the faith that was in her that was first in her illustrious father, and was received into the fellowship of the church under the pastorate of the writer, and was baptised by him; soon after which she passed away to rest in the bosom of her heavenly husband, where she sleeps—sweetly sleeps.

After several years, Mr. Thomas was again married to our dearly beloved sister, Miss Sallie Laytham of Mays Lick, Kentucky, a daughter of the late Elijah and Azuba Laytham. Aunt Azuba being still surviving and living together with her daughter Sallie, and being loath to break up and leave her old home. Mr. Thomas sold his home and came to care for her as well as for his wife and her daughter. And such faithful loving, tender care could not have been surpassed for his own dear mother as this son-in-law rendered to this mother-in-law. In this relation to each other they were alike most exceptional.

I might instance many rare and fine qualities in the character of Mr. Thomas but those who knew him know him far better than I can tell them. He was a

plain, substantial, old fashioned man. As a citizen, neighbor and a friend—such as you would like to know and to have. While each of his wives were and are of the excellent of the earth and of the church and he lived happily with both of them and he would go to church with them and held with them the doctrine of salvation by the grace of God yet he could not take up his cross and follow the Lord with them.

Mr. Thomas was truly a husbandman, industrious and frugal. He loved his home and served faithfully to make it true to the name, and a place most desirable. He loved to have the brethren and his friends turn in with him. He was indeed a fellow citizen, a neighbor and a friend. A true fellow as a man, a friend and a neighbor. When his beloved Southland seemed to demand his service he entered the army and endured the rigors of war like the soldier he was. But now he has pitched his tent in the Paradise of God to ever dwell with Jesus the captain of salvation and of peace. With peace to his memory respectfully submitted.

P. G. LESTER.

UNIVERSITY LIBRARY WANTS MINUTES

Miss Mary L. Thornton, librarian at the University of North Carolina, Chapel Hill, desires a copy of the minutes of every Primitive Baptist Association in the state, and the clerks of same will kindly send her a copy.

And oblige,

J. D. GOLD.

THE FUND EXHAUSTED

The fund to assist in sending the Landmark to those who are unable to pay for it is exhausted.

This fund represents money paid in by those who desire to extend the circulation of the Landmark and help those who wish to read it, and yet are unable to pay for it.

All contributions to this fund are matched by an equal amount from the P. D. Gold Publishing Company. In other words we are sending to the recipients of this fund the paper at one dollar per year, this dollar being donated by those who are generously disposed and desire to assist in helping the needy and extending the circulation and influence of the paper as every one knows the price of the Landmark is \$2.00 per year.

Donations to this fund will be thankfully received and acknowledged through the paper.

JOHN D. GOLD.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Flat River, near Roxboro, N. C., on the fifth Saturday and Sunday in May. All friends and especially ministers are invited to be with us.

C. T. HALL, Clerk.

Woodsdale, N. C.

BLACK RIVER UNION

Please announce that the next session of the Black River Union is appointed to be held with the church at Black River in the town of Dunn, N. C., on the fifth Sunday and Saturday before in May, 1927.

W. V. BLACKMAN, Clerk.

Benson, R. F. D. No. 2.

STAUNTON RIVER UNION

Please publish in Zion's Landmark the next Staunton River Union will be held with Richmond church at Richmond, Va., on Saturday and fifth Sunday in May. To get to the church take Forest Hill car, south and get off at 28th street and go half block north. All lovers of truth invited.

G. S. WEIDER, Church Clerk.

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at Sand Hill Saturday and fifth Sunday in May, 1927. Those wishing information will please write Brother W. B. Houston, Pink Hill, N. C.

All lovers of truth are invited to meet with us.

R. W. GURGANUS, Union Clerk.

SKEWARKEY UNION

The next Skewarkey union will be held with the church at Spring Green, Martin County, N. C., Friday, Saturday and fifth Sunday in May. Visitors will be met at Robersonville Thursday and Friday at 6 o'clock p. m., and at 8 a. m., also at Everetts Friday and Saturday at 8 a. m.

S. L. GRIMES, Clerk.

Robersonville, N. C.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held, the Lord willing with the church at Spring Green, Martin County about four miles north of Everetts, N. C. Commencing on Friday before the fifth Sunday in May, 1927 and continue through Saturday and Sunday.

A cordial invitation is extended to all lovers of truth to attend this Union.

R. A. BAILEY, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
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GOD IS DISPLEASED WITH THOSE THAT **PLAIN**

"And when the people complained, it displeased the Lord; and the Lord heard it; and His anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

And the people cried unto Moses; and when Moses prayed unto the Lord the fire was quenched.

And the mixt multitude among them fell to lusting; and the children of Israel also wept again, and said Who shall give us flesh to eat.

We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions and the garlick: And the manna was as coriander seed, and the color thereof as the color of bdellium.

Moses also was displeased and said unto the Lord, Have I conceived all these people, that I should carry them in my bosom as a nursing father. I am not able to bear all this people alone, because it is too heavy for me.

And the Lord said unto Moses gather Me seventy men of the elders of Israel whom thou knowest to be the elders of the people, and I will put thy spirit upon them.

And the people shall eat flesh until it becomes loathsome unto you. And the wind brought the quail and the Lord smote the people with a great plague." Numbers XI.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, 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 is possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been received in the date after your name within a month, please inform us of it.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE SABBATH

The Sabbath was given to the tribes of Israel to commemorate the creation of the world, Exodus 20-8-11 and to call to their remembrance that they were servants in the land of Egypt. Deut. 5-15. Israel was commanded to keep a Sabbath of days, and every seventh year the land was to rest, and one of the reasons for the seventy years' captivity of the children of Israel in Babylon was that the land should enjoy and keep Sabbath.

It was untilled and rested all those years. Lev. 26-34-43; 2 Chron. 36-21. The Sabbath was given for a sign and a perpetual covenant between Jehovah and Israel. Exod. 31-13-17. Having outlined the keeping of the Sabbath committed unto typical Israel, it will be most blessed to enter into the gospel signification. Israel of old served God under the example and shadow of heavenly things, and the meats and drinks, holy days, new moons and Sabbath days were shadows of things to come, but the body is Christ; Col. 2-17, and we are not left to conjecture how Christ was the substance of the Sabbath, for in the third and fourth chapters of the Epistle to the Hebrews this is plainly declared. When God led His people out of Egypt, through the wilderness into the promised land, I went, saith the Lord, to cause him to rest. Jer. 31-2.

Joshua caused them to inherit this land. Deut. 1-38. This was but a dim foreshadowing of the eternal Sabbath of Christ and His church. This the Apostle shows in Hebrews, and he tells us the Holy Ghost, by a prophetic vision in David of the day of Christ (of the Sabbath in him) moved him to say, "Today if ye will hear His voice, harden not your heart, as in the provocation, as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swore in my wrath, that they should not enter into my rest." Psalm 95-7-11. This day the apostle declares was not the seventh day Sabbath, it was not the rest that the pilgrim tribes inherited in Canaan, but it was a more glorious day, the eternal Sabbath in Christ with the Lord our God, of which even now we which do believe enter into. Heb. 4-3. We have a little foretaste of it, the earnest of our inheritance of that eternal day of blissful rest in heaven. "There remaineth therefore a rest (keeping of a Sabbath) to the people of God." These only are they who enter into and keep the Sabbath. In six days the Lord made heaven and earth, and the heavens and the earth were finished, and all the host of them, and on the sev-

enth day God ended His work which He had made. And God blessed the seventh day, and sanctified it, because that He had rested from all His work which God created and made; and God gave Israel commandment: Remember the seventh day and keep it holy. While the keeping of this day was a memorial unto them of the Sabbath the Lord their God, yet still further He taught His people, for other days than the seventh were appointed Sabbath days unto them. Thus in the month of Abib, the fourteenth day of which was the passover, seven days they were to eat unleavened bread. "And in the first day these shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." Exod. 12-16.

And other memorial days associated with feasts of the Lord were given to be thus kept by God's people. (See Lev. 23.) Such were the imperfect shadows of the true eternal Sabbath of Christ and His church. Of this Sabbath the saints on earth have a little foretaste, just a drop as compared with the mighty ocean. It is but an infinitesimal speck of knowledge that we now experience just little moments of the blessedness of the Sabbath that is the portion of the ransomed people of God. "His rest shall be glorious." O how much more glorious than the seventh day Sabbath is the Sabbath of our Lord Jesus Christ in the redemption, regeneration and eternal glorification of His people? By the word of the Lord were the

heavens made, and all the host of them by the breath of His mouth; He spake and it was done, He commanded and it stood fast. But for the redemption, justification, and eternal perfection of His people "God was manifest in the flesh. Shall I say it cost Jehovah more? Yes; in His labors to bring all things pertaining to His church unto the eternal perfection it cost the incarnate Son of God sufferings and tears, agonies and bloody sweat; He shed His blood and poured out His soul unto death to accomplish the work that must be done for the eternal salvation and glorification of His elect; then only He could rest and bring His people into this all blessed and eternal Sabbath with Himself.

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." Isaiah 62-1. The incarnate Son of God was in the world thirty-three years, and every moment of this time He was about His "Father's business." Even while He sucked the breasts of His mother, the virgin Mary, until He cried, "It is finished," and gave up the ghost, He was obedient—ever unto death, that we might be made the righteousness of God in Him. He came to redeem, "to justify and glorify His chosen people, and He delighted to do the will of the Father. His labors were the labors of love, and not one of them was lost, all were fruitful to the bringing forth of the church in perfection of beauty, a "glorious church." Ephes. 5-27. Now, when Christ's redemp-

tion work was done, and all Zion's sins atoned for, when He had wrought and brought in her everlasting righteousness, all was so well done that looking upon them, a glorious church, He was satisfied, He rested and was refreshed. Exod. 31-17. The heavens declare the glory of God, and the earth sheweth His handiwork, but how few have eyes to see and a heart to contemplate Jehovah's glory in creation. Truly blessed is the man who has a heart to meditate upon the works of Christ, our Almighty Worker, who, with none to help Him, wrought the salvation of His chosen people. When the time of the promise drew nigh that God would bring Israel out of Egypt, they found Egypt an "iron furnace" a land of trouble. So when the time comes when God will bring any of His chosen unto the fellowship of His dear Son to cause them to find their holy Sabbath in Him, they indeed experience trouble, for they are awakened to the knowledge of the ruin they are in as transgressors of the law of God. It is a solemn time with a quickened sinner, and fears oppress the soul of the eternal judgment of Him who is the judge of the quick and dead. O what if I should die in my sins, how could I stand before the throne of God? The soul feeling its nakedness, destitution and defilement finds the demands of the law to be dreadful, for what has the poor sinner that can satisfy its holy demands? The best obedience of a perishing sinner dares not appear before God's throne, and when this is felt he becomes ashamed of all that he has done. The Holy Spirit teaches the

sinner to see that much must be done that we may have peace with God; there are mountains of guilt to be removed, sins pollution to be cleansed away, robes of obedience to be woven, that we may be in friendship, clean and white and acceptably appareled before the Majesty in the heavens. Not only are we taught that all this must be done, but it is so put in the heart to have it done, that we say, I can never rest until it is all perfectly done.

O that I could live before God, be holy and glorious, but I am vile and base, under the curse of the law. Our work is a work of naught. We begin to build, but are not able to finish, we have no proper materials to build with. Our works are decayed, corrupt, dead works, and we cannot with all our skill fitly frame together anything acceptable unto God. The sin convicted soul finds continual humiliation, all of which are designed by the gracious God to teach us the need of the dear Saviour. Though we labor to establish our own righteousness, what have we built? A worthless habitation, tottering, filthy, a fretting leprosy infects it, there is a plague in the house, and the child of God cries out, I cannot dwell in such a house. "It seemeth to me there is as it were a plague in the house." Lev. 14-35. When dead in sin and the uncircumcision of our flesh, our transgressions gave us little unrest. If we had some disquieting thoughts we found a way to hush them. We were without God in the world, but when God called us by His grace we were no longer without Him. Since that time we have been learning that it is with Him we have to do

(and very comforting it is to a vile transgressor when he is blessed to have to do with God through Christ, the mediator of the new covenant). We have a consciousness that the Lord, though so infinitely exalted and removed from us, who are so base, so sinful, yet is near. Whither can we flee from His presence, the almighty, holy, dreadful God? His omnipresence overwhelms the guilty soul, and in our sin plagued, law-condemned heart we fear there can be no help for us. I shall be a castaway. To me He will say, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Sin becomes exceeding sinful to those who are taught and led by the Spirit of God, for we see that our sinful lives have belittled and dishonored God, and though the Holy Spirit graciously puts forth in our souls hungerings and thirstings after righteousness, yet we are discouraged, for we feel we cannot attain unto righteousness. We learn experimentally that—

"Not the labors of my hands,

Can fulfill thy law's demands;

Could my zeal no respite know,

Could my tears forever flow,

All for sin could not atone;

Thou must save, and thou alone."

All the humiliating experiences that the sinner experiences under divine teaching are to prepare him to appreciate the mercies of the new covenant which the Lord has stored up for him. Here he shall find salvation; happiness and rest. The Lord beholds the quickened sinner toiling to accomplish the work to be holy and justified. He knows our distress, He knows we feel poor

houseless, starving, ragged outcasts, whom no one cares for. He knows we sigh because our hands are weak and our knees feeble, and our hearts dismayed. Though a sinner toil a life time under the law to establish his own righteousness and magnify the law, at the end he would see he had established nothing; there it is, a heap of rubbish. It is no easy thing for a sinner, in his heart to learn this lesson; it is more than a theory about it in the head, it is something God wrought, a vital experience in the hearts of those who are of God. Though failure attends all the doings of a poor sinner, and he can find no rest, no Sabbath; in the appointed time the Lord leads His own to look upon the works of another. The Spirit of truth takes the things of Christ and shews them unto us, and we begin to learn that the law made nothing perfect, but the bringing in of a better hope did by which we draw nigh to God, and this perfection in which we come unto our God and Father is in the achievements, the obedience and sufferings, the death and resurrection of Jesus Christ the dear Son of God. He finished the work the Father gave Him to do, and perfected His people by the one offering of Himself for their sins, an offering and a sacrifice of a sweet smelling savor. From the time of the first glimpse of Jesus by faith, and every moment of the soul's growth in the knowledge of Christ our Lord, and what He has wrought and what He is unto us, truly He is precious. I feel I know much of Jesus Christ, for if ever a sinner lived that needed to know Him, and has been given to know Him, I feel I

am such an one, and yet all the while (paradoxical thought it may be) my sighing, yearning heart is exclaiming, How little I know of thee, O lovely Saviour. O that I knew Thee, O that I could love Thee. As what Christ has wrought is shewn to the soul we find our hearts exercised, and saying, Will He give me rest? Has He done all this work for a vile sinner like me? Has Christ atoned for my sin? Has He wrought and brought in everlasting righteousness? Can His precious blood cleanse away my sin and present me faultless before the throne of God? Can He silence the dreadful condemnation of the law, and the accusations of satan? Can such a portion be mine? Yes, Jesus has done all things well, we are complete in Him. Jesus, the surety of the new covenant put His obedience and sufferings, death and resurrection, into the hand of eternal justice, and the mighty sum paid all our debts.

"Turn then, my soul, unto thy rest; The merits of thy great High Priest Have bought thy liberty. Trust in His efficacious blood, Nor fear thy banishment from God, Since Jesus died for thee."

Creation's work was finished, and God saw everything that He had made, and behold, it was very good, and the evening and the morning were the sixth day, Gen. 1-31, and O how very good is all the work of our salvation. Everything that Christ did is so good. Look at the atonement and justification of God's elect by the blood of the lamb, is not that good? The law which we transgressed and dishonored, Jesus

fulfilled, magnified and made honorable in our behalf. Is that not good? Look at the unwavering, perfect obedience of Christ, which is unto and upon all that believe. Jesus Christ is Jehovah our righteousness; is that not good? He ransomed His people from sin, death, hell and the grave; is not that good? what say you, poor sinner My heart says, It is all so good, very good, nothing is lacking, love's redeeming work is done; here I can rest, this is the souls Sabbath, and O my soul mar it not with thy works. Keep the Sabbath.

The temple was the resting place of the Ark of the covenant of the Lord 1 Chron 28-2, the resting place of the Lord. 2 Chron. 6-41. "This is my rest forever, here will I dwell, for I have desired it." Psalm 132-14. This is what our God calls "my place." Hosea 5-15. "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: which this man (Christ Jesus) after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." Heb. 10-11-13.

Jesus sat down a priest upon His throne; His work of atonement is done, He rests, He reigns on high our Saviour God.

He dwelleth between the two cherubims, and there (saith the Lord) I will meet with thee, and I will commune with thee from above the mercy seat. Exod. 25-22. Sacred, sweet communion. We tell Him all our woes and griefs, our sicknesses, our sins, our shame; we

sigh, we weep, we pray at His footstool, we cry unto Him, Have pity, have mercy upon a vile transgressor. God answers our prayers, communes with us, speaks to our hearts of Jesus precious cleansing blood. "Though thy sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." When the pilgrims journeyed in the wilderness the ark of the covenant went before them to search out a resting place for them. Num. 10-13. All of this is sacredly typical of the person and work of Christ, the throne of grace, His priesthood, sacrifice, mediatorship of the new covenant. Here Jehovah rests. The atonement is made, reconciliation and everlasting peace are the fruit of the blood of the lamb; we have everlasting friendship with God through our dear Saviour, and our hearts are saying, Abba, Father, we rest in Thy love. Sacred moments; blessed Sabbath! Do you know such happy moments at the mercy seat? It is written, "He that is entered into his rest, he also hath ceased from his own works, as God did from His." Heb. 4-10. This is true in our first blissful moments of rest in the finished work of Christ, and in all after experiences of entering into and keeping the Sabbath by faith in Christ we cease from our own works. We are tired of them, we see they are all useless, all defiled, all rubbish; everything we have done needs to be washed in Emmanuel's blood, and we are given to see that all that Jesus has done is so well done, so perfect, not a flaw, so beautiful, so essential, God-glorifying, so satisfying; our rest in Jesus is so blessed.

He that keepeth the Sabbath keepeth Christ. Col. 2-17.

The adversaries may mock at our Sabbath, Lam. 1-7, but there is none other for the church of Christ. O where can a poor, perishing sinner find quietness, forgiveness, peace with God and happiness except in Christ? There could be no rest for Christ, the Head of the church, if His people were not redeemed, and all the work to perfect them done, and His church could have no Sabbath to keep holy with Him if anything were lacking. But who shall lay anything to the charge of God's elect? Who shall find anything undone? In all His work for their redemption He could say, "I do always those things that please Him" My Father. All Christ has done is resplendent in the glories of our God. All God's attributes are so revealed, so shine forth, that we are filled with delight in beholding the salvation of God. We sit down under the shadow of our Beloved with great delight, and His fruit is sweet to our taste. Solomon's Song 2-3. Happy is that poor sinner who has eyes to see, and a heart to admire and trust in the finished work of the Saviour. Here he rests, he is comforted, his heart is cheered, for he sees by faith that the pleasure of the Lord has prospered in Jesus' hands. He feels no desire now to his own pleasure, but he longs to live unto Him who died and rose again. We call Christ's Sabbath delightful, the holy of the Lord, and honorable. Isaiah 58-13. This is the place where God's honor dwelleth, for Christ hath magnified the law, and made it honorable, and our hearts honor him," not doing thine

own ways, nor finding thine own pleasure, nor speaking thine own words," but we would only speak of His glory and power and declare all the counsel of God.

To keep the Sabbath holy is to walk in the spirit, to walk in love, having received Christ Jesus to walk in Him. But there are times when the Child of God is far from keeping the Sabbath. Ah, there are such times indeed; and we seem to come short of entering into His rest. Heb. 4-1.

Instead of quietness and blessedness in Christ we are tossed about, we are laboring and heavy laden, we are in confusion, and are in a languishing estate spiritually. The fire has burned low, we are but smoking flax; an evil heart of unbelief has drawn us away from our Beloved; we are imagining to replenish the fire, to kindle afresh our devotion, our faith and love, and have gone out to gather sticks on the Sabbath. Numbers 15-32. Ah, all mechanical devices are of no avail in the kingdom of God. It is not by creature might or power, but by My Spirit, saith the Lord of hosts; only thus we flourish and are fruitful.

We are poor and unprofitable sinners unless under the gracious and instructive ministrations of the Comforter, the Holy Ghost. Him we must have shewing us the things of Christ, and glorifying Christ in our hearts, or we are soon astray and fail to remember our Sabbath day in Christ Jesus to keep it holy. But I have reminded you, dear children of God, that it is only a foretaste that is ours of "the rest that remaineth to the people of God."

Here we are often called to endure darkness, we encounter storm after storm, and in the world we have tribulation; but amidst all the conflicts and the rugged way, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

"When Jesus with His mighty love
Visits my troubled breast,

My doubts subside, my fears remove,

And I'm completely blest."

When He comes to visit us we sup with Him and He with us, the fire burns upon the hearth. We gather no sticks on that day, for Jesus our Beloved keeps the house and all things ready for the feast and rest; it is our Holy Sabbath Day.

But notwithstanding all our sweet foretastes of everlasting rest we sometimes in our sighings and longings exclaim, "O land of rest for thee I sigh." And then, when all the vessels of mercy afore prepared unto glory shall be gathered home, when we see His face, when conformed to His image, arrayed in His glories we shine, then we shall be immortal, incorruptible, holy and without blame before Him in love, a glorious church an eternal excellency, and dwell with Christ forever. O then we shall praise Him and love Him and serve Him; we shall never grow weary, but in immortal youth and comeliness we shall delight ourselves with Christ our Husband, Redeemer, our all.

FREDERICK W. KEENE.

Raleigh, N. C.

NOT BY BREAD ALONE

Bread has been called "the staff of life." It is the one food we use more than all other. We could get along better without any other food than without bread. And still we cannot live on bread alone. Should we feed our children on nothing but bread they would grow weak and perish away. Milk is probably the only food that contains all the elements necessary to sustain life, but should we take nothing but milk we would never develop into strong, healthy men and women.

Farmers have learned that animals need a balanced ration, and human beings are no exception to that rule.

The spiritual man can no more live on bread alone than can the natural man. He too needs a variety of food. A balanced ration is as essential to his growth and development as it is for the natural man. Feed the Lord's people on only one diet, preach only one truth to them, and they will become burned out on it and waste away just as our children will if we feed them on nothing but bread.

In some sections of our country this evil is very patent. Preachers fall into a rut, they preach one gospel truth to the exclusion of others till their churches perish for lack of some essential elements of spiritual food. Many churches have been starved to death by having predestination preached to them too much. Predestination, like bread, is a wholesome food, but God's children cannot live on it alone. And in some places they have been fed on it till they need a rest.

You know it is sometimes good

to drop a food entirely for awhile, let the system rest on those elements for a season, and after the rest we will relish it better. And I think it would be a good thing to give our churches a rest on the subject of predestination. Some have gotten almost turned against it, with others it has become hackneyed, and a rest on the subject would prove wholesome. Such a rest would do more to clear our minds on the subject, allay the strife and bring about a better understanding among us than any other course we could pursue. Many of our people have become confused on the subject, their minds prejudiced, their understanding blurred, and the more they discuss it the further apart they drift. What we need is not more explanation, but a rest on the subject. All of us believe the same about it if we only understood each other, but nervous, excited people are hard to get to understand.

But predestination is not the only diet that we have been given an overdose of. Time salvation, practical godliness, order and other subjects have been stressed in places to the discomfort of the Lord's people. In one section of the country our people need a rest on one subject, in other sections on other subjects.

Let us remember that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And let us heed Paul's sacred charge to Timothy, "I charge thee before God, and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

J W. FAIRCHILD.

IN FEAR AND LOVE

Elder P. G. Lester,
Roanoke, Va.
Dear Brother:

I have had impressions for some time to write some of my feelings and in doing so I know it is in the greatest fear and love I have for the Lord's humble poor, scattered abroad in our country.

It seems to me that there is a great unrest amongst the churches of our country at this time, I do not know the cause, but I do know how it used to be. Oh how we do miss the dear old elders that have passed away, Elder J. E. Adams, Elder J. T. Coats, Elder J. A. T. Jones, Elder Gold and others that stood on the walls of Zion and cried aloud and spared not to declare the whole counsel of God as it is in Christ Jesus our Lord. They did not use extreme expressions it seems to me, they all preached the word in love and it seems to me we could see more love manifest among the old Baptists in those good old days than we do now.

While I was not a member at that time, I hope I loved these dear people and I hope I love them now, that is the reason it hurts so bad to see so much confusion among His dear people at this time. It occurs to me now that one of the main causes of so much confusion is that we are not faithful enough to each other. Now I do not want to offend any of the Lord's people and I know it is in love that I am writing as I am. Now let us be faithful with each other in love, looking over each other for good and not for evil, esteeming others better than ourselves and let us strive for the

things that make for peace, in other words let us comply with the teaching of the holy scriptures. Let us study the scriptures and especially the 18th chapter of Mathew. If we will follow the teaching of the above chapter we will not err. Let us all read the scriptures more, not for argument's sake, but to learn of Him who doeth all things well and knows all things, even the secret contents of our hearts.

I believe we have preachers among the old Baptist churches of our country that are largely responsible for practically all the divisions that occur among the different associations of our country, by using extreme expressions or advocating certain principles of doctrine and declaring non fellowship with those that do not see it as they do. Is it right? I feel it is not right and God will not prosper His servants that engage or indulge in this. Paul admonished the servants to preach the word, be instant in season and out of season, reprove, rebuke with all long suffering and doctrine. Hold fast the form of sound words, which thou hast learned of Me, in faith and love which is in Christ Jesus, 1st chapter of second Timothy, 13th verse.

Woe be unto the world because of offence? For it must needs be that offences come; but woe to that man by whom the offence cometh? Mat. 18-7, therefore we should be very careful not to offend one of these little ones. Let us at all times manifest that great love for each other, if it has pleased the Lord to manifest His love to us.

Now from the depth of my heart, I want to beg the servants, brethren

and sisters everywhere to strive for the things that make for peace, do not use extreme expressions to divide the Lord's people, let us try to unify His people. If it offends our brethren and sisters for us to eat meat, let us leave it off. Let no man deceive us with vain words: for because of these things cometh the wrath of God upon the children of disobedience (5th chapter of Ephesians 6th verse). I would that the brethren everywhere would consider these things and lay aside every weight that does so easily beset us and run with patience the race that is set before us ever looking unto Jesus who is the author and finisher of our faith.

My heart's desire (I hope from the Lord) is that His people where there is confusion will come together confess their faults one to another in love and bury the past differences and live together in love as becometh the Lord's people.

Now I have written this in love for the Lord's dear people and not to wound the feeling of any of them and I trust you will all pray for me, for I feel the need of the prayers of the Lord's people, and I do not feel worthy to even call them brother or sister, and I know I have nothing against any of the brethren or sisters, I love them all I hope in the Lord. Now my heart's desire and prayer to God is that they may all come together as they used to be and let there be no big I or little you among us.

Your unworthy brother I hope in Christ,

R. D. LANGDON.

Benson, N. C.

A FLAME OF LOVE

To the Dear People of God:

Oftentimes I feel so far removed from these dear ones, I am persuaded I haven't any right to claim relationship with the family of God. And while I muse on these things, there is a flame of love burning within, that I trust will never be extinguished, even though I am "dumb with silence" and hold my peace "from that which is good," as the Psalmist says. Yea my sorrow has been stirred. How I have desired, "Lord make me to know my end, and the measure of my days that I may know how frail I am." I am the recipient of many loving and cheering messages through the columns of the Landmark and other religious periodicals, also of the long forbearance and sweet fellowship of the saints, without which it seems long ago, I would have fainted by the wayside. For these favors I acknowledge grateful appreciation and feel to say, "O it's all the goodness and mercy of God, happy art thou O Israel saved by the Lord."

This flame of love creates within us a desire to encourage the faithful ones in action, and those who stand upon the walls of Zion in contending earnestly and valiantly, for the faith once delivered to the saints.

What great increase of burdens, perplexities and sore heartaches, these times of trouble and confusion bring for those who love and strive for peace. Through such trying ordeals and stormy seasons, it looks as if the strongest trees in the forest, our wisest and best counsellors are all vying and clamoring with each other, and the little ones

will be crushed out. Yet the sifting is of the Lord, will carry on until the fulfillment of His purpose. Are we as children of God, solemnly and with becoming consideration, taking into account what it is, the real and vital sacredness of being a citizen of Zion, in keeping with the lofty and holy profession we make; counting the cost in sacrifice, long forbearance patiently enduring in faithfulness, and with that charity that never faileth. Let us reflect more upon the tender loving and compassionate spirit of Jesus and His wonderful mercy, in delivering us from the bondage of death and eternal woe.

May we be enabled through the light and strength of living faith, given us in grace, through the imputed righteousness of Jesus Christ to purge ourselves that we may be vessels of honor, beseeching Him to "so teach us to number our days that we may apply our hearts unto wisdom."

* Mr. Gold I am enclosing my check for renewal of the Landmark another year. I love the paper that your dear father edited faithfully, honoring the cause, so dear to the Primitive Baptists many years, always letting his "moderation be known" yet never compromising the principles of salvation by grace. How I love and cherish his memory. I wish to commend you for carrying on this publication, the part you take is, I think nobly done and I am grateful for your efforts.

I am yours, in hope and bonds of love,

BETTIE G. EVERETT

HEAR VERY LITTLE PREACHING

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

You will find enclosed \$2.00 which pays my subscription until October the 15th. I am sorry I did not send it sooner, like others kept putting it off. I thank you for sending it to me as I don't like to miss a single copy as I do enjoy reading the dear old Landmark. I don't have the opportunity to hear much preaching there being no Baptists down here. I do enjoy reading the good letters written by the dear brothers and sisters all taught of the Lord and saved by grace, especially Brother Keen's pieces they seem to stay on my mind so much.

Yours in hope,

MRS. J. J. PULLEY.

Suffolk Va., R. F. D. 3.

ORDINATION

In compliance with a call of Mt. Nebo church for the ordination of Brother W. R. Bell to the deaconship, the following elders, to wit, J. J. Williams, pastor of the church; J. M. Jones and Jno. R. Smith composed the presbytery by choosing Elder Williams, moderator, and Jno. R. Smith to deliver the ordination prayer and J. M. Jones to deliver the charge.

Friday Brother Bell, as we believe to be suitable, he was set apart in order, after which Brother Bell was delivered back into the hands of the church and presbytery adjourned.

Done this the 16th of April, 1927.

ELD. J. J. WILLIAMS, Mod.

BRO. J. G. WILLIAMS,

Clerk pro-tem.

Signed, JNO. R. SMITH.

LANDMARK MUCH COMFORT

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

Pardon me for being behind on my Landmark. I have had sickness and the death of my husband and in so much trouble I have just neglected it, but hope you will forgive me. I am sending you check for \$4.00 to pay what I owe and to pay up to 1928, for I do not want to miss a single copy of the dear old Landmark as it is so much comfort to me in my lonely hours.

Your friend,

MRS. J. FRANK STOCKS.
Chicod, N. C. R. 1.

WANT TO READ EVERY COPY

P. D. Gold Publishing Co.,

Dear Sir:

Find enclosed \$2.00 check for which please send me Zion's Landmark for the coming year. I have been reading the Landmark at different times for two years or more, and it has such comforting articles for those who are weak in spirit. I feel like I want to read every copy of it.

Yours sincerely,

J. F. HAMLETT.

Clarkton, Va.
R. F. D. 1; Box 89.

**DON'T HEAR PREACHING
OFTEN**

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

Dear Mr. Gold:

I hope you will pardon my delay in sending in my renewal to the dear old Landmark that I enjoy reading so much. I did not aim for it to be so long but just kept neglecting it from day to day.

You will find enclosed (\$2.00) two dollars for another year.

May God bless you in your great work and keep you in good health to keep it up is my prayer, for it is such a blessing to so many like me who don't get to hear preaching often.

Yours truly,

MRS. RUTH JONES.
South Norfolk, Va.
154 Bainbridge St.

CANNOT GIVE UP LANDMARK

Mr. J. D. Gold:

Dear Friend:

The time is at hand when I must send in my remittance for the Landmark, so please find enclosed check for two dollars (\$2.00) for another year.

Sometimes I think I will give it up, but when the time draws near that I must either have it stopped or renewed, I feel I cannot give up the dear old Landmark.

I have been taking it for nine years. The Landmark is like a dear cherished friend to me. I have just received February 15th issue, and it is so full of good things.

May the Lord bless you all to continue the Landmark on in the gospel of love and peace thus uniting the whole brotherhood in peace and unity.

MR. and MRS. D. L. PASCHALL.
Reidsville, R. 6.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

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Elder O. J. Denny, Winston-Salem,
N. C.

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WILSON, N. C. May 15, 1927

THE WILSON TROUBLE

Elder P. G. Lester,
Roanoke, Va.

My Dear Brother:

Both of us are on the verge of eternity, and will soon appear in the manifest presence of God, and I feel that we should labor in righteousness and earnestness, to do what the Lord may enable us to do to put a stop to the unscriptural and distressing division among our dear people in Virginia and North Carolina.

I have written the enclosed article alone for that purpose, according to the dying prayer of our blessed Saviour (John 17:20, 21), and earnest entreaty of the honest, gifted and devoted and self-sacrificing

servant, the Apostle Paul (1 Cor. chapter 1 to 3.)

Neither of us has ever attended the Danville church, and is personally acquainted with the trouble there; but I write from the evidence of esteemed ministers and brethren of both sides and from the records of the courts in both states.

If you publish my remarks, you, of course, can add any remarks you desire. If you do not publish my article, please return it to me.

Yours in love,

SYLVESTER HASSELL.

In the Interest Alone of Truth, Love, and Peace Among Our Separated People

Having no interest whatever except the entire truth and gospel love and peace among our people, all of whom I love, I desire to say a few words in the Landmark. I suppose that I have received as many or more letters from both sides of the Danville church trouble than any others of our members. All I write is meant for the glory of God and the good of all His children. And what I say is from the testimony of esteemed brethren and court records of Virginia and North Carolina, and, above all, of the Holy Scriptures. Elder J. R. Wilson spoke and acted disorderly in the conference of the Danville church Sept. 8, 1923 and afterwards in joining the Mill church after his exclusion from the Danville church, and continuing to exercise his ministerial gift. But he went three times to the Danville church and humbly confessed his wrongs, and asked forgiveness, and laid down his gift for months, and the

Danville church at first forgave him, as Christ commands in Luke 17:3, 4, or expressed a willingness to forgive him, but, afterwards, by the advice of an esteemed elder who had never visited this church, rescinded this act, and told him, if he would stay away, the church could have peace. And he did so, and unlawfully helped to form a church in his own house, and resumed, by its authority, his ministerial gifts. He had a severe surgical operation in a hospital at Martinsville, Va., and suffered more than seven weeks, but is better now. Neither he nor any with him broke open any church doors, nor instituted any lawsuits; but a minority of Dan River church, because they would not submit to the Bible and Baptist rule of the majority instituted lawsuits against the majority in Martinsville, Leatherwood and Dan River churches, and broke open a window in Dan River meeting house, and opened the doors and held services there, and posted a notice on the door forbidding the majority to use the house, but the majority has been peacefully using that and Martinsville and Leatherwood houses ever since. The Danville church did refer the Wilson case to the Staunton River Association for settlement, while associations are not mentioned in the Scriptures, are of modern human origin, and have no authority over churches, much less over other associations. And the doctrine of the absolute predestination of all things, indiscriminately, whether good or bad, is not in the Scriptures, and was imported from Italy to England, and thence to the northern United States, and has repeatedly

been advocated by short lived papers in the South. Many of our members in the north do not believe it, and it is generally rejected in the south because it seems to make God the cause of sin. It has long been tolerated in the south, when no pressed upon us; it is defined by our greatest dictionaries as fetchism, which is the doctrine of the Mohammedan and heathen world. Because God has all power, and could but does not prevent sin, the Scriptures sometimes speak of His doing it. Both sides at Danville have done wrong, and should meet and confess their wrongs, and live, as heretofore, in peace, and stop this unholy and widespread war. All of us are sinners and should forgive one another.

SYLVESTER HASSELL.

Remarks

I appreciate Elder Hassell's efforts for unity and peace among our people in this troubled zone, and I feel that the Primitive Baptists who are in any way affected by, or in any way affecting these troubles should respect his motive and his efforts for the good of all concerned. In agitations of this extent and character I have no doubt but that ample reasons have arisen to justify each one who entertains a living interest in the general welfare of the associations, churches and brethren, in this correspondence to allow himself to turn in towards the heart of the situation, and do what he can in searching out the cause for such conditions. "Is there not a cause?" It is claimed and denied that doctrine is the underlying cause. That it be doctrine is in the vital interest of those who have un-

dertaken to set up and legalize and gospelize such disorder as any fair minded reasonable man must know cannot be sustained or maintained by the time honored decorum and rulings of our people during all these years. Smoke screens and camouflages must be cleared away and give place to the clear shining light of gospel truth. Where extremes are being maintained concessions must be made. But these belong to stout hearts which are not willing and ready to tolerate gospel tolerations. If we insist upon, and persist in giving, we should likewise receive things of like character. However, in this we should be reasonably conservative. One will visit an association, and though he knows that association is not committed to the doctrine of the absolute predestination of all things both good and evil, yet when he is accorded the courtesy of its sacred stand he will set forth and contend for that doctrine as though, "lest the heavens fall" and yet because he preaches otherwise to the satisfaction of the association, he is not called down nor is he reproved for his disorder in his disrespect for and discourtesy to the association; and for that toleration that association is charged with being an out and out set of absoluters; and yet at the same time those making such charge will know that in point of fact the charge is false. And again one is accorded the courtesy of the pulpit and he launches forth on the other extreme and dovetails his discourse into the borders of ancient legalism causing it to savor so much apparently of arminianism as to confuse the minds of some good brethren

and he goes away unadmonished and the whole association is charged with arminianism, and those who do it must know in their better judgment that they are not really arminian; however they might be more considerate for the truth's sake.

We must all grant that our churches as organized bodies know the truth of the gospel in their individual experiences, and they should bestir themselves and examine themselves whether they be in the faith and see that their ministers are true to a gospel profession. There is much said as to associations usurping the authority of the churches and but little or nothing said as to the churches measuring up to the gospel standard as to their returning to their first love and doing the first works. Our people do not seem to be established in the doctrine, discipline and order of the gospel as they pertain to the church, and how they should let their light so shine before men that these men may see their good works and glorify their Father which is in heaven.

I shall be glad to render any service that I can, by the help of the Lord, in conjunction with our dear Brother Hassell, to establish our dear people in these troubled sections of our country. But we must have the concurrence of the churches and ministering brethren. We must all pull for one or to one center. We should hold dear to our hearts the truth of the course upon which we are founded and which we have espoused and confessed before many witnesses, and though it be from the belly of hell let our vows be truthfully and honestly paid that salvation is of the Lord

whose sovereignty is over all; in whom we live and move and have our being; and who has commanded us to teach the creatures of His creation to observe all things whatsoever He has commanded us.

P. G. LESTER.

RESOLUTIONS OF RESPECT

Whereas the Angels of the Lord have visited our church, Sandy Grove, Nash County, and taken from our midst our beloved sister Zabiltha Beard, therefore be it resolved:

1. That in the loss of our dear sister the church at Sandy Grove mourns the death of one of its oldest members. She has been a member for nearly fifty years.

2. That in the realization of our loss we desire to be resigned to the will of Him who doeth all things well, believing that our loss is her eternal gain, for to know her was to love her.

3. That a copy of these resolutions be sent to the nearest relation of the dear sister, one to Zion's Landmark for publication, and one placed on the record of our church book.

Done by the order of Conference Saturday before the first Sunday in August, 1926.

ELDER G. W. BOSWELL, Mod.
J. B. MURRAY, Church Clerk.

ALFRED MOORE

The subject of this notice is Captain Alfred Moore of Morehead City, North Carolina who was born September 28, 1858 and died March 9, 1927. He leaves his wife, five children, twenty-six grandchildren three brothers, a sister and a host of friends who mourn their loss, yet we feel that our loss is his eternal gain.

In his younger days Captain Moore ended in seafaring. He was also pilot for Beaufort and Morehead City harbor. A number of years he was stationed as keeper at Cape Lookout and during the World War he did guard duty in the shipyard of the North Carolina Shipbuilding Company, at Morehead City, North Carolina. He was thought well of by many and enjoyed the confidence and esteem of all who knew him.

He was the son of Auldin Moore and Polly his wife, who was Miss Polly Willis. In about the year 1876 he was married to Miss Charlotte Mason, daughter of Manning Mason and Sidney Harris his wife and unto this union were born, Alonzo T. Moore who died November 10, 1924, Capt. Harry Moore of Morehead City, Capt. Leslie Moore of Cape Lookout Life Saving Station and Paul E. Moore of Newbern,

North Carolina and Jessie, wife of Dr. Frank Staton and Agnes wife of Mr. W. H. Guthrie both of Morehead City, North Carolina.

This dear brother, Captain Moore, became deeply concerned with the characteristics of the Apostolic church and became convinced that the true church, in these last days, must be like the church in the Apostolic age, in both doctrine and practice. That in his survey of the various kinds of religion, many forms of practice had been assumed and tagged on them until they have no resemblance to the church of the Apostolic times except in the election of grace, which is only a remnant. But like Moses he was, by faith, moved to choose to suffer affliction with the people of God rather than to enjoy the pleasure of sin for a season. As a result of these exercises of his mind, he professed a hope and a love for the church at Ruhama Morehead City, North Carolina. The church gladly received him and he was baptized by the unworthy writer. He was soon impressed that like a soldier, he had just enlisted for war and was called on to contend with the powers of darkness, the world the flesh and the devil; but was most sorely grieved when called to contend and labor with false brethren and at the same time seek for those things that make for peace.

In his last days he was much afflicted with his kidneys, so he was finally called hence away to rest with his blessed Lord who had done so much for him. The writer was called on to conduct the funeral services at his home in the presence of a large congregation of people. His remains were taken to the city cemetery and there laid to rest to await the resurrection morn when these vile bodies shall be fashioned like unto the glorious body of our risen Lord.

May the God of all comfort and grace guide and keep the bereaved family and lead all his saints unto a living fountain of water of life.

Lovingly submitted,

J. P. TINGLE.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Black Creek Saturday and 5th Sunday in May. All orderly Baptists are invited, especially ministers.

M. MEARES.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held the Lord willing with the church at Wolf's Island on 5th Sunday and Saturday before in May, 1927.

The public is cordially invited to attend, especially ministers.

ELD. W. C. KING, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LX.

JUNE 1, 1927

No. 14

THOSE WHOM GOD ANOINTS ARE TO BE RESPECTED, AND IN
TURN THEY MUST BE MEEK AND PATIENT

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

And they said, Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us? And the Lord heard it.

(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

And the Lord spake suddenly unto Moses, and unto Aaron and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

And He said, Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream.

My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: Wherefore then were ye not afraid to speak against My servant Moses?

And the cloud departed from off the tabernacle; and behold Miriam was leprous, white as snow." Numbers 12:1-10.

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

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The Purpose of Zion's Landmark

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

JESUS CHRIST IS THE ONLY FOUNDATION

For other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stone, wood, hay, and stubble.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's works of what sort it is. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire.

In the first article I noticed briefly a few of the many reasons given in the scriptures why it is that other foundation can no man lay than that is laid which is Jesus Christ. In this article I will try to notice briefly the following words of our text, and some of the scriptures referring to the same subject. I will first notice the words. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. There is a great contrast between the material mentioned here by Paul. We all can see at once which would withstand the fire, and which would be burned up, when tried by fire of what sort it is. One essential thing to observe here is, Paul had no reference to any other than God's people who do build up on Christ the only foundation, who are sanctified in Christ Jesus

called to be saints, & have been called of God unto the fellowship of His son Jesus Christ, and also have been called by one spirit into one body, (which is the church of God.) No man except those described above ever build upon this foundation with material of any kind. This is the class of people that Paul refers to here, and no one else. Jesus said, Luke 10-22. All things are delivered unto me of my Father; and no man knoweth who the son is but the Father; and who the Father is, but the Son, and to whom the Son will reveal Him. This is plain and positive language of Jesus Christ, the only foundation. No man ever built up on this foundation unless Jesus Christ had first been revealed to that man. A revealed Christ is what the church of Christ is built upon. He is the rock on which the church is built. Now if any man build up on this foundation gold, silver, precious stones, wood, hay, stubble; we all know this is figurative speech. Paul took these materials to represent something else. I understand that the gold, silver, precious stones represent faith, hope, charity, and that the wood, hay, stubble represent the works of the flesh. Paul said to those Corinthians, And now abideth faith, hope and charity, these three, but the greatest of these is charity. All those who are sanctified in Christ Jesus called to be

saints, and do build with faith, hope and charity they shall receive a reward. On the other hand all who build with the works of the flesh shall suffer loss; but he himself shall be saved yet so as by fire.

From this we learn that all who are sanctified in Christ Jesus, and have been called of God unto the fellowship of His Son Jesus Christ our Lord, (and also) for by one spirit are we all baptized into one body. Whether we be Jews or Gentiles, whether we be bond or free, and have all made to drink into one spirit. All such will be finally and eternally saved, even though we do build with wood, hay, stubble; (or live after the flesh) we shall be saved yet so as by fire. If this was not true there would not be any certainty as to any being saved. All would depend upon how we build, and not upon what the triune God has done for His people. Paul said to those Corinthians. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. This is the way Christ wants His people whom God hath called unto His fellowship to live. Yet we see this church did not live that way. Paul said to them, "Now this I say that every one of you saith, I am of Paul; and I of Apolos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul. This was the condition that this church of God was in when Paul wrote to

them. This was of the flesh, and note Paul charged every one of them as being in the same condition. Paul did not take sides with either faction, they were all to blame for their present condition. Paul said to them, 3-1. And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

I had fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for as there is among you envying and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apolos; are ye not carnal? Paul told those brethren very plain what was the trouble with them. They were carnal instead of being spiritual, they should have been spiritual instead of being carnal. They were building with the flesh, instead of building with faith, hope, charity. If they had built with faith, hope, charity they would not have wanted to live as though Christ is divided. Their works showed how they were building. Paul was laboring to get them to quit living after the flesh: and instead to live after the spirit of God. Quit your fighting each other, quit living like men of the world live, quit going to law one with another and that before unbelievers. Paul continued. Now therefore there is utterly a fault among you, because you go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.

No faith, hope or charity manifested in such works, it is wholly of the flesh, and no charity in it. It was because they were carnal their hope was a fleshly hope, it was prompted by a fleshly ambition, their faith was a dead faith. James said 2-20. But wilt thou know, O vain man that faith without works is dead? 26 verse reads thus, For as the body without the spirit is dead, so faith without works is dead also. I suppose many today have seen a brother claiming to be a peacemaker that wilfully causes divisions and offences contrary to the doctrine which ye have learned, their works is of the flesh, their works show they are division makers, their faith is a dead faith, if it were a living faith their works would show it, if it is a dead faith their works will also manifest how they are building, or with what they are building. If it is with faith, hope, charity, their works will make it manifest, if their works are of the flesh they cannot hide it from God even if they do succeed in deceiving their brother. Jesus said Rev. 2-23. And I will kill her children with death. And all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto every one of you according to your works.

Jesus referred to the works of the members of the churches (whether in part or as a whole as the case may be.) Note these words And I will give unto every one of ye according to your works. This is God's law and man cannot change it. This is the way Paul was teaching the church of God at Corinth. Every man's work shall be made manifest:

for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. Man has nothing to do with making this fire, neither has he anything to do in applying this fire, it is a different fire from any fire mortal man ever made. It is a fire that never shall be quenched. Mark 43, 44, 45, 46 and 48th verses. also read Mat. 18 chapter, 8th and 9th verses.

This fire shall try every man's work of what sort it is. None but God's people know anything experimentally about this fire that never shall be quenched. None but God's people know experimentally the difference between building with faith, hope, charity and building with the works of the flesh. None but God's people know the joys that are received in building with faith, hope, charity. They are taught to know experimentally that he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him. They go to God in prayer because of faith in God. We believe that God will hear our feeble prayers to Him. Paul also said let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. It is a time of need all the time, if we only knew it. It betrays a lack of faith in God to trust to the flesh for any good and perfect gift. They all come down from the Father of lights with whom there is no variableness, neither shadow of turning. None but God's people know the difference between being carnally minded, and being spiritually minded. None but God's people know the

difference between sowing to his flesh and from sowing to the spirit of God. None but God's people know the difference between as to whether our conversation is in heaven: from whence we look for the Saviour the Lord Jesus Christ: Who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself, or whether our conversation is concerning the things of this earth. Paul said to those Philippians, Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction whose god is their belly; and whose glory is their shame, who mind earthly things.)

Paul here shows the contrast between those of God's people who mind earthly things, and those whose conversation is in heaven. Those who build upon this foundation their conversation and their walk will show with what they are building. Note Paul said whose end is destruction. Not destruction as for eternity but destroyed to the joys that are for those who build with faith, hope, charity, instead of living after the flesh. Paul was not rebuking those Philippians, he commended them for having their conversation in heaven instead of upon early things. Paul did not blame them for anything they did, but said they had always obeyed, they were not the ones that caused

Paul to tell them often and now tell you even weeping, that they are the enemies of the cross of Christ. O how different he wrote to the Church of God that was at Corinth. When he said and I brethren, could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ. Their conversation was not in heaven, while they were carnal and walked as the men of the world walk. Their conversation and walk should have been as a new creature in Christ instead of being as it was. Paul said to them wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

(To be continued.)

JOSEPH FORD.

PARABLE OF THE TALENTS

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered upon them his goods. And unto one he gave five talents, to another two, and to another one; to every man, according to his several ability; and straightway took his journey." Mat. 25:14, 15.

Talents as here used mean capital on which to transact business. In entering into any business enterprise one of the first considerations is the capital with which to conduct

the business. In this case the capital was furnished the servants. They did not have to secure it.

The amount of capital necessary in conducting a business, depends to a great extent on the ability of the one in charge. Some men have greater business ability than others, and can use successfully larger capital. One man can take a few thousand dollars and make a success, but he would not know what to do with millions; another can handle millions successfully, but would be handicapped with only a few thousands. In the South, farmers speak of the size of their crops by the number of horses used to cultivate them, as a one horse crop, two horse crop, etc. One tenant can manage a one horse farm all right, another a two, another a five, and a wise man would not give a tenant a five horse farm when he is capable of managing only a one horse farm, neither would he hold a man down to a one horse crop when he is capable of using five successfully. To every man is given according to his several ability.

And so it is in the kingdom of God. "Unto every one of us is given grace, according to the measure of the gift of Christ." Eph. 4:7. God furnishes His servants the capital; they do not have to measure it. "Wherefore He saith, when He ascended upon high, He led captivity captive, and gave gifts unto men." "He gave some, apostles; and some prophets; and some, evangelists; and some pastors and teachers." There are diversities of gifts, but the same spirit. Just as each member of the body has its function to perform, so each child of God has

his work to do, and he is given grace according to the measure of the work which he is assigned. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the measure of the faith; or ministry, let us wait on our ministering; or he that teaches on teaching; or he that exhorteth on exhortation." Rom. 12:6, 7.

Note in this parable that it was "his own servants" to whom the man delivered his goods. The man who received the one talent was his lord's servant as well as the one who received the five talents. They were assigned work to do and given the means with which to do it, according to their several ability. There is nothing to indicate that the man who received the one talent did not have as much ability to use one talent as the servant who received the five had to use the five. But the servant with one talent did not use the talent which he had received. He was like many of God's people today who are so afraid of making a mistake that they do nothing. He felt his unworthiness and inability and rather than make a failure, he refused to make the effort. No doubt the other two also realized their weakness and inability but they knew that did not excuse them from doing the work which the Lord requires at their hands. The person who tries and fails deserves credit for the effort which he makes but what can be said for the person who will not even make the effort?

Don't refuse to do what you feel is your duty to do because you are afraid you will make a mistake.

You will make mistakes all right. If you do not you will be way ahead of the rest of us. Only those who make mistakes can profit by the mistakes which they have made. Only those who make mistakes grow in grace and the knowledge of the truth. And remember that if you refused to do your duty for fear you will make a mistake, you will make the greatest of all mistakes by not doing it at all. The mistake the man with the one talent made was in thinking he could keep his talent by hiding it in the earth. No doubt he thought he ran the risk of losing his lord's money by putting it to the exchangers, using it to secure an increase, but he not only took the chance of losing it when he buried it in the earth he simply threw it away.

We may skin our hands and break our arms by using them, but if we tie our hands up and put our arms into slings to avoid hurting them, they are certain to lose their strength and perish away. Nature's law is, use or lose. When we fail to use the gifts which the Lord has bestowed on us we lose them. The talent was taken from the man who refused to use it, and was given unto the one who had increased his five talents into ten. So "unto every one that hath" unto every one who has used his gift, increased and developed it, "shall be given" additional services to render; but "unto him that hath not" used and developed the gift which he hath, it shall be taken away from him and he cast out of the service of his Lord.

The failure of the man was not because he received only one talent,

but because he failed to use the talent which he received. Had he received two or five talents his failure would have been only the greater. It is not the size of the gift which we have received that counts, but the use we make of that gift.

How are you using your Lord's money? Have you hidden it in the earth, thus neglecting the gift that is in you or are you being faithful in the things over which you have been placed? Remember the day of reckoning is sure to come. You do not have to wait till death for your Lord to come and reckon with you. The reckoning is here in this life and those who have been faithful are given additional service and those who have buried their talents are put out of the Lord's service here.

I have written this at the request of at least two sisters, and have given the lesson which I get out of the parable. I do not say this is the only lesson in it. Others might view it from another angle and get from it lessons fully as important as what I see. Any explanation of a parable that brings out important truths, and helps God's people to fight life's battles is good.

J. W. FAIRCHILD.

ERRORS IN ARTICLE

We regret the errors in the article of Elder J. T. Satterwhite published in a recent issue of the Landmark, and trust they will not again occur. The type had it that he said that Samson's strength was in his "back," when every one should know that it was in his hair. It was of course an oversight on the part of the proof reader as well as the printer.

ZION'S LANDMARK.

**"Remove not the ancient Landmark
which thy fathers have set."**

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WILSON, N. C. June 1, 1927

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WHAT TO SAY AND HOW TO SAY IT

For some time my mind has been burdened with what I should say, but not less so than how I should say it. I am admonished to seek out acceptable words, and to use the form of sound speech. This I have aimed to do, but whether I have really failed to do so, or words would be put in my mouth by those who, it seems, would dictate to me what I should say, seems to involve a question. As to what I should say, I will allow no man to tell me, however my brethren may and I desire they should aid me in using words acceptable to them, in what they may feel to have been taught of God, yet I must insist their words

must be in the form of speech of gospel soundness. They must at once be in accord with the words of inspiration. The scriptures of gospel truth are a key to themselves. If a scripture word needs a qualifying word or clause, it is to be found in the scriptures, which are given by the inspiration of God, and are profitable for doctrine, for correction, and instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good words." I am subject to, and am willing for gospel instruction whether it be Aquillian or Priscillian just so it is referable to the way of God, according to His word.

