

Zion's landmark

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

[Find this Book Online: https://hdl.handle.net/2027/dul1.ark:/13960/t8nc8n38s](https://hdl.handle.net/2027/dul1.ark:/13960/t8nc8n38s)

Digitized by
INTERNET ARCHIVE

Original from
DUKE UNIVERSITY



[Creative Commons Attribution](#)

This work is protected by copyright law (which includes certain exceptions to the rights of the copyright holder that users may make, such as fair use where applicable under U.S. law) but made available under a Creative Commons Attribution license. You must attribute this work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work). Please check the terms of the specific Creative Commons license as indicated at the item level. For details, see the full license deed at <http://creativecommons.org/licenses/by/3.0/>.

Generated through HathiTrust on 2026-04-20 04:37 GMT

PERKINS LIBRARY

Duke University

Rare Books

Library Budget
Fund



Digitized by the Internet Archive
in 2014

<https://archive.org/details/zionslandmarkser6119unse>

Camp

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

D. F. Robertson,

July 23

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

NOVEMBER 15, 1927

No. 1

COMMAND TO THE KINGS OF ISRAEL

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein and shall say, I will set a king over me, like as all the nations that are about me;

Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren, shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses forasmuch as the Lord saith unto you, ye shall henceforth return no more that way.

Nether shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom that he shall write him a copy of this law in a book, out of that which is before the priests and Levites.

And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel. Deut. 17:14-20.

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.

R2B
E-108
Z 79
V. 61
1957/20

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE BODY OF CHRIST

Mrs Lydia Hughes:

Dear Sister in Christ Jesus:

Sometimes in my thoughts I contemplate the whole body of Christ, and feeling some emotions of love for the church whom the beloved Lord Jesus has redeemed from all iniquity by His precious blood, I do indeed find desires springing up in my heart for the true prosperity of peace and Zion.

At other times my thoughts are engaged concerning this or that member of the body of Christ in particular; and though absent from them, and perhaps "unknown by face" unto them, yet that secret, precious bond that unites all the family of God, binds me, I hope, to them, and produces in my heart a godly solicitude for their welfare in the kingdom of our God. I have felt the preciousness of the truth that "the body is unto the edifying of itself in love." Ephes. 4-16.

The members are placed in the body as it pleaseth God, and are all necessary, whether it be the eye, the hand, or the foot. And the members of the body of Christ have gifts differing, all, therefore have not the same office: but Jehovah gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the edifying of the body of Christ. In how many ways do we see that this is so! We are now living in an age

wherein the people of God are able to communicate one with another concerning the precious things of the kingdom of Christ which in but a small degree belonged to the past. The knowledge of reading and writing, the benefits of a cheap postal system, and the printing press sending forth its abundance of cheap religious literature, while these things are used by the world to advance worldly, and worldly religions, yes, damnable heresies, nevertheless God's providences have been such that much benefit has been reaped by the children of God, who have been able to read the spiritual writings of one another. Many a time has my heart been cheered while reading the record of some of the things experienced, under the teaching of the Lord, by some one or another of the dear children of God, whom I have never seen and never expect to while here in this tabernacle of clay. This was especially so in the early years of my hope in our precious Lord Jesus Christ, for with the exception of a few of my blood relations, I found none with whom I could hold communion in the things of Jesus Christ. Then I would read some precious communications published in the "Gospel Standard," and though thousands of miles separated us, I felt I was not alone in the world and others like you are companions in faith, in the same path-

218990

way, wayfaring men, dear, and beloved kindred in Christ, in England.

I often think of you dear sister, and others like you who are comparatively isolated, and cut off from meeting with the blood-bought family in their solemn assemblies to worship the Lord God of hosts.

When thus the people of God are assembled, and verily worship God in spirit and in truth, it is then a time and place wherein they feel, this is Bethel, "this is none other but the house of God, and this the gate of heaven. Gen. 28-10-22.

But all this is in the gift and power of God, for the people of God may meet together, and have preaching, singing and prayer; may observe all the form, and yet all be in vain, and utterly destitute of acceptable worship in the sight of our God, who's a consuming fire. The apostle has said, speaking in the Holy Ghost, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence, and godly fear." Heb. 12-28.

Do we not, dear sister, often feel our need of this very grace of God to help us in time of need? This is a time often felt by me, so many needs pressing upon me daily, finding the resources of creature ability utterly insufficient, but given most blessedly to prove that in my Jesus I have "enough and to spare." Luke 15-17. His fullness will never be exhausted, all His people's need He ever will supply. O how sweet to feel, and to be able to sing, with Jesus, "The Lord is my shepherd, I shall not want." A few hours ago I hit upon these lines,

which record much that my soul passes through:

"They wonder Jehovah should single them out,

And cause them to hear His sweet voice:

They wonder sometimes that their hearts are so hard:

They wonder they cannot rejoice.

And sometimes they wonder they cannot believe,

And wonder what can be the matter:

And thus they go wondering day after day,

And wonder sometimes they're no better.

But sometimes they wonder that things are no worse,

And bless God that things are as they are;

'Tis then they can thank Him for wonderful grace,

That has brought their poor souls on so far."

As soon as I had written the above I was called away from my writing, and since then, while attending to various things, though the time has been short, what a multitude of things, what a variety of internal emotions has my soul passed through. Not many minutes after I dropped my pen, I went groaning and weeping in spirit over that which no mortal eye could discern, even "sin that dwelleth in me." Jesus saith, "Out of the heart proceedeth." Matt. 15-19. O that which is my grief, and causes me so often to go mourning and sighing in the bitterness of my soul, is the felt realization of the awful fact that I am vile, though one's life and behaviour be such in the sight of men to cause their admira-

lion, and call forth their praise: and such a walk as any Pharisee would be contented with, all is hateful, all is loathsome to me: for I see and feel that all my righteousness is as filthy rags, all as uncleanness, being so exceeding sinful within. While thus I mourned before the Lord, and told Him how hateful and bitter my vileness was to me, O what longings for salvation did I feel welling up from my distressed soul! and then receiving some tokens, some felt evidences that "my beloved is mine, and I am His," I was enabled to "greatly rejoice," Peter 1-6 in the comfortable hope of salvation in Jesus. "Unto you, therefore, which believe He is precious." I found it so. O how many times have I proved this to the consolation of my heart that in Jesus is "all my salvation and all my desire."

"In every office He sustains,
In every victory He gains,
In every counsel of His will,
He's precious to His people still."

Thus "here a little and there a little," it is given me to taste the tender mercy of the Lord; and I am able at times to sing grateful notes of heavenly praise, ascribing "Blessing, and honor, and glory and power unto Him who sitteth upon the throne, and unto the lamb forever and ever. Amen." While we are

"Here in the body pent,"
trouble we must undergo. The "two armies" in the Shulamite, will war one against the other. O how bitter are these conflicts! But we have everlasting peace in the Lord Jehovah. Isaiah 26-4. Jesus has said, and I prove it true, "Peace I

leave with you: My peace I give unto you: not as the world giveth give I unto you: let not your heart be troubled, neither let it be afraid." In the world ye shall have tribulation, be of good cheer, I have overcome the world." Then there is hopes of eternal victory to all the blood bought of Jesus Christ. I sometimes long for, and anticipate the day (it will indeed be eternal day), when, in the resurrection, we shall be changed, and fashioned like unto Jesus. Then "when this corruptible shall have put on immortality, shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?"

The sting of death is sin, and the strength of sin is the law, but thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Why, my dear sister, without this blessed hope of complete salvation, would we not be most miserable? But in "a little while" our sojourning in this clay tenement, our journeying as "wayfaring men" in the wilderness will be over; and our sorrows will be over. We shall sigh and groan no more.

"O'er all our foes we'll victory gain." I do feel to be humbled in my soul, and filled with tearful joy in the Lord, that I, such a poor sinful worm, am blest with such a glorious hope! O how sovereign is the grace of our God that bringeth salvation! And, dear sister, I often feel 't to be a wonder of wonders that the grace of God has brought salvation to me! But, "grace reigns, through righteousness, unto eternal life, by Jesus Christ our Lord." He

218990

is not a throne of grace, but Jesus is "the throne of grace." Heb. 4-10. All I desire, all that I truly need, all I find summed up in Jesus! And this is not what I proved some years ago only, but what I am taught and given to find from day to day. Blessed be the name of the Lord! Oh! that I could love, could praise adore, the Lord our God for evermore! Here our praises are mixed with murmurings. But when time shall be no more, and we arrive in glory, nothing then shall mar our peace, nothing shall disturb our joy in, and everlasting worship of the Father, Word and Holy Ghost. O Christ!

"We look and we long for Thy glorious appearing,

Thy pleasure at home we more fully shall know,

Safe lodged in Thy arms, all Thy glory then sharing,

Nor leave Thee forever, Ah never, Oh, no!

No more shall we mourn that Thy face Thou art concealing,

No satan, no sin, base intruders below;

But ever behold Thee, fresh glories revealing,

Amen, Hallelujah! Come Lord, even so!"

I will bring my writing to a close for the present, sincerely hoping that this may find you in the enjoyment of a measure of health, and favored to rejoice in Christ Jesus, having no confidence in the flesh.

I am, I hope your brother in Jesus.

FREDERICK W. KEENE.

August 13th, 1886.

AWAKE! ARISE!

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

Solomon tells us that "to everything there is a season and a time to every purpose under heaven." This being true there must be a time to sleep and a time to awake out of sleep. The time to sleep is the night, the time to awake is when the day dawns. "For they that sleep in the night."

We have our seasons of day and night, light and darkness, in our christian experience as well as in the physical world. And, it seems to me, we have been passing through a long dark night religiously, during which the great host of the Lord's people have been sleeping. The person who is asleep is dead to his surroundings—his own condition, his environment, his opportunities and duties. And those who are awake cannot see clearly during the night. To the person walking in the dark, simple, harmless objects often take horrible shapes, become of monstrous size, and frighten the fearful. It is just as true of those who walk in spirit—real darkness. That is why we see so much heresy in the views of those who differ from us. Imagination supplies what we do not understand, and it never draws it true to the original, and those who sleep often dream and mistake their dreams for actual experience. This is another great source of strife and confusion. Dreams and visions should never be put down for facts.

It is now time that we should awake. "The night is far spent, the day is at hand; let us therefore cast

off the works of darkness, and let us put on the armor of light." Rom. 13.12 "Awake thou that sleepest." And not only awake, but arise.

We have been asleep to our own condition. Like the Laodiceans, we have imagined that we are "rich and increased with goods, and have need of nothing." We have the doctrine, the order, we are sticking to the old way. We have not departed from the faith, we have brought in no new inventions, we are standing on the old landmarks. All this may be true and yet we be "wretched, and miserable, and poor, and blind and naked." Are we wide awake? Have we thoroughly examined ourselves? or are we only dreaming? We may think our feet are firmly set on solid ground and there is no danger of our slipping, but the Apostle Paul says, "Let him that thinketh he standeth take heed lest he fall." Awake.

Again we have been asleep to our surroundings. We do not understand the number of God's children in our immediate communities who are burdened with a load of sin, hungry for spiritual food, for the love, sympathy and companionship of the Lord's people. All the religious denominations are full of the Lord's people who are tired of cold formality and dead ceremonialism, sick of pride and pomp and show, starving for the sincere milk of the word. They are burdened down with loads they cannot carry. They yearn for the liberty where-with Christ has made them free; they crave a home where they can enjoy the fellowship of God's believing children without being crushed to death with unnecessary burdens. Not only is their load too

heavy, but their food is too weak. It does not supply them with the nourishment which gives strength to carry burdens.

We are asleep to our opportunities. Today is the day of opportunity for Primitive Baptists if they will only awake and arise. They alone can furnish these over-burdened, underfed, dissatisfied, weary and wayworn children of God the home their souls crave. When I view the strife and confusion among Primitive Baptists, their narrowness, selfishness, ignorance, jealousy, I almost give up and decide it is useless to hope for anything from them. They can fall out over the merest trifles, divide over the least differences, manifest more of the spirit of strife and contention than any people of my knowledge. Their condition often seems hopeless. But when I turn from them to find some other church which can provide a home for the Lord's scattered, bewildered people, I sink in despair. The other churches are already commercialized, turned into agencies for collecting money, and the day is at hand when the average working man cannot afford to belong to them because it costs too much. He can not carry the financial burdens which they place upon him. If the poor have the gospel preached unto them and are furnished a home where they can dwell together in unity and live in fellowship with God and one another we must preach that gospel and furnish that home.

But what are we doing? How many are we reaching with the message of God's love? Are we showing the weary and heavy laden that we have homes where they can find rest

and live in love and peace, union and fellowship? Are we bidding them come, giving them a hearty welcome into our body?

Alas! We are asleep. We hardly know such conditions exist, nor do we dream that they are our opportunity. **We are too busy** worrying among ourselves, one faction trying to destroy another faction, one minister seeking to prove another minister is in disorder, to use time to gather together the Lord's scattered people. Asleep to the right awake to the wrong.

Let me say again, "The night is far spent, the day is at hand." It is time not only to awake but also to arise. Too many of us awake but fail to get up. We sleep, but our heart waketh. When we hear the voice of our beloved, that knocketh, saying "Open to me my sister, my love, my dove, my undefiled," instead of arising and opening the door, we reply, "I have put off my coat; how shall I put it on? I have washed my feet, how shall I defile them?" I am undressed, in bed, resting comfortably. How shall I get up, dress, admit my beloved? We awake but do not arise. We stretch ourselves, turn over and fall to sleep again. Awake and then arise. It does no good to awake if you are not going to get up.

If Primitive Baptists will only wake up, rise from their stupor, stop fighting one another and other denominations, preach the gospel in love and encourage God's people to come home and live in love and peace, there will be the greatest ingathering into our churches that there has been for ages. There is more interest among the people generally on religious subjects than

there has been in my day. God's people are starving for spiritual food and are being given stones for bread. They are spending their money for that which is not bread and their labor for that which satisfieth not. It is our business to gather them into the fold, to feed them, to protect them from evil beasts, which prey on them. But what are we doing? Sleeping while wolves are scattering the flock. Even our own children are being alienated from us religiously and we are so sound asleep that we hardly know it. I tell you it is high time that we awake and arise.

And when we awake and arise from the dead state we are now in, many things which are now mysterious will be perfectly clear. Our text says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." We fuss and divide over the things which we do not understand. We have no trouble over that which is clear to us. When we become wide awake and are up and doing we will have light on these mysterious things which are causing us so much trouble. We will understand them better and stop striving about them. So the first thing we should do is to awake; the next to arise. It does not take much effort on our part to awake. The voice that calls us does that for us. The effort is required to arise. This article may awaken many of you, but will you arise? If it does wake you up, arouse you from your slumber, let me beg you to arise. Whether you like what I have said or not; whether you awake with joy or in anger, please get up. J. W. FAIRCHILD, Haynesville, La.

THOUGHTS REVIEWED

(Republished)

A dear sister desires that the following thoughts which speak for themselves, be republished. She says she has worn the paper out in which it was first published which evidences two facts—that Elder Gold could write good things and that this sister is a lover of good things. This is copied from the issue of August 15, 1911.

It was my privilege and pleasure to attend the recent sessions of the Baltimore, Delaware, Delaware River and Warwick Associations, and the seasons at each were refreshing, the preaching was in demonstration of spirit and of power and yet it was simple and plain, feeding and comforting alike the little ones of tender age and those of mature years and experience. At times while listening to the proclamation of the gospel of our salvation by these sturdy gifts of the grace of our God I felt to say, "of a truth," that is the gospel of the God of salvation, but I can not preach it that way, nor did I feel or desire to preach, but I felt humbly thankful that I could sit as a little child among the children and hear and know the joyful sound and taste with inexpressible assurances that truly the Lord is gracious. How unspeakably precious are the joys of the salvation of our God whom by His word faithfully declared they are made to well up in our heart and mind and make us to forget the things on nature's side of life, and to be filled with the fullness of God. Is it not thus that we go down into the garden of nuts to see the fruits of the valley, and to

see whether the wine flourisheth, and the pomegranates bud, or ever we are aware our soul makes us the chariots of Ammiadib? Return, O Shulamite, return, that we may look upon thee. Truly a day in the house of the Lord is worth a thousand; therefore David felt to say: "I was glad when they said unto me, let us go unto the house of the Lord."

While the membership, as a rule, is not so large among the churches in other sections, yet it is good, the disposition is faithful and orderly, the doctrine is sound and clear and the discipline is well defined, and is readily and easily maintained. Two thoughts impress me prominently with regard to those churches and their ministers. They hold to what is termed the absolute predestination of all things, and yet it is but now and then that the doctrine is directly referred to or treated upon, and stricter and more vigilant discipline is nowhere maintained than among those churches, and peace must generally prevail. They live the doctrine. Not as though they knew what God has predestinated, or would presume that He has predestinated this or that, but as not knowing:

"What gloomy lines are writ for them, or what bright scenes may rise"—

and therefore they feel to walk humbly and softly before God, and thus by their lives they confess what they believe. The pilgrimage of the people of God is but a living demonstration in them of His infinite will and purpose concerning them. Now and then there has been here and there an elder among

those churches who did not hold the unlimited idea of this doctrine, but were agreed and agree in all other respects of doctrine and were held in fellowship without the slightest discrimination. I shall be glad when brethren shall each and every one regard as an essential propriety a strict conformity to the use of the Bible language, most especially with respect to this point of doctrine, whether it be to leave off "unlimited" and "absolute" on the one hand or "permission decrees" on the other. Neither expressions are in the Book, and both were originated by men who were amply able to preach what they understood to be the doctrine as taught in the scriptures without employing their use. Sometimes I hear one say. If brethren would stop where the scriptures do there would be no trouble. There is if there be differences, and there are, let them be as to what the scriptures teach. I try to confine myself to the use of scripture language and then I preach things that I do not understand, and I question very much if any one else understands them. Is there anything that any of us understand? Our understanding at the best can be but superficial. Like the depth of the sea which becomes to be so great that animal life can not exist there, so are the depths of eternal truth, but truth, as we believe it had its conception in the belly of hell. There is where Jonah matriculated, and his first sermon was preached to the Ninevites, even the preaching which God bade him preach and yet he did not understand it, but God gave the interpretation, and it was right I

feel that it is somehow after this fashion that we preach today, and if the Lord does not bring the thing to pass, like Jonah's gourd we shall be cut down and perish from the face of the earth and the presence of the Lord.

Since my first visit among those good people in 1883, eleven of their ministers have been called from their labors to rest in the Paradise of God, and eleven have been either brought in or raised up among them, so the Lord will not leave Himself without a witness or witnesses. We often regard with feelings of sadness the near approach of the inevitable departure according to age of this and that one who has so long, faithfully and ably served in the Master's vineyard, and note this and that one to take their places when suddenly the younger ones are given their discharge and precede the more aged into rest. I have in mind the lamentable departure of that able and beloved man of God, Elder George D. Roberson. Associations and churches far and wide are mingling their tears with the churches and ministers of Kehukee and with the churches of his charge, and especially with his dear and afflicted companion. May she be given day by day to feel and know that the Lord is her God, and her Jehovah—Jireh.

My mind here notes the afflictions which directly affect the household of the Landmark. I have reason to know that the companionship of our dear Sister. God has not only crowned the life of her beloved husband, but also his labors, and through them the readers of the Landmark have felt in effect the

beneficent touch of her hand and heart. May the Lord heal her and raise her up.

It seems not long ago since I stood up first to speak in the name of the Saviour of sinners, and yet nearly 38 years, full of their respective incidents and scenes, have rolled into the interminable future, leaving but one here and there my senior in the service of the gospel of our God. During these years of service I have tried to determine in my own mind and heart according to the scriptures what is the gospel of Christ, and I am not ashamed to this good day of what I have esteemed and proclaimed to be the truth of this gospel. To preach the truth is a matter of no small consideration with me, therefore I would give the most earnest consideration to what I preach rather than to what my brother preaches, for we must all appear before the judgment seat of Christ and each one shall render account for himself. I would examine myself rather than my brother whether I be in the faith, and leave the church to determine my status of soundness in the faith and of usefulness in the work.

My bodily afflictions admonish me that the things of time perish with the using thereof, and that this life itself has its end, and yet these have attended me all these 38 years, therefore we cannot tell whether we are to live long or die soon, but having the sentence of death in us it is inevitable that eventually we must all die, and become as water spilt upon the ground which can not be gathered up again, yet doth the Lord devise means whereby His

banished be not expelled from Him, therefore we have hope that though we die yet shall we live again.

P. D. G.

APPEAL FOR ROSEMARY CHURCH

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

Dear Mr. Gold:

I have just recently returned from a visit to the little church at Rosemary, N. C., and have decided with your permission to make an appeal to the brethren, sisters and friends who may read this to please help them pay for their church building. They have the house enclosed and are using it. They owe about six hundred dollars on it.

They are few in number and poor in this world's goods, but desire so much to get it paid for. They are a worthy little band, and are earnestly contending for the faith.

Now will all who read this kindly help them and try to get others to help?

Any donation sent them will be properly applied and highly appreciated.

Brethren I feel it is our duty to help one another especially where the church is few in number.

May the good Lord enable us to do our duty, and lead us forth by the right way.

Send all contributions to Jerry Jenkins, Rosemary, N. C.

Brethren, I do hope you will respond to this, and not wait for some one else.

May the Lord bless us with all needed blessings,

E. F. POLLARD
Jacksonville, 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. LXI

No. 1

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. Nov. 15, 1927

MY ASSOCIATION

The second Sunday in September and Friday and Saturday before I had the pleasure of attending the session of my association, the New River District, for this year, which was to me a pleasure indeed. There are 29 churches composing this association, aggregating about 2000 members; among which, in the respective churches of their membership there seems to be peace and fellowship. It is an appreciable privilege of these churches to send their messengers to this annual meeting to meet and mingle together and learn of the welfare of each, and that love and peace and fellowship prevails and abounds in the home church meetings. The churches seem to love these solemn

assemblages and their messengers rarely fail to attend; and I do not recall that a church, during the 54 years of my membership, has ever failed to call for the meeting when its time came in turn or rotation to have it.

It has been the custom of the churches that wherein there was a question in any church as to propriety or order in this or that respect to send in their letter to the association a query which has always received the prompt and faithful consideration of the association which has always had the acceptance of the church making the inquiry, allowing to prevail at once a mind ready and mutual.

When queries have arisen in the association the answer to which was a suggestion of general advice to the consideration of the churches it has prevailed with remarkable unanimity so that no church in my recollection has expressed dissent and therefore has not felt to have been lorded over by the association. Such has not been intended by the association, nor so regarded by the churches. This association has been constituted one hundred and thirty years, and under these conditions stands to this day one of the largest if not the largest and strongest Primitive Baptist associations in this country if not in the world. The Kehukee association has more than twice the number of churches with but a few hundred more than half the number of members. There is very little difference of a damaging character in the government of these two associations. In the preaching they are tolerant almost to a fault. In order they are re-

garded as true to the gospel of church discipline. In doctrine they are safely sound in salvation by grace. They believe that the Lord He is God and that God is Lord of all. They believe that the sovereignty of God is universal, and that it is His pleasure that it should be so; that His comprehension embraces all existence, in all regions, in all times, and in all seasons. That His word goeth forth out of His mouth, and does not return unto Him void, but accomplishes that which He pleases and prospers in the thing whereto He sends it.

Like the people of God generally considered the citizenship of these associations embrace a people of a simple soundness of mind and purpose of heart and an orderly demeanor which at once characterizes them as Primitive Baptists. This character Baptist is of such make-up that when you meet him you find him to be simply plainly and positively just what he is. Upon due examination you will find him to be and can prove it that he is to himself as well as to you a perfect enigma. He finds he is not what he used to be a sinner though he was, nor is he what he hopes to be, a sinner though he be. His righteousness consists not in what he is, but in what he hopes to be. He feels like he is not fit to live and fears he is not fit to live. He wants to go to heaven when he dies but he does not really want to die and will not die as long as he can live. He knows that life is uncertain and that death is sure but he believes that Jesus lives the life in God and because Jesus lives and thus by faith He enters into the life-giving func-

tions of the living God and into the blessed assurances of the grace of God and becomes willing to live or to die as God will. Furthermore he believes that as he believes in Jesus, in a blessed sense he shall never die. And that as Jesus ever lives, belief in Him is a living entity, even as the membership of this character makes up a gospel church and so many such churches make up an orderly conservative association. While the churches in my association are esteemed as gospel churches having the right of authority to discipline their members and to determine within themselves by the scriptures of truth what is sound doctrine and gospel order, but they do not transmit to nor bring with them any such right or authority into the association; nor do they forfeit or relinquish any inherent or constituted qualities of a gospel church by entering the compact forming our association, however, a church is supposed to so order its government as to maintain and hold in fellowship the respect of the sister churches, and yet no more so, nor any less so than if they were not thus associated. As in the multitude of counselors there is safety, it is thought by my people that these churches thus associated may counsel together and formulate conclusions of a general peaceful benefit, and yet do no violence to gospel propriety. We do not claim, nor do I know of a sister association so to speak—that does claim scriptural authority for their existence.

If an association by common consent wishes to disband and does dissolve such relation, it may with propriety do so, to which no one may object, and remain in gospel order;

but in this intermediate correspondence there seems to be no such desire or purpose.

Churches sometimes fail of gospel order and no wonder that an association may transcend its privileges now and then, and if one should do so, let those who stay in their place turn on the light of right living, and point out the way it should go. It is easier to tell what to do and how to do it, than it is to know the right thing and do it ourselves.

In the 29 churches in my association there are 29 ordained ministers to go in and out before them, representing a fair average of ability, and nearly all of which are serving as pastors in the gospel of peace.

In the constitution of the association it is given to provide for the general union of the churches composing its body with respect to its associational compact. When a newly constructed church or one of long standing for that matter applies for membership in the association, it is for the association to determine its eligibility for membership with respect to its former affiliations and general character in order and doctrine as a professed Primitive Baptist church; and that prerogative remains for the association to see that the churches remain true to their obligations to the sister churches. It is a purpose of the association that the churches should maintain a gospel standing in doctrine, and order, and in peace and fellowship in common with each other and with the churches of the corresponding associations. The crowning feature of the character of our associations is the peace and

unity of the churches; the prerogative of which is in and with the churches.

P. G. LESTER.

COUNTRY LINE ASSOCIATION

I have the thoughtful and appreciative compliment of the efficient clerks of the two Country Line Associations respectively in the shape of minutes of their recent sessions.

Last year the Lower association sent forth a very decided expression as to the Wilson disorder and certain ministers prominently affiliating with an in it, and this year the Upper Association in effect did likewise, both of which expressions are in accord with the remarks of this editor upon the action of the Bear Creek Association, all of which have been criticized from certain quarters.

Almost from the beginning of my labors in the ministry of nearly 54 years I have served my association—the New River—as assistant clerk, and clerk, and for several years has been its unworthy moderator, and have therefore had ample occasion in my growing up to know somewhat of the prominent standing among our associations, of the Old Country Line Association, and of the present two associations, the Upper and the Lower formed by its division; and I have ever regarded their order in the conduct of their affairs and the character and ability of their ministry as being exemplary, therefore I am not discouraged by being found in accord with such bodies of Primitive Baptists, and with their correspondent. Their correspondence is unusually extensive from which they might draw

any desired assistance; however I do not know of a body of churches themselves better qualified to attend to their own business than are these associations. They are there and have somewhat to do with matters at hand, and they know the temper of the times and the circumstances attending, and they do not need that brethren should come from distant parts even beyond their bounds of direct communication and undertake for them. One must understand the business at hand in its pros and cons, from its incipency to its final culmination before he can orderly enter into its adjudication. I insist that of these Country Line Associations and the Staunton River Association, or to be precise, if the brethren of these associations could be allowed to attend to their own business and to do it in their own way, matters would be amicably adjusted. In fact these associations are in peace among themselves and with their correspondents and are therefore with existing circumstances in their knowledge are in better frame of mind to deal with matters at hand. I do humbly and beseechingly trust and hope that our dear brethren not immediately in correspondence and therefore not directly concerned, or vitally affected will strive to keep themselves in peace among themselves and beat back and hedge in the trouble where it belongs rather than let it spread. Any one who presumes to take the matter up now can but affiliate with the disorderly and thereby render himself disorderly. He would compromise orderly brethren rather than restore disorderly brethren. When the

Lord dealt with the seven churches, he individualized them and required of each one according as it was wrong. One had departed from its first love and had ceased from its first works, and He told it to repent and do the first works. It seems to me that we have all more or less drifted in this and that respect away from the first works and some of us dwell largely upon works other than the first works and others among us have receded almost entirely from all works pertaining to us as professed followers of Christ, so that to call some of us christians would be a misnomer.

There is no gospel reason why these associations should not be respected, and held in the present correspondence rather than their correspondents either direct or remote should take up those in disorder. Why should such a character or preference be made? Why should one strive to be respectful if for the sake of self respect he yet has not the respect of his brethren. I have been cautioned as to whether my own association might not respect my editorial suggestions. That caution may be timely but I have not the slightest suspicion that any of my brethren will turn from me. I am pleased to be able to say that my association people are an orderly people, born and reared in an orderly fashion and they love the order of God's house and they love orderly people. They love the gates of Zion, they love the road, they love the way the fathers trod, the good old way that leads to God. My soul shall pray for Zion still, While life or breath remain;
There my best friends, my kindred dwell,

Their God my Saviour reigns.

P. G. LESTER.

THE ONENESS OF GOD'S DEAR CHILDREN

Just before suffering the awful and accursed death of the cross for our great and inexcusable sins, our blessed Saviour prayed to His Father that all who believe on Him might be "one as He and the Father are one." (John 17:20-21); and the Apostle Paul says, "I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10).

Now if we believe, love, and worship the same divine, human, suffering, bleeding, dying, risen and exalted Saviour, let us lay aside all man-made phrases offensive to our brethren, and all practices not plainly justified by the teachings of the New Testament; and "let all bitterness and wrath and anger and clamor and evil speaking be put away from us, with all malice, and let us be kind to one another, tender-hearted forgiving one another, even as God for Christ's sake hath forgiven us." (Ephes. 4:31, 32); and as we are all sinful and fallible, let us "confess our faults one to another, and pray one for another, that we may be healed." (James 5:16). And may "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the ever-lasting covenant make us perfect in every good work to do His will working in us that which is well pleasing in His sight through Jesus

Christ, to whom be glory forever and ever. Amen." (Heb. 5:20, 21).

SYLVESTER HASSELL.

Remarks

It is by no means necessary that I should remark upon anything Elder Hassell might say, but the foregoing expressions are to my mind so fraught with the sentiment of gospel truth that it affords me great pleasure to follow in line of his beautiful thoughts which I would make a kind of gospel refrain as to the song of which it is said, "and they sing the song of Moses and the Lamb saying great and marvelous are thy works Lord God Almighty, just and true are thy ways thou King of Saints. To be saints of God with Jesus Christ our King, how blessed the thought! And if the thought be blessed, how inexpressibly blessed the reality. So the gospel of our God is fulfilled, ratified and glorified in the life of His saints. And to see them sitting together in heavenly places, or in heavenlies in Christ Jesus—how good and how pleasant it is—how delightful the anticipation
To wait for Thy salvation Lord,
With strong desire to wait;
Wait on the Lord and He shall strengthen thine heart.
Wait, I say on the Lord."
"Be still, and know that I am God." But can we be still? Our strength is in sitting still. But are we sitting still? If we know the Lord He is our God. But do we know God? and do we love God, and do we love Him that is begotten of God? Do we love the brethren, the children of God? Do we love those in whom we find no fault; those whose fellowship we desire, with whom we have fellowship, and in whom we

have christian confidence.

Perhaps we would do well to devote less of our time to the consideration of what we ought to do and can do, and examine ourselves whether we are really doing anything and what it is. What manner of man we ought to be, not to do, but to be, in all Godliness and honesty. My righteousness does not consist so much in my doing, as does my doing consists in my righteousness. It is the righteous that shall hold on his way—And their righteousness is of Me saith the Lord.

P. G. LESTER.

IDA BELL ROGERSON

In memory of our departed Sister Ida Bell Rogerson the daughter of Redmond and Crissie Harrison was born June the 6, 1861, died June the 27, 1927, making her stay on earth 66 years and 21 days, in holy womanhood about the date of 1878 or 1879, the date not known to the writer. She was married to Easom Rogerson, to this union was born seven children, three sons and four daughters, two sons preceded her to the grave, leaving to mourn her less one son and four daughters. Brother James A. Rogerson of Leans; Sister J. L. Everett of Robersonville; Sister Joseph Williams of Morehead City; Sister W. S. Peele and Mrs. C. L. Whitehurst of Williamston; one sister, Mrs. H. D. Cowing and a host of brethren, sisters and friends.

On July 23rd, 1913 the Lord saw fit to take her companion. On August 22 of the same year her youngest son leaving her with two girls at home to battle life alone. But she bore her sorrows and labored honestly with her hands to support herself and those who depended on her, making a good living and laying up something for the time when she would not be able to support herself. She obtained a hope in the imputed righteousness of our Lord and Saviour Jesus Christ a good many years ago but stayed out of what we thought was her duty until Saturday before the third Sunday in September, 1921 when she came before the church at Bear Grass relating an experience of grace and was gladly received and baptized Sunday by our associate pastors, Elder B. S. Cowing, living a faithful member the rest of her life, always filling her seat unless sickness prevented, until July 1926 when she was stricken with consumption and Bright's from which she never

recovered, staying in bed the most of the time the rest of her life. She bore her afflictions with as much christian fortitude as any one could. It was my pleasure being one of the family to be with her all along during her sickness, never heard her murmur or complain in any way always trusting in the Lord and waiting His call.

The funeral service was conducted at the house by Elder Cowing, and at the grave by Elder Rogerson when her body was laid to rest beside that of her husband to await the general resurrection when all will be gathered together in one. The family has lost a kind mother, the church a faithful member, the neighborhood a good neighbor. But we feel that our loss is her eternal gain. So may we all be resigned to the will of Him who doeth all things well and makes no mistakes.

Done by order conference Saturday before the third Sunday in July, 1927.

A. B. AYERS, Clerk
ELDER J. N. ROGERSON,
W. S. PEELE, Mod.

Committee.

ELDER HARRISON'S APPOINTMENTS

My Dear Mr. Gold:

Please publish the following appointments in the next issue of Zion's Landmark for Elder N. H. Harrison:

High Point Saturday and third Sunday in this month, 19-20.
Sunday night, at Winston-Salem.
Monday night, 21, at Walnut Cove.
Tuesday, 22 at Piney Church.
Wednesday, 23, at Salisbury.
Thursday, 24, at Tom's Creek.
Friday, 25, at White Oak Springs.
Saturday and Sunday, 26-27, at Bunkers Hill.
Sunday night, 27, at Greensboro.
Monday night, 28, Burlington.
Tuesday, 29, Mebane.
Wednesday night, Durham.
We hope our people will come out to hear this worthy man of God. I expect to be with Bro. Harrison at most of these appointments.

ELDER SAMUEL McMILLAN,
High Point, N. C.

ELDER D. G. STAPLES

Elder D. G. Staples, of Greensboro, will fill the following appointments:
Tarboro, December 7.
Robersonville December 8.
Flat Swamp, December 9.
Greenville, at night, December 10-11.
Red Banks, December 12.
Washington, December 13.
Flounts Creek, December 14.
Sandy Grove, December 15.
Goose Creek Island, December 16.
Newport, December 17-18.
Morehead City, December 19.

North River, December 20.
 Atlantic at night, December 21.
 Cedar Island, December 22.
 Kinston, at night, December 23.
 Sam Hill, December 24 and 25.
 Muddy Creek, December 26.
 Sloans, December 27.
 Cypress Creek, December 28.
 Maple Hill, December 29.
 South West, December 30.
 Bay, December 31.
 Stump Sound, January 1.
 Wilmington, January 2.

ELDER SCHENCK TO SPEAK

Elder W. H. Schenck will fill the following appointments:

Nov. 23rd, Goldsboro, N. C.
 Nov. 24, Kinston, N. C.
 Nov. 25, Sandhills,
 Nov. 26 and 27, Muddy Creek.
 Nov. 28, Sloane.
 Nov. 29 and 30, South West.
 Dec. 1, Cypress Creek.
 Dec. 2, Rest.
 Dec. 3 and 4, Maple Hill.
 Dec. 5, Bay.
 Dec. 6, North East.
 Dec. 7, White Oak.
 Dec. 8, Newport.
 Dec. 9, Hadnott's Creek.
 Dec. 10 and 11, Wilmington.

ISAAC JONES.

ELDER SAMUEL McMILLAN.

The following appointments for Elder Samuel McMillan have been made.

Monday, Nov. 28, Mebane at night.
 Nov. 29, Prospect Hill, 11 o'clock.
 Nov. 29, Roxboro at night.
 Nov. 30, Flat River, 11 o'clock.
 Nov. 30, Durham at night.
 Dec. 1, Raleigh at night.
 Dec. 2, Willow Springs, 11 o'clock.
 Dec. 3 and 4, Angier.
 Dec. 4, Raleigh at night Sunday.
 Dec. 5, Beulah Monday, 11 o'clock.
 Dec. 6, Upper Black Creek.
 Dec. 6, Fremont at night.
 Dec. 7, Lower Black Creek Wednesday.
 Dec. 7, Wilson at night.
 Dec. 8, Contentnea, 11 o'clock.
 Dec. 9, Scotts, 11 o'clock.
 Dec. 10, Elm City, 11 o'clock.
 Dec. 11, Falls, 11 o'clock.
 Dec. 12, Tarboro, 11 o'clock.
 Dec. 12, Robesonville at night.
 Dec. 13, Sheswarkey, 11 o'clock.
 Dec. 14, Bear Grass, 11 o'clock.
 Dec. 15, Greenville at night.

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., Oct. 1, 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 publisher of Zion's Landmark and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912 embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

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

Editors, Elder P. G. Lester, Roanoke, Va.; J. C. Hall, Hillsboro, N. C.; O. J. Denny, Winston, N. C.; M. L. Gilbert, Dade City, Fla.

Business Manager, John D. Gold, Wilson, N. C.

2. That the owners are: P. D. Gold Publishing Co., John D. Gold.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: First National Bank, L. S. Hadley, Dodson Printers Supply Company.

4. That the two paragraphs next above giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also in cases where the stockholders or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or other securities than as so stated by him. JOHN D.

Sworn to and subscribed before me this 24th day of October, 1927.

G. L. PARKER, Notary Public.
 (My Comm. expires Nov. 18, 1928.)

ZION'S LMrs. Ellice R. Gillespie
1 May 26 MARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

DECEMBER 1, 1927

No. 2

DUTY TO HELP THE MINISTRY

"The priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and his inheritance.

Therefore shall they have no inheritance among their brethren; the Lord is their inheritance, as He hath said unto them.

And this shall be the priests due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give to the priest the shoulder, and the two cheeks, and the maw.

The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons forever."—Deut. 18:1-6.

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

TRY THE SPIRITS

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

It is not every one who comes in the name of Christ that is His disciple; not every one who cries, "Lord, Lord," that shall enter into the kingdom of heaven. Neither is every one who is preaching the truth the servant of God, for some "hold the truth in unrighteousness." You can't always know a man by his preaching, for "some indeed preach Christ of envy and strife, and some of good will. The one preaches Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel." Phil. 1:15-17.

You cannot judge between these different preachers by what they preach, for they all preach the same thing. And so it is in most of the divisions among our people. There is no vital difference in doctrine or church government, and still they oppose each other, speak evil of each other and refuse to fellowship one another. You go among them, find no vital difference between them, and are asked to pass judgment. How are you going to do it? You can not decide from doctrine or order, for there

is no vital difference there. In explaining the cause of the trouble one side tells it one way the other side another. Each side contradicts the other. You have no means of telling which side is stating the facts correctly. You have no right to say this side is telling things right and the other wrong, for you have no evidence to that effect. Then how are you going to pass judgment?

There is but one right way. "Try the spirits." It is the motive back of the deed that determines the quality of the deed. It is the spirit within the man that decides the character of the man. Of what manner of spirit is he? What kind of spirit does he manifest? Men are correctly judged by the spirit which prompts them to action. When James and John asked Jesus if they should command fire to come down from heaven and consume the Samaritans who would not receive him, he rebuked them and said, "Ye know not what manner of spirit ye are of?" Their zeal was strong, their allegiance to Christ unwavering, but they were wrong because they were of the wrong spirit. And it may be that we are full of zeal, strong in the faith, contending earnestly for the doctrine, strict in church discipline and still wrong because we are prompted by the wrong spirit. And like James and John, we may not know

what manner of spirit we are of. It is so easy to be deceived. How important it is that we "try the spirits whether they are of God."

How may we know whether the spirit which influences us is of God? John says: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." But how may we know when a spirit confesses that Christ is come in the flesh? We have been told by Jesus that many confess Him, claim that they have prophesied in His name, in His name cast out devils, and in His name done many wonderful works, and yet He tells them He never knew them. To confess must mean more than to acknowledge in words. The word "confess" has several different meanings, but in this place it means "to disclose as a cause, to manifest." Every spirit which discloses Christ as the cause back of our deeds, manifests Him, is of God; but every spirit which fails to do so, and attributes our righteousness to some other source than Christ, is not of God.

How shall we know whether a spirit manifests Christ, proceeds from Him? "By their fruits ye shall know them." What are the fruits of the spirit of Christ. The apostle Paul tells us they are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Then the person who does not manifest love for others is not moved by the right spirit. And that love must embrace not only those who love Him and agree with Him, but it must include His ene-

mies, the ones who differ from him and persecute him. That spirit produces joy in our hearts when others are honored, makes us rejoice with them that do rejoice and weep with them that weep. It is the very opposite of the spirit of envy, hatred and jealousy. The spirit of Christ makes us labor for peace. The person who is destroying the peace and fellowship of the Lord's people is led by anti-Christ. Christ's spirit makes us long suffering. We do not reject a brother or sister because they have made a mistake, but we love them, suffer long with them, treat them with gentleness and labor to reclaim them. That spirit produces within us goodness, faith, meekness, temperance. Moved by it, we no longer demand our own way, nor forbid others to teach because they do not follow us, nor refuse to forgive those who confess their faults, but we have compassion on the ignorant and them that are out of the way, are touched with the feeling of their infirmities, instruct them in meekness and labor to save them from the error of their way.

Where there is trouble among our people and we seek to learn who is in the right, we should judge not so much by the doctrine they advocate or the way they conduct their church work, as by the spirit which they manifest. If a man has the right spirit, he is open to conviction, glad to be shown his error, ready to abandon it and accept the right when he sees he is wrong. It is easy to convert a man who has the Christ spirit to the doctrine, but it is hard to convince a self-willed man, sound in the letter, but

void of the Christ spirit, that he is wrong in anything. When envy and malice, hatred and selfishness are in evidence among any people, we should put them down as wrong, no matter how sound they may be in doctrine or how strict in discipline. But where love and long-suffering humility and forbearance predominate, we should receive them though they may be somewhat in error in doctrine or discipline. Try the spirits.

J. W. FAIRCHILD.

Haynesville, La.

THREE REMARKABLE MEN

Dear Mr. Gold:

With your permission I wish to say something of my recent visit to churches and associations in North Carolina.

I undertook to secure the names of all the elders I met, but soon gave it up, feeling that to publish all the names of elders met would consume too much of your valuable space. However, I wish to mention three remarkable elders, to wit: Sylvester Hassell, D. A. Mewborn and N. N. Harrison. Elder Hassell I understand, is 86 years old; Elder Mewborn 87, and Elder Harrison, 82 years old. I have long regarded Elder Hassell as the ablest American Baptist; and no doubt, a thousand years from now he will be referred to as Hassell, the historian, and his writings quoted authoritatively, much as Gill's, Edward's, Calvin's and Augustine's are today, by men seeking the old landmarks. Elder Mewborn impressed me as having remarkable vigor for a man of his age and as still having a firm grasp on the

scriptures.

Elder Harrison is an orator of high order and ability. He is still well versed in scriptural lore.

While speaking of North Carolina preachers, I cannot refrain from mentioning the late Elder Gold. I never had the pleasure of knowing Elder Gold personally, nor was I familiar with his editorial work. But I learned that he was pre-eminently sound as an Old School Baptist, a preacher and editor of parts, and an under shepherd and sheep feeder unsurpassed by any.

I gathered this last idea from remarks I heard from time to time and from the fact that I observed his photographs in nearly every home where I was entertained, showing he had a place in the hearts of his people.

One of the most beautiful things I heard while in North Carolina was the tender devotion bestowed upon Elder Gold, in his last and feeble days, by his wife, who is still living. May our Father soften the pillows upon which her head rests in her remaining days upon earth, leading her gently home.

One of the pleasantest features of the associations attended was the remarkable unanimity of the preaching. There having been so large a number of elders at each association, to wit: The Kehukee, the Contentnea, the White Oak and the Black Creek, the above fact was very noticeable and significant. North Carolina Baptists were organized on the principles of the London and Philadelphia Confessions and they still hold to the old "landmarks" and walk in doctrine

and order, in the "Old Paths." Many of their churches are approaching their 200th anniversary. They are truly Old School or Primitive Baptists. Long may they remain so!

I wished, very much, to mention the names of those brethren and sisters, who entertained Elder Gilbert and myself so graciously, but space forbids. I felt so unworthy of their kind ministrations.

W. T. WHITE.

Culloden, Ga.

THERE IS NONE LIKE HIM

And the Lord said unto satan, hast thou considered My servant Job? For there is none like him in the earth. A perfect and an upright man; one that feareth God and escheweth evil. And satan answered the Lord and said, doth Job fear God for naught? Put forth Thy hand and touch all that he hath and he will curse Thee to Thy face.

From the reading of this scripture there seems to be a misapprehension of the devil in reference to the character hereto which the Lord refers. From the foregoing and subsequent reading of the scriptures the evidence seems to be conclusive that the Lord is speaking of the higher order of life or the divine character which is that intangible, invisible, and incomprehensible being in Christ which emanates from the habitation of God and is beyond the conception and comprehension of the finite creatures of the earth. I do not understand from this expression of the scriptures that there was none like him naturally, but in this interview with satan the Lord asketh him whence cometh

thou, and his answer was from going to and fro in the earth and from walking up and down in it. The Lord's statement concerning Job was that there is none like him in the earth. Now the import of this conversation implies to my mind that satan's conception was of the earth; and the Lord's of the divinity of Christ. For in the history of the life and character of Job, written by Moses through the inspiration of God fifteen hundred and twenty years B. C., and called the

Book of Job, we find that his experience is in accord with what we hope is our experience of grace and we feel that we can testify to the fact that there is none like him in the earth. In the twenty-eighth chapter of the same book it is declared that the fear of the Lord is the beginning of wisdom and to depart from evil is understanding and in the first chapter of the same book the Lord said Job was a man that feareth God and escheweth evil from which declaration we readily infer that Job possessed the holy attributes of the divinity of Christ. And speaking further with reference to the history of Job, being written from inspiration, how different or adverse it reads from that which we might chronicle concerning our loved ones and friends after their departure from this life. The history of Job naturally is very concise. It states there was a man in the land of Uz whose name was Job. Here we have his place of habitation and name; following close to this brief history we come to our subject again. There is none like him in the earth. We do not deduce from this that there was none

his equal in worldly achievements; not that he was the leading financier or most noted politician; neither the greatest inventor of the day. But he was a perfect and an upright man, and one that feared God and eschewed evil.

Therefore his greatness consisted in the divine attributes of God which were manifested in that he renounced the things of this world and blessed God in all the adversities and afflictions that satan through his diabolical disposition could impose upon him. There is none like him in the earth!

Wm. GRAHAM.

Christianburg, Va.
Box 114.

BEHOLD WHAT MANNER OF LOVE

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

Dear Sir:

If what I write is worthy of publication please publish it.

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: Therefore the world knoweth us not because it knew Him not. John 3-1.

For some time the above quotation and others have presented themselves to me and at the same time I have felt impressed to write to the Landmark. *

But knowing how imperfect I am, I feel it to be a task too great for me to undertake, yet I trust that God may direct my mind and guide my pen in a way that will glorify His name and comfort those who may be blessed to reach it.

Let us first notice from our lesson

who is writing these beautiful words.

It is that eminent Apostle John, the man whom Jesus loved, who was ever at Jesus's feet who was with Him, upon the mount, in the Transfiguration that saw the glorious light of God and heard His voice glorifying His only begotten Son, in whom He was well pleased.

John also was with Him in His journey in this low ground of sorrow. Some of the many miracles that He performed while on earth and by that blessed spirit that dwells in those that have been born again into the spiritual kingdom did rest and abide with John to write of the testimony of the Lord Jesus together with the admonitions in his other epistles.

We find him coming to us who have a hope in His blessed name that we too have been taught by the same spirit that the beloved John was taught with, exclaiming in a sweet, consoling manner, with these beautiful words, "Behold what manner of Love," the Father hath bestowed on us, that we should be called the sons of God.

He comes saying, I see what manner of love, etc., etc. Dear child of God can you exclaim with John, I see this wondrous love that you hope has been unbosomed in your poor heart of the wondrous love of God. In what manner did He reveal it unto you, at the time He comes to you, what were your feelings? Were you in much merriment and rejoicing in time and time things or were you contrary from this, feeling to be cast down, trodden under the foot of men and forsaken of God, however crying un-

to Him for mercy and saying Lord be merciful unto me a poor sinner and at His time (not ours) He reveals Himself unto us in the sweet presence of His love and makes known to us His love in the pardon and forgiveness of our sins—then did not your heart leap for joy and your eyes were filled with tears and you were praising His (God's) wonderful name with your voice, that a little while before was begging for His mercy. So now dear readers, don't you see what John meant when he penned these sweet words. We have for our lesson What manner of love the Father hath bestowed on us. We are not able to say with the apostle until we experience these things and then we speak as he spoke in the past tense, what manner of love the Father hath bestowed on us. Now that He hath come to us in our trials and afflictions, heart aches and pains, when we had gone as it were, under a dark cloud without any rays of His blessed light. He had compassion on us poor benighted, lost (by disobeying the law) sinners and shined into our heart the sweetness of His love. John tells us also the reason that we were so ready to return this love, to wit: We love Him because He first loved us. Paul also tells us the reason for Him bestowing this great love upon us, Eph. 2:4, 5. But God, who is rich in mercy, for His great love, wherewith He loved us even when we were dead in sins hath quickened us together with Christ, by grace are ye saved and hath raised us up together and made us sit together in heavenly places in Christ Jesus.

We have tried to explain who was

doing this writing and the manner that He hath bestowed this wonderful love on us. Now let us see if we can see why this love has been so comfortingly bestowed upon us.

The apostle says that we should be called the sons of God. My Father's little children, is it not a sweet thought to think that before our existing day that God's wisdom overshadowed us, though we were dead in sin, yet unborn in a literal sense, yet that His grace might abound in love and God be no failure, did embrace His people in the covenant of grace in the chambers of eternity that He might make known the wonders of His love to them in time that they should be called the sons of God. Now a son does not exist before his father but after, so little children it had to be that our Heavenly Father had to exist before our day that we might exist in our day not by our will and pleasure but according to His will and pleasure. Why? That we should be called the sons of God. Not that we might or could, but we should, that as we have our natural existence in this world so also we must be born again into this spiritual world, that we should show forth the praises of Him who hath been faithful unto death even obedient upon the cross, even unto death that we might have that hope in Him. Oh! my precious brothers, sisters and friends, that blessed lamb of God arose with healing in His wings and anointed you with His oil and gave us wine to drink and bound up your wounds and carried you to the end upon His own breast and paid all the fare even to the last farthing that you might enjoy this

wonderful love that is beyond describing.

Now dear saints the world doth not know anything about this way, neither does it know us. Why? Because it knew not Jesus that meek and lowly lamb of God. But them that the Father gave to Him upon that day knew Him and those whom the Father hath revealed this love to hour by hour hath known Him and doth praise His wonderful name for the great love that the Father, Son and Holy Spirit hath bestowed upon them that they should be called the sons of God.

Dear readers, please pardon all errors and excuse the mistakes and remember me when at a throne of His grace.

Your little brother in hope,

E. C. JONES.

McCullers, N. C., Route 1.

HIS RECORD SATISFACTORY

Elder P. G. Lester,
Roanoke, Va.

Dear Brother:

I desire to write you a few lines to let you hear from me and to send you the work of our church at Little Vine the 8th of October (92) as I desire that they may make an investigation of my standing among the Baptists in the Mountain Association and in West Virginia as I want you to publish in the Landmark as we do not desire to live in any disorder and hope you will be able to be at Little Vine on the 10th day of December, 1927 and know for yourself.

Your brother in hope,

JOHN P. SUMNER.

Advocate and Messenger will please copy.

We the Primitive Baptist church of Christ at Little Vine being in session on Saturday before the second Sunday in October, 1927 take notice to the reports made by Elder Rose against Elder John F. Sumner, which has brought confusion among us, we ask the Rich Creek church to demand Elder Rose to come to Little Vine church and to prove his statements that he made to Elder Harris and others and to lay down his gift 'til he makes reconciliation with us and other good brethren of this country; we also ask any of our brethren who know of any disorder against Elder J. F. Sumner to come to Little Vine and report same December 10, 1927 as we desire to make an investigation by the request of Elder J. F. Sumner.

Done by order of the church.

ELD. J. F. SUMNER, Mod.

DECTER MARSHALL, Clerk.

Sylvatus, Carroll Co, Va.

THE ALMIGHTY GOD

Dear Friend in Jesus:

I want to add my feeble testimony to our blessed Saviour's infinite power. Yea "almighty infinite, omnipotent, omniscient, omnipresent Saviour, God unchangeable The same yesterday, today and forever." God, who doeth His will among the armies of heaven, earth and hell, which is open before Him. "Cursed be them who depart from Me. I never knew you." Oh! the infinite mercy, love and grace, free unmerited power of God. "Come thou, blessed of My Father, enter thou into the joys of thy bleeding, dying Saviour—yes risen from death and "the grave"—O grave I will be thy plague, oh! death I will be thy

destruction." I wanted to say the experience—"hiding place" written by our beloved brother, Elder F. W. Keene is mine word for word, better than I could ever write it. I was a stricken deer that left the herd long since, 57 years from the 20th of March 1870, with many an arrow deep infixed my panting side was charged." I wandered and wept in solitude distressed by my hateful sins, harassed by the devil and the curses the arrows of God's law drank up my spirit and in the deeps of trouble my agonized spirit groaned for mercy, which I feared was forever past. Such a lost and hopeless sinner like me, room for every one but me—I was lost eternally—If my soul was sent to hell Thy righteous laws approved it well. Every word in this experience is mine my precious Jesus I humbly believe and trust.

Your sister in hope of God's sweet mercy,

MRS. LOUISE H. COX.

WANTS TO HELP OTHERS

To the Editors of the Dear Landmark:

I received notice August 1st the subscription to the Landmark was out, coming in the name of my dear wife, Mrs. J. W. Hobgood. At that time I wrote you my wife was very ill with cancer, not feeling able to renew, I asked you to please stop it. In a few days I received a letter stating it would be sent on out of the money the good brothers and sisters sent for those not able to pay. Since that time I have lost my wife by death and have paid all my debts and have a little left. While I am

a poor, helpless invalid of 9 years, yet there may be one that their condition is worse than mine who would be glad to read the dear Landmark that has been a comfort to me in my lonely hours. You will find enclosed money order for \$1.00 that will pay my subscription up to February 1st, 1928.