Because I insist upon gospelly observing the admonition, or injunction—"Let your 'moderation be known unto all men" and will not allow the use of extreme terms. I am charged with fighting against God or against a fundamental of his doctrine—Predestination for instance—lest Zion's Landmark die. I have in substance asked the substantial subscribers to the Landmark—its real friends and supporters—for adverse comments, and I have none, but the paper is growing in its old age. Perhaps it never had a more assuring support than it has now. If the Landmark is a thing, and it surely is—He that worketh all things after the counsel of His own will is working it—therefore it cannot die. If it was indeed the pleasure of the Lord 53 years ago to put me into His ministry, He did it by putting the ministry into me, and as I now look back along the way I have come, I am persuaded that in this and that most trying conflict, in which I must have failed except

that I see God's hand and His counsel were my strength and my stay; therefore, "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

I have said, and I here and now say, that the predestination of God is a fundamental principle of the doctrine of God, but I do not have to prefix to the word predestination the word absolute, and affix the words "all things both good and evil" in order to simply affirm that I really do believe the doctrine of the predestination of our God. I have said, and I here say, that the predestination of God is absolute. His universal dominion and power and infinite sovereignty over all things whether they be things in heaven or things in earth or things in hell makes it so. God works all things after the counsel of His own will, and all things work together for good to them that love God, to them who are the called according to His purpose: for whom He did foreknow He did also predestinate. The word for indicates to my mind that because He had begotten and chosen His people, and had given them grace in Christ Jesus, and had predestinated them to be conformed to the image of His Son Christ Jesus, that He might be the first born among many brethren, that He works all things after the counsel of His own will, and thereby causes them to work together for good to His loving children. These all things must be the things by which these children are affected in

the life that they live in the flesh, by the faith of the elder brother—the first born—who is heir of all things—all these things. What things? Things which accompany salvation, things whereby one may edify another. Things which we know. "We have an unction from the Holy One and we know all things." What sort of things? Revealed things, which belong to us, and to our children. Secret things belong to God, do we know them? No. They are only known of God, but when we shall have been changed in our vile body and made like unto the glorious body of Christ, to which state or condition God has predestinated us, then shall we know even also as we are now known of Him. Now are not these simple suggestions comprehended in the most infinite conclusions going before or coming after which the thoughts of man cannot transcend; and is that not enough? No. One, young in the ministry, says to one who is 77 years old and has been preaching salvation by grace for 53 years—"why not come out boldly and declare for the doctrine, and the only doctrine which is consistent with salvation by the grace of God?" The doctrine of the absolute predestination of all things is the only doctrine directly in opposition to conditionalism." Now let me here say once and for all, that the declaration "By grace are ye saved thru faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast, for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," is a full and com-

plete Bible or scripture declaration which at once knocks beyond consideration any kind or character of conditionalism whatsoever; where, as the declaration—"the absolute predestination of all things" is not a scripture declaration, and hitherto I have not felt to adopt its use, nor do I now feel to do so, nor do I aim to ever adopt it. For some time I have been apprehensive of a manifest disposition to drive me from the moorings to which I feel that God who called me by His grace, and revealed in me His Son has assigned me. But as long as the faith abides I must abide in it. Salvation of God, by grace.

Some time ago I made a feeble appeal to our ministering brethren who seem to claim that predestination must apply alike to all things otherwise it is not predestination at all, to desist, for the time being, from discussing or considering the subject in their sermons and thereby dissipate the confusion consequent upon its agitation, and allow the minds of our people in these parts to again assume a gospel equilibrium with quietude and peace; not meaning that the doctrine of predestination, a fundamental principle of the Primitive Baptist doctrine should be discarded, but that we should leave off the preaching of it—no, not, it, not the doctrine of predestination, but the doctrine of the absolute predestination of all things, implying things both good and evil, which is not a Primitive Baptist doctrine in this correspondence and never has been. We have all along had one here and there like we have now among us who advocated the use of that expression;

but in the twenty associations in what I call this intermediate correspondence, not one of them is to my knowledge committed in their articles of faith to the extended unscriptural expression, "the absolute predestination of all things both good and evil." I insist that a man is out of gospel order who does not preach in accord with the articles of faith of his church, upon which it was constituted, and according to which he was ordained to the full work of the ministry. His credentials should set forth concisely, explicitly and mandatorially the doctrine of his church; and his church should see that his preaching is true to her articles of faith. Else what is implied by a church or association adopting articles of faith in their constitution? If they are not in some manner and to some extent binding they are a mere pretext and a fraud and but cumber the paper upon which they appear upon church books of record and in our minutes. Heretofore conditions among us a professing people in this land seem to have been favorable to a liberal toleration of individual, personal construction of interpretations, of this or that conception of apparent fundamental principles of doctrine, which have been seized upon by men of strong ambitious minds and proclaimed as matters, or questions of indispensable moment and followings were at hand, and divisions were wrought, and parties were formed and set up claiming to be regular old school Primitive Baptists or what not, in point of fact—until now it seems that titles are meaningless; and instead of being ready always to give the reason of

the hope that is within us with meekness and fear we have almost lost out on the things which abide, faith, hope and charity, whereas if we could settle down to the consideration of matters of revelation and the things which accompany salvation, and our experience in the riches of grace, and why we hope in God, and thus come into the unity of the spirit in the bond of peace, and be reconciled to God in the principles of grace, and thus be grace Baptists, how good it would seem to be, and would be.

The disruption now imminent among us on questions of order can but result in a feeble division. I say feeble, because it was originated and has been waged and is being maintained along the lines of malicious intrigue, misrepresentation and falsehood. I prefer the freedom of the truth for if the truth makes you free you shall be free indeed. The word of God is truth. Let the truth in the creative word of God dwell in my heart and in my tongue; Let me speak the truth in righteousness, and the God of truth be praised.

In the simplicity of the faith of the people of God—the Primitive Baptists, let me say, believe in the sovereignty of God, His perfect and full control over all things, principalities and powers, that He is anywhere at any time, and everywhere at all times beholding the evil and the good: and having all power both in heaven and in earth, and that He "works all things after the counsel of His own will," and "whatsoever His soul desireth that He doeth" and at His instance "all things work together for good to

them that love Him, to them who are the called according to His purpose;" so with all these wonderful virtues of the infinite Godhead and authority of our God, we might well fill up our time in testifying of the riches of these indescribable graces to the fullness of the peace and joy and gladness of the children of God, and thus feed the sheep and lambs of His pasture and His fold. And there could be no distress of heart, or confusion of mind, but being of one mind, one heart, one desire of one God, in one spirit through the one Lord Jesus Christ, by one people—the Primitive Baptists. As to this title there are unwarrantable extremes, one leading says none but those who believe the absolute predestination of all things both good and evil are entitled to "Primitive Baptists" title, and have no right to the fellowship of such predestinarians and the other side says such predestinarians are not Primitive Baptists, and are not entitled to the name nor worthy of the fellowship of such Baptists, and one says there can be no intermediate grounds between the absolute predestinarian and arminianism, and there you are, and where are we? We who, us? The minutes of the church meetings of my membership read thus—We the Primitive Baptist church of Christ met together at White Oak Grove, and after divine service set in order for business." In this order at a sitting after this fashion on Saturday before the 2nd Sunday in June 1873 I was received into the fellowship of that church which in its constitution or organization was declared to be a Primitive Baptist church

in order, therefore I am what can be properly called a Primitive Baptist, and was ordained to the work of the ministry under its articles of faith: and to be an honest and orderly man, and of good report, I must stand true to those articles of faith, and to be a man worthy the confidence of its patrons, I must stand true to the obligation I assumed when I took charge of the Landmark as its editor in chief. And my worthy associates stand with me.

P. G. LESTER.

LIBERTY HILL CHURCH

Stanly County, N. C., April 23, 1927.

Assembled at the stand at 11 o'clock A. M., and introductory sermon preached by Elder J. A. Eudy, from 57th verse of 15th chapter of First Corinthians. Intermission one hour. Then the ministers and messengers present convened in the house. Praise and prayer service conducted by Elder M. L. Gilbert, of Dade City, Florida. Then in the absence of Elder B. L. Treece, who was at his home sick, Elder W. C. Edwards was requested by the Association to occupy the chair as Moderator Protem.

1. Called for the letters from the several churches. They were handed in and read by Brother Lee A. Jones. Then a motion prevailed not to read a letter of complaint sent by the disorderly and excluded faction of the church at High Ridge, and also a motion prevailed to receive the letters and seat the messengers therein named from all the churches who have withdrawn from or oppose the Wilson disorder and leaving off and not seating those

tolerating said disorder, and that Brother J. W. Jones and those standing with him against the disorder at Lawyers Spring be recognized as the orderly faction at Lawyers Spring church and seated. Then a letter from Brother J. J. Hill and other members at High Hill opposing the disorder there was read and referred to committee of arrangements.

2. On motion elected Elder W. C. Edwards Moderator and J. W. Jones Clerk.

3. By motion invited all orderly visiting ministers and brethren present from Sister Associations to seats.

4. Appointed as arrangement committee for business Monday, Brethren J. L. Williams, J. F. Burrus and Foster Beam with Moderator and Clerk.

5. The following Elders were elected by ballot to preach at the stand Sunday, to-wit: C. A. Davis, M. L. Gilbert, James S. Corbett and H. S. Williams. Service to commence at 10 o'clock A. M.

6. Adjourned to 9:30 A. M. Monday. Benediction by the Moderator. Preaching at the stand Saturday evening by Elders C. A. Davis and J. A. Fagg.

The following ministers of Sister Associations were present and witnessed above proceedings, to-wit:

Sunday, April 24th—Preaching at the stand today as follows: First by Elder C. A. Davis. Text—First several verses of 131st Psalm. Second, by Elder M. L. Gilbert. Text—20-21st verses of 5th chapter of Romans.

Then intermission of one hour for dinner.

Third, by Elder J. S. Corbett. Text—11-12th verses of 48th Psalm. Four, by Elder H. S. Williams. Text—48-49th verses of second chapter St. Luke, and closed by Elder W. C. Edwards from these words, "If I be lifted up I will draw all men unto me."

The brethren all preached well.

Monday morning, April 25th.—Assembled in the house at 9:30 A. M. pursuant to adjournment. Praise and prayer by Elder A. G. Morton.

7. Called on arrangement committee to report. Report read and adopted.

8. Called roll of messengers, noted absentees and read Rules of Decorum.

9. That by virtue of the fact that nearly all of our orderly churches have in their conference meetings withdrawn from the disorder of Elder J. R. Wilson and his followers, therefore we, the members composing this session of the Bear Creek Association do the same, and confess to all our former Corresponding Associations our regret for having so long tolerated this trouble.

10. In regard to the letter read Saturday from Brother J. J. Hill and other minority members of High Hill church, who oppose the disorder there, we recommend them as being in order in opposing above mentioned disorder and we hope that they and all others of a minority party of sister churches who favor and endorse good order may seek and find a welcome in any of the orderly sister churches, but we admonish the orderly sister churches to seriously consider such matters

and try to avoid being imposed upon by any unworthy of fellowship.

11. Invited the visiting ministers present from sister Associations to speak if they so desired. Then Elders M. L. Gilbert, J. S. Corbett, C. A. Davis, H. S. Williams and A. G. Morton all spoke words of commendation and encouragement.

Also distributed minutes from the following sister associations to-wit: Roaring River, Senter and Mountain District.

12. Called for report of Presbyteries. No report.

13. Appointed the following messengers to Sister Associations:

To Abbotts Creek, Elders Will Helms and D. S. Jones, J. F. Burrus and J. L. Williams.

To Mill Branch, Elders D. S. Jones, J. F. Burrus.

To Silver Creek, Elders D. S. Jones, Will Helms and J. F. Burrus.

To Mountain District, Elders W. C. Edwards, Will Helms and J. F. Burrus.

To Fishers River, Elder D. S. Jones and J. F. Burrus.

To Roaring River, J. F. Burrus

To Nolachucky, Tenn., Consolidated, Elders J. A. Eudy, D. S. Jones and L. F. Burrus.

To St. Clair Bottom, J. F. Burrus.

To Salem, Elders D. S. Jones, Will Helms and J. L. Williams and J. F. Burrus.

14. That the Clerks have a number of advance copies of the business part of this session printed soon as possible and send a copy to each of our former corresponding associations and to supply other requests for immediate consideration.

15. That we return thanks to

God, this church and friends of the community for hospitality during this meeting.

16. Adjourned to meet in annual Session at Jerusalem Church, Anson county, N. C., ten miles north of Peachland, on Saturday before Sunday in coming October.

Closed with short prayer by the Moderator.

ELD. W. E. EDWARDS, Mod.

Wingate, N. C.

J. W. JONES, Clerk,

Peachland, N. C.

Preaching at the stand Monday by Elders M. L. Gilbert, H. S. Williams and closed by the moderator.

Remarks

We are pleased to have and to extend to our readers the foregoing advanced copy of the business work of the recent session of the Bear Creek Association, which in effect is the final expression of our people in the immediate correspondence of the Staunton River Association with respect to the J. R. Wilson disorder; and the order of the church at Danville, Va., from which he was excluded. I feel assured that the masses of the members of the churches of all the associations affected by this disorder will be ready at the next session of their respective associations to readily, freely and heartily endorse the action of the Bear Creek Association, and thus indicate that order and peace and good will are restored, and that correspondence is virtually raised among them.

It cannot be reasonably presumed that the disorder of J. R. Wilson and those identified directly with him can possibly prevail among our people. It was thought to be better

in ancient times that one should suffer rather than a whole nation should perish. Personally J. R. Wilson is the architect of his own condition; which course, if they choose to pursue, can but end in their utter demoralization. With this action of Bear Creek Association the last bar of orderly procedure is raised against them by the associations of orderly Primitive Baptists adjacent on every side with whom they were formerly identified, which leaves them without immediate corresponding support, and with a seeming disposition on the part of the masses of the orderly churches and associations to leave them to themselves until it may please the Lord to grant them repentance to the acknowledgement of the truth and order of the great body of churches and associations in this correspondence. It is to be desired that brethren and church papers remote from these shores, will consider the propriety of attending to their own business, and allowing the brethren of this correspondence the privilege of doing the same, which can but result in the restoration of good will and peace among all concerned.

P. G. LESTER.

THE SPRING SESSION OF BEAR CREEK ASSOCIATION

Convened with Liberty Hill church, near Oakboro, N. C., Saturday before the 4th Sunday in April 1927 and closed Monday.

Beholding her order, doctrine and devotion, I could but exclaim with one of old, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" When let-

ters from the twenty-one churches of this union had been read declaring against the "Elder J. R. Wilson disorder," the healing presence of God with soul gladness was very manifest in the hearts of these people upon whom the shades of sorrow and the trouble because some of their number had been winking and mingling with the disorder.

The churches re-elected Elder W. C. Edwards, moderator and Bro. J. W. Jones, clerk, men who had so efficiently acted in that capacity for many years. At the close of this peaceful and harmonious session, the association, as voiced by the churches, declared against the "Wilson Disorder," thereby setting herself in order with the rank and file of Primitive Baptists of North Carolina.

It is expected that the several associations that formally corresponded with her, but had discontinued because of her affiliation with the disorder, will resume correspondence now that she has seen her error and renounced it.

There were large congregations there each day, and the expression was heard of many voices from day to day, "The meeting is like it used to be."

The gospel of Christ was proclaimed by His servants to the comfort and edifying of believers, and the sovereignty and grace of God were declared in the salvation of sinners without a hint of either "absolutism" or "conditionalism," but each speaking as the oracles of God.

While this was my first visit among those people, their loving kindness to me, and above all the

glory of the meeting will never be forgotten.

M. L. GILBERT.

DESTINATION AND PRE-DESTINATION

Elder P. G. Lester,
Roanoke, Va.,

Dear Bro. Lester:

What is the difference between the word "Destination," and the word "Pre-Destination?"

Does "pre" mean before in the word predestination?

I notice Webster defines "pre" to be before, a prefix. Now the question is does this first syllable, "pre" in Pre-Destination, serve as a prefix to the word?

Of course I will display my illiteracy here, but I have to ask of others who know if I ever know any better.

I know I need to learn.

Yours in hope,

J. T. SATTERWHITE

Remarks

I am not much up on the art of definition and have to depend upon the force of eminent criticism to keep the lexicographer in line with original tongues. It was asked of Paul "canst thou speak Greek?" and he answered in the Hebrew tongue. Did he speak the Greek language in the Hebrew tongue? The apostles did that in all tongues on the day of Pentecost. As we are the children of Abraham we are born in the Hebrew tongue, which answers to the spirit tongue. They spake as the spirit—which sat upon them—gave them utterance. We preach the gospel in demonstration of the spirit and power of the truth; otherwise whatever we

may say it does not savor of the power or authority of the truth; and what we write should savor of the same. If we could allow ourselves to rest in the simplicity of the truth simply for the truth's sake we might come to a mutual understanding of the great question of predestination. Leaving off the "pre," we have destination which implies a state or condition as of a place beyond and separate from the existence in this mundane sphere that knows no passing, nor ceasing, but a present and everlasting abiding—an inevitable, an unchangeable state of infinite existence to which creatures of God's sovereignty are assigned. The wicked shall be turned into hell and all the nations that forget God; this is their end, their doom, from which we by the grace of God are saved, and therefore go away into everlasting life and peace to which we were ordained of God. If we could look at it that it is the conclusion of our existence, our final end—the ultimate state or condition to which we are predestinated rather than the measures and means and forces affecting us by which we attain thereto the result would be the same with far less confusion if any. It was the end that God declared from the beginning, through the stability of His counsel and the exercise of His will and pleasure. God works by means of measures and instrumentalities of whatever kind or character without giving a reason why, therefore it should be enough for us to know that His will and purpose and pleasure cannot fail, but are absolutely sure without our trying to tell how and why He does them.

It is said that whatsoever His soul desireth that He doeth but we may not know what He desires nor how He does it; yet we know from what He declares of Himself that it must be done. We have the scriptures of the old and the new Testaments as the man of our counsel and the rule of our practice, which we are taught are given by the inspiration of God, in testimony of Jesus who is the living word or inspiration of God, and the more we can embody of Him in the definition of a scripture word the better the definition. To be honest with ourselves and true to the inspired word of God, we can but conclude that the revealed demonstration of the attributes of God are contemplated and effectively revealed from first to last with respect to the election, salvation and glorification of His people; therefore a definition of scripture which does not reflect these references to His people is not to the praise of the riches and glory of His grace nor can it be to the full comfort of His people, as is the gospel of Christ which is the power of God and the wisdom of God.

Word "pre" as prefix to predestination adds nothing to the force or character of predestination only to indicate that it was in the contemplation of the infinite mind before time or the existence of that which was destined to such state or final condition. The word destinate implies the same as does predestinate—the one tells what was done and the other when it was done. The tense of the word predestinate or predestination is as of the past and not as of the present

or as of the future as pertaining to the demonstration of the purpose contemplated in the divine mind. As of the election of grace it is said to have occurred before the world began or before it was. The people of God were elected or chosen unto salvation and predestinated to be conformed to the image of Christ in whom they were chosen before time began or even the earth was. The incipency and the conclusion of the earth and the world were contemplated before the beginning of time and are demonstrated during time and shall be consummated after time; and it is for us to note whether predestination had its conception before time or after time, and whether it is really a conception or a demonstration. And we find the prefix "pre" places it before time therefore it must have been preconceived or determined before time, and could not have been demonstrative but conceptive. Predestination therefore would seem to be the contemplation of the election of grace in Christ Jesus unto salvation on time and the transformation of the subjects of that election or the conformation of their bodies to the image of Christ after time. 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. I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. During time He who works all things after the counsel of His own will to the accomplishing of that which He had afore purposed and predestinated.

In attempting to define these dis-

tinctions I do not know that I am telling you anything Brother Satterwhite, but have simply tried to follow my mind as it has run along these lines of thought, and will close with humble acknowledging that these things are too wonderful for me, they are too high, I cannot attain unto them. I must count not myself to have apprehended even.

P. G. LESTER.

CORRECTIONS

We wish to say to our readers that the following corrections are due Elder Satterwhite in his communications in April 15th and May 1st issues. In April 15th line 3 the word meal should be meat. In line 15 the word annoying should be envying and in line 49 the word notice should be novice. In May 1st issue the Elder is made to say that Sampson's strength was in his back instead of in his hair, etc.

P. G. LESTER.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to call from the shores of time our beloved brother, James P. Reaves, one of the Durham Primitive Baptist Church members, this church desires to express its deep appreciation of his life and service among us. Brother Reaves joined the church at Willow Springs, N. C., more than forty years ago and was a consistent member there for more than forty years. He moved to Durham about thirty years ago and moved his membership to the Durham church and lived a faithful member until our Heavenly Father called him from this world of sin and sorrow to be forever with the Lord. Brother Reaves died January the 21st, 1927.

First, we desire to bow in humble submission to the will of our Heavenly Father.

Second, we sympathize with the relatives of the deceased.

Third, that a copy of these resolutions be spread on our church record and a copy be sent to the family and one to Zion's Landmark.

By order of the church.

J. D. DUPREE, Committee.

ZION'S LANDMARK

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FAITHFUL AND CAPABLE MEN WHO TRUST IN GOD REQUIRED
FOR LEADERSHIP

"And the Lord spake unto Moses saying,

Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel.

And they told him, and said, We came unto the land whither thou sent us, and surely it floweth with milk and honey; and this is the fruit of it. But the people are strong that dwell in that land, and the cities are walled and very great, and moreover the children of Anak dwell there.

And Caleb stilled the people before Moses, and said, let us go up at once and possess it; for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people for they are stronger than we.

And God said unto Moses, I have pardoned these people according to thy word, but they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it.

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land wherein he went; and his seed shall possess it." Numbers 13th and 14th chapters.

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

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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

A LITTLE TOOL

A little tool am I,
Just one within His hand
Just His to choose,
And His to use,
Shaped out at His command.

If He should lay me down,
Perhaps I might be sad,
And wonder why
He put me by,
And never more be glad.

Yet would I surely know
Whatever He might do,
However choose
His tool to use,
His love was strong and true.

Just looking in His face,
Although my heart might break,
I could but know,
He loved me so
There could be no mistake.

FREDERICK W. KEENE.

Raleigh, N. C.

MY LAST WANTS

When God shall call my soul to go
And leave this mortal sphere,
I want the ones I love below and
My dear kindred there.

I want a conscience free from guilt,
A conscience pure and clear
I want my stubborn heart to melt,
And banish worldly care.

I want the presence of my God
To keep me from all fear,
And make for me my dying bed,
I want my darling there.

And when assembled at the tomb
And all surround my bier,
I want my brethren and my friends
To jo'n in song and prayer.

Then when in heaven if I appear
And find acceptance there
I want to meet those gone before,
And those that linger here.

These wants I make my last request
And this my final prayer,
That I may find in heaven the rest
I sought while dwelling here.

Written by Elder J. Ellis Blanton,
August 31, 1917, just before his
death.

JESUS CHRIST IS THE ONLY FOUNDATION

I desire to present some thoughts
on the following scriptures and their
connections. First Cor. 3rd, ch. 11
to 15 verses, For other foundation
can no man lay than that is laid
which is Jesus Christ. Now if any
man build upon this foundation,
gold, silver, precious stones, wood,
hay, stubble: Every man's work
shall be made manifest, for the day
shall declare it, because it shall be
revealed by fire; and the fire shall
try every man's work of what sort
it is. If any man's work abide

which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. These words were addressed unto the church of God which was (at that time) at Corinth to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours; The words of our text are applicable to them that are sanctified in Christ Jesus called to be saints. It is such that Paul would have to understand. For other foundation can no man lay than that is laid, which is Jesus Christ. It is such that Paul referred to when he said God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord. To be a church of God the members of that church must first be sanctified in Christ Jesus, called to be saints. They also must be called of God unto the fellowship of His Son Jesus Christ our Lord. This is the true and only foundation for a church of God to build upon. For other foundation can no man lay than that is laid which is Jesus Christ. Jesus Christ is the foundation of any church that God has called unto the fellowship of His Son Jesus Christ. The being called into the fellowship of His Son Jesus Christ is always necessary before joining the church of God. Paul said (First Cor. 12 ch. 13) For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. This is the baptism of the

Holy Ghost, as the connections and also other scriptures prove. This baptism here referred to is prior to water baptism. No one joining the church of God should be baptized in the name of the Father and of the Son, and of the Holy Ghost without the Father first calls them unto the fellowship of His Son Jesus Christ, and also have been baptized by the spirit of God into one body. It is either a living reality or else a dead formality to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. To be a living reality, God's people must first be called of God unto the fellowship of His Son Jesus Christ.

This is according to Peter's own statement, as well as other scriptures. Acts, 10-44, reads thus: While Peter yet spake these words, the Holy Ghost fell on all them that heard the word. (There were many came together on this occasion, read 27 verse). Therefore the Holy Ghost fell on many at the first Gentile meeting where the true gospel was preached. Referring to this Peter said: Men and brethren, you know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as He did unto us; from this we learn that Jews and Gentiles received the Holy Ghost alike. Peter continued, and put no difference between us and them, purifying their hearts by faith. (11 verse reads) But we believe that through the grace of the Lord Jesus Christ we shall be

aved even as they.

This was the decision of this council held at Jerusalem as to whether Gentiles must be circumcised after the manner of Moses, *else ye cannot be saved.* Now let us to go back to where Peter first preached to the Gentiles. In his rehearsal of the matter Peter said: And as I began to speak the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said John indeed baptized with water; but ye shall be baptized with the Holy Ghost. From this we learn those Gentiles were baptized with the Holy Ghost, the same that they were at the beginning; we also note, those Gentiles were baptized with water after they were baptized with the Holy Ghost. Let us ask who has a right to change the order of water baptism, and baptize them with water, before having an evidence of being baptized with the Holy Ghost? Peter judged by what he (and those accompanying him heard and saw.)

And they of the circumcision which believed were astonished, as many as came with Peter because that on the Gentiles were poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. This was the evidence that the Holy Ghost had been poured out upon them, or that they had been baptized with the Holy Ghost. Then answered Peter, can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. This is the or-

der set for the church of God to follow, whether they be Jews or Gentiles, whether they be bond or free, and have been all made to drink into one spirit. This is one of the true marks to identify the true church of God. And also a true mark to identify those who have been baptized by one spirit into one body, they are all made to drink into one spirit. They speak with tongues and magnify the Lord, they sing a new song with the spirit and with the understanding.

It is such that a new song has been put in their mouth. It is then they speak with tongues and magnify God. Paul said first Cor. 15th ch. 3-4 verses, 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. This is the only reason given for a hope in Christ; Is 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.

Christ dying for our sins according to the scriptures, would not avail anything unless He had risen again the third day according to the scriptures, if He had not risen again according to the scriptures, He would not be the foundation at all. Paul would not have it that way; he knew Christ was risen, after so many others saw Christ after He arose from the dead. Paul said: And last of all He was seen of me also, as one born out of due time. Paul knew whereof he spake. From the scriptures referred to we learn

that the triune God has to do with the church of God. The Father, and the Son, and the Holy Ghost, each had a part to do in the church of God at Corinth.

The same triune God has to do with the church of God today as in the past. It yet is true that God calls the members of His church unto the fellowship of His Son Jesus Christ; It also is true, for by one spirit are we all baptized into one body whether we be Jews or Gentiles; whether we be bond or free: and have been all made to drink into one spirit. Paul said: Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead; then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised; And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished; if in this life only we have hope in Christ we are of all men most miserable. The argument made here by Paul would seem sufficient to change the mind of any child of God that has been led to deny the resurrection of the dead who previously have been called of God unto the fellowship of His Son Jesus Christ. It would be vain for any person to claim they were in fellowship with Jesus Christ' if Christ is

not risen from the dead; No person has ever been in fellowship with Jesus Christ since He died for our sins according to the scriptures. If Christ is not risen, note these words: Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. Not only Paul would be a false witness, but every other person who testified that they saw Christ after He arose from the dead were false witnesses of God; also every prophet that foretold the sufferings of Christ were false prophets, if Christ be not risen from the dead. Heb. 6th ch. 17 to 20 verses reads thus: Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His council, confirmed it by an oath. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who hath fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail.

Whether the forerunner is for us entered, even Jesus made an high priest for ever after the order of Melchisedec. Note this oath was made to Abraham. 13 and 14 verses reads thus: Saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. Read Heb. 11 chapter, 8 to 19 verses. 12 and 13 verses reads thus: 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 seashore innumerable.

These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Read 14 and 15 verses, 16th reads thus: But now they desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God; for He hath prepared for them a city. God still is not ashamed to be called their God; of all who die in faith; His oath was not in vain. And the sweet part of it is, God is not ashamed to be called their God, for He hath prepared for them a city.

The city is already prepared for all for whom Christ died. Jesus said in prayer to His Father: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast Given Him. If Jesus fails to give eternal life to as many as His Father gave Him, according to Jesus' own words He would be to blame if He does not do what His Father gave Him to do. Paul said: In hope of eternal life, which God that cannot lie promised before the world began. Such a hope will do to live by, it also will do to die by. It is the only foundation of our hope. For other foundation can no man lay than that is laid, which is Jesus Christ. Also read first Peter, 1st chapter, 1st to 15th verses: The paramount thought is that inheritance is reserved in heaven for them who are kept by the power of God through faith unto salvation

ready to be revealed in the last time.

JOSEPH FORD.

University Place, Neb.

THE LORD WILL GIVE YOU A SIGN

The following is a synopsis of the beautiful truths set forth by our dear pastor, Elder C. B. Hall the 3rd Sunday in September, 1926.

"Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Immanuel, God with us. This blessed son could never have been called anything except Immanuel; because the Lord Himself said: "And shall call his name Immanuel;" here is His mighty "shall" showing forth His almighty power. The birth of the Lord Jesus was the fulfillment of a prophecy written about seven hundred years before His entrance into this world of sorrow, to suffer and die, to redeem His Bride which the Father gave Him before the foundation of the world; chosen in Him, in the mind and purpose of God; as one already born; of whom Isaiah, the prophet wrote thus: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." He is called "Wonderful" because we behold the wonders of His creation, the perfection of nature in its work, in symmetry and beauty. He is the Lord of hosts, and will perform; His ways are past finding out; "He will establish with judgment, He is the Lord of hosts who dwelleth in Mount-

Zion." As "Counselor," He directs the steps of the children of men; as it is written: "Man deviseth his ways, but the Lord directeth his steps." "It is not in man that walketh to direct his steps." "The lot is cast into the lap; but the whole disposing thereof is of the Lord," as the "mighty God he rules in the armies of heaven and among the inhabitants of the earth and none can stay His hands." nor say: "Why doest Thou?" The Lord of hosts hath sworn saying: surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand;" as "The Everlasting Father," He was without beginning of days or end of life." As "The Prince of Peace;" he is not the author of confusion; and speaks peace to the troubled souls whom He hath quickened into life, leading them forth by the right way, that they may go to a city of habitation. These quickened ones are Jews, since they have been circumcised in heart; Jews inwardly; for all God's children are Jews; as it is written: "For he is not a Jew; which is one outwardly neither is he of that circumcision which is outward in the flesh;" "But is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, which praise is not of men, but of God" Circumcision means a cutting out, into a perfectly round piece; entirely separating it from the part of that from which it is taken; being round, is without beginning or end, representing a thing eternal; just so are God's children, the Bride, which was given to the Son; separated, set apart from the world; circumcised in heart; made Jews inwardly,

made to walk in newness of life; "Old things passing away; behold all things are new." They love the ways of righteousness; but may step out of the path of rectitude, even denying the Lord Jesus, as did Peter, when the Lord absented himself from him, that he might be tried and made to learn obedience by the things he suffered; then he is overwhelmed with grief and troubles, and made to know his helplessness, and realize that he cannot pilot his own way; then does the Lord appear, the Son of righteousness, with healing in his wings. Peter weeps, is given repentance; and is now in condition to strengthen his brethren: he is a clear type of God's children when left, to be tempted of the devil; as was also the Saviour;" Who was tempted even as they; as it is written: "For in that he himself hath he suffered being tempted, He is able to succor them that are tempted;" for we have not an high priest which cannot be touched with the feeling of our infirmities; but was tempted in all points, like as we are; yet without sin. "The Lord hath said: "My people is an afflicted and poor people, and they shall trust in the living God." Shall is so often used in scripture, in which there is unlimited power, the shalls and wills of Jehovah, are His never-failing providences and dispensations; His children are poor, because from Him alone, their every blessing flows; nothing belongs to them; the earth and the fullness thereof are His, and He measures out their every need; making them to realize their utter helplessness; then do they beg and beseech for the blessings that

none but He can give, they are prostrated at His feet, the most beautiful attitude of a needy, dependent soul. They are afflicted; because in them, that is "In the flesh dwelleth no good thing;" full of wounds, bruises and putrifying sores; they need to be bound up, to be mollified with ointment. O! how helpless, how needy. These are they who will know His voice when He calls; as He hath said: "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." These are Jews inwardly: For the Jews require a sign; and the Greeks (worldly wise) seek after wisdom." The Jews, who seek after a sign, are the circumcised in heart; who are filled with doubts and fears, the sword without (cutting away the outer man) and terror within, full of fear, wondering how such a sinner can possibly have a part in the first resurrection; then does prayer spring up in their hearts; indited by the Lord Jesus Christ as He dwells in the thick darkness; He who hath preserved them, and now calls them by His grace, which was given them in Him before the foundation of the world. As 'tis written: "Thine eyes did see my substance, yet being imperfect; and in Thy book (the Lord Jesus) all my members were written; which is continuance were fashioned, when as yet there were none of them." They were formed in continuance because they were with the Father and Son, before time, and will dwell with Them in eternity; therefore they are just as eternal as the Father and

Son. These are the Jews that require a sign like John, have to be shown these things again and again; which they have already seen and heard; so anxious, so desirous for evidences all along the way; for the hope that the Lord hath redeemed them from the power of the grave; these questions so often confront the circumcised in heart: Do I, or have I ever worshipped the Lord? Do I love Him? if so why am I thus?

Mary, the mother of Jesus, worshipped Him before He was born; so also, did Abraham, Isaac and Jacob, and all the old patriarchs and prophets, who died without having received the promise; as 'tis written: "And these all, having obtained a good report, through faith received not the promise: God having provided some better thing for us, that they, without us, should not be made perfect." Mary received the promise in the birth of the child; and her perfect faith, before he was born, was proven when she said: "My soul doth magnify the Lord. She was truly thinking upon his name as wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. His name is composed of five parts, and in the crucifixion, He received five wounds; making Him a full and complete sacrifice; the five parts of His name and His five wounds, are typical of the fulfillment of the ten commandments; redeeming His Bride, composed of the blood-bought throng, that John saw around the throne in heaven. As Mary worshipped the Lord, even so do all His children; when they even think upon His name, the wonders of His love, His redeeming grace, His power, His

judgments, or anything pertaining to His matchless majesty. "That the Lord hath founded Zion, and the poor of His people shall trust in it." This scripture seems to signify that all of His people are not poor in the same degree; "poor in Holy Writ means: Indigent or needy such as can fully discern their poverty and inability in things spiritual; spiritually poor. These are characters, I feel who are eager listeners, hungry to catch every morsel that is cast from the lips of their pastor; given to him from the God of all grace, love and mercy; who on one occasion, when sending out His twelve apostles, comforting them with His testimony, knowing their every need, what trials lay before them, gave these immortal words: "But when they deliver you up, take no thought, how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." "For it is not ye that speak but the spirit of your Father which speaketh in you." Of course, all His people are poor, feeling to be less than all their brethren; in honor preferring one another; knowing that, if indeed, they belong to the blessed family of God, they always need His staff upon which to lean, and His rod to keep them in the way. "Staff" is help, assistance, the gospel, the spiritual provisions in life. "Rod" is put for: correction, affliction, power, a preached gospel, kingly state. "All groan within themselves, waiting for the adoption, to wit, the redemption of these mortal bodies." The spirit of the Lord is in every heir of promise; the body must be adopted, for it is of

the earth, earthy, is no part of the Lord Jesus; it is lower with no habitation, poor and helpless; hoping by adoption, to be made rich by the One: "Whom thou hast made a little lower than the angels; and hath crowned him with glory and honor, and didst set him over the works of Thy hands."

"Thou hast put all things in subjection under Him, for in that He put all in subjection under Him, He left nothing that is not put under Him." As the Father gave Him all power, He has the right to adopt, for one who adopts must be able to give all things equal with Himself; this adoption was to bring every one from the grave in the resurrection, glorifying all that the Father gave Him, that they may be one, with Him and the Father. "This corruption shall put on incorruption, this mortal shall put on immortality; then shall be brought about the saying as it is written: Death is swallowed up in victory." "O death, I will be thy plague, O grave, I will be thy destruction; the sting of death is sin; the strength of sin is the law; but thanks be unto God which giveth us the victory, through our Lord and Saviour Jesus Christ." Death, hell, and the grave were conquered by Him, for His Bride, the redeemed family, chosen in Him before the foundation of the world. "Not a bone shall be left behind," not a bone shall be left in Egypt; then will He say to the Father: "Here am I, and the children Thou hast given me." "The Lord of hosts is with us; and the God of Jacob is our refuge."

LIZZIE H. GARRARD.

SETTLING TROUBLE

There is a right way to do things and a wrong way. There is a successful way and an unsuccessful; and if we are to settle trouble, we must go at it the right way, the successful way, or we shall fail.

The first step in settling trouble is to find out the cause of the trouble. No physician would think of prescribing for a patient until he had investigated to find out what is the ailment. If he knows the ailment, the remedy is usually easy. As a rule the hardest thing is to locate the trouble. This is also true in settling differences among the children of God. When we try to settle their differences without knowing what is the cause of the trouble, we usually make the breach wider instead of healing it.

The method to be pursued also depends on whether or not you are a party to the trouble. It is easy for me to settle trouble where I am a party to it. It once was very hard for me to do so, but since I have learned how, it is easy. So much depends on knowing how. Let me teach by an example. Several years ago we had a lot of trouble in the Sugar Creek Association in Arkansas. As a result I was out of fellowship with the churches of that association for seventeen years. But I visited them last October and we settled the trouble—did it without a dissenting vote. Do you want to know how we did it? I just took all the blame on myself, told them I had nothing against any one, wanted no acknowledgements from any one, but asked them to blame me for all the trouble, charge it all to me, forgive me if they could, and

let us have peace. And they did it. Every member was for making peace on my terms. You can make peace the same way if you will go at it in the spirit I went in and confess your faults as I confessed mine.

Your success in making peace depends on the spirit you manifest when you try to restore peace. A few years ago there was trouble among the Primitive Baptists in a certain section of the country, and a meeting was called to try to settle it. Brother A, who had been one of the chief participants in the strife, came, but with no acknowledgements to make. He had done right and was going to stand by what he had done. Let the offenders do the confessing. When the meeting was called to order, Brother B, another participant, arose and said, "I am the cause of this trouble. I want you to blame me for it all. Charge it all to me, forgive me if you can, and let's stop this strife and have peace." Brother A jumped up and said, "You are not, Brother B. I am as much to blame as you. I too have done wrong and I want you all to forgive me."

Before Brother B made his confession Brother A had no acknowledgement to make, but it was too much for him to hear Brother B take all the blame on himself. The meek, humble spirit of Brother B struck a responsive cord in his heart. He saw his refusal to make acknowledgements was in itself a sin, his heart condemned him and he too asked forgiveness. Had Brother B laid the blame on Brother A, he would have resented it, but when Brother B took it all on

himself, it humbled him and made him glad to make acknowledgements.

You get back the same kind of message you send out. Speak harshly and you will receive a harsh answer. Speak kindly and kind words will be returned. "A soft answer turneth away wrath; but grievous words stir up anger." Prov. 15:1. Use the soft answer, the kind word, the meek and humble spirit, in settling trouble. And when the trouble is settled, continue to use them and they will keep it settled.

But suppose you are not directly connected with the strife. You are not a party to it. It is between other brethren and sisters and you are trying to settle it and bring about reconciliation. How are you to proceed then?

You cannot restore peace between contending parties by aligning yourself with one side and telling the other that it is wrong. It may be in the wrong, but you will not convince it of that fact by setting yourself up in opposition to it. You cannot convince people they are wrong by standing back and making faces at them. You cannot convince them they are wrong by manifesting a "I am holier than thou" spirit toward them, and refusing to have anything to do with them because they are wrong. That was not the Apostle Paul's way. When he wanted to convince the Jews they were wrong, he did not stand back and bemean them, but went among them and became as one of them. And that is the way you must do if you will gain people and get them out of their errors. Follow the apostle's example when he

said: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law of Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9: 20-22.

From the above it is plain that the Apostle Paul did not refuse to preach to people because they were not in line with him. He did not stand back and tell them he would have nothing to do with them until they got in order, but he went among them, became as one of them, and labored to reclaim them from their errors. If you refuse to go and preach to people who are in disorder, how are you going to get them out of their disorder? A man may be in the water about to drown. It is the wrong place for him to be. You want to get him out. But you can't do it by standing way back on the bank and yelling to him that he is in the wrong place. You must go to him, get close enough to throw him a rope, reach him a stick, or grab him and pull him out. Never mind about getting your feet wet. You can dry them after the man is saved.

And when you see brethren and sisters in trouble, don't be too good to go to them, preach to them, show them in the real spirit of meekness the error of their way, draw them to you with the cords of love. And don't go as though you were a

saint that was never guilty of wrong, but let them know you are a sinner too (for you are) and know how to sympathize with and love those who err and get out of the way. Become as one of them, not to stay with them in their error, but to help them out.

Do not misunderstand me here. I do not mean that you should take part in their official work, or commune with them. That would encourage them to continue in the error of their way. There is a big difference in going and preaching with those who are in disorder and laboring to get them out of their disorder, and in partaking with them officially. To engage with them in official work is to recognize them as right and encourage them to continue on as they are, but to go preach among them and labor to show their error is to try to get them into a position where they can do official work with the approval and acceptance of their brethren.

You cannot convince a man that he is wrong by claiming that you are right in everything. Show him that in turning away from his wrong he is doing only what you yourself often have to do. Let him know that if he is in error in the thing you are trying to get him out of, he is not a sinner above all in Israel. Except we repent we shall all likewise perish. If only those without sin are to cast stones no stones are to be cast.

J. W. FAIRCHILD.

MOUNTAINS AND MOLE HILLS

Comparatively speaking there is a vast difference between the size

of a mountain and a mole-hill, and people referring to our differences with each other when the difference is small, they say, "don't make a mountain out of a mole-hill" meaning don't magnify a little fault in a brother to a big one. This is well said, and we should be careful not to construe some little act of a brother to be as big as a mountain when in reality it is comparatively a "mole-hill."

But is it not equally true that we might be guilty of making a mole-hill out of a mountain, bearing with a brother who has committed a grave offense by treating it as a small one?

Let us not make mole-hills out of mountains, nor mountains out of mole-hills.

J. T. SATTERWHITE.

Lafayette, Ala.

LOOK FORWARD TO ITS COMING

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FEEL SAD AND LONELY

Dear Brethren:

I am sending two dollars to renew my subscription for another year.

I enjoy reading the good letters of the dear brethren and sisters in

Christ and hope you may continue in the good works. I sometimes feel so sad and lonely and when I get the good old Landmark and read the good letters it revives me. Please pray for me as I feel so little. I feel to be the least of all if one at all.

MRS. R. H. WARREN.

Robersonville, N. C.

R. F. D. No. 1.

MRS. CELIA J. STALLINGS

The death of my sister was quite a shock to us all, and oh, so sad.

She was the youngest child of Dempsey and Frances Jenkins, being born in Edgecombe County, November 27, 1875, and departed this life April 4, 1927 in the forty-eighth year of her life.

Her parents died before she was married, so she made her home with her sister, Mrs. J. W. Dapree, who did all they could for her comfort.

In the year of 1909 she was married to Wright L. Stallings. To this union were born four children, two girls and two boys, whom she so much loved. Her husband died nine months previous to her death. He was a kind, and a good provider for her, and her children, and a good neighbor. She felt she was at a loss when he was taken from her, as her health was not good. God blessed her, as I have heard her say so often, that God had wonderfully blessed her and she had all confidence in Him, that He would take care of her and her children.

She was a faithful wife and mother, devoted to her husband and children. They were devoted to her and did all they could for her pleasure and comfort.

Good neighbors lived by, who did all they could for her in her illness, also her trained nurse and family physician Dr. M. E. Lane of Placetas, whom she had the utmost confidence in. But God saw fit to take her to rest, we hope and believe. We loved her but God loved her best. She joined the Primitive Baptist church at Lower Town Creek church (where her grand parents' memberships were) and was baptized by the pastor, Elder Amos Crisp. She lived a faithful member until her death. How we will miss her presence. She was always at her meetings, unless hindered. I enjoyed having her friends to visit her home.

She was confined to her room over a month with several diseases. She had gotten better, so she could be up for a short while when she was taken with a

chill, which developed into double pneumonia. She suffered very much. While sitting in her chair one day during her illness she wrote some very beautiful poems.

I was standing by her bed when she suddenly passed away with a smile.

She was laid away beside her husband in the family burying ground in the presence of a large congregation. The flowers were many and beautiful, showing her high esteem. Her pastor, Elder Amos Crisp, preached her funeral. He gave some good advice and spoke some comforting words to the bereaved.

May God bless her children to ever walk in their mother's footsteps. She leaves two brothers and two sisters, her children and many friends to mourn their loss.

God gave and He taketh away. May we be reconciled to His will.

Written by her sister.

JOE H. SMITH

Was born November 16, 1872 in Jones County near Maysville, N. C. Died July 8, 1926 at Hadnots Creek Carteret County. He was married to Miss Lena Prescott December 17, 1902 and to this union were born four children, one dying in infancy there being three left with their dear mother to mourn the loss of their dear father. Brother Smith was devoted to his family. He was a good neighbor and a faithful member of the Primitive Baptist church at Hadnots Creek. He is greatly missed by his family, brothers and sisters and his many friends.

He was a great laborer for many years having many spells until July 8, 1926, while working in his tobacco near a ditch was seen last by his wife. His children were in the field near by him about 10 o'clock in the day, and about 11 o'clock the children went to the house. Their mother asked where their father was. They told her they did not see him in the field. His wife then went to look for him and found him in a ditch dead. How sad it is to have to part with those we love, and especially when it is so unexpected like this was.

Brother Smith was a hard worker although he was afflicted very bad, also provided well for his family. He united with the church June 1915 and lived a devoted member until death. We feel sure he is at rest where he will know no more suffering. May the Lord bless the dear bereaved ones. Funeral services were conducted by D. F. Eubanks and the writer at the home, after which the body was carried to the family cemetery and then laid at rest to await the resurrection morn when the bodies of the saints shall be raised and fashioned like the glorious body of our dear Lord.

W. W. ROBERTS.

MRS. LOUISA LASSITER

It is with a sad and lonely heart that I attempt to write a short sketch of the life and death of my dear loving mother, Louisa Lassiter. She was the daughter of Allen and Pennie Johnson, was born October 11, 1848 and departed this life January 16, 1927. Mother suffered a stroke of paralysis from which she never recovered. She bore her suffering so patiently and so willingly we feel our loss is her eternal gain. It is so hard to give her up but the Lord's will be done not mine, and blessed be the name of the Lord. I know in doeth all things right.

She was born in Elevation township, Johnston Co., N. C., where she lived all her life and was married to William Henry Lassiter in June, 1866. To this union were born four children, three girls and one son, two preceded her to the grave several years ago. Father and mother joined the Primitive Baptist church at Clement in 1872 where they held their membership as long as they lived and were faithful, never absent very many times and visited sister churches and associations for as near as long as health permitted and their home was a welcome place for the ministers, brethren and sisters which they had a good many to visit them. When I was quite young I sure did enjoy their pleasant conversation telling sweet experiences, always giving God all power. It does seem so lonely since I have no mother. She has lived with me ever since father's death in 1918 and was such good company, always ready to give good advice. While they are gone the noble life, they lived still lives in our memory. Oh, how good it is to be faithful like they were. If I could only leave such bright evidence when I am gone. Mother had been in feeble health for some time but able to be up about until December 29, while she never could move by herself no more. She only lived four days living a month in that helpless condition, but was blessed to have good mind so she could enjoy the good company she did have. She often spoke of how glad she was to see so many come but I can't be here long but I feel like my suffering will soon be over and I want to be reconciled to the Lord's will, which I believe she was. Mother never wanted to be any trouble to anyone but if she could do someone good it was a pleasure to her. Sister was very low too. She has been in bed ever since November with cancer of the stomach, which gives mother lots of trouble for they could not see each other, but lived close by so they could hear from each other every day. Oh, if sister could have been able to be with me in my trouble but the Lord knows best, but it is hard to be reconciled to give up our dear ones who we dearly love.

Mother leaves to mourn our loss two daughters, Mrs. J. A. King, Mrs. J. W. Langdon, sixteen grand children, 15 great grand children and a host of relatives and friends. She was quietly laid to rest in the family grave yard beside her dear husband. The pallbearers were her

sons but not forgotten.

Written by her loving daughter,

LOUISA R. LANGDON.

J. FRANK STOCKS

At the request of his wife, Sister Esther Stocks I attempt to write a short sketch of the life and death of her husband J. Frank Stocks. He was born in Pitt County, February 17, 1867. Departed this life February 23, 1927.

Was married to Esther Dunn February 9, 1886. Born to this union, nine children. All were dead except one son, Mr. Joshua Stocks, one sister, Mrs. Winnie Forbes and one brother, Mr. Israel Stocks and four grand children and his dear wife and a host of friends to mourn their loss but hope that our loss is his gain. We have a hope that he is resting from all his labors here in this world. He was afflicted with rheumatism many years but when the death blow came he was paralyzed in his left side. It was my privilege to visit him in the last few days he lived. I never heard him murmur at his affliction. He was not a member of the church but was a strong believer in the Primitive Baptist faith and salvation by grace. He attended our church at Red Banks regularly where his wife is a member. He was a good neighbor.

Burial services were held at the home of his son, where he died, by Elder Luther Joyner to a large concourse of friends. He was laid to rest in the Carroll burying ground to await the resurrection morn when Christ shall come again to gather him home.

MRS. MITTIE STOKES BRIGHT.

MRS. SARAH P. WILLIAMSON

On the morning of February 19th, 1927 at Jarvisburg, N. C., just before sunrise the death angel visited the home of Mr. and Mrs. D. S. Wright and took from them the latter's dear mother, Mrs. Sarah P. Williamson at the age of 87 years and six months. She was buried at Sandy Grove church, Small Beaufort Co., N. C.

My dear mother had been declining in health for some time, but never gave up until six days before death came to relieve her.

All that a good physician, kind friends and loving hands could do, was done to stay the hand of death.

Our dear Saviour knoweth best and when He calls we must answer.

She leaves three children by her first

husband Mr. Ansel Beacham, A. B. Beacham, T. M. Beacham and T. R. Beacham.

She also leaves two children by her last husband, M. F. Williamson, G. Williamson and Mrs. D. S. Wright. Fourteen grand children and twelve great grand children.

She joined the Primitive Baptist church in 1870 and was baptized by Rev. Archie Jones. She loved her church and her last request was to be carried back to her church before she was buried.

She was denied the privilege of hearing any of her preachers several years before death. It was her continued prayer that she could hear one more Primitive Baptist sermon before the Lord called her.

The Landmark was a great comfort to her and would sit and read a while then sing the old hymns that she learned in her younger days. My darling mama I miss you so much but the Lord's will must be done.

Written by her loving daughter,
(MRS.) LIZZIE WRIGHT.

RICHARD HARDEE

Richard Hardee, son of Nashville and Elizabeth, his wife, was born, June 19, 1855. Died December 20, 1926, age 71 years 6 months and 1 day.

In January 1893 he was married to Miss Mary A. Edwards; to this union two children were born, Clarence R., and Mrs. Oscar Stokes, both of them with their mother survive him. He also leaves three grand children, several nieces and nephews to mourn his loss, but we mourn not as for those who have no hope for we feel that he is basking in the arms of his blessed Saviour whom he loved and served. In April 1924 he professed a hope in Christ and was received in the fellowship of the church at Red Banks, his affliction was so that he couldn't be out very much but the good Lord wonderfully blessed him so he was able to go down in the wattery grave to follow the command of our blessed Lord. He was baptized by our dear pastor, Brother Luther Joyner. He loved to go to his meetings and went when he was able. The last three months he suffered no tongue can tell. The doctor said he had cancer of the stomach, heart dropsy and a complication of diseases but we truly hope that his sufferings are over and he is sleeping that blessed sleep from which none ever wake to weep.

His funeral was preached by his pastor, Brother Joyner and Brother J. S. Corblitt, he was laid to rest in the family burying ground, there being a large crowd of sorrowing relatives and friends there to pay their last respects to so good a man. The poet hath said a good name is rather to be chosen than great riches. His house was always open to his brethren and sisters and friends, it was a great

pleasure to him to have company, he enjoyed having us meet and sing for him, one of his favorite hymns was "Amazing Grace." My dear aunt said that the last song she ever heard him hum was that one about three weeks before he died. He couldn't lay down, he was on the porch where he could get fresh air. I believe that grace he loved to sing and talk about has saved him and every poor sinner who feels its need. I want to say to my dear aunt and sister in the church to look on Jesus who is our all and who has promised never to leave nor forsake thee and to the children, live in a way that would be pleasing in your father's sight, try to walk in his footsteps as much as in you lie.

Dearest uncle thou hast left us

And your loss we deeply feel

But 'tis God who hath bereft us

He can all our sorrows heal.

From one who loved him, his niece,
MRS. LUCY J. MILLS.

SARAH ELIZABETH GOLDON

It is with a sad heart that I write the obituary of my dear sister, Sarah Elizabeth Goldon. She was born at Otway, Carteret County, N. C., April 13th, 1855 and died August 17, 1926, making her stay on earth 71 years, 4 months and 4 days.

She was married to Delaware Goldon in 1876 and they lived happily together until her death. To this union were born three children, two boys and one girl—one son, B. C. Goldon, living in Richmond, Va., and one boy and girl dying in infancy. She was the daughter of Elijah P. and Nancy Gillikin.

She joined the Primitive Baptist church at Otway, Carteret County, N. C., on Saturday before the second Sunday in September 1899 and was baptized by Elder W. W. Brinson. She lived a good christian life and always filled her seat at church unless providentially hindered, and all who knew her only knew her to love her.

She was ill several months before she died, having a complication of diseases that resulted in her death. All that relatives, doctors and friends could do was done, but none could stay the icy hand of death. God called her and she had to go. She left to mourn her loss her husband, one son, B. C. Goldon of Richmond, Va., five grand children, one brother, O. A. Gillikin, of Vandemere, N. C. two sisters, Mrs. Charles Hill of Miami, Fla., Mrs. Watson Lawrence of Otway, N. C., and a host of other relatives and friends.

Her husband was sick at the time of her death with cancer on his face. He, too, was a great sufferer. He went to the hospital in Norfolk, Va., for treatment but the doctors could not relieve him, so he came back home to Otway, N. C., and on De-

ember 2nd, 1926 he passed away. He was not a member of any church but a believer in the Primitive Baptist.

Written by her brother.

O. A. GILLIKIN.

JERRY BATTS

Jerry Batts, son of William and Mary Batts, was born in Elm City (then known as Joyners Depot) on March 28th, 1844. died July 17, 1926.

He was a Confederate veteran, belonged to Co. A. 5th N. C. Regiment. Was married to Winifred Peele July 29th, 1864, and the following children remain, together with his wife. Three sons, J. H. and Walter T. Batts of Wilson and Jerry T. Batts of Portsmouth; and one daughter, Mrs. J. O. Hearne of Wilson, besides 17 grand children. Joined the Primitive Baptist church at Williams in Edgecombe county on Tuesday, September 11, 1873 and was baptized same day by Elder P. D. Gold. Dismissed by letter to join Hopeland church in Whitakers, November 1881 and remained a faithful member there until May, 1922 when a letter of dismission was granted him to join Wilson church. Was a kind husband and father, a faithful soldier and loved the church which he attended regularly and when able to do so. Bore his afflictions with patience and was resigned to go at God's bidding, looking forward to death as an entrance into the joys of his Lord.

Done by order of conference on Saturday before 4th Sunday.

T. T. THORNE, Clerk.

J. C. MOORE, Mod.

SISTER PATIENCE WOODARD FARMER

"And I heard a voice from heaven saying unto me, 'write blessed are the dead which die in the Lord from henceforth: Yea saith the spirit, that they may rest from their labors; and their works do follow them.'" Rev. 14-13.

Born May 28th, 1835, passed gently and peacefully away, asleep in Jesus, on the evening of November 30th, 1926, thus making her stay on earth more than 91 1-2 years. She was the daughter of William Woodard and Elizabeth Sims Woodard, his wife; was married in early youth when about 18 years of age to Moses Farmer, who was born in 1829 and died 1866 soon after the Civil War, from the effects of his service in the Southern army. Her children were as follows: Elder J. D. Farmer, J. O. Farmer, Annie Farmer, and W. M. Farmer all having preceded her to the grave except her youngest son, Mr. W. M. Farmer, whom the Lord has blessed to visit and comfort her during her last days on earth, together with her eldest son's faithful wife, Sister Rebecca Farmer (and daughter, Lizzie), with whom she lived about 50

years; several grand children and a large number of relatives and friends remain to rise up and call her blessed.

She was brought to a knowledge of the truth by revelation from Christ our Lord and remembered her Creator in the days of youth. When about 18 years of age she went before the conference of the Primitive Baptist church in Wilson, related an experience of grace, was joyfully received into the fellowship, buried with Christ in baptism and went on her way rejoicing.