If I should be living then hope to be able to pay for the balance of the year. I thank you for the good spirit in sending it on. I could only shed tears of sorrow and joy. May God bless all to be able to pay up and bless those who are able to write to the comfort of those who are shut in as I am.

Very truly yours,

J. W. HOBGOOD.

Ahoskie, N. C.

BOOKS OF ELDER DURAND

Dear Brethren:

I would like to say that I still have some copies of my father's life and later writings left, and any one wishing to have one may get it for \$2.00 a copy. I have been asked several times if I made any profit on these books. And in answer I will say that I did not. It cost me somewhere in the neighborhood of \$3.00 per copy to have them published. I did not wish to make any profit. It was just a labor of love. And if any one has received a bit of comfort from reading the book, I am abundantly repaid for the labor and expense.

Your sister in hope,

MILDRED DURAND GORDY.

1929 Lorraine Place,
Ann Arbor, Mich.

CONTINUES LANDMARK

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

Dear Sir:

Enclosed money order for \$1.00 to renew my father's subscription to the Landmark, Elder J. P. Johnson, until September 1, 1928.

Please pardon me for being late in sending it in. Father is right feeble and my mother fell and broke her arm July the 3rd and cannot use it yet. I hope she can use it soon. She is 74 years old and of course it will take longer for her to get over it. All of this and my home duties have kept me very busy. Please continue to send it in my name.

Your friend,

ELMA JOHNSON.

Danville, Va., Route 3.

ELDER HARDY HAS VISITED SEVEN ASSOCIATIONS

My dear wife and I have been to seven associations and several church meetings and the Union meeting at Dan River and a meeting at Danville, Va., and we have found peace with all our brethren. We saw no need of any council meetings for our brethren and churches, and associations are already in peace. Of course those with whom we visited are predestinarians and do not take any conditionalism in the doctrine of their churches. All, preachers and brethren and sisters are predestinarians. We love one another and the gospel of our Savior God.

It may be that I am not capable of judging right. I had a light stroke on the 11th of last February and my wife, since then, has copied

all my writings but now she is in Atlanta, Ga., and I shall let this go as it is hoping it may find its way in the Landmark.

I am yours as before,

L. H. HARDY.

DOES NOT WANT TO MISS A COPY

Mr. J. D. Gold,

I am sending my check to pay for the Landmark. Will pay to July 1, 1928.

I love the Landmark, don't want to miss a copy.

Yours truly,

A. B. WILLIAMS.

Washington, D. C.

TAKING LANDMARK 40 YEARS

Mr. John D. Gold,

Dear Sir:

Find enclosed check for \$2.00. Please extend my subscription for another year for the Landmark. Guess I have been taking it 40 years or more,

Am yours truly,

H. J. DODSON.

Ringgold, Va.

PLEASED WITH LANDMARK

Dear Sir:

Enclosed you will find \$1.00 for my subscription for Landmark for 1 year. I do not want to miss a single copy for I feel like it is the best paper the Baptists have among their ranks and may God bless you to maintain its former standing and omit its pages from contention.

Respectfully yours,

(ELDER) E. C. JONES.

McCullers, 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. LXI

No. 2

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C.

Dec. 1, 1927

VIEWS REQUESTED

Sister Virgie Newton, Nelson, Va. requests me to write from First Tim. 2nd chap. 4, 5 and 6; 4th chap. 10 verse which is much over due in the response, if indeed it shall be forthcoming.

The apostle is instructing his son Timothy, in the gospel, as to the character of the gospel which he is to preach. The popular, and the first thought was in that day to go forth to preach according to the first commission delivered to the apostles; Go ye not in way of the Gentiles, nor into any of the cities of the Samaritans, enter ye not; but rather go ye to the lost sheep of the House of Israel, and as ye go preach; saying repent ye, for the kingdom of Heaven is at hand.

Therefore they only went to the Israelitish part of the world, because Christ had not died, therefore the middle wall or partition existing in the law of ordinances had not been broken down from between the Jews and Gentiles because of which the Jews and Samaritans had no dealings with each other, nor had salvation come to any one but the Jews or the house of Israel. But when Jesus had finished His work and was ready to return to His Father He came to His disciples, saying, all power is given unto Me in heaven and in earth. Go ye therefore and teach all nations. And again go ye into all the world and preach the gospel to every creature. Now Paul had been brought to turn from the Jews unto the Gentiles, having been made an apostle for the expressed purpose to bear the name of Jesus to the Gentiles and before the kings of the earth; and in this connection he declares himself to have been made or ordained a preacher and an apostle, a teacher of the Gentiles in faith and verity. He declares there is but one God, and one Lord Jesus, but one mediator between God and man. As much as to say, there is but one salvation, but one Saviour for all nations, kindred, tongues and peoples, in all of which we are taught he has a people—other sheep I have which are not of the Jewish fold which I must bring—that there shall be one fold and one shepherd, but the one Saviour and the one salvation for his people in all the world wherever they may be. "And they went forth and preached everywhere." And, "to every creature under heaven."

"Who will have all men to be

saved." There is no contradiction in scripture when properly considered. It is said of the Lord our God by Job 23-13. But He is in one mind, and who can turn Him? and what His soul desireth even that He doeth. It is claimed and preached by arminians that God wants to save everybody, and will do so, if they will only let Him; whereas Jesus says He has all power in heaven and in earth, and that He came to do the will of His Father; and may we not reason that if God wills and desires the salvation of one and Jesus does His Father's wills, is not that one saved? And yet we read that the wicked are not saved, but are turned into hell and all the nations that forget God. Ps. 9-17.

Christ came to seek and to save His people from their sins, hence His name was called Jesus, but to some He said ye are not of My sheep, but "ye are of your father the devil and the lust of your father ye will do." "Depart from me ye workers of iniquity, for I never knew you." "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." When we were without strength in due time Christ died for the ungodly. However desperate was our condition Christ was on time and in time for our salvation. I had fainted unless I had believed to see the goodness of the Lord in the land of the living.

We are to understand that our God is the God of providence as well of grace, and that because of the things of grace through Christ for the elect's sake the things of providence remain and continue at the pleasure of Him who worketh

all things after the counsel of His own will, whether they be things in heaven or things in earth, or things spiritual, or natural. There is nothing hidden from His all-seeing eye, and as was Jacob all are kept as the apple of His eye; and we are taught in the science of nature that of the fullness of the substance matter of the earth and the world there is not the smallest atom less now after six thousand years than there was when Adam and Eve walked forth from the garden of Eden. Therefore He is not only the Saviour of the whole world but of everything in the world. The people are understood to be the world; and the whole world is all the people everywhere. But He is a special saviour of them that believe, and for their sake all existence stands to and is kept in continuance and shall be until the heavens shall roll together as a scroll and the elements shall melt with fervent heat. The Lord sends His rain upon the just and the unjust and clothes the fields with verdure and flowers and causes the earth to yield her increase alike to saint and sinner.

We are to refuse profane and old wives fables, and exercise ourselves rather unto godliness. For bodily exercise profiteth little but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men especially of them that believe. We as believers trust in the Lord for all things both temporal and spiritual, for every good gift

and every perfect gift cometh down from above, from the Father of light with whom there is no variableness, nor shadow of turning. "These things command and teach." It seems that Paul would have Timothy to devote the ability of his gift to the upbuilding and establishing of the church in the principles of church discipline and gospel order; that in the unity of the spirit and in the faith once delivered to the saints and in the riches of grace in Christ Jesus the church might flourish in the courts of our God as plants of His own right hand planting. The church is admonished to let her light so shine before men that they may see her good works, and glorify her father "which is in heaven."

Salvation by grace and the grace of salvation are alike reflected in the beauty and charm of an orderly well disciplined church. "Beautiful for situations is Mt. Zion, the joy of the whole earth." This Mount Zion is the church of the living God. She is the bride, the Lamb's wife—to whom he says: thou art all fair my love, I will behold no spot in thee. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners: There is strength and salvation in such an organization. Her banners hang forth in the sunlight, gentle zephyrs cluster in their ample folds, and the heavens drop down dew. This is the rose of Sharon, the lily of the valley. Arise my love, my fair one and come away!

P. G. LESTER.

WHO IS THE WILLING SERVANT OF THE LORD?

From a long number of years, spent among our people, and in hearing many ministers, from all over our Southland and some from the north and west, we note we have many ministers who have much to say about how they have dreaded the service, and we are led to think, from what they say, that death or almost any other penalty would have been preferable to the service of God as a minister of the gospel.

Others who seem to stand high in the esteem of our people have little to say of the cross; but much to say of the joy of the service, and often say in substance, if not in word, that their greatest joy in life is in the preaching of the word.

If all are called of God unto the same service, we want to believe all that is said, and though there are seeming extremes, as above indicated, still we want to think all are right from their respective view points. In the days of the apostolic ministry, some were of Paul, some of Apollus, and some of Cephas, and Paul said they were carnal, and their division of opinion and preferences proved he was right; hence he said (these things should not be) for God giveth the increase. Read 1st Cor. 3d chapter.

In reading the scriptures as to what is taught in regard to our willingness to serve the Lord, we are taught that it is a cross to the flesh; but a willing service when in the spirit (or might say when the spirit is in and overshadows us.) In the mouth of two or three witnesses let every word be established.

First. We are taught conclusively that they that are in the flesh cannot please God. Jesus said, "I can of Mine own self do nothing, as I hear I judge, and My judgment is just because I seek not Mine own will; but the will of the Father which sent me." John 5-30.

Again we read His prayer in the garden, "Father, if Thou be willing, remove this cup from me; nevertheless not My will; but Thy will, be done." Then we read, "He went away the second time, and prayed saying, O My Father, if this cup may not pass from me except I drink it, Thy will be done."

Along the line of our will not being inclined to the service of God we read what Paul says about it. "If I do this willingly, I have a reward; but if against my will a dispensation of the gospel is committed unto me. 1st. Cor. 9-17.

On the other side of the question as touching the willingness of the service of God, David said, "Thy people shall be a willing people in the day of Thy power." Jesus said, "I have meat yet know not of. My meat is to do the will of Him that sent Me and to finish His work." John 4-32-33. David said, "I desire to do Thy will O God, Thy law is in my heart."

Paul said, "With the mind (we think he had reference to the spiritual mind) we serve the law of the Lord; but with the flesh (the carnal or fleshly mind included) the law of sin. (the law of works).

Since Jesus said, "In Me that is in My flesh there dwells no good thing, is it any wonder that those who have felt condemned for sin in the flesh, fear to undertake the sacred service of God. Such men

know from experience that unless they are in some way, not easily explained, raised above the fleshly state, raised up in Christ, that they cannot render acceptable service unto God, hence the fear of failure is well known to all true ministers.

We give it as our opinion that every true called servant of God is a conscript, and that such men fear failure, knowing the depravity of the flesh; but when enabled, as we believe by the spirit of God, to speak acceptably, to the people who are, as we believe, taught of the Lord, and thus being blest to speak comfortably unto the Zion of our God, we are sure no greater blessing has ever been bestowed on a man than to thus be enabled to feed the flock of God's pasture, and we think, the minister, thus blest, shares in the joy and comfort of the blessing fully as much as those who hear, and in such a state of spiritual praise to the name of God and the Lord Jesus Christ, the preacher as well as the hearer is given a fullness of joy and comfort that the world knows not of.

What are we taught in these things and experiences? That when we are left to the flesh and its evil surmises, we see imperfections and failure all about us, even among our brethren; but if clothed upon with garments of praise, our affections are placed on things above, and, thus clothed, we are raised up in Christ and made to sit together in heavenly places in Christ Jesus.

Brethren, may we not be charitable one toward another, since no one is perfect, and in looking for things upon which we may agree rather than for things by which we may condemn our brethren, we are

persuaded that we will be blest with the spirit that will cause us to desire to remove the beam out of our own eyes before trying, too ardently, to remove the mote out of our brothers eye.

It is not long, at best, until the harvest when heaven and eternity shall be filled with the praise of the whole redeemed Church of God, who shall sing praises to Him that liveth and abideth forever, and there shall be no death, nor trouble there, for Christ Himself shall be the light of the City, and all His people of every land, nation, kindred, tongue and people shall join, as the voice of one man, in perfect praise to God and the Lamb forever and forever.

O. J. DENNY.

ONE SAVIOUR—ONE SALVATION

"Thou shalt call His name Jesus for He shall save His people from their sins." It is said there are lords and gods many, but unto us there is one true and living God. All other lords and all other gods are untrue and are dead. But our Lord is God, a true and living God—a Saviour, the saviour of sinners, the only saviour, whose name is Jesus, the only name given under heaven among men whereby we must be saved, whereby sinners must be and are saved. What kind of salvation does our Saviour apply? It is a salvation that saves. It is a positive salvation, a certain settled, fixed salvation. It's a grace salvation. "By grace are ye saved." Not being saved, but are saved. It is the same Lord Jesus Christ yesterday, today and forever. Before

time, and to eternity. Who hath saved us, and called us with an holy calling, called us unto glory and virtue. There is glory in the salvation and calling of our God, and there is virtue in it. The Saviour perceived that virtue had gone out of him, and the woman perceived that she was whole of her disease. Not simply better of it, but well of it. The fatal flow was staid. She must be made whole. She had reasoned within herself; not to herself nor with herself but within herself, if I may but touch the hem of His garment. Yes she may, she must touch it, she must be healed or made whole, she must be saved and it was so. It must have been so. Unto that hour came he that way, and for that purpose was he there. There was a work there to be done, and Jesus must do it. There was a sinner there to be healed and saved and Jesus must do it. He must be there and there confessed and the woman saw the thing could not be hid, and she told it to Jesus, told Him all about it. But did He not know it already? Yes, He knew all about it before the world was, but she must tell it, confession is made unto salvation with the mouth, while with the heart, belief is rendered unto righteousness. The woman said, if I may but touch His garment, but it was not left with her if she would, or would not, but the case was urgent, and she pressed her way, she must go, she must be healed, she must be saved. That was her day of salvation. She was ready to perish, she was exhausted, and salvation was at hand, and the Saviour was ready and willing to do what was to be done. He knows

the way we take and our times are in His hands, and He is a very present help in time of trouble. This God is our God and will be our guide even unto death. Here and there, now and then while we are in this and that condition, or state of need, the Lord is in the neighborhood and turns in our way, so that when we feel to need Him and call upon Him He is present. His very coming seems to augment our afflictions, and makes us to cry out unto Him in the most appealing, in the most urgent sense and manner. His coming brings salvation, or His coming is the grace of God fraught with salvation; so that when sin abounds we are made to feel that grace doth much more abound; and as we are even to deny ungodliness and worldly lusts soberness and righteousness spring up, and a blessed hope, and we look for the appearing of the great God and our Saviour Jesus Christ; and unto those who look for Him will He appear the second time without sin unto salvation. Do we remember a time when we felt to be sensible or apprehensive of a blessed appearing and the revelation of salvation in the riches of His grace, and are we, as the consequence of which, looking for a blessed hope by which we are saved,

The salvation of God is equal with the revelation of His grace; and His grace is comprehended in all that His sovereign will and purpose and pleasure contemplated in His infinite mind before the world began with which to affect His chosen people with respect to their salvation throughout time and to all eternity; therefore it is said, "By

grace are ye saved," which implies for yesterday, and today and forever and ever. Forever applies to the duration of time and ever to eternity. I hear it sometimes said forever and forever, but the proper expression is forever and ever.

Good brethren contend there is but one salvation; whereas there is but one Saviour—but strictly speaking, neither is according to the scripture or is a gospel expression. And yet it is gosselly or scripturally true that Jesus is the Christ. The Christ of God, the saviour of sinners, and the only Saviour.

I have noticed at times when one would seem to urge and insist that there is a work to do, that the very one thus insisting shows very conclusively that in his insistence there is a work that he himself might have done that he did not do; that is he might have given the subject a little solemn thought as to the real truth of it, as to what it implies—what it really indicates, what it means.

Study to show thyself approved unto God. Do we study, are we thoughtful of the meaning of words as they are placed and stand related to salvation and to the entire scriptures. "By grace ye are saved." Notice this sentence, how it reads, how Paul throws it in the general sentence to explain more explicitly what he means, by how we are saved—for by grace are ye saved through faith; and that not of yourselves; It is the gift of God: Not of works, lest any man should boast. Lest any man, of any age, under any circumstance without the law of works, under the law under grace, in the ages past, in the ages

to come, "By grace are ye saved," through faith. Salvation has not only at all times and in all ages and under all circumstances been surely by grace, but it has ever been just as surely through faith. There fore if any one has ever at any time affected his salvation or that of any one else he has done it by grace through faith, by faith, and of faith. Salvation by grace is of a present and a progressive form—yesterday, today and forever. Not have been saved, not will be saved, but have and are and shall be saved. "And, lo, I am with ye always, even unto the end of the world, amen." Not I will be, with you, but I am with you. "I am that I am." I dare say there never has been a time when, nor a place where nor a desire of salvation felt that Jesus was not there then in the fullness of salvation by grace through faith. One said just speak the word and my servant shall live. In the humanity he was not there, but in the living creative word he was there and salvation was there and faith was there. And so it was, and so it is, and so shall it ever be. Salvation is of the Lord. Saved by grace, through faith. Then and now and forever.

P. G. LESTER.

IN MEMORIAM

Blessed are the dead that die in the Lord. Yea saith the spirit that they rest from their labors and their works do follow them.

It has become my sad duty to write the death of my cousin and sister in spirit, I hope, Margaret A. Hudson, born May 14, 1851, died June 27, 1927. Married to John A. Hudson, April 22, 1875. To this union was born four children, Willie Louis, and Dr. J. A. Hudson and Mrs. Maggie Buck, all of Pitt County and several grand children, two brothers, Henry C. and Hardee C. Evans survive her and neighbors

and friends. She was a faithful wife and mother. I feel she did her duty toward her family and neighbors. She united with the church at Red Banks about thirty-one years ago. I do not remember the date.

A lovely sister has gone to her reward which must be joy unspeakable and eternal bliss and to know her was to love her and the attributes of pure womanhood was hers. The radiance of which cast sunshine into the lives of all with whom she came in contact. Her sweet smile of angelic loveliness always greeted the brethren and sisters when she was blessed to fill her seat at meetings.

I say to her companion and children, weep not, but strive to follow her in life and when death comes we may say like Paul, "We have fought a good fight" and there is a crown laid up for us. I wish to say in conclusion that she is not dead but sleepeth.

Her remains were laid to rest in the family burying ground, the funeral service was conducted by her pastor, Elder Luther Joyner and J. S. Corbitt, they spoke very comforting words to the lonely husband and children. May the blessing of God rest upon the loved ones left behind until the end.

This world is all a fleeting shore.

For man's delusions given
Deceitful shine deceitful show

There's nothing true but heaven.

Lovingly submitted,

MRS. MITTIE STOKES BRIGHT.

RESOLUTIONS OF RESPECT

Whereas through the infinite wisdom of our gracious Father and beloved Sister Margaret A. Hudson, has been taken from us. She died June 27, 1927. Be it resolved:

First: That in the death of Sister Hudson our church has lost a good sister but to her we believe it has brought eternal glory.

Second: That we desire in humble submission to be resigned to the will of our Heavenly Father, and to extend to the bereaved family our heartfelt sympathies.

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

Done by order of the church at Red Banks in conference September 10, 1927.

ELDER LUTHER JOYNER, Mod.

MRS. BESSIE BROOKS GAY, Clerk

WANTED HASSELL'S HISTORY

Mr. H. E. Mann, of Bailey, N. C., desires a copy of Hassell's Church History. If you have one to spare communicate with him.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

Mrs. Ellen H. Gillespie
1 May 28

VOL. LXI

DECEMBER 15, 1927

NO. 3

THE CITY OF REFUGE

"When the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their house;

Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it.

Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord giveth thee to inherit, into three parts, that every slayer may flee thither.

"And this is the case of the slayer, which shall flee thither that he shall live: who so killeth his neighbor ignorantly, whom he hated not in time past;

As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a strike with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die: he shall flee unto one of those cities and live, lest the avenger of the blood pursue the slayer while his heart is hot, and overtake him because the way is long and slay him, whereas he was not worthy of death, inasmuch as he had not hated him in time past.

But if any man hate his neighbor and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of those cities:

Then the elders of his city shall send for him and fetch him thence, and deliver him into the hand of the avenger of blood that he may die.

—Deut. 19. 1-12.

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 END OF THE WAY.

My life is a wearisome journey;
I'm sick with the dust and heat;
The rays of the sun beat upon me;
The briars are wounding my feet,
But the city to which I am journey-
ing

Will more than my trials repay;
All the toils of the road will seem
nothing
When I get to the end of the way.

There are so many hills to climb
upward;

I often am longing for rest;
But he who appoints me my path-
way

Knows what is needful and best;
I know in His word He has promis-
ed,

That my strength shall be as my
day;

And the toils of the road will seem
nothing

When I get to the end of the way.

He loves me too well to forsake me;
Or give me one trial too much;

All His people have been dearly
purchased,

And satan can never claim such;
By and by, I shall see Him and
praise Him,

In the city of unending Day;
And the toils of the road will seem
nothing

When I get to the end of the way.

When the last feeble steps have
been taken

And the gates of the city appear,
And the beautiful songs of the
angels,

Float out on my listening ear;
When all that now seem so myster-
ious,

Will be plain and clear as the day;
Yes, the toils of the road will seem
nothing

When I get to the end of the way.

Though now I am foot sore and
weary,

I shall rest when I'm safely at
home,

I know I'll receive a glad welcome,
For the Saviour Himself has said,
"Come,"

So when I am weary in body
And sinking in spirit, I say

All the toils of the road will seem
nothing

When I get to the end of the way.

Cooling fountains are there for the
thirsty;

There are cordials for those who
are faint,

There are robes that are whiter and
purer,

Than any the fancy can paint;
Then I'll try to press hopefully on-
ward,

Thinking often through each weary
day,

The toils of the road will seem
nothing

When I get to the end of the way.

Yes, dear readers, words cannot
express my feelings better at the

present time than those above. Yes I have that blessed assurance, when I get to the end of the way, all trials will be ended.

MRS. J. H. POWELL.

Whitmell, Va.

THE RESURRECTION DAWN.

There is a place called paradise
Where those in Christ shall rest
Till Jesus calls to them to come forth
Clothed in his righteousness.

We know not when, that day will
be

When Jesus comes to set us free.
We'll live in hope and wait his will
We know he doeth all things well.
The time is coming, we know not
when

The sun will be dark, the clouds
unfurl

Then Christ will appear, bright as
the sun

To gather his people to God's
throne.

Oh, happy day, the resurrection
dawn

When Christ appears as Bethle-
hem's star

To lead his people to God's throne
To be with him there forever more.

MRS. NETTIE ELLIS.

New Bern, N. C.

132 Pollock St.

NEED OF MANNA EVERY DAY

Beloved of God and our Saviour,
Jesus Christ.

I find in my life, that, as the tribes of Israel journeying in the wilderness, I have need of manna every day. I have no ability to store up a little of my today's portion for tomorrow. "He that gathered much had nothing over, and he that gathered little had no lack,

they gathered every man according to his eating." Exod. 16-18. Our God knoweth the needs of his people; and I find in my exercised soul, that I have need of continual ministrations of the Holy Ghost, who taketh of the things of Christ and shows them unto us poor needy sinners, so that we feel to cleave to Jesus, to cast all our burdens on the Lord, we hold on our way, and we are graciously enabled to lean upon our Beloved, and so journey on, coming up out of the wilderness. Just a little while ago I was cast down, feeling that many perplexities were mine. Then that word, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows." Matt. 10-29-31. My soul was stirred to think upon the name of the Lord, to muse upon his immutability, the eternal counsel of his will and that he worketh all things after the counsel of his own will, and I thought of, traced the unfailing loving kindnesses of the Lord to me a poor sinner these many years, and I felt I had hope that I was a vessel of mercy destined, with all the chosen church of God, unto eternal glory by Christ Jesus, on whom Jehovah will show the riches of his glory. O, I found in the twinkling of an eye my heart encouraged, I felt to be of good cheer, my faith was increased, and in my heart I felt all my trust on thee, my dear Saviour, my almighty and everlasting friend, is stayed. All my help from thee I bring, cover my defenseless head with the shadow of

thy wing.

Creatures all fail, an arm of flesh avails me nothing. I am more and more finding dreadfully true there are "perils among false brethren." When these are uncovered and we discover what they are; our estimate of them is that the "best of them is as a brier, the most upright is sharper than a thorn hedge." Micah. 7-4.

As in the days of the apostles there were "deceivers, grievous wolves, men speaking perverse things to draw away disciples after them, and men who would "pervert the gospel of Christ," even so, it is a trying and painful thing to find, in our times, these selfsame characters, erroneous men among the churches. They have "crept in unawares," or rather, in some instances have been enticed in by those in churches who are not of the truth, "whose ears are turned away from the truth, and turned unto fables." But what saith the apostle of such? Does he hypocritically call them, "dear brethren?" This is how he speaks of them, to show the dreadfulness of these matters. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received let him be accursed." Gal. 1-8-9. "Another gospel which is not another." Gal. 1-6-7. These "accursed" ones in the churches today, in their another gospel, are preaching the selfsame doctrines denounced by the apostle in this epistle as witchcraft. "O, foolish Galatians, who hath be-

witched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect in the flesh." Gal. 3-1-3. Yes, these false teachers in their strong delusions, their lies, their "deceiveableness" teach that we "began in the spirit," it was then all of grace, "by grace are ye saved through faith, and that not of yourselves it is the gift of God, not of works lest any man should boast" (but, these perverse men, wrest the scriptures, it does not suit their purpose, in their deceptions, to quote the next verse, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephes. 2-8-9-10) say they, "but we must now do our duty, be baptized, join the church, go to meetings, love the brethren, and if we do we shall be so blessed, be so happy all the time, we will then escape trials and tribulations, for adversities and afflictions, losses, sicknesses, and bereavements etc., are laid upon us because we have neglected our duties, and are not performing the conditions upon which all blessings are bestowed." Those who teach such stuff as this and call it the gospel are themselves selfsufficient and selfsatisfied. If they do get a little behind one day they can make up for it by extra activities other days. They are physicians who heal all their little sicknesses, and tell others how to heal their

little maladies: Sing more hymns, tell the preacher what "a great sermon" he has just now preached, how they enjoyed it, or tell others of the "great sermon" of such and such a preacher, you ought to have heard it. So they smile upon themselves; they kindle a fire, compass themselves about with sparks, and walk in the light of their fire. Isaiah 50-11. Such characters handling the word of God deceitfully have no higher thought than that those whom they imagine to be the children of God are hirelings. Hired by their Father who is in heaven to be obedient children. But these preachers are not of the truth, they know not God, they know not our precious Christ who is the way, the truth, and the life. No, they hate the truth, and all that are of the truth. Saith the apostle, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not the children of the bondwoman, but of the free. Gal. 4-28-31. Which do you belong to?"

The called of God, believers in Christ do not find in their obedience from their hearts, in that form of doctrine that is delivered unto them, all what carnal professors call happiness, having a good time, but they find in their obedience a warfare. Gal. 5-19. It is not all sunshine. But in their obedience of faith unto Jesus they find oftentimes trials and conflicts; they do

not escape tribulations. There are seasons when the obedient child of God finds darkness and trouble as the scripture speaking of and unto such saith, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." Isaiah 50-10. Verily this is now true! "We must through much tribulation enter the kingdom. Acts 14-22. O, the lips of our precious Jesus speak this for our consolation, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16-33. "Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8-35-39. Those preachers whom the Apostle describes as preaching "another gospel, which is not another," and whom he denounces, saying, "Let him be accursed," claim to be ministers of Christ, they prophesy in his name. Matt. 7-22. They are running, but the Lord hath not sent them. Jer. 14-14-15. All the religion, all the duties, the

activities, the obedience they talk about are but external things, which any self styled believer, any hypocrite can attend to, bodily exercises, and lip service. Also they see visions out of their own heart, and not out of the mouth of the Lord. Jeremiah 23-16-30-32. They tell of what prosperity, what increase, what upbuilding of the churches there will be if all the members are performing their obligations, let there be more life, more sociability, and then the church will prosper. Yes, "compass sea and land" and bring your neighbors and friends, bring outsiders to attend your meetings, let them see you are interested in them, and love them, and they will love you, then the church will be alive, then the church will prosper, then we shall have good congregations. And, be careful to say but little about the everlasting counsel of God's will, according to which He worketh all things, or His eternal purpose in Christ Jesus, election of grace, predestination, and that Christ died for His elect, his church, which is his body the fullness of Him who filleth all in all. There is no need to preach so much about these matters. For if you do, will drive away some, you will offend those dear outside ones by such high and deep doctrines, and they will not come to our meetings, and there will be empty seats. Such sophistry is being uttered by deceivers here and there among the churches now, and by reason of them the way of truth shall be evil spoken of. 2 Peter 2-2.

Their, "Lo here is Christ, or lo there." Matt. 24-23, that they speak

of is not the Christ of God. John 5-39.

But, they preach "another Jesus" another spirit, another gospel, and would corrupt the minds of the household of God from the simplicity that is in Christ. 2 Cor. 11-3-4.

Yes, by reason of these false teachers "the way of truth shall be evil spoken of." There is no food in their doctrines for the poor and needy children of the most High, but in their deceivableness, and errors they "make empty the soul of the hungry, and cause the drink of the thirsty to fail." Isaiah 32-6. For the travail, the trials, the buffetings in the lives of God's elect they know not, neither do they know of our Emmanuel's smiling face upon his tossed about, sin plagued sighing, praying, God fearing ones, who are made to prove that the strength of their sweet Lord Jesus is made perfect in their weaknesses, and that his word is verified in their lives, "My grace is sufficient for thee, and as thy day so shall thy strength be."

O, how sacred, how divinely wonderful it is for the power of Christ to rest upon us!

O, there are matters of vital moment between the conscience and our Almighty gracious God our Saviour. Experiences of being emptied from vessel to vessel, budding, flourishing, blightings and witherings, sighs and songs, humblings and exaltations, bitter and sweet, murmurings, rebellions, then a love smitten humble and contrite heart, hunger, starvation, plenty and feasting, self accusation, self-condemnation, and no condemnation in Christ Jesus, the accuser of the brethren cast down,

trodden under the feet of men and devils, and then our precious Christ trampling, in his fury, all our enemies, and giving us their necks, bruised under our feet, wounded, broken bones, and then made whole, conscious vilenesses, self loathings, and then to hear the one only sweet voice comfortingly speaking to the sin plagued aching heart, "Thou art all fair my love, there is no spot in thee. Cast down, lifting up, not destroyed. Bearing about the dying of the Lord Jesus and the life also of Jesus being manifest in our mortal flesh, in straits, then broad rivers and streams, bondage and liberty, in our ward, our watchtower whole nights, then riding with the King of Glory in his chariot, weeping in our nights, hidings of his face, joy in Jesus the light of our morning, as sorrowful yet always rejoicing deep waters, where there is no standing, our feet set upon the Rock of Ages. But nominal professors of Christ's name know nothing of these vicissitudes of the household of God though they are so clearly portrayed by the Holy Spirit in the Holy Scriptures. Indeed these self-sufficient self pleased conditionalists even sneer, make mock and sport of, and despise the experiences that are peculiar to those who are of God. "The Kingdom of God is not in word but in power."

The obedience of the saints of God in the new covenant is a very sacred and gracious matter. It is all the fruit of the operations of the Holy Ghost in their hearts. In the everlasting covenant of grace Jehovah saith, "I will put my law in their inward parts and write it in their hearts, and will be their God,

and they shall be my people". Jer. 31-33, Heb. 8-8. He never leaves off writing all the days of their pilgrimage. So they are spoken of as those who "have obeyed from the heart that form of doctrine which was delivered you." Rom. 6-17. Philip said to the Eunuch, "If thou believest with all thine heart thou mayest." Acts 8-37. All the acceptable obedience of the saints is loves obedience. "If ye love me keep my commandments." John 14-15. The mere outward acts do not satisfy the child of God: for they find by humbling experiences that they may assemble with fellow believers, sing hymns, pray, listen to preaching, observe the Lord's supper, yes, engage in preaching Christ's Gospel and find they have a wandering mind thinking about other matters, vain and sinful, yes, O, so dreadful; Vile thoughts arise, intrude, and so mar all our services that our sad humbled hearts feel before our God. "We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities like the wind have taken us away." Isaiah 64-6. All must be washed in Jesus precious blood.

The following verses in Titus 2-11-14 very sacredly declare that life of the children of God: but the scribes and pharisees, hypocrites know nothing thereof. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and

our Saviour Jesus Christ: who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." It is the grace of God that bringeth salvation. Verily so! It hath appeared to all men. All classes and conditions of men; see the preceding verses, aged men, aged women, young women, young men, the household of the great God and our Saviour, the elect, the redeemed, the called of God out of all nations, and kindreds, and tongues and peoples whom God hath called by his grace to reveal his Son in them. "Teaching us." Those who are of the faith of God's elect, in hope of eternal life, which God, that cannot lie promised before the world begun. Titus 1-1-2. "Teaching us." The apostle includes himself as still being among the taught, he still felt he needed this teaching of God's grace every hour. He had not graduated from the college of the grace of God.

The blessed sacred theme embraced in these verses is the Grace of God TEACHETH. Are you among the taught of the grace of God? The grace of God so teacheth the "us," they are so wrought, so the workmanship of the Lord in Christ Jesus that they are "a peculiar people zealous of good works" to the praise of the glory of God's grace. Jehovah, in the riches of his grace, in the new covenant giveth them a heart to know him; and in this heart they are meek and lowly, teachable. "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." Deut. 33-3. The

Lord resisteth the proud but giveth grace unto the humble. O, what graciousness to deal thus with us poor wretched, helpless sinners.

The grace of God teacheth us. Teacheth us what? "Teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Have you, dear child of God any sufficiency in yourself to do any of this? Not only do we find our insufficiency but we encounter such temptations, such depravities within us that we are both driven and drawn to be so frequently in prayer to our God of grace that in his all graciousness and pity he will have compassion upon us that we may be to his praise, obedient children, not fashioning ourselves according to our former lusts, in our ignorance, but as he who hath called us holy, we may be holy in all manner of conversation. If you are among the "us," called by God's grace these yearnings of heart are verily yours. Yes, our soul's cravings before the throne of grace will be that our God would make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Christ Jesus; to whom be glory forever and ever. Amen. Heb. 13-31. Does your heart say, Amen to this? If not, no matter what profession you may make of Christ's name, what scriptural evidences have you that God

hath called you by his grace?

Under the instructions of the grace of God we are found crucifying the flesh with the affections and the lusts; putting off the old man and his deeds, and putting on the new man which is renewed in knowledge after the image of him that created him. Col. 3-9-10. As many as I love I rebuke and chasten. These are gracious chastenings all for our profit. We find in glorifying God in our body and spirit which are his that it is no trifling matter, no child's play; but such abounding of grace are needed. The grace of God teacheth us without ceasing all the days of our lives. And the blessed graciousness of the Lord our God teacheth us to be. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Will all this be a failure? Does the grace of God try to teach us and be unsuccessful, and all be in vain? If you think so you do not know our God, and our Lord Jesus Christ.

FREDERICK W. KEENE,
Raleigh, N. C.

EXPERIENCE

Dear Brethren and Sisters in Christ:—I have been requested by my dear Uncle T. A. Stanfield to write a part of my experience for publication in the Landmark, but dear readers I feel if I have one at all, it is not worth publishing for I feel that if I am one, am the least of all. But if the dear breth-

ren and sisters will bear with me, I will in my humble, weak way, try to relate some of what I hope have been the dealings of the Lord with me. When I was a child ten or twelve years old I began to think seriously about death. I felt like I was going to die and go to torment. My mother would tell us if we didn't tell the truth the bad man would get us. I knew I had told my mother stories and I was worried about it. I thought I was too small to pray but I tried the best I knew. I went out alone on the porch after supper and fell down on the cotton bench and began to weep. All I could think to say was, "Oh! Lord save me, I don't want the bad man to get me." Dear readers, I tried to put my trust in God and not in man as I knew he was the only one who could save me. I knew we were all weak worms of the dust and could not save ourselves. I had read and remembered these words. By grace are ye saved through faith and that not of yourselves, it is the gift of God. I went on in this condition until I was grown. I often heard my mother say that you must be born again before you could see the kingdom of God. I asked her "how one felt when they were born again?" She said, "she could not tell me but I would know when I was born of the second birth and God would open my eyes to see it. This was in the year 1911 when I was married. I tried to pray to the Lord to open my eyes, that I might be born again, and see the light as I had been in darkness so long. A year after this I became dazed. I didn't want to be with any one, but wanted to be alone. I told my husband

that I believed I was going crazy. I couldn't remember anything that was told me, was not interested in any one's conversation. I worried about this, was afraid my friends and neighbors would think me strange and would not visit me. I prayed to the Lord to deliver me from this condition, and if it could be his will to take me, if not to send all the afflictions and punishments that I deserved and to make me submissive to bear it all. My husband was a member of the M. E. Church and had been for several years before we were married, his church was only a short distance from our home. He would go nearly every Sunday and would ask me to go. I told him I didn't want to go, but for his sake I would go. He then asked why I did not want to go. I told him I didn't have any faith in them and my Bible taught me that which is not of faith is sin. He didn't like to hear the Primitive Baptists preach, so I did not get to hear them often, but kept trying to pray to the Lord to open his eyes that he might see himself a poor sinful creature as I was. I would often sit and cry because I could not go to church. The Primitive Baptist church was only three miles from our home, but too far for me to walk and carry my baby. In the year 1917 I was taken sick, was in a weak condition, my husband called a doctor, he said my only chance was to go to the hospital, that he could do me no good so I made up my mind to go. I asked the Lord to spare my life. I was not looking to any doctor to save my life, but was looking to God for mercy. I prayed as I never had before, asking the Lord if he would

spare my life, when I was well I would offer to the church. I carried my Testament with me to the hospital, and put it under my pillow so I could read it but when I was operated on was in such a serious condition, didn't know anything for some days, when I was better I found that my Bible was gone. When I asked where it was, was told that they had put it away. People whom I didn't know came to see me and magazines and other literature to read but I cared nothing for it. My Bible was all I wanted to read. In a few days my Dr. came in and told me I was going to get well in spite of all they could do. Oh! how I praised the Lord for he was the one who deserved the praise. Four years later I had a dream. I awoke and looking over my bed I saw two letters on the wall. On one of them was written the word "Danger" the other was blank. I lay and looked until they disappeared. Oh! no one knows how I felt that the one with danger on it was meant for me. I was so troubled I could not sleep any more. I fell upon my face and asked God for mercy and to save me from all danger. I felt that I was forever lost, my husband asked if I was sick, if there was anything he could do for me? I told him he could not do any thing, I was sick, but was sin sick, and I knew none could help me but the Lord.

These words came to me.

Long time I lived in darkness
 Nor saw my dangerous state
 And when I was awakened
 I thought it was too late,
 A lost and helpless sinner
 Myself I plainly saw
 Exposed to God's displeasure

Condemned by his law.

A few months later I had another dream, I thought two girls and myself were going across a beautiful field till we came to a path. The path was straight and snow-white, I did not know the girls but thought they were my friends. They crossed the path and were on the other side waiting for me to cross over, but when I attempted to cross, a serpent sprang at me and would not let me cross so the girls left me all alone, I followed this beautiful path until I came to the end of it, where there was a little house with a dozen people sitting around. I stood looking at them but did not know any of them but thought they were the humblest little flock I had ever seen. Oh how I wanted to be with them.

I saw a hand beckoning me to come up. I went up and it was Jesus. He spoke to me and said, "you are one of my chosen." At this time I awoke singing.

"Praise God From Whom all Blessings Flow."

From that I sang: "How firm a Foundation, Ye Saints of the Lord."

I think I sang it all. I was so happy, I felt like shouting aloud, thought it time to shout aloud to see Jesus as I had seen him.

The next morning I went to my mother's. I thought I would tell her my dream. I felt that I wanted to tell my husband but knew he didn't like to hear the Primitive Baptist preach and thought he would not care to hear anything I had to say, so I went to mother. I asked her what a serpent meant in the Bible, she said it meant the devil, then asked why I wanted to know. I don't remember what an-

swer I gave her, but I know I was speechless and could not tell her my dream. Something seemed to tell me to keep it back. She then said she believed she had some children who were in the right way and how glad she was, she had tried to ask God to open our eyes and point us to the right way. After this time I was in so much trouble I didn't know what to do, I had no one to tell my troubles to. These words came to me, Ask and it shall be given you, seek and ye shall find. I wanted to go to some place where no one could see me and ask the Lord if it could be his will to take this burden from me. I took my hat and coat and went down in the woods at the back of the barn where my husband could not see me and fell on my knees behind a log and asked the Lord for His mercy and to save a poor sinner like me. I felt if I could only die there and no one could ever know where I was then I thought I am neither fit to die nor to live.

When I arose the burden was gone and I was so happy. I clapped my hands and cried bless the Lord oh, my soul, bless His holy name. I went to the house singing, "Cast Down but not Destroyed."

Later I dreamed of seeing a beautiful pond of water, and was going down to the water to be baptized together with Wesley and Mose Willard and when I was baptized I was so happy. During the years 1924 and 25 I thought every meeting time that I would offer to the church but when the time would come it seemed that something would tell me to wait a while. A thought came to me that I was waiting for my husband, so in the

year of 1926 when one of my friends joined the church on Saturday and was baptized on Sunday our pastor Elder G. M. Trent opened the door of the church at the water. While they were singing I thought I would offer but seemed that something pulled me back so I decided I would never make the attempt again. I wasn't fit to be with them.

I went to the regular meeting at Hillsdale on Saturday before the 3rd. Sunday in July 1926 when the invitation was given I went up. My father said he could scarcely keep his seat, he felt like shouting aloud several cried aloud. I was received into the fellowship of the church and was to be baptized on Sunday. Now I thought how can I tell my husband, but while we were eating supper I told him I had joined the church that day, that I was not satisfied like I was and felt that I could not stand it any longer. I then began to try to tell him of what I had passed through and some of what I hoped had been the dealings of the Lord with me, before I was through he broke down in tears and said he was glad and asked me why I did not tell him that he could have gone and was so sorry he was not there. He then began to tell me what a change had taken place with him, while plowing in the field he had been delivered of his burden and made to feel so happy he felt like shouting aloud. He then began to cry. He had been a Methodist for fifteen years but he was made to love the Primitive Baptists and the doctrines they preached.

On Sunday morning I saw he was in so much trouble he could not be

still but didn't say anything to him. I told him to get ready for the baptizing was to be at ten o'clock, so he got ready and we went on to the pond. When Brother Trent opened the door of the church at the water, while they were singing my husband came up and asked for a home with us and was received in full fellowship. Oh, I was so happy, I felt that my prayer had been answered. I had tried to pray that the Lord would open his eyes to see himself a poor, condemned sinner, as I was. I felt like singing.

"Oh, how happy are they
Who their Saviour obey."

We were both baptized that day together. When I came up out of the water I was so happy I tried to shake hands with everybody. The sun shone more beautiful that day than I had ever seen it before or since.

I have tried to tell a part of what I have experienced and hope it worries no one.

Please pardon all mistakes and correct them. If you see fit you may publish this if not, put it in the waste basket.

I am your little sister in Christ,
if one at all.

Mrs. J .A. FLORENCE.

THE CROSS

Dear Pilgrims on our Homeward
Journey:

My mind seems drawn unto you,
so much so that I make the attempt
of addressing you.

The subject of bearing the cross
is on my mind, and the words of
the poet: "Am I a soldier of the
cross, a follower of the Lamb?
And shall I fear to own His cause,
or blush to speak His name?" In

this day and time the cross becomes very heavy to poor pilgrims, for in almost every thing they do and say they opposition meet. The world, the flesh, and satan beset so much they grow so weary. "Dark and thorny is the desert, through which pilgrims make their way, but beyond this vale of sorrow lie the fields of endless day.

Fiends loud howling in the desert make them tremble as they go, and the fiery darts of satan often bring their courage low." But the promise is not so much to those who faint by the wayside, as to those who press onward, looking, unto Jesus, who is the author and the finisher of their faith. Jesus said "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Luke 9th. 23rd. Evidently that means more than just joining the church and being baptized; for we are told to take up our cross daily and to deny ourself. I fear that we do not grasp the meaning as deeply as we should, for we like to gratify self so well. Truly it is a cross to deny self. If we could leave our selfish motives out probably more good would result from our undertakings. Some of us are so slack about filling our seats at our church meetings, sometimes we have a lawful excuse and sometimes not. I heard an old brother say not long ago that if we could not get ready in time of Saturday mornings, let's begin about it on Monday morning. I think that a good idea, so if there is business to be attended to at town, by all means make the trip before Saturday if possible, else wait till after the services are over, unless the trip can be made in time before services, and if that

new dress could not be finished by then we could just lay it over till some future time, and go on and wear the old one. If all those nice dishes of food we want can not be prepared in time, just let alone and go on and fill our place, seeking that kind of food the world knows nothing of. And strive to be clad with the raiment from above which time and wear does not wear out. The scripture says if we have food and raiment we should be content. But it seems to be easier for some to attend most any kind of meeting that is for the amusement or entertainment of the natural mind, and to make a specialty of being on time too, than it is to be regular at the place for worship, where their name is enrolled. Thus, they place their light under a bushel, for the world is looking on, and they soon find out who will be an easy prey to persuade to go with them. Oh, how the world loves to entice an old Baptist, and they seek to promote them to a seat above others every time they can, just to draw them farther away from old time practice of duty.

All of us have a carnal mind too, that can sometimes be deceived and puffed up. None of us know how far astray we would go like the other fellow if we had the same temptations that he has and were off our guard. So the commandment is to watch as well as pray. Watch ourselves too, as much or more, than the other fellow, and after all our watching and carefulness, then we will be guilty of enough to make us blush even in the dark, when we review our deeds and ways.

"My soul be on thy guard,
Ten thousand foes arise,

The hosts of sin are pressing hard
To draw thee from the skies."

Truly old self must be denied
and we must take our cross daily,
"Sure we must fight if we would
reign, increase our courage Lord!"
We cannot serve both God and
mammon. It is not so much the
"big wrongs" we do that cause us
so much trouble, but the little
thoughtless words and acts, and the
little "no harms" so called, that we
indulge in, the foxes, the little
foxes give trouble, for the vine has
young and tender grapes.

I could write on and on, but
might use the space that could be
filled with more worthy material,
and probably I have said too much
already. But one more word of
caution I would like to give, let
us strive to be as willing to forgive
just as much of our brother or sister,
as we believe or hope Christ
forgave us of. When I look at it
that way I don't feel like I can hold
aught against any, for surely if I
am one of His I am the least.

Affectionately submitted,

Mrs. Hattie Hinton,
Benson, N. C., R-2.

A DAY OF FASTING AND PRAYER

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

Dear Mr. Gold:

I wrote you a week or two ago,
concerning a day of fasting and
prayer. Should you see fit to print
what I write you, I will add a little
more. A dear sister writes me, that
she prayed to God and she believes
He gave her this date, the 10th of
May to be set as the day for fast-
ing and prayer. I will add a few
lines of a hymn, which I think is

most appropriate.

"Great is the Lord our God,
And let His praise be great,
He makes His churches his abode
His most delightful seat.

In Zion God is known,
A refuge in distress
How bright has His salvation shown
Through all her badness.

Oft' have our fathers told,
Our eyes have often seen
How well the Lord secures the fold,
Where His own sheep have been.

In every new distress
Will to His house repair,
Will call to mind His wondrous
grace
And seek, diligence there.

I have written this in the fear
and love of God I hope.

BETTIE Z. WHITLEY.

601 East Main St.
Washington, N. C.

MRS. MAGGIE JORDAN.

By request I attempt to write the ob-
ituary of Mrs. Maggie Jordan who depart-
ed this life on Monday Dec. 20th, 1926,
about the noon hour at the Rainey Hos-
pital at Burlington, N. C., where she was
carried Friday before from her cousins
home Mrs. C. B. Tillman where she had
made her home since Oct. of the same
year. She had been in ill health all dur-
ing the time she was here with us. Al-
though through all her suffering she was
cheerful and tried not to complain, she
had severe pains which she wouldn't say
anything about until she would have to
lie down.

On Wednesday night the 15th, she was
taken worse than ever. We summoned
a doctor, his advice on the first call was
for her to return to her only daughter,
who lives in Hallira, Ga., as soon as she
was able to make the trip as he thought
her trouble to be a cancer and didn't
think she would ever be well again.

But to our regret she continued on the
road that led to death, her daughter ar-
rived on Sunday morning before she died
on Monday.

She was about 56 years of age, the daughter of Mr. and Mrs. Jim Murray. They both departed this life when she was very young, leaving her with a number of brothers and a twin sister, the sister now living in Tennessee.

She joined the Primitive Baptist Church at Burlington in May 1893 of which she has been a loyal, devoted and faithful member and did all she could to make the visitors at her church feel as welcome as if they were at their home church. This church now misses her dear smiling face so much at their services.

She was married to Thomas Jordan in the year 1900. To this union three children were born, the two youngest dying in infancy leaving only one which was about eight years old when Mr. Jordan was called out of this world of sin and pain.

She was blessed with health to raise and educate this daughter as it was one of her great desires in life. Her daughter is now married and has two children which she was greatly devoted to. They all lived in North Carolina until Jan. 1926. They moved to Georgia, cousin Maggie came back to North Carolina in October to stay a while expecting to go back to Georgia in early Spring.

She made the statement during her illness that she had a little family waiting for her in heaven. She also told me a number of times that she would rather go to sleep and never wake than to be in the suffering she was in. When the Doctor suggested that she go to the hospital she told my mother she hoped they would put her to sleep and she would never wake in this world of sin.

Although they didn't put her to sleep, they were treating her and on Sunday she seemed some better. On Monday the nurse carried her dinner to her she told the nurse that she didn't feel like eating and turned over and passed away in this sleep, which she had been talking of. "A sleep in Jesus, O, for me
May such a blissful refuge be.
Securely shall my ashes lie.
Waiting the summons from on high."

To me she seemed just as a mother. She lived with us when her daughter and I were in childhood. This seemed to draw our affections closer to one another. She felt at home when she was here and we were always glad to see her smiling face, for she seemed as one of our family. "She died in Jesus and was blessed.
How kind her slumber is
From suffering and sin released
And freed from every snare."

The final respects were paid to her at her church December 23rd, the funeral being preached by the Pastor W. C. Jones.

Her body being laid to rest in Pine Hill cemetery.

The abundant and beautiful floral offering spoke for themselves the esteem and love her friends held for her and her bereaved ones that are left to await the final call.

"Oh, that home that lovely home
The voice we loved is still.
A chair is vacant in that home,
Which never can be filled."
She was faithful, kind and loving but our Saviour thought it best
To take her to her home in heaven
Where the weary all find rest.
We should bow in humble submission
To the will of the Supreme Being
Who doeth all things well and
Who maketh no mistakes.
Feeling our loss is her eternal gain.
In heaven our choicest treasure lies
Our hopes are placed above the skies
Tis Christ the bright and morning star
That draws our affections from afar,
For weary souls a rest remains in heaven
From all their conflicts, toil and pain
Where seas of joy eternal flow
Without a taint of mortal woe.
There they from sin and sorrow free
Shall spend a long eternity
No more to strive with flesh and blood
But cease from sin and rest in God.
"Let us be weaned from all below,
Let's hope our grief expel,
While death invites our souls to go
Where our best kindred dwells."
Jesus we come at thy command
With faith and hope and humble zeal.
Resign our spirits to thy hand,
To mould and guide us at thy will."

Written by Lue Dora Thilmon
Burlington, N. C., R-7.

J. WILLIS CREECH

Resolutions of respect to the memory of our beloved brother, J. Willis Creech, our faithful and efficient clerk, who departed this life at his home in Benson, North Carolina, May 5, 1927, aged sixty-four years, six months and twenty days.

RESOLVED, FIRST: That in the death of Brother Creech, the church at Hannab's Creek has sustained an irreparable loss the loss as it were of one of her pillars; the community a kind friend and neighbor and the county one of its most noble, useful, and worthy citizens.

RESOLVED, SECOND: That while we deeply mourn our sad bereavement, we desire to humbly bow in submission to the will of Him who is too wise to err and too good to be unkind.

RESOLVED, THIRD: That we extend our heart-felt sympathy to his bereaved family, and especially to his dear children and devoted wife and help-mate who so tenderly and faithfully cared for him

during his sufferings. May the dear Lord bless her and her children, and may the children always remember their father's example and precepts, and walk thereby. May, we, the church ever remember his counsel, instruction and example, which was for peace, unity, and brotherly love.

RESOLVED, FOURTH: That a copy of these resolutions be recorded on the church record, a copy be sent to Zion's Landmark, and to the Primitive Baptist for publication, and a copy be sent to the family.

We desire to say further that Brother Creech was a man widely known and esteemed for his honesty and fair dealing, as he served the public from early manhood in a milling business, was an excellent farmer also, and served a term each as County and town Commissioner and in many ways served the public in a simple straight-forward manner with unquestionable honesty and integrity. Brother Creech was married at an early age to Miss Maggie Hockaday, and reared a large family of fine and worthy sons and daughters. He united with the church the Third Saturday in May, 1889 and lived a consistent and faithful member until called from labor to rest, and was our highly esteemed Clerk of the Little River Primitive Baptist Association at the time of his death. "Blessed are the dead who die in the Lord; yea, saith the Spirit, they shall rest from their labors, and their works do follow them."

Done by order of the church in conference July 1927.

G. W. JOHNSON,
D. G. ALLEN,
MRS. EMMA GILBERT,
Committee.

MRS. ROXIE HILLIARD

Mrs. Roxie Hilliard wife of the late T. E. Hilliard, of Middlesex, departed this life November 18, 1927 in her 73rd year.

Mrs. Hilliard joined the Primitive Baptist Church at Old Salem, Johnston County, in 1895 and later moved her membership to Healthy Plains Church in Wilson County where she remained a faithful and devoted member until death.

Mrs. Hilliard was loved and respected by the entire community in which she lived as was demonstrated by the large concourse of friends and loved ones who met to pay their last tribute to this mother in Israel. Mrs. Hilliard talked beautifully to her children about the realities of the christian's hope and assured them that to live was Christ but to die was gain. She was the mother of 12 children, nine of whom are living to mourn her departure as follows: Mrs. J. D. Allen, Mrs. J. W. Wilder, Mrs. Roscoe Hales, Mrs. O. W.

Hales, Messrs. William and John Hilliard, of Middlesex, Mr. Henry Hilliard of Little Rock Ark., Mrs. Joe Hocutt, of Nashville, Mrs. N. C. Kemp, of Wilson.

The funeral was conducted at the home of her daughter, Mrs. J. W. Wilder in the town of Middlesex by Elder S. B. Denny, of Wilson, and a number of beautiful and appropriate songs were sung, after which she was laid to rest in the family cemetery beneath a beautiful mound of flowers.

HURT IN AUTO WRECK

Please announce through the Landmark that I was in a terrible auto wreck with two others, when a heavy truck skidded across the road in front of us. Both cars were going about twenty-five miles an hour and there was a head on collision. I was terribly bruised and strained all over and have several slight glass cuts. The bruised places and some of the glass cuts have healed and my condition is better though I am not entirely well. I am filling my appointments regularly but please publish this so my correspondents may know why I am not answering their letters.

Yours in Christian love,

D. N. Vail,
28 Williard Street, Binghampton, N. Y.

RESOLUTIONS OF RESPECT FOR SISTER ELIZA BROCK CARVER

Whereas the God of all grace saw fit to visit our little flock and call our dearly beloved and faithful Sister Brock Carver be it resolved:

First—The church at Roxboro, N. C., has lost one of its dear and faithful members, but we desire to bow in humble submission to Him who doeth all things well and hope by the grace of God to meet our dear sister in heaven.

Second—That we extend to the bereaved family our heartfelt sympathy in this sad hour, hoping that He who doeth all things well may give them grace to meet her in Heaven, where parting is no more. And to say, Thy will be done, not ours.

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

Done by order of conference, Nov. 5, 1927.

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

W. A. WARREN

Brother W. A. Warren, Moderator of Lower Country Line Association died yesterday morning. He will be buried this evening. Myself, Elder J. J. Hall and B. F. McKinney will conduct the services. Please announce in the Landmark.

C. B. HALL,
Hillsboro, N. C., Dec. 7, 1927.

JOHN B. SMITH

John B. Smith, the son of J. T. and Elizabeth Smith was born September 9, 1876, and joined the Primitive Baptist church at Contentnea Saturday before the third Sunday in October, 1908. He was set apart as a deacon of that church the third Sunday in October, 1913. He always filled his office well, ever walking in uprightness as becometh the children of God. He was married to Lella Williamson January 28, 1912. To this union were born eight children, two of them preceded him to the grave.

On April 24th, 1927 the death angel visited our home hovering in silence a few brief moments, enfolding 'neath its wings the waiting spirit bore it safely across the dark river of death, deposited it on the shining shore, there to await the Resurrection, when soul and body shall be reunited, to awake in His likeness, be like Him and be satisfied when the spirits of just men are made perfect.

By his death I mourn the loss of a true and devoted companion. His children feel the absence of a kind and gentle father, the church (which he loved so well) has lost one of its most faithful members, always ready to help bear the burdens of the church, ever living at the feet of his brethren.

His neighbors remember him as one who was always loyal and ready to lend a helping hand until his mortal energy was blighted with the dreadful disease tuberculosis. He was confined to his bed ten months. But was so patient and most always cheerful. He repeated many times he was ready to die. All was done for him that his family, kind neighbors and the best doctors could do, but nothing can stay the mighty hand of God who is too wise to err and too good to be unkind. Oh, that we could be reconciled to His will. He purchased the field for the pearls that were in it and in His own appointed time He gathers the jewels of His mercy to Himself.

I weep not as one who has no hope, for blessed are the dead who die in the Lord.

He is survived by his wife and six children, two brothers, T. R. Smith of Wilson County; Dr. J. E. Smith of Windsor, N. C.; and several nieces and nephews, who feel a loss in this his eternal gain. My prayer is that the same grace that made his dying pillow soft may strengthen and comfort me through this lonely journey of life, that in eternal bliss we may be reunited where there is no more separation.

Written by one who loved him best and miss him most. His sorrowful grief stricken wife.

LELIA SMITH.

OBITUARY

In memory of Terese Goodwin, the daughter of Jesse Godwin and Sarah, his wife. She was born November 15, 1846, departed this life August 22, 1927, being at the time of her death 80 years, 9 months and 7 days old. Sister Goodwin died as she lived in the faith of God's elect. She professed a hope in the Lord Jesus and united with the Primitive Baptist Church at Cedar Island on Saturday before the third Sunday in November 1891 and ever after lived up to the profession she had made. She was loved, honored and respected by her church and friends. Sister Goodwin was never married and was almost totally deaf for several years prior to her death and therefore could not enjoy preaching and the association of her brethren, sisters and many friends. She was confined to her bed many months before her death. All was done for her that loving hands could do. The dear Lord has taken her to Himself in glory there to await the Resurrection of the dead. Sister Goodwin was baptised into the fellowship of the church by her beloved pastor, John N. Rowe and leaves behind her two brothers, Foster Goodwin of Oriental, N. C.; M. R. Goodwin of Wilson, N. C. and one sister, Julie Day of Oriental, N. C. together with many relatives and friends to mourn the loss. The funeral service was conducted by the unworthy writer after which her remains were laid to rest in the family burying ground.

W. W. STYRON.

WILL PUBLISH SOON

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

I have received a request from a warm friend of yours for the republication of an article which your father approved and published in the Landmark for August 1st, 1901, Vol. 34 No. 18, and beginning on page 418, from the text Ps. 63: 1, 2, "Truly my soul waiteth upon God: from Him cometh my salvation," etc.

Probably you will find it in your reserve volumes but if you do not send me word and I will send the paper. I hope it will suit you to republish the requested article.

Yours truly,

L. H. HARDY.

Atlantic, N. C.

THE EASTERN UNION.

The Eastern Union is appointed to be held with the Church at Concord, commencing on Saturday before the 5th. Sunday in January, 1928, two miles South of the State highway No. 90. All who have a mind to come are invited and especially ministers.

A. W. AMBROSE, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

JANUARY 1, 1927

No. 4

GOD WILL PRESERVE THOSE WHO TRUST IN HIM

"When thou goest out to battle against thine enemies and seest horses and chariots and a people more than thou, be not afraid of them for the Lord thy God is with thee, which brought thee out of the land of Egypt.

And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people. And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the Lord your God is He that goeth with you, to fight for you against your enemies, to save you.

And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people." Deut. 20:1-10.

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

T. H. Williams
1 June 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.

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 DIVINE COMMISSION.

The Lord gave this first commission to His disciples in the beginning of His ministry, and as soon as He had called them to the work of the ministry. Matthew 10th. "And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases." Mat. 10. 1.

Many good christians believe this gift is yet in the church. They do not take into consideration that our Lord was yet fulfilling the law. He gave this commandment to all the twelve. Judas Iscariot, with the rest. There was nothing in his ministry that would show Judas' true character and he had every gift the others had. All of them were sent throughout Jewry. They were sent to those only, for they are forbidden to go to the Gentiles.

"Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not: but go rather to the lost sheep of the house of Israel, and as ye go, preach saying: the kingdom of heaven is at hand: heal the sick, cleanse the leper, raise the dead, cast out devils, freely ye have received, freely give." verses 5-8.

This was a special apostolic gift and for the finishing of the law and the opening of the gospel kingdom, and while the Lord was yet here on

the earth. There were a few that seem to have this gift in the olden times, such as Elijah, Elisha and perhaps others, and Paul showed it in after days, but it was universal, with the twelve. They all had it and exercised it. A new day had dawned and the light of that day should be shown. The old day of the law had passed, and the sun should set on the things of the law.

Jesus Christ had been promised and was in every offering of the law, but now He had come in person, and mighty works did show themselves in Him and those who the Father had given to be with Him. He called and sent out two seventies and so far as we know they all had this gift.

These good and great gifts which God had given to them, did not give them the good things of the world, but to be hated and persecuted of all men, and rejected and put to death by the very ones they were preaching for, all of them were put to death but John, God spared him to die a natural death at one hundred and twenty years old.

This commission they fulfilled during their lives, and they had no successors in office.

But after our Lord was crucified, buried and rose again He gives another commission to the eleven, Judas Iscariot was not there, he had done his dirty work and hanged himself.

"Then the eleven disciples went

away into Galilee into a mountain where Jesus had appointed them, and when they saw Him, they worshipped Him. Some doubted, and Jesus came and spake unto them (The 2nd. commission) saying "All power is given unto me, in heaven and earth, go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen. Mat. 28. 16-20. In this commission they are not restricted to the Jews only, but are to preach to the Gentiles as well. They are not given power over unclean spirits, nor to heal diseases etc. They are just commissioned to preach the gospel. "Preach the word" seems to fill up the whole measure. The devil, Judas, was dead and did not receive this commission, nor does any like him get it now. None get this but those who are called of God as was Aaron.

This calling of God separates them from men so they are the servants of God in his ministry as none else can be.

When God is ready for them they will do His bidding as none else can do. No theological seminary can prepare one to preach or even to know the word of God. Some of His teachings seem to puzzle many of God's true servants so they cannot understand why the Divine Potter has made them thus. Many cannot understand why some were made to be taken and destroyed as the sacred word of God tells us they were. God reveals unto His servants just such as He will have

them to know, and He hides all the rest as He will. Men cannot be taught to search out the deep things of God. Yet when He calls them, they must go as He will send them.

When God calls one to preach His word he will not find any text that God gives him to be a little simple text. The more he is impressed with a scripture the bigger it seems and the smaller he feels and the less able to expound that every word. But the Lord is sufficient for these things.

The preparation of the heart in man and the answer of the tongue are of the Lord. I am yours in hope.

L. H. HARDY.

Atlantic, N. C.

BEGGING FOR PEACE

To the household of faith:

My dear brethren and sisters. I am before you with fear and trembling, begging for peace among our churches where there is so much confusion.

It's heart rending to read and hear of so much trouble and discord with some of our Primitive Baptist churches. Dear brothers and sisters beg and pray that love of God may reign in your hearts, love one another, pray for one another, that we may have peace in Zion.

Oh, that we could so live, that we wouldn't bring any reproach on what we professed to be.

I am a poor vile sinner, not worthy of the least of God's mercies, who feel to be the least among God's children if one at all. I have been sick recently almost unto death in my feelings, trying to pray and begging the Lord for his mercy,

which I need all the time while living in this world of sin and sorrow.

One morning while on my bed this came in my mind with some force, pray for Jerusalem, pray for Jerusalem, I thought to myself, oh, Lord, I can't unless Thou give it to me. It seems like such love flowed into heart for Zion and her children every where. I felt it in my poor heart to want to pour forth His praise, but Oh, I was so weak. Oh, dear brothers and sisters come together in love and peace, bear and forbear, forgive one another, with a fervent heart pray Jesus to reign in your hearts and the God of love be manifested in your daily walk and Godly conversation.

Submitted in love. I have not written anything you know or have not experienced. It came into my poor heart and have penned it down the best I could. Have written for relief of mind, May the Lord add His blessing.

S. J. REDMOND.

ENDORSEMENT

Eld. D. M. Vail,

Dear brother in Christ:

I will try to answer your most excellent letter which indeed humbled, yet gave me much joy of soul at the thought to have the indorsement of the little scrap I had published in Zion's Landmark by an old soldier of the cross, who has fought so very many years in the battles of our God. I often sing that dear old hymn, thy saints in all this glorious war shall conquer, tho' they die, they see the triumph from afar by faith they bring it nigh, our triumph is in the Lord Jesus Christ our blessed Saviour. Although I have not been in the

ministry as long as you, dear brother, but have through the grace and mercy of the Lord tried to keep in memory that the battle is not ours but the Lord's, who brings us off more than conqueror through Him that loved us and gave himself for us from all iniquity and purify unto himself a peculiar people, zealous of good works. The way is not always smooth with the child of God. We are often made to look up to our great head from whence cometh all our strength. you remember Samson's strength was on his head. All our strength comes from our Lord Jesus Christ who is head over all things to the church which is His body, who loved her with an everlasting love. Oh how sweet, how beautiful when love reigns among the saints of God. The gospel of our salvation is preached then in its purity, with the Holy Ghost sent down from heaven his children edified and his precious name glorified.

You spoke of the predestined purpose of God in your good letter which indeed is a principle of the doctrine of God our Saviour. Nothing can be surer than the predestined purpose of God. Although our apostle, the apostle of the Gentiles which we are, is the only one of the apostles that used the words and only used them in addressing two churches. All the other apostles in refusing the principles, use other words as the Holy Ghost gave them utterance. No man of God called among us Gentiles has gotten wiser than our apostle. (Paul). We are taught to consider the apostle and his priest of our profession.

Now let us consider the apostle,

his manner of life, his doctrine, he did not dwell upon one point of the doctrine to the exclusion of other important points, he declares I have not shunned to declare all the council of God. What a wise, faithful servant of God? Now let us consider our high priest Jesus the Son of God, who called our brother Paul and us also if indeed we are in the ministry, his pure and holy life, his suffering on the cross for us, the just for the unjust, by whose stripes we are healed, who sought us when we were strangers, like the poor publican standing afar off. Have not we all felt like we were far off and could only say God be merciful to me a sinner. Every one that has felt that way is a child of God and an heir of heaven and immortal glory. The heirs of the promise of God are so minutely decried in the will of our eternal God, until their very feelings are described.

I will here tell you of our good meeting at one of the churches. I am serving Peach Bottom near Independence, the county seat. I baptised two precious ones on last Sunday morning 10 o'clock after which we retired to the church house and I spoke for about three quarters of an hour to a very large and attentive audience. Love, fellowship and unity prevailed, it was a season of rejoicing, long to be remembered by many of his little ones. How good it is and how pleasant it is when brethren dwell together in unity. I have the care and part of the care of 5 churches, so you see my time is very well filled. Yet I have attended some associations this fall. I must ask you to pardon bad spelt words, also for

being so long in answering. I would love to have a line from your hand at any time. I trust I am your brother in the fellowship of the spirit of our God.

Yours in humblest hope,
S. P. ROBERTS,

Independence, Va., R. 4.

P. S.—I desire if you will allow me to send your good letter to Zion's Landmark for publication, as I find contained therein some of the things most surely believed among us which I feel will be a comfort to thousands of God's little children scattered abroad. Please send me minutes of your association if not asking too much.

S. P. ROBERTS,
Independence, Va. R-4.

IN A COLD AND BARREN LAND.

My dear Brethren:

I have felt impressed to write a few lines, hoping it is of the Lord, and that you all will bear with, and pardon all errors. I am made to wonder in mind, if there is any one like me; I have been in a cold and barren land where no water is, for a long time, feeling friendless and sad like the sparrow upon the house top all alone, I am a stranger here below, and what I am 'tis hard to know, yet God knoweth them that are His, my hope is in Him, I feel to be the least if one at all in His kingdom. There is nothing can be compared to the glorious doctrine of the Saviour. He makes the rough places smoother and crooked plans straight for His little ones, He maketh them to lie down in green pastures and leadeth them by the still waters, enabling them to say though I pass through the valley and the shadow of death I will

fear no evil, for thou art with me, thy rod and thy staff they do comfort me. O what sweet rest, is found, sitting together in heavenly places in Christ Jesus. There is a rest that remaineth for the people of God and they that know the joyful sound find it, mingling together.

'Tis a heaven below the Redeemer to know and the angels could do nothing more than to fall at His feet, and the story repeat, and the Saviour of sinners adore. We love to meet, and be with those that have been raised from the dead, therefore when meeting time is, they go forth hungry and thirsty for a crumb of the Heavenly Father's bread from heaven. We do not live by bread alone, but by every word that proceedeth out of the mouth of God. He hands His faithful servants the food which they administer unto His little ones, each one receives his portion in due season, as the Lord seeth they need. He never leaves his children alone, though we oftentimes feel that He is gone and left us to ourselves, oh, what mourning and groaning in the waste howling wilderness of darkness, not a ray of light can we see, until He returns with healing in His wings, then we are on the mount rejoicing. He knoweth where and what we are suffering at all times. Therefore let us lay aside every weight, and the sin that doth so easily beset us and run with patience the race that is set before us, ever looking unto Him who is the author and finisher of our faith.

Brethren I have been trying to look and trust unto Him, in all things, and will relate a little of what I hope has been His dealing with me, though often feel that I

caught the shadow, and not substance. In all the paths through which I've passed, what mercies I have enjoyed and this has been my song and theme, cast down but not destroyed. I spent my time with my parents in my younger days devoting my every effort to be dutiful to them, for I felt when they were taken from me, my all was gone. Oh, what trouble and distress I was in, not knowing how, nor what to do. I had good christian parents who taught their children to be pious and dutiful, speaking the truth at all times, living honest and sober in every way of life, as they had truly lived, for, an example to us to follow, in the goodness and mercies of God, they were Primitive Baptists but never united with the church.

I went forth, after they died, trying to overcome the aching void, that the world can never fill. I could not stay at the old home with my sister. Satan would not let me, so I visited some, hoping the dear Lord was leading me by the way I knew not, every one was so good and kind to me where I went, but I felt so little and unworthy, never having spent but little time from home, I did not know whether I was doing right. I wanted to be right in God's sight, and surely His goodness and mercies were then leading me in the ways and paths that I had never trod. I found comfort and blessings in visiting among the brethren and loving friends, yet it was in fear and trembling that I went, as I felt so alone without my dear parents in the world, to direct me as they always did. He giveth and He taketh away, knowing the best in all things, therefore I

tried to press onward, hoping in Him. I came up here spent some time, among these good people, brethren and friends, of which many of them have passed away, here I met my husband, who is much younger than I, yet he has been so good and faithful at all times for 18 years, the dear Lord gave him to me before I ever knew him, surely his goodness and mercies have followed me all the days of my life and I knew it not. I desire to be faithful to my companion and ask God's blessings upon him and his people, who have been so kind to me. I feel like my companion is more of a christian than I am. When I would do good, evil is present with me, this is a continual warfare, fears within and wars without, things we would not that we do, and thing we would do, we do not, therefore we are nothing, and can do nothing without the dear Lord. He is our strength, our all, how we are made to mourn and groan under the burden of sin, desiring to be clothed more and more in the robe of righteousness, if we could but touch the hem of His garment all would be well.

We have been through many trials and troubles and met with many oppositions, but the dear Lord has, I hope, led us and been with and blessed all our troubles and distresses to our good, helped us to bear our burden at all times. All our help must come from Him.

Please pray for me and my husband that he may be blessed in all his undertakings through life, and be brought into the household of faith, and enjoy resting among God's little ones, for I believe he is one, for he is a gift from God to

me. I feel to say the Lord is my Shepherd, I shall not want, He supplieth our every need. I have here written for relief of mind, to let loved ones in Christ and also loving relatives afar off, hear and know, I still love them. Although I have been silent so long, my mind and thoughts often revert back to the many blessings I have enjoyed with them all. May His blessings rest upon them, all through this life.

Your afflicted sister, in love.

FANNIE COBB SPEIGHT.

Wilson, N. C., R-4.

THE POOL OF BETHESDA.

Dear Brethren:

The following are my views on the scriptures referred to. If I am not correct give yours or get some one to do so and oblige. John tells us 5th, 3, that there was a pool Bethesda at the sheep gate with five porches, where lay a multitude of impotent folks where the angel went at certain seasons to trouble the waters and who ever first stepped in after the water was troubled was healed of what disease he had. "And there lay an impotent man who had been there thirty and eight years, when Jesus came to him asked him why he was there, when he told him that when the waters were troubled, some one stepped in ahead of him. So Jesus told him to take up his bed and walk, which he did. This shows that we are looking to some human effort to help cleanse us of our sins. This to our mind represents the travel of nature to grace. When one is quickened he thinks there is something they must do to get pardon for their sins and they try to get into the pool to be cleansed.

Now we will see how this applies to present day practice. The thirty and eight years compare to the 39 Books of the old Testament. It is natural for a quickened sinner to look for life and salvation by the deeds of the law. This impotent man believed if he could only get into that pool when the water was troubled he would be healed. Until Christ came to him and told him to take up his bed and walk, the same as to say take up thy cross and follow me. This was all he had to do, did not have to go in the water to be healed as he and all others thought. They had to do something to obtain eternal life. We see this same feeling existing today among our people. The season among us is at hand when we see people all over the country holding their protracted meeting, troubling the waters, by the preachers telling them what to do to be saved. Only step in the water, no need of Christ to save without stepping in the water. This will satisfy for a while only, but when Christ speaks to them they are healed for all time.

If there was nothing in this subject but the mere historical lesson, there would be but little to interest us. So it must have a spiritual lesson, and to properly apply it is what we should endeavor to do.

These were all Jews who believed in their law religion, did not believe in Jesus and when they saw the miracles he wrought they sought to kill him. They did not want the Sabbath day violated, it being against the law to do any labor such as even carrying his bed on the Sabbath. When Jesus met this impotent man in the temple he told him to go and sin no more, less

a worse thing come upon him. We have no record that he ever had any more need of the waters to be troubled to be healed or that he was ever any more troubled with his infirmities. This man's affliction is a type of every quickened sinner. It is the first question that arises when quickened into life. What must I do to be saved? Try to get into the water when it is troubled. Not looking for any other source for help, but when Jesus comes along and speaks, tells us to take up our bed, we obey, and wonder ourselves who it is that speaks. This is a true type of the difference between worship under the law and under grace. Those who went to the pool to be cleansed were worshipping under the law, believing in salvation by their own effort, by going into the waters of their own effort, did not need any one to put them in. Could get healed when they went in of their own motion. We hear this doctrine proclaimed today, accept Christ and you will be saved. We do not think that only one was healed at each season when the angel troubled the waters but as many as went in were healed, as many as will accept Christ will be saved is the same doctrine that is heard today. No need of Jesus to speak to you until you are healed, then we will call on him to bless us in our labor for him. This is the same spirit that is taught in the case of the Pharisee and the poor publican. So let us try the spirits whether they be of Christ or the law.

In hope,

J. W. NEWTON.

The lesson of salvation by grace is taught and not of works. Every

quicken sinner feels he must do something to inherit eternal life. So he goes about it as the multitudes who were waiting for the waters to be troubled by the angels to get cured, then there is a rush to see who would be first in the water, while it seems only one at each season is healed. We conclude all that was able to go in the waters were healed for when we see the waters troubled now many go in and are healed as many as the angel can persuade to join the church, are all healed. This is salvation by works. The poor impotent man who was not able to get in the water thought that was the only way to get cured, as every one believes until Jesus comes along and speaks peace to their souls. They are surprised that salvation came as a free gift, by grace are ye saved, not of works lest any man should boast. Go and sin no more lest a worse thing come upon you. This was enough for him not to want to sin more for he had his fill of sin.

IT SHALL COME TO PASS.

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

Under separate cover I am mailing to you a copy of Zion's Landmark, bearing the date of March 15th, 1901. The article on the first page, That which The Lord Hath Purposed Shall Come to Pass, is worth preserving. The copy is worn so much I am asking you to please publish it again if you will kindly do so. This article is my views on the subject expressed better than I could express them myself, because I am so weak and ignorant, I can't express my feelings and belief as well as some one else can on many

subjects. I will say to all who dispute and contend with each other over the absolute predestination of all things, if they will cease trying to analyze and parse, the secret things which belong to God only, and consider Brother Hall's views of the purposes of the Lord, they can lay down the absolute predestination of all things and know there is a boundary to all things, which the creature should not attempt to pass on. But the creator God and His eternal wisdom, there is no boundary with Him. But the creature need not try to question His wisdom, neither the extent of His purposes, for these are unsearchable and beyond our knowledge. Because only revealed things belong to us and our children. Secret things unto God, and if we will not try to tread on forbidden ground we will be saved from the enemy, who lurks around over there to destroy and devour our peace. Now while he expresses in this article his views concerning the eternal purposes of God, he admits he feels his weakness and imperfection, realizing he is mortal and from the sentiment expressed, I believe if some one had gone to him expressing theirs as different from his he would not have contended for his, to the wounding of their feelings, neither would I in such an instance. Because so long as we feel our ignorance and weakness we haven't a cause to dispute and destroy peace. There is another article, subject of this is Fragrants written by Silas H. Durand, I would thank you to republish. That expresses my own feelings comforting and edifying, to me in my weakness. Therefore some others might catch a crumb as I

did from it and as I wish to preserve these two articles published 26 years ago. While they were written and published years ago, these will be as new ones to many of the readers of the Landmark. For the truth it contains never grows old.

AZUBAH MATTHEWS.

Fuquay Springs, N. C.

WORMS OF THE EARTH.

My dear beloved brethren, sisters and friends in the Lord:—It is wonderful indeed how He spares us poor, unworthy sinful worms of the dust and not only so, but He blesses us with His love, which is unspeakable and full of glory. Glory to our God in the highest strains, for His wonderful goodness, mercy and long forbearance towards us, the objects of His love, which is everlasting to those that hear Him and keep His commandments. He hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace given us in Christ Jesus, before the foundation of the world, and are being made manifest to His little ones all along down the annals of time, as time rolls on and will continue until the last one of His jewels are brought into His fold. He said, "other sheep I have which are not of this fold, them also will I bring in and there shall be one shepherd and one fold. Oh, what must it be, to be there where all of the family of God surround the throne of God in eternal praise and adoration to His great, grand and glorious name. So let us press onward toward the mark of the prize of the high calling as it is in Christ Jesus the Lord, looking unto Him, who is a present, help in time of

need as faithful soldiers bearing one another's burdens and so fulfill the law of Christ. Christ bore our sins on the cross and is still bearing with us. While we sojourn here in this sinful world and will continue to bear with us until He presents us blameless before the Father in love, without spot, wrinkle or any such thing. Oh, if we just could express these things to our satisfaction what a glorious thing it would be. I hope the time will come when we can praise Him to our full hearts delight.

Dear Mr. Gold, do as you think best with this.

Yours in hope.

J. R. JONES.

Revolution Station
50 Cypress St.
Greensboro, N. C.

HEALTH IMPROVED.

Dear brother Jones:—Your letter received, glad your health is improved. Hope you may soon be entirely well, two or three days before I received your letter, I thought I would write Bro. J. R. Jones a letter and let him know that I am thinking of him without him calling on me first. And you were already writing to us. It made me think of the 133 Psalm, Behold, how good and how pleasant it is for brethren to dwell together in unity." This is by the same spirit leading our hearts one toward the other. By the good spirit we that know the Lord, love one another; and pleasingly we make manifest that love to and for each other, and our talk and writings are pleasant and our association is more pleasant, when we are blessed of the good Lord to be of the same mind, and

that the mind of Christ. If so, we love the church and will not give it any trouble for it is God's building, and we will not bruise nor hurt the believer in God, for he is a piece of God's work. "For this is the work of God that ye believe." So God makes the believer in Christ, and he does not make one to believe in one thing, and another to believe another thing. He makes them to believe the same, one thing, or there would be confusion in God's work. Not so, for God is not the author of confusion; but of peace. If we have faith it is the gift of God. So we believe in the same doctrine as taught in God's word, and as we hold to the teachings of the scriptures we dwell together in unity, and are at peace. Then, how good and how pleasant it is for brethren to dwell together in unity. In the same covenant of grace believing the same, and preaching the doctrine of God our Saviour that the sinner is saved by the grace of God. And the flock all believing the same truth and receiving the blessed gospel of Christ with great joy and gladness. Behold how good and how pleasant it is. Dear brother we have been blessed of the Lord to see the beauty of these things, and we are thankful to the dear Lord for His blessings. May God bless you for Christ's sake.

D. SMITH WEBB.

AFFLICTED.

Dear Mr. Gold:

My oldest son is an engineer at sea and my daughter is a trained nurse. My daughter gave up her practice to stay with me as I am afflicted and can't help myself, and my son is on a vacation carry-

ing me to Rocky Mount Friday p. m. and to the Falls Church Saturday and Sunday and I heard good sound preaching by the dear pastor Eld. Denson, and Bro. Ambrose from Concord church I think from Washington county and also Mr. Fly. I feel much revived and am now with my married daughter, Mrs. L. D. Long at Speed where I expect to remain a week. My love to all the saints and you too Mr. Gold for I can't help but believe you love the truth.

Yours in hope of heaven through Jesus Christ the saviour of sinners, if saved at all.

BETTIE Z. WHITLEY.

I also visited and stayed with sister Laura Edwards both nights while in Rocky Mount and sister Sarah of Richmond, was sick, but better and able to be up. Both love and believe in the truth as it is in Jesus, neither of them extreme. How sweet to my soul to commune with saints. Do with this as seemeth good and all will be well with me.

Yours in hope.

B. Z. W.

Washington, N. C.

ELDER HARRISON NEEDS ANOTHER CAR

Elder N. H. Harrison of Pinetown, N. C., needs another car to convey him to and from his appointments. The one he has is worn out, and the undersigned would like to see this splendid man of God able to fill his appointments and tell of the unsearchable riches of Christ as he has been doing all these years, with great eloquence and power.

His granddaughter drives the car and takes him to his appointments, but the Ford car that he has is old and about lost its usefulness. Donations for this purpose may be sent either to him or to the undersigned and will be acknowledged through the Landmark.

We will start the *subscription with \$25.00.

JOHN D. GOLD.

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. LXI

No. 4

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C.

Jan. 1, 1928

EVE.

"And Adam called his wife's name Eve because she was the mother of all living." Gen. III.20. "So God created man in his own image, in the image of God created him; male and female created he them. And God blessed them and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fowl of the air, and over every living thing that moveth upon the earth." Gen. I.27.28. This was the decree and creation of Him who hath said, "For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, my counsel

shall stand, and I will do all my pleasure." Is. XLVI. 10.

The teaching of the Bible alone gives man an account of the creation and the beginning of the history of man. Eve, the first woman is declared to be the mother, and as such I would like to speak of things relative to her. Her creation is different from that of the manifestation of any other woman. It is true there is much scientific speculation respecting this matter; but all christian scientists agree that the human family sprang from one human pair—Adam and Eve—So it can be of no weight to refer to what infidel scientists have surmised along that line. Bible record shall be the man of my counsel.

Because of the two accounts of human creation as recorded in Gen. I.27, and II.7, some have imagined that there were two distinct creations. There is no warrant for such a conclusion. In the first chapter it is a general statement of man's creation, in the second, it is a special statement of their creation. Now there is also given a special reference to the bringing forth of the woman: "The Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh thereof; and the rib, which the Lord had taken from man, made he a woman, and brought her unto the man." Gen. II.21, 22. In this statement is the manifestation of the life and formation of the woman and as presented to Adam, as the head, may it not be a prophecy pointing to Christ and his bride manifested in union to Him and with Him, and so that He can truly say, "This is now bone of my bone

and flesh of my flesh; and she shall be called woman, because she was taken from man." Even so while Jesus, the second Adam, slept in death upon the cross, a spear pierced his side. Thence came forth water and blood; blood to cleanse and redeem his church; water to regenerate, not literal water, but the washing by the incarnate word, that He might present her to Himself a glorious church, not having a wrinkle or any such; but that it should be holy and without blemish; Yea, blood to give title to heaven and water to produce fitness for it; the efficacy of which brings his bride into vital union with Him by the power of spirit in the new birth, when each can say by faith as members of His body, "We are members of His body, of his flesh and of His bones." Eph. V. 30. Did He not say, "Upon this rock I will build my church not churches—: and the gates of hell shall not prevail against it?" Matt. XVI. 18. As there is no record of Eve in the flesh dying, but there is of Adam, when he was nearly one thousand years old—while they both died in spirit or soul life the day they ate of the forbidden fruit. So there is no record of nor shall there be an eternal death of Christ's bride; for He died, and lives for her, and says to her, "because I live ye shall live." Adam died with Eve in sins, but could not take up the lost or restore her to it. But he that believeth that Jesus is the Christ is born of God, and shall never die. He has believed according to the working of His mighty power. "For ye are dead, and your life is hid with Christ in God, when Christ,

who is our life shall appear, then shall ye also appear with Him in glory. Col. III.3,4. I did not mean by the above transition to leave the consideration of Eve. She was a gift of God to Adam, for the Lord God said, "It is not good that man should be alone. I will make him a helpmate for him." Gen. II. 18.

Life would have been desolate and lonely even in Eden state without companionship. There can be no companionship for normal man like normal woman. The woman is not only a great blessing to man for companionship, but more so for fellowship. What a sweet union when these ties are blended: Adam and Eve, husband and wife, Christ and the church—literally mean, one of a pair." So God gave woman to man to be a fellow to him, that they might mutually share in sweet sanctifying fellowship. Companionship may bring to man some joy and interest for a while, but if it is not inwrought with fellowship it will tire, sicken and be short lived. But if there is fellowship then the companions can enter into the inner life of each in joys and sorrows, prosperity and adversity in a sympathetic union. Nothing comes in life, however great it may be, that can be enjoyed to fullest, so long as there is a lack of fellowship. Even church meetings and gospel blessings languish on the soul as dead fruit where there is lack of fellowship.

She was, also, given to man for a "helpmeet" Some one has said, "She was not taken from the head of man that he might dominion her, nor from his feet, that he should trample upon her; but from his side, that she might be his compan-

ion; from under his arm, that he might protect her; from near his heart that he might love and fellowship her as his bride."

But with all Eve's God given graces and mission, vanity was her weakness. So soon after they had been united by the Lord God as one flesh in sweet union, with no preacher to pronounce them husband and wife or court of man to annul or divorce, whom God had joined together. What a scene of joy must this union have been surrounded. All the best things of an earthly paradise: there were carols of the cheerful birds, the fragrance of beautiful flowers, an abundance of delicious fruits, and without communion with their Maker. Now see them stroll hand in hand by the mystic tree of the knowledge of good and evil; and then Adam tells Eve that we have access to all the trees in the garden save this one, which God had forbidden us to eat thereof under penalty of death, saying, "For in the day thou eatest thereof thou shalt surely die." Gen. II.17.

As there was no dial to mark the time, no one can know just how short a period they enjoyed their pristine state and home. Bye and bye an interloper with fiendish ingenuity, in the form of a serpent, approached the happy pair. The seducer's first object was to get a hearing, and having obtained that he asked a question of Eve, thus appealing to her vanity: "And he said to the woman, 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 of 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. 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 (of understanding) shall be opened, and ye shall be as God's knowing good and evil." Gen. III.1-5.

Satan ignored the word of the Lord God, and caused the woman to ignore it, by the use of the word "Elohim" for God, which represents the Lord God, as a far away creator instead of using the covenant word "Jehovah" which represents Him in covenant partnership or fellowship with their spirit life, the life that the Lord God breathed into the nostril by which Adam had a living soul. With the echo of that living promise, "Ye shall not surely die" coupled with the idea that they should be as God's, knowing good and evil, "she took of the fruit thereof and did eat; and gave to her husband with her, and he did eat." Gen. III. 6.

I some times hear a brother say, that Adam was able to stand and never fall; but why any one should presume to say what inspired men have not said, which, if he could have done so would have set at naught the plan of divine salvation and the scheme of redemption for ever. All know that he did not stand, and most likely he fell at the first temptation, at least it is the first that inspiration gives. Following this awful plunge of the death of the soul, and that by that one act of disobedience of Adam the father and Eve the mother brought sin and evil upon themselves and their posterity. A voice

in that garden sounds in thundering tone, "Adam, where art thou? What a scene looms: see that once innocent happy pair now in slavish fear with a guilty conscience and souls on fire, hiding behind the trees of the garden. No longer can the beauty and glory of an earthly paradise afford them any joy or comfort. Being guilty and condemned sinners, they must be cast out of the Eden of soul joy and gladness of all earthly innocence forever. There God pronounces a curse upon the serpent, the woman, the man and the earth. In their creation God had said, "be fruitful and multiply." And before being cast out of the garden, the Lord God declared to them that the "seed of the woman"—Christ Jesus—should bruise the serpent's head."

So let not one of the children of God believe for one moment that this awful tragedy of Adam's sin by which he brought ruin and death upon his race frustrated the purpose of God. No for before the world, or satan, or sin, God had a purpose respecting the salvation of his people. No effort, no devil, no man, no power could interfere with his eternal purpose, for the "Lamb without blemish and without spot" was "foreordained before the foundation of the world." Then rest assured that all who were chosen in Christ before the world out of Adam's fallen race will be redeemed to God by His blood. Paul was commissioned to say of them and to them: "Who hath saved us, and called us with a 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 be-

gun." 2 Tim. I. 9. In the glorified state Jesus will say, "Behold I and the children God hath given me." Heb. II. 13.

M. L. GILBERT.

ELDER BENJAMIN HARRISON MYERS

Elder Benjamin Harrison Myers, who died October 13th, 1927 near Sylvanus, Va., was born at Shorts Creek, Va., December 13th, 1889, making his stay on earth 37 years, 10 months.

He leaves to mourn his departure, six children, a good companion, three brothers one sister and a host of friends. Two children preceded him to the grave. We feel sure that our loss is his eternal gain. Burial services were conducted by Elder D. S. Webb. He requested Elder J. D. Cochran and John F. Sumner to preach his funeral.

He was one among the ablest ministers in the New River Association. He was strong in the faith of our God and Saviour, and a peace loving brother in every respect.

His sufferings were so great but he bore them so patiently and said when he got home he would be rid of that heavy load, and wanted to go home all the while he was sick. He said the old Baptist church was the right church and would stand worlds without end. We feel that his vacancy is one that will be hard to fill. We hope and pray that it will be the good Lord's will to give us another faithful pastor as he was. For God has said in His holy word that He will not leave Himself without a witness.

On January 13, 1911 he was married to Flora B. White. They spent sixteen years together, each helping the other to bear the burdens of this life. He was a good husband and a gentle loving father to his children.

He united with the Primitive Baptist church at Charity on the fourth Sunday in May, 1914. And in June of the same year on Saturday before the second Sunday he was baptized near Little Vine.

In August 1914 he was liberated to exercise in public. He was licensed in August 1917 and was ordained on September 11th, 1919. The last sermon he preached was at Dry Pond church on Sunday September 25th, 1927.

He was taken sick on Monday the 3rd day of October and lived only ten days. It was hard for the brothers, and sisters, his beloved wife and relatives to give him up in the prime of life. He was a joint pastor at Pine Grove and also a joint pastor at Little Vine and Dry Pond churches and served them all three faithful and well. It was as a two edged sword piercing the hearts of those to whom he was so near

and dear. His death was so unexpected and he was cut down in the prime of life, when our churches were prospering and doing well. We do feel that we have lost a precious jewel from our churches that will be long remembered and never forgotten. Our dear brother while on his death bed, praised God in His high and exalted name for peace among our churches. With uplifted hands toward heaven he would reach as if angels were approaching, for his precious hope was beyond all earthly things, that there was a crown waiting for him up there.

His little children near his heart and nature seemed to bind. It grieved him sorely to depart and leave you all behind. Oh Lord! be a father to them and keep them from all harm that they may love and worship thee. And dwell upon thy charm. His loving wife his bosom friend, The object of his love. The time's been sweet he spent with you. His sweet and harmless dove.

His loving wife don't grieve for him, neither lament nor mourn, for he shall with Jesus be, while you are left alone. How often have you looked for him, and oftimes seen him come. But now he has departed from us all, and never more to return.

For he can never come to us. Let not this grieve our hearts, for we will shortly go to him, where we shall never part.

When he called for his darling babe and his dear companion brought it to him and he took it in his arms and called its name, Fred. As I stood looking on I thought of what Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God, and He took them up in His arms and blessed them. Our dear brother on his death bed talked of going home and we believe it was his eternal home beyond the blue skies. We have no lease on life and we know not how soon we may be called from time to stand before the judge of the quick and the dead, while our homes are full of sadness and our hearts are aching with sorrow it is a comfort to know that our dear brother lived a Christian life and was an able minister for the upbuilding of our churches, and to hope he is now numbered among them that are blessed. His sorrow and trials of life are over, and he is now enjoying the sweet peace of that home prepared for those that love the Lord. Let us run with patience the race set before us and live in hope of the kingdom that we may be among those in that Great Day when Christ shall come in the clouds with all His holy angels. When we shall be caught up to meet him in the air. We long for that day when we shall listen to the music of harps and the songs of the angels. When we shall make our abode in a home of peace and Paradise of Joy

and sing the songs of salvation on high, at rest with the Glorified God, and there we hope to meet all our precious loved ones.

Written by brothers and sisters of Little Vine church.

R. J. GALLOWAY

R. J. Galloway was born September 11, 1869, died July 1st, 1927, making his stay on earth 57 years, nine months and nineteen days. He was sick two years and suffered a great deal but never grumbled nor complained, he bore it with great patience. He never united with any church, nor went to church but very little, he believed in the Primitive Baptists. He said in his sickness that he wanted to be a member but he was too unworthy and he wanted to go to White Oak church but he never got able so he wanted Brother E. L. Cobb to come and preach for him so I went for him and he came and Bob, as I called him, said that he enjoyed it so much, he wanted to sing and pray all the time as long as he could talk to tell anything. But I have a hope that he is happy in Jesus. He told me he hated to leave me but he hoped that we would meet in Jesus and he said he wanted to die. We hated to give him up but I feel that our loss is his eternal gain. He was a kind husband and father. He leaves one son, Mr. A. G. Galloway and three daughters, Mrs. G. C. Thigpen, Mrs. Cullin Howell and Mrs. Turner Taylor and a broken hearted widow all near Saratoga.

Brother E. L. Cobb preached his funeral and he was laid to rest in the Edwin Owens cemetery near Saratoga.

A precious one from us is gone
A voice we loved is still
A vacant place is in our home
Which never can be filled

Written by his heart-broken widow,
MRS. REBECCA GALLOWAY.

IN MEMORY OF S. P. HOLLOWAY

As a request of the deceased I will write a few lines in memory of my beloved uncle, S. P. Holloway, whom our Heavenly Father saw fit to take away from us September 17, making his stay on earth 70 years, 2 months and 27 days. He leaves a wife, three children, one brother, three sisters, two grand children and a host of relatives and friends to mourn the loss of a kind, loving husband and father. He was a faithful member of Ross Primitive Baptist church for over 30 years. He served as deacon for many years but on account of age he thought best to put a younger man in his place. He was honest and fair in his dealings with men, always condemning the wrong and upholding the right. He was sick ten months but bore his suffering well as none but a

christian could do. He often said his family's loss would be his gain. He said he saw his way clear and had nothing to fear, he often expressed a desire to do. The day before he died he sang one verse of a favorite song. The christian's hope. A few more days on earth to spend and all my toils and cares shall end, and I shall see my God and friend and praise His name on high. No more to sigh or shed a tear No more to suffer pain or fear. But God and Christ and heaven appear unto the raptured eye."

He seemed as well as usual the day he died so his death was somewhat of a shock to his family. All was done that loving hands could do but nothing can stay the hand of death. But all his toils and grief are over and he is freed from pain. His face on earth we will see no more but hope to 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. The heavenly gates opened and a gentle voice said come and with farewell unspoken he calmly entered home.

Written by his loving niece,

ELLA HOLLOWAY PARRISH.
Durham, N. C.

RESOLUTIONS OF RESPECT

Whereas through the infinite wisdom of our gracious Father and beloved Brother Stephen P. Holloway has been taken from us. He died September 17, 1927.

Be it Resolved:

First, that in the death of Brother Holloway our church has lost a good brother, but to him we believe it has brought eternal glory.

Second: That we desire in humble submission to be resigned to the will of our Heavenly Father, and to extend to the bereaved family our heartfelt sympathies.

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

Done in order of the church at Ross's in conference November 12, 1927.

ELDER C. L. WOODS, Moderator
WILL TINGEN, Clerk.

BLACK RIVER UNION

Please publish that the next session of the Black River Union is appointed to be held with the church at Mingo meeting house in Sampson County, on road No. 60 about three miles south of Dunn, N. C., on the 5th Sunday and Saturday before in January, 1928. Visitors desiring more information please call or write Elder Xuro Lee, Dunn, R. F. D. No. 6, N. C.

W. V. BLACKMAN, Union Clerk.
This Dec. 15th, 1927.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, if the Lord willing, with the church at Ebenezer on Saturday and 5th Sunday in January, 1928 and we invite all true lovers of the truth in Christ to be with us in this meeting, and we extend a special invitation to the ministering brethren to be with us. Those coming by railroad will be met at Roxboro, N. C., by notifying A. P. Clayton at Roxboro, N. C.

We hope that some of our preaching brethren will have a mind to visit us at this time.

A. P. CLAYTON, Union Clerk.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the church at Saints Delight, on Saturday and 5th Sunday in January, 1928. This church is located about 8 miles east from Winston-Salem, N. C., near sand clay road leading to Kernersville, N. C.

An invitation is extended to brethren, sisters and friends, and a special invitation to ministers of our faith and order.

W. L. TEAGUE.

EASTERN LITTLE RIVER UNION

The Eastern Little River Union will meet with the church at Bethany, Pine Level, N. C., on Saturday and 5th Sunday in January, 1928. Brethren, sisters, friends and ministers especially are cordially invited to attend.

and oblige.

Respectfully yours,

J. A. BATTEN, Clerk Protem.
Clayton, N. C., R. 3.

UNION MEETING AT WILLOW SPRINGS

The next session of the Angier Union is appointed to be held with the church at Willow Springs, Wake Co., Saturday and Fifth Sunday in January, 1928. Elder C. B. Hall has been chosen to preach the introductory sermon and Elder T. F. Adams as alternate.

Willow Springs church is located about one mile east from Willow Springs, a station on the Norfolk & Southern Railway. Those coming by way of Willow Springs be met by notifying Elder T. F. Adams, Willow Springs, Route 1.

All lovers of truth are invited to meet with us, especially the ministering brethren.

W. F. YOUNG, Union Clerk.
Angier, N. C.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Bethel, Brunswick County, N. C. All lovers of truth are invited.

M. MEARES.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

JANUARY 15, 1928

No. 5

MUST ANSWER FOR THE SLAIN

"If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that

And it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke;

And the elders of that city shall bring down the heifer to a rough valley, which is neither earned nor sown, and shall strike off the heifer's neck there in the valley:

And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord, and by their word shall every controversy be tried:

And all the elders of the city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

So shalt thou put away the guilt of innocent blood from among you when thou shalt do that which is right in the sight of the Lord."

—Deut. 21:1-9.

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

PRAISE THE LORD

Let my heart be all thy own
Keep my feet from paths unknown
Let my thoughts stray not afar
Keep my eyes on Bethlehem Star .

Lead and keep me, Lord I pray
On this earth while here I stay
From temptation and all harm
Lead me to your loving arms.

Be my guard and hiding place
Let me look to Thee for grace
Let my song be praise to Thee.
Lord, dear Lord my Saviour be.

NETTIE ELLIS.

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

SAVED BY GRACE

When I was a child I had always been sent to Sunday school. My parents were both Methodists, and I thought it was right for me to go to church and Sunday school meetings. I attended regular every Sunday and often won a class pin for regular attendance. I often thought I would go to church and try to be as good as I could and that's all I had to do. I thought I was as good as any one if I did that.

When I was at the age of ten or eleven years old they were having revival meetings at the church and I had been going about every night and they would often try to talk me into joining. I refused until one night my cousin and I were together and they wanted us to join and told us if we didn't we would be

lost and never go to heaven. It seemed like this scared me more than anything else, so we both went forward, and they told us to kneel down at the altar and pray. I remember how hard I tried to pray but I didn't know how to begin. But they finally received us into the church and we were to be sprinkled the next Sunday. When I went home I didn't feel like I wanted to talk about joining the church.

The next day as I was going to the store for mother, I met the superintendent of the Sunday School. He asked me how I felt then. I told him I felt just like I always did, and he only looked at me and didn't say anything. I always thought when anyone joined a church they would feel different than they did before, but I couldn't see any change in my own feelings.

The day I was sprinkled I said to myself that I would be good and go to church and Sunday School and I would be all right. I attended meetings regular every Sunday I could until I was almost seventeen years old. Then my father died very suddenly. This caused me much grief and sorrow. He had always been a good father to us all and I felt satisfied he was at rest, but I would often wonder why it had to be my father that was taken away. I didn't realize then that all things were according to the will of God.

In October, 1914 I was married and as my husband was of the Primitive Baptist faith we often had arguments about our belief. I had never heard of the Primitive Baptists until I met him. He was not a member then but was a strong believer in their doctrine. We never talked much about the churches until after we were married and he would tell me what they believed, and say he never intended for our children to go to Sunday School and this would make me angry and I would say many things I have often wished since I had never said.

I never attended any of the Methodist meetings after I was married. I was willing to stay home from the meetings but I didn't want to hear anyone say anything about my belief.

We had a good bit of sickness with our first two children and I often wondered why I always had so much trouble. I thought sickness was about the worst trouble I could have, and never thought about having to suffer anything worse than that. I was always glad for the children to get well, but I always gave the doctor all the honor.

In the year of 1918 I dreamed of hearing the prettiest voice and I thought it was some one preaching and I started in the direction where I heard the voice and when I came to a dark lonely woods I met my husband's brother who was then a member of the Old Baptist church and he asked me where I was going. I told him I was going to find that pretty voice. He said he was going too and knew the way and he would take me. I then thought he took me by the hand and we started

through the woods and the farther we went the darker it got. When we were about half way through the woods I was so tired I could hardly walk, and all the time I could hear that sweet voice preaching. Oscar kept telling me to hurry, but the more I tried to hurry the deeper in the dark I got. Finally he said if I couldn't keep up with him he would have to go on and leave me. I begged him to wait for me but he started on without me and I ran after him and when I got to the edge of the woods where I could see through the trees I saw the prettiest green field with the sun shining like gold on it and saw Oscar running through the field towards a hill that was as pretty and green as the field. I looked to the top of the hill and saw Elder John Sumner standing in the brightest light I ever saw and it was his voice I heard preaching. I thought I never did see any one look so pretty to me before. But the more I tried to get out of the dark woods the deeper in darkness I got.

When I awoke I didn't think so much about it, but at times I couldn't get it off my mind. After several days I told my husband about my dream and he said something would come of it some day. I laughed at him and said I never would be an Old Baptist. I'd never be anything else but a Methodist. I thought he could believe my way as easy as I could his, and at times I would see where I was wrong but I could not give in. I wanted to hold on to my belief as long as I could, and would often argue when I knew I was in the wrong.

In the year of 1921 we were blessed with another little baby boy who was crippled in one little foot and leg pretty bad. But O how I loved him, it seemed his little crippled foot only made me love him more. Our other children were pretty big then and we every one thought so much of him. I would think lots of times if he never walked a step in his life how glad I would be if I could just keep him. It seems like I feared in my heart that he would be taken away. He soon became so bright and was the very sunshine of our home. I thought I loved him too well but there was one who loved him even better than me. For in April, 1922 he took the pneumonia and brain fever and for two long weeks we sat by him day and night. No one knows how I suffered in those two weeks. I knew my baby would never get well. But O how I begged the Lord to spare him to me, but for some cause of which He knew best He took my baby home to rest. No one will ever know how much I suffered, and the first time I looked on his little face so cold in death my aunt was with me and she said to me, "He is a little angel now" and it seemed like a cold iron hand gripped around my heart. I knew my baby was at rest, and was a bright shining angel. But what was I? I knew when he was laid beneath the sod I would never see him again in this world, and I felt that there was no place for me in that bright home.

Although my husband didn't believe as I did he got the Methodist preacher to preach the funeral to satisfy me, but it didn't bring me

any satisfaction. He never said a word that brought any comfort to my aching heart, and when the little white lid was closed on the casket that held my baby's little body, I felt like all the brightness of my life was buried with him.

In the next two years that followed I can never fully tell how I felt, my life was just one long day of trouble to me. I wasn't satisfied unless I went to the cemetery where my baby was buried and I would look at the little grave and think how cold and dark it must be down under the sod. At times I was so troubled about myself I didn't know what to do. I felt like I could not live with such a burden on me and I knew if I did I would certainly be lost. I never said a word to any one about how I felt.

I went on in this way until November, 1923, we had always lived in Ohio and there were no Primitive Baptists around close to us. My husband's people were living in Virginia and in November, 1923 his father and mother came to visit us. And Brother John Sumner came with them. There were no members of the church here then but my husband's brother that I had dreamed about and his wife.

We had meetings every night and I attended them about all. The first two meetings were no more to me than any other meeting. I couldn't see any difference in their preaching than I could the Methodists.

On Sunday night the third meeting I shall never forget, all day long I was in so much trouble I didn't know what to do. I thought sometimes I was losing my mind, but I

didn't say anything about it, and on that night Brother Sumner preached at our house.

I didn't pay any attention to the meeting, I felt like I had too heavy a heart to listen to anything. But when he had almost finished preaching it seemed like something was sinking down deep in my heart, and the prettiest and sweetest music was ringing with the words he was saying. He was saying something about the sweet amazing grace of God. How by that sweet grace poor sinners were saved. It seemed like I was drawn toward where he was standing. It was in a different room from where he was preaching but somehow I found myself standing close to the door where I could see his face and hear every word he said. I thought they were the sweetest words I ever heard.

That night as I lay awake thinking about what I had heard, I wondered if any of His sweet grace would ever be for me. I felt to be a lonesome and lost sinner with nowhere in the whole world to go. I could hardly wait for the days to pass so I could go to preaching at night.

At each meeting I felt I was such a sinner and not fit to be with the rest of them. They all looked so pretty to me and I began to love them all so well and I never tired of hearing the truth preached, it sounded better to me every time I heard it. On Monday night my husband's uncle was received into the church. He told a pretty experience. The first I had ever heard and was baptized the next Sunday, the 3rd Sunday in November. That

was the first time I ever saw any one put under the water. I thought it was the prettiest sight I ever saw. When Brother Sumner led him out in the water I felt like I wanted to go too, and the words he said seemed to be floating in a circle above me in the air with the prettiest music.

Our meetings soon ended and I hated so bad to see Brother Sumner leave. For days I was in so much trouble I could hardly live it seemed to me that no one ever could get so bad as I was that there was no mercy for me.

One night I went to bed in so much trouble I thought I would surely die before morning and was certain for torment. I don't remember going to sleep, but I heard the sweetest soft voice above me say, "Let not your heart be troubled." I looked up to see where the voice came from, and I saw my baby with the sweetest smile on his lips and Jesus with His hands on his little head blessing him. I cannot tell just how this sweet vision made me feel. It brought to me the first bit of peace and comfort for long months. The sweet words of "Let not your heart be troubled," kept ringing in my ears for days, and I felt so satisfied about my baby. For the first time since he died I was satisfied to give him up. I felt I would not even if I could ever ask to have him back. He was so happy and at rest and I knew he had missed a lot of trouble when he left this world.

In only a few days my trouble came back only so much heavier. I felt I couldn't stand it and prayed for the Lord to have mercy on me, I was such a sinner.

One night several weeks after this I dreamed that all the people here that were Baptist believers were singing the dear old songs I had learned to love so well. But it seemed like I was left out. I couldn't sing and to look at the rest of them and hear them singing only made me feel worse. I didn't feel fit to be with them, they all looked so good to me. I thought I was sitting on the side of the bed almost broken down with trouble, and they started to sing "Amazing Grace, How sweet the sound that saved a wretch like me." I felt to be the most wretched of all and there was no sweet amazing grace for me.

Then I heard the front door open and shut and I heard a step in the room. I knew who it was when I heard the first step. I thought it was Brother Sumner coming and he too was singing Amazing Grace. I thought he came through the room and passed by every one else and came straight to me and took me by the hand and said, come with me, we will sing our way to glory. I arose and left the house with him, and he took me through the prettiest field and a straight and narrow path. We started along the path and all the time Brother Sumner kept singing Amazing Grace, how sweet the sound. We went a long way but I felt so safe with him, he had me by the hand and I felt so little, it seemed like I was just a child beside him. I thought to myself the Bible says something about becoming as a little child before we can enter the kingdom of heaven. I looked up at Brother Sumner's face. He seemed so far above me. I

thought it was him but he had the face of the Saviour. I thought he was looking down at me with the tenderest look. We then stopped in the path and he said to me, look beyond. I looked and saw the most beautiful place I ever saw before. It was one great city so bright and shiny, the whole place was shining with the brightest light. The walls were made of bright jewels and the streets were of gold. As I looked I saw the prettiest people there, and they were all dressed in white robes, and all looked alike. They all had little gold books in their hand and were singing. I felt a great love for them all in my heart and knew several of them. It seemed like I never would get tired looking at them they were so pretty. When Brother Sumner said to me again, "Look beyond, that's our home, it's heaven."