The writer's most pleasant memory of her bright face in the old church where she attended regularly in the long ago delighted to worship, singing the songs of Zion and in the latter days when infirmities of old age were upon her, to see her coming in the church leaning upon the staff, with the same bright hope and trust in her Lord, upon whose strong arm she leaned until the end.

About ten days before her departure, she requested Moses to write and assure her (poor) pastor of the high esteem and love she felt for him and her prayer that the Lord may continue to guide, direct bless and have him always in his holy keeping.

The memory of her life is a beacon light, a blessing from the Lord, to cheer and comfort those of us who remain.

The writer visited her a few days before the end, when she talked of the goodness and mercy of God, and joined with us, several sisters being present, in singing with a clear voice from memory, "Amazing Grace, How Sweet the Sound."

Services were held in the church she loved so well; Elders Sylvester Hassell, S. B. Denny and the writer, paid short tributes to her memory, afterwards she body was interred in Maplewood Cemetery to await the morning of the resurrection.

"For the 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 ever be with the Lord wherefore comfort one another with these words." 1 Thes. 16-18.

Done by order of conference.

JULIUS C. MOORE.

Wilson, N. C., May 21st, 1927.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, has called our beloved sister, Mrs. Sophia Cherry, to her eternal home;

Be it therefore resolved, First, That the church at Red Banks has sustained the loss of one of her esteemed members, yet we desire to bow in humble submission to

this dispensation of God's providence, feeling assured that she is "asleep in Jesus, blessed sleep."

Also, Whereas, Our God saw fit to call our brother, Richard Hardee, from earthly existence to eternity.

Resolved, therefore, while we are grieved at their loss, we believe, hope and trust, it is their eternal gain, and bow in humble submission to our God, who rules the armies of heaven, and among the inhabitants of the earth.

Second, We extend our deepest sympathy to the bereaved ones 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 resolutions be sent to Zion's Landmark for publication.

ELDER LUTHER JOYNER, Mod.
MRS. ZEB R. GAY, Clerk.

MRS. JENNIE SCARBOROUGH

Mrs. Jennie Scarborough was born October 30, 1853, died March 9, 1927, are 73 years, four months and ten days. She united with the Primitive Baptist church at Flatty Creek at an early age and remained a faithful member until death. She was the daughter of Joseph and Annie Sanders, and was married to Andrew Scarborough May 28, 1878. To this union were born seven children, two dying in infancy and two others (boys) died several years ago just as they had grown to be young men.

She leaves with sad hearts her husband and one son, J. H. Scarborough of Elizabeth City, N. C., and two daughters, Mrs. T. M. Melson of Virginia Beach, Va., and Mrs. A. C. Bunch of Norfolk County, Va. While we miss dear mother so much we grieve not as those without hope for we feel to know that she is at rest with her Saviour.

Written by her unworthy daughter,
MRS. A. C. BUNCH.

Berkley, Va. Rt. 3. Box 22-A.

RESOLUTIONS OF RESPECT

Whereas God in His wisdom saw fit to take from our little flock by death our beloved brother, J. L. Williams.

Therefore, be it resolved, that the church at Malmalson mourn our loss which we have evidence to believe is his 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 church in conference at its May meeting, 1927.

C. T. EVANS, Mod.
R. S. WILLIAMS, Clerk.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Primitive Baptist Association will convene, the Lord willing, with the church at Helena, Person County, North Carolina (on the N. and W. railroad eight miles south of Roxboro and twenty-two miles north of Durham) on Saturday before the third Sunday in July, 1927, and continue three days.

The churches composing this association are all in peace, harmony and union. Having previously stated where we stand on the disorder among the Baptists in some sections of the country, a cordial general invitation is extended to our brethren for whom we have mutual fellowship.

Those coming by railroad from north or south will be met Saturday morning, July 16th about 10 o'clock.

J. H. GOOCH,
Association Clerk.

Stem, N. C., June 2, 1927.

WILL BE READY LAST OF JUNE

The Hymn and Tune Books will be ready to ship toward the last of June.

One dozen post paid \$10.00.

Single copy \$1.00.

A little higher price than other books.

Please consider the book rather than the price.

P. G. LESTER.

TO SEND LANDMARK TO SOME NEEDY PERSON

We have received \$2.00 from Elder J. R. Jones, 50 Cypress Street, Revolution Mills, Greensboro, N. C., to send the paper to some one unable to pay for it.

We deeply appreciate this act on the part of Elder Jones, and wish to say there are a number of afflicted members of the church who write they are unable to pay for the Landmark and desire it.

If we could do so we would not charge these anything for the paper. The best we can do is to stand half the expense, and for every dollar received match it with one from our side. In this way we hope to be able to place the paper within the reach of all. However there is very little now to the credit of the fund.

J. D. GOLD.

ZION'S LANDMARK

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GOD CAN DO HIS WILL WITHOUT FORCE.

"Then came the children of Israel, even the whole congregation into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there and was buried there.

And there was no water for the congregation, and they gathered themselves together against Moses and against Aaron.

And the people chode with Moses and spake saying, would God that we had died when our brethren died before the Lord:

And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

And the Lord spake unto Moses saying.

Take thy rod and gather thou the assembly together, thou and Aaron, thy brother, and speak ye to the rock before their eyes; and it shall give forth water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the Lord as he commanded him.

And Moses lifted up his hand and with his rod smote the rock twice; and the water came out abundantly, and the congregation drank and their beasts also.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Number 20:1-13.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE OLD MAN'S FAREWELL

Well, boys we've had our life's
earthly day;

Bill and John and I;

We did not, you know, come here
to stay—

We'll soon get off Life's Narrow
Way,

It's given to man once to die—

So then, let us get off the busy road;
Letting fall life's heavy load,

And tread the Great White Way.

Once we were young, and gay, and
strong;

We have traveled life's road, well
and long;

But, now we'er near three score,
and ten;

No more young and strong, but
feeble old men;

Let's brave the future hard, with
sunny cheer,

Though we have not long to tarry
here;

But what of that? We do not fear.

One day hath been long, and varied,
and hard,

Yet Bill and John you have stood
by, old guard!

How sweet to cherish the feeling
and thought,

That our friendship hath been
neither sold nor bought!

But steady and true, like the sun's
golden rays,

Not an human love—a sudden
blaze!

Then we pine not for earth's past
days.

For all that's of value and truly
worth while—

Friendship, love and cordial smile—
Hath been ours to enjoy and share,

Betler far this, than tinsel glare!
Riches like these will ever last,

When the stubble is in the oven
cast;

Then, let's thank God, for the Dead
Past!

And turn our eyes to the future
bright!

Where all is day and no dark night;
There, oh there, the wicked will
cease troubling,

And gushing streams forever be
bubbling—

Then, hasten the day, when we can
leave!

Where hearts and souls, no more,
shall grieve—

There billows of pleasure will roll
and heave.

JOHN ADAM SHAW.

Norfolk, Va.

FAITH—A SURETY

Each day is one the nearer, how
sweet the thought to me,

I shall be free from sorrow, and
my Beloved see,

I oftimes long to see thee, sweet
heaven, blissful rest,

To see my dear Redeemer, and
lean upon his breast.

Here I am tried, and tempted, and
tossed about with care,

In heaven there's not a sorrow, no
storm ariseth there;

'Tis there no sin annoyeth, and
nothing causeth pain.

I hope through thee, dear Savior,
that blissful home to gain.

Waft, waft ye winds my vessel, and
glide me to the land,

Away from sin and anguish, to
heaven's sweet longed for
strand;

Oh, sweet and rapturous prospect to
reach that happy shore,

To live, and dwell with Jesus, in
glory evermore.

FREDERICK W. KEENE.

Raleigh, N. C.

"DRAW ME" SONG 1-4

Draw me from sin, that I may be,
Free from its blight and more like
Thee,

Lord, by Thy love's constraining
power,

Keep my heart near Thee every
hour.

Draw me from self to look to Thee;
Thy matchless beauty let me see;
Myself to please, let it not be;
Draw me, and I will follow Thee.

Draw my affections to Thee quite,
And keep me in the path of right,
From this vain world, O Lord, draw
me,

To seek and find my all in Thee.

In times of trial and soul distress,
In mercy draw me to Thy breast;
And let me be no transient guest,
But let me find enduring rest.

Draw me to Thy dear arm's embrace
And let me see Thy smiling face;

Thy loveliness I then will trace
And sing Thy matchless sovereign
grace.

Draw me to put my trust in Thee;
My strength in weakness do Thou
be;

Draw me at last from earth away
To live with Thee where all is day.

FREDERICK W. KEENE.

Raleigh, N. C.

THE RIGHTEOUS

If the righteous scarcely be saved, where will the ungodly and the sinner appear? I do not remember just now where this text will be found in the Bible but I hope that its in there somewhere, and by my not being able to point out the chapter and verse that doesn't keep it from having its own meaning and power, for we notice that there are three different classes mentioned in it.

Righteous, ungodly and the sinner. Have we ever given it a serious thought what it takes to make an ungodly person, man or woman. It appeals to all who are ungodly. If we were to ask a person if they believed in God, and the answer was no, then what? "No I can't believe there is an ungodly person," then what. If you don't fear God, do you believe in Him? Not of the right spirit, then if you hear a person teach that man sprung from a monkey, right there you see an ungodly person. Oh, well he is a highly educated man and you must not deny his word. Remember that it is hid from the wise and the prudent and revealed unto babes. Who are the

babes? Those that fear God and have the spirit of Jesus spread abroad in their hearts; those that do the works of God, and that is to believe on the one whom He has sent (Jesus). Without the shedding of blood there is no remission of sin, therefore we see, so as the tree falls so it lies, so as death finds us so will we appear in judgment. Therefore if we are called away from time to eternity with a denied faith and a broken oath it is not for me to say what the punishment may be, that is in God's hands. But would it not be awful to hear the sentence (depart from Me, ye workers of iniquity, for I never knew you). What is the solemnest oath on earth for man and woman? the oath of wedlock? When broken by either, what have we done? It seems to me we have denied the faith wherein we were united and lied to God? Oh it is an awful thought to think of such an oath as that to be broken, and face us in a righteous judgment. We should well remember that it is no play toy, it is something will never be forgotten this side of judgment, the word (I will) stands in judgment, just as firm as when spoken. No unwatchful moments with God. He is Alpha and Omega, He 's of one mind and changes not, therefore the sons of Jacob are not consumed. I today, visited the state's prison, and there I saw a kind mother with two small children go there to see her imprisoned husband. Oh how I was melted down in tears when he came in and met his wife with trembling lips, as she was gathered up in his embrace and kissed by a noble looking man to me, while the children stood by and held

to the stripes of a father's suit that he wore. Oh the sad thoughts that I had while sitting there watching for myself, and right on the other side of the aisle I saw two women sitting there, one had a baby looked to be about 15 months old. I saw the boss man go to them and say something, soon I saw one woman shake hands with the other and kissed her own little baby goodbye, and walked back behind the prison bars. I wondered to myself if it was for her real guilty crime she had to serve her time out there, as I saw that poor little innocent infant had been snatched from its mother's breast. Oh, dear readers, let us stop and think while in our right m'nd, then when angered let us do and say the least. (Then if the righteous scarcely be saved, where will the ungodly and the sinner appear?)

Your unworthy brother, if one at all.

A. W. THOMPSON.

Wendell, N. C. R. No. 1.

THE BABE OF BETHLEHEM

Dear Elders and Brethren:

I have been reading and meditating a goodly portion of the day and among other scriptures the blessed testimony of the (how) he, (the babe of Bethlehem) came to us. Look how forceful the old prophets moved by the Holy Spirit could point to the coming of the Just One. Listen to Isa'ah: "Unto us a child is born, unto us a son is given, his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father and the Prince of Peace." Even the literal place of his birth was told. And when the

time was fully come, listen to the proclamation of the angel, "Even a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men.' " And to myself I was thinking, that if all our professed Baptists were in one place at one time, and, could feel the power of that proclamation, "peace on earth, good will to men" that we would need no councils, dictating to one another as to how or where we could or might, have peace, with those of us who are not at peace with one another. Brethren, can we forget the time when we felt that this child was born unto us a Prince and Saviour. "Rather let this bounding heart forget to beat, than to forget the mercy-seat" where we found him. "Who was laid for us in Zion for a foundation,, a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste." Brethren has this stone been our stay of late? Who have fled for refuge to this rock? Who has found Him a covert in this tempest? I fear conclusions have been made too hasty, and buildings erected too soon with some, for, "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Paul was tried by this stone, and came forth as pure gold, and became a wise master builder, having laid the foundation for us, and another, or, we build thereon, but let every man take heed how he buildeth thereupon, for other foundation can no man lay than that is laid, which is Jesus

Christ, and Paul who is a pattern for us continues, "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire." Brethren this declaration or building of the apostle covers all the territory in which we are called to labor or build, of every sort, not only as to the proper expounding of all the fundamental principals, but to all the practical laws also of gospel discipline that govern the church. If we advocate a wrong principal of doctrine we build with a material that will not stand the fire, if we either practice or advocate a wrong principle of discipline, we also build with a shoddy material, we will suffer loss, however, we ourselves shall be saved, (in due time) yet so as by fire, will have to pass through the scourging. Brethren, these principles will apply to the things that we have had to deal with of late. He that believeth shall not make haste, for the Lord's work will stand.

As ever,

JNO. R. SMITH. .

Day, Fla.

PREDESTINATION

Mr. King sent Mr. Philpot an extract from a publication entitled, Predestination calmly considered

from principles of reason, Mr. Philpot sent this reply:

Dear Sir:

I am sorry that you should take the trouble of reading such books as that from which you have sent me an extract, especially as you acknowledge that the reading of it produced much hardness, barrenness, coldness and deadness in your soul. Indeed to my mind the title of the book is itself sufficient to condemn it. Predestination as a divine truth is not to be calmly considered from principles of reason, being in a christian point of view wholly a matter of divine revelation. The great apostle of the Gentiles who has laid it down so clearly and fully (Rom. IX.) does not attempt to reason about it; but, in answer to one who does, says, "Nay but, Oh! man, who art thou that repliest against God" and in Rom. XI 1, 33, shuts the whole matter up in the words, "Oh! the depth of the riches both of the wisdom and knowledge of God," etc. I do not feel disposed therefore to examine the extract which you have sent me, though as far as I have looked at it, it seems to me to be erroneous and sophistical.

Thus he speaks of the existence of sin, being in consequence of the sovereign appointment of God. Now I do not believe this is scriptural doctrine, nor do I know a single passage even bearing that way. I fully believe that the entrance of sin into the world and of death by sin, was according to permissive will of God, for without it it could not have entered; but not appointed by Him in the same way as what is good, for such an assertive reason

would make God the author of sin. I think also that all his reasoning about sin being a creature and such metaphysical subtleties are mere sophisms. Two things are very evident: First, that sin is a most dreadful evil, except through the incarnation and blood shedding of the Son of God. Here I rest, not being willing to trouble my mind with doing reasonings of men destitute of Godliness and here I advise you to rest too-

Yours sincerely for the truth's sake.

J. C. PHILPOT.

THIS LETTER ENCOURAGING

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

My Dear Mr. Gold:

Please find herein check to cover one year's subscription to the Landmark for Lee A. Jones, Charlotte, N. C., 1908 Winthrop Ave.

Lee is my son and oldest child and a good member of the church. I am wonderfully pleased with the Landmark and pleased to note what Elder Lester says about its patronage. The June 1st issue is certainly a beautiful and telling follow-up for previous issues. You are performing a noble work in the printing and sending out the dear old Landmark. Faithful and true Baptists should show their appreciation by their support and prompt renewals. Please start above subscription of my son with June 1st issue and oblige, your true and special friend.

J. W. JONES.

We certainly appreciate your kind words.. You have always manifested your friendship for the

Landmark and the undersigned and these words greatly encourage and help us in our work.

J. D. GOLD.

WHAT I BELIEVE

Elder P. G. Lester,
Roanoke, Va.,

Very dear brother in Christ:

For some time I have had a mind to write to you. I want to write concerning some things that I most surely believe, and as I have been charged with believing most everything but the truth, I will try to outline in a brief way, the things which I consider the most vital; then if what I say is in line with what Old Baptists have always believed, then you may publish it in the Landmark. First, I believe that God is all-wise, that this God is a most pure spirit; that is, He is an incorporeal, immaterial, invisible and immortal being, without bodily parts or passions.

"No man hath seen God at any time.." He "dwelleth in light, which no man can approach unto, whom no man hath seen or can see. He is incorruptible and immortal," and possessed of all possible perfection in all His attributes.

That God is infinite, and to be infinite, is to be unbounded, unlimited, in all His attributes. By this, I mean, His absolute perfection. He is infinite in His wisdom, power and holiness..

His infinity, as applied to his being, also includes His immensity and His omnipresence. Between these a distinction may be drawn. His omnipresence has a relation to creatures actually existing, with every one of which He is intimately pres-

ent; but His immensity extends infinitely beyond the boundaries of all created substance. God fills all places at once, heaven, earth, and hell, with His essential presence.

"Am I a God at hand," saith the Lord, "and not a God afar off?" "Can any hide himself in secret places, that I shall not see him?" saith the Lord. Jer. 23: 23, 24. God is self existing and independent. He has all life, glory, and blessedness, in and of himself.

His existence is necessary and underived, for His name is "I am that I am." Exod. 3. 14. His glory and blessedness are likewise underived. His glory therefore results from, or rather consists in the absolute perfection of His own nature. God is the fountain of all being, and He has life in and of Himself. So He is the author of that life which is in every living creature. "In Him we live, and move and have our being." "Of Him, and through Him, and to Him, are all things." Rom. XI. 36. God is eternal, that is, He has no beginning, and is without end. One of His glorious titles is, "The high and lofty one that inhabiteth eternity, the everlasting God, the Father of eternity, the first and the last."

God is unchangeable in His being. "I am that I am." "He is unchangeable in His glory. He is, and was, and shall ever be the same. He is in one mind, and who can turn Him?" Job. 23, 13. .

God is all-knowing. In His sight all things are open and manifest. He has a perfect knowledge of Himself, and He only knows Himself perfectly. He knows all things besides Himself, whether they be

past, present or to come. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15, 3. "He is acquainted with all our ways—there is not a word in our tongue but He knoweth it altogether, and He understandeth our thoughts afar off." Psalms 139: 2-4.

"Known unto God are all His works from the beginning of the world." Acts 15, 18. God is most free and most absolute. "He worketh all things after the counsel of His own will." Eph. 1. II. His will is infinitely free, and, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth." He has an absolute right to do whatever He pleaseth, and "None can stay His hand, or say unto Him, what doest thou?" Dan. 4. 35.

God is infinitely wise. The wisdom of God is that perfection of His nature by which He directs all things to their proper end, the end for which He gave them being; and this is His own glory. For as He is the most excellent being, nothing can have so excellent an end as His own glory. How admirably is the wisdom of God displayed in creation, whether we look up to heaven or downward to the earth. Can we forbear to exclaim with the Psalmist, "Lord, how manifold are Thy works, in wisdom. Thou hast made them all." Ps. civ. 24. God is infinitely powerful, or almighty. The power of God is that perfection whereby He is able to effect all things that do not imply a contradiction, either to His own perfections, or to the nature of things themselves. "With God nothing shall be impossible," said the angel to the

Virgin Mary. "With God all things are possible," said Jesus to His disciples.

God is infinitely holy. The holiness of God is the perfect rectitude of His nature, whereby He is absolutely free from all moral impurity, and, in all He does, acts like Himself, and for the advancement of His own honor. Hence, the seraphim cry one to another, "Holy, holy, holy, is the Lord of hosts." Isa. 6:3. The holiness of God is manifest from the original condition of all rational creatures.

God is infinitely just. The justice of God is that perfection of His nature according to which He is infinitely righteous in Himself and just and equal in all His proceedings with regard to His creatures, "A God of truth and without iniquity, just and right is He." Deut. 32. 4. God is over all, and in you all, God blessed forevermore, and works all righteousness in us, and overrules all sin and evil for us, and to our good, and to His own glory. Now my dear brother, I have given you briefly some of the things that I most heartily believe. If you see proper to publish this in the Landmark do so, if not, please return it to me and all will be well, I am yours in a sweet hope of heaven.

J. W. WYATT.

Selma, N. C.

THE COVENANT OF SALT

My Dear Brother Hall:

The enclosed is my feeble effort to reproduce, only in part, three able sermons preached by you on stated dates. Please accept same as a little gift on your fifty-third birthday. "Silver and gold have I

none, but such as I have give I thee." May you continue to be blessed, many more years, to give solace to weary pilgrims in the future, as I know you have in the past; and also, spared to your loved ones at home and elsewhere. "He hath saved you, and called you with an holy calling; no, according to your works, but according to His own purpose and grace; which was given you in Christ Jesus before the world began."

"It is our God supports your frame
The God who built us first;
Salvation to the Almighty Name
That reared us from the dust."

"Deep unfathomable mines
Of never-failing skill;
He treasures up His bright designs
And works His sovereign will."
Your little sister (I hope) and
cousin,

LIZZIE N. GARRARD.

These sermons will be published one at the time.

The Covenant of Salt

(Delivered by Elder Hall 3rd Saturday in June, 1926)

"And Abijah stood up upon Mount Zemaraim, which is in Mount Ephraim, and said: Hear me, thou Jeroboam, and all Israel: Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever; even to him and his sons by a covenant of salt?" Abijah means father, Jehovah; and he was up, high on Mount Zemaraim, which means wool, sap, succour; the Lord God is above all things, from which He gives warmth life, help, etc. "He is able to succor them that are tempted." The trees of the Lord are full of sap (life).

"The cedars of Lebanon which he hath planted." Trees in scripture represent men, whether good or bad, Jesus is referred to as: "The tree of life:" also wisdom: "She is a tree of life to them that lay hold on her: and happy is every one that retaineth her." Abijah made war against Jeroboam, because he rebelled; and set up golden calves, forsaking the Lord God of Israel. Jeroboam was striving for the people, against Abijah, in other words, the flesh, the natural man, fighting against the Father, Jehovah; trying to justify itself. Abijah reproved Jeroboam, telling him that: he ought to know that the Lord gave the kingdom over Israel to David (beloved) forever, even to him, and his sons by "a covenant of salt" representing the Lord Jesus and His elect children.

Jeroboam knew of this covenant of salt, for Abijah told him he ought to know, etc; he continued in his evil ways, as do all who are influenced by the lusts of the flesh; 'til the Lord saw fit to smite him, slaying many Israelites; but the children of Judah prevailed, because they relied upon the Lord. The covenant of salt was the covenant of salvation. The Lord said that: "Every oblation (offering) of thy meat offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy offering: with all thine offerings, thou shalt offer salt." This refers to the burnt offerings and sacrifices under the law, as a shadow of the One offering, Christ, the real salt which was to come. Salt is good; but if the salt have lost his saltness,

wherewith will ye season it?" "Have salt in yourselves; and be at peace with one another." "Let your speech be always with grace, seasoned with salt;" That ye may know ye ought to answer every man. "Ye cannot have grace; neither salt, unless the Lord gives them to you; and He says in Luke 21:14 "Settle it therefore in your hearts, not to meditate, before, what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." The Lord has given you the salt (wisdom and grace) which forms the words that ye shall speak, seasoned with salt; making you ready to always give a reason for the hope that is in you; proving, by the scripture, the doctrine of our Lord and Saviour Jesus Christ: "Prove all things, hold fast that which is good. Prayer is an oblation, given to the children of God, indited alone by His spirit, which is with grace, seasoned with salt. Not every word, that is supposed to be prayer, is prayer, but when we come to the place of absolute need for solace, "God be merciful to me a sinner," will break forth as from another source, speaking in you. "Nevertheless the foundations of God standeth sure; having this seal: the Lord knoweth them that are His." The covenant of salt laid the foundation and set the seal. This covenant is sure. Salt is put for: wisdom, grace, gospel, doctrine, duration and Christ.

All these virtues, the gifts of God, cannot possibly be changed, neither can salt. Place it in any destructive element or substance, it comes out in bulk and strength unchanged;

nothing else is like it; then how appropriate that the Lord is represented, by salt, in His covenant of grace. Lot's wife was a child of God, and when she disobeyed, she was changed to a pillar of salt, a monument to this day; not to be destroyed. Why could she not have been changed to something else? Because it represents His covenant in which she was embraced: And 'twas a "pillar of salt," and why? Pillar means a support, foundation, representing the doctrine of redeeming grace, which supports or sustains its subjects. "Pillar" also represents the poles of the earth which never vary, perfectly fixed; so is this covenant of salt fixed substantial; as sure as the Father and Son, the makers thereof. "Jacob set a pillar on her grave; that is the pillar of Rachel's grave unto this day." The pillar and ground of truth, of the salvation of the Lord Jesus, was that in which Jacob and Rachel trusted. As the strength of all destroying elements fail, when brought in contact with salt; even so did everything fall before the Lord Jesus; when He yielded up the ghost; "The veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; 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, many who were watching Jesus, saw the earthquake, and other things that were done, fearing greatly, saying: "Truly this was the Son of God." Jesus is the perfect sacrifice, the real salt; then

how beautiful is His covenant of salt. "Every one shall be salted with fire; and every sacrifice shall be salted with salt." Salt is a purifying substance, and preserves everything it lays hold upon; it is never applied to a living thing, but to the dead to save, to keep. One who is dead in trespasses and in sin, is quickened into life when salt, grace is applied, that he may be killed to the love of sin, realizing that he is a great sinner, abhorring himself, knowing that in his flesh there is no good thing; "He is (now) dead and his life is hid with Christ in God." How shall we that are dead to sin live any longer therein? These are the characters embraced in the covenant of salt; who need to be preserved, to be kept by the power of God through faith ready to be revealed in the last time. This covenant saves, preserves, and keeps them from despair, saves them from their sins. It is all the very precious favor of the Lord Jesus Christ, who came to seek and to save that which was lost in Adam's fall; which was his bride, the church; for whom he was crucified, was made a perfect offering; "To forever perfect them that are sanctified;" set apart; which is made manifest in time; this wonderful covenant of salt is the foundation of the household of faith; justification by faith, conversion to God, by the all-powerful operations of the Holy Spirit; teaching gospel doctrine, spiritual instruction, and heavenly wisdom. "Every one shall be salted with fire, and every sacrifice shall be salted with salt." God's children are sacrificed upon the altar of sin, being salted with fire, carried through

fiery trials, purified, killed to the love of sin, brought from under the curse of the law by the Perfect Sacrifice Christ Jesus, the Lord, who is ever standing at this altar, to take the place of troubled, sin-sick souls; who were in this covenant of salt before the foundation of the world. This covenant saves the world from destruction so long as one of this precious faith is in the world. Lot had to be hastened out of Sodom, by the hand of the Lord, before He could destroy the city.. Lot means wrapped, hidden (covered, wrapped in the bundle of God's eternal love, His laws, statutes and doctrine; "hidden" because "these things are hidden from the wise and prudent, and revealed unto babes." helpless, dependent souls, covered in the cleft of the rock by the hand of the Lord; as was Moses, who was not permitted to see the Lord's face, but could see his back parts as he passed by. This covenant saves, preserves, and calls every subject of grace, vessels of mercy, that has or ever will exist in time; made perfect in Jesus Christ, the Lord to forever rejoice, through all eternity, after the passing of this old cumbersome, troublesome and fleshly tabernacle; and to him will be all the praise.

LIZZIE H. GARRARD.

SHOULD FAST AND PRAY

Mr. John D. Gold,

Wilson, N. C.

Much Esteemed Friend:

As there has been a subject on my mind for a long time in the fear of God, (as I hope), I am sending you some thoughts which if you think worth while, you can publish.

This language which will be found in the 13th chapter and 9th verse of the prophet Hosea, has been and is now on my mind, "Oh! Israel thou has destroyed thyself, but in me is thine help!"

Dear kindred and friends in Jesus, I am writing to say that times are so critical late in church and state, it seems to me that it is time and in place for those that believe in God the almighty, merciful God to go to Him in fasting and prayer. Esther did in time of trouble, and the Lord heard and answered, also Jonah did and said, which is recorded in the 3rd chapter and 9th verse of the book of Jonah, "Who can tell if God will repent and turn from His anger, that we perish not, yes we will hope in His mercy, though we know we do not deserve it."

A throne of grace then let us go,

And offer up our prayer,

A gracious God will mercy show

To all who worship there,

Submitted as I hope in love,

(MRS.) BETTIE Z. WHITLEY.

601 East Main St.,

Washington, N. C..

THE INFINITY OF GOD'S WISDOM AND POWER

In pondering over the wisdom and power of God, these things become too wonderful for me. I cannot search them out. They are beyond my conception, and yet we are bound to acknowledge His wisdom and power by the display of His handiwork in the creation of the heavens and the earth and all things contained therein. "Hell is naked before Him and destruction hath no covering. He stretched out

the north over the empty place and hangeth the earth upon nothing." Job XXVI-6-7. Job here acknowledges the power of God to be infinite and unsearchable, yet he cannot fathom the wisdom of God. In the same chapter verse 13 says: "By His spirit He has garnished the heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways, but the thunders of His power who can understand?" Now, I feel that there is a living principle in the life and character of His people, the embodiment of which is Jesus Christ and the thunders of His power. They feel to acknowledge Him and His wisdom and power in all their ways. Sometimes we feel that our ways are thorny and our trials sore, yet in the integrity of the heart we feel to confess the justice of God and the wisdom and power of God, though our feeble mind cannot fathom the mystery of the dealings of the Lord with His people. This was Job's experience and I am sure it is the experience of all the followers of Jesus.

In His infinite mind He has seen fit to abase the creatures of His power and the glory of His name might be declared above every name under the heavens. Therefore, in the light of His countenance and the face of His wisdom and power we find ourselves adrift upon the sea of time to perish in our misery, yet we have been made to feel in the integrity of our hearts He has seen fit through divine mercy, as it were, to pluck us as a brand from the burning and house us together in the confidence and blessed assurance that these are the people

whom He hath redeemed by His death and will bring triumphantly into His holy habitation to praise Him forevermore.

W. M. GRAHAM..

Christiansburg, Va. Box 114.

YE MUST BE BORN AGAIN

Mr. John D. Gold,

Dear Friend:

Please find a good letter from our dear brother, Elder D. S. Webb. Please give it space in the Landmark if you feel to do so. .

Your friend,

J. R. JONES.

Revolution Mills,

50 Cypress St.

Greensboro, N. C.

Dear Brother Jones:

Will try to answer your request.

In John the 3rd chapter, Jesus said, "Ye must be born again," Nicodemus had the knowledge that he had been born in order to be a man, but no one can tell of the time and place of his birth, but his parents know. Jesus said, that which is born of flesh is flesh; and that which is born of the spirit is spirit."

Marvel not at these things, for Jesus is the authority. First, there must be a conception in the flesh and of the flesh, and the begotten is a child of the flesh, and there are evidences of the child's being before it is born, a sickness, a fearfulness, pains and dread. And the enlarged deformity makes them backward and shame-faced until the time of travail is fulfilled and the child is born. The sorrows then are gone, and joy and gladness is effected. The child after it is born of the flesh continues to grow in de-

veloping the things in his nature, and is infatuated more and more to the things of the world, the organizations and institutions of men are his, to desire and admire. And the things of this world is his limit to know. He cannot see the kingdom of God until he is born of the spirit. And we cannot tell when the spiritual conception is a feeling of fear and dread, a sorrow and heart sickness for sin. A weakness and great deformity is felt, and as we were looking for the painful penalty of death and the judgment. There was a sweet peace, all sorrow and gloom was gone. We are made oft-times to recall to mind the joyous feeling when the dark clouds were fanned away by the hand of God. And above all doubt I saw the church of the living God, and yet it appears to me that my life is a life of travail, and I cannot tell when nor how I was born of the spirit.. But I do know I was begotten in love to the church, and one witness said "he that loveth is born of God." These testimonies are bracing comforts. At the salutation of Mary the mother of our Lord to Elizabeth the witness within the womb leaped for joy. The babe was not yet born into the world. A manifestation of the divine witness was given in this case before the natural child was born, proves the spirit to be independent of the flesh. When the babe leaped in her womb Elizabeth was filled with the Holy Ghost. Even so, when the salutation of our blessed hope is voiced to us the babe of hope leaps for joy. This babe is Christ formed in us the hope of glory, and when the salutation of the blessed gospel of Christ

reaches our understanding, the witness within us leaps for joy, though it is but the babe, or the new creature in Christ.

Brother Jones I am not well but have written a few hints.

May the Lord bless you-

D. SMITH WEBB.

Hillsville, Va.

FOR THE PEACE OF ZION

Mr. J. D. Gold,

My Dear Sir and Friend,

I received your notice a few days ago, and guess I should have acknowledged same sooner, but for the fact that the editor-in-chief and some of the writers of the Landmark have taken the stand they have in regard to the absolute predestination of all things.

Such was not the case in your dear father's lifetime. He said there was no room in the Bible for the word "absolute." He did not tolerate it and those who would did not assert themselves as long as he lived. I loved Brother Gold and the way he conducted the Landmark. He and it were precious to me and I felt that I wanted to take it as long as I lived; but I do not feel as I once did about it. For your sake and that of your dear father I would still love to take it, and for that reason I am sending you check to pay for same another year.

I wanted to write you and tell you how much in accord with my own feelings was the last article you wrote, but neglected to do so. How I, too, would love to see the church in the thriving condition of former years when, like a river, peace flowed in Zion and each pre-

ferred his brother in love and none seemed to "think more highly of himself than he ought." or to "charge God foolishly." Hobbies were unheard of and confusion was unknown. But so it was in the days of old. When the Lord gave Israel a king who feared Him and reigned in righteousness, he was sometimes succeeded by a wicked king who disobeyed God and wrought havoc in Israel. He would make an image and set it up as an idol for the people to worship and in many ways commit sins and bring down the displeasure of God upon them, whose judgments would consume them. And I feel sure that our God is now pouring out His judgments and that we shall not escape the same.

Mr. Gold, I would love to hear from you and to have you visit us in our home.. I have lingering precious memories of former visits to the lovely home of your sainted father and mother, would love to see Mr. Joe again.

Your friend,

MRS. J. P. COFFEY.

Rufus, N. C.

GAL NINE --- RELIGION PURE AND SIMPLE

Mr. John D. Gold:

Enclosed please find two dollars for the dear old Landmark from May 15, 1927 until May 15, 1928.

Mr. Gold, I'm sorry I have neglected to send it sooner.

I have been a subscriber for over 30 years, it has been much comfort to me in those years.

I truly hope it will ever contend for the pure and undefiled religion of our Lord Jesus Christ and the

wonderful love of God which has ever been so abounding that it will ever flow through all eternity.

Yours truly,

LULA OVERTON.

PLEASED WITH ITS SPIRIT

Mr. J. D. Gold,

Dear Sir:

I am well pleased with the spirit and doctrinal sentiment of the Landmark. I also take the Signs of the Times, have for 50 years or more. Advocate and Messenger, Primitive Baptist and Messenger of Peace and find excellent reading in all of them. Your father was a sweet preacher to me and I loved him dearly.

D. M. VAIL.

28 Willard Street

Binghampton, N. Y.

A SHORT STATEMENT ON "THE WILSON TROUBLE"

In my article on this subject in the Landmark of May 15, 1927, page 206, column 2, ninth line, "fetichism" should be "fatalism" (as I wrote it.)

Our brethren are confused by partial and conflicting statements in regard to the trouble. There have been wrongs on both sides. The whole truth should be known in order to arrive at a correct understanding of the case. If both parties could meet together in the spirit of Christ, the spirit of meekness, gentleness, and love, the trouble would be settled. I was especially glad to read the wise suggestion of Elder P. G. Lester, on page 207 of the Landmark of May 15, that a

whole association should not be charged with extreme predestinarianism or Arminianism because some minister in the stand, in the midst of an otherwise good discourse, should seem to advocate either of those unscriptural errors, when perhaps he did not mean to do so. Let us be more forbearing and forgiving towards each other, and not engage in unbrotherly strife of persons and words. May the Lord bless all His dear people with humility, love and peace.

SYLVESTER HASSELL.

Williamston, N. C.

SARAH W. SWINDELL

Sister Sarah W. Swindell was born August 31st, 1866, died March 9, 1927, making her stay on earth 61 years, six months and nine days, leaving two daughters, Mary Mason of Hoobken, Ella Barrett of New Bern and a host of friends to mourn their loss. She was a good neighbor and most excellent in sickness, always lending a helping hand to those whom she could. Believing in God as the Saviour of poor, helpless sinners she came before the church at Goose Creek Island June 27, 1925, relating beautifully the dealings of the Lord with her and the confidence and love she had for the church and was gladly received and baptized by Elder W. W. Styron, her pastor and proved her love by her faithfulness in many ways. While she was only with us a short while we miss her very much. But the dear Lord called her home. All was done that physicians and friends could do but none could stay the hand of God. And with that sweet hope that the children of the Lord have, we remember He has said in His word Luke 12-32, Fear not little flock it is your father's good pleasure to give you the kingdom. So the hope that there is rest gives us comfort even in deep distress. Much could be said but feeling our loss is her gain we trust to be reconciled to His will. The funeral was conducted by the writer and Rev. W. R. Lewis amidst a large congregation, then laid away to await the resurrection when those that die in the Lord will come first. May the Lord give us grace as our days may demand. Submitted in much love.

H. S. WATSON.

Lowland, N. C.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
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Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

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Entered at the postoffice at Wilson
as second class matter

WILSON, N. C.

July 1, 1927

A VISION

Mr. J. R. Jones,
Revolution Station, N. C.
My Dear Cousin:

I received your letter some days ago and was glad to hear from you. I read your card with outline of vision. It was a good one and I want to tell you I believe every word of it. It seems every one does not have them.

The 3rd of January, 1920 I had one myself. It was between 12 and 1 o'clock in the morning. I usually wake up about 12 and lay awake till about 1. While lying there I let my eyes shut and I was up in heaven at about 35 or 40 degrees upward and out at the rim of the world. I closed my eyes and I was up there again. I opened my

eyes and I was on the bed again. I thought I would try it again, and investigate. I shut my eyes and was up there again in the same place. In a moment two or three hundred angels came and shook hands with me. They looked like women and their hair was parted in the middle and came a little below the point of the shoulders.

They were dressed like women. Their skirts came down close to the floor and fitted up close around the neck. Their skirts looked like a purpose shadow. They seemed glad to see me. Then I went to go away. Just before I left there a voice just behind me said: brother hold out faithful; this place was prepared for you the same as for us before the world was. I opened my eyes, I was back on the bed. Judging the time to see all this it could not have been over a minute. I wish I could see you while here on this earth. I have a hope that we will all meet in heaven above. Some day I may have this put in print, if you wish will send you one. This leaves all well as usual. Hope you can read this. We all send love to you. Write when you can.

DAVID R. JONES.

Hollywood, Cal.

Remarks

Brother Jones, your cousin's vision is good though peculiar, as all visions necessarily are. In them we go out from ourselves and our home place into the vision country, and yet we carry with us dreams of the home land which are also peculiar. From his description of the fashion of the hundreds of angel women I am inclined to the opinion that they were not of the type of the modern

women, but must have gone thence in the days of our mothers; in fact our mothers might have been among them. When he described the plain, modest, unassuming women of their apparel I thought of mother. When we think of angels we associate them with beautiful women which thought seems to be only appropriate material of which angels are made. And our mothers were beautiful both in body and in spirit, in heart and in mind, in soul and in being. Angel mother, ministering angel, ministering spirits..

P. G. LESTER.

DATE OF LETTER SHOULD HAVE BEEN PUBLISHED

I regret that the date to W. L. Parker's letter recently published was left out of the publication. When he wrote the letter he was the clerk of the church at Danville, Va., and it seems stood in with the church to the vindication of its righteousness, but by the time the letter was published he had fore some reason lost his standing with the church and had been turned out, and had been adopted into the so-called church made to order as described by Brother J. W. Jones and is now its clerk. His letter was written in 1924, and I presume gives substantially the facts regarding the culmination of the unfortunate affair that resulted in the exclusion of J. R. Wilson and of others who were pleased to follow him in his disorderly course of conduct.

We do not care to discuss the Wilson trouble on these pages, but statements of facts may be set forth if we can have them.

I do not believe the trouble is ready for a settlement. It is only

in the flesh now, I fear, but when its gets in the spirit it will settle itself.

P. G. LESTER.

FRANCIS MELISSA BARNHILL

It is with a sad heart we try to write the death of our beloved sister, Frances Melissa Barnhill, who died March 8, 1927. She was born February 14, 1860 and married to Cornelius Barnhill November 2, 1879 by Elder Alford Ross. To this union were born six children, two daughters and husband preceded her to the grave, leaving four sons, Russel L. Barnhill, of Bethel; Walter L. Barnhill, of Wilson; Howard and Willie living at the home place near Bethel. She lived with her youngest son Willie and his wife. They did all loving children could do. She had a very light stroke of paralysis in her left eye in the fall of 1921 but it soon passed away. She had another stroke the fifth Saturday night in August, 1924, paralyzing her throat and tongue. She was fed through a tube some over 18 months. She was conscious up to a few hours before she died.

She united with the church at Flat Swamp in July 1889. She was a loving and faithful member as long as she was able to go. She was always ready to speak of Jesus and manifest His love. We feel sure that she will be missed by all who knew her, especially her brethren and sisters in the faith. Her love seemed to be so strong for all lovers in Christ. We feel to hope our loss is her eternal gain. To be with Jesus to hear that voice "come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." The funeral services were concluded by Elder John N. Rogerson after which the remains were taken to the cemetery at Greenville.

J. N. ROGERSON, Mod.
E. C. HOUSE, Clerk.

One copy be sent to the Landmark for publication.

Written by order of the church at Flat Swamp.

ADA WHITE,
MINNIE ROBERSON,
Committee.

BLACK CREEK UNION

The Black Creek Union will be held with the church at Peachtree, Nash County, on fifth Sunday and Saturday before in July. Brethren and friends coming by bus from Raleigh or Rocky Mount will be met Friday afternoon and Saturday morning at Spring Hope, N. C. Train service has been discontinued.

S. A. WALKER, Church Clerk.
Spring Hope, N. C.

ZION'S LANDMARK

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JULY 15, 1927

No. 17

HEARKEN UNTO THE STATUTES OF THE LORD

"Now therefore hearken O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess that land which the Lord God of your fathers giveth you.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Your eyes have seen what the Lord did unto Baal-peor: for all the men that followed Baal-peor, the Lord hath destroyed from among you.

But ye that did cleave unto the Lord your God shall live every one of you this day.

Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day." Deut. 4:1-8.

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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

Devoted to the Cause of Jesus Christ

ALL HELP MUST COME FROM THE LORD

Dear Brethren in Christ Jesus:

I have had a mind for some time to write what I hope has been the Lord's dealings with me, but for the weakness of the flesh I have put it off from time to time and even now I do not feel worthy of writing on so great a subject. But there is a desire in me that is deeper than the flesh that bids me write, and hoping th's may be of some comfort to some poor worm of the dust that perhaps the Lord is leading out of Egypt. But I know that human hands cannot reach one that is in a slate, for when Peter told Jesus that he was the Christ, the son of the living God Jesus told him that flesh and blood did not reveal it unto him, and again when Peter made the attempt to walk on the sea and began to sink it was the hand of Jesus that rescued him. So we see by these things that all spiritual help must come from the Lord.

Now if this should fall in the hands of any that are sin sick and are seeking His love to know I want to comfort you with these words—that it is God that worketh in you both to will and to do of His good pleasure, and He will surely lead you to peace, for He saith I am the beginning and the ending, the first and the last, He is the author and finisher of our righ-

teousness. Now as to my own experience.

My parents were of the Primitive faith but never joined the church. My father was a great Bible reader and at nights when we were all gathered around the fire side he would get his Bible and read to us all. I was very small then and could not read myself, but I took an interest in his reading and learned from it of a Creator and that all power belonged to Him—that He had power to save or to destroy. I also learned about the devil and that he was the opposer of the righteousness of God. And I learned of the great judgment day and great fear came upon me for I saw myself a sinner. I saw myself condemned, the law had been to me as a school-master, to teach me that I was a sinner and to see the need of a Saviour. So I began to try to pray as best I could, but my prayers did not seem to get further than my lips and I often dreamed of the devil, it seemed he would almost get me and then I would awake in a fright to find it was a dream. As I grew older and went to school and learned to read for myself I began to read the Bible hoping to find something that would help me but my reading was like the Eunuch. I had no one to guide me and I could not understand. I began to go to Sunday school and to protracted meetings of different

denominations but they taught and preached to my mind what seemeth right unto man.

I was attending a Missionary Baptist revival that was going on near us and I went to what they called the mourners bench. And first one and then another would come around and talk to the mourners, they told me that all I had to do was to just give myself to the Lord, that He was ready and willing to save me, but that was something I did not know how to do. I only knew that I wanted to be saved but how to give myself to the Lord was something I did not know how to perform. Some of those who came around to talk to me, I knew something of their daily walk in life and I knew them to do things that I would not do myself, this looked like the blind trying to lead the blind, so I did not go to the mourners bench any more, for there was excitement and confusion and some quiet secret place was where I wanted to get to seek the Lord. I was then about eighteen years old and I was often in company with young folks and my troubles seemed to leave me to some extent and I got along very well until I was about twenty-three. Then my troubles began to press me again. I seemed to be under a great dread as if something was going to happen and I could not tell what. I did not care for company. I wanted to be alone and spend all my spare time in reading the Bible, but reading the scriptures did not give me the relief that I wanted.

There would be a death in the neighborhood occasionally, and seeing the seriousness of death and

knowing the necessity of being prepared and that life was only a shadow and that death was so sure. I could see the great need of a Saviour in these things, but my efforts to prepare myself for such an end had all been in vain.

I decided if I went to hell I would go there praying and trying to serve the Lord. I prayed almost without ceasing, while I was holding my plow-handle or any work that I was doing if I was alone I was breathing a prayer but I got no relief, and sometimes it seemed that there was hope for me, but I had read in the scriptures that said blessed are they which do hunger and thirst after righteousness, for they shall be filled. This gave me some hope and courage to press on I would pray at night until I went to sleep and it was the first thing on my mind when I awoke in the morning. I often made pledges before arising that I would not sin that day, that I would watch myself and would not suffer myself to commit any sin and if I could live one day without sin I could another and perhaps the Lord would see my efforts and help me, but before one hour of the day had passed I would catch myself sinning in some way, either in deed or word or thought. Yes, like the disciples of Christ in the garden of Gethsemane, I could not watch one hour. (Matthew, 26-40) so I was the same old dead sinner. My efforts were all a failure. I was helpless and lost, it was true I had knowledge of the tree of life but between we and it were cherubims and a flaming sword that turned every way to keep me from putting forth my

hand and taking of the fruit that I so much des. red. (Gen. 3-22-23-24) Yes I was led to the red sea but I was powerless to cross, the army of Pharoah (or sin) had me hemmed on one side, the Red Sea on the other. To turn back was destruction and ruin, to go forward was impossible. What must I do, or what could I do but stand still and see the salvation of the Lord.

Brethren, I believe that every child of God is led to this point. I believe the Lord lets us try out our own works and makes us to see ourselves a failure and then we can truly say as did the prophet Jonah that salvation is of the Lord.

One night I went to bed and while laying there thinking over my lost and helpless condition I was carried away in the spirit. It seemed that I was about three miles from home in a thicket about thirty or forty yards from the highway or public road where a head of a branch makes up. There were lots of vines and briars and all kinds of undergrowth that usually grow at such a place. The place was very familiar to me as it was near my uncle's and I had worked with him a lot. While standing there among these vines I looked towards the road and I saw wagons with mules pulling them going down the road, but there was no driver on them to guide them, the wagons were loaded with something that looked like barrels of turpentine which were very common for this part of the country at that time, they looked black as if covered with branch mud. All the wagons had three barrels each which was a full load. The mules seemed to be under a

great strain to carry them. They were as thick as one could come behind the other and they got to coming side of each other until they covered a space much wider than the road, so many that it was impossible to count them. After a while the wagons all passed on and then there came a gang of colored men that filled a space as did the wagons and as far up the road as I could see, they were carrying great sacks full of something on their shoulders or on the back of their neck. They were black and seemed to be very heavy as they all had their heads bowed over, they all finally passed on. It was a strange sight to me and I walked out to the road to see what became of them. I followed after them about three hundred yards to where the road turns down a steep hill. I stopped and saw them all go down the hill and heard a noise as if the wagons had run together and had broken to pieces at the bottom of the hill. I then saw to the right hand a narrow path that led straight up a gentle slope or hill like. I turned in to this path wh'ch was new to me. I seemed to forget what had just passed and began to notice the surroundings. The first thing I noticed was the leaves on the trees. Every leaf was just alike and the trees were all uniform in size. Th's seemed to be the natural growth, but was a very pleasant sight. I went on up the hill until I came to an opening where the trees had been set in rows that bent gently around the hill. There were many of these rows of trees that went as far as I could see, where there was a curve in a row but all rows had the same

curve. These were trees like I had never seen before. Between the rows of trees the ground was covered with green grass like a lawn. This was the most beautiful scenery I had ever seen. The higher up the hill I got the more beautiful was the scenery. I can't find words to express the beauty. I went on until I came to the top of the hill, there I came to a great building that had a large door in it like an archway. There was no shutter to it. I stepped inside and I saw a beautiful woman sitting there dressed in white, in her arms or lap was a small infant, the infant and its raiment was as white as snow. Not a spot or blemish to be seen on it. Then I noticed just in front of where the woman was sitting there was something built of some kind of stone that was polished until it glittered. I looked up to see how high it was and the higher it got the brighter it got until I could not look upon it for its brightness. Just then I heard a voice that said this is the snow-white throne. Then I came to myself and I was at home on my bed, and realized that I had not been anywhere, neither was I asleep and did not go to sleep in several hours. I lay there thinking over it. I can't tell you how good I felt for I thought it was the workings of the Lord. In a few days I told my mother of it and she said that I ought to feel good over it and I got so full I could not talk and went out of the house, but this good feeling did not last long for I soon began to meet with temptation and sometimes before I hardly knew what I was doing I would find myself sinning again. Then I was

grieved and began to doubt myself, for I had thought that after one had passed from nature to grace that all was peace and happiness, so I was disappointed and was in trouble again and at times I would have such doubts and fears that I began to think that I might be mistaken after all. So I began to pray to the Lord for a better evidence, then my thoughts would go back to the vision that I had seen and my hope would revive, but doubts and fears would come again. This went on for nearly two years. One night as I was praying for a better evidence it seemed as if something spoke to me and said, My grace is sufficient for thee. I remembered reading these words in the scriptures but did not remember the scriptures in connection, so I looked it up and read it again and found that these words were spoken to Paul when he besought the Lord to take the thorn out of the flesh, so I found that the same thing that troubled Paul was troubling me and Paul explains that it was left in him to keep him humble, and for the same purpose that it was left in Paul it is left in us all. This is the sin of the flesh but where sin abounds, grace does much more abound (Romans 5:20).

After this I became satisfied and began to see things as I had never seen them before. After one has passed from nature to grace he is then a soldier and is ready for battle, then the warfare sets in between the flesh and spirit, for it was after the children of Israel had reached the promised land that they had to subdue the inhabitants of that country in order to possess the land, which to my mind is a figure of our

warfare and pilgrimage here.
 Sure I must fight if I would reign
 Increase my courage Lord
 I'll bear the toil, endure the pain
 Supported by Thy word .

I did not offer myself to the church but I loved the Primitive Baptists because they preached a doctrine that linked with my experience, and many times they preached my feelings so near that my eyes would fill with tears. I would try to hide them but I loved that doctrine of salvation by grace that was always sweet to me. I did not have the opportunity of hearing them preach very often as my parents became very much afflicted in their old age and as I never married it fell to my lot to care for them. My youngest sister being the last to marry in 1913, after then I had to do the cooking most of the time and look after my parents and do what work I could. My father had heart trouble and Bright's disease and did not go out of the house in about three years. He died Mar. 20, 1920. My mother had rheumatism and other complications and had to go in a wheel chair, not walking a step in more than seventeen years. She died October 10, 1923.

So you see my chance to go to church was not very good. Old Brother Coats came to our home and preached several times for the benefit of my parents which was always enjoyed by them as they loved the doctrine he preached.

My chance for going to church was better the last past year 1926 than it had been in many years and I went very often on Sundays. I could see the brotherly love that existed among them and I know

that I was one of them, but so far as they knew I was a stranger to them, but I loved them and I wanted them to know it, so I began to think seriously of joining the church. I went to preaching at Coats, N. C., one Sunday and the invitation was given to any one wishing to join the church to come forward and do so. The invitation seemed to be directed to me but I failed to go. I went back home feeling like I had almost done a crime in my failure to do so. I went to church on the next meeting day, the invitation was given again and I failed the second time. My nerves would give way or something that caused me to fail. I thought if some one else would only go it would make it easier for me. It was true I was homesick and wanted to go home but did not want to go alone, so I pledged myself if some one else would go then I would too. So I went to church on the next meeting day and the invitation was given again and just as they finished the hymn a young lady went up weeping. I remembered my pledge and almost before I knew what I was doing I was up there too. The young lady began speaking and told a short but sweet experience of grace. So it pleased the church to receive us both. Although it was a very cold day for the time of year, it being the fourth Sunday in October, 1926, we were baptized the same evening between 4 and 5 o'clock by Brother R. E. Johnson. The water was very cold and I feared for the health of the young sister, as she told of only a short while before of being confined in a hospital and

having undergone a number of operations.

I shall never forget the happy look on her face as she came out of the water. Brother Johnson asked her if she was very cold. She told him no and said that she was too happy to be cold.

I did not know the young lady until after we were baptized and then learned that she was a distant cousin.

Well I guess I had better stop as I fear I have already taken up too much of your space that should have been filled with something more worthy.

May the peace, love and grace of the Lord and Saviour Jesus Christ be with all the saints.

If not deceived, your brother in Christ.

C. D. TURLINGTON,

R. 3, Lillington, N. C.

THE 19TH PSALM

(Just a little collection of the beautiful truths presented by our beloved pastor of Durham church, Elder C. B. Hall, the 3rd Sunday in March, 1927.)

"The heavens declare the glory of God, and the firmament sheweth His handiwork."

"Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber, and rejoic-

eth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the end of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever, the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter, also, than honey and the honeycomb.

Moreover by them is the servant warned; and in keeping them there is great reward.

Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant, also, from presumptuous sins: Let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Nothing is so wonderful, grand, glorious and magnificent as the heavens; "With the rich spangles that adorn the sky." "All a shining frame, their Great Original proclaim." The firmament, the immeasurable extension, the stretching out of the great arch, or expanse, over our heads: the atmosphere and the clouds in which the stars appear to be plac-

ed; and are really seen. Words cannot express the grandeur; All of which; Declare the glory, "the ilimitable knowledge, power and majesty of God, in showing forth His handiwork. Day unto day uttereth speech." This is the working of nature, the utterances, so to speak, of animate creation, and flourishing vegetation to be seen and heard. "Night unto night sheweth knowledge." Night is the time that vegetation grows; preparing to meet the sun's rays that give strength and color. We wonder, in amazement, at His knowledge, as we see all before our eyes. The stars shine forth in their merry twinkles, each in its own constellation, and the natural eye can get but a glimpse of their real brilliancy and splendor. No place in the whole creation can be found where these things are not seen, and heard; and among all these there is a tabernacle set for the sun, which is the centre of the solar system His race is run daily; "Going forth from the end of heaven, and makes his circuit to the ends thereof. Nothing is hid from His heart." All these wonderful manifestations, in the natural world, are typical of the spiritual. Can we not say that the hearts of God's children, in which there is set a tabernacle for His Son are little heavens? For where the Lord dwells, heaven is there, all declaring the glory of God because He has given the light of day, the "Sun of righteousness that rises with healing in His wings." Do they not feel His heat which is love shed abroad in the heart; causing: "Day unto day to utter speech in praise to His

glorious name? Night unto night showeth knowledge." This is when the Lord is leading them about and instructing them; they are in darkness, and distress; they know no way, no light of day; all gloom, and despair; but: "God who commanded light to shine out of darkness (the flesh) hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ." The light bursts forth in the heart to show the vileness thereof: this is "night unto night," holding the knowledge 'til the travel of soul is complete, he is teaching them in the night, and when he rises with healings in his wings; the child Jesus is born, and the light before them is brighter than the sun at noonday; like Paul they see the light and hear his voice. He tells them what to do; then this voice is heard through this animated earth, which "Is filled with his knowledge and glory, as waters that cover the sea." Their line is gone out, "though this same earthly tabernacle, line is put for cords, to measure, to instruct, a portion, doctrine, etc. This old earth has been measured, "weighed in the balance and found wanting." It has taken its portion as its due; it accepts its instruction, being conscious of its many imperfections, and shortcomings, which establishes it in the doctrine; then is the tabernacle of the Lord Jesus (the spiritual Sun) set up in the temple, the bodies of His children. He is the "Bridegroom coming out of His chamber rejoicing in His bride, the church, as she glows in His love. "He has run a race as a strong man." He comes from the end of

heaven, and takes a circuit. "This circuit is all" round, about them, as walls and bulwarks; in the heart his dwelling place; often enshrouding Himself in thick darkness; but His eye never slumbers nor sleeps; watching the objects of His love; yet they may not feel His presence, as often as they desire, He is there nevertheless. All this is the work "The law of the Lord which is perfect, converting the soul"; convincing him of his failures, imperfections and helplessness; turning him round about, instructing him in the doctrine and precepts of His divine will: teaching him to "declare the glory of God." "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightening the eyes." A statute is an act of power that extends a binding force on all subjects." His statutes or laws are written in their minds, and printed in their hearts. He says: "I will be unto them a God, and they shall be unto Me a people." "Statutes" are the "shalls" of His power over them, "keeping their feet from falling, and their lips from speaking guile." Surely, this rejoiceth the heart, when they can see from whence cometh all their strength. Their eye is enlightened, to discern between light and darkness, recognizing the light of God's countenance in the face of His dear children, seeing the church of the First Born, without spot, wrinkle or any such thing, as it shines in rich perfection; for "Out of Zion, the perfection of beauty, God hath shined." "The fear of the Lord is Clean;" it is pure, free from filth, free from the guilt of sin; all because of the

blood of Christ, which cleanseth us from all sin. "The fear of the Lord is the beginning of wisdom." This fear is a good gift, a perfect gift, the gift of love; not slavish, but just pure enough to give them the desire to follow the ways He has set before them: "Ever looking unto Jesus the author and finisher of our faith." They no longer care for the unfruitful work of darkness; being purged from dead works. They are no longer charmed by the old serpent, the devil; this fear of the Lord which is clean, says to him: "Get thee hence, Satan." "The judgments of the Lord are true and righteous altogether." When the eyes of His chosen ones are opened, to their lost and ruined condition; they look to the law for justification; but when they pass through all its rigid requirements, condemnation takes hold, they reach the end of the law, then are they forced to pass judgment upon themselves, knowing that they have violated His just and holy laws, recognizing them to be true and righteous altogether, knowing that they themselves, have never, nor can possibly, merit one single blessing they have, or can ever receive; here they find Christ who is: "The end of the law, for righteousness, to every one that believeth." It is all the gift of God, treasured up in Christ Jesus, preserved through all the past, being ordained from before the foundation of the World; before the morning stars sang together, and the sons of God shouted for joy. "More to be desired are they than gold, yea, than much fine gold: sweeter than honey and the honey comb." All these taught

in the night in darkness are the embodiment of love and fear. "The fear of God," which is clean, is the beginning of wisdom; keeping God's children warned, showing them the danger signals the mire and the clay, placing their feet upon a "Rock," making them understand their errors. "Cleansing them from secret faults." The whole work is the Lord's; they are the clay, and He their potter. They beg Him to keep them from presumptuous sins; that is: pride, arrogance, defiance and wilfulness; feeling a superiority over others. This clean fear and love, keeps them at each other's feet, making them willing to wash their brethren's feet and wipe them with the hairs of their head. How beautiful, how wonderful is such love; 'tis as far above natural love as the heavens are above the earth,

"Love is the golden chain that binds

The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

"O! for such love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
Their Saviour's praises speak."

The following is prompted by this love: "Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight; O Lord, my strength and my redeemer;" and His words that follow is a positive declaration of the safe and sure foundation: "And ye are My flock, the flock of my pasture are men, and I am your God, saith the Lord God." This is He in whom the little heavens rejoice, who "declare the glory of God"; which they recognize in the firmament of His

never failing mercy; which often overshadows them with clouds of thick darkness which He dispels at His own time; then does the glory of the day star shine forth in perfection: As 'tis written: We have also, a more pure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawns, and the day star arise in your heart. Just a light shining in a dark place, only gives light to that one little spot; when 'round about, is gross darkness. The Lord says: "I dwell in the thick darkness," He is the day star that brings down. "The thicker clouds, the darker the day; at which time the morning light is breaking, for the hungry, famishing souls; who feel nothing but doom; because they feel that nothing good can dwell in them, that they are the least of all creation, willing to exchange places with a dumb brute, than to face an offended God. When suddenly, His arm of salvation, 'round which the scalet thread was bound; about seven hundred years before He was born, extends the scepture of mercy. "Through the cloudy and dark day," lifting them into the light of a smiling Saviour; their strength and their Redeemer; and like Thomas of old, are made to exclaim: "My Lord and my God." Old things have passed away; behold all things are new. These are they who are taught, that: "The fear of the Lord is clean, converting the soul, the judgments of the Lord are true and righteous altogether." The Lord is both day and night: Night, when leading them about and instructing them; day, in the manifestation of Himself, as their

strength, and their Redeemer; the sure sacrifice for sin and uncleanness; to all hungering souls, ordained, preserved and called through the merits, alone, of a crucified and risen Saviour.

"O! thou, who driest the mourner's tear,

How dark this world would be,
If when deceived and wounded
here;

We could not fly to thee.

The friends who in our sunshine
live,

When winter comes are flown;
And he who has but tears to give
Must weep those tears alone.

But thou wilt heal the broken heart
Which like the plants that throw
Their fragrance from the wounded
part,

Breathes sweetness out of woe.

When joy no longer sooths or
cheers,

And e'en the hope that threw
A moment's sparkle o'er our tears,
Is dimmed, and vanished too.

O! who could bear life's stormy
doom

Did not thy wing of love
Come brightly, wafting through the
gloom

Our peace-branch from above?

Then sorrow touched by thee grows
bright

With more than rapture's ray;
As darkness shows us worlds of
light,

We never saw by day."

Author of poem unknown, but he
must have been taught in the

"thick darkness," a few beautiful thoughts in his experience; for he must have been one who had passed from death unto life; if so he was one who loved the brethren.

LIZZIE HOLDEN GARRARD.

FOR THE TRUTH'S SAKE

P. D. Gold Publishing Co.,

Wilson, N. C.,

Dear Mr. Gold:

The enclosed letter from Mrs. Lizzie F. Anderson, is for your disposal. To me it is a good letter, and if published, will no doubt be a comfort to others.

Sincerely,

ELIABETH H. BARBOUR.

Benson, N. C., R. 1.

My Beloved Friend:

The thought comes to me that you really are my beloved friend, for the truth's sake. I truly believe you know the truth, as it is in Christ Jesus, and there is a hope in my soul that I know something of it, so that must be the reason for the tie which exists between us. Can't we sing together the words:

"Blest be the tie that binds,
Our hearts in christian love

The fellowship of kindred minds
Is like to that above."

When you write me of being a "failure" and "nothing and less than nothing," how truly I can witness with you. I wonder if it really is because the dear Lord has revealed Himself to us; and we see Him, by faith, as "the chiefest among ten thousand, and the One altogether lovely?"

Is it not true that the more one views the "Lovely One," the more vileness they see in themselves?

After the Lord had dealt very

rigidly with Job, he uttered these words: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes." Job also used this language: "Behold! I am vile."

Paul felt himself to be chiefest of sinners.

So my dear sister, you see we can witness with the people of God, and hope we are following in the footsteps of the flock. I so much desire to follow the flock at times when I am called to pass through such painful and humiliating experiences, the way seems so dark I begin to be filled with doubts and fears.

Would like to tell you a little of an experience which was mine. About six weeks ago, I had been feeling very dull and stupid for several days, then began to have fever. The doctor was called, and upon examination found an abscess forming. He came several times, and finally announced that it was necessary for me to go to the hospital and have the abscess opened. I went and had to go on the operating table for the third time in five months.

The point I am trying to get at was the sweet experience I had while my fever was so high and the pain so excruciating. While lying with my eyes closed but not asleep, the most beautiful visions would be given me.

One day my room seemed almost filled with angels, they were all around my bed ministering to me, the Great Physician was also there.

The pain had been severe and fever high, but when I opened my

eyes, the pain was easy.

The last vision I had was of a shepherd climbing a narrow ringed path up the mountains, with a small flock of sheep following him. I seemed to be following close behind them. This scripture came into my mind, "When he putteth forth his sheep he goeth before them." The way appeared very rough and dangerous but finally we reached the top of the mountains, and there beheld a most beautiful sunrise. I can't tell it, but it is still sweet to me and encourages me to hope that I am following in the footsteps of the flock.

I feel to be improving some but the doctor tells me it will be a long time before the place heals. I desire to be submissive, and thankful to be up and able to get about. Sometimes I am compelled to say with Naomi, "The Lord has dealt bitterly with me," but I know He is good to me also, far better than I deserve. "He hath dealt bountifully with me."

I trust your eyes are much improved, also hope you are able to get about and go to hear preaching occasionally.

Was glad to get your letter in January.

May the Lord bless us to continue to write to each other.

Fondly,

LIZZIE F. ANDERSON.

Wilson, N. C.

LOVES THE LANDMARK

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Sirs: I am sorry I put you to the trouble to write me in regards to my renewal to the Landmark. I

have been thinking to renew for sometime but neglected it. I have been taking the Landmark about 45 years and I don't feel like I could be satisfied without it. Enclosed find check for two dollars to renew my subscription to January 15, 1928.

Very truly yours,

J. M. C. Nelson.

Hassell, N. C.

ELDER KEY ORDAINED

On June 11th, 1927 at Lamm's Grove Primitive Baptist church in Moore County, N. C., the church was petitioned by the church at Gaines' Grove to ordain to the full functions of the ministry A. C. Key. The church acting on the petition, selected as a presbytery to examine and lay hands on Brother Key, Elders J. F. Spangler and David Spangler, D. G. Staples and C. B. Hall, to meet at the above named place on Sunday morning at 10 o'clock for examination and ordination. The presbytery organized by electing Elder J. F. Spangler moderator, Elder C. B. Hall spokesman. After going thoroughly into the qualifications as required in the written word, and being questioned by those present on vital points of our faith, and finding him sound in the faith the presbytery laid hands on A. C. Key and was led in prayer by Elder J. F. Spangler, moderator, followed by Elder C. B. Hall and then the charge was delivered by C. B. Hall. Then the presbytery presented him back to the church at Lamm's Grove, as Elder A. C. Key.

Respectively submitted to Zion's Landmark at the request of the

deacons of Lamm's Grove.

J. F. SPANGLER,

D. G. STAPLES,

C. B. HALL,

DAVID SPANGLER,

Presbytery.

By C. B. Hall.

SUFFERED FROM THE FLOOD

Mr. J. D. Gold,

Wilson, N. C.,

Dear Sir:

I am enclosing money order for two dollars to pay my subscription until September 15, 1927. Please pardon me for waiting so long, would like to send you more, but we are in the overflow district and farmers lost all their corn and hay, fertilizer and part of their household furniture. My dresser was floating in my house, the water was six feet deep in my front yard and about five feet in the house. I am so thankful we got all of our live stock out, the dear Lord is so good to us. Oh what a cruel world of sinful people. The dear Lord is letting puny man know of His wonderful power. It has hurt the big land owners worse than us poor people. It is good we do not know what is in store for us. Well I will close asking an interest in your prayers.

Your unworthy sister in Christ,

MRS. BETTIE JOHNSON.

Wilmot, Ark.

CONTENTNEA UNION

Please publish in Zion's Landmark the next Contentnea Union will be held with the church at Red Banks Saturday and 5th Sunday in July, 1927. Visitors will be met at Greenville, N. C., and Simpson, N. C., Friday evening. All lovers of truth are invited to meet with us.

MRS. Z. R. GAY, Clerk.

Farmville, N. C.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

VOL. LX.

No. 16

Entered at the postoffice at Wilson
as second class matter

VOL. LX.

No. 17

To The Correspondents and Readers of Zion's Landmark, Greetings:

First. I wish to endorse the Editorial in June the 1st issue written by our esteemed brother, Elder P. G. Lester. May I not ask a careful second reading and that the same be preserved for future reference.

Second. I feel to commend Elder Lester for the spirit of toleration and moderation shown during the years since he became Editor of the Landmark. In line with his writings and preaching and with the admonition of the Scriptures, may we not say "Let your moderation be known to all men."

In line with this thought, our Saviour said, "Go ye forth, wise as serpents, harmless as doves." "Feed

the Flock." These and other such quotations warrant the thought that love should be the moving spirit in our deliberations and declarations, and if so—"Love worketh no ill." "Love is of God. God is love." "He that loveth not knoweth not God." It has been said that to "return evil for good is devilish, to return evil for evil or good for good is human; but to return good for evil is divine." Such is the love of God.

Humanity is inclined to strike back when misrepresented; but the Scriptures say, "Avenge not yourselves, for vengeance is mine and I will repay" saith the Lord. May His spirit so rule in our hearts, and so direct our steps, that we may be found walking in the light of His countenance, that peace, and love and joy, in the sacred service of the Lord, may be our portion.

In the lesson left on record for our learning, The Unjust Steward, was forgiven all his debt; but straightway, he demanded the payment of every farthing from his debtor, and, we are told, that his Lord was not pleased with his stewardship. On the other hand we are taught that we should be "charitable, watching over each other for good, and not for evil; thus, fulfilling the law of Christ."

In this age of unrest, charges and counter-charges, misrepresentations, made, purposely, and often by being misinformed, with insinuations, the truth half told or otherwise, it is impossible to answer or explain questions, that disturb the minds of our people; but, much as we regret some conditions and contentions among us, we are not dismayed; for we read that "He that

hath delivered will yet deliver."

"His ear is not made heavy, nor His hand shortened, that He cannot save to the uttermost (parts of the earth) all that call upon His name."

May we not, with propriety, suggest that we let patience have its perfect work, and cease to even refer to the much discussed disorder and trouble, familiarly known as the J. R. Wilson trouble, in the Landmark columns. We may publish facts we know to be true, as we have done in some instances, yet, someone rises up demanding space to dispute facts and further the agitation, therefore, since some have gone out from us and by word and deed declared against us, we fail to see any reason to believe why we should notice the matter further, having full reason to believe that those who are of us, when properly brought back, by the spirit of true repentance, which the Lord alone giveth, will be received with joy and praise to Him who worketh the whole pleasure of His will.

It is a well known fact that a confused people are very liable to err in judgment and in speech, and being zealous in their defense of favorite ministers who, at times are at war among themselves over questions to no profit, a very distressing condition prevails. In such cases there is little we can do except to stand still and see the salvation of the Lord. To attempt to explain and harmonize acts and words that, evidently, have "been inspired, of the Lord; but which are the fruits of the flesh, and not of the spirit, is a task which has not been nor will ever be" accomplished to the satisfaction of the lover of gospel truth and

gospel order. Do such conditions prevail now? Yes, is the only logical answer. Then, what is the remedy? We read "When the Lord shall bring again Zion, then, shall they see eye to eye and speak the self same thing."

The Lord reigneth. "He hath reigned and must reign until He hath put all enemies under His feet, death, itself, being the last enemy." What a glorious truth, that all will end in everlasting praise to His matchless name and to the crowning glory of all His saints.

Dear readers, let us hear from you, laden with the good things, from the Lord's hand, which you feel to have been permitted to enjoy as a recipient of Divine Mercy. If you have troubles, try to bury them at home or near home, and, may the Lord of life and glory direct and protect you all along your journey in time, and receive you into His kingdom above in His own time, and according to His purpose and grace.

May I close with the words of the Princess of Huntington who wrote many years ago. Speaking of her christian friends, she said:

"I love to meet among them now,
Before Thy gracious throne to bow,
Though weakest of them all,
Nor can I bear the piercing thought
To have my worthless name left out,
When Thou for them doth call.

Prevent, prevent it by Thy grace,
Be Thou dear Lord my hiding place,
In that expected day,
Nor let me fall I pray.
Thy pardoning love, O let me hear,
To quell each unbelieving fear.

May I among Thy saints be found,
 When the Archangel's trump shall
 sound,
 To see Thy smiling face,
 Then with joy we'll sweetly sing,
 While Heaven's resounding man-
 sions ring,
 With shouts of endless grace."

Submitted in love and with reverence to our beloved Editor for such disposal as he may think proper.

O. J. DENNY.

LYDIA J. ABBOTT

It has pleased God who is rich in mercy and right in judgment, to call from our midst our grandmother, who was one of the oldest residents of our community.

Lydia J. Abbott was born May 23, 1834 passed quietly away as she had lived, November 4, 1926, making her stay on earth 92 years, five months and nineteen days.

She leaves behind a host of friends and relatives, one daughter, one sister older than she, seven grand children and nineteen great grand children.

She was of noble christian character, and had been a member of Mill Primitive Baptist church for about 55 years, filling her seat as long as she was able.

She was partially paralyzed a few years ago, which left her almost an invalid, yet she never complained at her lot, always willing the Lord's will be done not hers.

It was said at her funeral that she believed in salvation by grace and grace alone.

We do not feel to grieve after her, as we believe she has gone to a better world and was ready and willing to go when the summons came.

All of her trust was in the Lord, was a Bible student, a lover of Zion's Landmark, of which she had been a reader since 1871.

We believe she is now singing praise to His holy name, and will rise and enter the untold joys of a world that knows no end.

J. WASH. HARDY.

Keeling, Va.

LEE HARRISON BROADWELL

The 17th day of November 1925 death entered our home and took from us our baby boy, Lee, he was 13 years, 11 months and 12 days old. Like all boys of his age he was already for fun until about

ten months before he died, he was taken with Bright's disease. All was done for him that loving friends and physicians could do but to no avail, death had come and he must go.

He awoke one morning just before he died and said, Ma the mother of Jesus stood at my head last night with a bright shining lamp and the light shined all over me. He said he must have been asleep but it didn't seem like he was. He also asked me what did anyone want to live in this old world for when there was so much better places. I fully believe he saw a glimpse of that light the remainder of the short life for he never murmured at his sufferings. No one knows the joy these precious sweet words give this poor broken heart of mine when I think over them. Our home is so lonely without Lee but I feel like he now fully enjoys the brightness of that light and is free from suffering and pain.

My humble prayer is Lord give me grace to die with that I may meet my loved ones in heaven and be satisfied.

Written by his mother,

MRS. Q. F. BROADWELL.

Selma, N. C., R. F. D. 2.

NEED HELP

Mr. J. D. Gold,

Wilson, N. C.,

Dear Mr. Gold,

You will please publish in the Landmark, the following announcement. That we are building a new church and we will appreciate any support from brethren, sisters and friends.

I also wish to ask all parties holding a list for collection for this fund please turn them in at once as we are in need of same.

Thanking you in advance, I am,

Yours truly,

JAS. W. BRYANT;

Dry Fork, Va.

LOST HIS HOME BY FIRE

Elder R. E. Adams, of Wilson, lost his home and most of his furniture and clothing by fire Wednesday July the 6th, and his net loss over and above his insurance is \$1,000.00.

Elder Adams is a hard working man, earning his living in the sweat of his face during the week, and working at his trade as a carpenter during the week, and on Saturday and Sunday serving churches. He has little of this world's goods and is in need of help to restore his home and procure household furnishings. Any assistance rendered will be acknowledged through the Landmark. We are subscribing \$5.00.

RESOLUTION OF RESPECT

Whereas God has seen fit to remove from our midst our beloved Sister Virginia Williford, a faithful member of Tar River church. Therefore be it resolved:

First that while we are grieved over our loss, we believe it is her eternal gain and bow in humble submission to His will, who doeth all things well.

Second, that the community has lost a jewel the family has lost a loving and faithful mother, the church one of its useful and beloved members.

Third, That we extend to the bereaved family our heartfelt sympathy in their great trial, and point them to that One whom she trusted and served.

Fourth, that a copy of these resolutions be put on the church book and sent to the Zion's Landmark to be published.

Done by order of the church.

ELDER B. F. MCKINNEY, Mod.
D. T. ADCOCK, Clerk.

UPPER COUNTRY LINE ASSOCIATION

Mr. John D. Gold,
Wilson, North Carolina.

My dear Sir:

Please say in the Landmark that the next session of the Upper Country Line Association will be held, the Lord willing, with the church at Gilliam's, ten miles northwest of Burlington, N. C., and directly on the highway leading from Burlington to Reidsville, with good road connection from all directions. The Association will convene on Saturday before the 4th Sunday in July and continue through Sunday and Monday following—three days. A general invitation is extended to brethren and sisters of our faith, order, and fellowship.

Yours very truly,

J. W. GILLIAM, Jr.,
Association Clerk.

Altamahaw, N. C.

STAUNTON RIVER ASSOCIATION

My Dear Mr. Gold,

Please publish in the Landmark, that the Staunton River Association will be held at the new church on Lynchburg, Danville highway, two miles north of Dry Fork, three miles south of Chatham. Beginning on Friday before second Sunday in August, continuing for three days.

All orderly Baptists are invited to be with us, specially the elders.

ELDER D. F. SPANGLER, Mod.
JAS. W. BRYANT, Clerk.

THE EASTERN UNION

The Eastern Union is to be held with the church at Pungo to commence on Saturday before the 5th Sunday in July. We invite all who may have a mind to come, and especially ministers. Those who come by rail will be met at Pike Road.

A. W. AMBROSE, Clerk.

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Association will be held with the church at Helena, N. C., Person County, beginning Saturday before the third Sunday in July. We extend a cordial invitation to all visiting brethren and sisters. The depot is in sight of the church.

LEX J. CHANDLER, Church Clerk.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Red Banks, Pitt County, N. C., the fifth Saturday and Sunday in July, 1927.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder Luther Joyner alternate. Trains will be met at Greenville and Simpson. A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

THE MILL BRANCH UNION

The Mill Branch union is to convene with the church at Mount Pleasant, Lee County, S. C., Saturday and 5th Sunday in July.

M. MEARES.

ANGIER UNION

The next session of the Angier Union will, if it is the Lords will, be held with the church at Clement, Johnson County on Saturday and fifth Sunday in July. Elder E. P. Pearce is chosen to preach the introductory sermon and Elder J. P. Tingle his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend.

W. F. YOUNG,
Union Clerk.

Angier, N. C.

LOWER COUNTRY LINE

The next session of the Lower Country Line Union is appointed to be held with the church at Wheelers, on the fifth Saturday and Sunday in July. Friends and especially ministers are invited who will be met at Roxboro, N. C.

A. P. CLAYTON, Clerk.

ELDER JAS. S. CORBETT

Elder Jas. S. Corbett will preach as follows:

Mill Branch Union to be held at Mount Pleasant church Lee County, S. C., Saturday and fifth Sunday in July, 1927.

Black Creek, August 1st and 2nd.
Sampson's Creek August 3rd and 4th.
Pee Dee, August 6th and 7th.
Pleasant Hill, August 8th and 9th.
Bethel, August 10th and 11th.
Piraway, August 12th and 13th.
Mill Branch, August 14th.
Tabor at night August 14th.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LX.

AUGUST 1, 1927

No. 18

GOD GAVE HIS COMMANDMENTS TO BE OBEYED

"And Moses called all Israel, and said unto them, hear, O Israel, the statutes and the judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive even unto this day.

The Lord talked with you face to face in the mount out of the midst of the fire,

(I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount); saying,

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Deut. 4:1-6.

Then follow the commandments.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, 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 is possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been received in the date after your name within a month, please inform us of it.

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

SALVATION BY GRACE

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

What I used to do in the way of writing in a few minutes it now takes a whole day, and as I feel impressed to say a few words to the readers of the Landmark I will begin now in the early morning.

I cannot understand why the doctrine of salvation by the grace of God has changed. I think we are the sinners we were in days of old when our God made His everlasting covenant which He ordered in all things and made it sure in our Lord Jesus Christ. All that He gave to Him in that covenant, Jesus died for on the cross and made salvation sure unto them by His blood. Undoubtedly He had no sin of His own to die for, only the sins of His people which, in the covenant, were imputed to Him. For these imputed sins He made good to the perfect pleasure of His Father. Thus by His blood and righteousness were they all saved and the door was shut. It is sure that none have entered since then, they have manifestly entered by the Holy Ghost of God revealing to them that "I" (Jesus) "am the door into the sheep-fold!" There is no other door and none can be revealed to man. Now this door is absolute, and the only way we can ever understand anything of God. This the Lord has

nowhere offered to man, nor has He authorized any other man to make such an offer. If any man, or set of men offer beyond this they make themselves hypocrites for they offer that over which they have no control. Our Jesus alone gives it, for He has saved them with His own blood, and the Father has owned what He has done, and said "this is what He has done for His righteous sake." This He gives us, it is called a "Victory," and it is a victory over every enemy of the church of God. This is the way our old brethren from Abel to Christ saw it by faith, and since Jesus was actually crucified for us we see it through faith. I can't explain the difference. Paul tells us of it. It has come down to this 20th century through our old brethren and the spirits witness within which was given us as the true witness from the Father.

There seemed to be men who would have this matter changed to suit the times which caused our old brethren to adopt the old London confession of faith. They then kept on until in 1832 they met in a body at Black Rock church, in Maryland, and passed what they understood to be the truth. Sometime in those days, Elder Wilson Thompson was tried. At that time there was a feeling to preach so as to get popularity. Elder Thompson writes about it in his autobio-

graphy thus:

On pages 92-93 of his book he says: "I called, one day at the house of an old man, who had not long before come from New York, by the name of Ebenezer Smith. Both he and his wife had lately joined our church by letter; and both had stated that he (Smith) was a licensed preacher. I only stopped in as if for a moment, but the old lady would not consent to my leaving until she had sent out on the farm and called in her husband, as he had some special business with me that she thought would be of interest to me. He came, and at once began to tell me that I had to preach the gospel, and that he was old and I was young, and he felt a great interest in me for my success in my work. He wanted to caution me against preaching the doctrine of election and predestination, special redemption and unconditional salvation. These were deep mysteries, he said, and, even if they were true, they were unprofitable and dry theories, and not proper to be preached to a mixed congregation. These were matters he wished to caution me about for my own good, as I never could be popular, as a preacher, if I preached those hard points. This gave me sorrow, and I burst into tears. He asked me if he had hurt my feelings? I told him that he aimed it all for my good, I felt sure, and his age and experience gave him many advantages and qualified him to instruct me; but I must tell him, plainly that I was not able to comprehend why it was that God had so clearly revealed these points

of doctrine, all through the scriptures, and had also declared the whole scriptures to be profitable, if so large a part was unprofitable and only a dry theory? I had never made any calculations upon popularity, but if I should ever attempt to preach, I should feel bound to preach all these points, believing them all to be found in the testimony of God!"

Thus our old brethren refused to depart from the faith of the prophets, Christ Jesus, and the apostles because of men and the times.

Just a short while ago a preacher, in a speech of an hour and a quarter attacked what our brethren then did and said it was old, suitable for those times, but now we needed something else. That something else he had written out and had in his pocket. The faithful brethren of that church refused to hear it read being satisfied that Bible teaching was good enough to govern the church.

Just a few weeks ago I was going away to visit some churches and associations, the son of a faithful brother and sister said to me, "do you believe in the absolute predestination of all things?" I said, "Yes, with all my heart, I believe just as your father and mother did." He said, "throw that away, it has torn up the churches all over the country." I said to him, "that is my life, I can't throw it away if I could and I wouldn't if I could, for it is God's truth and there is no other."

We have 84 members undivided in their minds and it has not torn them up, neither has it torn up any

other body of true believers, so I see it. The false doctrine of conditionalism has done the evil work for the churches.

Our brethren are too lax when they go to set a man apart to the work of the ministry, and after he is set apart if the churches find they have done wrong they should confess it and require the man to keep silent and not allow conditionalism among us.

Yours respectfully,

L. H. HARDY.

AN EXPERIENCE

Dear Brother and Sister Herndon:

I have had a mind for a long time to write you how I believe the Lord has led me but feeling so unworthy I put it off from time to time. I feel so impressed this morning to write that I will try to relieve my mind.

Sister Herndon, I must say I don't believe I ever will forget the day as long as I live that Brother Herndon preached at Strawberry. I believe I shouted from the very depth of my soul. I felt like he preached Jesus to me, and I believe I felt the power of my Lord take hold of me. I could not control myself, I thought I was lifted up. Afterwards I asked sister whether I was sitting on the bench. She said I was. I heard the smacking of my hands but I did not feel like it was any power of my own. Oh! I was so happy for a short time I felt like if I should hold my peace the rocks would immediately cry out.

Brother Herndon I will tell you how I have been led since my childhood days. When I was about fourteen years of age I saw myself a

great sinner in the sight of my God my trouble was so great. I thought I was forever lost. I wished I had never been born, or had died when I was a baby. Oh, my trouble was so great I would have been willing to exchange with the beasts of the field that had no soul. How often I would go to some lonesome grove or some secret place and there I would fall down to the earth to try to pray. It seemed that my every breath was Lord have mercy on me. I could not sleep at night. I was tossed from side to side trying to pray. I went on in this way for a long time. I would often find myself saying, "Lord save or I perish." I thought the end of time was coming soon. I would often hear some distant roaring. I would think the end was near. Right here I was brought to the end of my strength and humbled down to the dust. I saw that there was no good in me, that is, in my flesh dwells no good thing. I had often read the Bible where it said the people repented in sack cloth and ashes and I could not understand what it meant until I was humbled down to the dust. I think I then understood what it means. I have never learned anything about my God only through great afflictions. Down in the deep is where I learned that salvation is of the Lord. I believe my Lord shows me visions in the night so plain I can't doubt it being real. I believe He reveals things to me that the world knows not of neither can they understand for they are spiritually discerned. He has hid this from the wise and prudent and revealed it unto babes even so Father for so it seemed good in Thy sight.

I have so many times dreamed of the world coming to an end. One night I dreamed I saw the heavens on fire and I was caught up from the earth when death struck me. As I went through death I saw it was good to die. I sometimes feel like I am going to see the end of time soon, and my soul and body be parted between the heavens and the earth though I do not know how this will be. I have had many bright seasons in which I believe I have praised my God with all my heart. I well remember the time when it seemed to me the trees and all creation was praising the God of heaven.

I had another dream in which I saw myself standing, with some people in front of me. I looked upward and I saw a snow white dove coming toward me. Not one speck or spot was on it. I thought it was pure. I had something in my hand, it looked like a little white paper. When the dove reached me it took the paper in its mouth. I then said the Lord has sent the holy dove to me. I thought I said it has come straight to me. I felt like if I ever praised the Lord with my whole heart I did that night. If I should write all day I would have to say the half has never been told. I have been trying to pray ever since I was quite young. There are times with me when I can't keep from praying and times when I can't pray. I have to be brought down in the most humble manner, down in the deep. Then I can't help from praying. I believe the Lord has to give me the spirit of prayer before I can pray. I then believe if He gives me the spirit of

prayer that He will answer it. I feel the Lord is all my help. When I am so cast down I am often made to say where is He whom my soul loveth, but when He returns He comes with healing in His wings, then I am made to rejoice with joy unspeakable. Then again I am so often left in the dark, not one ray of light can I see, but I have a remembrance that He has delivered me and will yet deliver.

I hope, Sister Herndon, when I can look back to the day when I felt like Jesus was speaking to me through Bro. Herndon's preaching. This makes me feel like there is a crown of righteousness laid up for him which the Lord, the righteous judge, shall give at that day and not unto him only but unto all them that love His appearing.

Brother Herndon, I want to tell you what a feast I had a few nights ago after my husband and myself had retired for the night, the children sleeping quietly and the lights all blown out. I lost all thought of this world or anything on earth and my mind was carried to heaven. I believe Jesus revealed Himself to me there in the darkness of the night. I just shouted aloud. My husband threw his arms around me while I tried to talk to him of the glorious light of the heavenly vision I was enjoying and I was made to believe that I some day will meet my Jesus in the clouds of heaven to ever be with Him.

"Oh! it was a heaven below my Redeemer to know."

When I am given faith to look to Jesus and believe He has all power both in heaven and in earth and that He rules over all worlds and

can put all enemies under His feet. Then I can say of a truth the lion of the tribe of Judah hath prevailed, but I have to be given this faith. I so often find myself doubting just like Thomas, but when I can have a little foretaste of heaven it scatters the darkest clouds and makes the sun shine again. I often hear the song of redeeming love, but I don't believe we will ever be able to sing the full song of redemption until we are redeemed from this sinful earth: I then hope to meet all the household of faith around the throne of God.

Your unworthy sister, I hope,

MRS. A. M. HOLLEY.

P. S.—My husband wishes to be remembered by you and family. Please pardon me for writing so much.

HIS LOVE NO VARIATION KNOWS

Elizabeth H. Barbour,

My Dear Sister in Our Precious
Lord Jesus Christ.

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

This sacred truth concerning our sweet, our beloved Lord Jesus abounds in consolation to me, an oft tossed about, sin plagued worm of the dust. Sometime ago, one day I was feeling so base, so to be despised, a nothing, a worm, but while thus so low in my mind, and sighing over my wretched estate, a voice in my soul said, "Fear not thou worm." I knew the voice, it was Immanuel, our dear Saviour. The altogether lovely One. Solomon's Song 5-16. My heart was lifted up, my fears and misgivings were gone,

and as I was thinking, my God and Redeemer knows me exactly as I am, a poor sinful worm. And He is my Almighty Friend. "Fear not thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Isaiah 41-14-16.

What more could be done for a worm O, so many times in my life I have found that when the enemy has come in like a flood the captain of our salvation has lifted up a standard against him, against all the enemies of my soul. "Fear not, for I have redeemed thee, I have called thee by thy name; thou art Mine, when thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shalt the flame kindle upon thee." Isaiah 43-1-2.

O my dear sister, all these sacred promises are sure, they never were forfeited, and (unlike us) "what He hath promised He is able also to perform."

There are times with me when I am in grateful wonderment over the continued, unfailing mercies of our God. My sinfulness, my utter worthlessness, my forgetfulness, has been unable to diminish, to stop, to

hinder for a moment the sovereign graciousness of Jehovah. O, it is said "Grace came by Jesus Christ" and all our salvation is such, so spoken of as that "We are saved and called as with an holy calling not according to our works, but according to His own purpose, given us in Christ Jesus before the world began." Thus we see how ancient is the kindness of the eternal God in Christ Jesus, concerning His elect. Am I one? I trust so, for with loving kindness I have been drawn to the Lord. Jer. 31-3. "Unto Him shall the gathering of the people be," and to this day I find a feeling after Him. Acts 17-27. None but the "sure mercies of David" will do for the called of God, if they were according to our works, conditional, then all would be insecure, all a dismal failure. But the promises of God are in Christ Jesus, in Him they are yea, and in Him Amen, and unto the everlasting glory of God by us the favored recipients.

Why have I, am I still drawn to, and interested in the things of Jesus Christ?

It is all of the sovereign grace of God.

"The people of Jehovah's choice are registered on high, and they shall hear His gracious voice, and by His grace draw nigh.

Far off, depraved and prone to err, but they shall surely come; for covenant love marks out the way, and brings the outcasts home!

I wandered from Him while I could, till "shall come" stopped my feet, and now through Jesus precious blood I shall come to His seat."

I was going to pen a few more

lines, but I have been drawn away so many times I send this as it is.

May the Lord bless you.

I am your brother in Jesus.

FREERICK W. KEENE.

501 Cleveland St.
Raleigh, N. C.

ENJOYED THE ASSOCIATION

Mr. John Gold,

Dear Sir:

I am enclosing a letter which I received from Sister Thelma Hardee it is so comforting to me and by her consent I am sending it to you for publication in the Landmark so others may see it and read it. She is a very sweet sister and writes very sweet letters.

Respectively,

ELD. LUTHER JOYNER.

Greenville, N. C.

Dear Bro. Joyner:

I want to tell you how I enjoyed the association. It surely was a feast to me.

Saturday after Brothers, Tingle, Grimes and Gardner preached, I felt it deep down in my heart, Bless Thee, Lord Oh, my soul All within me bless His holy name.

Oh! for such a wonderful message to His poor needy children, how I do love to think of Him who has "all power." I wish I could tell you how I feel it but cannot.

I went praying, I hope, if it could be the Lord's will, if I be His little one, for a crumb. Yes,

A crumb of mercy Lord I crave
Unworthy to be fed

With dainties such as angels have,
Or with the children's bread.

I hope all of the dear ministers

of the gospel will be enabled by that great power, yes, the one who is able to do all things, to declare the whole counsel of God, Cry aloud and spare not Preach the word.

What word? Preach Jesus Christ and Him crucified, the only Saviour of sinners.

I want to tell you of a "great" demonstration of the power of God, and how I was made to rejoice in it, I see beauty in this power.

As I realize of myself I cannot do anything, but with Him who has this great power, who strengthens us, we can do all things as He commands.

Yesterday as I was grading tobacco, meditating on the good preaching I just heard at the association, also about Brother Amos Crisp, that the Lord was so merciful to him in the wreck, that he didn't get hurt bad or killed, how thankful I was.

That shows His power there.

Well I asked for my baby, he was out at play. Karl said, "Mama! he's in the lot." I couldn't think whether there were any mules in there or not.

I jumped up, ran out to see, yes I said, there are two in there, that was the only word I spoke. But I was begging the Lord to take care of him, one was looking at the little fellow, as if to say I won't hurt you.

Oh! how I climbed over, picked him up and ran and got on the fence, before any help had got to me. They said you need not say you can't run. Sure it was God who strengthens, if He had withdrawn

Himself I could not have rescued him.

Well, I could say, Oh! so many times and several days:

"Thanks be to God on high."

When I jumped in the lot with much fear I thought they surely would get us both.

Brother Joyner the Lord was there, A Sovereign Protector I am, All mighty to rule and command. For He alone controlled those mules Directed my mind and kept my baby from harm.

Oh! how great is the mysteries of God.

But how unworthy I feel, I stay in the desert most of my time it seems, and feel if I were one of those little ones I wouldn't be there so much, but I am sure it needs be, as I am so vile, so prone to sin, I fear that I'm not born again.

Brother Joyner my first love I hope, was those precious hymns. I was only fifteen, it was neighborhood singing. I thought some of them were as happy as they wanted to be. They looked to be.

A different feeling came upon me one I never had before. I loved them too, I went home crying, I threw my arms around my husband's neck seemed I was choking to death, I burst in tears, he said, what is your trouble? My reply was that was the prettiest singing I ever heard.

I went to sleep and dreamed of going on my way to church I ran and walked too. Then I awoke and behold at the foot of my bed I saw a pretty small face so white it was clothed in white and waving like wings seem to me.

Something said "Jesus." I wanted my husband to see him so I called him, when I did it vanished, that left a deep impression on my mind.

I went on about six years, sometimes it seemed severe, seemed more than I could bear.

I could see myself as it were going down in that horrible pit. Oh! it would frighten my soul. Lots of nights I would cry until 1 and 2 o'clock, rolling and begging the Lord to have mercy on me, I couldn't pray I felt too sinful to call upon God.

I would go to church, if any one joined I couldn't help but cry, Oh! how I loved them, they looked so happy and how I wanted to be with them, but didn't want to be in their way. I wanted them to tell experiences but wouldn't tell them so.

I was so imperfect I decided not to ask for a home until I was commanded to go.

So just before I joined, I had retired that night. These words came:

Go ye into the River of Jordan
And be baptized, and drink of the fountain
Of everlasting life.

Oh! no the bed held me not for a while, and this hymn came to me: Lord how delightful tis to see A whole assembly worship Thee.

I didn't know it was a hymn, I looked and found it. I read and hummed it over as I had company and didn't care to bother them. I knew a tune too as soon as I saw it.

The day I joined it was a called meeting for me as it was impressed for me to go then or at least I hope so.

Then I felt like attending a burial like I was the corpse. Oh! so unworthy I felt to be.

After I was baptized I could say of a truth:

Bless the Lord oh! my soul
All within me bless His holy name.

I hope I can always look unto Him; Jesus who is the author and finisher of my faith.

By my saying so do you think that Jesus I know?

From a little sister, I hope,

MRS. THELMA J. HARDEE.
Greenville, N. C.

ABLE TO WALK ON CRUTCHES

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I am mailing you a check for four dollars (\$4.00) which will pay up my subscription for the Landmark from April 1925 to April, 1927. I do hope you will pardon me for getting so far behind and hope to do better in the future. I do enjoy reading the dear old Landmark. I have been reading it for many years. I haven't had one to come to me since last December. As I fell the 15th of December, 1926 I was hurt so I have been disabled ever since and haven't walked any since only on crutches, never expect to walk again without them. I was in the hospital eight weeks. I left there and am now living with my son and his wife. As I am not keeping house I expect I will be getting about some this summer among friends and relatives so I am going to ask you to please discontinue the dear old Landmark for a while at least. I surely have

missed being with the Baptists and going to church since I left home. I do hope I can have that pleasure again sometime. I haven't heard but one sermon since I left home. Brother Monsees was good and kind enough to come to my present home in Washington and preach one night. I enjoyed it so much. I do hope he will come and preach again some time. I haven't seen but few Primitive Baptists since I left home. They are the people I love to be with. I hope to go to the old home church again sometimes, where I can see the familiar faces of all of the brothers and sisters and can sit under the sound of the glorious gospel preached so ably by our dear pastor, Brother Monsees.

Written by a very little sister if one at all in hope of eternal life.

JULIA A. WORTHINGTON.
Washington, N. C.

FILLED ALL OF HIS APPOINTMENTS

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

Will you allow me space in Zion's Landmark for a short note?

Dear Brethren and sisters:

I promised some of you I would drop you a note in Zion's Landmark of my return home, I now take the pleasure to do so.

I was blessed to fill all my appointments and reach home feeling way-worn for sleep and rest, but found the dear Lord had blessed wife and home as He has before when I felt He has ordered me to go in the five states I have traveled in and preached with the ability God has blessed me with.

Brethren, sisters, and friends I wish I could tell you with pen how I appreciate your kindness to me while with you, but I can only say God continue to bless them if I never meet you again, is my prayer.

A sinner saved by grace if saved at all.

C. W. STONE.

Rockford, N. C. R 1, Box 76.

DREAMS

To Whom it May Concern:

As we realize our weakness in the flesh, we live in hope of being strong in the faith of a true and living God, as my feelings of late have been wonderfully aroused by some strange dreams.

In March 1926 I dreamed I saw Elder G. W. Boswell in judgment before the Lord, but a very small boy. I heard the Lord say to him, you are like Paul, you have never married, you have preached (my) gospel, in which I am well pleased. "Enter thou into the joys of thy Lord." This appeared to me like we were in a large upper room. I saw no one but him and the Lord. I heard no one else speak but the Lord.

The ninth of August, 1926 I dreamed of having my separated wife in my arms traveling a path through a field, the land seemed to be frozen, as I went on enjoying my task. The next thing I knew we were both down on our knees in the edge of the stream of the clearest water I ever saw and the bottom looked like gold and silver mixed together. I said to her, this water right here is deep enough for me to baptize you in. No she said, it

isn't. Lets go right in there. We both arose on our feet and waded in over waist deep. She folded her hands. As I looked upon her I saw she had on a white robe as white as snow, and I baptized her in the name of the Father, the Son and the Holy Ghost. (Amen). This I found to be the easiest task I ever performed. I never did remember getting out of that sweet place of water.

About August 18th, 1926 my little nine year old girl dreamed that night that the world was going to be destroyed the next day and she said she saw Joseph down on his knees in a well curb praying and she went to him and asked him to save her and he said well he would save all that were there. We know that no nine year old child can make up anything like it, if there is nothing real in it, I feel like its foundation is a solid rock, and the gates of hell shall not prevail against it.

Your brother, I hope,

A. W. THOMPSON.

Wilson, N. C., Route 2.

THE ONLY PREACHING HE GETS

Mr. John D. Gold,

My dear sir:

Enclosed find money order for \$2.00. Thank you for your notice. Touch us all up. We want to keep the paper going. I do not want to miss a copy. I have gotten over two dollars' worth of comfort out of even one copy. It is all the preaching I get. I have lived here for fourteen years, and have been through five counties and have

not met an Old Baptist yet, and haven't met one that has heard one preach yet. Richmond is the nearest church I know of and that is forty miles from where I live.

Yours sincerely,

R. S. LEWIS.

Dinwiddie, Va.

LONELY

Mr. John D. Gold,

Dear Sir:

Enclosed find two dollars for the Landmark. It is sad to tell my dear husband is dead. I am left alone to lie and mourn in much grief and trouble. He was sick nearly three years with lung and several other troubles. It was sad for me all the time to fear the last would come. May the 22nd the Lord called him home. I was so heart-broken for him to leave me here in my troubles, but he is at rest. He said he was looking to the Lord for a better place. All he minded was leaving me. I think we lived together 38 years in as much peace as any man and wife could. So I thank the good Lord I don't have to grieve for being unkind to him. He was born July 20, 1860.

MRS. J. W. JACKSON,

Roxboro, N. C.

TAKING LANDMARK 53 YEARS

Mr. John D. Gold,

Wilson, N. C.,

Dear Sir:

Enclosed please find money order for two dollars to pay for my Landmark. Please extend it from December 15th 1926 to December 15, 1927. I have neglected to send it

as early as I was due to. I have been a subscriber about fifty-three years. My eyesight is very bad but I can see to read the Landmark and Testament as it is good large print. I love to read the Landmark it is so much company to me. I am 84 years old and have been a member of Strawberry church 52 years and I love the doctrine of salvation by grace as good as I ever did. Its the only doctrine that will ever save poor sinners. I am sending you the obituary of my wife, please publish in the Landmark. I want to see it in print. My dear wife did love to read the Landmark so much.

THOMAS H. OAKES.

Whitmell, Va.

HOW IS THIS?

Cain slew Abel, his brother, but I had rather be the slain than to be the slayer. The prophet wept for the slain of the daughters of God's people, but no tears of sympathy need be shed for those who slew them. Be pursued and persecuted as Israel was in the time of Pharaoh, rather than be in the company with those who said "we will pursue." "We will overtake, my lust shall be satisfied upon them."

Choose rather to suffer afflictions with the people of God, rather than to enjoy the pleasures of sin for a season. They made sport of poor Sampson, but we see what went with those who poked fun at him. Stephen died calling upon the name of the Lord, but soft was his sleeping bed compared with those who stoned him.

Jesus died upon the Cross of Calvary with nails through His hands

and feet, but how much better to have the nails driven than to drive them.

Being compassed with so great a crowd of witnesses let us run with patience the race set before us.

J. T. SATTERWHITE.

Lafayette, Ala.

REMEMBERING THOSE WHO CAN'T PAY

Mr. John Gold,

I notice in the last few issues of the Landmark there are some that remember those that don't feel that they are able to take the Landmark. Mr. Gold I am sure that there are some who are willing and want to help send the Landmark to those who are not able to take it but they, I can imagine, are like myself, just neglect or forget, it is not that they are not willing to help and if you will remind us of our duty more often I am sure that none of us would be offended but help to send the Landmark to those who don't feel that they are able to take it. Mr. Gold I am sure there is not one who receives the Landmark for a year and able to send you \$2 that would not be willing to do it. I am sending you some names that I am sure would appreciate the Landmark and for all I know some may now be taking it, but if they are not I want to ask you to please send it to them for a whole year and I am just hoping that each one will just feel that they are welcome. You will note that my time is up I want you to mark me up for another year. I am enclosing you check for \$7.00.

Most sincerely,

L. W. TEMPLE. Lake View, S. C.

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set."**

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

**Elder M. L. Gilbert—Dade City,
Fla.**

**Elder C. B. Hall, Hillsboro, N. C.,
Route 2.**

**Elder O. J. Denny, Winston-Salem,
N. C.**

VOL. LX.

No. 18

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., August 1, 1927

AN AFFLICTED SISTER

Dear Brother Gilbert:

I have two minds, one to write and one not to do so. It seems my burden has gotten so heavy I will try to if it is the good Lord's will for me. Hope He will guide me.

Yesterday was our meeting day and my health is so poor I had to miss being there and it grieves me to miss yet. I know I am in the hands of Him that doeth all things well. I feel so cast off and unworthy, I feel like some times I ought to have stayed at home. I feel like I have taken some one's seat that was more worthy of being there than I was, yet when I think of eating the crumbs that fall from the Master's table I hope some of them are for poor me.

When I think of the scripture that says ye know you have passed from death unto life because ye love the brethren I feel like I can say from the very depth of my heart I love all the children of God.

I have heard you preach twice. I wish I could hear you again.

Well I do not want to weary any one so I will stop. I wrote what was on my mind, I hope you can read this and if you can understand such a one as I am I would like to know. I have never written to any of the brethren or sisters but I felt like I was bound to write this.

Pray for me when you have a mind to do so.

An unworthy sister if one at all, if you ever answer this put your answer in the Landmark so I can read it.

Remarks

The writer of the above letter did not give her name or address, and the stamp of the post mark was so blurred I could see no letters, but N. C. However, this afflicted sister, requests that I answer respecting her state through Zion's Landmark. I am conscious that she is a gracious character; for her sense of weakness and unworthiness puts her in a class with those whom the Lord sustains, though faint but still pursuing, cast down but not destroyed. The comfort of tried soul is found in the experience of Paul: "When I am weak, then am I strong." and not with the legal strength of that religious man, who went up to the temple in Christ's days, and stood up to pray before a thrice-holy God, dared to pray, "God, I thank Thee, I am not as

other men are. I fast twice in the week. I give tithes of all I possess." In his own eyes, he was worthy, but he was not justified before God then, nor never will be. At the same time there stood one who felt to be an off-cast, feeling so unworthy, and all he dared say was, "God be merciful to me a sinner." This unworthy sinner went to his house justified while the worthy one was not.

I want to praise God, that He so blessed me to preach twice in her hearing, in a way that she desires to hear me again; and then for the Master to lead her to express her spirit-taught feelings to this poor dust worm in her first letter to any brother or sister.

The sister eating the crumbs that fall from the gospel table, as well as her love of God's people, are unmistakable evidences of a subject of grace. Some of the best people I ever knew were the most afflicted had the true abiding faith, hope and love. The Lord's love to the church is the same without respect to ability or inability of the individual. Unworthiness makes up a part of the life of faith, while doubts and fears give promise of the hope that is the anchor of the soul in eternal glory.

M. L. GILBERT.

DAVID LAWRENCE BATTS

It has become my sad duty by request of some of his children to do the best I can in writing an obituary notice of our dear father in Israel, Brother David Lawrence Batts. I am not competent of the task and know I cannot do him justice, therefore it is with great fear and trembling that I make the attempt. I feel to be the very least one, and so unfit, to undertake such a task, but I have tried to beg the Lord to help me for without Him I can do nothing.

Brother Batts was born in Wilson County, July 19, 1842 and died January 8, 1927 (I do not know his parents' names). He enlisted in the Confederate Army in the spring of 1862, was captured in the fall of 1864 and kept a prisoner at Point Lookout, Md., until paroled in the spring of 1865. He first united with the Primitive Baptist church at Wilson, N. C. when a young man, and later moved his membership to Upper Town Creek where he lived a very worthy and faithful member as long as he was able to attend, never missing a meeting unless providentially hindered. He was also chosen deacon of the church which office he filled satisfactorily to the church. He was a very good singer, therefore he was a great help and sadly missed by the churches all around.

He was twice married (I do not know his first wife's name). There were six children by his first wife, three now living. He was married the second time to my aunt, Rebecca Walston. There were born to them two children both now living. He was a very good, kind and affectionate husband and father, also a good neighbor and citizen. We all loved Uncle David and miss him very much but would not call him back to this world of sin and sorrow but say sleep on Uncle David, for we have not a doubt but he is sleeping sweetly in the arms of Jesus. He was such an humble and God fearing man and so gentle and loving in his family, and would always meet you with a smile. His last wife preceded him to the grave several years, and he made his home with his youngest son, D. F. Batts until death claimed him. He had been in feeble health for several years but kept up the most of the time. His mind and strength also gradually weakened all the time, but he was up some in the afternoon that he died. He was stricken with heart failure and passed away in thirty minutes. His funeral was conducted by Elders S. B. Denny and R. H. Boswell, and his remains were laid to rest in its last resting place at Upper Town Creek church by the side of his last companion. We feel satisfied that he is resting from all sorrows and trials, that he is now singing praises around the throne of God where we hope to meet him some sweet day.

With much love,
MATTIE L. JARRELL.

ELDER J. T. SPENCER

In sad remembrance of our dear husband and father, Elder J. T. Spencer, who departed this life in Hopewell, Virginia, one year ago today, June 7, 1926:

The month of June is once more here
The saddest to me of all the year;
The depths of my sorrow no one can tell

At the death of my husband I loved so well.

In our hearts memory lingers.

Tender, kind and true;

There is not a day, dear father,
That we do not think of you.

'Twas bitter grief, a shock severe,
That parted us from one so dear,
And home is not the same today
Since our dear father went away.

As the evening sun is setting

As we often sit alone,

In our hearts there comes a feeling,
If father could only come home!

Days of sadness will steal over us;

Time will wither and decay,

But the thought of you, dear father,
Will never fade away.

We often sit and think of you

When we are all alone,

For memory is the only friend
That grief can call its own.

I can see your dear face still before me,

And still feel your hands in mine—

The last sweet look you gave me
Still lingers in my mind.

Our hearts are sad and lonely

And our cross is hard to bear,

But we live with this assurance:
That we'll meet you over there.

There was an angel band in Heaven

That was not quite complete,

So God took our darling father
To fill the vacant seat.

Keep him, Jesus, in Thy keeping,

'Till we reach that heavenly shore,

Then, Oh Father let us keep him
And love him as we did before.

Upright and faithful in all his ways,

A splendid character to the end of his
days—

A loving husband, good and kind:

What a beautiful memory he left behind!

—By his devoted wife and children, Mrs.
Nancy A. Spencer, Mrs. E. E. Kellins, Mrs.
J. V. Narrow, Mrs. F. B. Treasler, Mrs. B.
D. Puryear, Viola Spencer, and Messrs. J.
R., J. H. and H. E. Spencer.

SARAH ELIZABETH ROBERSON

We the Baptist church at Spring Green are again in sorrow at the loss of a dear sister who has been in our midst for about 43 years and lived a consistent member until death. Her home, friends and church have sustained a great loss. She had been an invalid for 46 years or more, but was faithful to her church when she was able

to go. We as a church mourn not as those that are without hope, for we believe she fell asleep in Jesus blessed sleep. She was strong in the faith that was once delivered to the saints. She loved to talk of Jesus and His love. She said a few days before she died she wanted to be perfectly reconciled to His will. She was married to John E. Roberson when a young lady. To this union were born five children, three died in infancy, two now are living, J. H. Roberson and Mrs. John Everett, eight grand children, six great grand children to mourn her loss. She was laid to rest in Robersonville cemetery April 17, 1927 in the presence of a large number of friends and relatives. The funeral services being conducted by B. G. Cowen and she is now as one in a peaceful dream awaits the resurrection morn.

Written by her niece.

MRS. H. L. EVERETT.

DELLA SNIPES

It is with a very sad heart indeed that I attempt to pay tribute to such a noble woman as Cousin Della Snipes, wife of J. W. Snipes. She fell asleep on January 19, 1927, to awake in that beautiful mansion that she had prepared in this life. Yes, she sent up material every day with her good deeds and noble work. Now she has gone to that beautiful mansion where there is no more sickness or death.

This brief outline indicates that she was a servant of God, and she, like her blessed Master, served instead of being served. She was always going about doing good.

She was born January 15, 1864. She had just passed her 63rd mile post in life. She was an ideal wife, always interested in her husband's work. She stood by him in his trials and struggles until he departed this life, February, 1923.

Cousin Della had an unusual gift of making friends and holding them with ease, without being insincere, or compromising the truth. She was one of those women whose presence generated an influence that purified and strengthened. She was actuated by the highest ideals, always guarded in speech. She often spoke words of cheer to those with whom she came in contact.

She knew human nature, was not sensitive, and ready at all times to throw the mantle of charity over the imperfections of others. Nothing doubtful or untruthful was allowed to dwell in her great soul. She loved her church, and worked for the promotion of the principals for which the church stands and for the uplift of her Heavenly Father's kingdom.

It can be said of her as of Paul, "She fought a good fight, she finished her course, and now Cousin Della has gone to wear a crown of righteousness which fadeth not away."