I woke up then and felt so happy all my trouble was gone, I didn't think I ever would have any trouble after that. But I soon began to doubt again. I thought my dream didn't mean anything for me, it was only to show me how much better all the rest were than me.

And then in a few nights I dreamed of being down in a great dark pit and I thought the whole world was over me and kept coming down over the pit until I was almost smothered. I kept trying every way to get out but I only kept sinking farther down and the world kept coming down closer to me. I felt that Satan was pulling me down and I could feel the heat from a great fire. I felt every breath got shorter and was in such torture and

suffering, I felt I couldn't get out of satan's power myself, I had tried so many times and failed. I fell to my knees and prayed with my last breath it seemed to me. Dear Lord have mercy on me a poor sinner, was my prayer. I felt myself rising up-until I was above the world. I thought I was floating through the air with not even my toes touching the earth. I was singing, O how happy are they, who their Saviour obey, and when I woke up I was singing. The world was put under my feet.

This dream brought me great relief. I realized more than ever before that all my help must come from God. I had tried every way I could to get out of that awful place and the more I tried the deeper I sank down. I felt I was praising Him aloud in singing for answering my prayer and lifting me above all earthly care and just so for days after I dreamed it I was praising Him in my heart and trusting Him for all things.

In July 1924, Brother Bennie Myers came from Virginia to preach here and stayed about a week, and had a good meeting every night. I went to all the meetings and he preached just what I was starving to hear. I wanted to be in the church and be baptized, but I felt too unworthy even to be seen with the rest. When meetings were breaking up and they would be singing and shaking hands I thought it looked so pretty and wished I could be with them. They all looked so happy together. They every one would come to me and shake hands and I felt that if they knew me like

I did myself they would not even touch my hand.

When Brother Myers left I felt so sad and lonesome. All my thoughts were only on one thing and that was the Bible. I would read it day after day, when I was by myself. I tried to keep my feelings to myself. I knew my husband was a strong believer and had a good experience but I never even told him about my feelings. I felt I had been too bitter against the Old Baptists ever to be one of them. But the longing to be with them grew day after day and my love for them grew stronger every day. I would go to bed at night praying for God to make me fit to offer myself to the church.

We didn't have any more meetings from July until October. Then Brother John Sumner and Brother Bennie Myers both were coming in that month. I could hardly wait for them to come and for two weeks before they did come I would go about my work praying for the dear Lord to show me in some way if I was fit to offer myself to the church. They were coming on Tuesday and on Friday night before I went to bed and thought to myself, "I am too unfit even to think about being with them and prayed God be merciful. I went to sleep far in the night, and dreamed I was going to a church and when I got to it it was a plain building on the outside, not even painted, and had only one door. I went up to this door and opened it just a little and looked in and such a beautiful sight I saw. It was one great city with the brightest shining light that lit up the whole place.

I could see no lamps or lights of any kind in the place but just that pure bright light that was everywhere. I saw the most pretty people there and they were all standing up together dressed in pure snow white garments with not a spot of any kind on them, they were all singing the sweetest song, and as I looked I could see here and there among them a vacant place as if for a place for some one else to stand and I thought to myself, how glad I am there is still a place left for some one else and I thought that place may be for me. I looked at them until they quit singing and then I just stood at the open door and my voice rose in singing and I sang. The voice of my beloved spake and sweetly said to me, "Arise my love the world forsake and come away with me." I sang this song all through and when I came to the last verse and was singing these words:

"There, there amidst that holy throng, I hope to find a place." I woke up and I could hardly believe I had dreamed it, it seemed so real. I lay awake for a long while and thought about it and wondered what it meant. I fell asleep again, and dreamed the same thing over again, and woke up singing the same words. My first thought was, surely God had answered my prayer and I was so glad there was a place for me and I promised myself I would offer myself the very first meeting I was at. I never said anything about my dream that morning, but before the day was over I began to doubt. I thought maybe it didn't mean a place for me, so I decided I would tell my husband

about it too and when he came from work I told him my pretty dream, and he said, "Don't you know what that means?" I was so glad he took the same meaning from it I did.

When Brother Sumner and Brother Myers came we had the first meeting the night they came and when the door was opened for joiners I felt like I couldn't stay away any longer, but I thought I would wait until another time, but I didn't go home a bit satisfied and the next night they both preached at my brother-in-law's house and sure had a wonderful meeting and I still thought I would wait awhile. I didn't feel like I had anything worth telling and after meeting was over we went home and Brother Sumner talked so good I felt like I hadn't done my duty and all that night I was so troubled. I never closed my eyes all night and turned from one side to the other crying to be spared until another night, and then I would tell the dear people what little I had to say.

The next night we had meeting at my husband's aunt's and I tried to not listen to the preaching. I felt like I was not fit to ask for a home with them and if I didn't listen to the preaching I would not feel so bad. But I could hear every word so plain and it sounded sweeter than ever to me, and I knew I never would be satisfied while I was on the outside of the church. I just wanted a home with them, somewhere to stay what few days I had to stay in this world. When they were singing the last song and shaking hands Brother Sumner didn't open the door and I felt like my

chance was gone. I was afraid they wouldn't give me the opportunity again. They were singing,
O how happy are they,
Who their Saviour obey.

I had promised so many times I would obey but had failed to keep that promise and now I felt like I was being punished for it. But when they sang all but the last verse, and opened the door to all who were dissatisfied with the way they were living I felt like I could not stay away any longer and I went forward and told them a part of what I have written and was received. I felt my heart was overflowing with joy and when Brother Sumner called me Sister Lottie I thought it was the sweetest sound I ever heard. I wanted to get down at their feet. I was so glad they took one so low as I in with them.

But my joy overflowed when my dear husband came forward the same night and was received and also his brother. This was the 17th of October and we were to be baptized the next Sunday, the 19th.

On Sunday morning we had preaching at our house and were to be baptized right afterwards. We had a most wonderful meeting. Both Brother Sumner and Brother Myers preached and were so ably blest. Before meeting was over my husband's aunt asked for a home with them and was gladly received. We were all baptized together. I remember so well as we started to the water side, how I prayed to God not to let me deceive them. If I wasn't fit to be baptized I prayed to know in some way before I went into the water. But when Brother Sumner

led us out into the water I felt so light and free, and when I felt the water like soft clouds over my face and was raised up out of the water all my trouble seemed washed away. Everything around me looked so bright and pretty and as they all came to the water side to shake hands with us, I felt so glad to be one of them and thought their faces all shone the brightest and prettiest to me.

Since then I have seen many days of doubts and fears with now and then a bright day filled with hope. But I know none of God's little children will ever be lost. That stands sure and steadfast and if I ever am blessed to reach that bright home it will be by the sweet grace and mercy of God.

MRS. LOTTIE SURRATT.

Sylvatus, Va.

NONE OF THE CHARGES PROVEN

We the Primitive Baptist church of Christ at Little Vine on the 10th day of December 1927 in conference made the investigation and not a charge brought against Elder John Sumner of the talk against him not a thing was proven. Called for any person knowing any disorder against Elder Sumner in the Mountain and Senter Associations and none was offered. We also voted unanimously on his going where God in His kind providence might cast his lot.

Done by order of Little Vine church.

ELD. R. L. SPENCER, Mod.
DEXTER MARSHALL, Clerk.
Sylvatus, 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. LXI

No. 5

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C.

Jan. 15, 1928

CHURCH ORDER

Aurora, N. C.

Elder P. G. Lester,

Perhaps you will be surprised to get a letter from me. I suppose you and I are about the same age and I look upon you as being able to give me some information about something that is in my mind. Just a few questions I want you to answer through the Landmark and Lone Pilgrim.

First, When a church or a group of churches depart from the order or doctrine or both so that all her correspondents are forced to drop them if there is a member here and there that is not satisfied to follow them in their disorder, can the churches that remain in order and in peace receive these dissatisfied

ones by relation if they were received while the church was in order? Has not this been the custom of our people in the past? For instance in the Missionary division. If one who followed Mr. Wilson wanted to come back the churches in line and correspondence could not receive a letter of dismissal from such disorder, then could they not receive such a one by relation? Please tell us through the Landmark just how these things are done.

No church wants to sidestep its bounds and yet in such cases we want to take care of our brethren.

I hope you are well and will be given a mind to answer this at once through the Landmark at least.

I am, I hope, your brother in Christ,

GEO. M. HARDY.

Aurora, N. C.

Remarks

In order for a church to do anything of an orderly character it must itself be in order otherwise disorder can but characterize everything that it does. A church may be gospelly constituted or organized with many members or with but two or three. Where two or three churches are in order, and in fellowship in themselves and with each other, and may mutually desire to merge into one organization I see no reason, why they should not orderly do so, and where a church, in the judgment, and fellowship, of two or three of its members, has departed from the faith and order of the churches, those two or three members may enter their protest against the action of the church, and withdraw their fellowship and declare themselves to be the church in or-

der and in the faith or doctrine, at that place; and the sister churches may with propriety recognize them as the church in order at that place; and if mutually so desired these two or three members, as a church, may merge into an orderly sister church and be in peace at home with it. If, instead of two or three, there should be but one member in the church, that has departed from the doctrine, or order common among the sister churches, that one member may enter protest against the oppression of the majority and any one sister church may say to that one member, come and go with us and we will do thee good.

The children of our God are born unto liberty and may not be deprived of mutual companionship in faith and order and in fellowship and peace.

I would have it understood that these measures of relief only apply to orderly churches and to individual members desiring orderly homes and gospel fellowship and peace.

The ordinary manner of transfer of membership among our people is by letter, which when properly and honestly written says, Brother A, being a member with us in good standing, and in fellowship with us, holding the salvation of God according to his predestination and election of grace, and is dismissed from us when joined to another church of the same faith and order. A church in disorder can only give a disorderly letter to a church which is in disorder nor can such a letter be accepted by an orderly church. Every spirit begets its own likeness.

Brother Hardy understands the

salvation of the matter just as I understand to be the order of our people all through the past ages.

To gospelly maintain this order of the gospel a church must not only be orderly but it must be honest. A good mark of an orderly church is that it must be sufficiently honest as to swear to its own hurt and repent not. I am unable to see how those churches and parts of churches that are putting off and setting up claims to gospel order can feel to be honest and truthful before God, nor how those ministers who set them up and bid them God speed can claim their handiwork to be their own.

May we be enabled to wait upon the Lord, and put our trust in Him.

The Lone Pilgrim will please note Brother Hardy's request and copy.

P. G. LESTER.

RENDERING UNTO THE LORD

What shall I render to the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord. Ps. 116, 12-13. In this Psalm David beautifully portrays the gospel testimony of what we term a christian experience. With him there is a recounting of the great things the Lord has done for Him, which brings him in his meditations to the point of determination of what he shall do expressive of his appreciation for all the gracious benefits which have come to him from the beneficent and merciful hand of the giver of every good and perfect gift, and he seems to find at once what he will do; what seems to be the most befitting thing, the thing directly in line with the substance and

sum of what has been done for him. He will take, not this sum and substance, but the cup of salvation; the cup which is the acme of gospel obedience, the filling up of the sovereign will of God. The cup that Jesus drank; the intense and extreme sufferings which brought to him that divine teaching by which he learned obedience. David would confess that through the sufferings of Christ these benefits had come to him, is what I understand he means by taking the cup of salvation. Jonah puts it, I will pay that which I have sowed, salvation is of the Lord. David has been delivered, and Jonah is ready to be, and they both make the same return in confession. The same cup, "Thy will be done" salvation is of the Lord, whether it be from death, or from the belly of hell. Death and hell shall give up their dead. The ransomed of the Lord shall return. I will render unto the Lord, or what shall I render unto the Lord. When should he make this rendering? Now is the accepted time, now is the day of salvation.

I was called yesterday to see a man who was prostrated perhaps for the last time and I found he wanted to join the church, or offer to do so, and I appointed for the brethren to meet at his bed side, the next evening but by that time he had been removed to the hospital and had undergone a serious operation from which he did not recover. So I had to call off the meeting. Now this man had entertained a hope for some 25 years, and for a time sat under the ministry of Elder John C. Hall and then under Elder E. L. Blankenship, two of

the ablest gifts known among us and yet did not ask for baptism of them. I asked him why he had not done so, and he said he had often been strongly impressed to do so, but had been held back, by the devil, he reckoned, and I felt sure the Lord had not kept him back and that he should have resisted the devil, denied himself and taken up his cross and followed 'Christ in baptism. Why should not this man have rendered unto the Lord this service at least for the hope that he had. Should not our preaching call for such characters? Are we not to fish them and hunt them. Are we not to teach them to observe all things which Christ commanded. "If any man will come after Me let him deny himself and take up his cross and follow Me." Should we not admonish such as have a mind or impression to be baptized to tell it to the church, and submit himself to the righteousness of God. I do not mean just anybody who might be induced to come before the church, but I mean what I say. If one is impressed to be baptized and therefore has a hope, and whose mind is toward the church should he not lay his case before the church?

Jesus told a certain man to go home to his friends and tell them how great things the Lord had done for him. The man wanted to follow Jesus, and Jesus did not really object but told him how to do it, what he should do. When one has told the brethren—the church—his experience and is walking with them in the ordinances of the church and is in his general deportment in accord with the discipline and order of the church, is he not following

Christ? If so, should I not tell him that he should be following Christ in this way and manner? If I by my preaching and exhorting and admonishing a child of God lead him to do wrong may I not rather induce him to do right? The taught of God—those that are experienced in the things of grace—are the subjects of gospel address, and should I not address them with such points in my remarks as are applicable and admonish them and exhort them, reprove them and rebuke them as the exercise of my mind may suggest? Is there in all the book of God a gospel reason which one may claim for himself why he should not submit his reasons of a hope to the judgment of the church? He thinks he is not fit to be baptized, whereas the gospel does not say he has to be fit, but it does require a fitness which is found in the reasons of his hope. It is not for what he is, but for what he has, what the Lord has done for him, the benefits of the Lord toward him; how that the Lord has been and is merciful to him; hath delivered him and doth deliver him and in whom he trusts that he will yet deliver him. To be fit to be baptized is to be fit to be dead. Dead to the law by the body of Christ; dead to sin, dead to the world, dead to everything but to God and His Son Jesus Christ, and to his church and people. "Being buried with Christ by baptism into death that like as Christ was raised up by the glory of the Father, even so he also should walk in newness of life." He is not raised up, but he walks. He walks as he never walked before. His walk is noticeable, it is

orderly, it has about it the likeness of a raising up. There is about him an atmosphere of the newness of life, in which he seems to live and move and has his being.

It is a wonderful condition that constitutes a child of God. It is so conflicting that he himself is not in harmony with it. He at once is not satisfied with it, he is not reconciled to himself nor to God because of it. He had thought he should die without it, and now he feels that he can not live with it. He finds a thorn in his flesh buffeting him and thwarting and preventing him so that he can not do what he wants to do, nor be what he wants to be. He had thought he was fully a live one and was blameless, but now he finds he is veritably a chief of sinners and dead to the law of holiness, justice and goodness, and is poor and naked and blind, wretched and miserable; and he prays to God as the only one who can deliver him, and the Lord simply says to him, "My grace is sufficient for thee; in weakness is my strength made perfect." Then he is able to say when I am weak then am I strong—another contradiction one in which he triumphs through grace by faith.

"How strange is the course a Christian must steer

How perplexed 'is the path he must tread

The hope of his happiness rises from fear

And his life he receives from the dead."

This line of thought pertains to the discipline of the church, and the duties and obligations, one who has a good hope owes, to the church.

The grace of God that brings salvation teaches one to whom it appears that he should live soberly, righteously and godly in this present world. The world should here imply to my mind something to be observed by him, an obligation that is required of him, a duty resting upon him, a privilege by this grace enjoined upon him. His thoughts, his mind, his words, his general demeanor should be characterized by a show of soberness and of right living, reflecting that he had been with Jesus; and had learned of Him. "And they took knowledge of them, that they had been with Jesus."

There is a gospel division in the word of truth of the gospel of the doctrine, and the discipline and order in the doctrine. Some one unwisely threw down a bone for argumentative minds to gnaw and they are doing it—that there is nothing gained in obedience, nor is there anything lost in disobedience, which in the truth is true but in the gospel is not true. The declaration is not found in the gospel, in scriptures of truth. "If God give you Christ, how shall He not with Him also give ye all things?" Now with this quotation being true according to the gospel of truth or thus sayeth the scriptures, what else is there to be given with Christ? But the saying not being given by the inspiration of God is not true but is false and not profitable. All scripture given by the inspiration of God is profitable for doctrine, therefore the scriptures we have and accept are all the scriptures we have or can have, but if we want more than what God has given us according to these scriptures all we have do do is to add to

the scriptures God has given us and He will add to us the plagues that are written therein. Will He really do that? If we do, He will do; and we have already done so, no I have not done so, and if the Lord will, I will not do so. I should fear to add to scripture given by the inspiration of God. It is true men of great minds do it, but they are not greater than the grace of God, and Paul said by the grace of God I am what I am, and may not the humblest of the ministers of God's gospel say as much? But Paul's greatness did not allow him to preach anything but the gospel, and we are to follow him only as we have him for our example. Only as he follows Christ are we to follow him. The churches should see to it that those of us who attempt to preach should preach in conformity with the preaching of our apostle.

Is it true that church life with our people is not worth the living? If not why not cut it out. But if it is why not encourage it, why not talk about it and confirm it, as belonging to them? Do they not enter His courts with praise, and flourish in the courts of our God? Was David really glad when "they said unto him let us go into the house of the Lord?" "A day in thy courts is better than a thousand."

We are admonished to be temperate in all things; and we should let our moderation be known unto all men. There is a brother who has not been in his meeting for months and perhaps years, and what is such a member worth to his church? And what is the church to him? There is a sister who for years has filled her seat; she is quiet and humble,

but she is in her place and has all these years "done what she could," and I can not do without her. What is she worth? She is to me a kind of inspiration. She helps me in the ministry. What does she do? She sits in her accustomed place, and lends me her attention, and now and then her countenance beams radiantly with a hearty assent to the thought expressed which touches her experience, and confirms her hope. She is rendering unto the Lord thanksgiving for all his benefits toward her. What are you doing?

P. G. LESTER.

AMANDA JANE BARNES

Amanda Jane Barnes was the daughter of J. D., and Marvin Luper, and was born February 11, 1871. She was married to Steven Barnes and there were three children born unto them, all dying in infancy. When quite young she joined the church at Wilson, N. C., and was baptized by Elder P. D. Gold. She was granted a letter in full fellowship from Wilson church Saturday before the fourth Sunday in April, 1891. She was received into Contentnea church, Wilson Co., N. C., shortly afterwards. She was a very obedient and faithful sister, always filling her seat when not providentially hindered. She was loved by all that knew her. I have known her to walk several miles to get to preaching and especially to the church where her membership was. She was a sister-in-law to me, and I loved her as a sister, and can truthfully say that she was just what she pretended to be, there was no put on for a show, her walk was as straight as any one I knew. Her life here was full of troubles, trials and tribulations, but she bore them all with great patience. She was a great sufferer the latter days of her life, she would beg the Lord to take her out of it all, and would ask the people to pray for her, but not to pray for her to get well but ask the Lord to take her home to Jesus. She loved the Lord and wanted to go and live with Him forever. And we have not a doubt but she is in His embrace praising His holy name. I went to see her the day before she died and when she saw me she raised her feeble arms and took me in her embrace and said she was so bad off and nearly dead. She passed away that

night, September 21, 1927. It was her request that I should write her obituary and Elder G. W. Boswell to preach her funeral, which he did very comforting and encouraging to her many friends and relatives. Her funeral was conducted in Contentnea church and her dear body laid to rest in the church cemetery the place she loved so much. Everything was done for her that loving hands could. She made her home for more than a year with Brother Johnny Skinner, Black Creek, N. C. and I never saw people more attentive than he and his wife, and also Willie Skinner and wife. They never tired of doing all they could for their Aunt Mandy. She was tenderly cared for day and night. She leaves only one brother living and several nephews and nieces.

May God bless all that was so faithful in caring for her in my prayer.

Written by one who loved her.

MATTIE L. JARRELL.

Tarboro, N. C. R. 3.

WILLIAM EDWARD WHITE

It is with a sad heart that I attempt to write the death of our dear father and grandfather.

The son of Jim and Drucilla White, was born December 7, 1859 and departed this life October 31, 1927, making his stay on earth 67 years, 11 months and seven days.

He was married to Nancy Jane Arnold, daughter of Jim and Martha Arnold, January 1, 1886 and to this union was born six children, five of which are now living, fourteen grand children.

The children are as follows: Jim, Tom and Charlie White of Creswell, N. C., Mrs. Martha and Agnes Phelps of Creswell, N. C.

He united with the Primitive Baptist church at Concord Saturday, September, 1908 at the water edge and lived a faithful member until death.

He was afflicted for ten years, never able to do any work, and finally his mind went bad. He remained in the state hospital at Raleigh from March until October 31.

His death was caused by expansions from insanity.

He was a dear husband and a loving father and grand father was loved by every one who knew him.

His body arrived at the old homestead at 5:30 a. m., November 1, in presence of many relatives and friends, he was laid to rest in the family burial ground at 3 o'clock.

Brother Bailey Ambrose sang and prayed beautifully.

"Come my dear friends and mourn with me

In my afflicted state;

I am bereaved, as you may see,
Of my dear, loving mate."
A precious one from us is gone.
A voice we love is still,
A place is vacant in our home
Which never can be filled.

Written by his dear granddaughter,
(Miss) MARTHA JANE PHELPS
Creswell, N. C.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst by the irresistible hands of death our highly esteemed brother, N. W. West, which sad event occurred at the home of his daughter, Mrs. L. G. Pollard, on June 11, 1927, age seventy years and nine months.

We feel safe in saying that none of our churches had a more faithful member as long as he was able to fill his seat, always at our meetings and on time. Though we feel that our loss is his eternal gain.

Therefore be it resolved:

First, That his church, his family, his friends have sustained an irreparable loss, though we mourn not as those without hope.

Second, That we tender to his bereaved family our deepest sympathy and commend them to Him who promised to be with them in their sixth trouble and not forsake them in their seventh. Brother West united with the church at Hannah's Creek the third Saturday in August, 1911.

Third, that a copy of these resolutions be sent to his family, one to Zion's Landmark and one to the Primitive Baptist for publication, and that these resolutions be spread upon our church record.

Done by order of church in conference on Saturday before the third Sunday in July, 1927.

G. W. JOHNSON,
D. G. ALLEN,
MRS. EMMA GILBERT,
Committee.

RESOLUTIONS OF RESPECT

In memory of our dear brother and deacon, D. H. Overby, whom the gracious God who doeth all things well, has seen fit to remove from our midst, we, the church at Willow Spring fully appreciate the great loss incurred by the death of this beautiful character and worthy brother.

Therefore be it resolved:

First, That we may not mourn the loss of this dear brother, but rejoice in his victory and be thankful for the beautiful life he has led as an example to us.

Second, That we extend to his dear companion and children our tenderest love and sympathy, hoping that the dear Lord will be a husband, father and comforter to them in their bereavement and loneliness.

Third, That a copy of these resolutions be sent the family of the deceased, a copy sent Zion's Landmark and a copy recorded on the minutes of our church book.

Written by order of the church in conference on Saturday before the fourth Sunday in November.

ELDER C. B. HALL, Moderator
T. F. ADAMS, Clerk.

ELDER C. B. HALL

Just as we are closing the forms of the Landmark we learn of the death of our esteemed friend and editor of Zion's Landmark, Elder C. B. Hall, of Hillsboro, who was stricken with paralysis last Saturday while filling his appointment in Durham. He died at 8:30 Monday night, January 16th.

Elder Hall was about 60 years of age, and leaves a wife and two daughters and three sons. He was a very able minister and writer, and the readers of the Landmark will miss him and the members of his churches which he has been serving for years with great ability and fidelity to the faith.

Elder Hall has been a member of the Primitive Baptist church since a young man, and has been preaching for about twelve years.

His funeral will be conducted at Cedar Grove church near Hillsboro Wednesday afternoon at 2 o'clock.

SKEWARKEY UNION

Please publish that the next session of the Skewarkey Union is appointed to be held with the church at Conoho, Martin county on fifth Sunday and Friday and Saturday before in January. This church is one mile from Oak City on State Highway No. 125. Those coming by railroad will be met at Oak City, N. C.

All lovers of the truth are invited to meet with us, especially the ministering brethren.

B. L. JOHNSON, Clerk.
Oak City, N. C.

GOD IS OUR SALVATION

Mr. John D. Gold,

One more issue of the Landmark and my time would be up, therefore, as I believe in promptness in business I am sending you my renewal for 1928. Not many issues of the Landmark have failed to have my notice. It is consoling to witness the upholding of the standard set by your eloquent, able and pious father, the late Elder P. D. Gold. "Though dead, he yet speaketh," and such a life as he lived is and should be emulated by those coming in his stead as editors of the Landmark. We are glad to have safe and sane hands at the helm. The Lord is reigning and will continue to rule in the hearts of His humble, obedient children. We find we are living in a day of much strife and confusion and this all is the works or fruit of the evil spirit. The true and faithful will refuse to worship man or the works of men. In this course we will be much persecuted and falsely accused, but this is because men (evil minded and designing men) love darkness rather than light and lovers of themselves more than lovers of God or His sacred cause and His legal and appointed form or manner of worship and discipline in His church. In the Lord alone is our salvation. One has truly said, "The Lord is all my salvation." That is, He is my deliverer and without Him there is no salvation for us. Without Him, we, of ourselves can do nothing to merit salvation or any favor. When we do all, or perform the whole law, then nothing to boast of, still unprofitable servants. The blessing is in, and not for the performance. We are not excused unless we do our best (which none seem to do) and all the praise, honor and glory belongeth unto the heavenly Father, as all blessings come through the merit of the blessed and crucified Son of God and we receive them through and by virtue of the covenant between the Father and the Son from the foundation of the world. For the least evidence of having been loved and born of the holy spirit, we should be most humble and thankful and try to render just praise and adoration to the glorious name of our blessed Saviour by an orderly walk and godly conversation. I hope that the dear Lord in the year 1886 revealed unto me His tender love and mercy in the free pardon of all my sins and guilt and established in my poor humbled heart that hope and trust which is yet militant and I so much desire to love him more and serve Him better my remaining days on earth and I know how no better than to still stand firm and contend for gospel order and Bible discipline in the church of God. I ask the prayers of the Lord's people. With love and best personal regards to editors and readers, I am yours in an abiding hope in Christ.

Peachland, N. C. J. W. JONES.

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at Cypress Creek, Duplin County on Saturday and fifth Sunday in January. All lovers of truth are invited to attend.

Yours in hope,

R. W. GURGANUS, Clerk.

AMOUNT EXHAUSTED

The fund to send the Landmark to those unable to pay for it has been exhausted and there are heavy demands on same from a number of widows and old people who say they love to have the Landmark but they are unable to pay for it.

APPOINTMENTS ELDER G. M. TRENT

Please publish the following appointments:

Elder J. W. Flinchman of Spray, N. C., and Elder G. M. Trent of Reidsville, N. C., will fill this appointment if the Lord will:

Tuesday, January 24, Pleasant Grove.
 Wednesday, Jan. 25, Bush Arbor.
 Thursday, Jan. 26, Pleasant Hill.
 Friday, Jan. 27, Wheelers.
 Saturday, Jan. 28, Flat River.
 Roxboro at night.
 Sunday, Jan. 29, Souls.
 Monday, Jan. 30, Mt. Lebanon.
 Durham at night.
 Tuesday, Jan. 31, Goldsboro at night.
 Wednesday, Feb. 1, Wilmington at night.
 Thursday, Feb. 2, Yops.
 Friday, Feb. 3, Wardsville.
 Saturday, Feb. 4, Berry.
 Sunday, Feb. 5, Maple Hill.
 Monday, Feb. 6, Cypress Creek.
 Wednesday, Feb. 7, Muddy Creek.
 Wednesday, Feb. 8, Sand Hill.
 Thursday, Feb. 9, Stones Chapel.
 Friday, Feb. 10, North West.
 Saturday, Feb. 11, North East.
 Sunday, Feb. 12, Hadnots Creek.
 Monday, Feb. 13, Newport.
 Morehead at night.
 Tuesday, Feb. 14, Farmville.
 With good wishes I am sincerely yours,
 ELDER G. M. TRENT.

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 Co., N. C., on the 5th Sunday and Saturday before in January, 1928.

The public is cordially invited to attend.

W. C. KING, Union Clerk.

BLACK CREEK UNION

Please publish in the Landmark that the next Black Creek Union will be held with the church at Memorial about three miles west of Fremont.

J. J. THORN.

Elm City, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

==== AT ====
WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

FEBRUARY 1, 1928

No. 6

A BLESSING TO THOSE WHO HEARKEN UNTO THE
VOICE OF THE LORD

"And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken to the voice of the Lord thy God.

Blessed shalt thou be in the city, blessed shalt thou be in the field.

Blessed shall be the fruit of thy body and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep.

Blessed shall be thy barn and thy store.

Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out.

The Lord shall cause thy enemies that rise up against thee to be smitten before thy face: They shall come out against thee one way and flee before thee seven ways." Deut. 28:1-7.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

D. P. Roberson,
1 July 28

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 TRUMPET

A reproduction only in part of an able sermon preached by our dear pastor, Elder C. B. Hall, 3rd Sunday, December, 1926, from Lev. 25:9.

"Then shalt thou cause the trumpet of the jubilee to sound on the tenth day, of the seventh month, in the day of atonement, shall ye make the trumpet sound throughout all your land." Atonement signifies: Reconciliation, a ransom, satisfaction made for sin. "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 not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." As one by one God's children are brought to a knowledge of the truth, that they are sinners indeed, they are most assuredly receiving the atonement, the sound of the gospel trumpet which is good news, or glad tidings; comprehends in it, all those doctrines of love, grace, and mercy, discovered in the complete salvation of sinners. The Lord's ministers, who are qualified, and sent out by Him, are the ones who proclaim, or sound this trumpet; and when He sends them, His spirit says to them: "Go now, therefore, and I will be with thy mouth, and teach thee what thou shalt say." This is a certainty, and no failure in a single

one whom He hath sent. Many of God's children have a hope and know not what it is; much fear and trembling holds them; but when they hear the gospel proclaimed, they can but recognize that they are awakened to a feeling of fellowship in the travail of soul, never felt before, they have been sleeping. This gospel sound awakes them that sleepeth, causing them to "rise from the dead" (their own dead works in which they trusted) then does Christ give them light, This light shines out of darkness, (the flesh) it hath shined in the heart; "showing the vileness of self, their corrupt ways, taking away all the armor wherein they trusted, then and not until then, do they find themselves perfectly lost." They are compassed by the fear of death, the pains of hell get hold upon them, they find trouble and sorrow. The man-child has quickened them to life, yet they think it is death; hedged in on all sides, they cry for mercy, praying to be delivered as did the poor publican; saying "God be merciful to me, a sinner," He knew he was a sinner, condemned before God; so do all His beloved ones, and He gives them the words to pray, and like the poor publican they go down to their house justified; the Lord exalts them, because they, in themselves, are abased. This is when the trumpet of the jubilee sounds on the tenth day, represent-

ing the law from which grace hath delivered them; and 'tis on the tenth day of the seventh month, representing a fullness of time, for this man-child, Christ, already formed in them the hope of glory, to be born, to be made manifest to them; not a second too late, not a second too soon. Then does the trumpet of the jubilee sound. "Throughout all your land," the flesh, the body, which was mourning for delivery, but now thrilled with joy unspeakable because the lost is found.

Why is Jesus called a man-child, a thing contrary to nature? When the Jews were accusing Him, they said unto Him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them: "Verily, verily, I say unto you: Before Abraham was, I am." Note the expression, "I am." He is, and was, an everlasting Saviour; without beginning of days or end of life: the present, the past, the future; He's one eternal now. The ancient of days, and has ever been with the Father. He was a man child; a man of infinite power to forgive sin, before the foundation of the world; at which time he saved every heir of promise, and preserved them all the days of old, nor did He forget, nor will He ever forget to call them in time. "He hath saved us, and called us with an holy calling: not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." "And we know that all things work together, for good to them that love God, and to them who are the called according to His purpose."

Purpose is a firm thought, or determination, God's decree; as He says: "What I have thought shall surely come to pass, what I have purposed shall surely stand." "For the Lord loveth judgment, and forsaketh not His saints: they are preserved forever: but the seed of the wicked shall be cut off." 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." "What shall we then say? If God be for us, who can be against us?" "The law of His righteousness; God is in his heart: none of his steps shall slide." These are they, "The earth (or their land, the flesh) shall be full of the knowledge of the Lord as the waters that cover the sea." Again is the trumpet of the jubilee sounded in their land. It is morning with them: "The sun of righteousness has risen with healing in his wings." Their sins are washed away in the blood of the lamb." The Egyptians whom ye see today, ye shall see no more forever. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." No one is born into this kingdom, one second before, or one second after, the time appointed of the Father: "For he shall stand at the right hand of the poor, (such as discern their poverty and inability in things spiritual) to save him from those that condemn his soul." We see this beautiful and timely type in the ram caught in the

thicker to save Isaac from death; and as Abraham carried his son, Isaac, to the place of sacrifice; even so does God the Father lead His children, whom He gave to His Son, representing His bride, the church, to the place of offering; where they see that nothing but death is their portion, deserving so. When all this is done: "Sorrow endureth for the night, but joy cometh in the morning." Night signifies absence of the sun, a time of ignorance and unbelief, adversity and affliction, death; all this passes, then the "trumpet of the jubilee sounds throughout all your land." "There's joy inexpressible which brings forth a feeling that proclaims honor, glory and dominion to the king of kings, and Lord of Lords." And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto the inhabitants thereof: it shall be a jubilee unto you, and ye shall return every man unto his possession and ye shall return every man unto his family." The fiftieth year comes after the complete fulfillment of the five books of the law. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every man that hangeth upon a tree." The ten commandments and the five books of the law make up the fullness of the law; Christ redeems His people from the curse thereof; they are then under the law of grace; which is taken for the free imputation of Christ's righteousness, by the merit whereof we become righteous in the sight of God; which is sanctified (setting apart) by the powerful operation of

the Holy Spirit; faith and patience, eternal life, or final salvation; all and to all the wonderful work of the Most High, in which the creation has no part, just a lump of clay in the hands of the potter, Jesus. To represent the body of the Lord Jesus we must consider the temple which was four square, and complete, and the fullness of time to be represented by the square of the number seven, which is forty-nine. The jubilee "which ye shall hallow," "is the fiftieth year, and follows the forty-ninth, signifying the perfection of redemption, square and complete. The temple is a type of the church, Christ's body." "Every man is returned unto his possession;" this possession is "Grace" which was given in Christ Jesus before the world began, "and belongs to the heirs of heaven, by right of the purchase of blood, and it is impossible, for a single one of them to lose this inheritance. Will they not hallow this fiftieth year of the jubilee, when the eye of faith gives them a view of the eternal possession and family? "And ye shall return every man unto his family." The church is this family, which is also an inheritance from the beginning. Liberty is proclaimed unto the inhabitants of Zion; surely it is a jubilee, when the ransomed of the Lord returns to Zion with songs; they shall obtain joy and gladness, sorrow and sighing shall flee away." The eternity of wisdom speaks in Solomon, a type of Christ; to wit: "The Lord possessed me (wisdom, Christ), before the beginning of His way, before His works of old." "Before the mountains were settled, before the

hills were brought forth." "When he gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth;" Then I was by Him as one brought up with Him, and I was daily His delight, rejoicing always before Him." "Rejoicing in the habitable part of His earth: And my delights were with the sons of men." "Come eat of my bread and drink of the wine which I have mingled." This "bread" is the body of the Lord Jesus, the "wine" His blood; which He mingled together in His death, that all who ate of this bread, and drank of the "wine" His blood; which He mingled together in His death, that all who ate of this bread, and drink of this wine should have everlasting life. Jesus was the one who had His delights with the sons of men; and stood as a lamb slain from the foundation of the world; He the "I am" was the book of life in which the names of all the sons of men, (meaning both male and female) heirs of promise, with whom He had His delights, were written, to be made manifest in time. This was when the Father and Son agreed that the Son should take upon Himself a body of flesh; at the appointed time, after the creation of man, after the transgression in the Garden of Eden; and these "sons of men" with whom He had His delights, constituted the bride, the lamb's wife, the church; and they must save her from her lost estate; by the Son's coming to earth, to dwell in the flesh, and die upon the rugged cross to ransom her from the power of the grace, to re-

deem her from death. This was the first atonement. Every one of the heirs of promise are returned unto their possession, when Christ manifests Himself to them, as their Redeemer; this possession is "grace"; which was given them before the world was. To redeem, is to take into possession again, something that has been lost. "And every man is returned unto his family," the church. As it is written: "Therefore, behold I will allure her, (to draw) and bring her into the wilderness, and speak comfortably unto her," "And I will give her vineyards from thence; and the valley of Achor for a door of hope; and she shall sing then, as in the days of her youth, and as in the days when she came up out of the land of Egypt." Egypt is darkness, despair, condemnation. Achor means trouble. Darkness is thick but the Lord dwells there; He watches His own child of sorrow, and knows the prayers it utters; but His appointed time to the second must come to set it free from the law of sin and death; and when He speaks, the light shines; delivering the sinner out of the valley of Achor; then the doors of hope swing open, never to be closed in this life; then does the singing begin, as in the day when she, Israel, was delivered out of Egypt; the trumpet of the jubilee again sounds through the land.

This hope, through years, through time 'twill cheer;

In life's last conflict 'twill appear;
This hope, our gloomy moments
raise,

And gilds our pathway all our days.

I venture to say, that the posses-

sion, unto which every man is returned, is also a realization of the promise of Jesus to His people, when He said: "In My Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you; and if I go to prepare a place for you, I will come self, that where I am, there ye may be also." "Fear not little flock for it is your Father's good pleasure to give you the kingdom." Their victory is now for their entrance into bliss; the last of earth indeed. "Jesus hath forever perfected them that are sanctified," set apart in the chambers of eternity: who were "possessed in the beginning of the Lord's way, before His works of old; before the hills were brought forth." "When as ye he had not made the earth, nor the fields; nor the highest part of the dust of the world." This is the salvation for time and eternity; the realization of which will come at the end of all things earthly; then will be the beginning of the eternal salvation-day of eternal rest, which remaineth for the people of God, then will the jubilee last through all eternity, with songs of praise, from an innumerable company, who feel that they themselves are miracles of God's grace.

"Yes, as a drop of water in the sea,
All this magnificence in thee is lost;
What are ten thousand worlds compared to Thee?

And what am I then? Heaven's unnumbered host,

Though multiplied by myriads and arrayed

In all the glory of sublimest thought
Is but an atom in the balance

weighed

Against Thy greatness is a cipher brought

Against infinity! O, what am I then? Naught!"

LIZZIE HOLDEN GARRARD.

PEACE

Peace, the thing desired at this time. That which we pray for, and have prayed for. What is it? and from whence comes it? What effect will it have when it comes? and how, or what shall we do to bring it First, let us see if this is true. Peace is the fruit of the spirit. Then if spiritual, then heavenly, if heavenly then it is God's "Peace on earth," and this was cried when the Child of Promise was born, was when peace made its advent on earth in the flesh, "good will unto men" and I say here and now, that peace at any time and place under any circumstances in reference to His people singular or collectively must come from Him because He is the Prince of Peace. God sent law in our hearts and the effect was trouble, condemnation, no rest here and assurance of suffering after death, and then we begun to labor for peace, promise for peace, pray for peace, with God, and did we attain to it by effort on our part? This sinner says, no, no. But peace came as "the wind blows where it listeth," it came unexpected, unheralded, undeserved. But what a glorious peace, I, and everything in nature, earthly and heavenly at peace. Why, because the Prince of Peace was there. That which I could not do, He did then for me, and I felt and handled His promise

for a few minutes. "Lo I am with you alway" and I thought that trouble was gone forever and I could live **this peace always**. . But no, not so fit left as it came, at His will. I am sure I think that I had done nothing to cause it to leave me, it seemed I wanted to tell everybody and especially my wife what a glorious saviour He was, that He had died for a sinner like me, that would seem to be commendable. But it was gone and in me was doubt and trouble, and I felt and was told I was deceived. Did I pray again? Yes, Lord if deceived, show me the way. What did I do or left off doing, I say nothing, the next day I was going along the road alone and again peace. Mine eyes were filled with tears of joy and my heart was filled with love for the Prince of Peace. This sinner has gone on in this way, with troubles, doubts and fear has united with the church. He said he was not going to do that. But he did and was baptized and a peace came to him that can't be described. He did not labor for it. The Prince of Peace was buried with him and raised him up. This same sinner was troubled agan sorely and said he would die before he would preach and he has been trying these several years. Sometimes he feels satisfied, why, because he has done well and is enjoying the fruit of his labor. **No**, the Prince of Peace was with him and not only showed him the love of God and the power of God, but gave him a door of utlerance. Sometimes, and most of the time he finds he can't speak with authority, but has doubts about the matter. So **this sinner was made to love God**

and His peace made to confess his weakness and the power of God from the first till now and knowing that there is "nothing new or old with Him" says peace is in the hand of Jehovah. Oh we want peace in Zion, we want peace in our home church, we want peace with our brethren everywhere, we want peace in our troubled breast. But no man made peace. Perhaps man can patch, he can promise but can't comply. Can we look to any man for peace or anything to cause peace to hurry or be kindled? This sinner says no. Why is trouble here why has it always been here? do you know I don't. Can we banish it, now. As we have received "good shall we not also receive evil?" There is your trouble and peace. Brethren when He comes peace is here, it makes no difference what the trouble is small or great, general or local between two or thousands, where He speaks all things are still. This sinner puts no faith in man or man-made vehicle to bring peace. But says because he loves you and loves the King of Peace and desires He have all the glory for all things. Look to Him for all things. Yea Peace and Plenty.

J. P. HELMS.

CARNAL NATURE ENMITY AGAINST GOD

I have had some mind for some time to write on some scripture, as I hear so much of this do and live these days and ages of the world: If the Lord will guide my thoughts, I desire to try to tell how I feel. Now we find in time, the appointed time, God created a man, in his own im-

age. In the image of God created he them. Now I do not feel it is of any use to take up time or space to tell you the metes and bounds concerning this man for it is too deep for me, but we understand he transgressed, and sin came into the world, and by sin coming into the world, we find a nature that has ever been contrary to that which is of a heavenly nature, then what must be done?

There is a sinful nature, and there is a bride predestinated and she is in this polluted state. Something must be done, and what must be done? I don't know of anything but a law to condemn sin in the flesh, and God gave that law, and that law works the sentence of death, and the sentence is condemnation, that is that fellow and it works in that fellow day and night until all self power is worked out, then the heavenly comes into possession and that creature sings praise and glorifies God in the highest, now if all God's people are not brought in this way, I don't know anything about it, and I want to testify to you unless one comes with this testimony that the Lord has all power, and that He delivered him when he felt to be a lost and ruined sinner, without God and hope in the world. I could not have any fellowship for him, If I am not a deceived creature I hope I have been led in **this way, then I am made to wonder, why and when God's people have been taught in this way..** God is all in all. Well says one, I believe that but in order that we may eat the good of the land He commands perfect obedience. Well, let us just see how that none of the

writers obedience was by law or independent action of the creature. But by the things we suffer after he had tasted the goodness and mercy of God, he felt the impression to go to the church but felt his emptiness and makes promises to go the next time he gets the opportunity and on and on, until the Lord's time, there is just something overtakes him and he forgets his unfitness and begins to tell of the goodness and mercy of God, and how the Lord delivered him when he felt to be a lost and ruined sinner.. So we are bound to confess that this was no act of the creature's free will, and I want to affirm unto you that God's people do render perfect obedience in every particular without any act of the creature and instead of being an act of the creature, one of the writers say That all the trials we have in this life works the peaceful fruits of righteousness and that the more afflictions and trials the more he feels his dependence on Jehovah. Now I want to tell you all of God's people have been taught the same lesson from the first one on down into the present time, and will continue to be taught the same lesson till the last heir of promise is brought in and that lesson is salvation by grace, and it is by nothing that the creature has, or ever can do, it is a free gift, and all the principalities and powers, will never be able to separate this people from that love of God. Why because she was bought with a price. She is the bride, and I have saved her with an everlasting saivatiop. Then no wonder she can glorify them, why, because He delivered

her when she felt to be in that lost and ruined state without God and hope in the world.

Now I feel if not a deceived creature I have been taught in this way, what can I glory in, things I have done? I say no, only in the Lord. He is the salvation of His people, and He preserves them and keeps them and that is all they need. Then other things that are set up without true testimony is of the earth, earthly.

J. H. JAMESON.

CHANGE OF ADDRESS

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

Dear Sir:

Please state in the next Landmark that my address is changed from R. F. D. No. 3 to 1009 Cokey Road, Rocky Mount N. C.

As I write this the language of Paul is on my mind when he said: "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit." Romans 8:1.

These words should be a comfort to every poor, trembling child of God, of which I have hope that I am one, and all of us that have a sweet hope in Christ have some evidence that we are born of God, yes born of that incorruptible seed by the word of God that liveth and abideth forever. Our first birth gives us a natural life here in time but being sinners and the wages of sin is death we must all die, and whether we live long or die soon is not for us to know, but this second or heavenly birth is everlasting and there is nothing that can condemn

those which are in Christ Jesus who walk not after the flesh but after the spirit.

In order for one to walk after the spirit he must be born of the spirit, and Paul referred to this when he said if any man have not the spirit of Christ he is none of his. I had rather have the evidence that I was born of the spirit of God than to have all this world's goods, yet I can't know this as I would like to, but there is a desire in my heart to walk after the spirit.

God's people while in this natural life desiring to live right and endeavoring to walk after the spirit, find it rather difficult at times to do so. We are so depraved and we have learned that there is in us that is in our flesh there dwells no good thing, and cry out O wretched man that I am who shall deliver me from the body of this death. But we can't go back to the world for there is nothing there to go for how shall we that are dead to sin live any longer therein. Then when everything looks so gloomy and the way looks so dark what are we to do? We are to press on and endure hardness as good soldiers of Jesus Christ desiring to keep the unity of the spirit in the bonds of peace ever looking unto Jesus who is the author and finisher of our faith.

If ye then be risen with Christ, seek those things which are above.

And if we be the children of the most high God we are looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ who will change our vile bodies and fashion them like His own glorious body.

Then and not until then we will be satisfied when we awake in His likeness.

A. B. DENSON.

1009 Cokey Road
Rocky Mount, N. C.

SERMON VERY COMFORTING

Elder M. L. Gilbert,
Dade City, Fla.,
Elder M. L. Gilbert,

I thought I would write you soon after papa's funeral and tell you how much your discourse at the grave comforted us children, but wanted to send both papa's and mama's obituary to you so kept waiting to get them ready, and have just gotten them printed.

Your sermon on 5th Sunday in October was also very comforting to me. I regret very much that my brothers and sister could not be there that day. I have heard many say it was a very able sermon.

You made it so very plain, I fancied I could see my dear parents as the angels wafted their precious spirits to Jesus. Knowing, too that they believed and preached the same thing to their children that you preach and the pure christian lives they lived is a great comfort to us. Oh! that we might follow in their footsteps and when our time comes to die, that we might go as peaceful and leave as bright a path behind as they did.

Silver and gold had they none, but such as they had gave they to us, and that was their unselfish love, good advice, and christian examples, which is worth far more to us than all the wealth of this world. Oh! how we do miss them, God only knows, and yet we could not wish

them back with us, for we know they are much better off with the dear saviour than they were with us in this world of sin and sorrow.

They paid the debt we have all got to pay some time, conquered death which is the last enemy. .

Elder Devane was with us last meeting and we had a live meeting too. One young man united with the church on Saturday by experience, was baptized on Sunday and he came to the church in a way that it surely warmed the members, then one came by letter on Sunday. I think perhaps another or more will come next meeting.

We have several 5th Sundays this year, and while we couldn't wish to take up all your time, yet we will be glad if you can be with us on some of those days.

It was my desire to have papa's and mama's obituaries published at the same time, if you don't think them too lengthy..

I didn't wish to make them too lengthy, but it seemed I couldn't stop for the half has not been told of the beautiful lives they lived.

I will enclose stamped envelope for you to use in sending them to be published.

I must close now ere I weary you.

Hoping you and Mrs. Gilbert are both enjoying good health, and that you spent a very merry Christmas and will enjoy a happy and prosperous New Year.

With best wishes and asking an interest in your prayers, in which Mr. Jones joins me, I remain a little friend,

SALLIE JONES

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

VOL. LXI.

No. 6

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., Feb. 1, 1928

TEACHING

Teaching implies that there are those who teach as well as those who are taught. There is right teaching as well as teaching that confuses. Job said, "Teach me, and I will hold my tongue and cause me to understand wherein I have erred." This shows a good spirit. All who are truly taught in the school of grace, realize that the true spirit of divine teaching must come from the Lord.

Luke records, 2:1 And it came to pass as He (Christ) was praying in a certain place, when He ceased, one of His disciples said unto him, Lord, teach us to pray. "Not how to pray; but teach us to pray.

We feel the need of His teaching more keenly as the days of life are

swiftly passing, each day bringing us one day nearer our eternal home. May we not teach things that will confuse, or that will fail to give honor to whom all honor is due. When we are asked to write or to speak on things pertaining to life and salvation, the fear arises in our minds, that we may not be blest to speak or write in the spirit, to the comfort of the people who have faith in God and in the reality of the imputed righteousness of our Lord Jesus Christ.

We often feel to witness with Paul, when he said, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." 1st Cor. 14-19. Let us therefore try to abide in our own calling, laboring in word and in deed in simplicity, not counting ourselves as though we were something; but humbling ourselves with all humility that our service may be acceptable in His sight and not be a stumbling block to those about us.

Who shall teach us? Christ the Lord is the one great teacher, who has never failed to teach the objects of His love, the subjects of His grace, for He speaks as never man spake, and comes as the still small voice, and leads them to fountains of living water whereof if a man drink he shall never perish.

The Prophet Isaiah, in talking of the safety of the children of God, said, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." He concludes the 54th chapter by saying, "No weapon that is formed

against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

We must conclude that the great teacher is the trinity of heaven—God, Christ and the Holy Spirit.

In an exhortation to trust in Christ, Isaiah says, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." "I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my People."

The Lord teaches us, not only in word; but in the school of experience. Some of our experiences are very trying indeed; but when He shall sit as a refiner of the gold and, he being not only the refiner, but the fire that consumes the dross and causes his people to come forth as gold tried in the furnace, then shall they all praise Him for having redeemed them from the curse of sin, for having preserved them by His grace, and will in His own time meet the hosts of the redeemed in the City of God where all glory, honor, dominion and praise will be ascribed to God and to Christ forever and for ever.

Having just learned of the death of our beloved Elder and Associate

Editor of the Landmark, C. B. Hall of Hillsboro, my mind reverted to his simple Christ-like teaching in precept and in example. My deepest sympathy goes out to his family and feel that our people will sadly miss his counsel and teaching of the word; but the Great Teacher, who is Lord of all still lives, and will live and abide forever.

While we are deeply touched by the passing of our able ministers, who one by one are passing onward to their reward, still hope lives in the hearts of believers in Christ because He lives. Did He not say "Because I live ye shall live also, and that He came that they might have life more abundantly. We are to meet tomorrow to place the silent form of our once able teacher of the word, in the silent grave; but hope survives, and we believe that he enters the more abundant life eternal.

God will raise up others to teach or preach His gospel. "I will place watchman upon thy walls, O Jerusalem, who shall cry aloud and spare not. They shall say to the afflicted daughter of Zion, "Thy deliverer cometh." "

Yours in hope,
O. J. DENNY.

THE DEVILS KNEW HIM

Brother Lester:

Will you please answer through the Landmark St. Matthew, 27th chapter and 52nd and 53rd verses, what became of those bodies that rose; also Mark 1st chapter, 34th verse, "And suffered not the devils to speak because they knew him."

From your sister in Christ, I hope,

MRS. A. M. SPARKS.

Answer

We are assured time and again that the resurrection of the dead is a profound mystery. It is a question to be accepted and believed by faith. It is not to be understood but granted as a fundamental principle of the doctrine of our salvation, the vital operation in the existing power and virtue of Christ which links this life with the life to come, for if in this life only we have hope in Christ we are of all men the most miserable. It is the gist of our hope and our hope is the gist of salvation, and our salvation is the gist of the resurrection, all of which is comprehended in the mystery of Godliness, none of which is understood except by faith. It would seem that we should live by the life of Christ but we see in this narrative that we live by His death as well. It was when Christ died that the bodies of many of the saints arose, we understand from the dead—not from the grave—for it says they came out of the graves after His resurrection. Christ declares Himself to be the resurrection and the life and here he is shown to be the life and the resurrection. While He was on the cross He had the power to lay down His life and while He was in the grave He had the power to take it up again the same power to live that He had to die.

The life of Christ did not become extinct, but He laid it down, laid it in these many graves, and as many saints could no longer lie there because of it, but they must rise from

the dead, however they could not come out until Jesus had risen for He is the first born from the dead, He must take up His life and live that therefore His people might come forth and live. "And the graves were opened and many bodies of the saints which slept arose and came out of the graves after His resurrection and went into the holy city, and appeared unto many."

Now, what became of those bodies is what the sister wants to know. It is not said in the scriptures and therefore we do not know, but we must conclude that as they were bodies of saints they must have been brought to heaven with Jesus as the first fruits of the resurrection. I presume as they passed about they were caught up to meet the Lord in the air, and so are ever with the Lord.

Those devils the princes of the power of the air, the spirits that make the children of disobedience their habitations, setting up therein their strongest opposition possible, yielding only at the most extreme of their devilish daring resistance charging the coming presence and righteousness of the Holy One of almighty God to be their torment deserved therefore the most abject humiliation of utter and everlasting subjection in silence. Their knowledge of Him was only such as devils possess and therefore could add nothing to Him whom to know is eternal life to them out of whom these devils had been cast, who could only know Him by faith revealed in them which devils never possessed. As the scriptures do not answer the sister's question, I do not really know only as I have pre-

aimed upon these feeble thoughts. May the Lord give us all gospel understanding.

P. G. LESTER.

AN EXPRESSION FROM ELDER LESTER

Elder O. J. Denny,
WinstonSalem, N. C.

Dear Brother:

Your letter and telegram to hand and am sorry indeed for the death of Elder C. B. Hall, and for the deep sorrow it must cause Sister Hall and the family.

I shall write her as soon as I can get to it. I am not, at once, sufficient for it. His passing away will be deeply felt by those who are affected directly, and generally by our people of his acquaintance, locality, and through the Landmark Elder Hall was a growing man in his gift in the ministry, in our confidence in him, in our fellowship and love for him.

His presence and conversation was interesting, assuring, comforting and strengthening. The integrity of his profession in his call to, and his work in the ministry and the utility of his call to the high and yet humble service is unquestionable and beyond our estimation.