Not only have we lost a very good friend and neighbor, but her children a kind and loving mother. She loved her home and her children and did all she could for their welfare and pleasure.

My heart is full of sympathy for her dear children whom she leaves, to mourn the loss of a good mother. There are four daughters and five sons.

We feel our loss is her eternal gain. May our Heavenly Father comfort each sorrowing heart and may we be resigned to His will, for we know He does all things for our good.

The funeral services were conducted by her pastor, and interment made in the family cemetery.

The floral offerings were many and beautiful.

She is gone but never to be forgotten. Weep not dear children and friends, for we know Cousin Delia is at rest.

Written by one who loved her.

NANCY SNIPES.

Sister Snipes was a faithful member always filling her seat true to her church and pastor. She was afflicted about three years.

Her pastor,

J. W. GARDNER.

JOHN L. WILLIAMS

Please publish in the Landmark the following concerning the death of my dear father, John L. Williams, who passed quietly into the Great Beyond February 5, 1927 in his 78th year.

Papa married Texanna Dyer March 13, 1873. They were blessed to spend many years together, celebrated their 50th anniversary which he seemed to enjoy so much and was indeed to the writer a memorable occasion. Papa loved his church and filled his seat just as long as possible. I remember when quite a child of his promptness; was a subscriber to the Landmark as far back as I remember. He seemed ready and willing to die, told my brother a short while before he departed that if it was God's will he'd be glad if He would take him.

I shall never forget the privilege of being around his bed side and doing what I could to make him comfortable. I never saw more vivid manifestations of a Christian, his talk while in bed was of heaven and of his Saviour. His throat seemed paralyzed but he told us many things we shall ever cherish. After the loss of my husband he worried and was so anxious about me and the children, was always so glad to see me, I never left him (at his sympathetic look didn't appeal to me, how I desire to imitate his walk and leave such an example for my dear children as we had left us. His home was ever open for the Primitive Baptist brethren and sisters as he did, he loved good singing and when we were growing up he

had a good choir at home. We spent many Sunday mornings helping him sing songs of praise to our dear Redeemer. Oh how unworthy I feel to even try to write a notice of the life and death of such a great man.

Papa's health was remarkably good for the past three years, he didn't have much energy, seemed tired and lifeless, though suffered no pain. He spent Christmas day with me, enjoyed his dinner so much. It was the last meal he enjoyed. Took his bed the 28th of December and never swallowed but little solid food and only a tea spoon of liquid at a time. Papa had all that good neighbors, children, doctors, friends and church members could do done for him but none could stay the icy hand of death. God saw fit in His wise providence to take him out of this vile world of sin and sorrow to one where there is peace and joy. Oh! how I miss him, his counsel and advice meant much to me yet I hope God has enabled me to say, Thy will, not mine be done.

Papa leaves a widow, five children and a number of grand-children to mourn for him. Yet our loss is his gain. May we all bow in humble submission and thank God for the gift of such a life.

Written by his devoted daughter.

ELLEN RICHARDSON.

MRS. MOLLIE TURNER

Mrs. Mollie Turner died at the home of her son, D. D. Taylor in Tarboro, N. C., on Monday, February 7, 1927 at the age of 75 years.

She had been in poor health for some time; the end came suddenly and she passed into the Great Beyond without a struggle.

Mrs. Turner joined the Primitive Baptist church in early life and was a faithful and loyal member. She had a deep, abiding love for her church and never lost an opportunity to serve it.

The funeral services were conducted by Elder S. B. Denny of the Primitive Baptist church of Wilson, N. C., assisted by Rev. J. C. Larkin of Tarboro, pastor of the Methodist church.

After these services the remains were taken to the family burying grounds on the farm of Mr. Cullen Cobb, near Mildred, N. C., and the interment was made in the presence of a large assembly of friends and relatives.

MRS. AUGUSTA GARRARD FAUCETTE

Just at the midnight hour of Jung 3rd, 1927 this precious mother in Israel, passed into the Great Beyond, that haven of rest prepared for:

"The chosen seed of Israel's race,

The ransomed, weak and small;

He who had saved her by his grace

Now gives her "all in all."

Sister had reached her 78th year, and she leaves, on the sands of time, foot-prints of a pure and spotless life. Those who knew her best loved her most. The stormy sea of time will no more dash its restless billows round her; the power of death will be but a moment, just a short sleep, to be broken when "The trumpet shall sound, and the dead in Christ shall be raised incorruptible." This is when: "God giveth the victory through our Lord and Saviour, Jesus Christ." All His children have to suffer to reign with Him, and have to die, to live with Him." This dear one is like a star that goes down: "To rise upon another shore."

"The year rolls round and steals away

The breath that first it gave;

Whate'er we do, where'er we be,

We're traveling to the grave."

She was left a widow about twelve years ago. The following children survive her: Mrs. G. C. Essick of Philadelphia; Willie C., Clarence A., James E., Walker, and Holt P. Faucette, Grimesland N. C. I must add that they are each, living examples of respect, honor and obedience to their parents; through which cometh their many blessings. Sister was a member of the church about 35 years; and the doctrine of predestination and salvation by the grace of God alone was her most joyful theme; no member was ever more beloved, by the church than she was. We can never forget her sweet, affectionate smile and pleasant greetings. I feel to say that few knew her and loved her more than the writer; and she indeed manifested the same for me. She was a wonderful woman, and looked well to the ways of her household, and ate not the bread of idleness; her children can but rise up and call her blessed. She was ever ready to aid, and comfort the depressed and disconsolate; and I feel that surely, the Lord was leading her in her sojourn here; and since she has finished her course on earth, we have the assurance; that: He hath crowned her, one of His heirs, at His right hand in heaven.

"O happy soul, who safely past

Thy weary warfare here;

Arrived at Jesus' feet at last

And ended all thy care.

No more shall sickness break thy rest,

No pain to make thee smart;

No more shall doubts disturb thy breast,

Nor sin afflict thine heart.

"Adieu, vain world" the spirit cries,

All tears are wiped away;

My Jesus fills my cup with joys

And fills it every day.

A taste of love we have below,

To cheer a pilgrim's face,

But every saint must die to know

The feast of heavenly grace.

Delightful concord always reigns

In the fair realms above;

There hymns are sung in rapturous strains,

With ceaseless joy and love."

"Nor hath the King of grace decreed"

This prize for her alone;

But all that love and long to see

The appearing of His Son."

Her sister in the natural marriage tie and I hope, a sister, also, by that of the spiritual.

LIZZIE HOLDEN GARRARD.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the Primitive Baptist church at Burlington, N. C., on Saturday and 5th Sunday in July, 1927.

W. L. TEAGUE.

A CORRECTION

Mr. John D. Gold,

Dear Friend,

I sent a letter to Elder Lester for publication addressed to Elder S. H. Hassell, one part of it I would like corrected.

I stated that notice of the Danville investigating meeting was published in the Landmark. I was under the wrong impression. It was published in the Lone Pilgrim.

Please change and insert Lone Pilgrim instead of Landmark.

Your friend,

D. V. SPANGLER.

Cascade, Va.

GIVE GLORY UNTO THE LORD

"Give unto the Lord O ye mighty give unto the Lord glory and strength.

Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters; the glory of the Lord thundereth; the Lord is upon many waters.

The voice of the Lord is powerful; the voice of the Lord is full of majesty." Psalms 28:1-4.

ZION'S LANDMARK

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GOD COMMANDS US TO OBEY HIM.

"All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no.

And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Thou shalt also consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God to walk in His ways, and to fear Him." Deut. 8: 1-6.

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

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\$2.00 PER YEAR

Mrs. L. M. H. Gillespie
1 May 26

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 is possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been received in the date after your name within a month, please inform us of it.

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

FAITHFULNESS

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

I was just reading the words of Caleb, the true servant of God, with whom there was nothing but faithfulness. Num. 13th, 30th.

"And Caleb stilled the people before Moses, and said, 'let us go up at once, and possess it; for we are well able to overcome it.' " The ten sa'd "let us make a captain, and let us return into Egypt." Verse 4, chapter 14th.

Undoubtedly these ten did not remember what the Lord had done for them; they did not call to mind the several miracles in Egypt, nor the manifestation at the sea. Such manifestation of God's power had left them. They did not think the Lord was able to fight the inhabitants of the land of Canaan as He had shown Himself to be to fight for them in Egypt. Therefore they had to make a good report of the land, "but the men who are there are giants, and the sons of Anak are there and we are not able to take the land; for we are as grasshoppers to them." They could only see these strong men, they could not see the great God. Caleb did not see these men whose breath was in their nostrils. He saw the mighty God of Jacob. Could He not do His pleasure with those strong men and destroy them from before Is-

rael? Had He not done His will in Egypt and delivered them out of Pharoah's hands? Had He not delivered them at the Red Sea in a most miraculous manner? Why should they doubt? But the wonderful power of God should yet be seen. Was it not to be seen that God had not only power to deliver His people at the first but to save them from all those who should come against them afterwards, be they ever so strong.

Egypt is strong and causes us many fears, but it is the Lord who delivers us. Then as we go we have stronger enemies to rise up, but is not God just as strong against the sons of Anak? Is anything too hard for God? Will He not be as much a protector of His people as He was a deliverer? That seemed to be the mind of Joshua and Caleb. The ten were doubtful. Joshua and Caleb entered the land and the others were destroyed in the wilderness. Joshua and Caleb glorified God and the others did not. No one can please the Lord and doubt His power to save all who come unto Him in His love. No enemy is strong enough to overcome Him in battle. He can and will utterly exterminate all His enemies however strong they may be. An enemy to Israel is an enemy to God for Israel (spiritual) is His people. He does not show Himself to them on any conditions but absolute, and they see His pow-

er, not only to deliver at the first but all the way by overcoming all enemies as well as sins of our youth. The sins of our youth reach up to the time of our deliverance, but our sins afterwards are the strong men who inhabit the land of our inheritance. No Israelite, not even to Moses, ever had any inheritance in Egypt.

Yours truly,

L. H. HARDY.

Copied by his wife.

Atlantic, N. C.

AN EXPERIENCE

Mr. J. R. Jones

Dear Cousin Jim:

Received your letter with much pleasure, but was sorry to hear you were still so feeble. Hope you will enjoy good health this summer as it seems as if the summer months are better on older people. We are all very well at present.

Cousin Jim you may do as you please about what I write you. I do not write for publication as I feel too timid and unworthy to do so. But you do as you have a mind to and it will be all right with me.

You asked me to write you my experience.

My memories begin when I was a small child about 7 or 8. Our public school teacher used to tell us the story and mark the characters of Jesus on the board and every time she would do so I would feel such sorrow for Christ when she pictured Him as nailed to the cross that I could not keep from weeping. I was a very headstrong and wilful child, Cousin Jim, as you know, but before our dear Father of heaven there were times

when I seemed to be very sad and of course I did not know what it was about. Then at the ages of 12 and 13 I became very much distressed because I feared I should die and was afraid I should go to torment. Every night I lay awake until almost half the night was gone praying to live to be old or if I died before morning for the dear Lord to take my soul. Oh, Cousin Jim I tell you I was in deep distress at that time as I had no one that I would turn to, being ashamed of myself, I took a spell of crying about that time and could not help it to save my life. They would ask me what was wrong with me and I told them a story—told them it was because mama was sick. (That being just a few months before she died). I continued this way, off and on, until I married, trying to get rid of this feeling and burden and trying to follow the things of the world, because I seemed so different to myself from other people, as I said before, I was ashamed of myself. After I married I tried to forget all my old thoughts and worries, but one night I dreamed a beautiful city was before me and seemed as if I was being drawn to it but just as I started to enter the gate the door shut in my face and another old woman went in, in my place. That dream awoke me and troubled me so I cried for days afterwards. But again I dreamed I was going up a hill and two men were coming up on the other side. Just as I got to the top something seemed to pull me to those two men and I ran sobbing to the arms of one saying, "Oh, Jesus I want to love You." I thought the other man

was the devil and he turned his back on me. You know I was happy over this dream.

Then my second baby died and I was not willing for the Lord's will to be done. I wanted her back and thought I could have and should have kept her by my own will and power. You see I had never been made to know the sovereign will and omnipotent power of God. When my third baby was born I thought he was going to die too and Cousin Jim I went almost crazy with grief and worry. I tried to join the Missionaries and "do good" but it was of no use. I couldn't be one of them. I wrote my dear step-father and asked him for the truth about religious matters, and he out of his goodness sent me a book entitled "What is Truth?" Then my eyes were opened. I understood what I had been groping so long in the dark for, and I wanted to be where I could hear the doctrine of salvation by grace preached forever. I wanted to join the church but didn't know whether I should or not. I didn't feel fit, and my sins rolled up before me until it seemed as if my bones shook and trembled so they would fall apart, I feared the Lord so. One day I was washing and I got in such a shape I thought I should die if I didn't get some relief and the old song "When through fiery trials I cause thee to go," came so swiftly to my mind, I thought surely this is a fiery trial and seemed to get a little relief. That same evening after crying and praying all the morning a sweet peace stole over me and something seemed to tell me a Saviour died for a sinner like me. That I

could not save myself but that He could save me from all the sins I had committed and I was made to feel happy and to love everything and everybody. Oh! it was surely a sweet relief. After that I went before the church at Mulberry and told a small part of what I have written and was received and baptized by Cousin Jess Dunbar. I have always been satisfied with my church since but not always with myself. I feel sometimes as though I should never have offered myself and am afraid I have deceived the Lord's people. But as God is my judge I do not want to do so, and as you say any time the Lord shows me or anyone else that I am where I do not belong I hope they will take my name off the church book. But Cousin Jim, I believe I do love the brethren and their doctrine and I want to stay with them as long as I live if they will let me.

I know the Lord has a way of removing people He does not want but I hope and pray I shall never be removed and I shall be allowed to remain with the Primitive Baptists as long as I live and after death, we shall all be with our dear Saviour, worlds without end, in my prayer.

From your cousin,
TOMMIE DOCKERY.
Dott, Va.

STEADFASTNESS

When I was a boy, my father was a subscriber for the Zion's Landmark. I knew little about the Old Baptists then. The Primitive Baptist where I was raised, went into the non-resurrection doctrine and finally went down and died out.

Since I have come among the Baptists, I have known some twenty-five or more preachers that made shipwreck, by pushing extreme questions when if the constant agitation had been avoided certain divisions might have been avoided. It does not hurt a man if he fails to become prominent or widely known, but it is necessary to be steadfast in the basic principles of the Bible doctrine. I do not think I am egotistical, because I say I know just exactly what is the doctrine of the Primitive Baptist. I am sure I know just what they believe. But I am also free to say that in certain quarters they make a hurtful hobby of certain points of doctrine till they beget a little departure, by easing off from certain other needed questions of doctrine. I have seen this in Texas, in Tennessee, in Florida. I am quite sure that I have kept up pretty close to the movements of the Baptists in the United States for some thirty-five years. I commenced taking the old Gospel Messenger when Elder J. R. Respass was owner. I have watched Elders W. M. Mitchell, Respass, Henderson, Hassell, P. D. Gold, P. G. Lester, J. G. Eubank, I have kept up pretty close to every division that has taken place in the United States. P. D. Gold was the most successful writer I ever read after, to avoid the technicalities of a mooted question.

But some one wants to ask me then to state my views of the doctrine of the church. Well I will do that frankly, but do not want any arguments nor contests with any human being on earth. I am not afraid of my views in the least.

The best human statement of the

true doctrine as held by most Baptists, is the Philadelphia Confession of Faith. This has been accepted by more Primitive Baptists than any human document on earth outside of the Bible. Of course the Bible is the standard for all sound Baptists, but I was making reference to human expressions. These speculative extremes are carefully guarded in that. There is nothing in it that any one need be afraid of, so I think.

But I would be opposed to requiring that every church should be required to adopt it as a standard. Most all the articles of faith used by our churches from Florida to Texas, are about the same in substance. But there are some little differences. In some localities there is a tendency to make certain questions a test of membership, or fellowship. Such as insurance, feet-washing, preaching on the money question, associations and others.

Some would contend that you are not steadfast if you don't adopt the exact measure that they hold to. But I think that to make so many things a test of fellowship, and contend in each case that a fundamental point of doctrine is involved, means confusion, trouble, ignorance advertised, bitterness set up, personal hates and spites set up, tales of all kinds started on the different ministers, and no end in this world to the coldness brought about. Is there not a better way to get by, and yet be steadfast? I am sure there is.

I believe it is right to preach against wrong doing, and not compromise, but a man is a very weak brother, to say the least of it, that

gets on a certain hobby every time he gets a chance at the pulpit. He needs to be rebuked by a deacon sharply, not personally and publicly by another preacher.

A preacher that writes on the exact same line, or preaches exactly on the same line all the time, is not therein led by the good spirit all the time, but is hunting an easy place to fall.

I endorse your late editorial.

J. H. FISHER.

THE ONENESS OF CHRIST AND HIS PEOPLE

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in Me, and I in thee, that they also may be one in us: that the world may believe Thou hast sent Me." John 17-20-21.

Thus our Lord and Saviour Jesus Christ prayed, just before His crucifixion and death. Likewise those who are led by the Holy Spirit at this time, desire and strive for peace, manifesting that love of God which is shed abroad in the heart, by the Holy Ghost which is given unto us.

Therefore from whence cometh so much strife and confusion, among God's believing children? We are taught "Examine yourselves whether ye be in the faith prove your own selves." 2 Cor. 13-5. The cause of lukewarmness in some of our churches, is shown in message unto the Angel of the church of the Laodiceans:

"I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot. So then be-

cause thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." Rev. 3-14 to 16. Again he says: "If his children forsake My law and walk not in My judgments if they bespeak My statutes and keep not My commandments: Then will I visit their transgressions with the rod and their iniquity with stripes. Nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail." Psalm 89-30-33. What wondrous love of mercy is shown those who were redeemed with precious blood; and who know the joyful sound of salvation.

"Behold to obey is better than sacrifice, and to hearken than the fat of rams." 1st Sam. 15-22.

My chief desire is to follow the command of our Lord, in obedience to His word (as mentioned in the 27th Psalm 4th verse) but feel the need of His gracious presence and often cry for wisdom, strength, His guiding spirit and sustaining grace; for without Him we can do nothing.

I felt impressed to visit the church at Wilson prior to the death of Elder C. F. Denny; who served them faithfully, after the father in Israel, Elder P. D. Gold was called to his reward.

I shall not forget the love and kindness shown me by the pastor and his wife, and those of like precious faith who regularly attend the service there. Believe we were permitted to sit together in heavenly places on earth and His banner over us was love. After Elder Denny was called away, the brethren desired that I continue to visit them monthly, and finally called me to

serve as pastor twelve months.

I had tried to pray that the Lord might direct the church, in choosing an under shepherd, and after called requested them to give me a month to consider. Believe I wrestled as did Jacob of old, and tried to pray for a blessing. The words of the prophet dwelt upon my mind, "also I heard the voice of the Lord saying, whom shall I send and who will go for us? Then said I here am I send me." Isaiah 6-8. Therefore brethren, I have gone trusting in the Lord—in much weakness and fear, relying upon His blessed promise. "Lo I am with you always, even unto the end of the world." Matthew 28-19-20.

The brethren have received me kindly and I have tried to preach Christ, the way, the truth and the life. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4-12.

Earnestly desiring that we may be one and that peace may abound through the everlasting love of our God. Trusting the Good Shepherd may send the angel of His presence to watch over and keep the flocks of His pasture that we may dwell together in unity, that we may behold the beauty of His service in taking up the cross and follow Him through evil as well as good report. "And ye shall find rest unto your souls."

May the Lord add His blessing.
Your brother in tribulation.

JULIUS C. MOORE.

Whitakers, N. C.

A STATEMENT OF THE LITTLE RIVER TROUBLE

Elder P. G. Lester, Editor
Zion's Landmark,
Dear Elder Lester:

No doubt you have already been informed that what is known as the Little River Primitive Baptist Association is now divided into two bodies or factions, each claiming to be the association in order, one holding its last annual meeting at Clement, the other at Four Oaks, and the next annual meeting place being named by one faction to meet with the church at Gift, Coats, N. C., the other with the church at Bethany, Pine Level, N. C., the time of meeting for each being the fourth Sunday in September and Friday and Saturday before.

At a special called session of the messengers composing the body which held its last meeting with the church at Four Oaks, which called session met with the church at Rehobeth on Saturday before the fifth Sunday in May, last, we the undersigned were designated or appointed as a committee to represent said body in a communication to you as editor in chief of Zion's Landmark, and as such we beg to submit the following:

First—There are certain individual churches who have declared against the disorder and are standing solidly with the association as held with the church at Four Oaks, and the combined membership of these churches is over two hundred members, while there are also certain other churches about equally divided in number of members, the one part or side having been driven out or locked out of their houses

because of their refusal to hold with or tolerate the disorder, the number thus driven out being about one hundred, making around three hundred Primitive Baptists who are actually holding their meeting separate and apart from the others, many of which are holding meetings at private homes, school houses, in groves or any place they possibly can. None of this band of people have locked any doors or fastened down any windows against the others. The conditions are deplorable. There is a cause for all of it. There is a truth somewhere.

Second—We hope it is not our purpose to stir up strife or spread trouble where it is not necessary, and do feel that there could be no harm in telling the honest truth, fairly and impartially, that all peace loving and God fearing brethren and friends among us as well as from afar may know the true conditions as they now exist among the Primitive Baptists of this section at this time. In order for this to be fully known and understood it of course will be necessary for the truth of it to be published.

Third—That this band of brethren and sisters have long since recognized Zion's Landmark as the Primitive Family Paper, and that we still wish to so recognize it as such and do; that we have no desire to withhold any support from it; that we deem the Landmark a clean, fair and impartial paper in its purpose, and would not knowingly ask it to acquiesce in anything detrimental to the cause to which it has been devoted for perhaps over fifty years, but we do feel constrained to undertake through some

medium to make known some of the facts at least pertaining to the serious situation now existing among us.

Fourth—We are therefore addressing you as editor in chief of Zion's Landmark, with an humble request that we may be permitted to have at least a portion of these facts published in its columns.

Fifth—And that in the event our request is granted we feel that it will be appreciated by at least a few of God's humble poor. And if you should find it necessary in your discretion to refuse us this favor, we shall still hope to love you for Christ's sake, and then may the good Lord direct us all.

Sixth—That it is the mind of this body not to resort to any other means of publication until we have endeavored to give and continue our support to the Landmark.

Seventh—That in the event it should later be found necessary to publish these matters other than in the Landmark, it will be through necessity and not by choice.

We hope this communication is being submitted in the interest of the cause of Christ our Saviour.

JESSIE BARNES

M. E. FISH

R. F. SMITH.

O. S. YOUNG.

P. S.—Please address your reply to O. S. Young, Angier, N. C.

ELDER HASSELL IN ERROR

Elder Sylveter Hassell,
Dear Brother:

You had an article in the Landmark of recent issue in which you charge my brethren with breaking open church houses.

Now Brother Hassell, you have been misinformed by some one again.

Brother Lester asked me to give you a clear statement of the matter.

I do not write from hearsay, I am writing what I know.

The church house under consideration is Dan River in Upper Country Line Association.

When Mr. Wilson was excluded at Danville, Va., September, 1923 he was serving Dan River church as pastor.

He was excluded second Saturday night in September, 1923.

The Dan River church met on next regular meeting day. Elder Wilson was there.

Before conference W. F. Pruitt took a vote whether Wilson should preach or not.

The majority of those present voted for him to continue pastor.

The minority voted against it.

The minority objected to his preaching because he was excluded.

Wilson went on and preached.

On the 9th of October the minority held a called meeting.

On the morning of the meeting our brethren went to the house-keeper and asked for the keys to the church. She refused to give them to us, saying she had orders not to give them up.

We went back to the house, raised the window, went in and unlocked the door from the inside and used the house for the meeting.

There were delegates from seven sister churches present, to council in the meeting, who came at the request of the minority including the moderator of the Country Line As-

sociation, E. R. Harris and clerk of same, Elder J. W. Williams.

The minority withdrew fellowship from the majority or all that followed J. R. Wilson.

When the meeting was over a notice was posted on the door forbidding the followers of J. R. Wilson using the house.

At the next meeting day the Wilson followers took charge of the house and padlocked the doors against us.

That was 3 years and over ago. We have held our meetings since in a school house.

We brought suit for the property and after two trips to the Supreme Court of North Carolina, the Superior Court has given us the property ruling that all that followed J. R. Wilson placed themselves outside of the Primitive Baptist church or in other words left the church and were in the same condition he was in.

Though it be a majority, there were 19 members on minority side and 21 on the majority.

The Supreme Court ruled that one of the practices of our people was when a member was excluded he would have to be reinstated at his home church before he could ever have the fellowship of the denomination again.

Now I have served these brethren and know these to be the facts and I feel interested in them.

Some one has wilfully misinformed you or did it ignorantly.

I am going to send you a copy of the Supreme Court ruling in a few days.

Elder Fairchild was through here wanting a council meeting but our

brethren are not going to hold any, for these reasons:

First, one was called by Danville church in August, 1926, a notice of same being published in the Landmark.

Second, this meeting was composed of members of eight associations of our immediate correspondence whose findings after an impartial investigation was that Danville church was justified in excluding Wilson and in refusing to reinstate him.

Third, that the brethren of this country consider the matter settled and are in peace among themselves.

Fourth, that all the churches in this section of the country together with all the associations bordering this trouble are satisfied with the action of Danville church, and will not fellowship J. R. Wilson or his followers.

Fifth, that the local churches are the only judges of this matter.

The Wilson faction lost Leatherwood church and have never regained it.

Brother Lester asked me to write you what we thought of Fairchild.

I will appreciate it if you will make it clear in the paper about the breaking in the church.

In hope,

D. V. SPANGLER, Pastor.

Cascade, Va.

We the undersigned brethren certify for your further confidence, that the foregoing statements are true as we believe, all of which we can prove.

W. G. Dix, Deacon of Dan Riv-

er church.

E. R. Harris, Moderator of Upper Country Line.

J. W. Gilliam, Clerk of Upper Country Line.

T. A. Stanfield, Assistant Clerk.

WORDS TO NO PROFIT

Elder P. G. Lester,

Dear Brother:

As the brethren in this section of the country are becoming confused over the cross statements, made in the Landmark and Advocate Brother Rector, the clerk of our association, has written a request to both papers asking both not to publish any more about the trouble as it is drawing a division in sentiment of our people. He asked some of us to sign with him which we have done and I think this is the entire sentiment of our people. Please don't think we are advising you only in what affects us. You may feel assured it is not any objections we have of the doctrine you preach. It seems to us words of strife are to no profit. So I hope you will receive it in the same spirit it is written. If you think proper please publish what Brother Rector has written that all may see we do not intend to enter into the strife but just stay where we are and any brother coming through sowing discord we will just ask him to go where they want strife if there is such a place. If not go home. We will be glad to have you come and preach for us at any time. Come to our association it will be at Galax.

Yours to serve and for peace.

J. D. VASS.

Galax, Va.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Date City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

VOL. LX.

No. 19

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., August 15, 1927

AGREES WITH EDITORIAL ON PREDESTINATION

Dear Brother Lester:

I have just read the last issue of the Landmark, and feel glad and proud too, of your able editorial. I feel thankful to God, for giving you grace and courage to come out boldly and to the point on the extreme view of predestination as held and advocated by some of our good brethren, to the disruption and division of some of our churches. How sad it is!

I had been impressed my dear brother, that you too were involved in this extreme until now, and feel that I have been laboring under a mistake and beg you to forgive me for so classifying you.

O, that more of God's faithful

servants would be as faithful as you are in this. How good it would be in the healing of the breach.

I feel that I believe in predestination as you set it forth here, and if I do not, then I am awfully deceived in the matter.

If I do not know the truth, in the fundamental points of the gospel, I do feel that I want to and trust that the good Lord will bless me with such a portion of His spirit, that I may yet attain unto them.

I am equally sorry that I had classified the Landmark as an "absolute" periodical and ask that you and your associates forgive me for this also.

This was brought to bear on my mind by being able to read it between the lines in some of the writers' articles.

On account of this I had the paper discontinued, for which I now feel sorry also and expect to renew at an early date. I wish I might be able to find words whereby I might express my appreciation of the many able gifts of our God, to the church, such as yourself, Dr. C. B. Hall, Elder Fairchild, Elder S. Hassell, Elder Joseph Ford and others too numerous to mention.

Your article, Elder Fairchild, and Ford's articles in this last issue, are worth many times the price of the paper, and in fact, I don't know how to value them.

In conclusion allow me to say, may the Lord bless us all to know the truth and to contend earnestly for the faith once delivered to the saints and may all His servants be enabled by grace to declare the whole council of God and rightly divide the word of truth.

As ever your unworthy brother as I hope in the faith of God's elect.

OBE TINGEN.

Apex, N. C.

Remarks

I am glad that Brother Tingen has been able to see clearly along the lines of the editorial to which he refers. As I grow older I find the fact indicated by the tendency of my pen, in writing, to get too much between the lines, but my mind seems to hold close to the lines of truth as I see them. I do not desire to depart from the way of the living God, and I flatter myself that I am not of an evil and unbelieving heart; but as there is an innate principle in humanity to come short, or go beyond as the dominant principle in the circumstances attending may dictate, I am just as liable, as a mere man, to be affected by the drift prevailing to the contrary as is Brother Tingen and "vice versa." I have asked our readers for adverse criticism, but I have none, except such as are so camouflaged with indefinite innuendoes or insinuations as to be unworthy of serious consideration. I have not meant for any one to stop the Landmark as an adverse criticism neither of it, or of me; but Brother Tingen has expressed an honest confession which is freely accepted. There is redemption and salvation in this. Brother Tingen has not felt well about it since he stopped the paper and will feel better than ever when he renews his subscription.

Predestination is a principle of doctrine characteristic of the Primitive Baptists. They believe it is a

principle of the doctrine of God, and as such it is absolute; but in the absence of scripture expression to that effect many of them do not believe that His predestination applies to all things, otherwise than according to His eternal purpose. They do not believe that there is any happen so, nor failure with God—that all of His works are absolute—they are fixed in His eternal mind and are sure, as in His eternal covenant of grace, ordered in all things and sure. "He shall see of the travel of his soul, and shall be satisfied." Is that not predestinated? Is it not absolute? Do we really believe that he will surely see the travel of his soul and will be satisfied? We surely do believe it. Why do we believe this? Because God says so, and His work is so wrought in our hearts as to have become a part of us, so to speak. We are sanctified in it, and we are preserved in it. It is in our faith and our faith is in it. We call it the final perseverance of the saint unto glory. It is more than that, it is the preservation of His saints unto the utmost realization of eternal life. Is predestination any better than that? Is it any worse than that? Is it any more absolute than that? Is it any less so? No, not one iota. They all come to the same end and the same conclusion. Every thing that the Lord does is for the salvation and glorification of His people: then why should we make such a to do about predestination. Why should some of us seem to try to push everything into predestination and some of us to leave everything out? It shows that some of us, if not all of us, neglect and dis-

respect that scripture which says: Examine yourselves whether ye be in the faith. It might be that you are not really in the faith; and it might be that I am not in the faith. Who shall judge between thee and me? Neither of us are fit to judge the other, nor is such required of either of us, but as each one is to judge himself each one is expected to declare the finding of his judgment; not as to whether he is right, or wrong, but as to whether he is in the faith. To say that I am right does not prove that you are wrong. As the Primitive Baptists are so surely right in the general principles of the faith it would seem to be a very easy matter to keep themselves so adjusted upon all leading features of the doctrine, and so thoroughly entrenched individually in the experience of it as to be qualified to live mutually in the faith of each as in the doctrine acceptable with the church, insuring the unity and peace of the gospel, and fellowship of the saints, not as a principle of free love, but as having the love of God shed abroad in the heart by the Holy Ghost which is given unto them. There is another admonition that may be much neglected, if not as much d'spected: "See that ye love one another with a pure heart fervently." But, says one, "there are no admonitions in the gospel." Does the apostle tell the brethren to love one another? No, but see that you do. If we love one another it is because the love of God is shed abroad in our hearts, but if we do not so love, it is because such love is not in us. The truth is spoken in love. Is our speaking the promptings of

the love of God in our hearts? If not, would it not be better that we do not speak? There is too much evil speaking among us, therefore we should suspect the absence of the love of God in which we should speak. Evil speaking should be put away from us; and "let love be without dissimulation, abhor that which is evil; cleave to that which is good."

The sovereignty and will of God and His power in their effectiveness are absolute, but to say His absolute sovereignty or His absolute will is H's absolute power adds nothing in my mind to the effectiveness of the words, therefore I do not use the word absolute as to them nor as to His predestination. If I might be understood, I have said that the predestination of God is absolute, yet I do not and will not use the term absolute predestination because it has been so abused in its use that in the minds of good brethren it carries the idea that its use links into the affix all things both good and evil in such fashion as to imply that God is the author and executor of all events even to the transgression of the law which involved all mankind in a state of condemnation and death, notwithstanding that God Himself is the author of that law. I grant that absolute predestinarians claim that their belief of the doctrine does not imply that God is the author of sin, but with the little sense that I seem to have I find that I am not able to so reason it out as to come clearly to that conclusion.

I do not question but that one may muse upon a principle or subject until he has so reasoned it out

that it becomes clear and evident to his own mind that it is a principle of divine truth, and that he imbibes virtue from it which lends virtue to many points in his personal experience, all of which I can readily allow in him, but when he would inexperience me in my line of thought, and nullify my belief and my right to have been somewhere, and to have seen and heard some things, and to know a thing or two for myself, he has forgotten the admonition, "Let every man abide in his own calling, or the same calling wherein he was called, which means simply that every man should attend to his own calling, and therein make full proof of his ministry.

The woe is on me if I do not preach the gospel, therefore I must be allowed to use such words, in such relation to each other as to show that what I preach is the gospel according to the word of God. When I use a word of common parlance, I aim to carry with it its commonly accepted meaning, but if that same word is used in a Biblical expression it must comport in its meaning with scripture parlance. When I say the predestination of God is absolute, I mean that whatever God predestinates is absolute. That is if He has predestinated that I shall be purged of my vile nature and made like unto Christ in His divine and glorious nature, I shall just as surely attain unto that glorious estate and condition as that there is a God. Moreover all things whether they be things in heaven, things on earth or things under the earth stand so related to me and to my destiny and are so related to each other and so work together toward

that end, and are so worked by the author and finisher of all things as that it is utterly and infinitely impossible that I should fail of the hope that is within me to that effect. Now I cannot say of a truth that the Lord has me in His gracious mind to that blessed conclusion, but if He has shall it not be well with me?

I have a personal right to my belief, and to the employment of such words, if I may, so as to be understood by the reader, and to define what I mean by this or that word, my aim is to stand to the law and to the testimony, and should I fall down let it be on this word.

If any one would presume to tell me or the readers of the Landmark what Elder Gold believed and taught, I would have them cite the page on which it may be found, that I may believe it. I do not say it is not there, but I would see that it is there. I find this in his call to the church, "The predestination of God appeared appointing beforehand what He purposed should come to pass." As one of the boys, I walked with him about 55 years. I ought to know what he believed and preached. He was a man of God, a great preacher: Blessed be the memory of such a man.

P. G. LESTER.

GOOD ADVICE

Very Dear Brethren, Lester and Pittman:

Realizing your great judgment and influence you have among the great mass of the Baptists generally, we after careful thought and due consideration, will ask you brethren to refrain publishing anything

more in your papers for or against Elder J. R. Wilson and the church of Danville trouble, unless that it can be agreed mutually by both of you that it will advance the cause of peace.

From the information we have we can't see how all the blame can rest on one side and if the brethren at a distance had not taken such an early stand for and against, and let those brethren at Danville had time to rightly consider the position they were in and there had not been so many conflicting accounts of Elder Wilson and his side and the action of the church at Danville published, both sides contending they were right and that Baptist discipline and the scriptures were all on their side, the trouble would probably have been settled more easily.

"The leaders of My people Israel, caused My people Israel to err." Can we follow our leaders when they are not agreed on the consequences that may follow? Division of course will result. Abraham said to Lot, I pray there be no strife between my herdsmen and thy herdsmen, nor between me and thee. We be brethren? Again when the child said to the father: "Here is the wood and the fire, but where is the offering."

We know that the father was about to offer up all of his affections, can not we do the same thing? If we will, we believe there will be an offering found. Brethren can't we for the sake of peace among our brethren lay down the little differences between you, that we might all say as David said, "How good and pleasant for brethren to dwell together in unity." You

have not the least idea the tears of joy that would be shed, and what joy would prevail among the Baptists of this mountain country if this sad affair could be settled.

We feel there is no case so hard but what the scripture has marked out the way for a righteous settlement. This is written in the very best of feeling and with the utmost confidence in you brethren as being men, called of God to preach the unsearchable riches of Christ's kingdom. Please consider this as our views on this matter, and what we think best for peace. Please remember us when it goes well with you.

Yours in hope of a better life,

J. M. RECTOR.

J. D. VASS.

C. B. Killby.

R. F. EDWARDS.

A. M. EDWARDS.

Remarks

Elder Vass and his brethren will have struck a responsive chord in the hearts and minds of many of the brethren in those sections directly affected by the unfortunate state of affairs growing out of the disorder of J. R. Wilson and those officiating with him in it; and it has been with great reluctance that much has appeared in the columns of the Landmark concerning it. And much of that has been allowed that the brethren generally might have the facts and all the facts in the matter. But that is clearly shown to be next to impracticable. The Landmark is willing to leave the troublesome matter entirely out of its pages, and for those who want to stay with it. If from the first those directly concerned in the mat-

ter had been left to themselves it no doubt would have been settled before this; but meddlers in other men's matters, self constituted peace makers, and mediators rushed in upon the scene only to make bad matters worse.

P. G. LESTER.

IN MEMORIAM

Elder Gabriel Denny, died in his 85th year on July the 14th, 1927.

In the passing from the stage of action of this venerable and highly respected minister, his children have lost a good father, his country a useful citizen and his church, a minister of courage and force as a defender of the simple Bible doctrine and practice, of the Primitive Baptist people.

For more than half a century, the voice of Elder G. Denny has comforted, and often almost charmed his hearers as he contended, in no uncertain terms, for the doctrine of salvation by the grace and the imputed righteousness of the Lord Jesus Christ.

He was truly a gentleman and a minister of the Old School. Honest, industrious, sympathetic, and fearless in his teaching of the sacred truths of Holy Writ.

The faith, that so wonderfully sustained him during his active years, did not fail him in the last and trying hours of his illness and death. He preached to the end of his life, though often in whispers, he still felt the importance of contending earnestly for the faith, once delivered to the saints.

His sons and daughters, from four states were blessed to meet with him in his last illness and he bestowed a blessing upon them by his teaching and patience throughout his confinement, which lasted about five weeks.

Six of his neighboring ministers, who had known him only to respect and honor him, all paid high tribute to his splendid qualities, both as a man and as a minister of the gospel.

The hundreds who made their way to his home to see him during his last illness with hundreds of others, all met with grave faces and solemn tread to get a last glimpse of their departed kinsman and friend and with his host of relatives, will remember his life and example as a simple, quiet preacher of righteousness.

Surviving him are six sons and three daughters, and many other relatives, the surviving children are as follows: Elders O. J. Denny, of Winston-Salem; S. B. Den-

by of Wilson; Messrs. J. G. Denny, Hartsville, S. C.; D. T. Denny, Bishopville, S. C.; David P. Denny, Jackson, Miss.; Emery B. Denny, Gastonia, N. C.; Mrs. R. L. Edwards, Galax, Va.; Mrs. J. H. Inman, Pilot Mountain, N. C., and Miss Mary Denny, Hartsville, S. C.

WILLIAM H. ROSS

William H. Ross, the son of Elder William A. Ross and Lydia, his wife, was born July 14, 1849 and died April 17, 1927, making his stay on earth 77 years, 9 months and three days. In early manhood he was married to Maria Gurganus and to this union were born several children. His wife and all of them but two sons preceded him to the grave. In later years he was married to Mrs. Nancy Lockamy, but to this union there were no children. He united with the Primitive Baptist church at Briar Swamp and always filled his seat when not providentially hindered and as he grew in years he grew in faith and love for the church until he was stricken with paralysis from which he never regained his mind. He was a kind husband and father and always ready to help his neighbor in time of need. He was a very hard working man and tried to make his living by the sweat of his brow. In the death of Brother Ross the church has lost a dear brother, the community a useful citizen. He leaves to mourn his loss a wife and two sons, seven brothers and five sisters, several grand children and several nephews and nieces and a host of friends. We mourn not as those without hope for we believe our loss is his eternal gain. His funeral was conducted by Elder B. S. Cowan and then his body was laid to rest there to await the resurrection morn when this body will be likened to the glorious body of our Saviour,

But all his toil and grief is over

And he is freed from pain

His face on earth we will see no more

But hope we will meet again.

Then why should we lament or weep

If God has thought it best,

To take his soul from earth away,

To take him home to rest.

Done by order of conference of Briar Swamp church.

ELDER J. L. ROSS, Mod.

C. L. JAMES, Clerk.

BEAR CREEK ASSOCIATION

Mr Dear Mr. Gold:

Please publish in the Landmark that the fall or annual session of the Bear Creek Primitive Baptist Association is to convene with the church at Jerusalem, Anson County, N. C., commencing on Sat-

urday before the first Sunday in October, 1927. Jerusalem church is located about ten miles north of Peachland, N. C., and about the same distance from Marshville, N. C. Those coming by rail should communicate with either of the following brethren: W. E. Moore, R. 5, Marshville, N. C.; G. F. Thomas, R. 1, Peachland, N. C., or W. A. Helms, R. 4, Marshville, N. C. Those coming from north, east or south by Albemarle, Hamlet or Florence, S. C., should come to Peachland, N. C. From west by Charlotte and Monroe should come to Marshville.

Cordial invitation to ministers, brethren, sisters and friends to attend.

Done by request of the Association.

J. W. JONES, Clerk.

Peachland, N. C.

2times

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father, in His infinite wisdom, has called our beloved sister, Miss Emily Coggins to be with Him in her eternal home.

Be it therefore resolved:

First. That the church at Conetoe has sustained the loss of a devoted and most faithful member, yet we desire to be submissive to the will of God, who has called her to be with Him in glory.

Second. We extend our sympathy to those who loved her. May they think of her as one who followed in the footsteps of Jesus and is now resting in His love.

Third. That these resolutions be placed on our minutes, and a copy be sent to the Zion's Landmark.

BETTIE COBB.

EFFIE GILLESPIE.

MARY JANE DANIEL

Mary Jane Daniel, the daughter of John A., and Mary A. Simmons, was born in Pitt County, N. C., the 13th day of September, 1860, died March 19, 1927, making her stay on earth 66 years, six months and four days, was married to Mr. G. R. Daniel December 20, 1899 and to this union were born two children, Josephine and Lanier. Sister Daniel united with the Primitive Baptist church at Briar Swamp Saturday before the second Sunday in June, 1909 and was baptized the following Sunday by Elder M. T. Lawrence. She was a sweet and loving sister and always attended her meetings when she could. It was one of her greatest pleasures to have the brethren and sisters meet at her home and sing and pray as her husband was so afflicted he could not get out of the house, and with an afflicted daughter too, she had many trials to go through, but she bore them with Christian fortitude and put her trust in Him who doeth all things well.

Sister Daniel was stricken with paralysis March 5, 1927 and all that loving hands could do was done but they could not stay the hand of death and on the morning of the 19th of March her spirit took its flight, and we believe she is now sweetly sleeping in the arms of Jesus. Funeral services were conducted by Elder J. L. Ross then her body was laid to rest in the family burying ground in the presence of a host of sorrowing friends. In the death of Sister Daniel the family has lost a sweet and loving wife and mother, the community a kind neighbor and the church a loving sister. She leaves to mourn her loss an afflicted husband, an afflicted daughter, one son, one grandchild, two brothers and several nephews and nieces. But we mourn not as those without hope for we feel our loss is her eternal gain.

Her troubles here are over

She will forever be blessed,

She has gone to her Saviour,

There forever to be at rest.

She's gone to that happy shore

Which is so bright and fair

Where she will see no trouble more,

But live forever happy there.

The golden gates were open

A gentle voice said come

With farewell unspoken

She calmly entered home.

Done by order of Conference of Briar Swamp Church.

ELD. J. L. ROSS, Mod.

J. L. JAMES, Clerk.

ORDINATION

In compliance with a call of Healthy Plains church for the ordination of Bro. D. A. Fulghum and Brother H. E. Mann to the deaconship, the following Elders to-wit: Elder G. W. Boswell and Elder R. H. Boswell were the presbytery of the ordination when the charge was read by Elder R. H. Boswell and given by Elder G. W. Boswell. Prayer was offered by both.

On Saturday, May the 8th, 1927 the church passed on the two brethren as being suitable and qualified and we the church, hope to lend our aid and support to help those brethren in their every effort of service as the Lord may direct them.

The ordination was complete and the presbytery discharged all its duties in a highly appreciated way.

ELDER G. W. BOSWELL, Moderator.

HILLIARD BOYKIN, Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LX.

SEPTEMBER 1, 1927

No. 20

GOD PUNISHES WICKEDNESS.

"Hear O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to Heaven.

A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, who can stand before the children of Anak?

Understand therefore this day, that the Lord thy God is He which goeth over before thee; as a consuming fire He shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord has said unto thee.

Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee." Deut. 9: 1-4.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

Mrs. Ella K. Gillespie
1 May 26

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE LORD IS WITH HER

P. D. Gold Pub. Co.,

Enclosed you will find check for \$2.00 for which send the Zion's Landmark to Mrs. Herman Roebuck, Robersonville, N. C.

She wrote the check and asked me to send it for her she being my daughter, and like myself just lost her husband, but the blessed Lord has been with her and she is getting along as well as we could expect. I lost a daughter by marriage a year ago, then in May the other daughter married. In July my husband died, W. E. Barnhill, and in August one of my brothers died. The first day of September, I was in a wreck and hurt very badly, was down sometime before able to be up, then in March my son - in - law died leaving my daughter with six children. No one can imagine that has not had such troubles, what I have been through, besides the crop to finish and house without help at all except to be hauled from nearby town, yet God has blessed me and spared me thus far and enabled me to look unto Him who does all things well. The blessed Lord is all I have to look to. He is my strength, my shield and hiding place, my Prophet, Priest and King. How could I live without His helping hand? How could I bear up under this load of trouble and sufferings without His strength? We know

not what we can stand until it is put on us, yet He puts no more on us than we are able to bear. He knows just what we can stand. He knows just what we need. Oh I trust in Him, I try to pray to Him, my whole breathings are in prayer to our heavenly Father at times. My house is never home again as it once was, my life is so lonely, only two children ages 13 and 11, my family divided just half in six months time, but how thankful I am that it is no worse than it is, for it could have been worse if it had been God's will. I trust in His holy name.

Respectfully,

MRS. EFFIE S. BARNHILL,
Parmele, N. C.

A MESSAGE OF HOPE

Elder P. G. Lester,
Dear Brother:

Your letter of the 7th inst. to hand, in regard to my subscription to "Zion's Landmark." I appreciate and thank you for your interest in same, and felt at first that it was an oversight with the publishers in not giving me credit for the remittance. Of late years I always endeavored to pay in advance, and feel it would be best for all that can possibly do so to pay that way for the Landmark is, I feel, truly a message of hope to God's weary pilgrims as they travel the rugged road of what is termed life here in this present world. I have read

several publications of our faith and order, but I must confess that none of them seem to appeal to me, as the "Landmark" and I would be glad to know that when I am gone it would continue its good work among God's people as it has the many years of its existence, therefore we should all endeavor to give it our support that its usefulness be not hindered.

Brother Lester I have not been blessed to meet you many times but have, I feel sure, got much good spiritual food from your writing for which I feel thankful. I truly feel to love you as a father in Israel for I believe it was God's good pleasure to reveal many truths to you in the past years of your life doubtless some hard to explain in words; but I do believe that Jesus, your hope, has become an established living reality in your life that faith and hope which the theologians are wise and prudent of this world with their winds of doctrine or theories could not shake. Blessed hope, simple faith, charity towards all I believe have been revealed to you in its reality.

Pray for me for I need your prayers.

Yours in hope,
W. F. DODSON.

Lynchburg, Va.

AN EXPERIENCE

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

Dear Editor:

I am writing a few words for publication in the Landmark provided they will not be detrimental to it.

What I experience calls to mind

my understanding is so blind, all feeling sense seems to be gone, which makes me think that I am wrong. I was raised by Primitive Baptist parents who belonged to the Mill Branch Association and at the age of about fifteen I began to feel condemned in and by my deeds and it seemed to me that the Old Baptists preached the truth and were the best people on earth and I had a great desire to try to live among them but at the same time I could see that they were not looked upon by the world to be in society, therefore if I united with them I could no longer enjoy the pleasures of this life. Sometimes I would go to church with a determinate mind to offer to the church but for some cause I could not offer. And so I continued for several years, finally I began to try to believe some other doctrine and love some other people as I did the Primitive Baptists and I failed to do that until I reached the age of about forty, then I decided if I could not prepare myself for any church at all that I would live so corrupt and immoral that I would forget it all. And so I did everything that I thought I could do and escape capital punishment according to the state laws, and finally at the age of 44 on the 2nd Sunday in November A. D., 1926 almost unexpected to me I went to a Primitive Baptist church known as Peachtree. I had never been there before. I did not know but two faces in the house that day. The opportunity being offered me to offer to the church and I could not refuse, but surely I did not feel like they could accept such a vile sin-

ner as I. But for God's great love wherewith He loved us while dead in sin they welcomed me in among them, and I was baptized by Elder J. T. Williams whom I had never seen before until that day and I felt like after I was baptized that my troubles were gone, that if I could only live in peace with the brethren that surely my troubles would not return, but oh, I find since then so many things that I ought to do that I don't do and so many things I do I should not do, that is a great burden to my mind and I am sometimes made to say, am I altogether dece'ved yet? Then the Comforter will come, go shew John these things, etc., and so I can say that it is not according to my will, purpose or deeds that I am what I am or where I am, but I hope that it is according to the will and purpose of God the Father being made manifest through and by the revelation of Jesus Christ, His only Son. I can't say that I am a child of grace, but I do have a hope to that effect, and it is written, "By this you may know you have passed from death unto life because you love the brethren," and I feel sure that I love every one who brings an experience of salvation by grace.

May I in conclusion, ask the prayers of all God's little ones the world over, and may God bless them.

L. N. BENTON.

Spring Hope, N. C., R. 2.

"YE DID IT UNTO ME"

James R. Jones,

Very Dear Brother;

We received your brotherly letter, and read it with pleasure. Your

dream of about to wash your Saviour's feet, opens thought, "In as much as ye did it unto one of these My brethren ye did it unto Me." In John the 13th chapter, Jesus the head of the church, said: If I then (your acknowledged) your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." In keeping the above example we are letting our light so shine before men, and glorifying our Father which is in heaven. This is our example given to His followers to do as He had done to them, Jesus said, "if ye know these things, happy are ye if ye do them." More things than one are given for and to believers to observe. Jesus gives special orders to His called apostleship, "teaching them to observe all things whatsoever, I have commanded you." If we should leave off the examples the light of the church is gone out. For the examples that the Lord gave to His people for them to do, is their light for them to let so shine before men. If ye know these things; happy are ye if ye do them. But if we do them not, we remain in the dark, or we are left in the unhappy condition. Where Christ is formed in one the hope of glory, and the knowledge of baptism is impressed in their mind, they make known their faith by a confession to the church and are baptized. In the doing of these things we are at peace with God. He being the author for what we do. "Inasmuch as ye did it unto these My brethren ye did it unto Me." So if we wash the feet of our brethren, we have done it

unto Jesus.

In June, 3rd Sunday, 1896—I was baptizing twenty-two in New River. It came in my mind that every one that I baptized, in whom Christ was formed the hope of glory, I had baptized Christ unseen by mortal eye. But we could see in the beautified faces the blessed image of our Lord. "If ye know these things, happy are ye if ye do them."

Some of our brethren are not conformed to the example of washing one another's feet, but, several years back Elders Thomas Dickens, John C. Hall, Isaac Webb and others formed an agreement to let those believing in the example of washing feet do so, and them that did not be at liberty to leave off the washing of feet, and not make it a test of fellowship. This act of our fathers in the ministry taught us to have forbearance with them that know not these things. I believe in doing the things He hath taught us to do in His word.

May God bless you,

Your brother in Christ,

D. SMITH WEBB.

Hillsville, Va.

ELDER LESTER ENDORSED

Elder P. G. Lester,

Dear brother in a once crucified but now risen and exalted Saviour and Redeemer, God's Son, I am writing this to say to you that I heartily and fully endorse your article in the Landmark of June 1st, headed "What to Say and How to Say it." I think you have filled the bill completely. The text you quoted, "By grace are ye saved through faith and that not of your selves. It is the gift of God not of

works lest any man should boast." I call that clear, strong doctrinal truth and it doesn't need any words coined by uninspired men to strengthen it. What is true of this scripture is true of all scripture given by inspiration of God and is profitable for whatever it was intended for. I also believe that the sovereignty of God embraces all that is for His own declarative glory, and the good of His people. I am told by the editor of the leading Primitive Baptist paper in point of years, that by dropping the word absolute, eternal vital union, and one salvation I have reversed myself. Admitting that this may be true, I am still preaching the predestination of God as the apostles declared it, also eternal unity and oneness of Christ and His people, and it seems very clear to me that there is a distinction that should be made between eternal and time salvation and to rightly divide the word is to make that distinction. What do you think about that? This letter is your property to dispose of as you think best. I have missed one thing that I want to say and that is this, our eternal salvation is by God's grace and our salvation in time is also by God's grace, therefore all of the glory belongs to Him, who is God over all, and blessed forevermore. Should you use this you are at liberty to make any comment as you choose or throw it in the waste basket and if my love is Christian love, I will love you just the same.

Yours in gospel bonds,

D. M. VAIL.

28 Willard St.,

Binghamton, N. Y.

PRAISE HIS GREAT NAME

Dear Brethren, Sisters in the Lord,

In my humbleness I do crave the guidance of the Almighty God, in the attempt to praise His great name.

As it seems that is my desire, for I hope He has given me the faith.

These words came very forcibly:
Faith—

It sets time past in present view,
Brings distant prospects home,
Of things a thousand years ago,
A thousand years to come.

Things that happened in my childhood days, even in infancy comes to my mind's view. If what I am aiming to try to tell is of the Lord, I do earnestly desire His blessings and that He will make it plain to me, that I may find comfort in so doing. I am full of doubts, and fears, and make many mistakes, but I am glad to relate there is nothing impossible with God. O surely He has been with me all the days of my life.

As it seems to me I saw the God of heaven in my infancy, if so, may the Lord be glorified in what I am trying to tell. If it be possible for a baby to have a vision that is how I saw my God, and to Him be all glory.

O, I don't feel worthy of such a divine revelation.

As it seems, I was lying in my cradle and looked up and I saw my heavenly Father standing at my head. His raiment was pure white. O, I have not forgotten His bright and loving countenance as He looked down on His little one, as I hope I feel to be, and oh dear saints of the Almighty God, I feel as little to-day as I did then.

Of all His wonderful works and ways and unsearchable riches of His grace.

Unnumber'd comforts on my soul
Thy tender care bestow'd;
Before my infant heart conceiv'd
From whom those comforts flow'd.
Thine arm, unseen conveyed me
safe through the slippery paths of
my youth.

Help me O Lord to praise Thy everlasting strength,. Teach me O Lord! that I may have patience now in my late afflictions, I need thee every hour most gracious Lord.

When a small child I dreamed I was out in the back yard playing. I became tired and turned to go inside. I saw a fire in a balm of Gilead tree that stood near the door which I was to enter. I was filled with a fear that it would consume me, and I trembled, I thought if I could just get to my mother all would be well. As it seems to me, I lifted up my eyes, and escaped by, and my mother embraced me in her arms, (which now I sometimes feel is figurative of my Lord and Saviour Jesus Christ for until He Taught me I knew no other God.

How divine are all His teachings!
How lovable His tender mercies,
how rich are all His blessings, His loving kindness. O how great.

In my earliest recollection I loved my dear Jesus, and would take the old family Bible off to myself, read of Him and shed sympathizing tears. O how I loved Him and wished in my childish fancy that I had lived in those days so I could have told Him. How sweet is the thought now, He knew all about it, and now I know why I loved Him so, because He first loved me. But

then I did not understand that He still lived. (I was very small but I hope to feel He had taught me to know good from evil) and when I received the knowledge of His eternal existence, O how my soul did rejoice.

I cannot explain the deep mysteries of God, but He tells us: He has all power, in heaven and in earth.

Anyone reading the above article, if it escapes the waste basket, have a mind to write me or send any souvenir it would help make glad my birthday, July 23, I have been a shut-in two long years. I have neuritis. I improve so slowly I feel sometimes I will never be well again.

My hope and trust is in the Lord.

A little sister rejoicing in a precious hope.

MRS. ALLIE BLALOCK WHITE,
Durham, N. C.
908 Holloway St.

LOVES THE LANDMARK

Dear Mr. Gold:

I hope you will pardon my delay in sending in my renewal to the dear old Landmark that I enjoy reading so much. I did not aim for it to be so long but just kept neglecting it from day to day.

You will find enclosed two dollars (\$2.00) for 1928.

May God bless you in your great work and keep you in good health to keep it up is my prayer, for it is such a blessing to many like me who don't get to hear preaching often.

Yours truly,

A. E. ANDERSON.

Sutherland, Va. R. F. D. 2.

THE TEMPTATION

Dear Brother Lester:

We learn from reading the scriptures that the devil was not willing for Christ to worship God nor to do the will of His Father but the devil offered Christ the kingdom of this world, and the glory of them if Christ would worship him, the devil, telling Christ it was all given unto him to do as he pleased with and if Christ would worship him all would be thine. Christ said, get thee behind me satan. It is written that thou shalt worship the Lord thy God and Him only shalt thou serve, so you see that the devil has a heap to do with this world and the kingdoms of it, but God is a sovereign ruler over all men and devils and of the whole universe and the kingdoms thereof as well as the king of immortal glory and will do all of His will in the uninhabitable parts of the earth and among the children of men notwithstanding all this. His ability to save is sure, and His power to execute His own will which He will do in His own time and place; yet there are those of us He loves as dear children. He said if ye love Me keep My commandments. Bear ye one another's burdens and so fulfill the law of Christ, This is the whole duty of man and we should show our faith by our works, for we are created in Christ Jesus unto good works and it was foreordained that we should walk in them, so we should let our light so shine before men that others may see our good works and glorify our Father which is in heaven. After we have done all the good that we can do, we are to count ourselves unprofitable servants for we have

done nothing but our duty. Oh, what comfort and consolation we often received when we discharged our duty.

Yours in hope,

J. R. JONES.

Greensboro, N. C.

GOD IS LOVE

Dear Brethren and Sisters in Our Lord Jesus Christ:

As I sit here tonight around the old hearthstone, this wonderful scripture seems deeply impressed on my mind "God is Love." In the absence of divine revelation how little do human beings know of Him, who is love. It is written, "he that is born of God is born of love." Wherever the work of the spirit has been performed in the regeneration the love of God is implanted in that person, and it brings forth fruit after its own manner to the glory of God. By their fruits ye shall know them. One destitute of this grand work of God is an alien from the commonwealth of Israel and a stranger to the covenant of promise without hope and without God in the world.

Love is of God little children. We know we have passed from death unto life because we love the brethren, that is the first thing that must take place with the poor sinner—pass from death unto life. None but God can raise the dead. You hath He quickened who were dead in trespasses and sins. Eph. 2nd. chapter, 1st verse, but God who is rich in mercy for His great love wherewith He loved us—even when we were dead in sins—hath quickened us together with Christ. Eph. 2nd chapter, 45th verse. We think

sometimes of the many different powers but the greatest of them all is love. Love worketh no ill. Fire will not quench love. God is love, and if we are what we have professed to be we should love one another as little children. Continue thou in His love, the love of God makes His children humble, God-fearing, and forgiving; and begets in them brotherly kindness. We love Him because He first loved us. I once heard of two dear sisters who had fallen out with each other and could not fellowship each other for a time and they missed several meetings, finally Aunt Polly became sorry the way she acted toward Aunt Jane and Aunt Jane became sorry for the way she acted toward Aunt Polly. So they both came to their next meeting and meeting each other in the church yard they approached each other. Aunt Polly said, I treated you wrong and I want you to forgive me. Aunt Jane said I am the one that did the wrong can you forgive me? These dear old sisters put their arms about each other's necks and wept while the brethren and sisters stood around them with eyes filled with tears of joy, the love of God seemed to be greatly in evidence. "Let the love of God rule in your hearts" brethren and sisters, think upon the pure and lovely things of God and His blessed kingdom and His Son who is the King of heaven, who hath redeemed us from all iniquity and the vain and foolish things of the world.

Those that have had the love of God shed abroad in their hearts by the Holy Ghost cannot be unmerciful because it teaches them to love

the brethren. Some of the fruits of love are forbearance and kindness. If a man says he loves God and hates his brother he is a liar. If ye love not your brother whom ye have seen how do you love God whom you have not seen?

The religion of our Lord Jesus Christ works by love, and all other religion is a vain mockery and such stuff as back biting, trying to devour one another is not from above but is from beneath. Can a fountain send forth both sweet water and bitter? No, no. God is the great fountain of love and the pure religion of our blessed Lord comes down from that pure fountain. It makes out of our reckless sons and daughters loving followers of our Lord Jesus Christ.

We should love them and not provoke them to wrath. The same God who said, children obey your parents, says to the parents provoke not your children to wrath, lest they be discouraged. Fathers and mothers may you ever keep in memory that the promise of God is unto you and your children—to all that are afar off even as many as the Lord our God shall call. We should never be bitter against our children to cause them to doubt our religion and cast a stumbling block before them. May the Lord bless us so to live by His grace that when our heads are sleeping beneath the sod of the valley that our sons and daughters may say truly the religion father and mother had was the religion of our God.

Love is the sweetest bud that blows, its beauty never dies. On each among the saints it grows, and ripens in the skies, pure glow-

ing red and spotless white. Its perfect colors are in Jesus all its sweets unite. And look divinely fair, the finest flower that ever blowed, opened on Calvary's tree, when Jesus blood in rivers flowed, for love of worthless me.

Yours in a sweet hope in our Lord Jesus Christ.

S. P. ROBERTS.

dependence, Va. R. 4.

INFANT SALVATION

(By Fred. W. Keene)

The following from Elder Keene is a very able article on the salvation of infants.

Mr. John Gold,

Dear Sir:

When you have room I wish you would run this article in Zion's Landmark. Our people need some scriptural information upon the subject. As you see this was published from my pen many years ago, in the year 1889—It will make good "copy".

I am sincerely yours,

FREDERICK W. KEENE.

"He took them up in his arms, put his hands upon them and blessed them."—Mark x. 16.

Dear Christian Reader,

The subject of the salvation of such whose "time to die" the Lord has appointed to be in their infancy is one which, we feel assured, will not be without interest to those of God's dear children whom it has pleased our heavenly Father to bereave of their beloved offspring while in tender years. For your perusal especially, bereaved parents, I send forth what I have written upon this subject.

The writer himself has known what it is, more than once, to suffer the bereavement of dear children. A little more than a year ago we had a lovely boy die, he being two years and four months old. Before the birth of this dear child I was much exercised in my soul before the Lord, and my desire before the Lord was that we might have a living child. I felt to be in a humble state of sweet submis-

sion to the good pleasure of the Most High. O, how good the Lord was to thus reconcile me to His will! One day, whilst reading 1 Sam. i., an assurance sprang up in my soul that my dear wife would bring forth a living child, and I said, "His name shall be called Samuel" because 1 Sam. i. 20. A few days after this, the thought entered my mind, "Would I be willing to give the child unto the Lord again, as did Hannah?" I felt I could be willing and told the Lord so. In due time the child was born and we called him Samuel. The child grew up and was weaned; a lovely boy. In the autumn his mother made him a little coat. (1 Sam. ii. 19.) He wore it but a few times; then he was taken sick and died! While the child was sick, many were the cries to the Lord that our child might be spared to us and restored to health again; but the day before he died, all that had passed through my mind concerning the child before he was born was brought clearly to my remembrance, and then I felt the Lord was about to take away our dear boy. O, how I longed to be kept submissive to the good pleasure of the Lord! That he would not suffer me to repine; that I might truly be "reconciled to God," and that from the heart I might say, "Thy will be done!" To the praise of the Name of our covenant God, I feel I can bear witness to the kindness and faithfulness of the Lord to my soul. He has so supported and comforted my heart concerning the child, that the bitter waters of being bereaved of our lovely boy have been sweetened, and this cup that our heavenly Father has given my soul from the Lord that our child liveth before the Lord forever, to worship within the veil! "For this child I prayed; and the Lord; as long as my petition which I asked of him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there." (1 Sam. i. 27, 28.)

That the Lord may vouchsafe his blessing upon what we have penned in the following pages, to the consolation of his dear children, is the soul's desire of one who is, I hope, your brother in Jesus.

FREDERICK W. KEENE.

March 1st, 1889.

The Holy Scriptures alone furnish the only true record of the way of salvation (2 Tim. iii. 1), and this record is only understood and experienced by the revelation of the Holy Ghost (1 Cor. ii. 12-16) in the hearts of God's people (Deut. xxxii, 9), the election of grace. (Rom. xi.

5, 6). The theme of salvation is exceedingly precious to the believer; and the evidence of God's salvation, tasted and felt in the soul by the power of the Holy Spirit, is what he longs to be favoured with while in this tabernacle.

The subject of infant salvation, of those dying in infancy, has exercised the minds of many, and has resulted in many methods being devised, promulgated, and believed by those who are accounted by the world to be Christians. Even among those who are manifestly the dear people of God there are some who, if the subject be mentioned, speak with considerable hesitation, and express themselves in effect as though there is nothing definitely and satisfactorily revealed concerning those who die in infancy. Some others, having no offspring of their own, or who, if they have, have never been bereaved of them, treat the subject with cold indifference; but there are Christian parents who have had their babes and children taken away by death, whose hearts feel many a pang in being bereaved of their loved ones, and who are much tried in their mind with anxious questionings arising concerning their eternal welfare. "Is it well with my child?" "Is my darling in heaven?" With my heart, as I hope, sincerely looking to the Lord for his direction and blessing, I desire to be able to pen such things as may be for their comfort.

In discussing the subject of infant salvation, it will not do to take comfort in a "refuge of lies." (Isa. xxviii. 17.) No; it is the truth that they who are of the truth, and in whom the truth dwells, desire to

know. This they would buy, but never sell. (Prov. xxiii. 23.) Let us first look at the beliefs of the so-called Christian world and see what supertuges those who have not the truth have been driven to resort to; and then let us together search the Scriptures and see if there is a sure foundation to believe in the salvation of those dying in childhood.

The most of professed Christian denominations, in some way or other, admit that infants need salvation; and, being ignorant of God's way of salvation, they have come to the conclusion that it is of necessity that something be done for them, so have hit upon an invention that suits them well; that is, infant sprinkling. Mark the teaching in the following quotations. Here is the teaching in the Roman Catholic Church, the mother of this invention, taken from their Catechism:

"Question. What is baptism?"

"Answer. A sacrament which cleanses from original sin, makes us Christians and Children of God, and heirs to the kingdom of heaven."

"Q. Does baptism also remit the actual sins committed before it?"

"A. Yes; and all the punishments due to them."

"Q. Is baptism necessary to salvation?"

"A. Yes; without it one cannot enter into the kingdom of God."

"Q. Who are appointed by Christ to give baptism?"

"A. The pastors of his church; but in case of necessity any layman or woman can give it."

"Q. How is baptism given?"

"A. By pouring water on the head of the person to be baptized, saying at the same time, I baptize

thee in the name of the Father, and of the Son, and of the Holy Ghost."

"Q. What did we promise in baptism?"

"A. To renounce the devil, with all his works and pomps."

In the Church of England Prayer Book we find the following teaching: In "The ministration of the public baptism of infants," the priest is instructed, after he has sprinkled the child, to say, "We receive this child into the congregation of Christ's flock." Also, "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning." Then, as prayer, the priest says, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church. And humbly we beseech thee to grant that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with all the residue of thy holy church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen." Then, as a foot note, the following: "It is certain, by God's word, that children which are baptized, dying before

they commit actual sin, are undoubtedly saved." In after years, in order to be confirmed in such blasphemous lies, the following instruction is to be "learned and believed" by those who were sprinkled in their infancy:

"Q. What is your name?"

"Q. Who gave you this name?"

"A. My god fathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

"Q. What did your godfathers and godmothers then for you?"

"A. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

The Presbyterian church, in their "Shorter Catechism," says: "Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ and obedience to him; but infants of such as are members of the visible church are to be baptized." And in their "Directory for the public worship of God," they declare "That the promise is made to be-

lievers and their seed, and that the seed and posterity of the faithful, born within the church, have, by their birth interest in the covenant, and right to the seal of it, and to the outward privileges of the church under the gospel, no less than the children of Abraham in the time of the Old Testament; the covenant of grace, for substance, being the same, and the grace of God, and the consolation of believers, more plentiful than before. That the Son of God admitted little children into his presence, embracing and blessing them, saying, 'For of such is the kingdom of God.' That children, by baptism, are solemnly received into the bosom of the visible church, distinguished from the world and them that are without, and united with believers; and that all who are baptized in the name of Christ, do renounce, and by their baptism are bound to fight against, the devil, the world, and the flesh. That they are Christians, and federally holy before baptism, and therefore are they baptized."

This certainly is an exhibition of carnal sophistry, a sad perversion of the Scripture of truth. They also declare that in this invention, infant sprinkling, "the covenant is thereby sealed betwixt God and their souls." And that by children being born of believing parents, and being sprinkled, that thereby God doth provide for "the continuance and increase of his church."

How utterly antagonistic to the teaching of Christ and his apostles, who certainly are the true interpreters of what is the antitypical, spiritual signification of the covenant of circumcision that God made with

Abraham. This covenant did not seal to Abraham's natural, fleshly seed "the benefits of the covenant of grace." Did not Christ say to some who boasted that they were Abraham's children, "Ye are of your father the devil?" The covenant of circumcision which Jehovah made with Abraham did not bestow any spiritual benefits upon his offspring according to the flesh, and did not seal their "ingrafting into Christ." No such things were promised therein. But it was given to Abraham personally, "a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. iv. 11-13). Outward circumcision availeth nothing, but was given to a typical people, and had a typical signification. See Rom. ii. 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." See also Phil. iii. 3; Col. ii. 11. The Apostle Paul, in Galatians iii. 16, says, "Now to Abraham and his seed were the prom-

ises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." He was the seed that should come, to whom the promise was made. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Verses 19-29.) And instead of being born in the church," and thereby "Christians," the Scriptures positively declare that those to whom power is given to become the sons of God are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jno. i. 13.) It will advantage one nothing to say, "We have Abraham to our father" (Matt. iii. 9); "We were born of believing parents." This is a delusive, lying title to "the benefits of the covenant of grace." The Holy Ghost, by the mouth of the Apostle Peter, did indeed say, "The promise is unto you, and to your children" (Acts i. 39); for these that were now "pricked in their heart" had said of Jesus: "His blood be on us, and on our children." (Matt. xxvii. 25.) But do these words from the mouth of Peter declare the fleshly offspring of believers to be by their birth "Christians, engrafted into Christ, and entitled to the benefits of the covenant of grace?" No, indeed! He preached no such doctrine, but declared: "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." The election of grace, the called of God, these are the heirs of promise.

"The Methodist Book of Discipline" says: "Sacraments ordained of Christ are not only badges or tok-

eng of Christian men's profession, but rather they are certain signs of grace and God's good-will towards us, by the which he doth work invisibly in us, and does not only quicken, but also strengthen and comfort our faith in him." "Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and therefore graciously entitled to baptism."

What shall we say to all this? Is it not a sad picture of apostacy from the doctrine of Christ and those things which the Church of Christ was commanded to observe? (Matt. xxvii. 18-20; Acts i. 3) What warrant, what Scriptural authority have they for such doctrines and practices? No other comment need be made here, than that it is evident that the teachings and practices set forth in the preceding quotations upon the subject of the salvation of

infants is an unmistakable sign of Antichrist, "whose coming is after the working of Satan, with all power, and signs, and lying wonders." (2 Thess. ii. 9.) It has been presented as an obstacle to, or casting doubt upon, the salvation of those dying in childhood, that God rained down fire and brimstone and destroyed Sodom and Gomorrah and all their inhabitants; that they "are set forth an example, suffering the vengeance of eternal fire." (Jude 7.) Who said that infants perished

in this overthrow? The crimes of these cities were such that the probability is they had no offspring.

Again; some have said, "Did not the Lord command the Israelites to destroy the nations of Canaan, and even the babes and the little ones were to be slain?" Also; "In the chastening of the children of Israel, many of their babes and children were destined to be dashed to pieces by those whom the Lord raised up to chasten his people."

Is this a valid objection to the salvation of infants? As well might it be raised against as many adults of God's elect who have died in war, or by sudden and (as we say violent deaths. They have been tortured, sawn asunder, slain with the sword, stoned to death, crucified, and burned at the stake. Able ministers of the New Testament have fallen down dead while preaching the everlasting gospel. But what of all this? Is it an evident token of the perdition of such? How foolish! Has not Jehovah predestinated the time and manner of the death of all? (Eccles. iii. 2; Job vii. 1-14) The Son of God told Peter what manner of death he should die. (Jno. xxi. 18; 2 Pet. i. 14, 15.) But we will not discuss this objection any farther at present, but shall show an instance of its utter refutation before we are through with the subject.

In the religious world there are those who assert that Christ atoned for the original sin of all the human race, and that upon this ground all who die in infancy are saved. We might ask, Where is the proof in the Scriptures for such an assertion? and in the absence of it dismiss any

discussion upon the subject. But, dear children of God, we know that Jehovah declares that, "For the transgressions of my people was he stricken." Christ bore their sins. He was made sin for them. Aaron, as a type under the law, made atonement for all who were named in him. (Ex. xxviii. 29.) So Christ redeemed, with his own blood, the whole family of the elect of God, out of all nations, kindreds, people and tongues, whose names are written in the book of life of the Lamb slain from the foundation of the world. Jesus "shall save his people from their sins."

We also find in the world those who speak of children arriving at "the age of accountability;" "attaining to the years of discretion;" and that infants and little children dying before this age are taken to heaven. This is a gross error, for it denies the Bible doctrine of the evident accountability of all man kind in Adam for the one offence by which the judgment was to condemnation, and by which death reigns. (Rom. v. 15-19.) "Salvation is of the Lord." (Jonah ii. 9.) It is a work utterly impossible with men. (Matt. xix. 25, 26.) And it is none the less so with an infant of days.

The salvation of sinners has its foundation, its origin, in the eternal, immutable will of Jehovah, "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." (2 Tim. i. 9.) "According to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. iii. 11.) The Lord elected his

people in Chr'st Jesus, blessed them with all spiritual blessings, gave them eternal life, loved them with an everlasting love, and in his eternal delight in them in Christ Jesus he had predestinated them to the adoption of children, to be conformed to the image of the Son of God. And in h'im God hath predestinated them to an inheritance of eternal glory. The offspring of Adam thus loved, and chosen, and predestinated by the everlasting God, are saved and redeemed in the atoning blood of the Word, who was made flesh, our Lord Jesus Christ, and are called, quickened, regenerated, born again, by the sovereign, immediate and effectual work of God the Father, the Word, and the Holy Ghost, accord'g to the eternal purpose and to the invincible, reigning grace of God. They are preserved unto eternal happiness by the power and grace of God, and shall be raised in the resurrection at the last day in the likeness of their dear Redeemer. They shall live and reign in eternal glory with their Immanuel. In a few words, it is all summed up by the Holy Ghost in the language of the Apostle Paul "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (Rom. viii. 28, to end of chapter.) O how exceedingly pre-

rious! Can it be that I, a poor vile sinner, am blessed with such "a good hope through grace?"

As there is no other salvation than that which is treasured up 'n Christ Jesus and testified of in the Scriptures, it is evident that if those who d'e in infancy are partakers of salvation they must be saved in this one and only way. Let us now search the Scriptures to see if there is good ground to hope that infants and little children are saved in the Lord with an everlasting salvation.

Do babes and sucklings need salvation?

A fond mother, looking upon her precious darling babe as it nestles in her bosom, would naturally scarcely see the needs be; and in common language how oft is the expression used, "The innocent babe." There are religionists who deny that all have sinned in Adam, and who maintain that we are sinners only by im'tation, by following the example of Adam; that infants are holy, and that, dying in infancy, they enter heaven upon the ground of their innocency. Certain Scriptures are called into requisit'on, and perverted, to sustain this delusion. In Psalm cvi. 3, 38, it is recorded: "Yes, they sacrificed their sons and their daughters unto dev'ls, and shed innocent blood." And in Jer. ii. 34, "Also in thy skirts is found the blood of the souls of the poor innocents." (2 Kings. xxi. 16.)

Does this mean that these children were sinless by nature in the sight of God? No, indeed, as we shall show; but as they had committed no crimes against the laws of man worthy of death, the shed-

ding of the'r blood in sacrifice to devils was murder.. This instanced in the case of the death of Jesus, the Son of God. He had done no violence; he had not transgressed the law of Moses, nor the laws of the Romans, that he should be crucified; but, "in his humiliation his judgment was taken away." Pilate declared, "I find in him no fault at all." And, thinking to calm his conscience, he "took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, "His blood be on us, and on our children." And Judas Iscariot, in the depths of his remorse, cried out, "I have sinned, in that I have betrayed the innocent blood." They were the betrayers and murderers of the Just One. Nevertheless, "Of a truth, against thy Holy child Jesus, whom thou hast anointed both 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."

Another portion of the word of God which is handled deceitfully to sustain the theory of the sinlessness of infants, is 1 Cor. vii. 14. It is evident that the apostle in this passage is declaring the indestructible nature of the marriage relation between husband and wife while they live (see Rom. vii. 2) and establishing the legality of the marriage tie of those who were joined together in wedlock before being called by grace. But if the believing husband or wife were to depart from their unbelieving companion, it would be to say that their rela-

tions one with another were illegal, and would be judging their offspring to be unclean (illegitimate); but "now are they holy" (legitimate); and we believe and are sure that this Scripture in no wise teaches that the children of believers are sinless in the sight of God; for this would contradict the clear testimony of other portions of the Scriptures. Even an indulgent, loving mother discerns, perhaps before her babe is many weeks or months old, that there are fretful indications not simply arising from pain or sickness, but evidences of the inherent malady, sin. The affectionate mother, who has in her heart to acknowledge this, is not mistaken; for the testimony of the Scriptures is that the entire offspring of Adam are by nature totally depraved; that all the human race have sinned, and have come short of the glory of God; that in the first man, Adam, all have sinned and are under the righteous judgment of God to condemnation. David says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. li. 5.) Saith the Lord: "I knew that thou wouldest deal very treacherously, and was called a transgressor from the womb." (Isa. xlvi. 8.) "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." (Ps. viii. 3.) Well may Job, in exact harmony with this doctrine, ask a question and himself answer: "Who can bring a clean thing out of an unclean? Not one." (Job xiv. 4.) In the types under the law, the sacrifice of a sin-offering was appointed for purification. (Lev. xii.) It is

also beyond successful contradiction that since babes and sucklings die, and death is by sin, therefore infants cannot be sinless, or they would not be subject to death; for it is sin, when it is finished, that bringeth forth death. (Jas. i. 15.) It is in sin that reigns unto death. (Rom. v. 21.) "The wages of sin is death." (Rom. vi. 21-23.)

(To Be Continued)

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to call home to glory our beloved brother, Mr. Don W. Cobb, a member of Conetoe church, we desire to express our appreciation of his faithful service and devotion.

First. Brother Cobb was born February 16th, 1858 and died March 10th, 1926.

He united with the church at Conetoe Saturday before the 3rd Sunday in November 1889, and was ordained deacon 3rd Sunday in October, 1892.

Second. We desire to bow in submission to the will of our Heavenly Father, who doeth all things well.

Third. We extend our sympathy to the bereaved family, may God bless them and comfort and lead them to worship with Him around the great white throne.

Fourth. That these resolutions be recorded on the church minutes and a copy sent to the Zion's Landmark.

BETTIE COBB.

EFFIE GILLESPIE.

SEVEN MILE PRIMITIVE BAPTIST ASSOCIATION

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Black River M. H., in Dunn, N. C., on the third Sunday and Friday and Saturday before in September in 1927. The association will be held in the Fair Ground near town, on Route 22, and 60 and on the A. C. L. Railway.

A general invitation extended.

W. V. BLACKMAN, Clerk.
Benson, N. C., Route 2.

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THE ARK OF THE COVENANT

"And the Lord said unto me, hew two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

And I will write on the tables the words that were in the first table which thou brakest, and thou shalt put them in the ark.

And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

And He wrote on the tables according to the first writing, the ten commandments which the Lord spake unto me in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me.

And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be as the Lord commanded me." Deut. 10:1-5.

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The Purpose of Zion's Landmark

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

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

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

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

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

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Zion's Landmark

Devoted to the Cause of Jesus Christ

INFANT SALVATION

(By Fred W. Keene)

(Continued from Sept. 1 Issue)

Scriptural account of condition of all mankind by nature is, "Children of wrath;" "Dead in trespasses and sins." Eph. ii. 1-4.) If heaven be by works, can an infant find an entrance there? If the theory of "conditional salvation" be true, if salvation is by the creature performing conditions of salvation, what hope is there for babes and sucklings and little children? We have seen that men in order to carry out such doctrines, to supply the evident deficiency in the case of those dying in infancy, have been driven to invent such unscriptural, antichristian expedients as sponsors, godfathers and godmothers, infant sprinkling, and all the attendant "wonderful works" (Matt. vii. 22), "lying wonders" (2 Thess. ii. 9), such as being made a Christian, a child of God, a member of Christ, sealing and engrafting into Christ, and partaking of the benefits of the covenant of grace, regenerated, quickened, born again; all of which is said to be wrought and sealed to such infants as are sprinkled with water by those who profess to be the ministers of Christ, while repeating the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." O, what a mercy to be delivered from having fellowship with, and prac-

ticing, such blasphemous delusions!

When God sent his own Son "in the likeness of sinful flesh, and for sin, condemned sin in the flesh," the Lord Jesus did not suddenly dwell among us in full-grown manhood, but, "unto us a child is born, unto us a son is given." (Isa. ix. 6.) "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel." (Isa. viii. 14; Matt. i. 20-25.) "The second man is the Lord from heaven." (1 Cor. xv. 47.) The Angel Gabriel was sent unto the virgin Mary, and said, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS," (Luke i. 31.) And to the shepherds abiding in the field, keeping watch over their flocks by night, the angel of the Lord said: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke ii. 11, 12.) Simeon took the babe Christ Jesus, the Lord from heaven, in his arms, and said, "Mine eyes have seen thy salvation." (Luke ii. 30.) And is not Jesus, who was once himself "the babe," the Saviour of babes?

Again: it is recorded of Jesus our Saviour: "And the child grew." (Luke ii. 40.) "And when he was twelve years old, they went up to Jerusalem, after the custom of the

feast." And "Jesus increased in wisdom and stature, and in favour with God and man. (Luke ii. 42-52.) And when in full manhood, he was baptized and entered upon his public ministry: "Jesus himself began to be about thirty years of age." (Luke iii. 23.) We feel satisfied that the fact testified of in these texts of Scripture is significant of his being the Redeemer and Saviour of babes in the womb, unborn, or sucklings, little children, and of those in manhood, in full age; that Jehovah has his elect in all the stages of life in which the offspring of Adam die. This we shall prove by the testimony of the Scriptures as we proceed.

It is recorded in 1 Cor. xv, 22, "As in Adam all die, even so in Christ shall all be made alive." In Adam, we have seen that all mankind were in his loins, all sinned, and all die. Death passed upon all, for that all have sinned. In the first man Adam, babes die in the womb; they die as soon as they be born; sucklings and young children die; in youth and manhood we die: "As in Adam all die, even so in Christ shall all be made alive." "In Christ." "They that are Christ's" (1 Cor. xv, 23; all that the Father hath given to him (Jno. vi. 2); his people (Matt. i. 21); the election of grace, chosen in him before the foundation of the world (Eph. i. 4); the whole family named in Christ Jesus (Eph. iii. 15); whom Jehovah hath eternally loved (Jer. xxxi. 3; Jno. xvii. 23, 24); to whom God hath given eternal life in his own Son, and whom he hath predestinated in him unto the adoption of sons, to be conformed to his like-

ness, and in whom they have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. (Eph. i. 11.) The first man Adam, of the earth, is the head of all mankind; the second man is the Lord from heaven. He is the head of "the church, which is his body, the fullness of him that filleth all in all." (Eph. i. 22, 23.) The head of the elect of God. (Eph. i. 4.) We repeat; having seen that in Adam, babes, children, and men die; so Christ, the Lord from heaven, was made flesh, was born of a woman, was a babe in a manger, a child, grew in stature up to manhood. Even so in Christ, they that are Christ's, whether they are appointed to die in the womb, in childhood, or in manhood, they all shall be made alive.

There is something precious in the contemplation of redemption under the types and shadows. When the Lord brought forth the tribes of Israel out of the house of bondage were the infants and little ones left in bondage? Pharaoh's servants said, "Let the men go, that they may serve the Lord their God." And Pharaoh put in his prohibition against "the little ones" going forth, saying, "Go now that ye are men." But Moses demanded the "little ones," saying, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds (for sacrifice—verse 5) will we go; for we must hold a feast unto the Lord." (Ex. x. 9-11.) The little ones were not left in bondage. The Lord their Redeemer by his power compelled

Pharaoh to let the little ones go. (Ex. 24) And with a mighty hand and with an outstretched arm God brought them forth. The blood of the passover lamb was shed for the little ones as well as for the adults of the house of Israel. The blood was sprinkled upon the lintel above, and on the two side posts of the door of their dwellings, and thus all Israel, young and old, went forth under the blood out of Egypt. We know that under the law babes and little children were not excluded from the typical atonement: it was for all Israel. In 2 Chron. xx. 13, it is recorded, "All Judah stood before the Lord, with their little ones, their wives, and their children." The language in the everlasting covenant is, "My people shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 34.) And his people, whom he had predestinated unto an inheritance of eternal glory; of them, it is recorded, he called, justified, and glorified them. (Rom. viii. 30.) The promise is unto as many as the Lord our God shall call. (Acts ii. 39.) These are the Lord's own loved, elect, and predestinated ones, the heirs of promise. (Heb. vi. 17.) "Except a man be born again, he cannot see the kingdom of God." (Jno. iii. 3.)

We have seen the testimony of the Scriptures to be that babes and sucklings and children are sinful, and in consequence die. Are they then "made partakers of the divine nature?" Are they quickened, regenerated, and renewed by the Holy Ghost? Are they loved and

called according to the purpose of God? If there is no evidence of this, what hope is there then that those dying in childhood are the subjects of salvation? "The secret things belong unto the Lord our God; but those things which are revealed belong unto us." Is there, then, any revelation in the Scriptures that belong unto us of infants and children being called, regenerated, quickened, born again? Let us search the Bible and see whether this is so; for what profit is there unless we speak according to this word? (Isa. vii. 20.) The apostle Paul, in writing to Timothy says, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. iii. 15.) Of what age Timothy was when first he had the knowledge of the Scriptures by faith we are not told; but "from a child." Many of our own times, we know, have given evidence of having been taught of the Lord in very early childhood.

Another very precious Bible testimony of the grace of God being made manifest in those of tender years is found in the case of Samuel. He was a child given in answer to prayer; as Hannah, his mother, saith: "For this child I prayed, and the Lord hath given me my petition which I asked of him." In fulfilment of her vow, when she had weaned him she brought him unto Shiloh and presented him unto the Lord; "and he worshipped the Lord there." (1 Sam. i. 11, 20, 23, 28.) Again! it is recorded: "Samuel ministered before the Lord, being a child, girded with a linen

ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." "And the child Samuel grew up before the Lord." "The child Samuel grew on, and was in favour both with the Lord, and also with men." (iii. 18, 19, 21, 26.) While yet a young child, the Lord called Samuel by name and revealed unto him his word. "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." (iii. 19-21.) This is a full and very precious testimony, evidencing the fact that the blessed and gracious Lord does reveal himself and his word to children.

"There went a man of the house of Levi, and took to wife a daughter of Levi; and the woman conceived and bore a son; and when she saw him that he was a goodly child, she hid him three months." (Ex. ii. 1, 2.) How was it discerned that he was "a goodly child?" We are told that it was "by faith Moses, when he was born, was hid three months of his parents; because they saw he was a proper child; and they were not afraid of the king's commandment." (Heb. xi. 23.) Moses was born, was exceeding fair (margin, "fair unto God"), and was "nourished up in his father's house three months." (Acts vii. 20.) Here we have an instance of one who, when he was born, concerning

whom the Lord by faith revealed unto his parents that he was "fair unto God," was a loved one of the everlasting God. It is thus the Lord speaks unto his bride: "Thou art all fair, my love; there is no spot in thee." (Solomon's Song iv. 7; Eph. v. 27.)

A similar case is that found recorded concerning Solomon: "The Lord loved him. And he sent by the hand of Nathan the prophet, and he called his name Jedidiah (margin, 'Beloved of the Lord.' Neh. viii. 26), because of the Lord." (2 Sam. xii. 24, 25.) Samson was "a Nazarite unto God from the womb." (Judges xiii. 5.)

We firmly believe that the blessed God has a special care of his "peculiar people" from their infancy. Thus saith the Lord: "Hearken unto me, O house of Jacob, and all the remnant (according to the election of grace—Rom. xi. 5) of the house of Israel, which are borne by me from the belly, which are carried from the womb; and even to your old age I am he, and even to hoar hairs will I carry you. I have made, and I will bear; even I will carry, and deliver you." (Isa. xlv. 3, 4. See also Gal. i. -15; Jer. i. 5.) O, how precious are the words of our God! You remember, dear children of God, the words of the dear Lamb of God, when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." (Matt. xi. 25, 26.) I know your heart's response will be, "Thus it was with me. I was brought by the

sovereign power and grace of God to feel that I was a little, helpless, dependent babe; and the gracious Lord was pleased to reveal the things of the kingdom, his loving kindness and tender mercy, in my heart, to my comfort and salvation; and still I find that it is as a babe that the things of Christ are revealed to me. I have no wisdom, or might, or defence, in myself."

Let us pursue our inquiry. Does the Lord reveal, make known unto those who are in tender years, to a babe upon its mother's breast, the unsearchable riches of Christ? Is there any evidence, any positive, unquestionable proof of this, found recorded in the Bible? In Ps. viii, we read, "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." Christ Jesus, the Son of God, cited this Scripture as being applicable to "the children crying in the temple and saying, Hosannah to the Son of David." And we know that he knew the work of the Lord in their hearts, and therefore made no mistake, but spoke the truth concerning them. Why should it be questioned and thought incredible that little children, babes, and sucklings, should be filled with the Holy Ghost, and experience in their hearts by the sovereign power and grace of God the loving-kindness and tender mercy of the Lord.

O, what sweetness have I, a poor sinner, found in meditating upon the words of the Lord from heaven, of the holy child Jesus, in Psalm xxii. 9, 10. He says, "Thou art he that took me out of the womb; thou

didst make me hope when I was upon my mother's breast. I was cast upon thee from the womb; thou art my God from my mother's belly." When the Son of God was made flesh, he was "made of a woman, made under the law." Christ was under the law a babe, a young child, a man, "to redeem them that were under the law" (his people, for whom he shed his precious blood, to redeem them from all their transgressions), "that we," saith the apostle, "might receive the adoption of sons." (Gal. iv. 4, 5.) And when a babe upon the breast of the Virgin Mary, the Christ of God saith, "Thou madest me hope." O, how blessed is this, that the Son of God, in our flesh, and when a babe, was filled with hope concerning the work the Father gave him to do. Even when a babe upon the breast all his thoughts were upon his dear people, in whom was his eternal delight, and whom he came to redeem from all iniquity. "Thou didst make me hope when I was upon my mother's breast." Blessed Jesus, Immanuel, God with us,—with us in the womb, with us in infancy, with us in childhood, with us in manhood. O Lord; we do believe that thou camest into the world to save sinners; that thou wast made flesh and dwelt amongst us; that thou wast with us a babe, born of a virgin, to declare that many of thine own elect are babes! O, it is sweet to know that thou, our blessed Redeemer, when a babe upon the breast wast filled with hope; and we know that thou art able to reveal thyself and the knowledge of thy salvation to infants, babes, and

sucklings! Praises be to thy glorious Name that, for our comfort, who have been bereaved of our little ones, that we should not sorrow as those who have no hope, thou hast revealed in the Scriptures such precious things concerning thyself and revealeth thyself in salvation to babes and children, so that they rejoice in thy salvation. Blessed be the name of the Lord!

Now, beloved children of God, we are not left to mere conjectures and inferences in this matter; but we have for our consolation one unmistakable, unquestionable example of the sovereign, reigning grace of God being made manifest in a babe. In the gospel according to Luke (i. 39-45), it is recorded, "And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believeth; for there shall be a performance of those things which were told her from the Lord." Might not the mother of John the Baptist be mistaken? Verily, no! for "Elizabeth was filled with the Holy Ghost," and spake as the Spirit of truth gave her utterance. (Jno. xvi.

13; Acts ii. 4.) Jesus, speaking to his disciples, said, "Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." (Luke vi. 23.)

Here we trace the same experience of the sovereign grace of God in the elect of God in manhood. John the Baptist when in the womb was filled with joy in the Holy Ghost. We have therefore found the Scriptures bearing record of this gracious fact, that among little children, babes and sucklings, as well as among those of adult years, God has made manifest his chosen and redeemed people, by their being called by his grace, quickened, regenerated, born again, and made to leap for joy, in full possession of the loving-kindness and tender mercy of Jehovah, revealed in the face of Jesus Christ. As the language in the gospel, lambs and sheep (Jno. xxi. 15, 16), little children, young men, and fathers (ii. 12-14), declares the stages of growth in experience and knowledge of the things of Christ; so we believe it is not without signification that many of the "very elect," while infants and children naturally, are the subjects of the grace of God. "He shall gather the lambs with his arm, and carry them in his bosom." (Isa. xl. 11; Zech. xiii 7.) How comfortingly true is this in the Christian's experience; and most blessedly true is it also to find recorded that our Lord Jesus, that great Shepherd of the sheep, took little children up in his arms, put his hands upon them, and blessed them; They brought young children

to him, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark x. 13-16.)

Did Jesus, the Son of God, fold them in his bosom? Then who shall pluck them from his embrace? Did he put his hands upon them, and bless them? Then who or what shall disannul his blessing and turn it into a curse? Will he himself repent of doing this, and at some future period cast them from him, and say, Depart, ye cursed? "Ah never! O no!" The blessing of the Son of God is like himself, immutable. Balaam would have cursed those whom God had blessed, but by the power of the almighty God he was compelled to say, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" God is not man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received a commandment to bless; and he hath blessed; and I cannot reverse it." (Numb. xxiii. 8, 19, 20.) Christ Jesus blessed infants. (Luke xviii. 15.) None can reverse it. And those who are blessed of the Lord have evidence of their election in

Christ Jesus before the foundation of the world. (Eph. i. 3, 4.)

There is an appointed time to man upon the earth; "his days are determined; the number of his months are with the Lord; he has appointed his bounds that he cannot pass." (Job. vii. 1; xiv. 5.) "To everything there is a season, and a time to every purpose under the heaven; a time to be born, and a time to die." (Eccles. iii. 1, 2.) So we believe that the Lord has appointed that many of his own elect shall die in their infancy. Evidence of this we shall find in the Scriptures.

When the tribes of Israel were come into the land of promise they often forsook the Lord their God, and worshiped idols, the work of men's hands; and such abominable idolatry did they practice that in the worship of the god Molech (Jer. xxxii. 35) they even sacrificed their offspring. They caused to pass through the fire all that openeth the womb. (Ezek. xx.) These children, who were thus murdered by their parents, Jehovah claims as his own, saying, "Thou hast slain my children." (Ezek. xvi. 21.) Satan and hell shall never have possession of them; "for they," saith the Lord of hosts, "are mine." None can pluck them out of his hand, or separate them from the love of God which is in Christ Jesus our Lord.

There were young children also slain in Bethlehem; for "Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, ac-

cording to the time which he had diligently inquired of the wise men." (Matt. ii. 16.) Is there any revelation concerning these babes? There is indeed good tidings from "God, who cannot lie." Matthew, moved by the Holy Ghost, saith: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not." What tidings and consolation has the Lord? See Jer. xxi. 16, 17: "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord: and they shall come again from the land of the enemy; and there is hope in thine end, saith the Lord, that thy children shall come again to their own border." As, under the type, the land of Israel was bereaved of its inhabitants during the time of the Babylonish captivity; the children of Israel were shut up in "their graves" Ezek. xxxvii. 12) seventy years; in the time appointed the Lord fulfilled his gracious promise, and brought them again from the land of the enemy to their own border; so, saith the Holy Ghost, by Matthew, of the babes slain in Bethlehem and the coasts thereof. The Lord of hosts assuaged the sorrow of Rachel, that she sorrowed not as those who have no hope. The words of consolation from the lips of the gracious God wiped away her tears; for, saith the Lord, "They shall come again from the land of the enemy." The Lord hath redeemed them from death, and ran-

somed them from the power of the grave. Death shall not for ever prey upon them. On them, as with all the ransomed of the Lord, "the second death hath no power;" for it is not possible that death should for ever hold them; for Christ is risen from the dead. They are not in their sins; Jesus has purged them away in his precious blood; and "they shall come again from the land of the enemy," is the immutable decree of the Almighty. They shall be raised up at the last day in the fair image of the risen Redeemer; so shall they ever be with the Lord, and inherit in joint heirship with Christ an inheritance incorruptible and undefiled, and that fadeth not away; reserved in heaven for these children slain in Bethlehem; all, all the blood-bought of our Lord Jesus Christ,

Gracious things are also declared by the Lord concerning the child of Jeroboam, the wicked king of Israel. Abijah his son fell sick, and Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there is Ahijah the prophet, which told me I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him, and he shall tell thee what shall become of the child. Jeroboam's wife did so; and concerning the child, the prophet said, "Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die; and all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him

is found some good thing toward the Lord God of Israel in the house of Jeroboam." "And Jeroboam's wife arose, and departed, and came to Tirzah; and when she came to the threshold of the door, the child died. And they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.." (1 Kings xiv. 2-18.) No good thing is found in us toward the Lord God of Israel by nature. (Gen. vi. 5; Rom. iii. 10-12; vii. 1.) Then it is evident that the child of this wicked king was a subject of the sovereign grace of God, a partaker of the divine nature.

Again; it is recorded: "And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spoke unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his

apparel, and came into the house of the Lord, and worshipped. Then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. xii. 15-23.)

David was reconciled to God's appointment of the death of the child; and by the abounding grace of God to him, a poor, vile sinner, he was enabled to worship the Lord. He now no longer "fasted and wept for the child," for he was comforted in the thought, saying, "I shall go to him, but he shall not return to me." From the testimony of the Bible we find that God has by his revelation caused his people to believe in the salvation of "babes and sucklings;" to believe in the everlasting happiness of those dying in infancy. Job evidently was persuaded of this when in the depths of his affliction he cried out, "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? for now should I have lain still and been quiet, I should have slept; then had I been at rest with kings and counsellors of the

earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as an hidden, untimely birth, I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." (iii. 11-19.)

If everlasting punishment were the doom of such children; if they were not saved from their sins, could he have thus desired? No, indeed! but his faith embraced the precious God-glorifying revelation of the everlasting salvation in Christ Jesus of those dying in infancy: "For now should I have lain still and been quiet, I should have slept; then had I been at rest. There the wicked cease from troubling, and there the weary be at rest." It was not simply and only of the body sleeping and resting in the grave that Job finds comfort in. This indeed is a precious thought; for as the flesh of Christ did rest in hope (Ps. xvi. 9), so do the bodies of those who "sleep in Jesus." (1 Thes. iv. 13, 14.) But Job contemplated we believe, that rest spoken of in Isaiah lvii. 1, 2: "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." "There the wicked cease from troubling, and there the weary be at rest." Could this be the con-

dition of these babes if they were unsaved? Do the wicked cease from troubling in hell? Did Job have in mind the doctrine of annihilation? No, indeed; for the Lord had revealed to him most clearly the doctrine of resurrection, which he very blessedly declares, saying, "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait till my change come. (1 Cor. xv. 51-54.) Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." (Job xiv. 10-15; xix. 25, 26.) The prophet Jeremiah also expressed himself in similar language. (xx 14-18; see also Eccles. iv. 1, 3; vi. 3) Now we are satisfied that these holy men of God could not have given utterance to such language if children dying in infancy were damned for their transgression in the first Adam. No; they believed in the salvation of such in the precious blood of the Lamb of God.

How far does the salvation of God extend? The apostle John writes: "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood out of ev-

ery kindred, and tongue, and people, and nation." (Rev. v. 9.) And in Rev. vii. 9: "All nations, and kindreds, and people, and tongues." The only fulfilment of these words of the Scripture, that cannot be broken, is found in the salvation of God's elect who die in childhood. Jehovah declared unto Abraham, "In thy seed shall all the kindreds of the earth be blessed." (Acts iii. 25.) "Out of all nations;" "every nation." Then God's remnant according to the election of grace embraced the children of those seven nations of Canaan whose death the Lord appointed to be, by their being slain by the tribes of Israel. "All kindreds," "every kindred." "All the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations." (Ps. xxii. 27, 28.) It is said that the harlot Rahaab and "all her kindred" were brought out alive from Jericho. Other kindreds were left, and died in the overthrow of the city. Old and young were slain. "Every kindred." Then this declares that God's election and salvation embraces the infant and suckling even of Amalek (1 Sam. xv. 3), whose death the Lord appointed to be by the edge of the sword. (Gen. xxvi. 12; Ex. xvii. 14-16; Deut. xxv. 19.)

We have already seen that in the election of grace was one of the kindred, a child of the wicked king Jereboam, who made Israel to sin (1 Ki. xiv. 3-13), and God claims as his own portion those little children whom they caused to pass through the fire in sacrifice to idols. (Ezek. xvi. 21.) All and every nation, kindred, people, tongues, be-

fore the flood; all the families, tongues, and nations of Ham. All the families, tongues, and nations of Shem. (Gen. x. 5, 20, 31.) Yea, all the families of the earth. (xii. 3.) And thus, while it is recorded, "All kindreds of the earth shall wail because of him. Even so, Amen" (Rev. i. 7), out of them all is found a remnant according to the election of grace, whom our Lord Jesus Christ, the Lamb of God, hath redeemed by his precious blood unto God, to sing before the throne of Jehovah's everlasting praise. Amen!

I feel I have but imperfectly presented this subject, but submit it to the consideration of those who fear the Lord; who will remember that all the imperfections belong unto one who is, I hope,

Your brother in Christ Jesus,
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SERMON

A synopsis of a sermon preached by Elder M. L. Gilbert on the 4th Sunday in April 1927 at the Bear Creek Association of North Carolina.

Text: Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord.—Rom. 5:20, 21.

Paul's design was to explode the belief that the law of Moses was given to meet the evils of sin brought upon the human family by Adam's transgression. His teaching was to show that the effect of the giving of the law of Moses was

rather to increase the knowledge of s'n. Christ said, "The law was given by Moses." "The law entered," doubtless, means the institutions and commands, as given in the Old Testament. Each did not make men more vile and wicked, but were to supervene the state of men before the law was given. Paul would teach that the law was not sin, but by the law is the knowledge of s'n; for man would not have known lust had he not found that he desired that which was forbidden by the law.

Paul said, "Sin taking occasion by the commandment, wrought in me all manner of concupiscence," that is a lust for every evil and forbidden thing. "For without the law, sin was dead." But sin reigned unto death, for sin taking occasion by the Commandment slew me." Then Paul says, "for as by one man's disobedience"—not by many men—"many were made sinners." Thus we learn that the first man, Adam, was not created and formed a sinner, but was a mutable creature, placed under a law by his Maker, which tested his nature and capability of sinning. Unexpectedly, a serpent approached Adam and Eve in their happy and contented domain. It attracted Eve's attention, speaking: "Yea, hath God said, Ye shall not eat of every tree of the garden?" "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but if the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Possibly, Adam being present quoted the penalty: "For in the day thou eatest

thereof thou shalt surely die." To this the serpent replied by addressing Eve. "And the serpent said unto the woman, ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as wise as gods, knowing good and evil. And when the woman saw that the tree was good for food and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave to her husband with her, and he did eat." Some men, not in inspiration, say that Adam was able to stand and never fall. But like his wife he fell at the first temptation. One inspired hath said, "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Adam said, "She gave me of the tree and I did eat." We do not find where he remonstrated even against his helpmeet eating the tendered fruit. Again, some men say, that Adam was a free-moral-agent. If so, it is more than any of his sons are. But if Adam was such in his primeval state, he was a law unto himself—and not a subject of God's law—and his own will his law, there can be no such a thing as a knowledge of good and evil; for whatever he willed would be good and agreeable to his law, and nothing he could do would be accounted sinful; the worst act would be as good as the best.

Now, inspiration declares "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: for until the law, (as given by Moses) sin was in the

world; but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come." Doubtless, millions of people of Adam's race during this epoch of more than twenty-five hundred years died without transgressing any law. So today when we look upon little infants, they seem to be innocent; but as the wages of sin is death, and they die, we are compelled to believe they inherited sin, hence we are assured that the doctrine of original sin is true. Thus sin is a fact and not a theory, and the reason why sin ceases to reign over one is that as sin reigns unto death there is nothing for it to reign over. For when a man is condemned to die, he is already dead as far as the law is concerned. This is a well known principle in human laws. After a man has been condemned to die by the law of the land for his transgression, he might then commit an act that would be sin unto death, if he was alive to the law, but it is not imputed, as he is already dead to law.

Again, other men will say, that the law, or conditional covenant, was or is a type of the gospel, or unconditional covenant. It does not like like Paul thought it was when he said, "For the law having a shadow of good things to come, and not the very image of those things." Paul virtually declares it was not a type when he said it was not the very image, but hath only a shadow. You may know a man by his type, but not by his shadow. Paul did

not even say the law itself was a shadow, but hath a shadow. There is a like difference between the law and its shadow as between a man and shadow. The ceremonials of the law were verily material in their substance, yet they may have had a shadow in an obscure manner as to represent the glorious things of the gospel; but then it would take the light of the sun of righteousness to cast the shadow. As he said of his people, "Without me you can do nothing."

Now, if it were true that the Old Covenant typifies the New Covenant, let us note what should be the substance of each. It is to be feared a want of properly distinguishing between them, yea, not rightly dividing the word of truth, has been the source of unwarranted wrangling among Primitive Baptists in some places for many years. We all know that voluntary obedience of Israel to the precepts of the law was the condition upon which temporal blessings were obtained. Now, if spiritual blessings, under the gospel or new covenant, are conditioned upon the voluntary obedience of the creature to the law of Christ, would not the substance be the same? There would be no grace in either. Under the law national Israel were required to do everything for the Lord; but under the gospel, the Lord does everything for spiritual Israel, even when they serve or worship in spirit, it is God that worketh in them both to will and do. If it were the same under each covenant, the blessings would be the reward of obedience. How can such teaching be the gospel? Who is there among us, but what

will admit that the old covenant was a covenant of works, and the new a covenant of grace? It would be much easier to live up to the law, as expounded by Moses, than that by Christ. According to the law of Moses, a man was not a murderer unless he took the life of another; but by the law of Christ, one is accounted a murderer if he hated his brother. By the law of Moses, the murderer was in danger of the Council; by the law of Christ, if a man say to his brother, "Raca," he is in danger of the Council. Under one you had to be guilty, under the other you are guilty if you purpose it. Under Moses one had to commit the act of adultery to me guilty; but under the law of Christ he that looketh upon a woman to lust after her hath committed adultery with her already in heart. Some who cannot distinguish between the law and the gospel will quote Isaiah to the Israelites under the conditionalism of the law: "If ye be both willing and obedient ye shall eat the good of the land;" and then apply the same to gospel characters, telling them if they will work and obey Christ's teaching they shall get a great reward thereby, "shall eat the good of the land." But when did you ever hear such a teacher apply the next verse to the disobedient and rebellious? "But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." While the prophet was not there he did prophesy some better things, when he said, "In that day the great trumpet shall be blown." May this not be the gospel trumpet?

"The great trumpet shall be blown and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Surely this is a day of grace, and has none of the conditionalism of the law. Let us quote another prophecy: "Then shalt thou cause the trumpet of Jubilee to sound on the 10th day of the seventh month in the day of atonement." This refers to the time when Jesus was to make reconciliation for the people. In that day the trumpet was to sound, deliverance was to be proclaimed to all who were in bondage, and each was to return to his possession. One might be in debt and held in bondage, but in the year of Jubilee every debt was cancelled, and every one went out free. This illustrates the power of grace in the kingdom of Christ. Should one have been required to pay his debt there could have been no joy in the sound of the trumpet of Jubilee. So our text declares, "Moreover, the Lord entered that the offense might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." so we see how sin reigned unto death; and while the law was the ministration of condemnation, it may have had a shadow pointing toward salvation, as Christ was the fulfilling of the law in and for the believer. Not that the law could have given life or salvation, even if the sinner had kept it; but it was the taking of those who were included in it from under

the dominion of death and placing them under a law of commandments and ordinances, "which if a man do he shall live in them." When the law was given offenses began. Every sinful act was an offense, because it was a transgression. But it is nowhere said, that the law reigned, but it was a school master to Christ. Sin and death both have their reign, but there is something to the believer that reigns over both. Is it works or obedience of righteousness which the creature doeth? No, it is grace. But it reigns through our Lord Jesus Christ. Grace is not merely a free favor. In our text it is a free gift of eternal life through Christ; for of His fullness have we all received, and grace for grace, not grace for works or favors shown. The grace given us in Christ before time we have received of Him in time.—There is a pardoning power vested in the Chief Executive of every nation. When one has been condemned by court, there is no escaping the penalty, so far as law is concerned. Criminals try every means to escape the penalty due for their crimes. When all else fail, they apply or present a petition for pardon. The pardoning favor may be exercised without regard to law or justice. If pardon be granted the prison door must be opened and the captive set free; as, in the case of Barabas. But this favor does not take away actual guilt. The criminal though free in the eyes of the law, is just as guilty as he was before pardon was granted. See the hundreds that "Ma" Ferguson pardoned the last days she occupied the governor's chair. But such is not true, as to the par-

oning grace of God. Grace reigns through righteousness. The sinner is not only justified but is cleansed from the stain of sin, his conscience purged from dead works to serve the living God. "There is therefore now, no condemnation to them that are in Christ Jesus, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." So by experience you have learned that the grace of God that bringeth salvation is not by works or righteousness which you have done; but according to His purpose and grace given us in Christ before the world began. In order that the sinner should be justified, it was needful that there should be a redemption of the transgressions that were under the first Testament; that the sin of the transgressors against the law must be atoned. This was done by means of death—the death of the Testator, Jesus, who is the mediator of the New Testament. Jesus redeemed all He atoned for from the curse of the law. If He had not redeemed them entirely He would not have been a Redeemer. If He had not saved them He would not have been a Saviour. If His blood had not been sufficient to cleanse them from all sins, past, present and future, it would not have been sufficient for a ransom. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life; and joy in God through our Lord Jesus Christ by whom we have now received the atonement.

While Jesus wrought the righteousness of the law, yet it is His faith that is imputed for righteousness, not our imperfect faith. Jesus was both God and man, possessed of both natures that He might be a proper mediator. Then Paul says, "And be found in Him not having our own righteousness but that which is by the faith of Christ the righteousness of God by faith."

In conclusion we have noted the reign of sin and death, and above all the reign of grace unto eternal life by Jesus Christ. But the reign of God has universal dominion over all things both visible and invisible, working all things after the counsel of His will, and will be glorified in all things. Let the redeemed of the Lord say so now, as all humanity will do so in eternity.

CONTENTNEA ASSOCIATION

The Contentnea Association will be held with the church at Mewborn, Greene County, N. C., October 8, 9, 10, 1927. This church is about eight miles from La-Grange and about five miles from Snow Hill, N. C.

Visitors by railroad will be met at La-Grange, Friday evening and Saturday morning.

We invite all lovers of gospel order, peace and truth to come to see us. For other information write Elders J. E. Mewborn and W. B. Kearney, Snow Hill, N. C.

H. L. Braks, Associate Clerk.

Rocky Mount, N. C.