The shock incident to his transition from the scenes of this life to the blessed life beyond, coming in such an hour, as we thought not, seems to have so quickened our sense of his life and character as to give us to feel that we know more of him than we had seemed to know, and to entertain a deeper, higher, a more extended and sweeter appreciation of his acquaintance, of his

fellowship, of his faithfulness and the utility of his gracious gift; but so it is with us.

Moses only saw the Lord as he passed by and beyond. Somehow, we do not readily know that every good gift and every perfect gift comes down from the hand of our God, nor can we lift ourselves up to fully appreciate the little that we do seem to know.

We feel assured that the great loss is ours in the passing away of our dear brother and fellow laborer. May the Lord sustain our dear Sister Hall, his lovely companion and all the family.

P. G. LESTER.

AN EXPRESSION FROM ELDER DENNY

Mr. John D. Gold, Publisher,
Zion's Landmark,
Wilson, N. C.,

Dear Sir:

I am enclosing a letter from Elder Lester which he suggested that I might forward to the Landmark with such comment as I might see proper to make. I fully concur in all Elder Lester has said about our dear brother, and associate in the ministry and in the editorial work of the Landmark, Elder C. B. Hall.

It was a sad but a sweet privilege to answer the call of the family to be with them and conduct the funeral service. The very large attendance, more than twice the number that a large church house would seat, showed in no uncertain terms the high esteem in which Charley Hall, as he was referred to by hundreds, was held. In all my years of experience, I do not recall to have

had so many, many people express the wish that they might hear the simple service. One of the physicians, who treated Elder Hall, came to me after the service and said, he had never seen so many hearts deeply touched on such an occasion. A neighbor, not of Elder Hall's religious faith, came and said, "I have known Charley Hall all his life and I never heard aught against him in my life."

With such a silent demonstration of love and esteem, shown by many hundreds of people coming from all over the sections where he has labored as a minister, with many ministers, physicians and others, all alike, deeply touched by the passing of Dr. Hall, as he was familiarly known, it made us feel that he was greater in death than in life, and that his quiet manner and Christ like teaching would live long in the hearts of his friends and loved ones.

May the spiritual touch that comes as the whispering of the winds and the everlasting arm and sustaining grace of our God, be the ark of safety, the place of solace and security, the covert from the tempest, the hiding place and as the shadow of a great rock in a weary land for Sister Hall, and the children, and for those for whom he gave much of his life and service who are sorrowful, indeed, at his passing.

Yours in hope,
O. J. DENNY.

THE HYMN AND TUNE BOOKS AND OTHER READING MATTER

If you contemplate ordering a supply of these books I would be

glad to have you do so. If you do, do it at your next meeting. I have them on hand in the shaped note only, at \$1.00 per single copy and \$10.00 per dozen, postpaid.

If you wish to characterize your library as a fitting memorial to your memory after you have departed this life, do so while you are yet alive, do it now, not next week—next week, tomorrow, we die; put in it the history of the manifestation of God in the life and gospel of His Son Jesus Christ which you will in a book called the Bible. The name of this book is on the outside, but the real name and the history and gospel doctrine are on the inside; and for good secular reading file therein the Landmark; and then if you want other good reading matter send \$2.00 to Sister Mildred Durand Gordy, 1929 Lorraine Place, Ann Arbor, Michigan, and have her send you the life and later writings of her illustrious father, Elder Silas H. Durand; and give attention to reading in these books.

P. G. LESTER.

THOMAS GREEN McCALL

With sadness I will try to write an obituary notice of my dear father, though I feel so unworthy on this occasion, knowing I can not do him justice.

Thomas Green McCall was born August 18, 1842, and departed this life August 29, 1927, making his stay on earth 85 years, 11 days.

He had been in declining health for a year. He was so energetic, so ambitious and had such a strong constitution, he would not give up until forced to do so. He was confined to his bed two weeks and five days.

He was born near what is now Valdosta, Georgia. His father moved to Florida when father was small. He has been a citizen of this state most of this time; of Pinellas county, thirty years; a resident of Largo for the past twenty-five years.

He was a volunteer in the Southern

army in the War Between the States, beginning 1861 and served during the entire war, suffering many hardships and one wound through the hand.

He was married in 1868 to Miss Martha Caraway. Unto this union six children were born, two girls and the wife preceding him to the grave, dear mother's spirit taking its flight to Jesus 13 years and 3 days prior to dear father's.

I had the pleasure of living with my dear parents all of my life till Jesus bid them come to Him, and privilege of caring for dear father in my own home since my marriage three years ago.

He united with the Primitive Baptist church about 40 years ago. He ever adorned the profession he made with an orderly walk and godly conversation and ways always ready to lend a helping hand, living for others, not himself. He let his light so shine that others might see his good works and glorify their Father which is in heaven.

He gave God all the praise and said, like Paul, that if he was a child of God, he was the least of all. He was the Father of the church. We can say of him as Paul said, "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; not to me only, but unto all them also that love His appearing."

That was a man of few words, but ever ready to express himself when necessary. I never heard him speak of any good thing he had done, yet knew that he visited the sick and ministered to those in need. He was a devoted husband and a fond father and kind neighbor; in all this he was sustained by the scriptures. He instructed his children by precept and example, to live honestly and do unto others as they would have others do unto them.

Papa is gone but not forgotten, his footprints are on the sands of time, and if all his posterity will follow therein they do well.

He leaves four children: R. W. McCall, W. H. McCall, Mrs. E. Y. McMullen, Mrs. J. E. Jones, all of Largo, Florida. One sister, Mrs. C. A. Williams, of Gainesville, Fla.; two brothers, F. M. McCall of Tampa, and R. L. McCall, of Chattanooga, Tenn.; eight grandchildren and five great-grandchildren, besides a host of other relatives and friends.

He bore all his suffering with all patience.

Father was laid to rest beside dear mother, where they will await the resurrection, when the dead in Christ shall rise to sing praise to God forever and ever.

Elder Gilbert conducted appropriate services in the gospel to his memory and we

committed him to the keeping of Him who doeth all things well.

Farewell, dear Papa,

We bid you adieu;

Hope some day to meet you

Where all things are new.

Thy voice was gentle

Thy word 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,

Written in much sorrow by his youngest daughter, Mrs. J. E. Jones.

MARTHA I. McCALL

With much sadness, though feeling unworthy, knowing I cannot do her justice, I will try to write an obituary notice of my dear mother, who was called from this earth to rest within the heavenly gates, where she entered "house not made with hands, eternal in the heavens."

Martha I. McCall was born February 4th, 1840, and departed this life January 25th, 1914, making her stay on earth 73 years, 11 months and 20 days.

She had been in declining health for a year or more, but was so energetic, so ambitious, and had such a strong constitution, she would not give up until forced to do so. She was confined to her bed but three weeks.

She was born near Sumterville, S. C., and was a daughter of Andrew and Elizabeth Caraway, who were both consecrated Christians, belonging to the M. E. church South.

Her mother died when mother was but ten years old, but her dear father was both father and mother, raising his children.

In the year of 1850 he moved to Florida where mother had lived most of the time, having lived in South Carolina awhile after she was grown, and in both Georgia and Florida since her marriage to my father, Thomas G. McCall, March 1, 1868. To this union six children were born, two boys and four girls, two girls preceding her to the grave, one seven years of age and one in infancy.

Her aged husband, four children: R. W. McCall, of Newberry, Fla.; W. H. McCall, Mrs. E. Y. McMullen and Miss Sally McCall, all of Largo, Fla.; one brother G. H. Caraway, of Bennettsville, S. C., and seven grand-children survive her, besides a host of other relatives and friends.

She was a most faithful and devoted wife, a self-sacrificing and loving mother. Her daily life from beginning to end was full of love and sunshine. Only our dear Lord knows how we miss her.

Sadly have we realized the meaning of the song "What is Home Without a Mother?"

Mother had never united with any church, and seldom expressed her opinion on spiritual or divine subjects, yet was ever ready to listen to others and said she believed the Primitive Baptist Church was the true church, and asked me twice to go with her to the church. Though I would have been only too glad to gratify her desire, I felt too unworthy to ask a home with such good people, so I asked her to go without me, but she never did. Yet a more fit subject for the church surely could not have been found than she was.

The bright manifestations of God's love in her heart was fully demonstrated from her spiritual birth to her physical death. She bore her suffering with all patience and said this world had lost all its charms for her. Much might be said of the lovely and God-like life she lived.

Elder J. D. McMullen, assisted by Rev. R. J. Wells, conducted appropriate services in the gospel of her memory and we committed her to the keeping of Him who doeth all things well.

A dutiful daughter, a loving wife, a devoted mother was laid to rest in the Meigs Cemetery, where her body awaits the resurrection of the blessed, who will praise and adore the Lord forever and forever.

May God be merciful to us a bereaved family and help us to say as Job: "The Lord gave and the Lord taketh away; blessed be the name of the Lord;" and when our mission on this earth is finished, may we meet her in His likeness where pain and parting are no more.

Written by her sad and lonely daughter.
SALLIE McCALL.

RESOLUTIONS OF RESPECT

Whereas, It has pleased God in His infinite wisdom to remove from us, our beloved Sister, Nancy E. Partin.

Therefore, be it resolved:

First, That we, believing our loss to be her eternal gain, desire to bow in humble submission to the will of an all wise God, do cherish the memory of this lovely sister and desire to imitate the noble life she has lived among us.

Second, That we wish to extend to the bereaved companion, children and friends our tenderest love and sympathy, desiring that the good Lord will comfort and sustain them in their distress.

Third: That a copy of these resolutions be sent to the family of the deceased, a copy sent Zion's Landmark and a copy recorded on the minutes of our church book.

Written by order of Wille Spring Church in conference on Saturday before the fourth Sunday in November, 1924.

ELDER O. B. HALL, Moderator,
T. F. ADAMS, Clerk.

APPOINTMENTS

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

Please publish appointments as follows for Elder W. G. White of Culloden, Ga. and Elder Lytle Burns of Florence, Ala.,

Wednesday night, February 25th. Wilmington, N. C.

- March 1st, Maple Hill.
- March 2nd, Cypress Creek.
- March 3rd, Muddy Creek.
- March 4th, Sand Hill.
- March 5th, Sloan's Chapel.
- March 6th, South West.
- March 7th, --orth East.
- March 8th, Ward's Mill.
- March 9th, White Oak, Jones Co.
- March 10th, Hadnot's Creek.
- March 11th, Newport, Ruhannah at night.
- March 12th, North River.
- March 14th, Hunting Quarter.
- March 15th, Cedar Island.
- March 16th, Gravel.
- March 17th and 18th, Sandy Grove.
- March 20th, Washington.
- March 20th, Greenville, at night.
- March 21st, Red Banks.
- March 22nd, Hancocks.
- March 23rd, Tysons.
- March 24th, and 25th, Meadow.
- March 26th, White Oak, Wilson Co.
- March 27th, Wilson.
- March 28th, Contentnea.
- March 29th, Healthy Plains.
- March 30th, Scotts.
- March 31st, Beulah.

Elder Hutchens will arrange other appointments.

Yours truly,
L. H. HARDY.

ELDER W. W. STYRON

We are requested to publish the following appointments for Elder W. W. Styron:

- North Creek Saturday and Third Sunday in March, 17-18.
- Beulah Monday night and Tuesday, 19-20
- Pungo, Wednesday, 21st.
- Concord, Friday, 23rd.
- Bethlehem Saturday and fourth Sunday.
- Flatty Creek, Wednesday 28th.
- Kitty Hawk Saturday and first Sunday in April.

MEMBERSHIP WITH SMYRNA CHURCH

Mr. John D. Gold,

Will you kindly say in the Landmark, for information of those interested, that my membership is with Smyrna church of the Ocmulgee Association, Georgia. Brother J. W. Newton, Forsyth, Ga., is deacon of the church and clerk of the association.

Yours truly,
W. T. WHITE.

Culloden, Ga.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXI

FEBRUARY 15, 1928

No. 7

GOD IS EVER MERCIFUL

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul;

That then the Lord thy God will turn thy captivity, and have compassion upon thee; and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee and from thence will He fetch thee:

And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and he will multiply thee above thy fathers." Deut. 30:1-5.

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

- ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

T. H. Williams
Jan 28

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

PRAISE THE LORD

Oh, that men would praise the Lord for his goodness and his mercy to the children of men.

A sinner saved by grace, if saved at all. At the age of twelve years I dreamed that Jesus Christ was on earth walking and talking as other men, and doing His Father's will. I met Him at His abiding place, which was something similar to the stand at the Primitive Baptist Association to be occupied by the preacher during the sitting of the Association. He told me to go and gather some fruit for Him. I obeyed and went in search for fruit. The only fruit that I found was on a fox grape vine which grew on a rail fence near the run of the branch. The fruit was a dark purple color and grew in bunches which looked good to me, but I did not taste it. I gathered as many of the bunches as I could carry in my hands. I took them to His abiding place, and when He saw them He told me that this fruit was not wholesome food, because it was of the wild uncultivated variety which you find growing along branches and creeks. He did not accept my offering which proved to me that He was not pleased with my work, and I turned away disappointed, but hoping that I might live to be an old man and in some future day find his favor.

During my boyhood I went to school and wasn't considered a very bad boy, but as I grew up to

by a young man I engaged in the sports of young people, until in my twenty-fifth year I married Miss Harriett E. Johnson, the youngest daughter of James H. and Harriett Johnson, of Johnston County on the fourteenth day of August 1873.

In 1874, I dreamed that my time had come to die and I was not prepared to meet God in peace. And my soul went to the Lord in prayer, asking to spare me that I might repent of my sins, and He gave me twelve months to repent of all of my sins. I knew not how to repent. I had a small pocket Testament which I read, and it told me that repentance was the gift of God. I prayed to the Lord to give me repentance, which I hope He did. I had tried going to preaching, reading the Testament to find the way, but found it not. The twelve months that were given to me to repent were swiftly going by. In June 1875 my youngest brother joined the Willow Springs Primitive Baptist church, which made me think there was a chance for others but none for me. I had lost all hope and was expecting to be destroyed. In July 1875 I waked in the night by a heavy thunder cloud which was approaching and I thought that the time had come and I would be struck by lightning and my wife and child were lying on the bed with me. I was afraid that if I laid on the bed that I would be struck by lightning and they would be killed with me. I left the bed and went through the

living room to the front door on the west side of the house as that was the side next to the approaching cloud. As I opened the door the most vivid flash of lightning met my face together with the loudest thunder that I ever heard. As I closed the door these words were spoken to me seemingly out of the clouds, "There is no hiding place." I turned back and went to the bed, dropped down, and buried my face in the pillow praying with every breath to the Lord to have mercy on me. This was the darkest hour of gloom and despair of my life. It was then and there that I died to all the vain things of earth. In a short time the cloud passed over and I felt thankful that none of us were harmed. A few nights afterward, I dreamed of seeing my sins in a pile and they appeared as small poles with fire in the center of them, and I was standing on top of the pile at the east end. When I felt it give away I was lifted from it and placed in the arms of my young brother who had recently joined the church. We embraced each other and rejoiced together and I loved him as I never had before.

A few nights later, I dreamed that I came out of my house at twilight and looked on the south side of the yard and saw the foot of a ladder. My attention was directed toward it. I walked to it and looked up, but I could not see the top of the ladder for it seemed to reach into the heavens and was lighted up with people, going and coming on the ladder. A voice said to me, "these are the ransomed of the Lord." The sight was so grand and sublime that it

filled my soul with joy, and I cried out with joy in praise to God in the words, "Bless the Lord, O, my soul and all that is within me, bless His Holy Name."

Soon after this I had another dream of seeing a group of men standing together looking at a chart which they said was a map of torment. I told them when they got through looking at the map that I wanted to see it. When it was handed to me some unseen hand presented a spy glass to me to look through at the map. I looked through the glass and I failed to see any map of torment, but saw one man standing alone in the road, and it was said to me, "This is the atonement of man." These first men viewed it with the natural eye, but when it was my turn I looked through the glass which I think represented the spiritual eye. The natural eye saw the map of torment, but when viewed by the spiritual eye I saw the atonement of man. This man was standing with his face to the north showing that he was facing the coldness of the world.

The effect of these last two revelations was evidence to me that there had been a great change in myself. There was a question in my mind as to whether to offer myself to the church or not. Elder James S. Dameron had an appointment to preach at Willow Spring church on Tuesday before the regular meeting time in July, 1876. I had a desire to hear him and on my way to the church I asked the Lord if it was my duty to offer myself to the church to show me that day in some way what my real duty was. I arrived at the church and Elder Dameron was there out

in the church yard with the members. Soon they went into the church and he stepped into the pulpit and read out his text in these words, "To obey is better than sacrifice, and to hearken than the fat of rams." Soon after he began to preach I thought that some one had told him all about me. He described my feelings better than I could have told them myself. In the conclusion of his sermon, he said that he believed there was somebody in the house whose duty was to connect themselves with the church. He said if there was anybody in the house whose feelings corresponded to what he had been saying that he advised them to come and go with us. I felt that the Lord had answered my prayer, but I felt so unworthy that it was a great cross to me to comply with what my duty was. On the following Saturday at the regular meeting when the church went into conference and made a way for the reception of members, I went forward and told a portion of what I felt that the Lord had done for me and was received to membership without a question. I was not baptised until the regular meeting time in August on the fourth Sunday, which is our yearly meeting time. We took the Lord's supper and engaged in washing feet which I enjoyed. After that day the enjoyment of going to church, and hearing the preacher was taken away from me for about three or four months. I became so distressed that I thought that I had deceived the church and decided to ask them to take my name off of the church books, but did not. About this time I dreamed of going to the association and hoping to be

able to enjoy the preaching and meeting the brethren. On my way to the Association I found myself in a crowd of people going in every direction, each one seemed to be following his own inclination, which I think, fully represents the people of the world. I was not satisfied to stay with them so, I left them and went traveling north. Soon, I found myself with a crowd of people apparently of one mind and of one purpose. I saw this in a very large field covered with green grass of about two inches high, which seemed to be a blanket reaching all over the entire field. We were running northward. I looked, and saw quite a throng of people, and in the midst of them was one who stood a head and shoulders taller than anyone else. He was as white as snow. It was said to me, "this is the Great King and we were all running to Him," but just at this time, a voice right behind me said, "Hold on, the Great King is coming this way." The voice seemed to turn me right about and I was looking back in the direction I came from. I saw a high rock wall, which appeared very strong with one door through the wall and people coming through this door. I thought this wall divided the church from the World. At this point I was made to remember the words of the poet, "Sweet fields arrayed in living green and rivers of delight." This view brought about the greatest rejoicing that I ever felt. I was so uplifted in my mind and feeling that I could not be still on my bed. I got up and went out of the house and it seemed to me that everything was praising the Lord. After this I was able to receive com-

fort in hearing preaching. I became satisfied to stay with the church. Then I dreamed of traveling and coming to a house. Before I went into the house I heard a man talking as if he was preaching. The door was open and I stepped in and found one man in the house, standing back of a table. He said, as I entered, "this man will preach for us." I walked to the table and he handed me a large black book, which was closed. I did not open it. I never had been burdened with the impression to take the stand to preach. Soon after this I dreamed of having an appointment to preach at Willow Spring church and the day arrived of my appointment and I was sitting on the steps of the church. The people were gathering to the church

hear me preach and my brother, R. G. Temple, came to me, and I said to him, "If there's any preaching here today, you will have to do it, for my mind is as blank as a sheet of paper." I think this dream was given to me that I might know how dependent a preacher feels when he is called on to preach a sermon.

I dreamed of seeing a large stone building with an open door. I walked into a large room, and found two women seated together. They were exactly alike and also very beautiful. It was said to me that they had been there through all time, and had never sinned, had never felt a pain, would never grow old, and never die. I looked at them and wondered what this could mean. It was said to me, "this is faith and hope." As soon as I heard their names, I could understand all.

I had another dream of being in

a city traveling north on a sidewalk. I looked across the street and saw a building with an open front room running forty feet back, the floor was six feet above the sidewalk, and steps running across the front leading up to the floor. My attention was directed toward the building, so I stepped off the sidewalk and walked across the street to the building. As I approached the steps, a man and a woman came up at the same time. The man, standing above the steps, told them to pass on. He did not speak to me, so I walked up the steps. When I reached the top I saw a black door right in a corner of the room. I walked to it and as I approached the door, it disappeared. I walked through the doorway without any trouble. As soon as I passed through the door, I entered another large room, containing a large number of people which appeared to be perfectly happy. I think they represented the rest of the people of God. I think the black door represented death. This door looks black to us before we reach it. When we come to die this blackness disappears, for the Lord has conquered death.

To my mind the above revelations are the talents that the Lord delivered to me, and I feel it my duty to put them in the hands of the exchangers, whom I understand to be the editors and publishers of the Primitive Baptist papers. When published, it is to be distributed to all the readers of their paper and to those who receive a word of comfort, I will say to glory God the glory. Thus the Lord when he comes may receive his own with usury.

It has been on my mind for quite

a while to submit this to the people of God, but owing to my dimness of sight, I have not been able to read writing or print for the past nine years. Therefore, I dictated it to my granddaughter, Ruth Temple of Dunn, N. C.

In much weakness I submit the above to the people of God.

W. B. TEMPLE

Dunn, N. C.

The Primitive Baptist please copy.

GOOD LETTERS

Dear Brother Lester:

Here are two good letters from Mrs. F. P. Branscome. Do as you think best with them.

Yours in precious hope,

J. R. JONES

50 Cypress St.

Revolution Station,

Greensboro, N. C.

Dear Bro. Jones:

I beg pardon for not answering your last letter. I received it and the present all right as well as the one a few days ago. I thank you many times for them. "The Lord loves a cheerful giver," and I accept, almost as a God send in this time of high cost of living.

Yesterday was our meeting day at Maple Shade. I was hindered from going but was told they had a good meeting. Elder Joel Marshall is our pastor. He is so tender and watchful over us. The church loves him as a Father. I believe some one said there are many preachers but few fathers. I truly believe he is one of the fathers.

Again I thank you for past remembrances.

Your sister in hope of eternal

glory,

MRS. F. P. BRANSCOME.
Laurel Fork, Va.

Dear Bro. Jones:

I wish I could express my thanks to you properly, the money order was a help in time of need, and the spirit that prompts you to do so is a legacy one should be proud of.

Yes we miss Mr. Branscome so much. It yet seems that my earthly prop was taken away and nothing left to lean on. I have good children but they are scattered in different states.

I am living at the home Mr. Branscome left for me with an afflicted daughter to care for. I keep a few boarders, that helps us live and keeps me employed. Sometimes I feel so sad, if it wasn't for my afflicted child I would be ready to say, "Lord come quickly."

But why complain when he has promised never to forsake us or leave us alone.

The poet said, "wait and murmur not," even that is comforting at times.

May the Lord keep you and yours,

Your unworthy sister,
ORLEEN BRANSCOMB,
Laurel Park, Va.

EXPERIENCE OF ELDER N. H. HARRISON

Many Brethren have requested me to write the dealings of the Good Lord in reference to my poor soul.

I was born near Hamilton, Martin County, North Carolina, on December 1, 1845. My mother was a daughter of William and Penelope Ausbrooks. My father was Isaac Harrison of Washington

County, N. C. I was brought up on a farm about three miles from Plymouth, N. C.

Deep and serious impressions distressed me in reference to my soul's salvation at the tender age of twelve years. I was led to see my lost and ruined condition by reason of sin. I could not see how a just and holy God could save such a sinful, guilty sinner as I. I said that if my soul went to everlasting punishment, God's Holy Law approved it well. I would slip off from my young school mates and get down on my knees and beg the good Lord to have mercy on my poor soul, but not one ray of light or comfort reached my bleeding heart. I cried: "Woe is me that I was born, or after birth had being." I trembled when I closed my eyes for sleep thinking I would wake up in torment.

After the war broke out between the North and the South, I concluded I would join the Confederate Army and learn the arts of war thereby throwing off my other troubles, but to my surprise my troubles came back with double force. I often thought the birds above me were blessed. I longed for one smile from Jesus, but not one ray of hope would reach my heart. If the Queen of England had sent for me and had proposed to confer great honors on me, I do not think that it would have elevated me in the least degree. God had laid my soul in the vally of humility. Nothing short of God's power could raise me up.

One day in the month of July 1864 I shall never forget. All nature appeared to be shrouded in mourning. I thought I would not live to see the light of another day.

I concluded to hide myself in some secluded spot where no eye could behold me to beg the good Lord to have mercy on me a poor sinner. I thought if I could get low enough to express my humility and distress that He would have mercy on me. I cried until I sobbed like a whipped child. I said: "Lord, I give myself away, 'tis all that I can do, Nothing in my hand I bring, Simply to Thy cross I cling."

I went back to the fort where my regiment was in garrison. Night soon closed in. I went under cover of a little tent agonizing in tears and to my surprise the good Lord appeared for my relief and rolled away that great burden of distress that had been pressing me down from the age of twelve until I was eighteen years and seven months old. I was made to feel and rejoice in the sweet love of God. The whole citadel of my soul was in a flame of joy. My heart was impregnated with celestial fire. I was ravished with delightful admiration and overwhelmed with God's love. I cried: "O, that sinners scattered abroad in the world could feel the power and glory of a Saviour's love." To me this Jesus was lovely and fair and brighter by far than the sun. I humbled myself down at his feet and thanked him for what he had done for me, and this sweet promise was applied to me: "He that endureth unto the end the same shall be saved and blessed is he when his Father cometh that He shall find him so doing." When I looked out at my tent door next morning, I concluded that I was in a new world and I believe I was in the world of Grace and thirsted for communion of saints. At that

time, I had only one cousin in the Baptist Church. I went to see him and told him what great things the Lord had done for me. We cried for joy. I decided that all my troubles were over. I had a great desire to join the Primitive Baptist Church to do all I could to help comfort the afflicted and poor people that trusteth alone in God for salvation. I asked my cousin for advice in reference to joining the church. He told me to attend the next meeting of the church on August 20, 1864. I applied to my Lieutenant commanding Company H, Tenth Regiment, North Carolina Troops. He told me that I could go to the church that day. I went and heard two comforting sermons preached, but I did not go to the place of worship to get religion. I went there to tell the dear Saints what religion had done for me. Before conference met in the house, the devil attacked me and told me how mean and sinful I was and if I joined the church that would put an end to all of my pleasure in this life and that I was going to deceive the Saints at that place. I went into the woods, got on my knees and begged the Lord to inspire me to tell to the Brethren what a sweet hope I had in Jesus and there was such a halo of light and glory in and around me—it is better felt than told. When the Church extended an invitation for those who wanted a home with their spiritual kindred, I went forward and was joyfully received into the church. Next day at ten o'clock was set apart for my baptism. Next morning, I applied to the Lieutenant to give me a pass to go to the creek and he said that it was out of his power. He told me to go see Cap-

tain Miller. I went to Captain Miller's office and told him what I wanted. He arose from his chair and said: "Oh, Harrison, I feel to rejoice with you that you have a sweet hope in a crucified Saviour. Yes, you shall go and I will go with you to see you baptized." He went with me to see the Colonel and the Colonel told him and all the other boys who wished to do so might go to the creek to see me baptized. They were all delighted to have the privilege. It was one of the happiest days of my life. I realized that all the hearts of mankind were in God's hands to turn them as rivers of waters where he pleased.

Captain Miller was a Methodist preacher and a Godly man. His spirit is in glory and I love the ground this day where his body is sleeping beneath the silent sod. Any man that could take his sword from around his body, take off his cap and kneel on the ground when it was wet and cold and pray for loved ones at home and for all in authority over us and for our enemies and keep up that lamb-like spirit must have been a godly man. After the throes of the war, I began to have deep impressions to preach the gospel. I was led to see such an infinite distance between the creature and the Creator that it made me tremble. I begged the good Lord to qualify some one that I thought would reflect honor on the cause. The church where I held my membership desired me to exercise my gift. I said "Brethren, don't be too hasty. If it is of the flesh, it will come to naught but if it is of God, all the powers of hell blended in with the powers of this world can not overthrow it." God

works and none can hinder. He said, "Go and I will be a guide for your mouth and teach you what you shall say."

I have been engaged in serving three churches in the bounds of the Kehukee Association for sixty-two years. I have been blessed to attend that association sixty-two years and have often attended the Black Creek and Contentnea Associations. It has been the chief delight of my life to feed the flock of God over which the Holy Ghost hath made me overseer. I have been blest to baptize four brothers and three sisters, in the flesh; several brothers-in-law and uncles and aunts by marriage. I baptized my wife, one daughter and my dear mother.

I know that the shadows of the grave are gathering around me. It will not be long before I shall lay my armor by and drink from that fountain that will never run dry. Brethren, be of good comfort; be of one mind. Cultivate brotherly love and pray for the peace of the church, and the God of peace and love shall dwell with you. Brethren, when it goes well with you, remember this poor soldier at a throne of grace.

ELDER N. H. HARRISON,
Pinetown, N. C.

WILL BELIEVE THE SAME THINGS

Elder O. J. Denny and wife,
Dear Brother and Sister:

Will answer your Christmas card. We are glad you were thoughtful of us. We must be akin in some way if we do not resemble each other. That does not hinder our love and fellowship for each other, Brother Denny. Jesus

said, "The light of the body is the eye; if therefore thine eye be single, (alone) thy whole body shall be full of light," Matt. 6:22. It appears to my mind that the eye means faith, not mixed but alone, single; but one faith, and that faith is the gift of God. Then with the God given eye we should all see the same, and believe the same thing. But suppose some are cross-eyed and near sighted. They can't all see alike. We must bear in mind that the Lord is here addressing his people. And it is said of them, "Ye are His workmanship, created in Christ Jesus unto good works which God hath before ordained that ye should walk in them. So I shall not charge to God that he gave to some to be cross-eyed and others to be near-sighted. But in his workmanship He gave them faith, that all might see alike. The display of the workmanship of God is, they shall see eye to eye. Therein is the righteousness of God revealed from faith to faith, therefore we see and believe the same gospel truth. Now abideth faith, hope, charity—these three: But the greatest of these is Charity, Which constraineth us to obey God in love and preferring one another. Good works are the fruits of the Spirit, and God ordained and authorized the things that we should do, and when we have done all the commandments—we have done only what was our duty to do. Then say ye we are but unprofitable servants, we have only done that which was our duty to do. Then if we have done more than is our duty to do, we have done wrong. And if we have done less than is our duty to do, we have done wrong. If I see my brother

in error, and in love I convert him from his error, I have done a good deed. But if I have not faith to believe I can convince him of his error I let him alone; For he thinks he knows more than he thinks I know. So, when we get in darkness we had better stop, and walk only in the light of faith—But when I see my brother loves me and that love is mutual, I am not afraid to show him his error; neither is he afraid to tell me of my faults. In brotherly kindness we are helpers of one another, and by an eye of faith we are agreed. And so is the church as a body full of light when all can see alike and believe and understand alike the same faith and doctrine of God our Saviour.

We hope you and Sister Denny are well. We are but common,

Kindly your brother and sister,

D. S. and Lula Webb.

Hillsville, Va.

IT IS THE LORD

Dear friend and sister:

Your sweet letter was forwarded to me here.

When sister Taylor wrote that she had sent a letter of mine for publication I felt wretched for it has ever given me a strange feeling to see anything I have written in print. For sometime much that is personal has been mixed with my writing and this seemed to give me a certain assurance of them being held by the one who received them.

I can only say this if God made the words, He, I hope gave me to write a comfort to one of His little one, I must say, "It is the Lord, let Him do what seemeth to Him good."

Indeed, you are not a stranger to

me, but I trust we are fellow pilgrims in our travels through this wilderness journey. As you say, I hope we are very near even though distance separates us.

I, too, have read your letters to others and enjoyed them, and felt a strong union. It is sweet to know of how you are comforted right in your affliction. You see His hand leading and guiding and sustaining you. How blest we are to be able to read of the dealings of the Lord with others. Many hours pass quickly in this way.

Dear one, our God did not let you suppress the desire to write to me, but instead has given you a word of encouragement for me.

My father was the Elder Chick you speak of and I am I hope thankful to our God that he blessed me with such a good father, one who loved peace and by the grace of God was made tender and forbearing. I would that I might be more like him, but shrink from the trials it takes to keep my foolish nature in subjection. My father baptized me July 28th., 1907. It seemed strange but I was received by the church on my birthday, July 27th.

Before coming to Maize in July I passed through three weeks of darkness when it seemed I was powerless to even smile, but when my strength was well nigh gone He restored unto me the joy of His Salvation. During those weeks I had to seek continually for some comforting word but could not feel there was any for such a sinner as I. The afternoon of July 1st., I wondered how I could endure another hour but something said I must endure until the 2nd. that then deliverance would come. And

I had to continue to go on when it seemed each breath was a groan. Saturday, 3rd., came but the morning brought no relief. I was looking out the window watching the leaves move in the breezes and it came to me we were as helpless of ourselves as those leaves were, that they were tossed to and fro by an unseen power—but not until the afternoon was the darkness dispersed. Then I was given a glimpse of the veil being rent and I saw our hope anchored safely in Christ. For a time I was lifted above and I had hope that I felt the power of God magnified in my soul. Scriptures came to me with great sweetness. My heart sang many hymns and prayers or rather desires (for I know not whether I ever pray) were wrung from me that I might be kept walking softly before him. My strength was surely renewed and the peaceful feeling has been with me much of the time since coming to Maine. Oh what a wonder working God is our God. My thoughts would run on and on but would love not to weary you.

I hope to hear from you again
 May God be with you,
 With love,

Unworthily yours,
 BONNIE A. CHICK.

Richmond, Maine.

ACTION UNWARRANTED

P. D. Gold Pub. Co.,

Wilson, N. C.

Will you give us the privilege of correcting a mistake through your paper the Landmark, made by the newly organized Dan River Association.

We, the Primitive Baptist church at Little Flock, Amelia County, Virginia, in conference December 31, 1927, do hereby denounce the action of the Dan River Association in recording the name of our church and pastor as a part of the said organization without our knowledge or consent, and ask them to correct same as early as possible.

This done by order of the church and signed by—

F. P. STONE, Pastor.

J. D. ANDERSON, C. C.

READS IT THROUGH

Mr. John D. Gold,

Dear Sir:

Enclosed you will find check for \$2.00 to pay for my paper till October 15th. Thanking you very much for the continuance of my paper while I lingered behind. I do love to read it, so good I hardly ever stop till I read it through.

Hoping you much happiness and a long life to live.

Your friend I hope in Christ,
 S. B. MIZELL,
 Tarboro, N. C., Route 3, Box 38.

LOVES THE LANDMARK

Mr. John D. Gold,

Wilson, N. C.

Dear Friend:

Enclosed please find \$2.00 to renew my subscription for the Landmark for another year. I love the dear old paper so much that I do not want to miss a single copy. I hope the Dear Lord will enable you to keep up the good work of printing the dear old Landmark.

Yours truly,
 MRS. H. R. BROWN,
 Hurdle Mills, 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 O. J. Denny, Winston-Salem,
N. C.

VOL. LXI.

No. 7

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., Feb. 15, 1928

TOWARDS HIGHER THINGS

Mr. John D. Gold,

Dear Friend Gold:

Your Christmas letter of good wishes in temporal and spiritual blessings was duly received, and while my delay in answering would seem to indicate that I little appreciated it; but the large gift inclosed with the remarks: "It is not much but I wanted you to know that I am thinking of you and appreciate your interest in the Landmark," seemed to be, as it were, in my experience more of a rebuke than of a reward, for I could not see where in I had been of any worth to the paper in any respect. I am sure I could have gotten many times more subscribers than I have if I had taken the interest I should have in the paper; and as to my little edi-

torials, that you commend, I have felt that the space allowed for them could have been filled with better and more appropriate matter by any of the other editors. However, I agree with you that some vigorous editorials should be written in the Landmark at this time, to get the minds of members of some churches from their troubles, on better and higher things. I am sure it would prove helpful all around—to the cause as well as to the paper. Let them be apt and tending toward unifying and cementing our churches more in Apostolic faith and practice. How much more it would be to the glory of God than telling about local troubles and confusion.

Who is there among us that would be able to barometer the blessed union and prosperity that would soon be manifest in our ranks if our preachers, editors and contributors among whom Zion's Landmark circulates would let their moderation be known by proclaiming the Apostolic Doctrine and order in love without even referring to those mooted idiomatic words or expressions not found in the oracles of God? I cannot understand the spirit of those dear brethren who persist in the use of unscriptural phrases, when they know it genders confusion, trouble and dissension among our people in many places. No brother or church could have occasion to find fault of one who taught God's purpose in salvation in scriptural words. But it does seem that there are extremists on both sides of the unwarranted issues that prefer trouble and dissension more than peace and union.

With many thanks for your

valued gift and kind remembrance, and may I commend you to God for your unselfish devotion to the cause of Zion.

Yours unworthily,
M. L. GILBERT,
Dade City, Fla.

REMARKS

The above letter from Elder Gilbert is greatly appreciated.

The Editors of the Landmark are able men and what they write is of great value to the Landmark and the Cause as I see it. However they do not write as much as we would like, and therefore we feel that this paper should carry at least one editorial from each of them every issue. Of course it may be inconvenient for them to keep that amount of copy ahead, but it would be very helpful in every way, if they could find time to write more.

We are pleased to note that the troubles of the church are working themselves out and that peace and order and fellowship again abound. This must be gratifying to every one who is interested in the prosperity of Zion.

JOHN D. GOLD.

ELDER THOMAS BELL

Elder Thomas Bell was born July 9 1835 and died January 15, 1928, making his age 83 years 6 months and 6 days. In 1863 he was married to Miss Helen Smith who proved to be a help-mate indeed to him during all their long married life together until God saw fit to call her home Dec. 19, 1929. This union was blessed with three devoted children, two sons and one daughter with whom he and sister Bell made their home for many years, until their departure from the shores of time. I do not have the record of the date they united with the church, but they were members together of Bethel church for many years. He began preaching and was ordained in 1867 serving a number of churches in the Mill Branch Association, and visiting some among churches located elsewhere, wherever he

was impressed of the Lord to go; and the Lord blessed him and his labors. If he felt impressed of the Lord to go into strange territory to visit God's children among strangers, if he could not get the desired information he would start and trust in the Lord to direct him. He was impressed once to attend the Bear Creek Association, but did not know where to buy his ticket to, but bought it to Marshville, N. C., which was two stations beyond the place for him to stop; but he said when he passed Wadesboro a voice said to him, "The next time this train stops is the place for you to get off," and when the porter called out Polkton he got off not knowing any one nor that any one would meet him. That was during the time that the standing of W. A. Simpkins had not been called in question and he had promised to come to that Association and my father was there to meet him, but had never seen him and when he called out to know if Eld. Simpkins was on that train Elder Bell said, "No, Simpkins is not on this train, but Bell is"; so father brought Bro. Bell home with him, which was the beginning of a life-long friendship thence forward; and it was my happy privilege to visit in his home a number of times afterwards, and I feel that I know whereof I speak when I say that he was indeed a father in Israel, preaching the gospel of the Son of God tenderly and yet with much power and demonstration of the Spirit, without the fear of man, nor yet seeking to please man, but God whom he delighted to serve.

He took up the practice of medicine and had an extensive practice, being sent for for many miles to administer to the sick both naturally and spiritually. Elder Gold said of him once, "He is a good preacher and a good doctor." But he is gone from the trials and troubles of this life—gone to where they die no more and where no sorrow can ever come and none can ever grow old—entered into rest, sweet rest, as we have unbounded evidence to believe, and we mourn our loss, but not as those without hope, for David said, "Precious in the sight of the Lord is the death of his saints," and again it is said, "Blessed are the dead which died in the Lord" etc.; and inasmuch as we feel that he was a gift from God to us we desire that degree of His Spirit that would enable us, though we know He was taken away, to still say "Blessed be the name of the Lord."

May the God of all grace and comfort be with each of the dear children and enable them to say, "Not my will, but Thine be done." And may they be prepared by grace divine to meet their precious father in that upper and better world, which hath no need of suns to rise, but the Lord God is the light of the city forevermore.

Written at the request of his only daughter by one who loved him.

MRS. J. P. COFFEY,

Rufus, N. C.

MARY E. EDWARDS

The subject of this notice departed this life Nov. 21st, 1927, making her stay on earth 50 years 3 months 21 days. She was ill with Typhoid fever for three weeks. Her death came as a shock to the community. No one realized that she was so ill, although, she was attended by a physician. On Aug. 5th, 1893, she was married to Mr. Vine Edwards and to this union 13 children were born, all living, the oldest 33 years the youngest 10 years, six married and several grand children. About the first of July some of her children were taken with the fever, as fast as one got well another would be taken, when the last one was about well she took her bed. Sister Edwards was blessed to wait on all her children until well.

About 12 years ago she professed a good hope through grace and was received into the fellowship of the Primitive Baptist Church at Cross Roads, where she lived and died in the faith of our Lord and Saviour Jesus Christ.

Sister Edwards was a kind loving wife, a good mother, an excellent neighbor and a dear lover of her Church and her Church meetings. Her good, kind, pleasant, quiet, peaceful and lovely sunny disposition won for her a host of friends, for to know her was to love her.

The funeral service was conducted by her pastor Elder J. W. Gardner. Some very appropriate and touching remarks were made by Elder J. T. Collier, in the close of the service at the grave. Her remains were laid away in a newly made grave in a newly made cemetery in the midst of a large host of sorrowing relatives and friends but we do not mourn as those without hope for our loss is her eternal gain.

The floral offerings were beautiful and many which bespeaks the high esteem she was held in. We all loved her but God loved her best and took her to live with Him and be joined to the Angelic Host of Heaven. We must fade as the flower but God will raise us with His Mighty Power.

Blessed and Holy is he or she that has part in the first resurrection for on such the second death hath no dominion. The first resurrection is Jesus for He is the resurrection of both the just and the unjust and they that hath part in that first resurrection (Jesus) is a blessed and a holy people. Jesus is the first fruit of them that slept and they that are his at his coming. The second death hath no dominion. Evidently there must necessarily be the first death to give place for the second. The first death is that we must be sovereignly and divinely by the power of God killed to the love and the practice of sin and by the same operation be made alive in Christ for He killeth and he maketh alive. The second death (corporeal) hath no dominion for the wages of sin is death but the gift of God

is eternal life through our Lord and Saviour Jesus Christ. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

We shall sleep but not forever,
There will be a glorious dawn,
We shall meet to part no never,
On the resurrection morn.

Written by request,
E. F. PEARCE.

T. H. JAMES, JR.

T. H. James, Jr., was born August 2nd., 1924 and died January 15th., 1928, making his stay on earth, 3 years, 5 months and 13 days.

He was sick about three weeks and suffered a great deal, but bore it with patience and never complained. He was always so sweet about taking his medicine. It was yes, mam and no, mam if you asked him anything. We loved him but God loved him best. We hated to part but our loss is his eternal gain.

He was laid to rest in Fairview cemetery, January 17th., 1928 in Liberty, N.C.

"The little one has gone to rest
To reign with God forever blest,
His little tongue will always praise,
A Saviour's love, redeeming grace,
We could not wish him back again,
But say dear one with God remain,
We'll try to gain that peaceful shore,
Where those who meet shall part no more."

He is survived by father, and mother, one sister, Ina Clair, one brother, William Daniel James.

Written by one who loved him dearly,
LULA VAINRIGHT.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from us our dearly beloved Brother W. E. White,

First, the Church at Concord has lost one of her faithful members, but we wish to be submissive to the will of our God who took him from us October 31st, 1927

Second, That we extend to the bereaved family our heartfelt sympathy in this sad hour, hoping that God's will is their's, to keep in remembrance of Him who doth all things well.

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

Written by order of the church at Concord on Saturday before the 4th Sunday in December 1927.

A. W. AMBROSE, Clerk.

Bro. A. W. Ambrose and Sister Vick Ambrose were appointed a committee on Resolutions by the Church in Conference on Saturday before the 4th Sunday in December, 1927.

EDGAR P. WHEELER

Edgar P. Wheeler, son of Jefferson and Martha Roberts Wheeler, was born in Granville County, N. C., on June 21, 1858 and died at his home near Stem, on January 17, 1928.

His father was killed in the Civil War, and he together with two brothers and two sisters, were left in the care of a widowed mother, whose precepts instilled in his youthful mind, bore fruit in the commendable life he lived.

On October 21, 1896, he was happily married to Miss Rosa Goss, daughter of Elijah and Eliza Goss, of near Stem, who together with three sons and two daughters, survive to mourn the loss of a devoted husband and father.

Graham Wheeler, the eldest son, resides at Madison, Florida, Garland, at Alachua, Florida, and Hazel remains in the home with his widowed mother and younger sister, Lettie. Mrs. W. J. Collier, the eldest daughter, (Eula) is a resident of Wilmington, N. C. One sister, Mrs. Prier Bullock of Durham, N. C. also survives.

Mr. Wheeler was a man of pleasant, quiet demeanor, of strict integrity, a good citizen, a kind friend.

He loved the truth and was a regular attendant at Primitive Baptist meetings, lending a helping hand in the duties of its service. For some reason, he never asked a home with them, but a cordial fellowship existed for him. In his life was manifested the virtues of one who had been taught of Jesus.

His health had been failing for some time, but the end came as a distinct shock to his family and friends. While walking across a lot near his home, attended by his faithful son, Hazel, he had a stroke and passed away within a few minutes.

The funeral service was conducted by Elders B. F. McKinney and J. A. Herndon, in the Memorial Meeting House, at Stem, in the building of which Mr. Wheeler had willingly given of his time and means.

The large gathering of friends and the beautiful floral offerings attested the high esteem in which he was held.

May the children strive to emulate the life of their dear father, remembering the words of Solomon, that, "A good name is rather to be chosen than great riches," and may his bereaved family be reconciled to this dispensation of God's providence.

J. H. GOOCH

D. W. SMITH

With sadness I write the death of my precious brother, D. W. Smith. He was born October 4th., 1863, died December 7th., 1927. He was carried to the General Hospital in Newbern, Dec. 2nd., was operated on and only lived a few days. His youngest sister and niece and his special nurse were with him when his spirit went to God who gave it. The doctor

said he had gall stones, also cancer of the stomach. He had been in feeble health for many years though at times was merry and would enjoy so well to sing the good old Baptist songs. He was a strong Primitive, but never joined us. He often talked of baptism. I do believe he was baptised with the Holy Ghost.

He was taken with vomiting spells which lasted him all along till he was taken to the hospital. My sister was so very attentive to him during his last sickness. Now she is alone and oh, she mourns the absence of our brother. He had been in the house so long with her. She was careful of what he ate and tried her best to get him well, but God saw fit to take him. I mourn with her, trusting to God that he will make us submissive. I feel that he is at rest. He told myself and sister some lines to have on his tomb. These are the lines:

The Christian serves the God he loves,
And loves the God he knows.

He was a constant reader of the Bible, Primitive Baptist paper and Landmark. I attended his funeral. A large assembly was there. Elder B. F. Eubanks spoke very comforting. He was buried in our family grave yard, where father, mother, brothers and sisters sleep. Oh may I meet them. They are gone but not forgotten. There are only three of us now left of a large family, and we, too, must go.

Here is a song I wish in print. He loved it so well.

Love is the fountain whence
All true obedience flows.
The Christian serves the God he loves,
And loves the God he knows.

He treads the Heavenly road,
And neither faints nor tires.
That generous love which warms his
breast,
With fortitude inspires.

No burden seems so great,
No task so hard appears,
But this he cheerfully performs,
And that he meekly bears.

May love that shining grace
O'er all my powers preside,
Direct my thoughts, suggest my words,
And every action guide.

SUSAN HIGGINS,

Jacksonville, N. C.

NANCY HALLEMAN SASSER

Nancy Ann Halleman Sasser was born January 15th, 1846, and died Jan. 14th., 1928, making her stay on earth 82 years, lacking one day. She lived among her children since her husband, Edward Sasser died, February 1907, and her children were always glad to see her come.

She was the mother of twelve children of which eleven lived to be grown and married. Two daughter preceded her to the grave several years ago, and her oldest child, Joe, died the day before her death. She leaves one sister, Mrs. Needham Vail, six sons, Ballard, Ashley, Lewis, Ernest, Sam and Cary and two daughters, Mrs. J. W. Mitchell and Mrs. J. H. Mitchell, also there are 66 grandchildren, 72 great grandchildren, and a host of other relatives and friends to mourn their loss. But we feel our loss is her eternal gain.

She joined the Primitive Baptist church at New Chapel many years ago. She was the oldest member there. We will miss her. She always loved to go to church when she was able and said she always thought about it, if she could not go.

She was down four weeks with paralysis. All was done for her that loving hands and kind friends could do, but they could not stay the icy hand of death.

The funeral was held the next day at Sams, where she died, conducted by Elder J. W. Gardner, assisted by Elder J. C. Hooks and her body laid to rest beside her husband in the Mitchell grave yard to await the resurrection morn. when He shall say to the north, give up and to the south keep not back, I will bring my sons from afar and my daughters from the end of the earth.

She is gone and can never come to see us again, but may we live so some day we may go to live with her.

Written by one who loved her.

ELIZA SASSER.

LOIS M. JONES

By request of my wife I will try in my weak way to write a short notice of the death of our dear sister and friend Lois M. Jones. She was born July 15, 1881 and died January 15, 1928, making her stay on earth 46 years and six months. She was the daughter of Mr. and Mrs. Henry Tart, and was married to Ammie A. Jones March 31, 1901. A few years later she joined the Primitive Baptist church at Dunn, N. C., where she was a loyal and devoted member until her death. She was at all times present when her health would permit. She had a mild and pleasant disposition, with a smile for all she met. About twelve months ago her health failed and about three months later the doctors pronounced the case consumption. She was very humble and Christ-like in all her troubles and suffering. Her illness was not considered serious until about two weeks before she died. When heart drowsy set in along with her other complaints her suffering and pain was so great, in trying to get her breath, until she couldnt' lie in bed and had to be placed in a large invalid chair. Her mind and heart were fastened in Jesus, her Redeemer. On Saturday of the fourteenth she requested her

pastor, W. G. Turner, to read the 14th chapter of St. John, talk from it and pray with her, if his mind could lead him that way. He was blessed to do so and she seemed to enjoy it. This chapter seemed to rest heavy on my mind. I could not tell what I saw and felt in it, and her suffering. I was made to mourn and grieve with her in pain, and pray and rejoice with her in what she saw in this wonderful chapter. This chapter was with her and directed her when she joined the church, and has been her favorite chapter since. Her constant prayer was for the Lord to help, have mercy and take her home with Him. Her family, myself, wife and other sister and several friends were with her when death came at 4:25 o'clock Sunday morning, delivering her from all suffering and pain into the arms of Jesus, where she will forever rest in peace. She leaves to mourn her loss a husband and four children, three sons, Hicks, David and Charles, and one daughter, Mrs. Mildred Griffin; four sisters, Mrs. C. C. Surles, Mrs. H. C. Norris, Mrs. C. P. Godwin and Mrs. Nancy Colville, besides a host of other relatives and friends.

Her funeral was preached by Elder W. G. Turner and her body was laid to rest in Greenwood cemetery with a host of friends and relatives in attendance.

Why do we mourn departing friends,
Or shake at death's alarm?

'Tis but the voice that Jesus sends,
To call them to His arms.

There is a house not made with hands,
Eternal and on high;
And here my spirit waiting stands,
Till God shall bid it fly.

Her brother-in-law,
C. C. SURLLES.

MRS. LALON TURLINGTON BAGGETT

It becomes my sad duty to comply with the request of writing an obituary notice of the death of another dear friend, one who was a sister in sweet fellowship. She was the second daughter of our esteemed Brother James G. Turlington, and his beloved wife, Sister Sallie Turlington, and was born August 27th, 1886.

I knew her in her girl-hood days, having spent a winter in her father's home. She was a dear chum of mine then. Industry, cheerfulness, truthfulness and honesty were cherished traits of her character.

She was obedient to her parents and teachers, and kind to all. On the eve of December 11th, 1907 she was happily married to Mr. Avery Baggett of Sampson County, N. C. Unto this union were born nine children, two little boys preceded her to the tomb, William Jefferson and James Ralph.

She joined the church at Harnett on

Saturday before the 1st Sunday in September, 1908 and was baptized next day with her husband and several others. She loved Primitive Baptist doctrine and enjoyed attending meetings whenever she was able to go. Her presence was a shining light at church, in the community, and in her home, and her death is greatly deplored. But I would say to the bereaved "Hope looks beyond the bounds of time,

Shall rise, in full, immortal prime,
And bloom to fade no more."

Let this thought console you, that all her sufferings are o'er, and she has gone home to die no more. She was a great sufferer from Bright's disease the last few years, she went through with two very serious operations in 1923, and in 1926 she had to be carried back to the hospital for another operation, then her loved ones thought surely they must give her up, but the good and gracious Father blessed her to return home again to enjoy a little while more with her precious family. I am told that during all her sickness and affliction she was not heard to murmur or complain but bore it all with meekness and patience. On Sunday morning before her death the following Tuesday one of her neighbors came in. She met him and he asked her how she was feeling, she replied, "I am feeling mighty bad," and broke down in tears. A trained nurse and a doctor were called, and all was done that loving hands could do, but the Master had called and she had to answer the summons. Her spirit took its flight on the morning of June 14th, 1927.

She leaves to mourn her departure a lonely husband and seven children, the youngest a small infant, also her dear father, three sisters and two brothers and many other relatives and friends. Her grave was covered with lovely flowers, silent tokens of esteem, of those who loved her. May the Great Physician pour healing balm on all wounded hearts, and may her children strive to follow the example of their dear mother, and remember her counsel, may they all be an undivided family in the home above.

"In the bright eternal city
Death can never, never come;
In His own good time He'll call us,
From our toils to home sweet home."

MRS. L. D. HINTON.

Beason, N. C., R. 2.

EFFIE ANN HIGGINS

Effie Ann Higgins was born May 11th., 1878, died Nov. 3rd., 1927, was married to my oldest son Manly A. Higgins, Jan. 20th, 1904. She left a son and daughter and a devoted husband, who was so attentive to her in her sickness. She was taken with a stroke at our association and

never was herself again. The home is pained without her. She was my daughter-in-law and oh I loved her and miss her so much. I feel that she is happy and I should be glad for her to sleep right on.

She did not belong to any church but gave a reason of her hope in her death sickness, said she was waiting for Manly.

She left nine sisters and three brothers and an aged father, her father being a Primitive Baptist, also two of her sisters. I hope God will reconcile us to his will.

Written by her mother-in-law,

SUSAN HIGGINS.

ELIZABETH BRIM

I will try to write a short sketch in remembrance of Elizabeth Brim who departed this life January 15th, 1926. She was born June the 13, 1853, making her stay on earth 72 years, seven months and 2 days. She was the daughter of Elder Davis Hill and was married to James N. Brim December 17, 1873. To this union was born one child that died in infancy. She was a dear lover of the old Primitive Baptists and joined the church at Russel Creek, October 1876. She was a good member and always filled her seat when she was able. She died with cancer. All was done for her that doctors and neighbors and a good kind and loving husband could do, but man could not stay the hand of death.

"Sleep on sister Brim,

Take your rest,

God called you home,

Because He knew it best."

Written by one who loved her, a brother in hope,

J. WALTER HUTCHENS.

ELDER B. H. HARRELSON

Elder B. H. Harrelson an able and eloquent Primitive Baptist minister and universally esteemed and beloved by all who knew him, departed this life on the twenty fifth of January at his home in Mt. Tabor which is located in Columbus county. He was buried from Simpson's Creek church which is located in South Carolina just over the line and the funeral was conducted by Elders R. H. Boswell and S. H. Denny of Wilson, N. C.

Elder Harrelson was seventy one years of age and has been the moderator of Mill Branch Association for the past eight years. He has been a member of the church from young manhood and has been preaching for thirty five years. A tremendous congregation gathered to pay their respects to his memory.

He leaves a wife but no children.

CHANGE OF ADDRESS

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

Dear Sir:

Please state in the next Landmark that my address is changed from R. F. D., No. 7 to 1000 Cokey Road, Rocky Mount, N. C.

A. B. DENSON.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

MARCH 1, 1928.

No. 8

ALL ISRAEL SHALL KNOW THE L

"And Moses went up and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord has said unto me, Thou shalt not go over this Jordan.

The Lord, thy God, he will go over before me, and thou shalt go over before him: and Joshua, he shall go over before thee, as the Lord hath said.

And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them whom he destroyed.

And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

Be strong and of good courage, fear not, nor be afraid of them: for the Lord, thy God, he it is that doth go with thee; he will not forsake thee nor leave thee.

And Moses wrote the law and commanded Israel to appear before the Lord every seven years that the law might be read unto them."

—Deut. 31:1-11.

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

ASSOCIATE EDITORS

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

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

LET US HAVE IT ALSO

THE 27TH PSALM

Mr. John D. Gold,

Wilson, N. C.

Dear. Mr. Gold:

Please find enclosed Brother C. B. Hall's last sermon, which he so beautifully, and feelingly delivered to the Durham Church, 3rd Saturday in Jan. 1928. Wish so much that I could give it verbatim; for 'tis impossible, for me, to interest the readers as they would have been, had they heard it from his own lips. A good man, a preacher of righteousness has been called to his reward; and was cut down so soon! but God knows best, and makes no mistakes. "Blessed are the dead which die in the Lord; from henceforth; yea, saith the Spirit; they rest from their labors, and their works do follow them." Please correct errors, Mr. Gold. Wishing you much success in this noble work your sainted father left, to go to his blessed reward, I am,

Most respectfully,

LIZZIE HOLDEN GARRARD

Durham, N. C., Route 2.

P. S.—I have another of Dr. Hall's Sermons, on "Samson," nearly ready to submit; in fact, after his death, I felt that his last earthly message should be published at once; as some of our brethren asked me the day after he passed away; if I had taken any notes on it, that others had expressed a desire to see it in print.

A partial review of the last sermon of our beloved Pastor, Elder C. B. Hall; which he beautifully delivered to the church at Durham, 3rd Saturday in Jan. 1928; after which he was stricken with paralytic unconsciousness, from which he never rallied; but fell asleep in the arms of Him whom he loved to serve; in little more than two days after he was stricken.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

"When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell."

"Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

"One thing have I desired of the Lord, that I will 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.

"For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock."

"And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I

will sing, yea, I will sing praises unto the Lord."

"Hear, O Lord, when I cry with my voice: have mercy upon me and answer me."

"When thou saidst, Seek ye my face; my heart said unto thee, 'Thy face, Lord, will I seek.'"

"Hide not thy face far from me; put not thy servant away in anger; thou has been my help; leave me not, neither forsake me, O God of my salvation." "When my father and my mother forsake me, then the Lord will take me up."

"Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies."

"Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty."

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

"Wait on the Lord; - be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

Light signifies, joy, comfort, and felicity, spiritually revealed knowledge, support and deliverances, Christ Jesus, holiness, the gospel, love, peace, and favor of God. David knew that the Lord was Almighty, All-knowing, and present in every place; "The High and lofty One that inhabiteth eternity." All this he knew, and learned by experience, that he was his light and salvation; because: "He had brought him up out of an horrible pit, out of the miry clay, and set his feet upon a rock (Christ) a sure foundation, strength, living water, the oil of grace, and honey of comfort, and established his goings." **Light is the opposite of darkness;**

and darkness fleeth at the approach of light; and light penetrates, and pierces darkness. The Lord is the Light eternal, everlasting; without beginning or end. The sun is the lesser light which chases away every vestige of darkness; 'tis the light that gives life, to both animate and inanimate creation; 'tis the superintendent over the world, the governor, and head of natural influences: a universal light to all the world; its motions, its brilliancy, its heat and power, are controlled by the One, "Who rules in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand." 'Twas this Hand held it until Joshua had won the battle. "When the wicked, even mine enemies, and my foes came upon me to eat up my flesh, they stumbled and fell." The wicked enemies and foes occupy this old body of flesh, waging war, trying to wrench, from this light of Salvation, those for whom he died to redeem from the curse of the law; these are their sins, bearing them down, and they feel to be in the lowest depths of torment; "The sword without, and terror within;" cutting away the flesh, coming to eat it up, to devour; but, in due time, does this Lord of Light come upon these enemies and foes; he says to them: "Get thee hence, Satan;" then do they stumble and fall. His sheep hear this voice when it speaks to the Devil and his hosts, to get hence, and they know it is he; as 'tis written: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life" etc. This is joy unspeakable; after the anguish of soul has ceased, and seems to have been snatched as a brand

from the burning; all this is enough for sin-sick mortals: This Light of salvation hath said: "See now that I, even I, am he; and there is no one with me: I kill, and I make alive, I wound, and I heal; neither is there any that can deliver out of my hand." "For I lift up my hand to heaven, and say: I live forever." These blessed saints are his; they too shall live forever. While here in this vale of tears, they feel themselves to be sinners; and mercy is all they ask; they are taught by the spirit that God is just in all things, and that he is their righteousness, none have they of their own, and, feel that he is just; even, if he sees fit to send them to torment, knowing that they have nothing, of their own, but condemnation; but beg for mercy still. Surely they fear the Lord. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." The Lord says: "Come ye children, hearken unto me: I will teach you the fear of the Lord." So we find that he is all our help, and our sufficiency. This is indeed this spiritual Light, and is in the darkness of our flesh, when we know it not; but he will dispel the darkness in His own time; He is the silver lining behind every cloud of sorrow. Behind the clouds the shining sun has never ceased to run its course since time began; and keeps the silvery lining resplendent whether we see it or not. This Light of our salvation redeems, and pardons, keeps, and upholds, helps and comforts, and brings us out from under the bondage of the law. This same Light, brighter than the sun at noonday, shone around Saul

when he was on his way to bind the saints at Damascus. Damascus means: A sack full of blood, or blood of burning. Saul, means grave, or hell; he had letters of authority against the disciples of the Lord, and if he found them, he was to bring them bound unto Jerusalem. He was a man of blood, an enemy to the faith of God's elect; yet he was a chosen vessel of God's mercy and knew it not. When this Light shone, he heard a voice saying unto him: "Saul, Saul, why persecutest thou me?" and he said: "Who art thou Lord?" And the Lord said: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Saul knew the Lord for the first time, and had never before heard his voice; he realized his condemned situation, and trembled at the words of the Lord; and he prayed his first prayer; no doubt he asked for mercy; like all who are found by this Eternal Light of their salvation; which shines in the heart to show them the filthiness thereof. Doubtless he felt that mercy could never reach such a sinful wretch as he knew himself to be; because he had persecuted the people of God; at which time he doubtless, felt that he was doing God's service; because: "Ye are a sect everywhere spoken against." We find the following in John, 16:2. "Yea, the time cometh, that whosoever killeth you will think that he doeth God's service." Saul's name was changed to Paul; and Paul means, small, insignificant; and later he said that he was less than the least of all saints; he felt his littleness, because he was embraced in the covenant of salt; salt is put for gospel grace; and salt naturally causes

the shrinking up of any flesh to which it is applied; so also does the grace of God make one of a high estate, kneel at the feet of the humble poor. Let us consider Job; the Lord said there was no such man in all the earth, and that he feared God, and eschewed evil; God gave him into the hand of Satan to try him; he too had to be brought before this Light and made to say: "Behold, I am vile." All the children of God must be tried in the fiery furnace as gold is tried, and refined as silver is refined. "Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident; one thing have I desired of the Lord, 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." "For in time of trouble he shall hide me in his pavilion; in the secret of his tabernacle, shall he hide me; he shall set me up upon a rock." What perfect faith is expressed in the above words of David, he knew that the Lord failed in none of His promises; that he would be with His children in the sixth trouble; and in the seventh (death) he would not forsake them. Other servants feel their souls burning with love at the mention of such benefits; they too desire to dwell in the house of the Lord all their days on earth. They enquire in His temple, that is prayer in their hearts; He hides them in His pavilion; which is a tent, an abiding place; this tent, which is an abiding place, is this earthly tabernacle, this tenement of clay; and he sets them up upon a rock; a safe and sure foundation; Christ Jesus the

Lord. This Rock, and God, the Light of our salvation, fills the mouths of His chosen, and called servants, with glorious truths which they must speak; they feel their hearts to burn within them as they proclaim glad tidings from the secret of the Lord's tabernacle (their hearts) where He takes up His abode, as the "Light of their salvation, the strength of their life." They have no strength of own, in Him dwells their all in all. Faith is their stronghold, the gift of God; He leads them through life; through the valley and shadow of death; their confidence is in Him to the "End of the way." This Light dispels the fear of evil, when it shines in full glory; and points them to the mansions above as their eternal inheritance; because Jesus said: "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Every one of these mansions must be filled; the Lord knows who will fill them; we know that all whose names were found written in the Lamb's Book of Life (Christ) from the foundation of the world will fill the whole; just enough to seat every chosen vessel of mercy, chosen in Christ before the foundation of the world; and the Lord's train will fill the temple, which is the Godhead bodily; God, the Father, God, the Son, and God the Holy Ghost. He will not hide His face far from His beloved Bride, the church. He is the Light of her salvation; nor can she fear: the Light that helleth, and leadeth her in a plain path, because of her

enemies. These enemies are the foes of one's own household, the body of flesh, the sins that so easily beset; which He nailed to the cross once for all, where he: "Forever perfected them that are sanctified, set apart for this safe, and sure inheritance, that fadeth not away, reserved in heaven: "When my father and my mother forsake me, then the Lord will take me up." Our father and mother constitute the flesh, our earthly tabernacle, which must be dissolved, as 'tis written: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God; an house not made with hands, eternal in the heavens." "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed; but clothed upon, that mortality be swallowed up in life." This is when the Lord takes His children up to a building not made with hands, the mansions of his own preparing; then is mortality swallowed up of life. Job says: "Shall mortal man be more just than God?" "How much less in them that dwell in houses of clay; whose foundation is in the dust?" "They are destroyed from morning to evening; they perish forever without any regarding it." "Doth not their excellency which is in them go away?" What means the dissolution of these tenements of clay? "There shall be a time of trouble; such as never was since there was a nation; even to that same time; and at that time thy people shall be delivered; every one that shall be found written in the book." "And many of them that sleep in the dust of the earth, shall awake; some to everlasting life; and some

to shame and everlasting contempt." The foundation of God standeth sure, having this seal: The Lord knoweth them that are His." These are they for whom the mansions are prepared. Mansion means: a dwelling place. Heaven and immortal glory, must be the house that contains these many mansions.

"Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

The above paragraph is the last of the 27th Psalm; the last words that our beloved pastor, Elder C. B. Hall, read before he was stricken. There are other paragraphs in the last part of the Psalm; together with the above, that he did not comment upon: his voice seemed to lose strength; nevertheless these words seem to admonish against something, where man is incapable of performing; and needs to be guided, or directed by Divine Power. "Wait on the Lord: be of good courage." So many things are often passed upon, in haste and anxiety; and mistakes are seen too late. "Be of good courage;" Faith is the gift of God, it works by love, and purifies the heart: Faith is Christ: "The substance of things hoped for; the evidence of things not seen." Faith is the only thing that inspires one to be of good courage; and faith "Strengthens the heart." "Wait, I say, on the Lord;" really seems to emphasize something for which we should wait; probably, for the peace and unity of the church; for divisions, and confusion, are often the result of hasty conclusions; trusting in the arm of flesh. "Who is among you that feareth the Lord, that obeyeth

the voice of his servant (his minister) that walketh in darkness, and hath no light?" "Let him trust in the name of the Lord, and stay upon his God." "Look unto the rock, whence ye are hewn." May the Lord guide us to do all things decently and in order; as our beloved Pastor would have us do, were he not with us. We feel to know, that the 27th Psalm was given him for a text; and the Lord was his interpreter, as far as he gave him strength to speak. All would have been so glad to have heard him through the whole Psalm; specially the last paragraph which seems fraught with something deep, essential, and mysterious; but the will of the Lord must be done. Our dear Brother's work was finished; nor can we doubt his being a servant of the Lord; saved, called, and qualified, to preach: "The unsearchable riches of Christ;" "According to the eternal purpose, which He purposed in Christ Jesus our Lord." "In whom we have boldness and access with confidence by the faith of him." We are left to ourselves to wonder what is embraced in these words; to wit: "Wait on the Lord; be of good courage, and He shall strengthen thine heart: Wait, I say, on the Lord."

Submitted in love,
Lizzie Holden Garrard.

FREE PARDONING GRACE

It has been on my mind some time to write on a subject of much concern to me, and which has caused me much anxiety and distress of mind. If some one should call it an experience of grace I can not say when nor where it began nor has it ended yet.

Reading the experiences of others has always been of profound interest to me. The sudden convictions, particular and special and most miraculous manifestations of a loving Saviour and free pardoning of their sins is heartily endorsed and credited with the utmost confidence by me.

While I have looked and longed for some special or miraculous manifestation of the Saviour that I might not doubt He hath not so appeared, but if indeed, He hath made Himself known, it has been most wonderfully miraculous but not beyond doubtful disputation.

It is written in the scriptures, "Lo I come in the volume of the book," If he hath appeared to me it has been in the fulness of time.

My sins have always been most hateful to me and exceedingly sinful and all my life I have been in bondage because of the evil propensities of my heart. While I cannot refer to a particular time when I was overtaken in my sins from my earliest recollection I have felt the responsibility of the wickedness in my life and have tried in my weakness to appease the wrath of God toward me.

There has been seasons when I would pass on unmindful and ungrateful of a Heavenly Father while at other times my sins have become most acute and my soul bitter indeed because of my waywardness. However, as time passed away, the storms have abated and there seems to be a rest and a calm upon the troubled waters and I now love the doctrine as set forth by our people and feel established in these blessed truths and some times feel to rejoice in the hope of the glory of God. This brings me

to the place where I fear I have nothing to claim and fear to deny it.

I don't know that there is any definite time or incident in my life to which I might refer in connection with this writing or in confirmation of the subject.

In the fall of 1915 after much affliction of body and mind I appeared to the church and was received without relating any part of what I have written and because of my failure to talk I have had much worry of mind.

But since my union with the church I am almost persuaded to believe that I felt a breeze from the paradise of God. On one occasion I was lying down in a beautiful park on the borders of the waters on the eastern shore of Virginia. It was in the spring time when the earth was unfolding its vesture of green, and all the beauties of nature were awakening to the delight of our imagination. I felt a calm, a rest, a peace of body and mind. I raised up and sat up wondering what this meant. After a few minutes this feeling passed away and I was made to wonder whether this was of the flesh because of the environments, and circumstances or whether it was the presence of the Savior. I did not know then nor do I know yet but I cannot refrain from mentioning this. Upon another occasion I felt the same sweet peace of body and mind, so restful, so peaceful and calm there was not a ripple upon the waters. I can only say to not mention this would seem to leave a link out of the chain.

It has been in my mind that I might some time write regarding these things that the people with whom I am identified and with

whom I love to associate might understand why I love them and desire to follow after them for I feel the communion, the love, the esteem, and fellowship of these people is worth more than all the wealth, pomp and power this world can give, and that neither principality nor power, nor height, nor depth can separate us from the love of God which is in Christ Jesus our Lord.

Wm. GRAHAM,
Christiansburg, Va., Box 114.

THE LORD'S HAND.

Elder D. V. Spangler,
Cascade, Va.

Dear Bro. Spangler:

I have had a mind or desire it seems for some time to write what I hope to be the dealings of the Lord with me if not deceived. It is with fear I make the attempt. I fear so often I am deceived in the whole matter and have deceived others, but when I can review some of my life and travel I feel to see the Lord's hand in it. I feel he has led me in paths I knew not. I remember when a small child having serious thoughts of dying, and what would become of me, but as a child I would forget it, until I was grown. I was very fond of dancing and would go every chance I had until one night on the floor I was enjoying it as well as usual, when it seemed something stopped me and a voice said, "You are a sinner in the sight of God." It was as a bolt from a clear sky. I asked to be excused from the dance and sat down. Oh! how miserable I felt. I thought everybody would see something was wrong, and I couldn't tell them what it was except I was tired.

I came home but slept very little that night. I thought surely I had committed the unpardonable sin though I didn't know what that was) as I felt badly. I tried to beg the Lord for mercy but it seemed my lips were dumb, I couldn't utter a word. But I believe I wept the penitent tear. Morning came, I felt no better, but tried to hide my feelings best I could for fear some one would ask what was my trouble. When I thought no one was noticing I slipped off from the house, went down on my knees and tried to pray but all I could say was "Lord have mercy on me a poor sinner." But it seemed that could go no higher than my head. I would have gladly exchanged my life for that of the birds of the air or beast of the field, for they had no soul to be saved and none to be lost, and mine was condemned. I didn't feel to have a friend on earth or one in Heaven, that surely in all the world there was none like me.

I would get the Bible and go off to myself and try to find comfort, but that seemed to condemn me. I kept searching trying to see what I could do to be saved for I felt I was lost, and one night the Saviour appeared before me in a vision or dream as a little child and a voice said, "Except you repent and become as a little child ye cannot see the kingdom of heaven. Here I was brought down to feel my weakness, I realized that of myself I could do nothing that I was just as helpless as a little child. Then I believe I became reconciled to the Lord's will. Though my soul be sent to hell His righteous law approved it well. I went on in this way for some time, at times it seem-

ed my burden was more than I could bear, until one day it seemed as it were, a voice spoke and said (seemingly the same voice I heard at first) "Thy sins are forgiven." Here the whole burden it seemed was lifted and I felt free and happy. Everything seemed different. The birds sang sweeter, the sun shone brighter, everything seemed to be praising God. I got the bible and that read different.

I thought then my troubles were over but I soon found it different. I was afraid I was deceived in the whole matter, that I would go on with the young people and dance and have a good time, that they would think strange of me, but when I tried I found my love for dancing and such things was over. I couldn't dance a step, and have never tried since. My desire was then to hear preaching. I would enjoy so much having old Baptist preachers come and spend the night and hear them talk. I had a love for them then I had never had before, though they had always been I felt my preference of any. I thought they were the true church.

I had a desire to ask a home with them and desired so much to be baptized, but didn't feel worthy of a home with such people as I thought they were. I felt it a duty enjoined upon me but when the doors were opened I would think I could go home without offering but would and with a heavy heart and promise the Lord if he would spare me I would go next time. I thought possibly my hope would get brighter, but the burden grew so heavy I decided I would lay my case before the church and let them decide for me, so offered First Saturday in August, 1927, and to my joy was

received and baptized Sunday morning by Bro. David Spangler. I left a burden there I had carried for years. I feel unworthy of a home with them but if I have any worthiness it is I hope in Christ, not by works of righteousness which we have done for I feel I can witness with Paul when he said when he would do good evil is present with me, therefore it is no more I but sin that dwells in me, that in me that is (in my flesh) dwell no good. I hope to say that is by the grace of God I am what I am.

I am afraid I have made this too long, so will stop. The half has never been told.

A sinner saved by grace if saved at all,

LENA BUTCHER.

Blair, Va.

A FINE CHARACTER

Eld. P. G. Lester,
Roanoke, Va.

Dear Brother Lester:

With your permission and God's help, I will try to write a few thoughts concerning a character who was so much comfort and so dear to me. That character was sister Lyddie Willard who joined the church here in Washington, N. C., 2nd Saturday in September, 1927, was baptized by Elder J. N. Rogerson at her request who is her pastor, only lived a short while, died Oct. 31., in her 78th year. These things I heard from her own lips and will try as near as possible to tell them verbatim. She had a good hope for over 50 years. Her husband, his mother, and I think she said all the family that were anything were members of what is

called the disciple church and kept at her, and she I think had received a hope, when these words were given to her after much suffering, "The chiefest among ten thousand and altogether lovely. I've heard her joy in them so many times. She thought that if she was baptized by them it would satisfy her, but it did not. She left them a long while before she united with, I believe the church of God, the Primitive Baptist church. She was versed in the truths of God and I believe has gone to her reward, but I miss her so much. Our loss is her gain.

By one who loved her,

BETTIE G. WHITELEY,
601 East Main St.,
Washington, N. C.

CHRIST THE HOPE OF GLORY

Mr. John D. Gold:

Dear friend, somehow I feel to write you again, not that I want to trouble you, with my scribbling, but to relieve my mind. I am old and feeble, nearly seventy four, and it seems that I can't speak of His goodness and mercy to my satisfaction. Yet His goodness and mercy has followed me, all the days of my life, and He has given me a sweet hope in Jesus, for Christ is formed in me the hope of glory, for I have been blessed to see Him, standing in my breast, praising God. He was looking upward to Heaven, and about every three seconds by an old time clock, I could see His little hands go together and hear Him say, Glory to God. Just to see the Saviour standing in my breast praising God was enough for me. Oh! how sweet it was to see my Saviour standing in my breast praising God. It ap-

peared to be almost more than I could bear. I have related this to two of our preachers, and both of them said they had seen just about the same thing in their breast, which was glorious news to me. In the mouth of two or three witnesses every word shall be established. Dear Mr. Gold, if you feel to do so you may publish this.

Yours in hope,

J. R. JONES.

50 Cypress St.
Revolution Station,
Greensboro, N. C.

SEVENTY THREE YEARS OLD

Dear Mr. Gold:

I am sending you two dollars to pay for another year for the Landmark. I do love to see them come for I enjoy reading them. I was 73 years old last May and my health is so bad I haven't been to church at Memorial in 2 years, last September. Oh how I did enjoy going to church to meet our good pastor and the brethren and sisters. Love to all the Baptists.

MRS. JESSE WOODARD,
Kenly, N. C.

LANDMARK FOR PEACE

Mr. John Gold,
Wilson, N. C.

Kind Sir:

I am enclosing you check for Zion's Landmark for another year. It is coming in the name of Geo. W. Slusher. Am also enclosing a little writing which you may publish if you consider it worthy of space. I love the Landmark, for it contends for peace while in some other pa-

pers, I find strife and confusion and I feel worse after reading them than I did before. May God keep peace in this good paper and restore peace in the Church of God.

Thanking you, I remain,

Respectfully,

LELIA A. SLUSHER,
Flyod, Va.

HUNGRY FOR A LANDMARK

Mr. Gold:

Dear Sir:

As I have not had a Landmark to read for some time, I am hungry to read it, as the roads and weather keep so bad I can't go to preaching very often. Enclosed you will find check for \$2.00 for which please send Landmark, beginning Feb. 1st.

Wishing you much success with the dear old Landmark.

Yours truly,

MRS. J. A. MITCHELL,
Danville, Va., R. 7.

TO HELP ELDER HARRISON PURCHASE A CAR

The following have subscribed the amounts opposite their names to assist Elder N. H. Harrison of Pine Town purchase a new car. His old car is worn out and useless, and unless he can secure another it will be difficult for him to fill his appointments. Any donation will be appreciated and acknowledged through the Landmark.

J.D. Gold	-----	\$25.00
Miss Londonia House	----	5.00
Mrs. Ishman Gay	-----	2.00
Total	-----	\$32.00

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

VOL. LXI.

No. 8

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., Mar. 1, 1928

GOSPEL DIVISION

We are commanded to study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth; and this same apostle tells us to consider what he says, and commends us to the Lord for understanding in all things. It is unquestionably necessary that we should reasonably understand whatever we take under consideration. "Understandest thou what thou readest? How can I except some man guide me." But how shall some man guide him unless God has guided the man into all truth? God had sent this man Philip down that way, having made him an evangelical minister of his gospel; having put him into the ministry by putting the ministry in-

to him. Therefore Paul says, for as much as in me is, I am ready to preach the gospel to you; and so was Phillip ready to preach Jesus to the eunuch. "Of whom spakest the Prophet this, of himself or of some other man? And Phillip began at the same scriptures and preached unto him Jesus; and directly the eunuch knew that it was Jesus Christ the Son of God. No doubt he had felt himself to have been thus led to the slaughter and had stood dumb, before the shearers, but he now sees that Jesus died and died for him, and rose again, and he wants to be baptized; and he said to Phillip, See! here is water, what doth hinder me to be baptized? And Phillip replied, if thou believest with all thine heart thou mayest, and the eunuch replied, "I believe that Jesus Christ is the Son of God." That was his hope. Christ was found in him the hope of glory. Phillip did not ask him what he believed but if he believed. He knew that he believed and what he believed which was for for him to say. Under the preaching by Phillip he had become to be a believer and believing he wanted to be baptized straightway. Why do not all believers thus demand baptism? All believers do. It is the unbeliever that is not baptized. There is no promise to him that believeth not but condemnation. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. The jailor believed and was baptized that same night. It does not say that he that is not baptized but he that believeth not. One may believe that Jesus is the Savior of his people, but may not at the same time believe that he is the Christ,

his Saviour. Jesus means Saviour, and Christ means the knowledge of salvation; Jesus means the Saviour of his people, and Christ means my Saviour. "Until Christ be formed in you the hope of glory," and then, that one, in whom Christ is formed, wants to be baptized. The reason one is not baptized is because he does not really want to be, and the reason he does not want to be is because he does not really believe that Jesus is the Christ. His belief personally is more nominal than vital. His first prayer to God for mercy and the forgiveness of his sins was from a vital knowledge that he was a sinner and that God was and is the Saviour of sinners. I would like to impress a reasonable stress of this thought because I feel that much of our preaching and teaching does not come fully up to the question. We seem to be afraid that we will get some one into the church that ought not to be there, but it seems to me that if we could do that, by the same rule we could leave some one out that ought to be in. We are too much disposed to stress the point that if God wants one in the church in his own time he will bring him in. That is the truth with respect to God's work, but it is the word of truth that I have under consideration, which I must divide.

Jesus said to certain of the disciples, "Come follow me, and I will make you fishers of men." Not for men but of men. Again, I will send fishers to fish them and hunters to hunt them. Now if one is going a fishing he wants to go where the fish are and cast in his hook there, or a hunting he goes where the game is, if for squirrels at budding time he looks for them

in the tops of the maple and sugar trees. The minister knows what the state, or condition of the mind should be at this or that stage of experience and what action should be expected and who should do it and how, and where, and when.

On the day of Pentecost they cried out, men and brethren what shall we do; and Peter said, repent every one of ye and be baptized in the name of the Lord Jesus for the remission of sins and ye shall receive the gift of the Holy Ghost. Paul said, What wilt thou have me to do? And the Lord said to him, Go into the city and there it shall be told what thou must do, and there it was told him to arise and be baptized and wash away his sins. The jailor cried, Sirs, what must I do to be saved, and Paul told him to believe on the Lord Jesus Christ and thou shalt be saved and thy house and he believed. Paul did not tell him how to believe nor what to believe, but only to believe and he did it; and he and his house were baptized, that is his family, such as he had.

If one is thirsty he needs water, and if he is heavy laden he needs rest; but if he is hungry and thirsty only, rest will not satisfy his desires. We read that sufficient unto the day is the evil thereof; and as thy day so shall thy strength be. A dear little sister who in her growing up attended church every Sunday, but having married and settled with her husband where there was no church she said in writing to me, I find it hard to be deprived of church privileges, and yet perhaps it is good for me, for I have learned things in this way that I could not have learned any other way. She felt that God was Lord

over the things of providence as well as of the things of grace, and that she should know that the good gifts and the perfect gifts come from the same good hand; and that with God our relation to Him is just the same whether we live or whether we die.

When the children of Israel came to the ultimate bounds of their Egyptian captivity they came to an impassible barrier where and when salvation must come into this new and peculiar drama of life, and how is this salvation to be affected and by whom, and what kind of salvation is it? Moses, the literal leader of the people, the subjects of this imminent salvation commanded them to stand still and see the salvation of God. We know now that this salvation is to be of God, as a whole from first to last, and so we divide it off. But the children were fearful and complained to Moses of imminent death, but Moses assured them that God would fight their battles for them, and that they should hold their peace. And Moses cried unto the Lord, and the Lord said unto him, why criest thou unto me? Speak unto the children of Israel put up thy rod, stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground, through the midst of the sea. What? Did Moses divide the sea? Yes, the Lord told him to do it, and he did it. How did he do it? By doing what the Lord told him to do, to stretch forth his hand with his rod in it. But suppose Moses had for some reason failed? Impossible! "I will not bring to the birth and not deliver." It must be, who shall let it? But the children are fearful and the

way has not yet been opened up and there was nothing but death in sight of them. Did they halt and fail to go forward? No, never. It is not left with the infant as to whether it will be born, or not. They went forward according to the command of Moses. One says, this is the way, walk ye in it. The way to them was in the sea and it was for them to walk in it, and they did it. With some it has become fixed that the creature is passive in regeneration, but that is not the truth. But it does say when the Son of Man shall sit in the throne of his glory, ye who have followed me through the regeneration shall sit upon twelve thrones judging the twelve tribes of the children of Israel. It would seem that to follow Jesus at any time and in any capacity would indicate right much activity. His forerunner John the Baptist leaped in his mother's womb at the salutation of Mary the Mother of Jesus as she bear him. There is not a more active stage in the career of a man than when he comes to his birth. Everything relative to him at that momentous period is most actively engaged, effective of its accomplishment. If in God the adult lives and moves and has his being it should be reasonably true of the infant whether born, or unborn.

P. G. LESTER.

HELP YOUR PASTORS

(We have had a number of requests to re-publish in The Landmark editorials written by the late Elder P. D. Gold and appearing in The Landmark during his life time. We will publish a series of these editorials, the first appearing in

this issue. The following editorial "Help Your Pastors" written by Elder Gold appeared in The Landmark November 15, 1887.)

"A fault of the brethren and churches in our country is in not helping their pastors. Deacons were of old appointed to the business of serving tables when all things were common; that is, when no man called anything his own, and distribution was made to every man as he had need; and it was not meet or proper for the apostles to quit preaching and attend to the distribution of food.

"Now churches need pastors. Elders or bishops or pastors are to be in every city; that is, every church needs a pastor. The examples of the scriptures are to this effect. Many references to the scriptures could be made to show that every church had its pastor, bishop, elder, or messengers, and that these are to feed the flock of God which is among them.

"While gifted preachers that travel are of use to churches, and I do not say a word against them, yet it is far more important for churches to have able, faithful pastors. They should be abler men than traveling preachers, because they are to be with the churches regularly, and must be apt to teach. If a preacher that cannot teach much or profit comes along only now and then, it is not like one coming every month or every week that cannot teach or profit the people.

"The disposition of the brethren is to consider their pastor as one they are under no obligations to help, and that he so belongs to them that they can treat him almost anyhow; (that is, not minister to him of their worldly goods be-

cause he comes to them regularly) but if a traveling preacher comes along they must help him just because he does not visit them often. Now it is all right to help your traveling preachers that come to you in the fulness of the gospel of Christ.—But now consider and see if you are not under far greater obligations to help the man you have called to be your pastor, and who has agreed to serve you regularly all the time.

"I ask you to consider this matter, and the Lord give you understanding in all things."

P. D. G.

OBITUARY OF MR. AND MRS. GEORGE GLOVER

Having been requested by the family to write an obituary of Mr. and Mrs. George Glover, of Sims, North Carolina, Wilson county, I will now make the attempt, fully realizing my inability to give justice to such noble characters as theirs.

Mrs. Glover had been in feeble health for a good while, but was not confined to her bed but about two weeks before she died. None of the family were expecting the end to be so soon. Therefore it came as a shock to the family and the entire community as well.

Mrs. Glover, before her marriage was Polly L. Boykin, the daughter of Richmond and Digle Boykin. She was born Sept. 7, 1862, was married to Mr. George Glover Dec. 14, 1882 and departed this life Jan. 13, 1928. If she had lived just a few more months she would have been sixty-six years old.

She will be greatly missed by many people, but the low, still voice of Jesus said "Child your Father calls 'come home'" and her spirit took its flight to dwell in heaven in peace and glory forevermore. She was a devout Christian woman. Having joined the Primitive Baptist church at Healthy Plains (Dix Fields Township) about thirty-three years ago, and was baptized by Elder William Woodard. She always attended church regular unless providentially hindered. The countenance of her face showed the love of Jesus reigned in her heart. There was about her a calm and unfeigned dignity and Godliness of manner that was felt if perfection could dwell in the flesh I would say it was found there. Her life as a Baptist was model, she being zealous for the cause took great delight in preparing

for the members of her church. Her favorite hymns were "Jesus Lover of My Soul," and "Children of the Heavenly King." She was a faithful wife, an excellent mother and as a neighbor she was unsurpassed. Always willing to lend a helping hand. She was kind and gentle to every one; and those who knew her best loved her most. The memory of her life so well lived and now closed will be an influence, and shed its bright rays for those left behind.

The funeral services were conducted from the Healthy Plains Primitive Baptist church on Saturday afternoon, Jan. 14, 1928, by Elder George Boswell, assisted by Elder R. H. Boswell. They spoke many kind words about her beautiful life; and said many words of comfort to the deeply grieved husband, sorrowing children, grandchildren, brothers, sisters, relatives and friends. Interment was made in the church cemetery, amid a large concourse of relatives and friends.

While returning from the funeral of his wife, Mr. Glover was taken seriously ill. He never told any one that he was feeling so badly; but his children soon discovered that he was not well. They sent for a doctor but he grew steadily worse until about 1:30 o'clock that night and then quietly passed away. This making twice the angel of death visited this peaceful home in so short a time. It was indeed doubly shocking. Mr. Glover made all arrangements for his wife's funeral, therefore his children wanted his funeral to be as near like that of his wife as possible. The caskets were as near alike as they could get them. The vaults were also. They were both embalmed. They ordered flowers just like those on their mother's grave. Funeral services at the same hour by Elders George and R. H. Boswell. There again they spoke many comforting words to the bereaved children; urging them to take up the mantle worn by their parents and to always keep it up and out of the dust as they had before them. He was buried beside his wife.

It was sad and heart-rending for them both to be taken so near at the time. But one of the daughters was heard to say after he was buried; while she stood viewing the graves of both parents. "It's pretty, it's pretty, I had never thought of it before; but now I think it's beautiful. They lived together and died together, I'm sure if they could have had it different they would not."

The floral offerings were very beautiful. They, and the large crowd in attendance attested the esteem with which they were held.

Mr. George Glover was the son of Nancy and Temple Glover, he was born Jan. 19, 1862, and died Jan. 15, 1928. Had he lived four days longer, he would have been sixty-six years old.

Mr. Glover was loved and honored by all who knew him. The community in

which he lived felt a great loss when he passed away. He was a hard working, honest man and by his thrift and industry he made his home all that the word "home" signifies. He was not a member of any church; but loved the Primitive Baptist and attended church as regular as the members. He was liberal in his donations to the church, and, at his home the members always found a welcome awaiting them. The beautiful example of his life will live on and on in the hearts of the people who knew him; for a good deed is never lost and a kind act never forgotten. He was especially kind to the members of his household, a loving husband, a kind father and an excellent neighbor.

It was pathetic to see the line of colored tenants who had served him so many years, marching by his and his wife's caskets to take a last look upon them, who were their friends.

They leave to mourn their departure seven children, namely, Mrs. D. A. Fulgham, of Sims. Mrs. Rosa Atkinson, of Kenly, Mrs. T. P. Sharpe, of Elm City, Messrs. L. F., J. B., and R. G. Glover and Miss Maye Glover, all of Sims. All noted for their noble traits of character and high sense of honor. Two children, preceded them to the grave, Mrs. W. R. Stott who died last year, and little Gertie Glover who died several years ago at the age of nine years. Mrs. Glover left two sisters and three brothers as follows: Mr. Conday Boykin, Mr. George Boykin, Mr. Pharoah Boykin, Mrs. Zillie Haynes, and Mrs. Etta Nichols. Mr. Glover left one sister and two brothers as follows, Mr. Charles Glover, Mr. James Glover, and Mrs. Jennie Boykin.

May the example the deceased couple set for their children be a light upon their feet, and their admonitions so deeply impressed in their minds that they can never be erased.

We know that you all did everything for them that lay in your power to do, as also did the nurse and doctor, but none can stay the mighty hand of death.

What an inspiration is such a life as this couple lived; to their children, grandchildren, and the community at large. Precious in the sight of God is the death of his saints. Children your dear parents are only released from sorrow, toil, pain and death, to live with Jesus. Therefore your loss is their eternal gain. Yet we feel that no earthly friend is able to bind up their wounded hearts, but we hope that the God of all mercies will comfort them and enable them to realize that the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

"Blessed are the dead that die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

Written by request by
(Miss) ELSIE SHARPE,
Elm City, N. C.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION

The Bear Creek Primitive Baptist Association is to convene in Spring Session with the church at Smiths Grove, Stanly County, N. C., two miles east of Oakboro on Norfolk and Southern Railroad between Charlotte and Norwood, N. C., commencing on Saturday before first Sunday in May, 1928 and continue three days. Those coming by railroad should reach Oakboro Friday before or Saturday morning. Notify either of the following brethren and you will be met and properly cared for. Elder J. A. Eudy, Oakboro, N. C., C. C. Curlee, Oakboro, N. C., Adam Morton, Oakboro, N. C. or Obey Whitley, Oakboro, N. C. We invite our ministers, brethren, sisters and friends to attend.

J. W. JONES, Clerk.
Peachland, N. C.

HESTER POWELL

Sister Hester Powell was the wife of David Powell. She was born Feb. 8th., 1845, died Nov. 1927. She was a widow and left four children, all grown. She joined the Primitive Baptist church many years ago. She left two sisters who belong to the same church. Both are now advanced in age. They mourn the loss of sister Het, but not as those who have no hope.

SUSAN HIGGINS.

APPOINTMENTS FOR ELDER HARDY

April 16., at night—Durham.
Tues. night—Stem.
Wed. night—Roxboro.
Thursday—Wheeler.
Friday—Ebenezer.
Sat. and Sun.—Prospect Hill.
Mon. 23rd, at night—Mebane.
Tuesday night—Greensboro.
Wednesday, 25th—Monticello.
Thursday night—Reidsville.
Friday night—Spray.
Saturday—Martinsville.
Sun. 29th.—Bassett.
Monday—Union.
May 1st.—Long Branch.
Wed., May 2nd—Payne Creek.
Thursday—Salem.
Friday—Laurel Creek.
Saturday—Floyd.
Sun., May 6th.—Gray Creek.
Monday—Indian Creek.
Tuesday—Panther Creek.
Wednesday—New Hope.
Thursday—Harmony.
Friday—Galax.
Saturday—Charity.
Sun. 13th.—Bethel.
Monday—Wilsons Grove.
Tuesday—River Hill.
Wednesday—White Oak Grove.

Thursday—Montgomery.
Friday—Little Hope.
Sat. and Sun. 19th and 20th—Roanoke.

MARGARET ANN JONES

Mr. Gold:

It is with a sad heart I attempt to write you of the death of my dear mother, Margaret Ann Jones, who died January 11, 1928, and was buried the next day in the Hobgood Cemetery, by the side of our father. Mother was 73 years, three months and eleven days old.

She suffered greatly for nearly two years but was only confined to her bed fourteen weeks before the end came. She would so often say to us she was ready, and willing to go when God called her, she only dreaded the sting of death.

Mother was a member of the Primitive Baptist Church, Cross Roads, Edgecombe County, she never missed a meeting as long as she was able to go and she would remark, I love them if I can't be with them.

Her many friends and especially the members of the Primitive Doctrine, visited her often and she was so happy to have them.

When she was first confined to her bed, one night when everything was quiet, with only my sister, Mrs. B. S. Pender, and nurse present and sang, "We shall sleep, but not forever," and as long as she could speak she praised her Heavenly Father and tried to sing.

We know mama is at rest but it is hard for us to give her up, although she is free of her worries and sufferings in this world.

Her beloved sister in Christ, Mrs. Penelope Grimes, was standing by her when she passed away.

Mamma had made her home with my sister, Mrs. B. S. Pender, Hobgood, N. C., for ten years. She was a good mother and kind friend and neighbor.

She leaves seven children to mourn her loss. C. L. Jones, Seattle, Wash., D. F. Jones, Mildred, N. C., V. O. Jones and R. P. Jones, Norfolk, Va.; J. F. Jones, Speed, N. C.; Mrs. B. S. Pender, Hobgood, N. C.; and Mrs. Bessie Jones Clarke, Greenville, N. C.; one sister, Mrs. Celia Harrell, Ocean View, Va.

Her funeral services were conducted at the home of her daughter, Mrs. Pender, by her pastor, Elder W. M. Mouses of Reidsville, N. C., and S. S. Nash, Tarboro, N. C. "A precious one from us is gone, A voice we love is stilled; A place is vacant in our heart, That never can be filled. Dear mother, how we miss thee, No earthly tongue can tell; But we hope some day to meet thee In that happy place to dwell. In that happy place to dwell."

Written by her daughter,

BESSIE JONES CLARK.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXI.

MARCH 15, 1928.

No. 9

Mrs. Elsie R. Gillespie
1 May 28

BLESSINGS TO GOD'S PEOPLE

"And this is the blessing wherewith Moses and the man of God blessed the children of Israel before his death.

And he said, the Lord came from Sinal, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

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.

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thy enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. 33:1, 2, 3, 29.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - Winston, 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 HOLY SPIRIT

"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 heal'd
and bade me live.
Since then, with few associates, in a
remote
And silent woods I wander, far
from those
My former partners 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 Holy Spirit in the favored sinner's heart, who is called by the grace of God, of the comforting revelation of salvation flowing from the wounds of the dear Lamb of God, and the heavenly effects and fruits felt and brought forth in God's elect, who know the grace of God in truth. "I was a stricken deer that left the herd long since." It is a narrative abounding in acts of marvelous

kindness and mercy in Jehovah making known his salvation to a poor sinner like me. I often muse upon the signal loving kindness and the rich, abounding mercy of God, so sweet and comforting to my soul.

"Ere since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be till I die."

When God sendeth forth his arrows he does not draw his bow at a venture. 1 Kings 22:34. Such a thought has no place in the doctrine of God our Savior, 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 Savior, the Lord Jesus Christ.

"But this 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, not to propose, but call by grace, Jehovah, the Spirit, sendeth forth his arrows as lightnings, Zech 9-14. 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; he cannot ward off the piercing arrows of the Lord. No matter how much he may have hardened himself in sin, and have flattered himself that he was proof against all the lightnings of the thunder of God in the law, Exod. 19:1-17. the Lord causeth the arrows of the

quiver to enter into his reins. Lam. 3:13. "Thine arrows are sharp in the heart." Psalm 45-5. "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 in the time appointed the Holy Ghost sent forth an arrow that hit me, even me, the chief of sinners. O what amazing grace! What love divine, what tender mercy this was proof of! Was the whole 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; all His ways are judgment. I was the one aimed at; for 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 sovereign are all his gracious acts, how distinguishing his love and mercy to a vile sinner like me! O that I could love and praise the precious and glorious name of God my Redeemer for his marvelous loving kindness to my soul! The Lord wounded me. His electing love and sovereign mercy singled me out, and I truly found his arrows sharp in my heart; and I felt in my soul, O what a sinner I am; A rebel, an enemy of God, a hell-deserving sinner. 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 law wounded me. I was stricken through and through by my sins. The law of God to me, a transgressor, I found to be unto death. It was the ministration of condemnation and death to my soul. 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 death. "I was a stricken deer," stricken by the Lord. I felt that I must perish; for the arrows of eternal justice pierced me, and the poison thereof drank up my spirit. They were deadly arrows indeed. Jehovah's just and holy condemnation convicted my soul of guilt; his terrors made me sore afraid. I said in my heart, Hell, and the damnation of hell is surely my just portion, my destination. O what pain and grief possessed my soul! I remember one day, when in the midst of my distress, I sat in anguish of mind, pondering over my awful condition. I felt there could be no mercy for me such a vile transgressor. On every hand I could see that which brought my sins to view, and the law that I had transgressed poured forth its curses upon my sinful head. What was I to do to assuage

my wounded bruised heart! In anguish because of my sin my poor heart fainted within me. Thus the Holy Spirit made me know my lost and undone condition. While in this state little did I know the mercy, the rich mercy, in store for my soul. The wounds which God's truth made in my heart I could not heal, and I judged they were fore-runners of my eternal destruction; that the Lord was about to destroy me utterly. The ways of the Lord are hidden from our view; his ways and thoughts are higher than ours. "Deep in unfathomable mines

Of never failing skill

He treasures up his bright designs,
And works his sovereign will."

"I was a stricken deer, that left the herd long since." Yes, some fifty-six years now past the Lord separated me from the herd. The work of the Holy Ghost in my soul was such that I could not run to the same excess of riot with my former companions in sin. The time past of my life sufficed me. 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 reveled and banquetted, taking my fill of sin; but when Jehovah's arrow wounded me, "I was a stricken deer." My heart grew 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 wound. His gracious and divine work in me had implanted and begotten hatred of evil, and hungerings and thirstings after righteousness. I "turned from transgression." Isaiah 59:20.

I wanted the companionship of the herd no longer. God's arrows within me distressed me, drank up my spirit. My sinful and perishing condition occupied all my thought, and 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, that left the herd long since." Yes, I shunned former associates. Their very presence and sinful conversation seemed to aggravate my painful wounds. I evaded them, and secluded myself, some of them sought me, and inquired what was the matter with me. Was I sick? What made me so sad looking and lonely?

After persistent inquiries, 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, the butt of many of their sinful jokes; but "with many an arrow deep infix'd my panting side was charged." They were no skin deep wounds God's arrows made in me, but "deep infix'd" his arrows were lodged by his almighty power and love; and thus I entered in measure into the experience of one who cried out, "Thine arrows stick fast in me, and thy hand presseth me sore." Psalm 38-2.

No creature hands can extract the arrows of the Almighty. It is the Lord who saith, "I wound, and I heal." Deut 32:20; Job 5:18. His own gracious hand removes the arrows and binds up the wounds. Truly thou art gracious and wonderful in thy works, O Lord. How surprisingly gracious, teeming with loving kindness and infinite mercy, have all thy dealings been

with me, a poor wretched vile transgressor. O that I could love thee, ever adore thy dear and matchless name!

"With many an arrow deep infixed my panting side was charged." All my attempts to draw forth these arrows only lacerated my soul the more. God's barbed arrows pierced my heart, not one 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; I cried to God for mercy, yet did I fear, I felt myself too vile, too far gone in sin, for the mercy of the Lord to reach me. "I withdrew, to see 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 encompassed me, and the pains of hell got hold of me; and I found trouble and sorrow. "Ready to perish," Isaiah 27:13, was I, to die in my iniquities. None but those who have been stricken by the arrows of the Lord know what are the sorrows of death. Sin is the poison of the Almighty's arrows. Sin drank up my spirit, Sin is the sting of death, and when the Holy Spirit convinced my soul of sin by the arrows of the law, I felt there was no hope for me. 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.

"There I was found by One who had himself been hurt by the archers." It was Christ Jesus who found me. As 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 which the Lord thy God led thee." Deut. 8:2. O can I ever forget, ever unmindful be of the wondrous acts of mercy to my soul? O what consoling proofs of thy eternal love have been mine. It passeth all knowledge, all telling that dear love of thine, O my God! A poor, vile, sinful worm am I, and yet thou lovest me, and hast redeemed me from my sins, and saved me 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, with all the elect and blood bought flock, shall be glorified together with Emmanuel, the dear Lamb of God.

"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, hast saved a wretch like me."

I "wandered in a solitary way," Psalm 107:4, 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. Well do I remember when first I saw Jesus

with the eye of faith. I saw that he "himself had been hurt by the archers." Never shall I forget the sight that the Holy Spirit gave me, a poor, wounded, sin stricken, ready to perish sinner, of Christ crucified. I beheld Him, the anti-typical Joseph. Ah, "The archers have sorely grieved him, and shot at him, and hate him: but his own bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." Gen. 49:23.

In grateful remembrance I now remember that night, when "I was found by One who had himself been hurt by the archers." I thought it is useless to cry for mercy, for I felt I was altogether too vile a sinner, there could be no hope for a wretch like me. The terrors of the Lord made me afraid. But at length the Holy Ghost spoke these words in my heart, "God is love." My heart was so wrought by this thought that I cried, "God, be merciful to me a sinner." Surely it was the dear Lord who taught me thus to pray; and by His spirit of grace and of supplications poured upon me I became one of those whom He calls, "My suppliants." Zephaniah 3:10. Many years have passed since first I cried unto the Lord in my distress, and times without number I have been found a suppliant at the feet of the Lord. It was at night time, when in my wounds and deep distress imploring the Lord to pardon my sins, that Jesus, the precious Savior was discovered to me. There was presented to my mind a vision of Christ crucified. I saw Him hanging on the cross in agonies and blood. And while my gaze was riveted upon Him, a voice in my soul said, "Sal-

vation is in my dear Son." Then for the first time was revealed in my soul God's way of salvation. As one perishing, my heart went forth in cries, in sighs, in contrite bitter weeping unto Jesus, the crucified One. I saw indeed that He was the "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 which the Comforter, 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 sometime that night on bended knee, with cries importunate, I besought the Almighty to shew me mercy; and all the while in my mind I saw the dear Savior extended on the cross in agonies and blood. "In his side he bore, and in His hands and feet the cruel scar." It was Emmanuel, our Lord Jesus Christ, who was the One who was hurt by the archers. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Psalm 42:1. O, unto me it was revealed, that night, that forgiveness of sins, peace with God, salvation from sin and the curse, yes, eternal life flowed to sinners from the crucified Savior. He is the Fountain of Water of Life, and I the wounded perishing sinner thirsted to drink of Him.

To save His people from their sins the Son of God came into the world. He, being in the form of God, thought it not robbery to be equal with God, but took upon him the form of a servant. He came to do the will of His Father. He was

made flesh, and made sin for us, yes, 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 was come he was smitten of God and afflicted. He was the mark set up, according to the everlasting covenant, ordered in all things and sure, for all the arrows of the Almighty. He was stricken by the arrows of eternal justice. "For the transgression of my people was he stricken." Isaiah 53:8. O what a sacred, awful, yet soul-comforting sight to view Christ crucified by the eye of faith.

While thus at the feet of the crucified One, longing for some word, some glance, to heal my painful wounds, to save me from my sin and miseries. I thought the dear Redeemer looked down upon me from the cross with such compassion, such tender love in his countenance that it seemed to my soul that he was "with gentle force soliciting the darts" that lacerated my poor heart. I felt to cast my all on Him, to trust alone in His sufferings and blood to save me from my perishing condition, to heal all my wounds. O the depth of the riches of His grace to me! What comfort and rejoicing filled my heart! For as I looked unto him He looked with such pity, such ravishing kindness, and said in my heart, "I suffered for thee; I did this for thee." The arrows that stuck fast in me, his own kind hand of salvation "drew them forth, and healed, and bade me live." My wounds were healed, my pain and anguish were gone. I was believing in the crucified Savior by the working of God's mighty power in my heart. The remainder of that (to me) memorable night I spent in

joyful meditations upon the love of God in the Crucified One. "Since then, with few associates, in remote and silent woods I wander, far from those my former partners of the peopled scene; with a few associates, and not wishing more." Jehovah's discriminating grace so wrought in my heart that I could no more associate with my former wicked companions. Poor sinners saved by grace are those whom 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, and by the power and grace of God can say, "With His stripes we are healed."

FREDERICK W. KEENE,

501 Cleveland Street.,

Raleigh, N. C.

THE FOREKNOWLEDGE OF GOD

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

I am writing an exposition of the 29th verse of the 8th Chapter of Romans by Dr. John Gill and would be glad if the Editors of the Landmark will allow it space to be printed. Not that I wish to set up Dr. Gill as a standard and a light to guide our feet as we travel on nor because it is my own experience but is also in accordance with the views of the late Elder P. D. Gold set forth in his Book of Joshua, a part of which was printed in the last issue of the Landmark. Romans 8:29. The foreknowledge of God here does not mean his prescience of all things future by which he fore-knows and foretells things to come which distinguishes Him from

all other Gods. And is so called not with respect to himself with whom all things are present but with respect to us, and which is eternal, universal, certain and infallible, for in this sense he foreknows all men. And if this was the meaning here, then all men would be predestinated to be conformed to the image of Christ called by Grace Justified and Glorified whereas they are a special people whom God has foreknown. Nor is this foreknowledge to be understood of any foresight of the good works, holiness, faith and perseverance of men therein upon which God predestinates them to happiness, since that would make something out of God and not his good pleasure, the cause of predestination which was done before and without any consideration of good or evil, and is entirely owing to the Free Grace of God, and is the ground and foundation of good works, faith, holiness, and perseverance in them; but this regards the everlasting love of God to his own people, his delight in them, and approbation of them. In this sense he then foreknew them from everlasting, affectionately loved them, and took infinite delight and pleasure in them. And this is the foundation of their predestination and election of their conformity to Christ, of their vocation, justification and glorification, for these He did also predestinate to be conformed to the image of his Son, having perfect, distinct, special knowledge of them. Joined with love to them he predestined or fore-appointed them in his eternal mind in his everlasting and unchangeable purposes and deems to this end, conformity to the image of Christ,

which is not to be understood of the Spirit of Christ. God's elect indeed are chosen to be holy and through sanctification of the spirit but are never said to be conformed or made like to the spirit nor is the Spirit ever called the Image of Christ but this designs either likeness to Christ, the Son of God or conformity to him in his Human Nature. There is indeed a great disparity between the Sonship of Christ and of the saints. He is the eternal and natural Son of God. He is the one and only begotten Son. They are adopted ones, yet in some things there is a likeness. As he is the Son of God, so are they the Sons of God, though not in the same sense. As He is a beloved Son so are they. As He is the First Born with respect to them, they are the first born with respect to angels. As he has an inheritance so have they. Moreover he has a very great concern in their Sonship. The predestination of them to it is by Him. The blessing itself is founded on union to Him in their conjugal relation to Him and His assumption of their nature it comes to them through His redemption and is actually bestowed on them by him and this conformity to Christ as Sons, will more fully appear hereafter, when they shall be like Him and see him as he is, or this may be understood of the Saints conformity to Christ in his Human Nature both here and hereafter, here in holiness. The image of God was in man in his first creation. This is defaced by Sin, and in the regeneration the image of Christ is instamped, His grace is wrought in them, His spirit is put into them to enable them to walk in Him, and after Him. This will be complete

hereafter and will consist in perfect holiness, being freed from the very being as well as the power and guilt of sin, in perfect knowledge of everything that will tend to their happiness, and in glory like to Christ, both in soul and body, that He might be the first born among many brethren, the persons among whom Christ is the first born are described by their relation (Brethren) to one another, being related to the same Father, regenerated by the same grace, taken into the same family and heirs of the same glory and to Christ which relation as brethren to him is not merely founded on his incarnation but in their adoption, and which is evidenced by their regeneration and doing the will of his Father, and which relation He owns and is not ashamed of. They are also described by their number (many) for though they are but few when compared with the world, yet they are many a large number considered by themselves, and among these Christ is the first born. He is the first born of God, the Begotten of the Father. He is the First Begotten and as such He is the only Begotten. He is the first born of Mary. She had none before him. And he is the only one that ever was born in the manner he was. He is the first begotten from the dead. His Resurrection is called a begetting. And he was the first in time that rose from the dead by his own power, and to an immortal life. And the first in casualty and dignity. Christ is the first born with respect of them all, the governor, basis and support of them and He spect to all creatures in general. He was begotten of the Father before all creatures were. He is the first

is the first born with respect to the Saints who are of the same nature with him, are made partakers of the Divine Nature, are Sons of the same family, though not in the same class of sonship. Moreover this character may regard not so much birth as privilege which belongs to Christ as mediator who as the first born had, has the blessings, the government, the priesthood and the inheritance, all of which is owing to and is one end of Divine Predestination.