ELDER G. M. CORBETT

Elder G. M. Corbett will preach, the Lord willing as follows:

Seven Mile Association, Dunn, Friday, Saturday and third Sunday in September.

Coats, Monday.

Bethel Tuesday.

Angler, Tuesday night.

Sandy Grove, Wednesday.

Fellowship, Thursday.

Thence to Little River Association at Pine Level.

L. H. STEPHENSON,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 22

BLESSINGS OF GOD TO THOSE WHO OBEY HIS COMMANDS

"Therefore thou shalt love the Lord thy God, and keep His charge, and His statutes, and His judgments and His commandments always, that ye may be strong and go in and possess the land whither ye go to possess it.

For the land whither thou goest is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

But the land whither ye go to possess it, is a land of hills and valleys, and drinketh the water of the rain of heaven:

A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

Therefore shall ye lay up these words in your heart and in your soul, and bind them for a sign upon your head, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 11: 1, 10., 11, 12, 18, 19.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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

RESOLUTION SHOULD HAVE BEEN PUBLISHED WITH LETTER

The following resolution adopted by the Little River Association as held with the church at Four Oaks, in Johnston County September 24, 25, 26, 1926 was sent with the letter and should have been published with the article sent in for publication and published in the Landmark of August the 15th:

Note:—Since the adoption of these resolutions the Association felt that it made an error in recognizing one part of divided churches as members of the body at present, and at a special called session since that time on motion agreed to confess that error, as will be observed by the minutes of said called session, which shows Resolution No. 3, and No. 4 have been rescinded. These minutes will be published later.

Resolutions

Fifth—Whereas, three years ago, at the time our sitting was with the church at Hannah's Creek, there entered into this association evidences of a destructive spirit. This spirit of rule or ruin entered in through and by Elder L. H. Stephenson, who was determined to become moderator of this association; and although he and his associates failed in their undertaking, it did not seem to weaken their ambition to accomplish their purpose in

some form. Later charges were preferred against Elder Stephenson for false statements said to have been made by him in the courts of Johnston County, but in a very undiscipline like manner he arranged for his own defense in the July, 1924 conference of his home church, by visiting some of the witnesses and taking down in writing their testimony as they would tell it, which written testimony was used in the above mentioned conference, one of the statements being changed by Elder Stephenson to suit himself, the changed statement being the testimony furnished by Brother W. R. Hargess, who denied that he gave in such a statement, but that on the contrary stated that his statement had been changed since it was read to him. So Clement Church claimed to try his case with these written statements, notwithstanding the fact that the witnesses were present of which he and his church were aware, but were not asked to furnish any information or make any statement regarding the matter. The minutes of the meeting in which this case came up reads as follows: "Saturday before the second Lord's Day in July, 1924, met in conference, invited visiting brethren and sisters to seats with us; then called for the peace of the church, reports in peace after clearing the charges against a brother; then opened a way for the recep-

tion of members; then appointed messengers to sister churches; then adjourned. Elder C. B. Hall, Moderator, W. M. Hobbs, Clerk. The brethren in general being hurt with such procedure, four churches appointed messengers to visit Clement Church at their next regular meeting and asked them to reconsider their action in their July conference and take gospel steps and to appoint a time and place for a hearing, but the church refused to do so, telling them to go back and advise their offended brethren to take "gospel steps." In this same conference Brother W. M. Johnson reported not in peace and they told him that he had not taken "gospel steps." Then Brother J. M. Langdon preferred charges against Brother W. R. Hargess of Fellowship Church for denying the statement as it was read at their July conference above referred to. The church then sent this charge to Fellowship, appointing Brethren J. W. and W. A. Lassiter as a committee to bear the charge. The church at Fellowship called a special conference in the latter part of August, 1924, to hear this case. Brother Hargess attempted to show his church that the written statement as read by the Clement brethren was incorrect and did not read as it did when they read it to him after he had made his statement to them at the time they came to see him as a witness. They refused to hear him and excluded him from the church, whereupon the church at Fellowship became so confused over this matter that they could not become reconciled and the church

divided, one part going into the yard to hold their meetings.

That Elder L. H. Stephenson did in his own hand writing, in the presence of Brother W. B. Hobbs, Brother W. B. Hobbs and wife, sister Hobbs, add to the statement claimed made by Brother Hargess, and at the same time remarked that if Clement Church did not help him he was gone, but if she would help him, that before he would suffer any trouble to arise in the church on his account or any of her members be excluded that he would willingly and humbly submit.

Whereas Elder Lee Hanks, of Atlanta, Ga., came through our country on a tour and worked up what was called a resolution asking for a council of brethren to hear the evidence in the case of Elder L. H. Stephenson and offer advice for a settlement. The resolution was signed up and the counsellors called to sit on Friday before the fourth Sunday in May, 1926, which council did convene at that time and place with Elders Lee Hanks, R. H. Pittman, L. A. Johnson, J. C. Hooks and J. W. Gardner as counsellors. Elders Hanks, Pittman and Johnson advised that they found nothing against Elder Stephenson and therefore advised his church to set him free. Elders Hooks and Gardner refused to sign their findings, giving several valid reasons, among which were that "all the charges were not heard," and that they did not want to be associated with any disorder. Elders Hooks and Gardner were called away at the end of the first day of the council and did not return, and some of our brethren

ren asked the other members of the council to call it off and offer no advice, calling the council void, but they persisted in its continuance under protest. Therefore instead of the council tending toward reconciliation it has caused more confusion.

Whereas, that Brother W. M. Hobbs having become so offended with Elder Stephenson that he labored with him on Saturday of their meeting in July, 1926, asking him to lay down his gift until he could have a hearing, which he refused, to do but proceeded to exercise his Gift On That Day and Continues To Do So. He also acted as moderator on that day against the protest of Brother Hobbs, whereupon Brother Hobbs rose in conference and withdrew from Elder Stephenson and on motion asked all who felt as he did to rise to their feet, in consequence of which seven in all stood up. Brother W. M. Johnson and wife, Sister Johnson, who were also members at Clement also withdrew from him about one year before this. Elder Stephenson and the remainder of the members then in turn on motion excluded the seven for "rebelling against the church." The nine members thus withdrawing from Elder Stephenson proceeded to organize themselves into a body and after being refused admittance into the meeting house, continue to hold their meetings in the yard at the church.

Whereas, the association at its sitting at Salem Church, September, 1925, appointed the next session of its sitting to be held with the Church at Clement, notwithstanding

the fact that this was contrary to the wishes of a majority of the messengers it was submitted to because there had already been much wrangling over the Stephenson trouble, and was submitted to in the hope that the future might bring about more pleasant conditions.

Whereas, the brethren met as was appointed at Clement Church and the introductory sermon was preached by Elder L. H. Stephenson who had refused to lay down his gift.

And whereas, after recess, the messengers composing this association met at Clement meeting house at the time appointed according to the above named agreement and after recognizing Elder E. F. Pierce as its moderator, undertook to proceed in order with the business of the association by making a motion which received a second, that inasmuch as the body at Clement was divided, to move the sitting of this association to Four Oaks, which motion was overruled by the moderator in violation of section 9 of the form of government, which reads as follows: "Every motion made by any messenger which receives a second shall be considered by the association, unless it be withdrawn by the messenger offering it." Despite the fact that his attention was called to said section and request made that same be read and explained, and said request was ignored by the moderator, and

Whereas, another motion was made and seconded that all messengers favoring the moving of the association to some place where the church is not divided to withhold their letters and contributions, and

the same being ignored and overruled by the moderator which was also a violation of section nine of the government as above stated, said moderator in both cases refusing to put the question or allowing the messengers any voice in the affairs of the Association, but to the contrary continued to usurp authority over said body contrary to the rules of its government in a domineering and disorderly manner, all of which led to the conclusion and belief that said moderator was catering to that part of the body at Clement which was holding with Elder L. H. Stephenson and his disorder instead of adhering to the recognized form of government of this association, and

Whereas, it is the desire of this the Little River Primitive Association to strictly adhere to its recognized principles of government, doing nothing by partiality but that all things may be done decently and in order. It was then that Bro. F. C. Hamilton being recognized by the moderator, said, "All who are in favor of moving the sitting of this Association to Four Oaks, meet at the church there this evening at four o'clock," in consequence of which statement, the sitting of the Association was moved to and held with the church at Four Oaks, there fore be it resolved,

First, that we hereby withdraw from Elder L. H. Stephenson and all who follow him in his disorder, and

Second, That We Denounce The Actions and refuse to accept the advice of the so-called council meeting held at Clement Church in May, 1926, and

Third, That we hereby recognize that part of Fellowship Church which withdrew from Elder L. H. Stephenson and his disorder and repaired to the Grove, namely, Anderson Stephenson, George L. Stephenson and others, to be the true church in order at Fellowship, and as evidence have seated them in our association.

Fourth, that we do also hereby recognize that part of Clement Church which withdrew from Elder L. H. Stephenson and his disorder and repaired to the grove, namely, W. M. Hobbs, W. M. Johnson and others, as being the true church in order at Clement and as evidence have seated them as a part of this association.

Fifth, that we continue this session to again meet with the church at Four Oaks on Wednesday, November 24, 1926, at 1 P. M., and the same officers and messengers will meet as now organized, except in cases of absentees in which cases the churches may appoint others to fill the vacancies. This meeting being for the purpose of considering petitionary letters or any other business which may properly come before this body.

Sixth, that we invite any church or churches which failed to represent at our regular session to meet with us at the above meeting.

Seventh, believing as we do that all peace loving and God fearing Primitive Baptists do not wish to offend in either word or deed their brethren of like precious faith, therefore be it understood that in these articles in which we "withdraw from Elder L. H. Stephenson

and all who follow him in his disorder," we mean by the words, "Those who follow him," our ministering brethren who preach with him, churches who permit him to preach in their stand, and our brethren at large who engage in communion services with him, after having a knowledge of this action.

Eighth, that these resolutions be made a part of the minutes of this meeting, a copy spread upon our association records and a copy sent to Zion's Landmark with request to publish.

SURPRISED AT PUBLICATION

Elder P. G. Lester, Editor,
Zion's Landmark,
Roanoke, Va.,
My Dear Brother:

I have just received August 15th issue of Zion's Landmark and will admit that I was surprised to see published an article signed by Jessie Barnes, R. F. Smith, M. E. Fish and O. S. Young, which is a great misrepresentation of the trouble we have had in this association. We are all in peace now after excluding the said nine members we had to exclude here at our church. They are going on paying no attention to being excluded and the said R. F. Smith is doing all he can to stir up strife and confusion among the weak brethren and sisters. Not a single one of the said members can be recognized by any Old Baptist church or association that is in order in America. Now if you doubt what I say in regards to this, I will ask that you come down and investigate for yourself and you will be convinced. I feel like the said ar-

ticle is a reflection on the Little Revere Association, published through the Landmark, the paper that I have read for about 30 years and I hate to see things like this published that will cause confusion, as you know this article will have to be replied to or in other words the misrepresentation corrected and you should know too, that this very article will cause the Landmark to lose subscribers. I am sorry you were deceived, "I believe you were." I know I have not ought against you or any of the brethren or sisters and I do not want you to take what I am writing as any offense, it is because I love you and the cause. I hate to discontinue taking the Landmark. I cannot afford to take it as long as you allow articles published as you have of late. I know this is plain language and I regret to have to say this, but it is my feelings, nevertheless, all we ask of you is to ask Elder C. B. Hall or any other elder that knows the circumstances—about the matter in question.

Now Brother Lester I want you to take what I have written you for love, for I know I love you and certainly do love the cause more than all the world if I am not deceived. I desire an interest in your prayers if you have a mind at all times, remember my little family. May the Lord bless you in your declining years and your dear family, that you may be spared many years to preach the everlasting gospel of the Son of God.

Your devoted little brother,
R. D. LANGDON.
Benson, N. C.

ELDER HASSELL REPLIES TO ELDER SPANGLER

Reply to Elder D. V. Spangler in his article "Elder Hassell in Error" in Zion's Landmark of August 15, 1927.

The trouble at Danville, Va., has been the greatest church trouble that I have experienced in my connection of 63 years with the church, I never desired to have anything to do with it, but have been reluctantly drawn into it by more than thirty letters from the two sides; and my only object has been the restoration of gospel peace between our separated and alienated brethren. Conflicting statements have been made to me by members of both sides. I accept Elder D. V. Spangler's statement, from his own knowledge, of the facts in regard to Dan River Church; and, though I greatly regret the appeal to the civil courts for the possession of the property of the church (as forbidden in 2 Cor. 6:1-8), I have read and approved the decision of the Supreme Court of North Carolina, declaring that, according to the custom of Primitive Baptists, no member excluded from one church can join another or have the fellowship of the denomination until he is reinstated in the church that excluded him (in 2 Cor. 2:6 "many" is, in the original "the majority") In fact, according to Primitive Baptist usage, his restoration must be unanimous, or disorder and division will be in the church. A minority, with the advice of members of other churches cannot, in the absence of the majority, restore an excluded member. As I had written Brother W. L. Par-

ker of Schoolfield, Va., several times I, on August 10th and 17th, wrote Elder J. R. Wilson, and earnestly entreated him, notwithstanding his repeated rejection by the Danville church, to go again to that church, and humbly confess his disorder, and beg forgiveness, and lay down his gift until he is forgiven and restored, although he says he has done so three times. Brother W. L. Parker has received a very good letter from Elder J. H. Spangler, and he says that Elder R. H. Pittman has seen the letter, and thinks it very good, and that Elder M. L. Gilbert acknowledges that Danville church has made some mistakes. If so, let mutual confession be made, and forgiveness be extended, and gospel peace be restored among our brethren in Virginia and North Carolina. O that our God would bless all His children with humility, love and peace!

SYLVESTER HASSELL

RIGHTLY DIVIDED THE WORD

Elder P. G. Lester,
Roanoke, Va.

Dear Brother:

I have just finished reading your piece in the Landmark, June 1st subject "What to Say and How to Say it." According to my feeble understanding of the scriptures, you have rightly divided the word of truth and I do hope that peace and love may abound in all of our churches. I have been a reader of Zion's Landmark for many years and am still a reader.

Yours in hope,

MRS. J. J. KORNER.

High Point, N. C.

ZION'S LANDMARK

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

Editor

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N. C.

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WILSON, N. C.,

Oct. 1, 1927

TO THE READERS OF ZION'S LANDMARK

Whereas, an article appeared in August 15th issue of this paper, headed "A Statement of the Little River Trouble." I wish to state for the benefit of our readers that there now exists no trouble in the Little River Association. There was some disorder in the Little River Association until said association convened last September. At that time, the disorder bolted the association and went off, leaving the association in order.

The parties styling themselves as a faction of the Little River Association, in the article, and signing the same are all excluded members from the church to which they belonged except Jesse Barnes, whose

membership is at Smithfield and neither that church nor any of which they claim are recognized by any orderly body or association in the state, so far as I know.

Now, dear readers, it is painful to say, but many good brethren have followed off after the R. F. Smith disorder. We love them, still we cannot uphold their course. May the Lord turn them from their error and bless them to live in peace, love and harmony.

The Little River Primitive Baptist Association has Elder E. F. Pearce as its moderator, and will convene with the church at Bethany, at Pine Level on Highway No. 10.

Now, let me say to all of our readers that so far as this matter is concerned and all other church or associational troubles that may come up, they must settle them locally, or publish them through other columns, beside the Landmark.

We feel that her pages should be dedicated to the comfort of her many readers.

If you have good news of good meetings, letters of comfort that you wish to share with the brethren, if you are impressed to relate what you hope has been the dealings of the Lord with you, we welcome you to her columns, but that which genders confusion, strife and dissension, please keep it to yourself.

We greatly desire to give our readers a clean and truthful publication.

May we have your support and prayers.

Submitted in love for the cause,

C. B. HALL.

THE CERTAINTY OF THE REDEMPTION OF THE CHURCH OF GOD.

We often hear men appealing to men (mankind) as though the salvation of the Church of God rested with man or that man has power to add to or to take from the great host that shall ultimately surround the throne of God.

In thinking of salvation, we not only think of the condition from which the church is saved; but of the ultimate glory to which it is saved. Men disagree as to both the fallen state and as to the ultimate destiny; but we are blest to have the scriptures as the guide as to what is the true condition, and we are told, in no uncertain terms, that man in his carnal state, stands justly condemned before God. We read in Romans 3 chapter, 23-24, "For all have sinned and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, His righteousness; that He might be just, and the justifier of him which believeth in Jesus."

Since we are admonished to prove all things and hold to that which is good, we read, "In the mouth of two or three witnesses let every word be established, we are inclined to quote again as to the true condition of man in his carnal state. In Psalms, 14th chapter, 2-3 we read, "The Lord looked down from heaven upon the children of men, to see

if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no not one."

In the face of such facts as the above there is no room for argument as to the totally depraved condition of man by nature, therefore boasting is excluded. By what law? said the apostle, by the law of works. We read again in Jeremiah, 10-23 "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Still there is hope, for "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." Psalms 125: 1-2.

The people of God often wander as strangers in a strange land, and are made to wonder if they know the Lord to the saving of the soul; but we are taught that He neither sleeps nor slumbers; but watches over His flock, by day and by night ever keeping them as the apple of His eye, therefore we are cast down; but not destroyed, "For He shall see of the travail of His soul, the purchase of His blood and be satisfied."

The true leadership of the true Church of God is unchallenged and unchanged. His power is not limited, His eye is not dimmed, His ear is not become heavy, nor is His arm made short that He cannot save to the uttermost all that call upon His name.

Job said, "I know that my Redeemer liveth." Luke proclaimed,

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people." Our Saviour said, "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."

Let us review the subject. First man in his fallen state is totally depraved. Man by nature knows not God. "The carnal mind being enmity against God, not subject to His law, neither indeed can be."

Man, though depraved, is the object of God's love and mercy as it was treasured in the Lord Jesus Christ. By His stripes are ye healed. His life and sinless blood, shed on the rugged cross, cleansed from all unrighteousness.

The redeemed of earth, are kept by His power, preserved by His grace, led by ways they knew not, in paths they had not known, and the leadership of the Lord will not end until the hosts of the redeemed shall be led to the fountains of living water, whereof if a man drink he shall never thirst, nor will he cease to lead them and feed them until He shall appear before the Father's throne and there present them without spot, without wrinkle, or any such thing, and shall say to the Father, "Behold I and the children Thou hast given me."

"Fear not little flock it is your Father's good pleasure to give you the kingdom."

O. J. DENNY.

SAVOUR OF SALT

Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? Math. 5-13. There seems to be a differ-

ence in salt and the savour of it; and the gist of the difference is in the savour, or the saltiness; without which the salt is worthless, or is good for nothing but to be cast out, and to be trodden underfoot of men. Again, "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle and put it under a bushel but on a candlestick; and it giveth light unto all that are in the house." The Great Teacher is here talking to His manifest people, His disciples, His followers—His church, telling them the peculiar relation they sustain to the earth and to the world, and wherein that relation, or those relations consist. As it is with respect to salt in its relation to the earth affecting its saltiness, the virtue of the spirit of His grace stands so related to them as vessels of mercy and grace in which as their sufficiency, and as the salt under certain circumstances, as related to foreign elements deteriorate or loses its saltiness, or preserving qualities, so do we in the company we keep, or our association in business, or in society, socially, religiously, or otherwise not in accord with how we claim to have been taught by the grace of God, which has brought salvation unto us, and taught us the manner of gospel living. When one professes a hope in Christ, and has put his hands to the plow, but in looking back seems to fail to maintain the order of his way, there are none who notice his wayward course quicker than that part of the congregation which in this connection are denominated men, who are ready to judge him, criticize him, and condemn him, and trample him

under their feet, as having lost confidence in him, and in his religion and are ready to pronounce his profession as vain and thus is his influence as a professor as a Primitive Baptist, as a member of the church, lost to these men, and the church is placed by them in the discount column. A little leaven leaveneth the whole lump, in their estimation.

The peculiar reading of the text indicates to my mind that the entire membership, or the whole church may come under this category. It may be so loose in its discipline and slack in its order as to appear without even a form of Godliness. Notice, if the salt have lost his savour, the salt is pluralized and personified. He means you and me, that we are the salt of the earth, and in an important sense much may depend upon our living as we have been taught by the grace of God which in its blessed appearing, has brought salvation unto us. Our manner of life should verify the fact of this saving revelation. Having named the name of Christ, or professed a hope in Him, or claimed to have reason to believe that He is in us the hope of glory, there is but one conclusion with respect to our conduct, or manner of life, or of what manner of men we ought to be in all Godliness and honesty; otherwise these men who will trample us under their feet, will take note of our apparent hypocrisy, and become disgusted at our lack in living as they feel like they would love to live, and so they are ready to say the Primitive Baptists are not what we had

thought them to be, and thus we have lost saltness or savour.

The church is the light of the world, set up, and built upon the mount of the holiness of God and His righteousness which cannot be hid, and in the sense that the church is the light, there is a manner of light required, let your light so shine, that is let it shine so that men may see the true character and order of living or conduct or manner of life, that it magnifies our profession of grace, and these men take knowledge of us that we have learned of Jesus which they gladly confess and thus glorify God in our behalf.

An organized orderly church that is living up to a fair measure of faith, and to a reasonable fullness of the functions of gospel discipline is a blessing to any nation, or kindred or tongue or people. Its members, walking in the light of its influence and in the force of its doctrine is a blessing to any family, or household, but if that church does not maintain the dignity and force of its organization, its doctrine, discipline and order peculiar to its denomination, in the estimation of men it is little better than a mere pretense, a sham, and a fraud; but when the members are living their religion, and are keeping themselves unspotted from the world, and are considering one another to provoke unto love and good works; speaking to one another in psalms and hymn and spiritual song, singing with grace—the heart unto the Lord, that church is at once an authority, a power, a virtue, a blessing, a shining light, a thing of beauty, a joy forever; something to be

desired, unto which men run with the acclaim, these people are our people and their God is our God. As a people it seems we have left off the observance of the injunctions, exhortations and admonition in the scriptures, and in fact in some instances it is denied by men who have been ordained to the work of the ministry that there are no such provisions in the scriptures. To what intent or purpose do we read that we should study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth? Mark you, this approval is unto God, not of Him, but unto Him. Godliness should be reflected in our workmanship. They took knowledge of them, that they had been with Jesus. Their countenances reflected the glory of His presence. Their speech portrayed the praise that they would give to him. "Never man spake like this man."

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father, by him. Col. 3-16-17. Feeling that we have tasted that the Lord is gracious, our conversation with those of like precious experience should be of such a character as to be calculated to kindle within them refreshing assurances of a divine and gracious kinship, and they are moved to thank God for the pleasing persuasion that we are of those

taught of God; but when there is so much trashiness of the flesh shown in us we are disappointing and discouraging, and seem fit material only to walk upon, or to go under foot.

In treating along these lines of thought we should endeavor to retain a gospel equilibrium, keeping in mind that the subjects of gospel address are compound characters, that as men and women they are of like passions in common with mankind to which the gospel does not appeal, but as disciples, or followers of Christ they are entirely different from all other characters of people, to whom the gospel does appeal, to whom pertain the promises, the obligations, and privileges of the household of God. On Saturday is the church meeting, and on Monday is court day, and physically they attend the one just like they do the other, but with different purpose. They may leave off going to town and instead go to church, but they may not leave off going to church, and instead go to town. "Seek ye first the kingdom of God; and His righteousness; and all these things shall be added unto you." If you are summoned to be at court on your church meeting day attend on the court, for we are to be subject to the powers that be.

Elder Dameron used to say, "The children of God should live right and do right whether there is a hell to be shunned, or a heaven to be gained." Their deportment along all material lines under literal observations should be as though their salvation depended upon it, and yet they should regard the way of salvation as being evidence by the

teachings of the spirit of God; hence they should prove all things and hold fast to that which is good. That in which they see the hand of God—that through which comes the virtue of salvation to them. Because they are alive they should reflect the very best evidences of good living. They should evidence in their lives that they believe that it is always right to do right, but is never right to do wrong; and they should be assured in their minds that whatever the children of God may do, whether it be right or wrong, good, or evil has nothing to do with what God may have before determined should be the final outcome. "Ye thought to do evil, but God meant it unto good." Through the evil design of his brethren and the faith and virtuous character of Joseph the salvation of God came to all of them. This salvation was appointed unto Abraham, but was revealed unto Joseph and his brethren.

Of what account to a church is a slothful, disorderly member? In point of fact he is fit for nothing in the church, but the church is better off without him.

P. G. LESTER.

LET PATIENCE HAVE HER PERFECT WORK

Elder P. G. Lester,
Dear Brother:

I notice in May 15th and July the 1st issues of the Landmark two pieces written by Elder Hassell in regard to the Wilson trouble saying in one of his pieces that the whole truth should be known in order to arrive at a correct understanding of the case. From the reading of the

two pieces mentioned above and probably others of his writings I am satisfied, that he has not had yet a clear understanding of the case. It is my desire to write simply facts, as I have seen them and heard them from esteemed brother members in whom I have the utmost confidence in their veracity and integrity.

To begin will say I don't believe Danville church is at fault at all, she was almost compelled to do what she did. J. R. Wilson as I have learned from good authority, was trying to take the church away from Elder Spangler, and no doubt thought his crowd was ready and the opportune time had come for him to act, that Elder Spangler would back down rather than have trouble, but his members or brothers and sisters urged him to stand firm, which he did and J. R. Wilson was caught in his own trap set for Elder Spangler and was excluded for disorder and abusive language. To my mind it has never been a point of doctrine, if he had never created or caused a disturbance, according to my mind, he could have been preaching until now, and nobody would have interfered with him. Will add while serving us at Cane Creek he, J. R. Wilson, brought up a matter that took place at Richmond between Elder Compton and Petty, and requested Cane Creek church to write Elder Compton to apologize to Elder Petty for what he had said and our members didn't see cause to comply. A while after that he resigned as pastor of Cane Creek and dropped us. I tried to persuade him not to do it, but to no avail.

I wrote to a prominent elder about it and in his reply said he ought to be dealt with. If he has ever laid down his gift I have no knowledge of it, unless when in the hospital. It has been said that he went to Danville church several times, and asked forgiveness, but the brethren said, (that he said) that if he had done wrong he wanted to be forgiven. They didn't think he came in the right spirit neither did I. If he had I don't doubt but that he would have been forgiven. I don't profess to know much of the proceedings in the courts so will leave that. I have been impressed to write something like this for some time, because I wanted the facts known, and everything shown in its true light and why I write to you is because I am better acquainted with you than I am with Elder Hassell, and if you think it proper, can have it published in the Landmark, or send it to Elder Hassell, and tell him what you think about it. Do what you think is best. I want the facts known.

Your brother in Christ, I hope,

H. J. DODSON.

Ringgold, Va.

Remarks

"In your patience possess ye your souls." It seems that we shall be compelled to ask the brethren generally to bind the foregoing text to their hearts, and "let patience have her perfect work." "He that letteth will let, until he be taken out of the way, for the mystery of iniquity doth already work." It is claimed that the underlying matter in this trouble is doctrine, but there seems to be a spirit as of an evil heart of unbelief in departing from

the living God and not until the man of sin in the matter is revealed can anything superficially material be accomplished. If he that letteth will let, in this matter, until then, who shall let it? As crows and swallows it would seem that we can only chatter, but God can and will in due time appear and clear away the mist and give forth the clear shining of the truth. As the skies clear up the stars will shine out—the children of God will appear and the order of God's house will be vindicated. Much has been said and written, conferences and councils have been held, minutes have been written, pamphlets have been compiled and extensively circulated—notably, one styled—"In Defense of Truth," in the last two lines on the 7th page of which utterances of slanderous reflections upon the name of this writer appear. Until this notable compilation appeared he had flattered himself that he not only knew how, but did as a rule behave himself in the house of God, especially during the preaching of what was reputed to be His gospel. There is a spirit abroad that does not seem to hesitate to move some men to speak evil of dignitaries, and there is a spirit that moves some good men to tell the truth, for instance Brother Henry Dodson as in the foregoing letter gives a plain, matter of fact statement of his understanding of the situation at Danville, Va. Brother Dodson is a plain, unobtrusive matter of fact man who only speaks when the circumstances of the case become such as to impel him to speak for the truth's sake.

"Truth crushed to earth, will rise again," and it is by such men and women, of like character, that it rises. Undoubtedly the truth is what the sister churches near and far want and it is what we all need whether we want it or not; therefore we should be willing to patiently abide its rising and coming forth in vindication of the righteousness of the cause of our God and His people; therefore we beg of our readers and of our brethren generally to "Let patience have her perfect work."

P. G. LESTER.

COMMENDATION

Elder P. G. Lester,

Dear Brother in Christ:

I have thought for some time to write you a few lines. I am here with my brother, Elder P. W. Sawin for a few days and this morning I read to him your interesting editorial in the last number of the Landmark which came a day or two ago. We were both deeply interested and read with measured interest every word you said on the subject of predestination. If there is anything wrong in all you have so vividly expressed in the editorial we are both too short-sighted and ignorant to detect it. For over sixty-seven years I have been trying to present the subject of predestination just as the word of God sets it forth, having no use for the prefix "absolute," for the predestination of God, is as you say, absolute and cannot be gainsaid by enterprising mischief makers who were always prevalent in apostolic days and will continue to be with the church until the close of time.

But the words of Christ are full of comfort, viz: "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake."

The Lord, also by the prophet, says "No weapon that is formed against thee shall prosper and every tongue that shall rise up in judgment against thee thou shalt condemn" (in the name of the Lord). This is the heritage of the servants of the Lord; their righteousness is of me saith the Lord."

My brother, as you know, is blind and in his eighty-fourth year of age, but still preaches to the brethren of one church, in his usual vigor and earnestness.

His address here is 124 Warren Court.

We were both at Sadieville where I filled an appointment and the season was a most delightful one. The deep spiritual interest was very gratifying, especially as I had been kept away from such privileges for a long time and thus felt it was good to be there.

Your brother in hope,

J. G. SAWIN.

Mattoon, Ill.

Remarks

These Elders Sawin, like our Elders Denny, are a preaching people, Isaac, John and Peter. I know their aged mother of whom they inherited their length of days, and much of their force of character. Being born of a Christian mother and being reared in the like character of such a one, and having been given the remembrance of their Creator in the days of their youth, they have the promise of the length of days, full of strength and

usefulness. Our God is not slack concerning his promise, but is faithful to bring forth their fulfillment. Let His name have the praise.

Write again Elders Sawin.

P. G. LESTER.

THE HYMN AND TUNE BOOKS

After some delay on the part of the publishers, I am now sending out the hymn and tune books, and would be pleased to have the brethren and friends to send in their orders for what they wish. Let some active young brother or sister or friend appeal to the congregations. Some one must take the lead in the interest of singing, and the people will surely respond. Why should not our people sing at home and in our meetings? Parents owe it to their children to build up entertainment for them, and make home the place and in our congregations for them so that they need not go elsewhere for entertainment. My earliest and sweetest memories are the singing of my parents in their humble home in the midst of their children. Do you want to leave such memories in the hearts of your children, if so, send me your order for my books. It will please you, send for it.

P. G. LESTER.

One dollar single copy, \$10.00 per dozen, postpaid.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held the Lord willing with the church at Moon's Creek, Caswell county, N. C., on the 5th Sunday and Saturday before in October, 1927.

The public is cordially invited to come especially ministers.

W. C. King, Union Clerk.

THE EASTERN UNION

The Eastern Union is to be held with the church at Bethlehem, Tyrrell County, N. C., on Saturday and fifth Sunday in October, 1927. All who have a mind to come are invited to come and be with us. We hope that all the churches composing the union will be represented promptly.

We especially invite ministers to come.

A. W. AMBROSE, Clerk.

ELDER SAMUEL McMILLAN

Please publish in Zion's Landmark, the following appointments for Elder Samuel McMILLAN and H. S. WILLIAMS:

South West Tuesday, October 18.

White Oak, Wednesday, October 19.

Newport, Thursday, October 20.

Then to Black Creek Association.

Yours in hope

R. W. GURGANUS

Jacksonville, N. C.

WHITE OAK ASSOCIATION

The next session of the White Oak Primitive Baptist Association is appointed to be held with the church at Muddy Creek, beginning Saturday before third Sunday in October, 1927 and continuing three days.

All lovers of truth are invited to meet with us. Especially ministers who are in order. Those coming by rail or bus will be met at Wallace, N. C., on Friday. Those coming on auto will find church on No. 24 route between Kenansville and Jacksonville.

R. W. GURGANUS, Clerk.

LITTLE RIVER ASSOCIATION

Please announce through the Landmark that the next session of the Little River Association will, the Lord willing, be held with the church at Bethany, Pine Level, N. C. The association will convene on Friday before the 4th Sunday in September, and continue through Saturday and Sunday.

We invite all brethren and sisters of like faith and order to visit us and a special invitation is extended to ministers to come and preach for us.

Yours very truly,

DALLAS E. YOUNG, (Clerk pro tem)
Angier, N. C., Route 1.

APPOINTMENTS FOR ELDER M. L. GILBERT

Kehukee Association, Bear Grass Saturday, Sunday and Monday, October 1, 2, and 3.

Robersonville, October 3, Monday night.

Flat Swamp, October 4, Tuesday.

Falls of Tar River, October 5, Wednesday.

Great Swamp (Greenville) October 6, Thursday.

Meadow, October 7, Friday.

Contentnea Association at Mewborn's, Saturday, Sunday and Monday, October 8, 9, and 10.

Hancock's, October 11, Tuesday.

Kinston, October 11, Tuesday night.

Newport, October 12, Wednesday.

South West, October 13, Thursday.

Cypress Creek, October 14, Friday.

White Oak Association at Muddy Creek, Saturday, Sunday, Monday, October 15, 16 and 17.

KEHUKEE ASSOCIATION

The next session of the Kehukee Association will be held with the church at Bear Grass, Martin county, N. C., October 1, 2nd and 3rd, 1927. Those coming from west will be met at Everetts Friday afternoon, those from east at Williamston, Saturday morning.

All lovers of truth invited.

SYLVESTER HASSELL, Mod.
B. S. COWIN, Clerk.

STAUNTON RIVER UNION

The next session of the Staunton River Union meeting is appointed to be held with the Danville Primitive Baptist church at Danville, Va., on the 5th Sunday and Saturday before in October, 1927.

A cordial invitation is extended to all orderly Baptists, especially the ministers who hold to the glorious principles of salvation by grace for time and eternity, and are not afraid to declare it.

W. L. HORSLEY, Church Clerk
303 Pickett Street, Danville, Va.

BLACK CREEK ASSOCIATION

Mr. J. D. Gold,
City.

Dear Sir:

Please say in the next issue of the Landmark that the next sitting of the Black Creek Association will, the Lord willing meet with the church at White Oak, at Saratoga, N. C., on the 4th Sunday, Friday and Saturday before in October, 1927.

This church is ten miles from Wilson, N. C., five miles from Stantonburg, N. C., and twelve miles from Farmville, N. C.

The messengers coming by the way of railroad will be met mostly at Wilson and Stantonburg and should any get off at Farmville we will thank our brethren of that section to look out for them and get them to the association.

All brethren and sisters as well as our friends are invited to meet with us, and we trust a goodly number of preachers will present themselves, and we are hoping that the Lord will bless us to have an association to be long remembered.

Yours in hope,

E. L. COBB, Clerk

LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION

The ninety-eighth annual session of the Little River Primitive Baptist Association meets with the church at Gift, in the town of Coats, N. C., September 23rd, 24th, and 25th, 1927. Cordial invitation extended to all lovers of the truth.

R. O. STEWART, Church Clerk.

SALEM ASSOCIATION

The next annual session of the Salem Association, of Primitive Baptists, will be held, D. V., with the church at Bunker Hill, Forsyth County, N. C., beginning on Saturday, before the second Sunday in October, 1927, and continue three days.

This church is located on a sand clay

road, about three miles southwardly from Kernersville, and ten miles northwardly from High Point.

Brethren, sisters and friends are invited to attend. A special invitation is extended to ministers of our faith and order.

W. L. TEAGUE, Moderator.
Winston-Salem, N. C.

ELDER W. B. STRICKLAND

At the request of his widow, I herewith send, for the Landmark, the obituary of our dear Brother Elder W. B. Strickland.

The son of Thomas and Martha Strickland, he was born in Halifax County, N. C., June 16, 1848, and died of heart disease at his home in Hobgood, N. C., about 2 P. M., April 26, 1927. He was convicted of sin in early manhood, and in his 28th year, was given a sweet hope in Jesus as his Saviour, and in the same year (1876) united with the church at Lawrence's, and was baptized by Elder W. F. Bell. Feeling impressed but unworthy and unqualified to preach, he earnestly plead with the Lord to relieve him of the impression, and felt that he would rather die than preach. But God made him willing, and in 1889, he was licensed, and soon afterward ordained, and served the churches at Deep Creek, Lawrence, Mount Zion and Condo (the last two at his death.) His first wife was Miss Bettie Phelps, a member of this church who died June 1, 1921. His second wife was Mrs. Elizabeth Edmondson, also a member, whose first husband, Theodore Edmondson, died Sept. 13, 1913, leaving her two children, Erwin Theodore Edmondson, now of New York City, and Jesse M. Edmondson, of Hampton, Va. Elder Strickland's children are Noel G. Strickland of Hobgood, N. C., and Mr. Ella R. Strickland, of Scotland Neck, N. C. Almost the last words of Elder Strickland were, "Farewell vain world. I am going home."

He was an humble, faithful, wise, gracious, and godly man; and was quite feeble many years. He was buried beside his first wife in Hobgood. Elder W. M. Monsees, Ohio, and Elder W. C. Slater spoke at his grave to many of his friends and neighbors, who highly esteemed him. At his request hymns 339 and 370 in Lloyd's selections were sung at his grave. His second wife nursed his first wife and him most tenderly and faithfully in their illness. He will be greatly and sadly missed.

SYLVESTER HASSELL.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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VOL. LX

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ALL THE WORSHIP, ALL THE PRAISE AND THE LOVE IS
DUE OUR HEAVENLY FATHER

"These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills and under every green tree:

And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

Ye shall not do so unto the Lord your God.

But unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come." Deut. 12:1-5.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, 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 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

BLESSINGS BELONG TO ISRAEL

Copied from treatise on the Book of Joshua by the late Elder P. D. Gold at the request of Miss Mary P. Farmer, Wilson, N. S.

There is not a promise of the Bible, nor a spiritual blessing that does not belong to Israel; but we must arise and pass over Jordan and possess the land. All that the sole of your foot treads upon that has the Lord given you. But you must set the sole of your foot on it. You must occupy the land, or you do not enjoy it. The peaceable possession of the land, its goodly fruits, and glories, its peace and love are not enjoyed save by those that enter into the land. Surely we must fight if we would reign. Increase our courage Lord.

They that believe do enter into rest. Let us labor therefore that we may enter into rest. The land of Canaan represents the benefits of gospel comfort to those who enter into this rest. The unbelieving Jews could not enter into rest because of unbelief. Their carcasses fell in the wilderness. What a type of filthiness and death. What do we mean by carcasses? Dead bodies so offensive they are fit only for flies, buzzards, dogs or hogs to eat. How loathesome? So is an Israelite who does not bring his body under and keep it in subjection. He is cast out as a loathesome thing: While one who brings his body under and

keeps it in subjection is as a field which the Lord has blessed giving a goodly smell.

Is it not better to obey than to suffer or sacrifice? To obey is better than all the sacrifices or excuses you can ever offer.

We do not preach or teach that your obedience of faith is the cause or ground of your obtaining these blessings, but it is in this way you enter into them. But says one, no one can obey the Lord without His spirit. That is all true. But is it not as much commanded to exhort as it is to preach election and predestination? Does not the same God that commands one command the other? Paul said he had not shunned to declare the whole counsel of God. It requires the same spirit to make one believe in election that it does to repent or to maintain any good work.

Some preachers harp on some one point of doctrine making it a hobby to the neglect of other matters the God of heaven has also taught. We meet some preachers that cannot speak without all the time dwelling specially on predestination, but cry out against preaching that they that believe should be careful to maintain good works. Baptists generally hold to predestination, and I am glad they do. If they did not I should certainly want to go somewhere else and to a people that do love it; for it is the doctrine of God

our Saviour; but Baptists are often slack about entering into the goodly land by neglecting to perform good works and bring forth fruits meet for repentance which the same God that teaches election teaches to be observed.

All the doctrine, the experience, and the good works, all the reproofs and rebukes, all the sufferings, all the joys and peace, the life and blessedness of salvation belong to the church of the true and living God; whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come, every one and all are yours, and ye are Christ's and Christ is God's. Be diligent therefore to occupy and enjoy the land, and do not act as the world slurs you by saying, "If I believed as you do I would sit down on the stool of do-nothing, and take my fill or satisfaction of sin, for if I am going to be saved I will be saved, it matters not what I do, or how I live, and what you do. If ye call on the Father of Spirits who without respect of persons judgeth according to every man's work, what manner of persons ought ye to be in all holy conversation. For it is as true in the gospel as under the law that the obedient eat the good of the land. Under the law those that obeyed the law ate the natural good fruits of the land of Canaan, while those in the gospel who are obedient to the faith enter into the joys of their Lord; if ye know these things happy are ye if ye do them: If any man keep My sayings, I will love him and My Father will love him, and we will make our abode with him. Blessed are all they that keep His commandments that they

may have right to enter through the gates into the city. Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

If some of our preachers would spend more time writing and preaching about the wonderful love of God and "What manner of love the Father hath bestowed upon us that we should be called the sons of God" and less time in trying to find fault with their brethren and contending over words of no profit or comfort to the poor, tired, tempest-tossed child of God, the church would be much better off.

When I think of the church I want to think of a large family where all are united in love and harmony.

O! That God will hasten the day when truth and righteousness will reign in every heart, to the extent that we can look over each other for good and not for evil, and thus fulfill the law of Christ, and may His countenance shine upon us as the noon day sun.

Submitted in the fear of God.
S. B. DENNY.

GOOD INTENTIONS

Mr. John D. Gold,
Wilson, N. C.,
Dear Sir:

I received your good letter today relative to my article in Zion's Landmark and perhaps I received my due reward for my labor. Of course if it had not been in me to do such a silly thing it never would have been done. I had good intentions in writ-

ing it at the time, but it makes no difference how good our intentions may be if they are not in love, they sometimes have a disastrous effect and when we get mad with one another and begin to quarrel and fuss, it is hard to make them believe that your intentions are meant for good. Perhaps all of us have had good intentions in doing what we have done, but it has had a very unwholesome effect. I do not believe any of our people have deliberately done wrong but they all perhaps were just as I was, had good intentions. So we can all of us very readily see where our good intentions have led us to. If our good intentions were of love and seasoned with the grace of God to do good for our brethren, sisters and churches they would be most delightful to be engaged in but otherwise they have a baneful effect. In fact I have heard it said that hell is paved with good intentions. When Adam disobeyed God in the Garden of Eden it was perhaps his good intention to become as God to know good and evil. Yes his eyes were opened and he did become as one of us to know good and evil but the baneful effect on him and his posterity is evident, even to this day. If our good intentions are from a heart full of love for ourselves and for our brother, they are not very liable to do harm, but if they are to satisfy our confidence in our own self righteousness and to promote one man and injure another we had best not indulge in them too freely. So Brother Gold perhaps we have all had good intentions and are laboring under the impression that our intentions are good and

they are having a disastrous effect, and for the greed of the mastery of the situation we are content to hold on with a bulldog grip and will not let go so long as there is a bone of contention.

I am yours dear sir,

W. L. PARKER.

Schoolfield, Va.

AMAZING GRACE

Elder P. G. Lester,

Dear Brother,

This morning Hymn 488 came to mind with sweetness, Amazing grace how sweet the sound that saved a wretch like me; then hymn 494 came, If I must sing I'll sing of grace that raised me from the fall; also 489, Grace 'tis a charming sound, with others of the same sentiment. Then certain scriptures began to come to mind as follows: By grace are ye saved, past and present tense through faith, and that not of yourself, it is the gift of God, not of works lest any man should boast. Their boasting is excluded as much for our salvation in time as well as our eternal salvation, all of grace. Another text came to my mind, Who hath saved us in the past tense and called us with an holy calling. Eternal salvation by calling with an holy calling by grace, of a sinner to a knowledge and enjoyment of that salvation. The sinner, is passive in all of this, an experimental knowledge and the enjoyment of this blessed truth causes poor sinners to rejoice with joy unspeakable and full of glory, at least I felt like shouting glory to God in the highest.

Another text presents itself, Now

to him that worketh is the reward not reckoned of grace but of debt, but to him that worketh not, but believeth on Him that justifieth the ungodly his faith is counted unto him for righteousness. This text is conclusive proof that the sinner that is working for salvation is under the condemnation of the law and will remain in that condition until Jesus Christ Himself appears or reveals Himself to this poor, condemned sinner as the end or aim of the law for righteousness to every one that believeth, having this blessed revelation he can join with the great apostle to the Gentiles. There is therefore now no condemnation to them who are not in Christ Jesus who walk not after the flesh but after the spirit, for the love of the spirit of life in Christ Jesus hath made me free from the law of sin and death. In all of this wonderful salvation, redemption, justification, regeneration, birth sanctification, quickening and much more the sinner is as passive as a stone. I have yet to find one Old School Baptist that does not believe this. To me it is a blessed truth of God our Saviour.

Will now venture to quote the following texts of scripture for the consideration of all who may read this article in full, if published.

Take heed unto thyself and to the doctrine, continue in them for in so doing, thou shall both save thyself and them that hear thee. 1st Timothy, 4th chapter, 16 verse. Again brethren, if any of you do err from the truth and are converted, let him know that he that converteth a sinner from the error of his way shall save a soul from death and

hide a multitude of sin, James 5th 19, 20, and others, and with many other words did he testify, and exhort saying, save yourselves from this untoward generation. It appears to me with what little knowledge that I have of the use of language, that the ones that are exhorted or admonished are to be active in obedience. I wish also to add that the same grace that brought the Son of God down to the earth to suffer, bleed and die to save His people from their sins, is the same grace to our journey's end and grace will land all of the redeemed in glory, so if I must sing I'll sing of grace that raised me from the fall. Amen. God bless all that are endeavoring to keep the unity of the spirit in the bond of peace.

I have stood upon this foundation nearly 60 years.

D. M. VAIL.

28 Willard St.
Binghampton, New York

NO MORE DISCUSSION IN THE LANDMARK

Mr. John D. Gold,

Wilson, N. C.,

My Dear Mr. Gold:

I wonder how much longer our religious periodicals are going to continue to contribute to the unrest and confusion of our disturbed and over-burdened people and churches.

The situation is already a pitiful one, and it seems to me that it continues to grow worse, as long as our papers and church regulators pick up the different ends of the question and keep up a see-saw pro and con without one particle of good being done.

According to the Old Baptist

rules and usage a church is an independent body and ought to be left to settle its own differences without interference from any other source. I think that when a church becomes divided and some recognize the one side as orderly and the other side as disorderly and vice versa that both factions are wrong and are contributing to the confusion, and are becoming judges in other people's matters and are in disorder themselves.

Let us all keep hands off and give our churches a chance to settle their own troubles at home, and above all things keep it out of our papers.

Very truly yours,

W. L. PARKER.

Schoolfield, Va.

The agreement has been reached by the editors of the Landmark that controversial matter shall not hereafter be allowed in the columns of the Landmark.

If people could discuss their differences without losing their tempers with a view of arriving at the truth and coming to a mutual understanding discussion would be beneficial. But if discussion continues to widen the chasm between them and makes wounds that cannot be healed then it is far better for both sides to have nothing to say. I agree with you that troubles of all kinds should be settled at their source. If fire gets out in your woods you would try to prevent its spreading. You would not fan it and start a fire in another place to put it out. However, if you did all you could do to extinguish the fire and it got beyond your control and threatened your neighbors,

it would be to your interest and theirs to extinguish the flames. However you would not leave the fire and fight among yourselves if your purpose was to put out the fire, and you were neighbors in the true sense of the word and had the welfare of each other in your hearts. If you would for mutual interest and protection stand together as neighbors how much more should you be constrained through love to protect the church of God and maintain the union and communion of His saints?

JOHN D. GOLD.

HERE AND THERE

On my recent tour through Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina and Virginia, so many brethren and sisters asked me to give an account of my trip that I cannot altogether deny their requests. But what do Baptists gain by being told where I have preached, what ministers I have met, where I have spent the nights, etc.? That would be space wasted. The Lord's people would not be benefited by it, but few interested in it, and I have no desire to advertise myself.

But there are a few things I can say that I believe will be of interest to the Lord's people. One is that while I preached among what is called "conditionalists," "absoluters" and "progressives", I preached the same doctrine everywhere and was gladly received among all of them. I met but few Baptists that objected to anything that I preached. I am fully convinced that on fundamental doctrines, practically all the Baptists believe

the same thing. Their differences arise from misunderstanding. They would love each other better and live in peace if they only understood. And were not some of them too selfish and stubborn to preach together and reason together, most of the misunderstanding would be removed.

Methinks I hear one Baptist asking, "Did you preach for the Progressives?" another, "Did you preach for the Absoluters?" and another, "Did you preach for the Conditionalists?" And each is ready to condemn me for preaching for the factions with which he is not identified. But please tell me how we are to get people out of their errors if we refuse to go among them and preach for them? Can we reclaim them from the error of their way by standing back, making faces at them and heaping opprobriums upon them?

Yes, I preached for the progressives. Did I have scriptural authority for doing so? Christ said, "Go ye into all the world and preach the gospel to every creature." Is Georgia in the world? And are progressives creatures? If so, I was obeying Christ's command—provided it was the gospel I preached to them. I did not engage in official work with them; I did not take a seat with them in church conference. What I tried to do was to preach the gospel to them. And if the ones I visited were not sound in **the faith, I pither do not know the truth, or they completely deceived me one or the other. And their practices so far as I could learn vere scriptural. The only difference that I found between them**

and us was that they use pianos in their church service. I heard Elder Crouse and others say that if it is necessary for peace among Baptists they were willing to take the piano out and burst it up. They seemed to be alive spiritually, but I do not think they are entitled to the name "progressive." In some respects I found them more conservative than many of our Old Line Baptists in other sections.

If you do not think I have told the truth about the Progressives with whom Elder Crouse is identified, go and see for yourself. You will find them pleased to be investigated.

Yes, I suppose I preached for the Absoluters too. I preached for Baptists whom others call absoluters, but I don't know that I met a person on that trip who uses the term, "Absolute Predestination of all things." Almost everywhere Baptists are laying aside expressions that cause them to be misunderstood and thus gender strife and contention. And I am assured of one thing—that none of the Baptists believe that God is the author of sin, or that He tempts, influences or causes men to sin. I have never yet met a person who claimed such a thing. All Baptists teach that God hates sin, forbids sin, condemns sin, punishes sin, but never tempts, influences or causes men to sin. Men sin because they are enticed by their own lusts. They sin for the same reason that a corrupt tree bears corrupt fruit. Men act voluntarily in sin—sin because they will to sin. If man is forced to do what he does by some power outside of himself over which he has

no control, if he has no volition in what he does, he is no more to blame for his deeds than your automobile is to blame for going into the ditch when you turn your steering wheel that way.

But while men act voluntarily in sin—sin because they will to sin—yet in their wicked acts they often carry out God's righteous purpose, as in the case of Joseph's brethren selling him into Egypt, and the ones who condemned and crucified our Saviour. They crucified Christ "with wicked hands", yet He was delivered "by the determinate counsel and foreknowledge of God." The ones who were gathered together against him did "whatsoever his hand and counsel determined before to be done."

But let me tell you what I will agree to do. If you know of any Primitive Baptist who teaches that God tempts men to sin or causes them to do wickedly, and will give me his name and address, I will see that he is excluded from the church, or the church of his membership ostracised by the Baptists. So quit accusing Baptists of teaching such heresy. Just give up their names and addresses and let's get rid of them and stop the fuss.

And what about the Conditionalists? Yes, I preached among Baptists who claim to believe in "conditional time salvation." I preached to them just what I preached to those who oppose it, and both endorsed it. If there are any Baptists who teach that we merit the blessing which we receive, that by our obedience we get the Lord in debt to us, that He owes us a blessing because we have obeyed, I have

failed to find them. Jesus taught that should we do all the things which are commanded us we would still be unprofitable servants, having done no more than our duty. Baptists contend that we are blessed in obedience and punished in disobedience. All of us know that we enjoy a peace of mind, a sense of nearness to God, feel His approbation when we obey as we cannot when we live in disobedience. Yet we merit no blessings by our obedience nor get Him in debt to us by our service.

I am glad to say that I seldom hear any one use the expression, "conditional time salvation." Brethren who think it expresses what they believe are glad to discard it when they find it causes them to be misunderstood.

Then what is between the Baptists? Why all this strife, confusion and division among them? What is the cause? It is caused by a few extremists, would be leaders, who prize their own wishes more than they do the peace and prosperity of Zion. And they are not all on one side. Shall we let them divide God's dear children into warring factions when there is no vital difference between them? God forbid.

I know other ministers will not feel slighted if I mention only two preachers whom I met on that trip. One is Elder Sylvester Hassell, of Williamston, N. C.; the other Elder P. G. Lester, of Roanoke, Va. These men are too well known to need any introduction. Elder Hassell is famous as our historian, and Elder Lester is editor of Zion's Landmark. I have been reading after these

men ever since I was a boy and have been very anxious to meet them. I was heartily received and my preaching endorsed by both of these old soldiers of the cross. It was a rare privilege to be entertained in their homes and to preach in their churches. They are both nearing the end of their journey, and the time of their departure will soon be at hand, but they can say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Both have labored for peace all their lives. Let us try to show them the fruits of their labor while they are yet with us.

Another privilege I appreciated very much was being in the office of Zion's Landmark and making the acquaintance of John D. Gold, its owner. Brother Gold is not a member of any church, but the love of God is the ruling power within his soul, he trusts in the Lord, and his life makes people take knowledge that he has been with Jesus. He is a newspaper man, publishing the Wilson Daily Times, the Wilson Semi-Weekly, and Zion's Landmark. His experience in the newspaper field, with the training he received from his father, the late Elder P. D. Gold, has specially fitted him for the work of publishing the Landmark. His is a man of high intelligence, sound judgment, impartial, considering the wishes of others before his own. When he errs it is on the side of mercy. It was a great privilege to have his home my home, and discuss with him the interests of the Lord's people. Certainly we did not agree on everything, but he is a man with

whom differences of belief do not lessen your pleasure.

I make these statements that the readers of Zion's Landmark may be better acquainted with its owner, and know that it is still in safe hands.

I met so many other brethren and sisters who treated me so well, put themselves to so much trouble for my convenience, whose homes were my homes, that it seems a sin not to mention them, but there are so many of them the list would be too long. The Lord bless them. Everywhere I went I received kindness and consideration. No one could have been treated better than the brethren and sisters treated me. I know I am unworthy of such consideration, but from the depths of my heart I appreciate it. All of you have my love and prayers and I hope to meet you again if it is the Lord's will.

On my return after my long absence, I found my family well, for which I am very thankful. We have left Wichita, Kansas and are not permanently located yet, but letters addressed to me at Haynesville, Louisiana, will reach me.

Yours in gospel bonds.

J. W. FAIRCHILD.

LOOK FORWARD TO ITS COMING

P. D. Gold Publishing Co.

Enclosed find \$2.00 for the Landmark that I intended sending you but neglected so long. I look forward to its coming and enjoy reading that old Landmark. I have been taking it for twenty years. I don't want to miss a single copy.

G. N. WARREN. Stokes, N. C.

ZION'S LANDMARK

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

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WHAT TO PUBLISH

Some time ago I wrote under the title "What to say, and how to say it," and now I am confronted with the task of when not to say it. When men were, hitherto, members in good standing in their respective churches, if not now, send in matter for publication which purports to be a statement of facts, to which their names are affixed, and which seems would be of useful information to the brethren, it is no small matter to determine the degree of propriety in publishing this particular matter; although the subject matter appears to be rather "far fetched" and unreasonable, if not untrue. Yet it is hard to even conjecture that men who have been regarded as members of the Primi-

tive Baptist church of a standing hitherto unchallenged should allow themselves to drift away from all sense of social and gospel propriety, and attempt to justify their demeanor with such statement of facts as cannot stand in the light of public scrutiny, and hence fall and cause to fall into the dilemma of deceiving and being deceived. We supposed the statement of conditions in the Little River Association were true however deplorable, and that it would be well for adjacent churches and associations to be apprised of said conditions that they might guard against the further spread of the trouble. We entertained no thought of aligning ourselves, nor the Landmark, with the matter in favor of this or that, nor to do despite to the real merit in the matter of controversy, and we are sorry indeed that any of the brethren should feel disconcerted because of the publication, and we sincerely trust they will not do themselves the harm to discontinue the Landmark. During the past years we have published many able and comforting communications, and shall we be stoned for this on having under the excitement of the hour aroused your displeasure.