Copied from the Sixth Volume of Dr. John Gills Commentary, Pages 67-68, by

W. L. PARKER,
Schoolfield, Va., Box 490.

THE NEW CHURCH AT FALLS OF TAR RIVER

Mr. John Gold,
Wilson, N. C.

Dear Sir:

Enclosed you will find a set of resolutions that I am instructed to send to you for publication in the Landmark, and if there is any cost or charges please send me the bill.

In our August 1926 conference there was a movement started that has resulted in a new house of worship at the Falls of Tar River for which we feel thankful, to Almighty God for, and to our friends throughout the State who helped us, as we have tried to set forth in these resolutions.

On Tuesday night Feb. 7, 1928 the finance committee, of the Primitive Baptist Church at the Falls of Tar River, met in their final session at the home of the chairman, brother S. D. W. Ward and after transacting all unfinished business it was agreed that the chairman and secretary, brother Joseph D. Fly, make their final report to the Church in regular conference Saturday before the second Sunday in February 1928 with the following resolutions:

Resolved First, That we wish to humbly thank our Heavenly Father for His continued blessings upon us as a Church and people and for the manifestation of His spirit in the hearts of our brethren, sisters and friends in giving them a mind to contribute to our Church building fund.

Second. We wish to thank the contractors who had charge of the building. Also all who had any part in the building of this church building, for their conscientious efforts in making this building cost as little as possible.

Third. That we desire to extend our thanks to the public generally for their moral and financial support.

Fourth. That owing to the fact that it being impossible for the Church to thank each contributor in person is why the foregoing resolutions are adopted.

Fifth. That a copy of these resolutions be sent to the Evening Telegram, a copy to Zion's Landmark for publication and a copy spread on our Church records.

The foregoing resolutions were unanimously adopted by the Church in regular conference Saturday before the second Sunday in February, 1928.

A. B. DENSON, Moderator.
W. H. WORSLEY, Clerk.

In submitting the above I feel somewhat constrained to write a few lines of what is on my mind. But it is in much fear that the desire is of the flesh and not of God. However this time I will, with the help of the Lord, humiliate the flesh and make the attempt.

After nodding in my chair for some time I went to bed and in my feeble efforts to ask God's mercies and blessings upon me a poor unworthy sinner, the travels of a child of God got on my mind to that extent that all sleep left me.

When a sinner is brought to a knowledge of the truth I see him standing as the children of Israel were when they reached the Red Sea. What a plight for one to be in? He looks back over the past and sees Pharaoh's army (his sins). Oh what a host of mighty foes and he knows that it is impossible to go back, so he turns to the right and to the left and there is sin like a mountain and he can't go either of these ways and before him is that

great Red Sea, of despair, that causes many a one to lie down at night feeling that they will not live to see the next day's sun rise, or to seek out some lone place perhaps in the woods where they resolve to make one more effort to ask the Lord to have mercy upon them, and when they feel to be sinking in that sea of despair and all their efforts have failed them and all they can say is, Lord have mercy upon me a sinner. Then their Moses (Jesus Christ the Lord) speaks and says, stand still and see the salvation of the Lord and smites the water and leads him safely across and he looks back and sees his enemies all drowned or destroyed. Then there is great singing and rejoicing in his camp for a while. But he soon finds himself in the wilderness without food or drink and he again despairs and it is that same Moses (Jesus) that comes to his rescue and feeds him with that manna from on high and waters him from that rock of ages, the same rock that Jesus told Peter that he would build His church upon. And so it goes he (the sinner) is first upon the mount and then in the valley through the wilderness round about until at last he stands upon the banks of the Jordan where he can view, with an eye of faith, that fair land of Canaan. And now as he examines himself he finds that, through all his travels, his trials and crosses, his ups and downs, his shoes and garments are not worn in the least for they are garments of righteousness placed upon him back in Egypt.

I feel that this is our hope and is why we can look forward to and pray that our last days may be our best days.

I wish that I could have written this as I feel I see it but can't, so will say if you feel that it is worthy of space print it, otherwise cast it aside and just print the resolutions.

Yours in the hope of eternal life,
S. D. WARD,
728 Peachtree St.,
Rocky Mount, N. C.

LIKES TO HEAR FROM THE BRETHREN

P. D. Gold Pub. Co.,
Dear Brother:

You will find enclosed check for \$2.00 which pays my subscription up to November 1st., 1927. I should have sent it sooner but we are so weak and careless beings. I do love to read those good letters from the good brothers and sisters, which all seem to have the same mind which I believe is the mind of Christ. It seems like the church is at the lowest ebb I ever saw it. At least it seems that way in this part of the world. We haven't had but one sermon preached in our church since last July. Providence is the name of our church, Island City, Ky. It seems that we are having a gospel famine in this country, but we can only wait upon the Lord and put our trust in Him who works all things after the counsel of his own will. He knows better what we need than we are able to ask of Him. I have often thought I would try to write something for publication in your paper, but I feel so unworthy I have never felt I could write anything that would be of any comfort to anyone, and so I have not attempted to write.

So wishing you good success in your publications, especially the Landmark. So I will close for this time.

Your brother I hope,
W. S. WILSON,
Elias, Ky.

MY SONG

My father dear, who was so near,
Has left us and is gone,
And I am left to wander here,
To weep, lament, and mourn.

(Chorus)

But the glorious time soon will come
Oh, glory hallelujah!
When we shall meet in heaven our
home,
Oh, glory hallelujah!

My mother dear who was so near,
Has left us and is gone,
And I am left to wander here,
To weep, lament, and mourn.
(Chorus)

My brother dear, who was so near,
Has left us and is gone,
And I am left to wander here,
To weep, lament, and mourn.
(Chorus)

My sister dear, who was so near
Has left us and is gone,
And I am left to wander here,
To weep, lament, and mourn.
(Chorus)

My darling dear, who was so near,
Has left us and is gone,
And I am left to wander here,
To weep, lament, and mourn.
(Chorus)

My children dear, who were so near
Have left us and is gone,
And I am left to wander here,
To weep, lament, and mourn.
(Chorus)

(Composed by J. R. Jones in 1905)

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

VOL. LXI.

No. 9

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., Mar. 15, 1928

OUR WITNESS

For the spirit itself beareth witness with our spirit that we are the children of God. Rom. 8:1.

We read that "in the mouth of two or three witnesses every word shall be established." That we are children of God is a matter of evidence, testimony rendered by witnesses, and these witnesses are spirits, one of which is in heaven and the other is in us, both of which must be divine, and must be divinely or spiritually admonished, and is rescued by faith and is written in our minds and in our hearts whereupon we believe unto righteousness and make confession unto salvation. This operation constitutes the revelation of the blessed truth that Jesus is the Christ, the rock upon which we are builded for a habita-

tion of God through the Spirit; whereby we have Christ in us the hope of glory. And thus we have it written, Their righteousness is of me, saith the Lord. For now we have not received the spirit of bondage again to fear, but we have received the spirit which is of God, that we might know the things that are freely given us of God. This is the revelation of the election of grace, Because ye are sons, God hath sent forth the spirit of his Son into your hearts crying Abba-Father; and though we cry Abba-Father we need not know when we thus cried but by the life that is in us we are made sensible that we must have thus cried. We find our hearts indicating good matter and our minds go out to God in thoughtfulness of God and of his mercy and grace. It is then that we are born again are of the Spirit. We only utter that peculiar cry but that once. It was thus when we were born of our mother, yet we do not remember it, nor the sensation that produced it, but we are sensible of the fact for it is thus on every such occasion where there is life. That is an involuntary cry, a silent witness. It cannot be duplicated, nor reproduced. Mother heard it, she listened for it; it was to her the never failing evidence of life. God heard it in acknowledgement of his divine Fatherhood; and our name was written in the Lamb's Book of Life, under that of our elder brothers; unto and into whose name we must eventually come; for it is the only name given under heaven among men whereby we must be saved.

I understand that the spirit termed our spirit is the spirit we have received of God wherein and

whereby we know and are declared to be the sons of God by being led by it. Thus, our spirit, is drawn forth as by the Spirit of God whereby we come to Christ and are by it led into all truth, wherein we worship God, and rejoice in Christ Jesus, and have no confidence in the flesh. Every spirit that confesseth that Jesus is come in the flesh is of God, and if any man have not this spirit of Christ, he is none of His. Therefore to be right in the sight of God, and to render acceptable service to Him is to have the right spirit, and thereby to be his servant and worshipper. "For as many as are led by the Spirit of God they are the Sons of God." These sons are not spirits, but are sons, because they are begotten of God and born of the Spirit of God. "Ye are of God little children." As the Lord he is God, so are His people his children. They are related to him as he is related to them, and because he is, they are. There is nothing more mysterious than that Jesus is the Christ, and that he that declared himself to be the chief of sinners was also less than the least of all saints; and how wonderful the thought that the saints of God are sinners saved by grace. Well might Paul have said "by the grace of God I am what I am." May we by grace say even as much.

P. G. LESTER.

COUNCIL MEETING.

A number of our gifted spiritual minded Elders and brethren, who desire peace and union in the dear old church are actively advocating a council meeting of Conservative Primitive Baptists from every part of the U. S. of America, to hold

a meeting in some central city to harmonize or compromise our faith and order in terms of moderation, but not to so codify the manner of service that each church must have the same order, rather let the formula be in accommodative language. How such council could redound to the glory of God and the good of Zion I am not able to see; for over non-conformity to scriptural expressions in doctrine and practice is the bone of contention now.

In the setting up of the church by our Lord and its confirmation on the day of Pentecost by the Holy Spirit the saints have stood steadfastly in the apostles' teaching for some twenty years. Then appeared some servants of the Lord, or some who were not, but were dressed in sheep's clothing, to spy the liberties of the saints; at least it is recorded, "And certain men which came down from Judea taught the brethren and said, except ye be circumcised after the manner of Moses ye cannot be saved"—for heaven or earth, it is not said. "When Paul and Barnabas had no small disputation with them, they (conditionalists) determined that Paul and Barnabas and certain others of them, should go up to Jerusalem, unto the Apostles and Elders, about the question." If this was a council meeting, it was the first one, and should be the last, unless resolved in the same way, that is make no compromise measures, but to agree to abide in the apostolic doctrine, to use the form of sound speech, and to speak as the oracles of God. And when there had been much disputing Peter rose up, and said, now therefore why tempt ye God to put a

yoke upon the neck of the disciples, which neither our fathers nor we are able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they." After a lapse of many years some of our brethren in England and Wales found, in 1689, that different opinions had been expressed in the churches as to the teaching of the Apostles. So about one hundred churches were represented in a council meeting in London, and agreed to a summarized principles of the Apostolic doctrine and practice. Some two hundred years later in Fulton, Kentucky, many of our brethren representing hundreds of our churches, met in Council, and set at naught by "foot-notes" the things they did not believe of the "London Council."

I am persuaded that the New Testament and gospel teaching should be the guide for the church's doctrine and practice. And these were established near two-thousand years ago; and neither time nor environments can change the doctrine and order of his church. Unquestionably, it would be a miracle to get one brother out of every hundred to attend such a meeting, and a greater miracle to find one who could formulate a code of teaching that would be acceptable to the ninety and nine who did not meet with the Council. I fear such a meeting would make the dissension more marked than at present.

It would seem more hopeful that some sweet day that our churches would see eye to eye and speak the same things, if all our peace loving brethren, who want unity in the churches, not confusion and divis-

ion, would let their moderation be known by using scriptural expressions when discussing doctrinal points and teaching apostolic practice in love, both from press and pulpit; never referring in an un-brotherly and unkind manner to that element, on the one side among us, who tutor the church to believe that God decrees and absolutely directs all things both in grace and nature, using new coined expressions not used by any inspired writers of the Bible, but "love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." For we all alike rejoice in the predestination that unites us in living faith to His Son as our only Saviour, and only mediator between God and man. But apart from the Spirit's operation, and a revelation of the good things of His kingdom, all would be hid in God, not just blinded by satan, the god of the world; "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," as revealed in the word.

On the other side, there is another element whose zeal has led them into an arrogant claim of power and ability, like Peter, to do and serve the Lord at option, and to tutor the church also, that three-fourths of the saints' salvation is conditioned upon themselves. Now if these dear brethren on both sides of this dilemma, who are wont to coin expressions not found in the word of God, cannot be led into the unity of the faith by loving gospel

teaching, no council deliberations will turn them from their hobbies.

In the last few years we have noted with great joy of spirit, where many of our churches and associations, whose faith and practice were the same, but had been separated by following "leaders," had come together, confessing their faults one to another, and are now living as brethren should, in the unity of the spirit and in the bonds of love. The Lord's testimony teaches thus: "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." Let no one think that these scriptures refer to the ten commandments or any law of Moses; but they do embrace all the doctrine of God fulfilled by His Son in His people that could not be wrought by them. When they are weaned from the milk and drawn from the breasts, being taught in heart a knowledge of themselves and of the Lord in experience, they learn without the Lord they cannot serve Him, that from Him is every fruit and gift obtained that pertains to life and godliness. How good and pleasant for brethren to dwell together in unity! When all are led by the spirit of the Lord and not by man's spirit, then shall all be satisfied with the goodness of His house and His holy temple.

M. L. GILBERT.

Dade City, Fla.

REMARKS

I feel to concur with Elder Gilbert as to his apprehensions and conclusions with respect to a General Council, and that the use of unscriptural expressions of some of our good and able brethren is largely the cause for the mourning of the ways of the Zion of our God. As such expressions are not to be found in the inspired word of our God there can be no grounds for their use nor for discussion as to the propriety of their use. If some of the leading brethren in that line of thought could find it in their hearts to take the initiative that we conform to the use of scripture language, and their counsel should be respected, it would at once bring about such a unity of spirit and bond of peace as have not been felt among our people in many days; and instead the expression, God bless you, would be broadcasted all over the land as a heavenly benediction. I long for such a move and for its favorable consideration. May we sincerely and prayerfully hope for such grounds of peace and unity, and good will and prosperity.

P. G. LESTER.

RESOLUTIONS OF RESPECT

We the Primitive Baptist Church at Mebane, being in conference assembled, on Saturday before the second Sunday in February, 1928, adopted the following resolutions, to-wit:

That whereas it has pleased the Almighty God, who doeth all things well and rules in the army of heaven and among the inhabitants of earth, to call from our midst on Jan. 18th, 1928, our beloved brother and pastor, Elder C. B. Hall, therefore be it resolved,

First, that we bow in humble submission to Him who speaks and it is done, commands and it stands fast, and that while we are grieved, we believe our loss is his eternal gain.

Second: that the community has lost a useful neighbor, the family a loving hus-

hand and father, the church a faithful member and an able minister of the gospel, much of his time being spent in the service.

Third, that we extend to the bereaved family our heartfelt sympathies in their bereavement.

Fourth, that a copy of these resolutions be spread on our Church record, a copy be sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Signed by order of the church,

ELDER T. F. ADAMS, Mod.

J. C. CORBETT, Clerk.

WILLIAM DIXON HOUSTON

Please publish in Zion's Landmark the following Obituary of my father, William Dixon Houston. Papa died November the first. The doctors pronounced his disease as Bright's Disease, blood poison and cancer of the stomach. Papa took his bed Friday before the fourth Sunday in May and was confined till his death, Nov. the 1st., 1927, when he ate dinner at 12 o'clock and asked what time it was and called his eight living children by name and my poor old mother and held out his little weak hand and said goodbye. Papa said he was ready to die and wanted to die. My dear old Daddy joined the Primitive Baptist church at Sand Hills, Duplin County, N. C., June the 11th, 1910 and was gladly received and baptized and he never missed a meeting from then until last June, the second Saturday and Sunday. He was not able to be there any more, but sent by me for Elder Isaac Jones to come to his bedside and preach for him from Sand Hills at June quarterly meeting. And papa looked so happy and said that was the best preaching he ever heard in his life. Papa struggled for 8½ long months for mortal breath and said he couldn't get well. Everything was done for him that mamma and children, kind relatives and friends could do, and papa looked cheerful and bright and talked and laughed with his children. Just as happy seemingly as an angel all along through his sickness. His great and strong constitution made this and his love for his children. He said he hated to die and leave his children, but the time was at hand for us to part. Papa was born June the 25th, 1849 and died November the first 1927 making his stay on earth from his birth to his death seventy-eight years, three months, and six days. One morning in 1893 he arose from bed telling us children his wonderful dream that he had during the night. He said that he dreamed that the angels of God, bright shining ones came after him and carried him where Jesus was. And he spoke to him, Thou art my child. Arise and take up thy cross and follow me to

my abode and I will give thee a crown of life eternal. And from that very night papa was altogether different, in his daily walk he became as a little child, and contented in any way. I dreamed of seeing him baptized about 20 years before he was, and I saw in my dream he was so old and feeble and so much like a little child till he had to be baptized in a chair. This proved he would come as a little child when he came home to the church of God to live.

Papa never went to school a day in his life. Grandpa was a poor renter and a soldier in the Civil War and papa didn't get any book learning but I am sure he was taught of the divine school or the school of right for he lived an upright life before me and all of his family. He never owed a debt but what he paid it. He never shirked his duties in public life. He always gave us the best of advice. In 1879 he bought himself an earthly home and in September the 9th., 1880 he married Miss Sarah Catharine Shiver, and to this union were born eleven children, seven sons and four daughters, of which eight are now living to mourn of our best friend on earth. But he is gone where there is no more brights disease, blood poison, sore legs, cancers of the stomach, no more cold, no hunger for food, no more thirst for drink, no more grieving, no more mourning and weeping. But I feel he is happy with Jesus and Jehovah God. A loved one from us is gone, A voice we loved is still, A place is vacant in our hearts and homes That never can be filled.

But I have a hope to meet him in glory.

His son,

IVEY F. HOUSTON,

Hatterville, N. C.

RESOLUTIONS OF RESPECT

When it pleased the all-wise God on October 20, 1927 to remove by death from our midst, Cornelia James,

1st. He is Resolved that we bow in humble submission to Him who ruleth and reigneth in Heaven and on earth and doeth all His pleasures and none can hinder.

2nd. That we extend to the bereaved family our tenderest sympathy, desiring the good Lord will love and keep us unto the end from all harm.

3rd. That a copy be sent to the bereaved family, and one sent to Zion's Landmark for publication and one be spread on our church record.

Done by order of conference at Tarboro church, Saturday before the first Sunday in Feb. 1928.

Elder J. B. Roberts, Moderator
T. C. West, Clerk.

ELDER JAS. S. CORBETT

Appointments for Elder Jas. S. Corbett.
Pee Dee, April 21st and 22nd.
Pleasant Hill, 23rd.
Bethel, 24th.
Pireway, 25th.
Simpson Creek, 26th.
Mill Branch, 27th.
Tabor, 28th and 29th.
Black Creek, 30th.

RESOLUTIONS OF RESPECT

Since it was the will of our Heavenly Father to remove from our midst on October 30, 1927, our beloved brother, James Archie Adams into the great beyond, where we feel he has taken up his abode with all the redeemed of the Lord where he can sing in that vast eternity to God and the Lamb.

Therefore, Be it resolved by the Primitive Baptist Church at Angier, N. C., that we bow in humble submission to our Heavenly Father who does all things well and makes no mistakes and that we extend to the bereaved family our heart-felt sympathy and may the God of love comfort their hearts and enable them to realize that even this dispensation of His providence is according to His wise and glorious purpose.

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

Done by order of conference, this December 3, 1927.

ELDER C. B. HALL, Moderator.
W. F. YOUNG, Clerk.

ELEANOR WALTON

It pleased God in His wisdom to reclaim the spirit of our dear mother, Mrs. Eleanor Walton, at 9:45 o'clock P. M., on Wednesday, January 25th., 1928, at Wilmington, N. C.

Mother was born near Jacksonville, N. C., on April 2nd., 1847, being spared to us nearly eighty-one years. She was the daughter of Zachariah Gurganus. In December 1866, she was married to William P. Walton.

She was preceded to the grave by her husband and four children. Those left to mourn her absence are one brother, Benjamin Gurganus, Jacksonville, N. C.; seven children, G. A. Walton, Jacksonville, N. C., J. E., Z. N., and C. T. Walton, Wilmington, N. C.; Mrs. Marianda Phillips, Jacksonville, N. C.; Mrs. Sallie Brown and Mrs. Fannie Padrick, Wilmington, N. C.; thirty-one grandchildren and twelve

great-grandchildren, and a host of other relatives and friends.

She united with the Primitive Baptist Church at Southwest, in 1873, and was a faithful and devoted member the remainder of her life, filling her seat always, unless providentially hindered. For the past twenty-three years she made her home in Wilmington, N. C., but never moved her membership. She loved the Church and all it stood for and was ever ready to give evidence of her belief.

She was a wonderful mother, a good neighbor and friend. She was blessed with a cheerful disposition and a smile for every one. She was deep in spiritual things and strong in faith; was always ready with a word of comfort to those in trouble.

Mother was confined to her bed two weeks, although she had been feeble for quite a while, suffering with heart asthma. She was perfectly reconciled and willing to go, and seemed to realize the end was near, and saying she was just waiting for it. That beautiful faith she had leaned upon for so many years was with her always, even unto the end.

We do want to be reconciled to God's will and ask Him to give us a thankful heart to thank Him for giving us such a wonderful mother and for having spared her to us as long as He did.

The Smile We Can't Forget

We gathered in the churchyard,
The one she loved so well,
And heard the voices mingle
While evening shadows fell.
Our hearts were filled with sadness;
Our eyes with teardrops wet,
Yet memories lingered with us
Of the smile we can't forget.

The voice we loved is silenced,
The presence once so dear,
The footstep that we listened for
We never more will hear;
And when we sit and ponder,
Our hearts are sad, but yet,
There comes to us the memory
Of the smile we can't forget.

We'll miss her, yes, we'll miss her;
We'll miss each tender care,
We'll miss her words of comfort
When the hour of trials are near;
When death around us hovers,
When our last sun has set,
We'll see, as thru a mirror,
The smile we can't forget.

Her daughter,

FANNIE PADRICK,

414 So. Fourth Street,
Wilmington, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

APRIL 1ST., 1928.

No. 1.

THE SONG OF MOSES BEFORE HIS DEATH.

"Give ear, O ye heavens, and I will speak; and hear O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Because I will publish the name of the Lord: ascribe ye greatness unto our God.

He is the rock, His work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is He. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and a crooked generation.

Do ye thus requite the Lord O foolish people and unwise? Is not He thy Father that hath bought thee? Hath he not made thee and established thee?"—Deut. 32:1-7.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - Winston, 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

"HOW CHRIST IS PREACHED"

(By Obe Tingen)

	Some preach Christ nothing more than sod.
Some preachers preach Christ the Truth, the Way,	Some preach Christ the truth and the life,
Some preach Christ the only stay;	Some preach Christ of envy and strife;
Some preach Christ the only plan,	Some preach Christ as gentle as a dove,
Some preach Christ an ordinary man.	Some preach Christ purely of love.
Some preach Christ as being very small,	Some preach Christ we hear them squall,
Some preach man as being very tall	Some preach Christ without any call;
Some preach Christ, He would if He could,	Some preach Christ, they act very funny,
Some preach man, he could if he would.	Some preach Christ just to get your money.
Some preach Christ as being very weak,	Some preach Christ, they preach the natural letter,
Some preach man as being able to seek;	Some preach man that he is getting better;
Some preach Christ as though He had not been,	Some preach Christ without his approbation,
Some preach man as committing no sin.	Some preach Christ without an education.
Some preach Christ without any pay,	Some preach Christ, they preach Him very high,
Some preach Christ day by day;	Some preach Christ, they preach to get the pie;
Some preach Christ making no concession,	Some preach Christ, Oh, how they do persuade!
Some preach Christ as a mere profession.	Some preach Christ just to get into the shade.
Some preach Christ as being very brave,	Some preach Christ a perfect man and God,
Some preach Christ the Power to save;	Some preach Christ with salvation sandles shod;
Some preach Christ the only Son of God,	

Some preach Christ, I love to hear their call,

These preach Christ as all and in you all.

(Please publish the above in Zion's Landmark. I thank you in advance.)

OBE TINGEN.

ADMONITION.

"To the faithful in Christ:"

It is such that are faithful that is worth while to the cause of Christ, for of such is the church of God, and a true Israelite is indeed faithful. Such characters I address, to bring to your remembrance things that be to your profit and edification, that you may not be ignorant concerning weightier matters. I would not have you ignorant how you should and ought to conduct yourselves toward your pastor. It is indeed a sad state of affairs when a pastor worn out in the service of his churches, has to apply for aid. It is indeed a sad decline. The fault is with the faithless church. Yet I know if a church loves its pastor and gives honor to whom honor is due, there would be no lack. Until a church can do that it is not worthy of a pastor. A church should have no need of being admonished to its duty, for every one that has been born again know their duty for it is only those that are alive, have been made so by the blood and imputed righteousness of Jesus that know what is required of them. Life proceeds action. By their life ye shall know them. It is not merely being a member. No. No. That is only the medium by which one is to work. One must work out what God works within, and by manifestation of such working do they show

forth that they have been with the Lord, but we find the slothful and heedless, needless and indifferent among all of God's people and lives have a blasting influence upon all, and especially those who are cold and lukewarm. Churches are judges and princes ruling in judgment and when they have a faithful pastor they should see that he is kept. If he is worthy show it by your service to him. Keep in your minds that he has to live and that he has burdens, sorrows, troubles, not for self but all for the cause of Christ. He carries you upon his heart, imploring God and beseeching Him in your behalf, asking Him to give him (your pastor) such needful food that would be for your growth in grace and nourishment, that you should not faint by the way. Oft times he comes before you feeling empty, fearing he has made a mistake and that he has not been called as your shepherd overseer, and yet you fail to encourage him by speaking comfortingly, not strengthening his feeble knees, and lift up his hands that hang down. You forget, not caring so it is well with you. Yet I dare say there is none that needs encouragement as a true faithful pastor. But don't wait till they are gone to strew flowers. They will be no good; he needs them now—kind words, love, and your carnal support now.

Awake thou that sleepest and arise from the dead, and Christ will give thee light. I fear for this great neglect the church will take the candle away (Pastors) and it is just.

This neglect on the part of the churches is due to a sad departure from that faith once delivered to

the saints. They have ceased to be what they were once. They look upon the service of God as a secondary matter, have departed and have removed some of the stakes and landmarks, and are becoming more and more like other nations of which Israel as a nation should not be reckoned in, for she is known as the speckled bird, and when she tries to change her plumage, and don any other color, she may expect to fall from her steadfastness and fail to know her right hand from her left.

And care nothing for those God has put over them as a pastor, for there be some that don't know a pastor from any other so they preach. Oh, how I do reverence, honor and love my pastor, Elder W. W. Styron, a man after God's own heart and he is worthy of all my attention, my interest and prayers, for I carry him and his upon my heart. I feel he is the best of pastors, and I tell him so. Yes, let them know what they are worth. It helps them, it strengthens them, and they feel that their work is not in vain. He is the most faithful, patient, meek, humble, and forbearing, and he feels to be the least of God's servants. (What a prize.) Oh, he is such a gift, and it is making room for itself, for he is a true watchman.

EFFIE HARRIS CARAWAN.

JESUS A WONDERFUL TEACHER

"Then Jesus saith unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53.

To the Household of Faith.

Today my mind is somewhat ex-

pressed in regard to the above scripture; also the connecting verses. Jesus is the most wonderful teacher I have ever heard of or read about. I believe Nicodemus was right when he said,—“Rabbi, we know that thou art a teacher come from God, for no man can do the miracles that thou doest, except God be with him.” Jesus taught many wonderful truths in the above chapter, but we desire to notice especially what he meant when he said, “Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you.” The Pharisees could not understand him, for they said, “How can this man give us his flesh to eat?” Neither can we understand it, except the Holy Spirit reveals it to us.

We do not believe he had reference to the Communion Service, because any one can partake of those emblems if their name is on the church book, whether they are a child of God or not. For sometimes the brethren make a mistake, and receive some and enroll their names who ought not to be in the church. But in this case Jesus does not make any mistake. He says, “Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.” I desire to prove by this scripture that no one but a child of God can eat the flesh of the Son of man, and drink his blood in the sense that is meant here. And also when any one is blessed to eat and drink of this Spiritual food, it is a sure evidence that they have been born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever. Well, how do we eat and drink of this spiritual food? Ac-

ording to my mind it is when we are feasting upon the gospel, feasting upon the things of Jesus. When the gospel is preached, Jesus is preached. If Jesus is not preached, there is no gospel in it. For He is the way, the truth, and the life. And then we must not overlook the fact, that we must be prepared for this flesh. That is we must be hungry and thirsty, and we can not bring ourselves into this condition, but we are just as dependent upon the Lord for the appetite, as we are for the food and drink that satisfies us. The Lord makes his people hungry and thirsty and then he says to them, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1. These are blessed characters. We are often blessed when we do not realize it. When we feel weak and faint, feel that we have no strength of our own, and we fear that we are not what we hope we are, can not do the things that we would, cannot think a good thought, and feel to be less than the least of all saints, then it is that we are led by the spirit to the fountain of life, where we shall be filled, and that fountain is Jesus. He is the fountain of life, of which we drink and are filled. For Jesus says, "They shall be filled." Jesus told the woman at the well, "Whosoever drinketh of this water (From Jacob's well) shall thirst again; But whosoever drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall be in him a well of water springing up into everlasting life." What does He

mean? I understand that He means He gives them eternal life, and they shall never perish, and that life is Jesus in them the hope of glory. "In Him we live, move, and have our being." He is our chief delight, "The one altogether lovely and the chiefest among ten thousand." "We love Him because He first loved us." He died for our sins, and arose for our justification. He became the first fruits of them that slept. He has entered into the holy of holies, not without blood, but by the blood of the everlasting covenant, ordered in all things and sure. This is all my salvation. In this blessed hope.

J. E. HERNDON.

SHOULD ASSEMBLE TOGETHER.

Mr. D. M. Vail,

Dear Brother:

If one so unworthy should be allowed to address you thus. We realize our inability to write or do anything that would be God honoring or glorifying to his great and good name or to the cause without Him.

We were deprived of going to service today, a sweet privilege indeed to God's humble poor. We find in reading the Bible, it says forsake not the assembling of ourselves together as the manner of some is. This is one duty of the children of God that seems has been so neglected, we have become negligent to the heavenly things and think too much on worldly things. A little patch of berries or a corn crop or some other little work needs be done and we can't leave it off and go in God's service trusting alone in him. He says seek first the kingdom of heaven and all these things shall be added.

We are promised blessings in obedience and chastisement in disobedience and I don't think we need think we will miss the rod if we disobey or receive his blessings either. For he says I am God and I change not.

We have Brother Fairchild visiting in our association. He has been wonderfully blessed to preach Jesus, the way, the truth, and the life, the only way by which a poor sinner can be saved. By grace ye are saved, through faith and that not of yourselves but it is the gift of God, not of works lest any man should boast.

Dear brother what a heavenly place this would be if all hobbies could be thrown down and all of God's humble poor could come together and serve the true and living God. There is only one church, for Christ says on this rock I'll build my church and the gates of hell shall not prevail against it.

The blessed promises of God are shut in by the shalls and wills of Jehovah and they are both sure and steadfast, immovable and cannot be destroyed.

We find in his promises he says I will be unto them a God and they shall be my people. He says I will say to the north give up, to the south keep not back, bring my sons from afar and my daughters from the end of the earth. Where can any of his little ones be left out. We just as sincerely believe that all for whom he shed his precious blood will some day be housed in heaven without the loss of one, but then I am made to wonder, am I included in that number.

We read in the Primitive Baptist of January 1st., that you had been in an accident. We are glad you

are still spared and blessed to go and serve your churches.

Dear brother we feel we have many things to be thankful for. But poor weak worms of the dust we are so much of the time looking to what we call our misfortune or downfalls or looking at the faults of others instead of looking for the good that we might find. We can so easily see where our brother or sister is wrong but we have forgotten to remove the mote in our own eyes that we might see more clearly then to remove the beam in our brother's eye.

Dear brother we have been blessed to go to church nearly every Sunday and we have not missed but one conference in about three years. We are so unworthy we cannot see that we are in the least any service to the church but we neither can see how we can get along without them.

We must bring this scribbling to a close. If you receive any comfort from reading give God the glory. Pray for us when you feel in the spirit of prayer. Your brother and sister,

Mr. and Mrs. Geo. Shepherd,
R. 1, Box 47-A,
Barton, Fla.

EXPERIENCE OF ELDER PRIDGEN

Mr. John D. Gold,
Dear Sir:

By request of Elder T. H. B. Pridgen I am sending you in part of his experience and his call to the ministry. He had me to write for him the following:

"I was born in Nash county, N. C. September the 1st 1861, and lived in Nash up to the age of 24. My father was Wiley Pridgen and my

mother Saluda Pittman Pridgen. In 1886 I moved to Wilson County and joined the church at Elm City, Wilson County, at the age of 24 and was baptized by Elder A. J. Moore, late of Whitakers, N. C. At the age of 21, I became sad, and oh how I labored unto deep affliction, feeling that there was no one on earth like me, nor as great a sinner as I felt myself to be. I was walking the road one day on Sept. the 1st., feeling that I could not live as I was such a sinner and feeling that I would be bound to die under such a load of guilt and sin, it seemed that I heard a voice in my poor heart saying, I have loved thee with an everlasting love, with my loving kindness have I drawn thee, and knowing that I could not read a word, I am often made to wonder why the Lord thought of such a worm as I to feed the lambs and to declare his righteous counsel unto the children of men. In the year 1897 I was traveling a path to my work, I heard a voice, And he was taken from prison unto judgment as a lamb dumb before his shearers and who shall declare his generation. I cried out, Lord what generation. The generation of Abraham, Isaac and Jacob. I cried unto the Lord I know nothing and I can't, and I went on to my work with a heavy burdened heart and often feeling what should I do feeling my weakness and unworthiness and that night when I lay down something said to me, go and as ye go preach. And I knew that I could not preach. And one night I had a dream and I was at a little place out in a field. It appeared to be grown up in broom straw and something told me to tend it and I said, I cannot. And it seemed that

the straw instantly caught on fire, and I was standing in the midst and something said, you will tend it now. There was a period of two years that I did not attend preaching only on my meeting days. I was afraid to go. I was afraid some one would find out my condition and when I did go they would ask me why I did not have something to say when the Pastor would ask me. I did not go because I wanted to keep it hid. And one day I left my home and went to the pasture to feed my stock and I heard a voice saying, lift up thy voice as a trumpet and shun not to declare the whole council of God, and I asked the Lord to send the Clerk of our Church, that he was not ashamed of the people and he had an education. And again the voice resounded, In the morning of the resurrection, you shall have as much education as any body and a few days prior on Christmas day while others seemed to be rejoicing and I was walking the path it seemed that I heard a voice saying, go ye into all the world and preach the gospel. I knew that I was poor and thought that it meant to go into all this literal world, but I soon learned that it means the Gospel world, and I desired to know how a man could preach without any education. That night I had a dream. I dreamed I was sitting in a chair. I saw a very delicate looking man and in his hand he had a horn and he stood to my right side leaning over my head and he poured a little oil in the horn and I said, Lord what is that, and he said, the oil of grace. And I said Lord, what did you pour it in there for, and he said to blow clear and he handed me the horn with the

small end to me and when he gave me the horn he said, now blow it for they will tremble when they meet again the ministers they scorn. And he rose as a great light and went away toward the east, if memory serves me right. I was ordained a deacon at Mill Branch Church, Nash County in 1908, by Elders M. B. Williford and John W. Jackson, and I served them three years as best I could, with such ability as God gave me and the impression of the Lord and His Kingdom would often make me cry, oh Lord, be merciful to me a poor sinner. And one morning going to Mill Branch Church, the words came to my mind that David was a lad and I got up in conference and spoke a few words not thinking that any one was taking notice and they made a move that they give me the privilege to speak in the corresponding churches if called on. I felt fearful to go to the churches that did not correspond with my home church for fear that they would ask me to talk in conference and no tongue can tell or express the trouble that I saw, feeling to be in prison and just a little space to go knowing that I could not preach, only by help and mercy of God. I was greatly burdened and had nothing to say and it seemed the Lord said to me, open thy mouth and I will fill it. While in the field those words rang in my mind, that which is bound on earth shall be bound in Heaven and that which is loosed on earth shall be loosed in Heaven. It ran through my mind and feelings that I could be loosed, not knowing what any of those words meant. Oh how heavy burdened I was, no one knows but God alone and to my

surprise, at the next meeting at Mill Branch there was a move made to liberate me to preach wherever my lot was cast. I did not think it possible that I could preach, such a poor, ignorant, unworthy sinner as I felt myself to be but through much fear and trembling I have dragged along to the present day, sometimes in darkness, doubts and fears as to whether I am a servant and under shepherd of Jesus or not, and laboring daily for an honest living. If memory serves me, the Church of Elm City called for my ordination at Mill Branch to serve the Church at Elm City as their Pastor, the first Sunday in Feb. 1911, and I was ordained by Elders M. B. Williford and R. H. Boswell to the full functions and duty of the Gospel ministry. Since my ordination I have served several churches as best I can, earnestly laboring for the unity of the church and peace in Zion. And as several of the brethren have requested me to write my experience, I finally decided to write in part the above for their comfort in the Landmark.

Mr. Gold, do as you think best as to the publication thereof.

Your humble brother and servant in Christ, I hope

ELDER T. H. B. PRIDGEN,

Written by J. J. Thorne,
Elm City, N. C.

ACCEPTABLE WORDS

Elder P. G. Lester,
Dear Bro.:

I just read some of yours and Elder Denny's editorials on yesterday and was noticing how careful you were to use acceptable words in your writing. It makes me feel you have studied to show yourself approved unto God. It makes me

feel you are not only saying you want peace but that you are proving it by your works. It is my greatest desire that peace may reign among the children of God and in the church of God. Then what shall I say? Must I say that we cannot do anything to bring about peace and keep peace among one another? If so, then what shall we do with the quotation in the beginning of Christ's sermon on the mount when he said, Blessed are the peacemakers for they shall be called the children of God, then wouldn't we like to be called thus? And if so, then let us prove this by what we do and say. This brings to my mind the editorial you wrote on "What to say and how to say it." If we would all be careful about that then there would be more peace and harmony among us. We know that we have different gifts in the ministry and that God has given them that way, then let us try to take care of them all. Each one is profitable in the gift wherein God has placed him if he will so abide. When each one abides in his own calling wherein God has called him it is to the upbuilding of the church of God, and peace and comfort with the children of God. But, oh what confusion when one uses his gift in such a manner that it would leave no room for the other, that is putting so much stress on one part of the scriptures that it would make the other portion not to mean anything. We find the scriptures saying that offenses must needs come. Then what will we say again? Shall we just go on to bring them about, I say no. Then let us consider the cause, why they must needs come. It is because the children of God

have gone astray and not serving God as he has commanded them, not walking uprightly before Him, and not taking heed unto the true prophet that God has sent, as of old because he is by the teaching of God showing them their transgressions and telling them to repent, though we find in the scriptures it pleased God by the foolishness of preaching to save them that believe, but if they fail to believe then at the proper time offenses must needs come that the children of God may repent and turn and serve the true and living God. Saying as Daniel did, it is for our sins and transgressions that we are cast down here and beg God for mercy and deliverance, and when their prayers are answered they will surely praise the Lord, rendering unto Him praise, honor and glory. But woe unto him by whom the offense comes. So we find that the teachings of God are so true and wonderful that we have no cloak for our sins any time. So let us take heed unto ourselves and the doctrine and continue in them for in so doing we will both save ourselves and them that hear us.

Your brother in hope I hope of eternal life.

J. S. HARRIS,

Indian Valley, Va.

EASTERN UNION

The Eastern union is to be held with the church at Concord Saturday and 5th Sunday in April, 1928.

Owing to the cold and rain we had no union in January, and we held the union over for the next time.

Hope the churches will send their representatives. If the churches do not take some interest in the union it will fall by the way.

A. W. AMBROSE, Clerk.
Creswell, 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 O. J. Denny, Winston-Salem,
N. C.

VOL. LXI.

No. 10

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. APRIL 1, 1928

WHY IS IT?

I am confronted with the question, why is it, that there are such differences among those people claiming to be Primitive Baptists? It is written in the prophets, "thy watchman shall lift up the voice; with the voice together shall they sing; For they shall see eye to eye when the Lord shall bring again Zion." Again, "For then will I turn to the people a pure language, that they all may call upon the name of the Lord, to serve him with one consent. I understand that this turning was done in the coming of the gospel dispensation, and in the giving of the gospel scriptures, which are declared to be the gospel of Christ, "Which is the power of God unto salvation to every one that believeth, to the Jew

first and also to the Greek, for therein is the righteousness of God revealed from faith to faith." Now with all this coming alike to one class of people, I fail to understand why it is nor how it is that they are not agreed, are not of one and the same mind. If they are born again they see the kingdom of God, and in seeing eye to eye in looking into the kingdom, they should see the same things, and with a pure language turned into them they should speak the same things; and having the righteousness of God revealed unto them they should believe the same things, then wherein is the discrepancy? It is evident that we are not all right, but it is possible that we are all wrong; and here comes in the information—examine yourselves whether you be in the faith. Now this does not mean that you are to examine me, nor that I am to examine you, but for each to examine himself. We preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus sake. Why thus? Because God hath shined in our hearts to give the light of his knowledge in the face of Jesus Christ. In the face of Jesus Christ is the test. The eyes are in the face. One says: "Guide me with thine eye." Jesus Christ is the truth and His Word, the scriptures of truth, shines forth from His blessed face, and in His light we see light. In Him is life, and the life is the light of men. This is the true light which lighteth every man that cometh into the world. Which ever world this may be, it would seem to indicate an approach into better conditions relating to God and Godliness; in which clearer vision into the mysteries of the revelation of truth should be

had; which is Christ formed in you the hope of glory, until we should come to the scenes of our first love, and to do the first works. It may be that we have drifted away from the scenes of these first visions, and are rambling about in the distant parts of the outer courts until we have almost lost out as to the taste and refreshings from the gracious appearing of the blessed Saviour.

It seems that our preaching and writings are lacking in the wholesome seasoning of individual personal experience and call to work of the ministry. Old brethren used to say that such preaching had no gravy in it. How about the suggestion that we repent and do the first works and return to our first love, and as we radiate see to it that we go no farther than these works and this love are in evidence. It seems to me that no principle should be used as a class of doctrine that is not susceptible of personal experience as a matter of revelation. Other than this savors of and is soon lost in the mysticism of vain philosophy. Preachers are feeders of sheep, and this feeding is done in the elements of love to the pure mind of the hearer. The husbandman must first be partaker of the fruits, but in this partaking he is to know whether the same fruits are adaptable to the supplying of the needs of the sheep. There is a woe to him if he preaches not the gospel. Not exclusively what he believes but inclusively what he and the church believe. Feed them with doctrine, in the sincere milk of the word, and with meat when there is a sufficiency for it. Paul's determination was to know nothing among the brethren save Jesus Christ, and Him cruci-

fied. He would know no scripture only as it testified of the sufferings of Christ and the glory that should follow. If we do not see in the text of scripture the crucified Christ we do not see the gospel of it, and we really know nothing about it.

I can see no reason why those of like precious faith should not be mutually of one mind, one heart and one doctrine. I feel sure that in all principles of the fundamental doctrine I am in accord with what I understand the fathers in my association to believe, but if I am not I am sure that I want to be. In their day there were refreshings from the Lord, but now there are but very few being added to the churches; our children are not coming to the church; our sons are not being brought from afar and our daughters from the ends of the earth. I know that the Lord does this, but I am asking why it is not being done. Has he caused a famine to come upon us from the word of truth. I should not wonder if this is not the case. We are not worthy of the least of His favors. Our hope is in the fact that his mercy endureth forever.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." In the covenant of grace its laws are written in the heart, and these through faith in God work righteousness which is the capstone of belief; as it is written, Behold I lay in Zion for a foundation, a stone, a precious cornerstone, a sure foundation, and he that believeth shall not be confounded. As we as a people are not agreed it would seem that the belief of some of us is not unto righteousness, and therefore is not

buildd from this chief cornerstone and upon this sure foundation, and is therefore not of gospel consideration, or importance, and therefore is not and can not be effective of the unity of the spirit, nor of the bond of peace; hence the disturbing conditions which seem to prevail here and there among us, notwithstanding we claim to be Primitive Baptists, or the Zion of God, or the church of God.

The history of the church is traced through the centuries by the fundamental principles of the doctrine as held and maintained by this and that following now and then. Once upon a time the disciples or followers of Christ were called Christians. How did they follow Christ? It must have been that it was in some outward sense as to when they took knowledge of that they had been with Jesus. This would seem practically the same as if they had been with his disciples; as "where two or three are gathered together in my name there am I in the midst of them." It would seem to be well enough if we might gather with those who are gathered together thus, to be in such a blessed saving name, and to have such gracious companionship, whether we had preaching, or not, or simply speaking to one another in psalm and hymn and spiritual song, singing with grace in the heart unto the Lord. There is not, nor can there be a better meeting than this. Have you ever had such a meeting at your church? If not, let me suggest that you have one. Just let some one introduce with singing and prayer and a short talk as to how it has been with you recently, what has been the state of your mind; and that will remind

others how it has been with them and they will be sure to want to tell it, and that will remind still others of something they would love to speak of. One has been in the valley of lowering, loitering shadows while another has been on the mount of rising scenes of brightness, until the day dawn and the day star arises in each heart and you all say we had a good meeting.

There must be a difference in our lives and our relation to each other that is worth considering that makes it worth while which we should be careful to maintain, and not allow our zeal for one principle to so burn as to consume the importance of another which in its relation to the whole truth is just as true. The fact that God works all things after his own counsel of his own will does not preclude the obligation that the grace of God enjoins, which in its appearing brings salvation, teaching that denying ungodliness and worldly lust one should live soberly, and righteously and Godly in this present world. Righteousness is supposed to be fruitful of right living, therefore upon a profession of what is termed religion, one professing a hope in Christ is expected to lead a course of conduct consistent with his profession, else what is his profession worth. The fellowship of the church depends upon it for its maintenance as well as the rights and privileges in the ordinances of the church. The exhortations and admonitions in the scriptures are to this end an accomplishment

P. G. LESTER.

MODERATION

Paul, in his general exhortations, to the Philippians said, "Let your

moderation be known to all men. The Lord is at hand." And continued saying, "Finally, brethren, whatsoever things are TRUE, whatsoever things are HONEST, whatsoever things are PURE, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT; if there be any virtue, if there be any praise, think on these things." Phil. 4:5-8.

Surely if virtue and praise is to be found, it is in the pursuit of and in thinking on these things that are true, honest, pure, lovely and of good report.

Let us think on these things in the order named.

TRUTH.

Jesus, in comforting His Disciples, said to Thomas, "I am the way, the TRUTH, and the LIFE." Christ, therefore, is TRUTH. Every spiritual manifestation of His life, truth, love, purity and faith as it is revealed in the life and order of His people is founded upon truth and therefore will abide forever. The faculties of men that proceed from a sinful source will ever reveal shortcomings; but the spirit of Divine Truth will survive all the tests of time.

David felt the great need (as we feel it today) of the guiding, sustaining, and protecting hand of God. He said, "Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me." David felt and acknowledged his own sins and weakness, and plead, saying, "Withhold not Thou Thy tender mercies from me, O Lord, let Thy kindness and Thy Truth continually preserve me." David realizes and ascribes great-

ness to the Truth of God, and truthfully confesses his own nothingness.

Paul, spake of the Church as being the PILLAR and GROUND of TRUTH. The CHURCH of GOD, thus grounded and founded, stands and will stand as the truth of God will stand all the tests of time and live to all eternity.

HONESTY.

Think on whatsoever things that are honest.

Honesty causes a man to want to do right, with such ability as he may have at his command.

It is quite an easy matter to overrate our claims or cause, and it is also very easy to underrate the worth and merit of the cause or claims of others, and as such is the case, honesty bids us think on these things to see if we are justified in our course, or if our claims are based on truth and justice.

In thinking on things honest, we are compelled to make an honest confession and say, with the apostle, "In me, that is in my flesh, there dwells no good thing, and to say with Christ, "Of myself I can do nothing." It has been well said, that true honesty takes into account the things of God as well as the claims of man, that we may render to Caesar the things that are his, and the things that are God's unto Him who liveth and abideth forever."

What shall we render to God? Our thanksgiving and praise for life, with all its benefits, natural and spiritual. "To Him be honor, glory, dominion, and praise forever and forever."

What shall we say of men? "Conceived in sin, shapen in iniquity, born under the law and justly

condemned by the law. What is the way of escape?

The righteousness of the Lord Jesus Christ, He having borne our sorrows all the days of old, and in the fulfilment of the work the Father gave to Him to do. He came, in due time, at the appointed time, became our sin bearer, met all the demands of justice, and will in the end meet all the redeemed of the Lord in the Home of the blest, and so perfect will be the praise that there will be no discordant note, in the song of the redeemed of every land, nation, kindred tongue and people.

PURITY.

Whatsoever things that are pure, think on these things. Purity signifies, among other things, Believers whose hearts are purified by faith, being free from error, idolatry and hypocrisy. What a blessed state.

James tells us that "pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction and keep himself unspotted from the world. From what other source than from the fountain of all true holiness doth Purity come?"

John in Revelation, tells us the source of all purity. Things that are defiled or can be defiled with the using cannot be said to be pure. David said, "Thy word is VERY pure, therefore I love it."

"And He shewed me a pure river of water of life, clear as crystal, (thus showing its perfect purity) proceeding out of the throne of God and of the Lamb." We do not need to quote or argue further as to the fountain from whence purity comes and in its ministration or application. God said "My doctrine shall

drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass; because I will publish the name of the Lord; ascribe ye greatness unto our God." The Song of Moses, in Deut. 32-2.

THINK ON THINGS THAT ARE LOVELY.

What we think most about, we usually talk and write most about. Our attention is called, occasionally, to things that are being said, taught, preached, and sometimes published that are objectionable to lovers of truth, justice, purity, honesty and things of good report. Some think we should stop or stop to notice such things through the Landmark column, that our readers might be correctly informed. Exaggerated claims for they would be, vindication of false worshippers, or for the vindication of men and measures, who are in disorder, in doctrine or practice, should not be noticed in the Landmark columns. Error in all its forms, though often in a great hurry to get its message across, lest it be detected and punished, will fall of its own weight in due time. "In patience, there is much virtue."

The fruit of the Spirit is love, joy peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" Ephesians 5:22-24.

Brethren let us think on these things. Error and falsehood will fall of its own weight, the fruits of the flesh are manifest as recorded in Eph. 3rd chapter, and I conclude by saying to those who want us to

meet false claims of whatsoever nature and from whatever source, that it is not needful, for "Falseness though in a hurry lest it be detected and punished, does not alter Truth, calm and serene, its judge and judgment on high, its King reigneth, and will reign forever.

O. J. DENNY.

AN ERRONEOUS IMPRESSION

There is an impression that seems to have gotten around that the Landmark will be sent to widows for \$1.00 per year. This is incorrect. We are sending it to ministers only at half price or \$1.00 per year. The Landmark does not make any profit. It hardly pays the cost of publication. The price of the paper is \$2.00 a year to every one with the exception of ministers and we feel it is our duty to contribute something towards sending it to them.

If there is a widow lady or anyone unable to pay for the paper who will let us know that she is unable, we will credit her subscription for one year and take this money from a fund which we have for such purpose of donations from friends and church members. To this fund we make a contribution of an equal amount. In other words we match every dollar of donations to this fund with one from ourselves, in order to supply the paper to every one unable to pay for it. That is the best we can do. We cannot reduce the price of the paper to \$1.00 per year without losing considerable money on the publication.—J. D. Gold.

ELDER JAS. S. CORBETT

Appointments for Elder Jas. S. Corbett.
Pee Dee, April 21st. and 22nd.
Pleasant Hill, 23rd.
Bethel, 24th.
Piraway, 25th.
Simpson Creek, 26th.
Mill Branch, 27th.
Tabor, 28th and 29th.
Black Creek, 30th.

ELDER C. TOMASSON TO PREACH

Mr. John Gold,
Wilson, N. C.
My dear Mr. Gold.
Please publish the following appointments for Elder C. Tomasson of Texas, in the next issue of the Landmark if you can get them in, in time for his appointments.
March 24 and 25—Bethany.
March 26—Union.
March 26, at night—Four Oaks.
March 27—Hannah Creek.

March 27, at night—Benson.
March 28—Coats.
March 28, at night—Angier.
March 29—Willow Springs.
March 30—Little Creek.
March 31—Beulah.

Very truly yours,

E. F. PEARCE,
Princeton, N. C., March 10, 1928.

SEND CHECK OR MONEY ORDER

In making remittance for the Landmark please send same by check, money order or registered letter. This will insure our receiving same and it happens to be lost, it will enable us to trace it as there is always a record in the Post Office Department of such remittances.

We note that a number of our subscribers are sending money in letters and since there is an odor about money which a trained person can detect, it is an easy matter to take the money from the letter and destroy it. Of course money sent in that way sometimes fails to reach us and the subscriber does not understand why he is not credited.

J. D. Gold.

FUNDS TO SEND LANDMARK TO THOSE UNABLE TO PAY

Miss Julia Brumfield, Long Island,
Virginia, ----- \$1.00

APPOINTMENTS FOR ELDERS D. G. STAPLES AND G. M. TRENT

April 12, at night—Durham.
April 14 and 15—Raleigh.
April 16—Clayton.
April 17—Little Creek.
April 18—Bethany.
April 19—Union.
April 20—Four Oaks.
April 21 and 22—Oak Forrest.
April 23—Reedy Prong.
April 24—Hickory Grove.
April 25—Barnett.
April 26—Mingo.
April 27—Primitive Zion.
April 28 and 29—Angier Union Coats.
April 29, at night—Dunn.
April 30—Bethsada.
May 1—Benson.
May 2—Hannah Creek.
May 3—Clement.
May 4—Bethel.
May 5 and 6—Fellowship.
May 7—Sandy Grove.
May 8—Angier.
May 9—Middle Creek.
May 10—Willow Springs.
May 11, at night—Raleigh.
May 12 and 13—Oak Grove.
My dear Editor of Landmark: Please publish in the next issue of Landmark, the above appointments and oblige.