No paper can long survive if its editors and publishers are not allowed to fall on themselves now and then, and yet live in the patience and the forgiving prayers of their brethren. "Let patience have her perfect work."

Though we should claim to be sinners saved by grace, yet it is nevertheless true that we are humans liable to err. As the politician

would say, we are in the hands of our friends and may we not more truly say we are in the hands of our brethren.

P. G. LESTER.

ASSOCIATIONS, AS A MEANS TO AN END

Associations, as constituted, among Primitive Baptist churches, when used as a means to the end that our ministers and brethren may meet to worship the Lord, is conducive of good-fellowship, and brings together large numbers of the people of our faith to the mutual benefit and pleasure of all concerned.

Any institution or organization among men, may be wrongfully used, at times; but such abuse of the power of an organization is not the fault, usually, of the organization; but the unlawful or unscriptural use or abuse of power conferred by any organization, church or association, naturally, leads to unwelcome ends.

It should not be our wish or intent, to deny our churches and brethren the coveted right to meet in associated capacity, to renew acquaintances, make new friendships, and to join as one band of humble worshippers in the simple, but solemn and sacred worship of God.

In reading the Articles of Faith as published in the minutes of the Upper County Line Association one of the old bodies of this kind in North Carolina, we read in Section 10, "We believe it to be a duty incumbent on all God's people to walk religiously in all God's works, and not in the old covenant way of

seeking life and the favor of the Lord by it; but only as a duty from a principle of love." In Section 12 we read, "We believe that every church is independent in matters of discipline, and that associations, councils, and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principal or practice contrary to the church's judgment."

In Section 16 of the same articles, we read, "Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association (associated) capacity wherein each church ought to be represented by messengers to advise with each other in conerence."

Who can object to the sentiment expressed in the above articles? Since the association is made up solely of duly elected or appointed messengers from the several churches composing the body, its acts and rulings should reflect the will and wish of the churches thus associated together.

We have no desire to offend any one, nor do we wish to defend any church or association, lay-member or minister in wrongful acts; but we do feel, that we are within our rights to say that much has been published in recent months, that has placed some of our associations in the wrong light. For instance, much has been said about the resolution passed by the Salem Association, during its 1925 session in High Point, N. C., as though a great wrong was perpetrated by that body, and still, in no published re-

port, that has come to my notice has the facts been stated as to the contents of the association resolution.

A truth half told often creates a bad impression abroad. On Monday morning October 12th, 1925 the Salem Association in session adopted the following resolution which was submitted by the Committee of Arrangements. Read it. "We the Salem Association, declare that the sovereignty of the church must be retained, and any member or members, excluded from the church stands excluded from all our churches, and that any church or member or minister who affiliates with the excluded member or members is in disorder."

Th only other motion or resolution that was passed that should or could have given offense to one affiliated with excluded and disorderly members or ministers, was the amended motion passed on Saturday, October 10th, 1925 which was an amended motion to seat all brethren not affiliated with the---- the writer and other visiting ministers.

The above amended motion and resolution was passed in the presence of Elders P. G. Lester, Isaac Jones, G. O. Key, J. D. Cochran, ters, and a number of those seeking to seat or be seated, who were and are affiliating with excluded ministers and members, were also present, and were dispelased, of course.

This explanation is made in the hope that those responsible for the misleading insinuations, may at least, cease to further misinform the reading public as to the above motion and resolution. What orderly,

peace-loving Primitive Baptist objects to the above resolution and motion? Yet they stand accused of bringing the outside disorder into their association because they did not seat those affiliating with it. The Moderator said, to those who were not seated, "you cannot bring this trouble into our association, and make this a battle ground. Go home and settle your differences and when you come in order we will gladly receive you." The memory of man is fallible and I have not attempted to use the exact words of the moderator; But the above named ministers as well as Elders R. H. Pittman; R. H. Pruitt, P. W. Williard, Elder Raulston and others were also present and know these to be the facts in the premises.

Enough said. The truth needs no defense. "Truth crushed to earth will rise again."

What we have said and copied is not in defense of any man or set of men who might misuse or abuse the privileges conferred by church or other authority imposed; but we do think our people should seek to know the truth and pursue their course with diligence, in their church, and for all their associated capacities.

A word of warning. While I want to see our churches continue to meet, in associated capacity, to worship the Lord, even at the risk of being called associated Baptists, yet we want to see our ministers, especially, use great care not to raise questions or contentions that involve our correspondence unnecessarily.

What are my duties and privileges as an ordained minister? First.

I was ordained under the Articles of Faith and Rules of Decorum, in conformity with the Articles of Faith as published by the Upper Country Line Association.

I, therefore, should respect the sovereignty of our churches in disciplining their members and should not, by word or act, threaten them with the breaking of correspondence if they do not see through my glasses and settle each local matter to my entire liking.

Where should I preach? One says anywhere, everywhere, and if a church does not open its doors to you, you should know the reason why and if need be bring the matter to the attention of the church or association. Brethren let us be faithful to the written word of the Lord. "Go ye forth wise as serpents, harmless as doves." If we are blest to go in that way the gift will find room for expression.

Should I expect to be the idol of all our people? Should I demand that all our people should keep open house to me at all times and under all circumstances? Has not a church the right to say when they want a service and by whom that service is to be conducted?

Suppose I write Elder Lester to make an appointment for me in his church on a given date and at a certain hour. What should he do about it? As a prudent pastor, and servant of the church, he would very likely say to his deacons, Elder Denny has sent an appointment for a given date, what about it brethren? What a happy state for a minister to be able to pass this responsibility on to where it justly belongs.

What happens? Suppose for some cause the deacons decide that it does not suit to have an appointment at this time, or that my manner of preaching is such that it confuses rather than edifies. What is their plain duty? They should be faithful with me and state their reasons why they think best not to have me speak to them at the time desired. Should I become offended and say if I cannot preach in Roanoke, whenever I want to do so, without regard to the judgment or propriety as they see it, then I will not sit in the New River Association with Elder Lester, their pastor, nor with the Pig River Association to which Roanoke church belongs, and thus threaten the peaceful and orderly correspondence. If I did that would I not be in disorder, to thus magnify my rights and privileges, and minimize the sense of propriety exercised by the pastor and his deacons?

Brethren, similar conditions have prevailed at times to my certain knowledge, and I am, therefore, led to urge our ministers to be discreet. Let us try to abide in our own calling. "Be faithful to the flock over which God hath appointed thee overseer." This does not mean that I am to oversee all the flocks or churches; but I should respect all the other gifts and refrain from encroaching too much on the rights, and preferences of other ministers and their charges.

I believe every true Gospel Minister has a dispensation of the Gospel committed unto him and that his labors are blest as he abides in his calling. May the Lord bring

again Zion when they shall see eye to eye and speak the self same thing.

Yours in hope,
O. J. DENNY.

SO LITTLE AND UNWORTHY

Elder M. L. Gilbert,

Dade City, Fla.,

Dear Sir:

I want to send you a letter I wrote sometime ago on my feelings, as I feel a very heavy burden. I don't know sometimes what to do with myself as I feel so little and unworthy. I think quite often I want to join the church and be baptized, but I don't feel worthy to do so. I can't think of anything that I would enjoy any better than to live in fellowship with the dear old saints of Elbethel church. I hope I love every one of them. It seems like I just live for the meeting each month and don't feel I can miss one unless some one is sick. It seems so long from one meeting to another. Some of the members have said they couldn't see why I didn't join the church but Brother Gilbert I am afraid they are mistaken in me. I am not fit to belong to such a good and grand old place as the Old Baptist church. I hope you and all the rest of the good old saints will remember me in your prayers. I don't want to tire you, reading an old sinner's troubles and hope you will forgive me for such writing. Seems like I just had to write this as I feel so much like you can help me. I was lying on the bed one night four or five months ago. I don't know whether I was awake, but maybe not. I saw the prettiest stream of

water just as clear as could be. It looked like it was about three feet wide with green grass on each side of it and something said to arise and be baptized. Mamma said I was dreaming but don't seem to me I had been asleep.

Well forgive me for writing so much uncalled for things and oblige.

BESSIE M. SKIPPER.

512 E. Osbourne Ave.

Tampa, Fla.

Remarks

I am enclosing the above letter for publication in Zion's Landmark.

Many have written long articles to express the dealings of the Lord with them that gave no truer evidence of the work of grace than is disclosed in this letter. How strange this message would sound to the ears of the popular progressive religionists of the day. But I am sure that the true qualifications for church membership, or any other gift to the church would be a feeling sense of unworthiness and unfitness on the part of the subject. However, such will desire to attend every meeting, love the members, and eat and drink the gospel messages with soul gladness. To hear one say, "I feast on the preaching I hear at the church," would be the same as saying, "I believe that Jesus Christ is the Son of God, and if I am saved it is by the grace of God, and for nothing I did or any saint did for me," then you would know the preacher, for that is what Primitive Baptists preach everywhere and in every age.

When Phillip asked the devout eunuch, the seeker for truth, "Understandest what thou readest?"

then he took the same scripture and preached unto him Jesus, and he believed, and when baptized he went on his way rejoicing. This is a lesson for all believers. So Ananias preached to Saul, the chosen of the Lord, the scales of unbelief fell from his eyes, and being admonished he was baptized. Immediately after hearing Peter preach the gospel, Cornelius and all present, who thus believed, were baptized; not one waited for an irresistible impression from the Lord to serve Him; for these servants had not admonished them to refuse to obey the promptings of love as long as they could. God's servants should admonish all, in whom they see the graces of the spirit, to the service and worship of the Lord; for satan is sure to tell the halting little ones that they are not fit for the church, for those who are know it; and to the ones who are led in the obedience of faith, he will tell them to wait, for their faith is the promptings of self-righteous presumptuous belief. Heed the word of the Lord. He has shown this little one a clear stream with green grass on either side, said to her, "Arise and be baptized." He can speak to His children whether asleep or awake just the same. Obedience is better than sacrifice. Obey the Lord.

M. L. GILBERT.

GOOD MEETINGS

At Mebane on first Sunday in July at the close of services Mrs. J. W. Hooper and Mrs. Eva Roberts came forward and after telling something of what the Lord had

wrought in them, were received as candidates for baptism into the full fellowship of the church. On the 2nd Sunday morning we met at Wheelers church, at their pool for baptism. Elder J. J. Hall opened services at the water and announced an open door for reception of members for both Wheelers church and Mebane, and Mr. Willie Clayton of Mebane offered, and related a portion of the dealings of the Lord with him, was received and baptized with the above named sisters. Our poor hearts were made to rejoice at their coming.

After baptism we went to the church house where Elder J. J. Hall is pastor and has been for more than twenty years. Elder Hall preached sweetly and comforted my poor soul and I'll say here Elder J. J. Hall is an able minister and his churches are prospering. He is blessed to feed the flock of God, and seems to me that he's a good under shepherd. May the Lord continue His blessings toward him and crown his labors with success.

I followed Elder Hall in this service at Wheeler's. The house was packed with people. My membership was here in my younger days and Elder Hall was my pastor. I loved him then and I love him yet, not less, but more.

I feel to say that the Lord blessed us both that day. May the Lord bless us more often to be together and spend hours like these.

At Durham last third Sunday night in September, at the close of services, one joined by letter and one by experience. We were again made glad for the goodness and

mercy of the Lord in directing His little ones to the fold. The one joining by letter came from South Carolina and the one by experience was Mrs. J. R. Glenn. Sister Glenn had received a hope in the Lord more than twenty years ago. We had despaired of her ever coming, though she had been as regular in her attendance at Saturday and Sunday services as the members. I baptized her on the following Wednesday night, when Elder A. B. Denson had an appointment there. He preached ably and comforting-ly to us. We welcome such men among us. Men who are determined to know nothing but Jesus Christ and Him crucified.

Again on first Sunday and Saturday before at the Primitive Baptist church at Angier, we announced an open door, and Miss Brookie Stewart came and related some good things that the Lord had done for her soul and how she had desired for two years a home with this people, but felt her unworthiness so keenly that she had stayed away. She had already found a home in the hearts of the Lord's people before she came. So they readily extended her all the privileges of the home in the church and I baptized her the next morning. Left her and brethren at Angier saying that the memory of the day would live long with them, and can say these meetings are some of the oases in my pilgrimage. May the Lord continue to favor His Zion, and may we speak comfortingly to His people about what the Lord has done for them, and of His faithful prom-

ises to them, who are the called, according to His purpose.

Your little servant,

C. B. HALL.

ELIZA PENNY SURLS

By request, I will pen down a few of the many good qualities of the esteemed Eliza Penny Surls, who was called from time to eternity June 7, 1926.

The subject of this notice was born November 19, 1866. Was the daughter of Caleb and Fannie Penny. Was married to Samuel R. Surls February 27, 1886. To this union were born eleven children, three girls and eight boys. Five boys survive her namely: Nell S. Surls, Robert Ransome, James Gold, Junius Hoyett and Samuel R. Jr.

She united with the Primitive Baptists at Elizabeth church in the spring of 1876, was baptized by Elder P. D. Gold, who was pastor of that church at that time. In June 1908 Elizabeth church disbanded and she, with her husband, brought letters to Black River church, Dunn, N. C., and were received in full fellowship.

We feel the loss of a dear sister, a mother in Israel. She was a dutiful wife and a wonderful mother to her children. Her home was a place of welcome, her doors were always open to her friends and especially to the Primitive Baptists. To know her was to love her. She has fought a good fight, she has finished her course and kept the faith, therefore, we feel that there is a crown awaiting her.

Written by her niece,

MRS. ROSENA PHILLIPS.

ELDER G. M. TRENT

Please publish in the next issue of the Landmark the following appointments for Elders G. M. Trent of Reidsville, and Elder O'Bryant who will be with him at the following places:

Sunday night the 23rd at Fremont, N. C.

Monday night, 24th at Goldsboro, N. C.

Tuesday, 25th at New Chapel.

Wednesday, 26th at Clayton, N. C.

Wednesday night, 26th at Raleigh, N. C.

Thursday night, 27th at Durham, N. C.

Friday night, 28th at Roxboro, N. C.

The brethren at different places will look out for these brethren and have them met and cared for as they are good brethren.

Yours very truly and in hope,

E. L. COBB.

MARTHA E. HASSELL AND VICTORY LONG.

In my great weakness and with a sad heart I will try to write a word of sweet remembrance of our dear sisters, Martha E. Hassell and Victory Long, of Creswell, N. C., Washington County.

Martha E. Hassell was born January 23, 1853 and Victory Long was born November 14, 1875.

On October 21, 1926 Martha E. Hassell was carried to the Great Beyond by the mighty hand of God, leaving a host of friends, children and grandchildren to mourn their loss, her age being 73 years, nine months and 29 days. Then on November 26, 1926, Victory Long departed this life and went to join her Saviour, she being 51 years and twelve days of age. She leaves a husband, children and grandchildren to grieve for her departure. But we mourn not as those without hope for they received a hope and united with the Primitive Baptist church at Concord, Washington county. They filled their places well, loved the church and served their Master, and were faithful until death. They were dutiful wives and mothers. We hated to give them up, but had to say, Thy will O, God, be done not ours.

May the Lord abundantly bless their bereaved ones in their sad and lonely situation, 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.

Two loving ones from their homes are gone, and voices they loved are still, a place is vacant in those homes which never can be filled.

A. W. AMBROSE.

UNION MEETING AT MIDDLE CREEK

The next session of the Angler Union is appointed to meet with the church at Middle Creek, Wake County, Saturday and 5th Sunday in October, 1927. Elder C. B. Hall has been chosen to preach the introductory sermon and Elder E. F. Pearce is alternate.

Middle Creek church is located nine miles southeast from Garner, a station five miles east of Raleigh and on the Southern Railway and on State Highway No. 10 and is eleven miles northeast from Angier a station on the Durham and Southern Railroad. Those coming by way of Garner will be met by notifying Elder E. C. Jones or Brother J. B. Britt, McCullers, route 1; while those coming by way of Angier will be met and cared for.

All lovers of truth are invited to meet with us, especially the ministering brethren.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the Primitive Baptist Church at Mount Vernon, on Saturday and Fifth Sunday in October, 1927. This church is located about 4 miles south west from Winston-Salem, on sand clay road.

An invitation is extended to brethren, sisters and friends, and a special invitation to ministers of our faith and order.

W. L. TEAGUE.

W. F. YOUNG, Union Clerk.

BLACK CREEK UNION

Please publish in the Landmark that the next Black Creek Union will be held D. V. with the church at Elm City, N. C., commencing the 6th Sunday and Saturday before in October, 1927. The church is located near the heart of town. Brethren, sisters and especially ministers are invited to be with us.

J. J. THORN, Church Clerk.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Simpson Creek Saturday and 5th Sunday in October, 1927.

M. MEARES.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to be held with the church at Black Creek, Horry County, S. C., November 4, 5, and 6th, 1927. Visitors will be met at Nichols on Thursday. Orderly Baptists are invited. For further information address B. F. Harrelson, Nichols, S. C. or H. Hinson, Mullins, S. C.

M. MEARES.

THE COUNTRY LINE UNION

The next session of the Country Line Union will be held the Lord willing with the church at Helena, Person County, N. C., on the 5th Sunday and Saturday before in October, 1927. All who have a mind to come are invited to come and be with us. We hope that all the churches composing the Union will be represented promptly.

We especially invite ministers to come.
A. P. CLAYTON, Clerk.

UPPER COUNTRY LINE UNION

Please say through the Landmark that the Upper Country Line Union appointed to be held with Moore's Creek church in Caswell County on Saturday and 5th Sunday in October, will postpone her session until January since the Staunton River Union will be held with Danville church, only about six miles from Moon's Creek on 5th Sunday and Saturday before in October.

Very truly yours,

J. W. GILLIAM, JR.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LX.

NOVEMBER 1, 1927

NO. 24

BE MERCIFUL TO THE POOR.

At the end of every seven years thou shalt make a release. *Mrs. J. M. H. Gillespie
1 May 22* As is the manner of the release: Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother; because it is called the Lord's release.

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it.

Beware that there be not a thought in thy wicked heart saying, the seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee and it be sin unto thee."—Deut. 15:1-9.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - Winston, N. C.

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, 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 is possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted in the date after your name within a month, please inform us of it.

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

ONE SINNER THAT REPENTETH

When the pharisees and scribes saw all the publicans and sinners drawing near to hear Jesus, they murmured, saying, "This man receiveth sinners and eateth with them." Then Jesus spoke a parable unto them, saying, "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it." Luke 15:4.

When a sheep wanders away from the fold the shepherd's attention is given to that sheep until it is found and brought back again. He gives little thought to the ones in the fold. It is the lost that he is interested in.

It should be the same way in the church of God. Sometimes God's dear children wander off in sin and transgression. Just at this time it seems that the ninety and nine have wandered away and only the one is left. But what is our attitude toward those who have wandered away? Do we go after them and try to get them back, or do we abuse them, throw stones at them, and drive them further away? Should our love for them cease because they have gone into sin? Do you think that the shepherd loves his sheep less when it wanders away and becomes lost in the wilderness? He may not love it more, but his

love and sympathy go out to it as they did not before; he takes more interest in it than he did before it wandered away. Does he wait for it to come back to the fold? No, not he. He goes after it. And when he has found it, does he storm at it, throw stones at it and try to drive it back to the fold? Certainly not. He lays it on his shoulders and carries it back.

Is that the way we treat our brethren and sisters who wander off into the wilderness of sin and iniquity? Do we go after them, show them that we love them, and with loving kindness draw them back home into the communion and fellowship of the church? And when they get back, do we give them the glad welcome? Do we call in our friends and neighbors to rejoice with us because of their return and show them that there is more joy over them when they repent than there is over all the others who need no repentance? If we do not, do we prove that we are of the heavenly family? Listen to the words of Jesus: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

Do you know of a child of God who has made mistakes, wandered off in sin, done things which he ought not to have done, been lost to

his churches and at last comes back? What is your attitude toward that person? Are you heralding his mistakes? Are you publishing it abroad that his life has not been what it should have been. Are you poisoning the minds of the Lord's dear children against him? Or are you rejoicing at his return? If you have the Christ spirit, will you love him less because he has been off in the wilderness and gotten his flesh pierced and torn by the thorns of carnality? What if Christ loved you less every time you wander out of the straight and narrow way? What if he rejected you, cast you off and refused to fellowship you just because you staggered out of the path of duty? Where would you be today?

Jesus further emphasizes these facts in the following parable: "Either what woman having ten pieces of silver, if she lose one piece doth not light a candle and sweep the house, and seek diligently till she find it?" She does not just sit down and grieve over it. She does not say, "Just let it go: it does not amount to anything any way." She lights a candle, looks into all the dark places, sweeps the house, searches among the dust and the dirt, seeks diligently till she has found it. And when it is found she does not complain about the trouble she has had finding it, declare the piece of silver is not worth the work she has done getting it back, and that she expects it to be lost again soon. No. She calls her friends and neighbors together, saying unto them, "Rejoice with me for I

have found the piece which I had lost."

How thankful she is! How her heart swells with gratitude over finding her silver that was lost! And should we not have the same joy over a child of God that has wandered away from home, but has been found and brought back into the fold again? And should we not labor as earnestly to reclaim the erring as the woman labored to find her silver?

What can bring more joy to the heart than to see the erring ones come home? Yes, "there is joy in the presence of the angels of God over one sinner that repenteth."

J. W. FAIRCHILD.

Haynesville, La.

GIVING A REASON FOR THE HOPE

My Dear Believers in the Lord Jesus Christ:

After having been asked for some time to write a few lines relative to my experience—if indeed I have any—I now for the first time feel impressed to do so, and with the help of God I will attempt to briefly relate some of the things that I have passed through.

When I was about twelve years of age, Jesus the blessed Son of God, as I hope and trust, was revealed to my heart, and from that time until the present date I have had a very precious hope treasured up in my heart, believing from the depth thereof that when I pass from time to eternity that heaven will be my home and all will be peace, joy and happiness with my soul.

I was all alone going about my usual avocation of life and was made to think about heaven and divine things and had love for the church. The deeper conviction had not yet arrived and oh, could I have passed on then it would surely have been like going to heaven on flowery beds of ease, but we realize that we can't go that way. While others sought to gain the prize and sailed through bloody seas.

I had only then heard the Saviour calling and why I was made to hear His voice and answer while there was room, while others make a wretched choice and rather starve than come, has always been a mystery to me.

And so I went along for several months feeling very well so far as my soul was concerned. But by and by I began to feel myself a poor sinner in the sight of God (all my sins came before me, staring me in the face) and was made to bury my face to the earth and cry as the poor publican did, "God be merciful to me a sinner," and day after day while alone in the fields would go down on the ground and raise my voice to heaven until I at last one Sunday morning offered myself to the Free Will Baptist church, and being the first one that Elder R. I. Corbet baptized, and after several years moved away from the people of that faith, not being near enough to attend their services, and worship with them, and being situated nearby and worshiping with Missionary Baptist people I decided that possibly I could get more out of my church life by having a home with them and so moved my membership with them.

And may it please God to bless them for many and many of those dear souls do I love until this day, for surely I can see the marks of God's humble poor planted on their foreheads and whenever I see those marks on Jew, Gentile, white or colored I feel like bowing at their feet and praising God, but their manner of worship and the part they put special stress upon became sickening to my soul, and I lived with a broken and bleeding heart for several years, praying God what shall I do. Hungering and thirsting to hear the gospel preached in the way that I believe the Bible teaches it and in a way that would comfort my poor soul, and so I knew from my experience and the word of God that I was not where I belonged, and that was not the place for me, for I believe the church, the visible church is a place that should be a home for the people of God, a place for the little lambs to be fed and instead of being fed I would go away still hungry and thirsty with nowhere to find a resting place. I had already decided that no one believed as I did.

For a good many years I had not visited an old Baptist church at all and while riding along the road one day with my soul in the land of sorrow and pain I engaged in conversation with a member of the Old Baptist faith and he soon found out that I was weary and had nowhere to go. I asked him questions relative to his pastor and the time of his services to which he replied, that Elder E. L. Cobb was the pastor and the first Sunday was their time of services. That being the old church I was raised up around and

visited much in my younger days, so the brother asked me to go out to their services and being already blessed with a desire to do so I very quickly replied, "I would." At the appointed hour I was there and for the first time in my life was blessed to hear the gospel preached that brought peace, joy and gladness to my heart. I went on my way rejoicing feeling that I wanted to tell to sinners all around what a dear Saviour I had found and from then until now it has been a great relief to me in my weak way, to speak of Jesus and His love, and at times I just wish I could have been living on earth at the time He was here and could have seen Him when He called the little children, as lambs to His fold and said: "Let the little ones come unto me." Oh that His hand could have been placed on my head and His arm thrown around me and that I might have seen His kind looks when He said: "Let the little ones come unto me."

So I continued to go out to the old church and on every occasion my soul rejoiced so much, I could hardly control my emotions. I loved those people so much I wanted to be with them all the time, in fact I wanted a home with them but oh my plans were all laid out in another direction, my stakes were all set another way and so many things were in my way, such a great change I would have to make until I had no hope of ever asking for a home among them and I stayed in that frame of mind for several years, still loving them but trying to live in peace on the outside, thinking that I could be satisfied, still

holding on to some of the institutions of the world, did not see how I could completely turn my back on everything that I once held so dear to me, and instead of the way getting brighter and my pathway smoother the journey became harder (there is a way that seemeth right to man but the end thereof is the way of death) I did not know what that scripture meant until I had experienced it but I feel now like I know its true interpretation. It was death to me to forsake every thing I had once loved and love the things I had once hated. I finally arrived at the end of the journey, could not go forward and for the world's sake would not turn back, so I leaped into what appeared to mean death to me and asked for a home, and I was the last one that dear man of God and christian gentleman Elder C. F. Denny baptized and when he turned away from me in the liquid grave, touched me on the shoulder was the last time that I ever saw that Christ-like face of his while living. He is gone now where every child of God will go and entered into the New Jerusalem where the lilies of the valley will always bloom and where the fragrant rose of Sharon will never fade.

May God bless us to live close to Him and travel the miles until the journey is done, whatsoever the turn of the way and we shall come up at last at the end of the trail and rest at the close of the day, for it won't be long before our tired feet shall have come to the end of their toilsome journey. It won't be long ere our stammering tongue shall lie silent in the grave, and our

trembling soul shall stand naked and alone before the great white throne of God and oh may it be our portion to hear from Him who sitteth as Judge Supreme those welcome words: "Enter thou into the joy of our Lord."

Then shall we see His face and never, never sin but from the rivers of His grace drink endless pleasures in, for we shall then in heaven ascend and be given our blessed abode and there through eternity we will spend in sweet fellowship with God.

In hope of Christ,
A. C. OWENS,
612 Gold St., Wilson, N. C.

THE LOVE OF GOD'S PEOPLE

My Dear Ones:

I have looked and looked for a letter from you for two or three weeks. Why is it I can't hear from you? While of course when I think I am not worthy to hear from you, yet there is a longing and a yearning to hear. Yes, a craving and hungering. I do want to hear from you as long as we live for that great love that I bear to you just burns to hear from you. I trust while I am not fit for your notice, I deserve to be forgotten yet I am restless fearing that all is not well with you, that keeps me troubled so much so I cannot forbear to write you again. I ask you to bear with me in my weakness for I feel that I am indeed weak and somewhat prone to childishness, so much. I just love to be fondled, petted, humored by the children of God. Does such ruin and spoil one? I say no, and feel stronger in the cause of Christ, for Christ's loving John did

not spoil him but kept him humble, meek, of a contrite spirit, ever at the feet of Jesus. It made him feel the least, it went to bring out all the true graces of a true disciple. I feel that it does every one that is truly loved and nourished by the Lord's people too, that goes to unity, binds together, makes us feel it is not all of life to live nor all of death to die, that our life is not all vain in the Lord, but keeps us cheered, buoyed up, to feel that all is not a failure, but helps to keep us from falling and fainting by the way. Yes when in doubt and fear we can think, cling to that soul-inspiring thought that we are loved. That puts zeal, makes us more zealous, we travel on. If it were not for love who would want to live here? Surely there is no language that can tell of its worth, its beauty, how rich each and every one is who is in possession of it, how poor one is who is void of it. When we have love we have God, Heaven too, it is all in our souls for God is love, heaven is paradise where love sits and reigns. It holds its dominion there. At the same time if we be born of God we are an heir of heaven for our souls glow with love, it flows out to every heir of the same promise, time nor distance my dear one has nothing to do with that pure fountain that is ever flowing from the threshold of God's throne into our souls for each other just as sure as flows out it flows in. That soul is full of burning love for each and every one that is made a recipient of same, but yet there is a distinction, yes we have our darlings and love is not the same for all. Oh no, it is not so strong, so

publicly felt, not such a longing, gushing and flowing out. I am glad it is so. Why it is thus, each love has its beloved, its choice, the more meek, humble, Christlike, the more plainer we can see the marks written in, upon one of God's little ones. The more they walk closer to God, keep themselves unspotted from the world, more orderly, Godly, circum-spectly, one walks, talks, more that love burns in our souls for them more a oneness, unity is felt, that is why I cling to you for I know that you are one of the comforted, and we should rejoice in that you are counted worthy to suffer all things for in Christ. Write soon, pray for me.

From one who loves you dearly-

EFFIE.

MEMORIES OF THE WHITE OAK ASSOCIATION

I attended Saturday, Sunday and Monday. I can't express with pen how well I enjoyed it. Old White Oak was once my home. I was born and raised there, and was 60 years old when I moved from there. I love to visit there and mingle with those that are left, and I love to go to the old grave yard where my dear parents and kindred died. I have a small graveyard here. I can see the tombs as I look out at the window. My dear companion and my son from France lie there, also my infant grandson. 'Tis a lovely place to me. I so often visit there. I cannot wish them back, but oh it is so hard to be reconciled. I am so lonely, but the good Lord blessed me and says He will be a husband to the widow. If it were not for my hope in Him how could

I live? I am now 71 years old and sometimes I feel that my time is about spent. I have a dear old sister in Israel that lives next door to me who says she is ready to go to sleep and wake no more. She spent one day with me last week. She is nearing 100 and can scarcely see and is such a good Primitive Baptist as I do love to see; for if I know my heart they are the ones I love. Those old fashioned Baptists, the old time religion is good enough for me. If I have any religion, and I feel like I have got some that the world can't take away. I united with the Primitives in 1905 and have nowhere else to go. My membership remains at dear old White Oak. I hope to live and attend one more association there. Our pastor is Elder R. W. Gurganus, since Elder E. E. Lundy's death. I hope his father and widow yet lives. I saw Elder Gold's widow at the association last fall, and oh, so many that I'll never see again. I have just been singing the "Parting Hand." It is sad to me. I have not missed going to the associations in the White Oak bounds in 15 or 16 years with two exceptions. It goes to Muddy Creek this fall. I am anticipating going if I live and keep able. My brother in the flesh has promised to take me if all is well. My other brother is quite feeble, though he was at the association two days. He is a member of our church and I once had two sisters who were. My dear gone parents were members before I could recollect, but they never urged me to join. I loved to go to church with them and love to go to the Baptist churches yet. I would be

delighted to go to Greenville church. All you old Primitives who read this please remember me, my love to all the dear readers of Zion's Landmark, a paper I love so well. Been reading it ever since I learned to read and shall keep on taking it as long as I pay for anything. I must say that I have three nieces at White Oak who have their names with us. That is a comfort to me, one of them is Mrs. Furnie Collins, who cared so well for me and daughter during the association. My cousin Agnes Perry died in May. I will write a sketch of her death. I hope you Landmark readers will look over errors in this writing and write yourselves to one who loves you, a Primitive Baptist, the least of all.

SUSAN HIGGINS,
Jacksonville, N. C., R. F. D. 1.

LOVE

"'Tis love that makes our cheerful feet

In sweet communion move;

'Tis this shall strike our joyful strings

In the sweet realms above.

Lo! what an entertaining sight

Are brethren that agree;

Brethren whose cheerful hearts unite

In bands of unity.

When free from envy, scorn, and pride,

Our wishes all above;

Each can his brother's failings hide
And show a brother's love."

The love of God is the only perfect love, the which He imparts to

His children; in this He gives them a part of Himself, and it is everlasting. Holy Writ tells us that: "God is love; and he that dwelleth in love, dwelleth in God, and God in him." "This commandment have we from Him; That he who loveth God, loveth his brother also." "The goodness of God leadeth thee to repentance." He leads his own to repentance because of His infinite love, and also leads them to the performance of every good thing. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." "I am the vine, ye are the branches." "He that abideth in me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." God's love is stronger than death; it resurrected His beloved Son, and will resurrect every one "who hath part in the first resurrection, for on such the second death hath no power." Jesus said to the Jews: "Verily, verily, I say unto you: The Son can do nothing of himself, but what He seeth the Father do; for what things soever He doeth these doeth the Son likewise." Even the Lord Jesus received all His power from the Father; then how can His children work unless He worketh in them; as 'tis written: "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 own good pleasure." We all stand amid the eternal ways, nor can we change the tide of destiny; just stand still and know that He is God.

His love cannot be fathomed, none but He can know the length, breadth, depth and height there-

of, God's love is His eternal self; then how impossible for this love to cause confusion, back-biting, and other discords, that exist among us today; something is materially wrong; surely this love is lacking. Let us consider the following found in Eph. 3:16, 17, 18, 19, to wit: "That He would grant you according to the riches of His glory to be strengthened with might, by His spirit in the inner man." That Christ may dwell in your hearts, by faith (the gift of God) that ye, being rooted and grounded in love, "may be able to comprehend with all the saints, what is the breadth, and length, and depth, and height." "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." "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 Jesus Christ throughout all ages, world without end. Amen."

This wonderful "Amen" at the close of the above quoted scripture, plainly gives the remedy for all confusion. "Amen" signifies: to be true, faithful, certain, is an affirmative. All promises are Amen in Christ, and He is called "The Amen," in Rev. 3:14; to wit: "These things saith the Amen, the faithful, and true witness; the beginning of the creation of God: I know Thy works, thou art neither cold nor hot." "I would thou wert cold or hot." So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." These words were spoken to the

angel of the church of the Laodiceans, which was in an unsettled, restless, condition; doubtless in disorder. "Amen," also means: So let it be. Love, the ruling principle, is centered in God the Father, God the Son, and God the Holy Ghost. Can His children be under its influence when they are contentious, abusive, and back-biting? I must say not. John 4:2. "No man hath seen God at any time. If we love one another God dwelleth in us, and His love is perfected in us." "Hereby know we: that we dwell in Him and He in us, because He hath given us of His spirit." "And we have known, and believed the love that God hath to us." Rom. 13-10; "Love worketh no ill to His neighbor; therefore love is the fulfilling of the law."

When love is controlling, or in other words, when God, who is love, is in the heart; and as it "worketh no ill to His neighbor," it is quite evident that it will always work good"; and when "good" is worked, joy and peace reigns. Love is lowly, meek, long-suffering, and forbearing; ever "endeavoring to keep the unity of the spirit in the bond of peace;" truly abiding in "One Lord, one faith and one baptism." "One God and Father of all, who is above all, and through all, and in all;" and this is love. This love is soul-purifying, which prompts its subject, in obeying the truth, through the spirit unto unfeigned love of the brethren; causing them to love one another with a pure heart fervent." No ill is worked in such love, no contentions rise over "Unlearned questions, 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." Contentions have the appearance of a desire for leadership, rising from unimportant questions; for all God's children are together on salvation by grace, and grace alone; and when th's grace abounds, indeed and in truth; one of these subjects cannot hold to, and keep up contentions, continuously; but like the Shulamite which means peaceable, perfect; as 'tis written of him in Songs 6:1, "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." When he is repenting, both armies are fighting, striving; the spirit and the flesh and when the spirit overcomes, he returns to his first love, back to the embrace of the brethren, against whom he had been striving for the mastery over some "Foolish and unlearned questions," upon which salvation does not depend, but a simple misunderstanding over some of the articles of faith. Then why contend? How glad we would be if all could come together and cease this striving, it is all disorder. "When ye sin against the brethren, and wound their weak conscience, ye sin against Christ." "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." When the heart is touched by God's finger of love, then will the manifestation, expressed in the above scripture, shine forth in other Shulamites, as of old. Love brings him back and "seasons his speech with salt." Salt is Christ,

the love of God pure and undefiled. "A soft answer turneth away wrath, but grievous words stir up anger." I John 2:18, 19, to wit: "Little children, it is the last time; and as ye have heard that anti-Christ shall come, even now are there many anti-Christ; whereby we know it is the last time." "They went out from us but they were not of us; for if they had been of us they would, no doubt, have continued with us." "His fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." A fan removes nothing but that which is light, unsound, unstable and unsupported.

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." (the church) "Till we all come into 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." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in weight to deceive." "But speaking the truth in love may grow up to him in all things, which is the head, even Christ." "From whom the whole body fitly joined together and compacted by that which every joint supplieth, (love) according to the effectual working in the measure of every part, maketh increase of the body (the

church) unto the edifying of itself in love." The above quoted paragraphs of scripture, are found in Eph. 4:11, 12, 13, 14, 15, 16. I trust none will become impatient with so much quoting, but I desire to prove what I say by holy writ; for we are told, to: "Prove all things, hold fast that which is good." I know not what I am, but this I do hope I know that I love the faith of God's elect nor do I want to accuse, back-bite, nor join in any confusion. I'm nothing but a sinner, and fall so short of the glory of God; but so much desire for us all to live for the peace and edification of one another; for the word of God is too plain to doubt that the Eternal Wheel on which the peace, joy and fellowship of the church turns, is love, which is Christ Jesus, the Lord and they who possess this love, cannot bear the fruits of discord; they may step out of the way, may stray for a while, but will eventually thirst for the water of life; this hungering and thirsting is the beginning of repentance, which God gives to His erring children; it turns them right about, making them willing to fall at the feet of the brethren, pleading for forgiveness, a return to the fold, where there is more rejoicing over one such, than "There was over the ninety and nine that went not astray;" with this love abounding in purity and in humility, it shows him, that:

"Love is the golden chain that binds,"

And every heir of heaven finds;
It's all of Him whose side was riven
And carries His elect to heaven.
Its stream is union and accord;
The spring of love is Christ the Lord

It's all victorious in the strife
Immortal as the Lord of life.
'Twill teach how each "For others care;"
How each should "others burdens bear;"
So let "the church the pattern give,"
And "Show how true believers live."
Submitted, I trust, in love,
LIZZIE HOLDEN GARRARD,
Durham, N. C.

WINNIE ELIZABETH LACOCK

Whereas the angel of death has visited our little church and removed from our midst, our beloved sister Winnie Elizabeth Lacock at the ripe age of 90 years, born July 26th, 1837 and died May 13, 1927.

Therefore be it resolved: That in the passing of Sister Lacock the Primitive Baptist church of Eno loses one of its oldest, most beloved and worthy members.

Resolved further: That in extending our sincere sympathy to her bereaved children, 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.

May meeting 1927. Done by order of the church.

PATTY CHEEK,
JACK RODGERS, Clerk.

RESOLUTIONS OF RESPECT

Whereas the God of all grace saw fit to visit our little flock and call our dear beloved sister, Ida E. Clayton, be it resolved:

First, the church at Roxboro, N. C., has lost one of its dear members but we desire to bow in humble submission to Him who doeth all things well.

Second, That we extend to the bereaved family our heartfelt sympathy in this sad hour, hoping He who doeth all things well may give them grace to equal their every trial and say Thy will be done, not ours.

Third, that a copy of these resolutions be spread on our church record, a copy sent to the family and one to Zion's Landmark for publication.

Done by order of conference, Sept. 3, 1927.

ELDER J. A. HERNDON, Mod.
F. D. LONG, Clerk.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. B. Hall, Hillsboro, N. C.,
Route 2.

Elder O. J. Denny, Winston-Salem,
N. C.

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WILSON, N. C.

Nov. 1, 1927

THE FLESH AND THE DEVIL. SALVATION THROUGH CHRIST

The flesh, in its carnal state, cannot render acceptable service to God. That which is born of the flesh is flesh, sayeth the Lord and further they that are in the flesh cannot please God."

"All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass."

The depravity of the flesh is fully set forth, in Romans, 3rd chapter, in the language of Paul, who said, "As it is written, there is none righteous, no not one. They are all gone astray—gone out of the way, they are together (both Jew and Gen-

tile) become unprofitable; there is none that doeth good, no not one."

Both good and evil do not proceed from the same fountain. In the Epistle general of James we read, "Doth a fountain send forth sweet water and bitter?" "Can the fig tree bear olive berries?" either a vine fig, so can no fountain both yield salt water and fresh. (water)

"If ye have envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual and devilish. For where envying and strife is, there is confusion and every evil work. 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, the fruit of the spirit is sown in peace of them that make peace." James 3rd chapter.

Do we not know from experience and observation, that the flesh profiteth nothing? The apostle said "In me (that is in my flesh) there dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not." Do we question the truth of Paul's confession? Paul concludes the chapter by saying "I thank God through Christ Jesus our Lord." So then with the mind I myself serve the law of the Lord; but with the flesh the law of sin."

The devil is described as a most wicked angel, the implacable enemy of and tempter of the human race and especially believers whom he desires to deceive. He is called Abaddon in Hebrew and Apollyon

in Greek, the prince of the world, the angel of the bottomless pit, the prince of darkness, a roaring lion and adversary, a sinner from the beginning, Beelzebub, accuser, deceiver, murderer, Leviathan serpent, Lucifer (the proud spirit) the red dragon, tormentor, a liar and the father of it, the God of this world, Satan and many other names and titles.

We have no cause to doubt that he, the devil, deserves the many names and titles given and must say as one of old said, "if it had not been for the Lord who is on our side we would have been even as Sodom and as Gomorrah.

With the character and pursuit of the devil so fully set forth in the scriptures, we do not wonder that it is recorded in the Bible, that "He that committeth sin is of the devil." Nor "do we wonder that we read that the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, wrath, strife, seditions, heresies, envying, murders, drunkenness, revilings and such like." Galatians 5-19-20-21.

What an array of charges here listed as the fruit of, or the works of the flesh, when it is influenced by the spirit of anti-Christ. How different the names or descriptions given to the fruit of the spirit. Christ said, "That which is born of the flesh is flesh; that which is born of the spirit is spirit." Therefore we read, "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. There is no law in nature or in grace that will punish one for doing or living the life of Christ as

the fruits of the spirit are manifest except the spirit of anti-Christ who would annoy and even destroy the faithful in Christ, if it was within his power; but we read, "The strong man armed keeps his palace and his goods are in peace until a stronger cometh, when he is bound and cast out. Salvation is of the Lord, who hath triumphed gloriously over every foe, and, therefore, we are made to joy in the strength of Jehovah.

We are living in the midst of a perverse and gainsaying generation, some serving the flesh, and the lusts thereof, some bearing the fruits of the spirit, not of themselves, but as fruitful branches of the spiritual vine, and thus we are compassed about with every wind of doctrine, some teaching the doctrine and commandments of men, others teaching the simple Bible truth, that "we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then one says if ye are created to this end, why do you not perform? Does not Paul answer your question in a former quotation? Surely no one can say that we can perform a spiritual work or service

without the spirit of Christ by whose spirit ye can do all things, but without the spirit as the guide and comforter, do we not grope in darkness, as did the ancients, and as will the Lord's people in all ages; but he that hath delivered, will he not yet deliver? Will He not bring them by ways they know not, in paths they had not known? Will He not bring them from all the waste places of the earth and in the ap-

pointed hour, and time, present them, spotless, in His own blest image? Surely these things are believed among us.

With the picture before us showing the true condition of one who is under the influence of the flesh and the devil, and exercised thereby, is there not cause for one to search for a much needed remedy. As we turn to the scriptures for comfort, we read, "Who by searching can find out God? Or who hath been his councillor? In that state of condemnation, the burdened sinner cries for mercy, realizing that he is unclean, and thus condemned, realizing the justice of God in his condemnation, he can but beg for mercy. How glad we are that it is recorded that He loves the broken and contrite spirit.

There is little pleasure in writing or reading of the nature and curse of sin, still we gain nothing by closing our eyes to a fact. The good physician first diagnoses his case, then treats the disease. In this case described, in the scriptures, showing the nature of the flesh and the devil, we need a sure remedy. The poet said, "The worst of all diseases is light compared to sin. On every part it seizes; but rages worst within."

What of the remedy. Christ the Lord. The sinless one became our sin bearer, by His stripes ye are healed. He the only Great Physician. The only sinless offering that has ever or will ever be made. He gave His sinless blood on the rugged cross of Calvary and cried, "It is finished."

As numerous names are given to the enemy of God the anti-Christ,

so many names, too numerous to mention, are given to the Lord Jesus Christ.

He is called the Sent of God, The Son of God, The Son of Man, the Lamb of God, the Word of the Lord, the Saviour, the Messiah, the Prophet, Priest and King and many other appellations. He is the shield and hiding place, the way, the truth, the life, the light, the joy and comfort of His people.

Having conquered death, hell and the grave, He hath called them out of darkness into the marvelous light of the city of God. He being the true light that lighteth every man that hath entered or will enter the Kingdom of God, and since they are saved by His grace, preserved by His power, they will, in His own time, be brought to the banqueting house of God, with the banner over them a banner of love, and in the final consummation of all things, they shall, altogether, cast their crowns at His feet and crown Him Lord of all. Then shall the righteous shine forth as the noonday sun, saying Thou art worthy, Thou hast redeemed us unto God, to Thy name be honor, glory and dominion forever and forever.

Surely no one will deny the need of a sinless sacrifice who hath felt the curse of sin and the conviction for the same which God alone giveth. Surely we can agree that "He that committeth sin is of the devil." Surely we can not question the power of God through Christ to say to the devil, "get thee behind me." Surely we do not question the scripture which sayeth, God is light and in Him no darkness at all. Nor can we question the power of God

through Christ to dispel the darkness and to lead them by the fountains of living water whereof if a man drink he shall never perish. "Salvation through our dying God, Is finished and complete, He paid whatever His people owed, And cancelled all their debt."

O. J. DENNY.

NOT A DISCORDANT NOTE

Elder P. G. Lester,
Roanoke, Va.

My Dear Brother in Christ I do
Humbly hope:

I sent you a card two weeks ago, telling you how sick I had been, but God was merciful to this poor sinner and vestered me sufficiently for my children to want to take me and did to the Kehukee association. I stood it all right. We had a good meeting, fine weather, good preaching, all in harmony, not a discordant note. "All His ways are pleasantness and all His paths are peace" and Brother Joshua Rowe, his wife and little girl came and spent the night with me Monday night of the association and I did so much enjoy their company, and a scripture that was given me and the interpretation of it in a dream or arriving out of a dream has brought so forcibly to my mind. I will try to tell you about it.

It will be found in Job, the 19th chapter, 23, 24 and 25th verses, if memory serves me right. Oh! that my words were new uttered. Brother Lester I saw them by an eye of faith printed in great big black letters which meant lead in my heart forever. The letters were,

walk in newness of life. Now if He hadn't known He would give me strength and grace to do it, would He have told me to do it? Brother Lester I have another beautiful letter from Sister Carrawan. She gave her assent as you will see, and I showed it to Brother Rowe and he said if they were all like her we'd have peace. I looked for you at the association.

Publish it if you see fit.

Your unworthy sister, but in
Christ.

BETTIE Z. WHITLEY.

601 E. Main St.
Washington, N. C.

LANDMARK A BLESSING

Mr. J. D. Gold,

Dear Friend:

Enclosed find check for \$4.00 to pay what I am due, and until October, 1928. Hope it's continuation will be a blessing in the future as in the past. And that's our dear Brother Elder P. G. Lester will write often. His editorials are so comforting and interesting. Often I wish to write him, but am not capable. I look eagerly for his pieces. Write some more Brother Lester.

May our God guide and direct us.

SALLIE B. HOLLAND.

Axton, Va.

ELDER BENNIE MYERS

I regret to learn of the death of Elder Bennie Myers of Little Vine church in Carroll Co., Va., and my association.

Elder Myers was a promising gift of pleasing address and appearance. His abtuary will appear in due time.

Peace be to his memory.

P. G. LESTER

**CANCELLED ALL APPOINTMENTS IN
NORTH CAROLINA**

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

Dear Mr. Gold:

Please say in the Landmark that I have cancelled all appointments in Central North Carolina.

Yours truly,

W. T. WHITE.

Culloden, Ga.

APPOINTMENTS

Elder W. M. Monsees of Reidsville, N. C., and Brother Cash of Los Angeles, Cal. Skewarkey, Monday, Oct. 31.

Robersonville, Monday night, Oct. 31.

Spring Green, Tuesday, Nov. 1.

Conoho, Wednesday, Nov. 2.

They will have their own conveyance.

SIMEON MORRIS KENNEDY

Simeon Morris Kennedy, son of John and Lucinda Kennedy was born at High Point, North Carolina, August 4, 1835. Died at the summer home of his son John R. Kennedy at Black Mountain, North Carolina, August 15, 1927, aged 92 years and one day. In the year following his birth, his parents migrated to McDonough County in western Illinois. Here Simeon grew to manhood. He took part in the development and upbuilding of the new state. He was married to Mellinda Harris of Hancock County, Illinois in 1854. To them were born seven children. The oldest daughter of whom, Susie, became my wife in 1879. The mother died in 1878, and was followed by all the children, except the youngest son, John R., with whom the father spent the last eleven years of his life at Orlando, Florida. John brought the remains to Plymouth, Ill., for interment in the family lot in the Scott cemetery. Elder Webb, pastor of Providence Primitive Baptist church in Hancock County, was called and delivered a comforting discourse from 1 Cor. XV chapter.

I was able to attend these obsequies.

Father Kennedy was a man of sterling qualities as a neighbor and citizen. At the age of twenty-two years he was given a good hope in the mercies of God. He was ever ready to ascribe all praise to the atoning blood of Christ alone for salvation. He related this hope to Little Flock Primitive Baptist church at Fandon, Ill., and together with Mother Kennedy were baptized by the late Elder I. N. Vanmeter. They remained steadfastly members of this church so long as they lived.

Father Kennedy was ordained a deacon June 1870 and served this church for sixty-five years. In his ordination council sat Elders S. L. Dark, R. M. Simmons, I. N. Vanmeter, Benjamin Bradbury, and Jacob Castlebury—all able ministers of that

day. Father Kennedy was gifted in singing and prayer. His daily walk was such as should become every subject of redeeming grace. His house was always a welcome retreat to the Baptist brotherhood. He died as he had lived—humble in hope but rich in faith.

A. W. BLOOMFIELD,

St. Joseph, Mo., Sept. 2, 1927.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to call home our beloved sister, Augusta A. Faucett, who came to us by letter on March 3rd, 1923, and who died June 3rd, 1927. To know her was to love her and those who knew her best loved her most. She was so gentle, kind and lovely.

First, the church at Galloways has sustained the loss of a devoted and faithful member. We pray our Heavenly Father to reconcile us unto Him in providence and grace.

Second, we extend our sympathy to the bereaved family. May God bless, comfort and lead them in the way of truth and love.

Thirdly, may we think of her as one who followed in the footsteps of Jesus and is now resting in His love.

Fourth, that a copy of these resolutions be sent to the Landmark.

Done by order of conference Saturday before the first Sunday in September, 1927.

JAS. S. CORBITT,

Moderator and Church Clerk.

MRS. C. C. PERRY

Mrs. C. C. Perry (Rebecca Agnes Hewitt), was the daughter of Elder John E. Hewitt and Sarah his wife. She was born September 15th, 1873, died May, 1926, on Tuesday before 5th Sunday. Her remains were brought to her sister, Mrs. Mary S. Mills near Belgrade on Wednesday and arrived at 11 P. M. from High Point, N. C., a distance of many miles. Most of her near relatives were present at the burial. One Brother Isaac Jabez was not there. She was buried on Thursday at the family grave yard on dear old White Oak. She was a sweet woman and was my cousin. We were raised near each other. Both had Primitive Baptist parents, but she chose to go to the Missionaries. I believe that God has a people among all denominations. She suffered, oh so very much in this troublesome world. Let's try to be thankful that she rests from pain caused from cancer of the stomach. Her sister, Cousin Mary Mills asked me to write this.

Hope she will look over mistakes. One who loved Agnes Rebecca,

SUSAN HIGGINS,

Jacksonville, N. C.

MARY ELIZA HAMILTON

Sister Mary Eliza Hamilton was a very great sufferer. She was born April 3rd, 1884, was the daughter of Deacon William B. Smith and Mary (Polly) B. Hill, his wife.

Sister Hamilton married in early life, Mr. John N. Hamilton, by whom she became the mother of two sons and one daughter. She had eleven grand children and seven great-grand children.

Some time in early life she developed a cancerous tumor in her left breast which gave her much trouble, and baffled the skill of several physicians, but in 1888 I undertook her case, I made the first application, the 26th day of March, and on the 16th of June I took away the last piece. What she suffered during the treatment none but God can ever know, but with the removal of the last piece she was well until a sudden jerk which she received in riding in an automobile which broke a nerve in the upper part of the old scar and developed a cancer, both inwardly and outwardly. With this she suffered much until death relieved her on June 20th, 1927.

She had the best attention a loving daughter and others, could give her, but when her Father called she had to go.

Her funeral was attended by the writer and she was laid away 'till the voice of our God shall awake the sleeping dead.

She was received into the fellowship of the Primitive Baptist church at Hunting Quarters May 1889, and lived a faithful member until her death.

I append to the above some lines written by her daughter, Sister Lena Hamilton.

L. H. HARDY.

"In our hearts memory lingers tender,
kind and true;

There is not a day dear mother, that
we do not think of you.

Days of sadness will steal over us, time
wither and decay.

But the thought of you, dear mother,
will never fade away.

I can see your dear face still before me,
and yet feel your hands in mine

The last sweet look you gave me, still
lingers in my mind;

Our hearts are sad and lonely, and our
cross is hard to bear,

But we live with this blessed assurance
That we'll meet you over there

There was an angel band in heaven which
was not quite complete,

So God took you, dear mother, to fill
the vacant seat."

Her daughter,

SENA HAMILTON.

ELDER WILLIAM T. ADAMS

Our dear Brother Adams was born in Granville County, North Carolina, near Dutchville, on the 14th day of June, 1854 and died at his home, near Hazelhurst, Ga., on second day of July, 1927, making him a little over 73 years of age. To know W. T. Adams was to love him. He is survived by his last wife, Mrs. Mary Adams and four step children in Georgia, and one brother and two children in North Carolina, by a former marriage. His funeral was preached at his late home by Elder Andrew Smith and he was laid to rest in the city cemetery at Hazelhurst, Ga.

My first knowledge of this brother was while he lived in the county of Robeson where he was engaged in the growing of tobacco. He read a certain article from my hand, published in Zion's Landmark and immediately communicated with me, and soon visited my home, and on Saturday before the first Sunday in September, 1916 he, together with five others, joined the church at Lawyer's Spring, in the town of Peachland, Anson County, N. C., and was baptized Sunday following by Elder O. J. Denny, who was then our beloved pastor. Brother Adams was a most intelligent and spiritual minded man. He soon moved to Vidalia, Ga., and then later to Hazelhurst and became a member of Ebenezer Primitive Baptist church and there on Saturday before second Sunday in November, 1921 ordained to the full work of the gospel ministry. He served as pastor of churches until incapacitated by ill health and died in the love and sweet fellowship of his brethren, sisters and friends.

I have never seen or known a man and loved or trusted them more sincerely than I did Brother Bill Adams. His virtues were so manifest that they hid his imperfections. Like Johnathan and David, he and I had perfect love for each other. Mr. Adams was a member of the North Carolina House of Representatives when the Legislature last elected our beloved Zeb Vance to a continued seat in our National Senate at Washington. Much could be said as a memento to the life and character of our dear Brother Adams, but such is not necessary and now let me close with these words of an ancient poet, who said,
When the dreams of life are fed,
When its wasted lamps are dead,
When in cold oblivion's shade,
Beauty, fame and wreaths are laid,
Where immortal spirits reign,
There may we all meet again.

J. W. JONES.

Peachland, N. C.,

Primitive Baptist please copy.

X Per 279 v.60 218989

Zion's Landmark

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