Very truly yours,

E. F. PEARCE.

RESOLUTIONS OF RESPECT

Since it has pleased the God, who doeth all things well, to remove from our midst our very dear Pastor, Father and Brother, Elder C. B. Hall,

Therefore be it resolved:

First: That while Brother Hall has been an invaluable pastor and father to us and our loss, we feel, is irreparable, yet we desire that the good Lord may enable us to bow in humble submission to His will.

Second: That we may be thankful to our Heavenly Father for the beautiful life of this dear father in Israel and we pray that we may be enabled to continue in his counsel and emulate the example set by him, believing that his influence will continue to live after him.

Third: That we extend to his dear wife, Sister Hall, and their children, a sincere desire that God may be a comforter to the comfortless, a husband to the widow and a father to the fatherless, believing that our loss is his eternal gain.

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

Done by the order of the church of Willow Springs in conference on Saturday before the fourth Sunday in January, 1928.

T. F. ADAMS, Moderator

CARLIE ADAMS, Clerk.

RESOLUTIONS OF RESPECT

Just a few moments, after his last message of truth in gospel harmony was delivered to the Church at Durham; God in His eternal purpose, bore our much beloved Pastor, Elder C. B. Hall into paralytic unconsciousness, which seems to us a most merciful way for his passing through the valley and shadow of death; without jar, or chasm; insensible to all pain. He was surrounded by his loved ones, by the ties of nature, and many others, who loved him through the merits of a crucified and risen Redeemer; also for his noble traits of character. "Precious in the sight of the Lord is the death of his saints." "The Lord is righteous in his ways and holy in all his works." "Even from everlasting to everlasting thou art God." "The same God, today, yesterday and forever," who has ministers today and like Paul, "Preach among the Gentiles the unsearchable riches of Jesus Christ." "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." "To the intent, that now unto the principalities and powers, in heavenly places; might be known by the Church, the manifold wisdom of God." "According to the eternal purpose, which he purposed in Christ Jesus our Lord." We feel to know that our dear Pastor preached as did Paul; he "Fought the good fight, he hath kept the faith," and now we fully believe, that he

is in that Blessed Abode: "Where the wicked cease from troubling and the weary are at rest."

"In heaven above, where all 's love,"
His "Soul hath found a ple-";
He's singing in the courts above
A song of boundless grace."

His pleasure, peace and joy supreme
Will everlasting be
A realized, eternal dream,
Through all eternity.

No "Darksome clouds" to veil the light
Of his salvation there;
An endless day of saint's delight,
Who snow-white garments wear.

"With joyful lips," He's praising Him,
Who's "just in all his ways";
To Father, Son and Holy Ghost,
He gives eternal praise.

THEREFORE BE IT RESOLVED:

First: That, in the death of our dear Pastor, the Church has sustained an irreparable loss; his family a devoted husband, and father, and his community a kind and obliging neighbor; and the country one of its best citizens.

Second: That, while we deeply mourn this sad bereavement; we desire to bow in humble submission to the will of Him who cannot err. We do cherish with love, and fellowship, the memory of Brother Hall, who admonished us, so faithfully: "With all lowliness and meekness, with long-suffering; forbearing one another in love." "Endeavoring to keep the unity of the Spirit in the bond of peace." May God keep us, through His Son, the Lord Jesus Christ; "Of whom the whole family in heaven and earth is named"; that peace may abound, in the future, as it did, while our dear Pastor labored, in love with us.

Third: That, we heartily extend our love and sympathy to all his family connections, and especially to his dutiful and devoted companion; who has ever shared with him in joys and sorrows; and was with him in his last moments. May God bless her; also the dear children; that they may not forget the instructions of their dear Father; to follow him in precept, and example.

Fourth: That, a copy of these resolutions be sent to the family, one to Zion's Landmark, and one be recorded in our Church Book.

ELDER J. A. HERNDON,
M. G. MARKHAM,
LIZZIE HOLDEN GARRARD,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God in His infinite wisdom to remove from us our beloved sister, Mozella Harrison,

Sister Harrison joined the church at Spring Green in 1909, moved her member-

ship to Robersonville in 1910, died Jan. 1928 in the seventy-first year of her age.

Be it resolved:

First: That we believing our loss to be her eternal gain, desire to bow in humble submission to the will of an all wise God, do cherish the memory of this beloved sister and desire to imitate the noble life she has lived among us.

Second: That, we wish to extend to her children and friends our love and sympathy.

Third: That a copy of these resolutions be sent Zion's Landmark, and a copy recorded on the minutes of our Church book.

Written by order of Robersonville church in conference on Saturday before the first Sunday in February, 1928.

ELDER B. S. Cowen, Moderator
R. A. BAILEY, Clerk.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased God in His infinite wisdom to remove from us, our beloved brother and pastor, Elder B. H. Harrelson.

Therefore, be it resolved:

First, That we believing our loss to be his eternal gain, desire to bow in humble submission to the will of an all wise God, do cherish the memory of this lovely brother and able preacher and desire to imitate the noble life he has lived among us.

Second, That we wish to extend to the bereaved companion, children, and friends our tenderest love and sympathy, desiring that the good Lord will comfort and sustain them in their distress.

Third, That a copy of these resolutions be sent to the family of the deceased, a copy to Zion's Landmark, and a copy recorded on the minutes of our church book.

Written by order of Tabor Church in conference Saturday before the fourth Sunday in February 1928.

ELDER M. B. MARTIN, Moderator
M. MEARES, Church Clerk.

W. A. WARREN

Resolutions of respect of our dearly beloved brother and Clerk W. A. Warren who departed this life November 30th, 1927.

Resolved 1st.—That in the death of Brother Warren the Church at Wheelers has lost a faithful member and an efficient Clerk, the family a kind and instructive father, the County a noble and useful citizen.

Resolve 2nd.—That we bow in humble submission to the will of our Heavenly Father. Tho' we feel keenly the loss of this dear brother and pillar in our Church we feel that our loss is his eternal gain; for God who is too wise to err, and too good to be unkind knoweth best and doeth all things well.

Resolved 3rd.—That we extend our heartfelt sympathy to the bereaved family who

has lost a loving and instructive father who has done a faithful part in raising a fine family of boys, of which two are medical doctors, and others are prominent men.

Resolved 4th.—That a copy of these resolutions be sent to Zion's Landmark for publication, a copy to the bereaved family, and a copy be placed on our Church Records.

We desire further to say that Brother Warren's death will be felt throughout the lower Country Line Association, as he was our faithful and efficient Moderator at his death. He has served several terms in the Legislature for Person County. We feel that he will be missed in his Church, the Association, his County and State.

Done by order of Church in Conference January 7th, 1928.

J. J. HALL, Moderator,
F. F. MOORE, Clerk.

APPOINTMENTS FOR ELDER

C. THOMASON, OF ATHENS, TEXAS

Creeches—Sunday, April 1st.
Pittman's Grove—Monday 2nd.
Memorial—Tuesday 3rd.
Lower Black Creek—Wed. 4th.
Upper Black Creek—Thursday 5th.
Scott's—Friday, 6th.
Little Vine—Sat. 7th. and Sun. 8th.
Elm City—Mon. 9th.
Upper Town Creek—Tues. 10th.
Mill Branch—Wed. 11th.
Falls of Tar River—Thurs. 12th.
Contentnea—Fri. 13th.
Beulah—Sat. 14th and Sun. 15th.
Clayton—Mon. 16th.
Raleigh, at night, 16th.
Mebane—Tuesday night 17th.
Burlington—Wednesday night 18th.
Gilliams—Thursday 19th.
Bush Arbor—Fri. 20th.
Dan River—Sat. 21st., and Sun. 22nd.
Danville, Va.—Sunday Night 2nd.
Elder W. R. Dodd will please arrange for Elder Thomason from Danville to the Staunton River Union, and on to the Pig River Association. From there Elder Randolph Perdue will please arrange for him during the month of May.

Elder Thomason's Church is a Member of Union Association, which is the oldest Association west of the Mississippi River. It was my happy privilege to be with them at their last session. They believe the same Doctrine our people believe, and are orderly Baptists.

H. F. HUTCHENS.

HIS WIFE TO ACCOMPANY HIM

Elder L. H. Hardy writes that his health is good but that he has cataracts on his eyes and cannot see very well, and his wife will accompany him on his appointments in April and May.

We are sure that every one will be pleased to learn that sister Hardy will accompany him on his trip.

J. D. GOLD.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

APRIL 15, 1928

No. 11

THE DEATH OF MOSES

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead unto Dan.

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

And the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar.

And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

And they buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."—Deut. 34:1-7.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - Winston, 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

E. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

A GOOD EXPERIENCE

Dear Brother Tingle:

For some time there has been a desire in my mind to write and tell you what I hope the Lord has done for my poor soul and in my weak way will now try to give a short sketch of my reason of a hope.

From my earliest recollection I had serious thoughts about death and torment but not enough to disturb my mind or to prevent me from enjoying all things which belong to this life as much as I possibly could until June, 1925. At this time a cloud of darkness seemed to settle down upon me with a sense of guilt and condemnation for sin, with a feeling that I was going to die and sink down into torment and be forever lost. I would try to rid myself of this burden of guilt and sin and seek to enjoy life as before. But I could no more get rid of this feeling sense of sin and guilt than I could take wings and fly. For I fully realize that I was a vile sinner and as such could not deliver myself from this state of sin and condemnation. True, I would seek the pleasures of this life or pursue my daily work with more force than ever, in order that I might get rid of these ponderous thoughts. But this weight and burden of sin would return with more force than before. The realization that I was a vile sinner standing justly condemned before the righteous law of the eternal God, produced the most miserable feeling I ever had. In this trial at the bar and court of justice,

I felt that my condemnation for sin was just and all I could do was to say, "Lord have mercy on my poor soul." My husband, Mr. J. C. Coats discovered a change and would beg me to tell him of my troubles, but I could not speak of them to him. This state of things continued with me about seven months or until Jan. 1926; when I was walking around the end of the house at my home, I was taken from under this burden and load of sin, which I believe was done by my Saviour, for none other was able to satisfy the just demands of a righteous law. This change was so remarkable that it seemed I was taken out of one world and into another, for the old world of darkness and blackness in my soul has now passed and I am in the world of joy and peace and love, with a feeling that my sins are all taken away. This made me rejoice and thank the good Lord for this wonderful peace of heart and mind. True I still have doubts and fears, but that burden of sin and eternal condemnation has never returned or been felt as it once was.

Shortly after this my youngest little girl, named Nellie, was taken sick with enlargement of the head, suffered severely and was taken from me on September 22, 1926. Had not the Lord, as I hope, spoken peace to my troubled soul, I hardly believe I could have stood my sufferings along with the sufferings of my little girl during her death sickness.

The church at Fellowship, John-

son county, N. C., where my husband was a member had been presented to me and I felt an interest there, but they had had trouble, one part of her members leaving the church conference and going out into the yard to hold a meeting while the other part remained in the church and concluded the conference business of the church. My husband was so troubled at this state of things that he decided to stay home until conditions were more settled. So on the next meeting day he went in the field to his work. Being concerned with a good wish for those who remained in the church house, I felt impressed to talk to him and told him, that if he did not go he might regret it the worst of anything he ever did, so he got ready and went. To his glad surprise you were there, and when he came back, told us how you proclaimed the gospel of peace both from the stand and in the conference and warned all against the use of selfish and carnal weapons of war, declaring that the use of such weapons would break the peace of loving friends everywhere.

Shortly after the Lord, as I hope, gave peace to my troubled soul, I was given a desire to be with the church which increased from time to time as the meetings went by, but such a mountain of weakness with an awful sense of unworthiness it seemed I could not offer myself for membership. I would return home with this low, base, and unworthy feeling increased. On Saturday before the first Sunday in October 1926, I made up my mind to stay home and not go to church that day; so I began my laundry work and something seemed to say,

"Quit your work and go to preaching," which I immediately did and was real glad I went. You were there and preached and it seemed the best I ever heard for everything you said was plain and easily understood. I was comforted at the thought that the unworthy and lowly feeling was a sign of a work of grace in the heart training and leading us into the real spirit of true humility which was a spirit I hoped to have. Yet the awful feeling of being so unworthy kept me from offering to the church, which increased until at last I was made to feel that if I did not offer to the church I would surely die and the last month before I offered to the church, I could not work with that miserable mixture of a feeling of unworthiness coupled up with a desire to have the love and fellowship of the church. So on Saturday before the first Sunday in October, 1927, after preaching a recess was given, then shortly a song was started in the house. I first thought that I would not go in, but afterwards went and when closing the last hymn, I was given liberty to offer and after relating part of what is here written, I was received and on the next day was baptized into the fellowship of the church at the Coast Mill Pond. I, like one of old, was made to feel glad when they said unto me, let us go up into the house of the Lord, and do not feel that I shall ever have cause to regret taking the step of following my Lord and Master into the liquid grave. I now have the answer of a conscience that I have done that which was enjoined upon my mind.

Yours in hope and fear,

MARTHA COATS

Dear Mr. Gold:

Herewith is the experience of sister Martha Coats, one of those I baptized last year into the fellowship church in Johnson County, N. C.

With her consent I am sending it to you for publication in the Landmark. I think it would be interesting to many of its readers.

I am as ever yours,

J. P. TINGLE.

NO GOOD IN THE FLESH

Dear Bro. Denny:

For some cause I want to write a little for the Landmark once more as I don't feel I shall ever write any more unless I am greatly impressed to do so.

If I have any worthiness it must be in the Lord for I realize there is no good in the flesh. There is something that is pure about a child of God. That which is born of the spirit of God. Our flesh is the same.

the admonition to lay aside "all

If only we could be mindful of malice, all guile, all hypocrisies, envies and evil speakings. As new born babes desire the sincere milk of the Word" that we might grow thereby. One of God's best gifts to the church is a faithful, good and true minister.

Nowhere in God's word is the gospel ever said to be the power of God to save the ungodly sinner. The gospel saves none but the believer. Nothing but the divine power of God can lift a soul out of the pit of death in sins.

I wanted to write a letter on Inspiration.

Moses wrote the first four books of the Bible. God inspired him to write as though he was an eye witness to the creation and God said

let there be light. He wrote as though he heard the words. He also spoke of the coming of Christ to the children of Israel and said a prophet should God raise up like unto me. The Bible is supernatural. There is no book like it.

Through faith we understand that the worlds were framed by the word of God.

The life of Joseph is a record of a human life written by inspiration. The prophets all spake many wonderful things and prophesied of Christ's coming and he did come.

All Bible readers know these things are left on record for our learning. How many can say I feel that Christ has come in our flesh and given us a good hope through grace? What evidences have we? I find myself asking this question often. Religion is a personal matter. None but God can save. He purifies the heart by faith.

May God keep us in faith and love to the end. Bring peace out of confusion where confusion among His people exists.

Yours in hope,

ANNIE ASTIN,

Danville, Va., Route 6.

HE DELIVERS.

To the readers of Zion's Landmark:

The foregoing beautiful lines were so vividly implanted in my mind in sacred awe and reverential fear of our blessed Saviour and I felt like I wanted so much the spirit of faith to walk with Him, desiring that He choose my pathway, and I might always feel His way is best, even tho' it means pain and suffering, and dark clouds that obscure his blest abode, which of late has most assuredly been my portion.

Oh to be patient, and trust Him,
 who hath delivered, who does deliv-
 er and we trust will yet deliver.
 He knows our every heart-ache; He
 can't fail to know of these groans
 which we cannot utter, and I know
 at His own good time He will lift
 the shadows and I, poor disobedi-
 ent child, will again rejoice in that
 blessed Son of righteousness that
 rises with healing balm for my sin-
 sick wounds.

Blessed anticipation! Oh, glori-
 ous tho't that if indeed we are His
 humble children we have this pre-
 cious promise when the toils and
 tears of life are ended, that He will
 bid His child, "Come home."

Oh, when He calls, may we all
 who have that little hope, be robed
 and ready.

And through the remaining days
 of our pilgrimage here may we be
 blessed to spend them more to the
 honor and praise of Him who has
 commanded us to follow, and He
 will lead us in paths of righteous-
 ness for his namesake.

May we, oh Lord, be given that
 faith to believe Thou wilt not leave
 us alone, but in life, in death, oh
 Lord abide with me, and all the re-
 deemed family of God.

Come what may of joy or sorrow,
 Be my portion pain or rest,
 Jesus guides me and directs me,
 And his way is always best.

I would never choose my pathway
 But by faith would walk with Him,
 Trusting ever and believing
 If the skies are bright or dim.

Jesus sees if heavy-hearted,
 I am toiling on life's road;
 And with love he lifts the shadows
That obscure His blest abode.

Jesus calls me to be faithful
 To be helpful as I roam;
 And when toils and tears are ended
 He will bid His child "come home."

A little sister, I hope,

EMMA BRAKE,

Rocky Mount, N. C.

THE CONCLUSION OF THE WHOLE MATTER

Let us hear the conclusion of the
 whole matter: "Fear God and keep
 his commandments; for this is the
 whole duty of man." Eccl. 12:13.
 "The fear of the Lord is the begin-
 ning of wisdom." Prov. 9:10. In
 the beginning of our experience;
 we were seized with **great fear**;
 such fear as the world cannot create
 within us. The commandment of
 God having come, we begin to try
 to win favor with God, working
 with all earnestness to get good,
 and we worked out of works and
 gave up all hope. And Christ ap-
 peared the end of the law for right-
 eousness—to everyone that believ-
 eth, etc. This is the work of God,
 that ye believe, And the believer
 hath the fear of God in him. Not
 a slavish fear as it was under the
 law; But, under grace we fear God
 in love desiring to know what he
 would have us do to make manifest
 our love to Him. The apostle said,
 work out your own salvation with
 fear and trembling, **make manifest**;
 give proof of what God has worked
 in you, both to will and to do of
 His good pleasure. We have pleas-
 ure in keeping the commandments
 of the Lord. Jesus said, "If ye
 know these things; happy are ye if
 ye do them." And the negative, is,
 If ye do them not, ye will remain
 unhappy.

To believe a thing is to accept of
 it. **And to know a thing is to have**

to do with it. The commandments were written that we might know of a truth what we might or should do. And that does not mean that we are to be honored of God, or thanked of Him for the keeping of His commandments. But to His name be the glory given. Let us hear the conclusion of the whole matter. And see what we gain. Let Jesus our authority say: "Doth He thank that servant because he did the things that were commanded you, say We are unprofitable ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke 17:9, 10.

The love of Christ constraineth us to do homage to his great name in keeping the commandments. And there is now no condemnation to them that are in Christ Jesus, who walk uprightly.

These are a few thoughts submitted in love.

D. SMITH WEBB,
Hillsville, Va.

READING LANDMARK 43 YEARS

Dear Friends:

You will find enclosed postoffice money order for \$2.00 to pay my subscription to the dear old Landmark, which I have been reading for forty three years and still want to read it. My father and mother both loved to read it. Father subscribed for it when Elder Bodenhamer was Editor and he loved the doctrine that its editors have contended for till the day of his death, and I have always loved the same and I hope and believe I always will. I am not ashamed of it for it is the doctrine of God, our Savior.

and will stand the test when Gabriel blows his trumpet and the dead in Christ will come forth and I believe all those that believed the doctrine that those dear editors contended for will be among the first to rise and will hear that welcome sound, "Well done thou good and faithful servant enter thou into the joys of the Lord."

Submitted in love and best wishes for the Landmark and its editors.

Mrs. Cynthia L. Williams Owens.
Linwood, N. C.

IMPROVING

Mr. John D. Gold,

Dear Sir:

The time has expired to the dear old Landmark and enclosed find money order for \$2.00 for another year. I have been seriously ill since Jan. 29th., last, and had a stroke the third Sunday night Feb. 20th last., but by the help of the Almighty God of both heaven and earth He has raised me up again. Although I am not well, I can be up and able to walk and I am not lame, and I am blessed to think on the things above which are far better than all the riches of this mortal life. No matter how great and high, like the flowers of the fields they will pass away and be no more forever.

I have been made to witness the sweetness of the hymn writer many times:

I have reached the land of corn
and wine,

And all its riches are freely mine,
Here shines undimmed one blissful
day,

For all my night has passed away.

In my illness how many times
has that Comfort which our dear
Lord and Master told His sorrowful

disciples when he left them and ascended to His Father above, and said that this Comforter would be with them and I am glad to say he has comforted me in my long illness both natural and spiritual. The warfare is still going on within and without. But the worst of the battle is within and I feel so vile and unclean. But thanks be unto God, the blood of Jesus cleanseth us from all of our sins.

I cannot forget one evening, after a dreadful day and just felt so upset and it seemed I could not sleep, the Savior appeared before me and said, a Royal Priesthood, a holy nation, a peculiar people numberless as the sand of the sea, sure none but God could number them.

I cannot express my feeling about this wonderful scene. Again I felt distressed and a voice spoke saying, read Matt. 6 ch. 8th verse. This was another feast to me, the next that came and stayed in my mind for nearly three weeks. All hail the Power of Jesus Name, and so forth. Last Sunday, June 5th., I was directed to read Matt. 18th. chapter, first, third, fourth and fifth verses and my heart did go out to all the household of faith and run a begging to the Lord to bring together the dear ones who are at war with each other for they are little children and our dear Savior is exalted when they obey him and then and only then we are looking and desiring the peaceful fruit of the Spirit, having no confidence in the flesh. Oh how sweet to sing Peace by His Cross Hath Jesus Made, and He is the Everlasting Prince of Peace. May the Lord bless all of these little ones who are at war to lay aside the carnal warfare and confess their faults

one to another, knowing that nothing can nor ever mix that spiritual is spiritual and that natural is natural. Write on dear ones who are gifted by the all-wise God, for these are the last times which were foretold by God that would come. I see the dear old servants who are standing firm on the wall of Zion pleading for the peace and they are nearing their heavenly home. I am made to shed tears for they are dear to me, a love that I find in my heart for all of the people of God he hath in every nation. If I am one I feel the vilest of all.

Please correct all mistakes. I do enjoy reading the dear old Landmark and the many other good books. I have read the Bible very much since being shut in. I do miss my church meeting but God rules and there is a purpose in what he doth.

Do with this as you think best, I am so unlearned but there is something that dwells within that flesh and blood did not reveal.

Yours in affliction,

MELISSA GRIMES,

53 Brookfield St.,
White Plains, N. J.

IMPRESSION TO WRITE.

Dear Bro. P. G. Lester:

So often we have the impression to write some for the paper, but never have I felt to be a fit subject to do so, but that don't relieve my mind. So often awake at the dead or silent hours of the night in my mind I write long letters and feel it my duty to do so and promise the dear Lord when day comes I will write, but it seems when I go to write my mind is as blank to spiritual things as a white sheet of paper. Then I will think there is nothing to

me writing but after I read Sister Lottie Surratt's letter and in so many ways we experience the same until it came more forceably to my mind to write, although she was so wonderfully blessed that her dear husband is of the same faith. I have been blessed in so many ways, but not in taht. My husband was so bitterly opposed to me joining the church I have been deprived of being with the old Baptists very often out here in a lonely, destitute place with no one to talk of the things that interest me most and I am not alone either. I hope God knows, although sometimes I feel I have no Savior like Job. Oh that I knew where I might find him that I might come even to His seat. Although I find so much comfort in reading my Bible and papers, my eyes are not so very good to see to read but it seems like here of late I am not satisfied unless I have got my Bible or papers reading. The way I understand that there is a work for every child of God to do. Although, even we feel so unfit to call upon His name. He says don't put our light under a bushel but put it on the hill top so our work can be seen of men and our Father be glorified in Heaven. I often wondered if by my writing any one might be comforted. If there is any one else that has to almost be forsaken to follow Jesus don't falter by the way for He tells us if we forsake not our father, mother, children, lands or even all to follow Him, we are not worthy of Him. Yes, give me Jesus, sweet Jesus, and you can have the rest. For 15 years I have been persecuted, hated evil spoken of, separated from his love, he who ought to be my best friend. I have even received

lashes from more than his tongue. He used to destroy my papers. I wasn't allowed to read them before him. My membership is in Mississippi, about two hundred miles away, and it seems almost unbearable what I have to put up with when I go to church, but our blessed Savior says. When through the deep waters I call thee to go, the river of Woe shall not thee overflow. He say, For I will be with thee. Oh, what more could we poor undeserving worms wish; if He be for us who can be against us. He says he will fight our battles. Let not your hearts faint, fear not and do not tremble. Neither be ye terrified because of them for the Lord God is he that goeth with you to fight for you against your enemies to save you. When I joined the church the night before I was baptized these words ran in my ears all the time I was awake. How happy are they whom their Savior obeyed. I didn't know only those few lines of the song. I would have given almost any thing to have known the rest of the song, but I wouldn't let any one know I wanted to sing it. I thought I would get them to sing it at the water when I was baptized but my unworthiness kept me back. I have like Sister Lottie says, had many sweet dreams. I dreamed I was sick and some one came to my bed and told me I was going to die. I asked them to get my song book, I wanted to sing before I died. They handed me my hymn book. I turned to song, "When I can read my title clear to mansions in the sky, I'll bid farewell to every fear and wipe my weeping eye." I thought I sang it by myself till I came to the last verse and there was a band of the prettiest people dressed in gold.

just glittered like diamonds, with little bells on all their fingers over my bed singing the last verse and the bells carrying the tune so good. You know the last verse, When we've been there ten thousand years bright shining as the sun, we've no less days to sing God's praise, than when we first begun.

Bro. Lester I don't want to worry you, but when you pray remember me.

A lonely Sister,

MRS. BETTIE JOHNSON,

Wilmot Ark.

IMPRESSED WITH WRITINGS.

Mr. Gold:

I was impressed with the remarks of Eld. Gilbert on Feb. 15th issue of Landmark, also the editorial of Eld. Jones of Texas in Pilgrim for January.

I would not wound the feelings of any brother by comparison, but I wish to point to this truth: men like Respass, Mitchell, Durand, Chick, Gold, Hassell, and others of same stripe, never cause confusion among Baptists.

The English language is too rich in expression to confine ourselves to any one expression or set of expressions or phrases, especially such expressions as are capable of more than one meaning.

I wish to call our brethren's attention, especially our preachers, to the doctrine of Christian ethics laid down by the Apostle Paul. Paul knowing that there is no god but the One God, Creator of the universe and all therein, thought it not sinful for him to eat meat in a temple, dedicated to a god of this world; but, if others, seeing him eat and not understanding and being weak, are enticed by Paul's act,

however innocent in itself the act was, eat as unto the pagan gods, thereby defiling themselves. Paul lays down the doctrine that he is estopped from eating in such temple.

If a phrase, however logically and scripturally true the phrase may be, causes offenses, under this doctrine of Paul, we are estopped from using such phrase.

I am sure that every candid Baptist will concede that God is absolute or infinite in all His attributes, I am sure, too, that every candid Baptist will admit that God is absolute in all His purposes, that there are none who can stay His hand; and that He had a purpose, in eternity, in everything He has ever done or ever will do, and in everything He has allowed to be done or ever will allow to be done; and that purpose is the manifestation of His power, justice, mercy and glory, and the good of His people. I think, on the other hand that all candid Baptists will and do recognize the obligation they are under to render obedience to their Heavenly Father; that God has a perfect right to demand it; that He lovingly works in us the will and ability to obey Him; and seeing so much of human weakness in even our best efforts, He displays His wondrous love for us by imputing to us the righteousness of Jesus, accepting us and our works in the Beloved; and then rewards us by giving us an acquitted conscience and peace of mind. Wondrous grace.

I think Baptists will accept this, then why express these truths in phrases that are objectionable and confusing?

If all of us would recognize the truth of how easy it is for all of us to go to extremes on any doctrinal

point we would be more careful in our expressions. And how very near we are often to dangerous error. Let me illustrate this truth. The doctrine of predestination is fundamental in its importance. So is water in our physical existence. We can't live without it. But too much water becomes an agent of destruction. So predestination. Too much will lead us into fatalism and presumptuous sins, while too little will lead to Armenianism. Are we not able, with the blessings of God, to steer clear of the Scylla of fatalism on the one side and the Charybdis of Armenianism on the other?

Submitted in love,

W. T. WHITE.

EXPERIENCE

My kind Children:

I will write a little of my experience for some of you to read when I am gone.

I enjoyed the pleasures of this world until I was in my twenty-fifth year, when the Lord showed me my lost condition. I felt like I was ruined forever. I felt like I should be lost forever; it seemed like my condition was more than I could bear. I tried to pray, and all I could say was "Lord, have mercy on me, a poor sinner," for I felt like I must be banished from His presence forever. If I had died, the very breathing of my soul would have been for the Lord to have mercy on my poor soul.

It pleased the Lord, when I got to the end of my works, He removed the burden from my heart and spoke the sweet words, "Thy sins are all forgiven."

In 1873 I was baptized by Elder Aaron Davis. I have been trying to live a Christian life, but I find

myself so far from it, I seldom find a heart to pray; so many things step in my way.

Written by your mother,

ELEANOR WALTON.

P. S.—When this you see, remember me.

DEPENDENT ON THE LORD

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

It has been and seems still to stay on my mind the following scripture, which will be found in the 25th. chapter and from the 1st to the 14th., verses of St. Matthew: Oh! I am so helpless, so dependent in every sense upon the Lord, I do know, for I do daily experience that without Him I am nothing. So I will try to proceed trusting to Him to guide my mind and pen.

In this day of darkness, when so many are or seem to be trying to climb to heaven in the same old slime of brick and mortar, their own old sticky works which have and always will stink in the nose of our pure and holy God. It seems to me that the midnight cry is almost if not entirely on us. And it seem to me the time is near or soon will be when the foolish will say to the wise, Give us of your oil for our lamps are gone out. Our works have all failed. They said not so, lest we have not enough for ourselves and for you, but go ye rather to them that sell and buy for yourselves. Who did they send them to? To those false teachers they'd been to every sabbath day. Did they go? Yes! Did they return? Yes! Did they have anything. No, but they said, Lord open to us. What did the bridegroom say, Depart from me, I know you not. Oh!

what a sentence, such should be a warning to the wise and I believe will be, but to the foolish nothing is wise. So let it be.

I have written what has been in my mind for some time. If it be of God all is well, but if you think not cast it aside.

Yours I hope for the truth's sake,
BETTIE Z. WHITLEY,
Washington, N. C.

GOOD NEWS FROM A FAR COUNTRY

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

Dear friend:

You will please find enclosed Money Order for \$4.00, which will pay up for the good old Landmark until November the 1st., 1928. It comes like good news from a far country and especially so with such good matter as Elder N. H. Harrison's experience and many others, and especially the Editors. We would be glad to see more of their writing in the columns of the Landmark. As you say, they are able men, and what they write we feel to be right.

I remember once several years ago, before the good old Baptists gave me a home with them, of going to a good brother's house and seeing a Landmark on the table. I picked it up and began to read, and in that reading I saw something that revealed to me what I had been praying for.

I hope that the saints will find it in their hearts to pray for the peace and welfare of Zion, and that all may see eye to eye and speak the same thing.

B. B. LAWRENCE,
B. aurfort, N. C.

PRESENCE OF THE LORD IS LIBERTY AND PEACE.

James R. Jones,
Very dear Brother:

We have just returned home from a two weeks visit with my children in Pulaski and found your letter on the desk with my other mail. Read your letter first, as we feel interested in you. Dear brother, when we are looking at things that confuse us, and see Baptists in error, the Lord is not present in these erroneous things, and when the parent is not seen, the child is made to feel that he has no friends, and that he may be in the way. The presence of the Lord is liberty and peace. And when we are made to feel the need of Him, He appears in our reconciliation. I have left off writing for the papers published by the brethren for fear I might offend. But I do say that all those that are dividing the church over doctrine are in gross disorder. The truth is plainly taught in the scriptures and why seek to establish some unknown theory? For, what I believe is just what I can prove by the plain written word. It is a perilous time and brethren should not agitate questions of dispute, and disturb them that desire to live together in peace. I love the Church for it is the Lord's building.

May the peace of God be with you, dear Brother.

Your brother and sister,
D. S. and LULA WEBB,
Hillsville, Va.

LANDMARK BRINGS GOOD NEWS

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

Dear Mr. Gold:

Please find enclosed Money Or-

der for four dollars to extend my subscription to Sept. 1st., 1928. Please excuse my delay, it is all due to neglect. I am always glad to get the good old Landmark. It brings good news from a far country. Dear Brethren and Sisters, I'm always glad to hear from each one of you, so come with your sweet messages oftener. I feel we should do as the scriptures teach, speak often one to another, so if we can't speak face to face we can write a word or two to this dear old paper. I have been reading the Landmark ever since I was quite young, used to read for my dear mother as she had no education to read for herself. I would read for her sometimes and would choke so bad I couldn't hardly speak and my eyes so filled with tears I couldn't hardly see. I felt then to know surely this is the way the children of God are brought to know that He is God and besides Him there is no God. Dear Brethren and Sisters, pray that I may hold out faithful until the end.

For fear I might worry you with this poor scribble will stop.

With love to all,

Mrs. E. P. Weaver,
Sharpsburg, N. C.

HAD A FINE TRIP

Dear Friend:

I am sending you a short sketch of some appointments that I filled last Nov. in and around High Point, N. C., arranged for me by Eld. McMillan. I left my home on Thursday before the 3rd., Sunday in Nov. and arrived at High Point Friday night. I preached in the church at High Point 3rd. Sunday and Saturday before, Sunday night at Winston-Salem, Monday night at Wal-

nut Cove, Tuesday at Piny Church, Wednesday at Salisbury, Thursday at Tom's Creek, Friday White Oak Springs, Sat. and Sunday at Bunker's Hill, Sunday night at Greensboro, Monday night at Burlington, Tuesday night at Mebane and Wednesday night at Durham. I met a large body of members and friends at each of my appointments. They gave me a hearty welcome and I shall never forget their kindness to me. I will give you a few more names of the Elders I met, Elds. Staples, Williams, Fay, Keeys, Jones, Gilliam, McKenney, Herdon and our beloved brother Hall that has passed away since then. We believe our loss of him is his eternal gain.

Bro. McMillan went with me to nearly all my appointments. I hope God will bless him a hundred-fold for his kindness.

To give the full details of my trip would be too lengthy to put in the Landmark.

In gospel bonds,
N. H. HARRISON,
Pinetown, N. C.

JAMES WHITEHEAD DAVIS

It is with a sad heart I want to write a few words about our precious little boy's death, James Whitehead Davis, whom we love so much. He was born March 20, 1924 and died February 2, 1928, making his stay on earth three years, eleven months and three days. He was sick only one week and two days. He was taken with bronchitis which developed into pneumonia and God called him home with him. Oh how we miss him no one knows. He was loved by everybody who knew him. But God loved him the best and took him home. I am not a member of any church, but I am trusting and praying to meet with my precious loved one whom I love so dear some sweet day. We hated to part from him but our loss is his eternal gain.

He is gone and we can never see him again but may we live so some day we may go to live with him.

Written by his dear beloved daddy,
WEBSTER DAVIS,
Sharpsburg, 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 O. J. Denny, Winston-Salem,
N. C.

VOL. LXI

No. 11

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. APRIL 15, 1928

PEACE

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Jno. 14:27. Jesus was talking to His disciples about going away, unto the Father, whence He came. But he would not leave them comfortless; he would leave with them his peace, even the peace of God that passeth understanding. While I have adopted this subject to discourse with you; at once its character, its source, its working, its effect, its consummation are too wonderful for me; I can not attain unto them. It has a God, therefore I must think of it as being of infinite existence; it has a King therefore I must recognize its majesty. It has a Prince which I must regard as born of the Holy Spirit of the eternal

God, and therefore Spiritual, leaving me by faith subservient to the utility of its benign affection and tranquility; giving me to feel that all is well, that the peace of God and of His Son, Jesus Christ, is with me and that it is mine to possess, to enjoy, to rest in. It is my joy, my rest, my satisfaction. It gives me the solace of assurance that the Lord loves me, that He is My Beloved, that He is mine and I am His. There is perfect unison of heart and mind, and a tranquility and restfulness from all trouble and labor, and a complete and decided cessation from all hostilities and threat of warfare, and such peace, indescribable peace poured in upon me, and filled up the measure of my desire and expectation until it was heaped up, and was pressed down, and ran over, and poured out so as that I was utterly helpless to contain it, nor retain it. Is not such a frame of mind as this all we need? Surely it is all we desire, but the Lord knows our needs, and we have his word that they shall be supplied according to his riches in glory by Christ, but I felt a sufficiency about me for doing things; and yet I did nothing but walk about and look upon and admire and wonder at the handiwork of God in his creation. The hills and fields and the trees were radiant with praise to the great Creator. All nature was calm and serenely peaceful, and
Not a wave of trouble rolled
Across my peaceful breast
And then I bathed my weary soul
In seas of heavenly rest.

But before another moon, or many days came and went or ere I was aware of the approach of changing conditions, the skies be-

gan to grow lowery, and little whirlwinds formed and danced about upon the ground, the distant horizon began to send up streamers of threatening clouds, and the winds came and blew upon the ground and rendered hazardous my resting place, overtopped the high towers of my defense and strove hard against the stakes of my tent, and for the time being I thought something should be done whereupon I set myself against the waves of the wind; but like it was with the disciples on the sea of Galilee, I maintained no resistance, and like them who did not remember that the Master was aboard until they have utterly failed. The disciples had all they could possibly need right there with them in the vessel; and yet being skilled oarsmen they felt that they could stem the storm, as no doubt they had done, but this was a different wind storm from any they had ever encountered; and not until they had utterly failed to gain the shore did it occur to them that the great Master of miracles was with them, and could save them. Nor did I at once remember that the peace that I needed had been left with me, and had been given to me, and was mine, and that it had been my stay and my comfort, and that it would be again my sufficiency in time of trouble. Altho the vessel was filled with water it did not disturb the peaceful slumbers of the Lord who was in the hinder part of the little ship asleep upon a pillow, and they ran to Him and cried, Master, *arest thou not that we perish?* And He arose and rebuked the wind, and said unto the sea, *Peace, be still.* And the winds ceased, and there was a great calm. The angry sea

was calm and so was the troubled minds of the anxious disciples. And the peace was as deep in their hearts as the waves were high in the sea. And He said unto them, *why are ye so fearful, and why is it that ye have no faith? What sort of faith did they lack, did I lack? Not as a substance to be hoped for, but as an evidence of things not seen. If they did not remember doubtless the eyes of their understanding had been so enlightened that they could have seen, but somehow they did not look; neither did I until I came into such a sore strait that I had to look, which to me, as to them, was to look and live, I felt. I had talked to the church of what I had seen and heard and how I had felt and had been received for baptism which was deferred until the next meeting and in the meantime it came up before me that I had no hope, and at once I decided that I had deceived the church, that I had no hope, and could not be baptized; and it occurred to me that I would review the way I had come, and when I came to the time and place when I had received peace there was Christ, hope sprang up and there was peace. I should at once have come to this it would seem, but we are taught to seek peace and pursue it; and the way I came at that time seems to have been the right way for the time and the requirement. The Lord will provide. It may not be in my way, it may not be in thy way, but in His own way the Lord will provide. It may not be in my time, it may not be in thy time, but in His own time the Lord will provide. And so, after all, the Lord's way is right. This we know but we may not know how it is nor what it is till we come*

up to it, and see it, and feel it.

Sometime ago I was called to see a little woman whom I found deeply considering the reality of eternal things unto which she passed in a few days. She wanted to talk to the church, and I called the near brethren and sisters who met at her bedside and heard the wonderful things she had to say to them; and during her talk she said at one time she felt that she had no faith, and that if she could just have so much as a grain of mustard seed all would be well, and that, as in a vision, at once there was at her right hand a barrel of mustard seed with overwhelming assurances of the great goodness of God in the riches of His grace. How wonderful are the visions of God in the revelations of the wonderful sufficiency of His Grace. Here was a frail mortal almost too feeble to talk, reclining upon the very threshold of eternity, breathing at the throne of grace the prayer of faith for faith of the very smallest possible consideration, and God in his great mercy gave her at once enough to have filled the deepest places of the sea with the highest mountains of the earth. "O, for such faith let rocks and hills,
Their lasting silence break,
And all harmonious gracious tongues
Their Saviour's praises speak."

P. G. LESTER,

STAUNTON RIVER UNION

The next session of the Staunton River Union appointed to be held with the church at Strawberry, 5th Saturday and Sunday in April. The church is located about 12 miles north east of Danville, Va., Pittsylvania Co., Va.. All lovers of truth are invited.

ELDER W. R. BODD, Mod.
P. H. PAYNE, Clerk.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Tabor, Columbus County, N. C.. All orderly Baptists are invited.

M. MEARES.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the church at Bunker Hill, Forsyth Co., N. C., on Saturday and 5th. Sunday in April, 1928.

An invitation is extended to brethren, sisters and friends, and a special invitation to ministers.

W. L. TEAGUE.

BLACK CREEK UNION

The next Session of the Black Creek Union will be held at Wilson at the Primitive Baptist church, Saturday and Sunday, April 28 and 29.

W. E. TURNER, Asst. Church Clerk

EASTERN LITTLE RIVER UNION

The Eastern Little River Union will meet with Union Church, Johnston Co., N. C., on Saturday and 5th., Sunday in April, 1928. Brethren, sisters, friends and ministers especially are cordially invited to attend.

And oblige
J. A. BATTEN, Union Clerk.

UPPER COUNTRY LINE UNION

The next-session of the Upper Country Line Union will be held the Lord willing with the Church at Bush Arbor on the 5th. Sunday and Saturday before in April 1928.

The public is cordially invited to attend. Especially ministers.

W. C. KING, Union Clerk.

THE LOWER COUNTRY LINE UNION

The next session of the lower Country Line Union will be held, the Lord willing, with the church at Mt. Lebanon, Durham Co., N. C., near the city of Durham, N. C. on the 5th Sunday and Saturday before in April, 1928. Brethren, sisters and friends are cordially invited to come and be with us, especially ministers.

A. P. CLAYTON, Union Clerk.

UNION-MEETING AT GIFT

The next session of the Angier Union is appointed to be held with the Church at Gift, Harnett County, Saturday and fifth Sunday in April, 1928. Elder J. P. Tingle has been chosen to preach the introductory sermon and Elder L. H. Stephenson alternate.

Gift Church is located in the town of Coats a station on the Durham & Southern Ry. and on state highway 210. Those coming by way of Coats will be met by notifyer Brother G. M. Stewart, Dunn, N. C., Route No. 3.

All lovers of Truth are invited to meet with us, especially the ministering brethren.

W. F. YOUNG, Union Clerk

BLACK RIVER UNION

Please publish in Landmark that the next session of the Black River Union is appointed to be held with the church at Oak Forrest M. H., in Johnston County, N. C., on the 5th Sunday and Saturday before in April.

Church situated about 7 miles south from Four Oaks, N. C. Good road to church.

Invitation extended to all Baptists and especially ministers.

W. V. BLACKMAN, Clerk Union

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from us one of our members, by death, in the person of W. O. Dalton, Therefore be it resolved,

1st. That in his death, the Church at Salisbury has lost a god loving brother, who was faithful to attend his Church as long as he was able.

2nd. That we bow in humble submission to the will of God, and His Providence, as we feel that our loss is his eternal gain.

3rd. That a copy of these resolutions be sent to Zion's Landmark for publication, and also be recorded on our Church Book.

Done by order of the Church while in Conference on Saturday before the 1st Sunday in March, 1928.

ELDER SMAUEL McMILLAN, Modr.
D. P. BROADWAY, Church Clerk.

MRS. SAM D. SHORT

About the hour of noon, August 15, 1927, the death angel came into our home and claimed as his own our dear mother, Ella J. Short. She was born in Pittsylvania county on May the 7th, 1871, making her stay on earth 56 years, 2 months and 28 days. She was married to Samuel D. Short, Aug. 31, 1894. To this union were born 9 children, one dying in infancy. The children are Mrs. R. F. Simpson, Baltimore, Md., Mrs. Nellie Simpson of Hurt, Va., Mrs. Mattie Dawson of Hurt, Va., Misses Fannie and Ella Short, both of Hurt, Va., Dan and Parker Short of Hurt, Va., Sam E. Short, Jr., of Hopewell, Va. She took her bed the first Sunday in April and she was never up any more for any length of time. Her mind seemed to be on Heavenly and Divine things speaking so often of the goodness and mercies of God, willing to go, but said she hated to leave her dear companion and children. Mother had cancer of the stomach, bore her suffering so patiently. We shall miss you dear mother, 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, you have given will ever be to us. Blessed are the dead who die in the Lord, for their works do follow them. God wanted you and said, Come up Higher. She is awaiting the resurrection morn when we shall see her.

Death is God's own call to rest,
We are left here sad and lonely,
Feeling God knows what is best,
O for grace to bear our trials,
Faith to claim his blessed promises,
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 praise, Lord of all.

Mother was laid to rest in the family burying ground, funeral was conducted by J. W. Evans of the Primitive Baptist Church. There amidst weeping friends and loved ones her body was lowered to rest in that sleep from which our Saviour will call her.

Written by her daughter,
MRS. NELLIE SIMPSON,

Hurt, Va.

THOMAS HASSELL JAMES, JR.

It is with a sad heart I endeavor to write the death of my darling little boy, Thomas Hassell James, Jr. He was born August 2nd, 1924. He died Jan. 15th, 1928. His little body was laid to rest in Fair View Cemetery, Liberty, N. C., Jan. 17th, 1928.

He leaves to mourn his loss a loving father and mother, one sister, Ina Claire, one brother, William Donald, grandparents, Mr. and Mrs. J. S. James, of Liberty, N. C., and Mr. and Mrs. R. W. Vainright, Greenville, N. C.

He made his home with us three years, five months and thirteen days.

He was taken sick Monday after Christmas with what we found later to be bronchial pneumonia. He was seriously ill twenty days. His suffering was great, still he did not complain as you would expect a child. I did not take a dose of medicine to him that he did not take. He took it because he thought it pleased me. To please some one was his pleasure.

When he had been sick about a week muscular rheumatism developed and drew his right leg very much. We rubbed it and did all in our power to help him, and his leg did get better but his other condition did not show but very little improvement.

Each time we thought we saw a change for the better, it turned to what we feel like was the worst for us, but we know better for him. For he is a bright little angel now.

All was done for him that loving hands could do. But what we did was very little good.

Doctor's medicine did not ease his pain and did not make him sleep the last three or four days. His little eyes were wide-awake as if he was watching something. He talked very little unless you talked to him. He would look from one to another and then look off.

He had his right mind all the time he was sick, and seemed to know every one he had ever known before his sickness, until just a few hours before he left us.

Sunday evening before he died that night he asked for sister. That evening he kissed his little fingers and I stooped over near his little face and asked him what he wanted and he said, "I want to kiss you."

He did not want me to leave his bed all that day. His precious little eyes watched me so tight. If I stepped out for a minute he would ask where I was.

As he was breathing near his last I heard him say, "Mother."

He was so devoted to his parents, to his sisters and to his baby brother. Also his grandparents. He showed the deepest love a child could show.

He was the most loving and affectionate child I ever saw. If any of us were in trouble he was always ready to kiss you and say, "Don't cry, I love you."

One of his sweet little habits was kissing. Many, many times I have been at my work and he would come to me and say, "I want to kiss you mother." As soon as I would kiss him he was ready to go to play. His understanding and knowledge was that of a child twice his age.

He always wanted to please me, and while he was sick he was never asked anything but what he would say, "Yes, mama," or "No mama." When I rubbed his leg he tried to hold it straight because he knew I wanted it straight so bad.

All of his precious little life he was so good and mindful, so good in every way and so different from other children. I worried over him for I was afraid he would not live long. He was too good to live in a place like this. We hated to give him up for our home is not the same today since our dear little boy went away.

Days when we were alone while he was so sick, I sat by his bed and begged the Lord in my humble way to spare him with us. But, He knows what we need before we ask Him, so He took our little darling know the trouble and trials of life, nothing to a better home where he will never but perfect peace forever.

A precious one from us has gone,
To a bright and better home,
A little voice I love is still,
A little chair is vacant that never can be filled.

His precious little words no more we hear,
Still the memory is sweet and dear,
We miss his precious, darling little face,
Every day, every where and every place.

It was like an arrow stabbed us in the heart
When with our darling we had to part,
Now he is sweetly sleeping to wake no more,
We hope to meet him on that bright and happy shore.

Written by his loving mother,

MRS. T. M. JAMES,

Liberty, W. C.

MAMIE E. HARRIS

Mamie E. Harris, daughter of Jethro S. and Ella Harris, was born August 23, 1911, and died April 13, 1927, age 15 years, 7 months, 23 days. She was sick about five weeks, was examined by six doctors, together with x-ray picture and laboratory tests and none was able to arrive at any definite cause or disease. She bore her sickness remarkably well, never murmuring or complaining and when she was asked how she was she would greet you with a smile and say, "I am all right. Take in her sickness I heard her singing the sweet songs of Zion, and a few days before she died she looked up toward heaven and said, 'Do you see that beautiful one coming dressed in white and as white as snow all year.'"

All was done for her that we feel was necessary by ourselves and doctors and the many friends that visited her during her sickness, and we feel very thankful for the little presents etc. brought and sent her by her many friends during her sickness. She was an exceptionally good, quiet girl all her life. We greatly miss her presence in our home, but we do feel greatly thankful that according to the evidence she left that God had given her a bright hope of a sweet home beyond the troubles of this life, and also that God some way in His love and mercy toward me when I was one day wearying and wondering under some kind of a burden that I felt I could not bear, assured me by His spirit that all of my children were numbered with the redeemed family of God. Oh what a wonderful blessing is this. We never have been able to express our thankfulness for such a grand and glorious blessing. No wonder we desire to serve God and to reverence and adore His good and precious name before His children all the remainder of our life.

Written by her father,

JETHRO S. HARRIS.

SISTER MARY ANN HARRISON

Sister Mary Ann Harrison, daughter of William and Nancy Bullock, was born in Martin Co., N. C., March 6, 1859, departed this life Jan. 6, 1928, making her stay on earth 68 years, 9 months and 3 days.

She married Reuben Harrison September 1878. To this Union was born (5) five children, all boys, W. R., A. K., J. R., S. P. and G. A. Harrison. Three sons, two sisters and one brother survive her, A. K., S. P., and her husband preceded her to the grave. She united with the Primitive Baptist Church at Bear Grove Martin Co., Saturday before the 3rd Sunday in July 1887 and was baptized the following Sunday, where she remained a consistent member until death.

Done by order of the Conference Saturday before the 3rd Sunday in Jan. 1928.

JANAN ROGERS, Committee,
J. N. ROBERSON, Moderator,
A. B. AYERS, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT
WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

MAY 1, 1928

No. 1

GOD IS WITH HIS PEOPLE.

"Now after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give unto them, even to the children of Israel.

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

From the wilderness and this great Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

There shall not be any man able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them."—Joshua 1:1-7.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

Mrs. Emie R. Gillespie
1 May 28

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

"NOTHING TO PAY"

(Luke 7:42)

When a stranger to grace in sin's
paths I trod,
Grew deeply in debt to the Almighty
God,
It was seldom I thought of a reckon-
ing day,
How then I should do who had
nothing to pay.
But through reigning grace I was
brought to a stand:
"Pay what thou owest!" was the
law's loud demand.
My sins and transgressions upon my
heart lay,
A poor wretched bankrupt, -with
nothing to pay.
My eyes the Lord opened, and
made my heart feel
My needs they were great, my pov-
erty real;
I righteousness needed my soul to
array,
But how could I buy it, with noth-
ing to pay?
I fell at his feet, and my guilt there
confessed:
My soul yearned for pardon, I
longed to be blessed.
Oh, that my vileness were all wash-
ed away,
I'm a poor, helpless sinner, with
nothing to pay.
In prison I languished, and never
could see,
How my debts I could pay, and my
soul be set free:
But Jesus, my Surety, at length
came that way,
And shewed pity to me, who had

nothing to pay.
Hungry and thirsty, and fainting
for food,
I wandered in deserts, and cried un-
to God:
He heard me, he fed me, he gave
me that day
The sweet Bread of Life, there was
nothing to pay.
Jehovah, the Spirit, revealed to my
sight
The obedience of Jesus, so spotless
and white.
Oh, let me be found thus arrayed,
Lord, I pray!
Oh, clothe me, have pity, I've noth-
ing to pay.
He regarded the cry of a destitute
one,
In his beauty he decked me, out-
shining the sun:
With his righteousness robed, all
my fears fled away,
Filled with praises was I, who had
nothing to pay.
He shewed me that he had procured
my discharge
Through his sufferings and death,
and set me at large,
Who then shall condemn me, who
ought 'gainst me lay,
For Christ died for one who had
nothing to pay.
It was Jesus who paid all my debts
on the tree:
He saved me from sin, from the
curse set me free:
As my surety on Him mine iniqui-
ties lay,
And me He redeemed, who had
nothing to pay.

The Saviour's the storehouse of all
 that is good,
 In Him is salvation, our health,
 wealth and food
 The rich and the full He sends
 empty away,
 But welcomes the poor, who have
 nothing to pay.
 To grace I'm a debtor—this freely I
 own,
 For I nothing could do my sins to
 atone,
 What streams of rich mercy have
 flowed to this day
 Unto a poor sinner with nothing to
 pay.
 Thus far he hath helped me, my
 needs all supplied;
 For all my life's journey, he'll surely
 provide
 I'm so helpless and poor, he's all my
 soul's stay,
 How kind He's to me, who had
 nothing to pay.
 And when I am brought to the portals
 of heaven
 Through Jesus rich blood shall an
 entrance be given:
 The portals of bliss will be open that
 day,
 To a sinner redeemed—there is
 nothing to pay.
 I sing now the sweet song—then
 louder I'll sing
 The rich, reigning grace of Emmanuel
 our King;
 I'll join the melodies, triumphal lay,
 Sung by those brought to glory,
 who had nothing to pay.

FREDERICK W. KEENE,
 Raleigh, N. C.

BY THE HAND OF THE LORD.

Judges 15:15, 16, 17, 18, 19, 20.

This seems to me but a very imperfect review of a sermon preached by Brother C. B. Hall at Roxboro

one night last fall. I fail to recall the date. He was indeed endued with power from on high; filled with praise and thanksgiving to the Lord, his God, his "light."

"And Samson found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith." "And Samson said: With the jawbone of an ass, heap upon heap, with the jawbone of an ass, have I slain a thousand." "And it came to pass when he had made an end of speaking, that he cast away the jawbone out of his hand, and called the place Ramath-Lehi. Ramath-Lehi, means lifting up of the jawbone. To lift signifies to raise up, to restore, to pray, to behold, to shake off sloth; sloth, means: slow, not ready, dull, inactive. The lifting up of the jawbone is giving utterance timely, and pointedly; behind which there is a manifestation of Divine power. This was a "New jawbone of an ass;" something never used before; and was prepared for so strange, and for such an unusual purpose. Samson means His son, or his ministry. Samson actually slew these Philistines; which was the "Lord's doings," by the hand of a chosen servant; "And is marvelous in our sight." He gave Samson power and wisdom to use a most unwieldy weapon to slay a thousand men: the time had come, according to God's purpose, all sloth was shaken off; there was no obstacle in the way; the power of Jehovah was evidently transferred to Samson, without impoverishing Him in the least; showing that He can place His strength where He wills to direct His servants, and with His hand upon their mouths; gives them what to preach. God's hand, signifies:

His eternal purposes, and executive power, his providential bounty, and goodness; his mighty power to preserve, and defend; his sovereign disposal, his help, his favor and his spirit; also his frown, and corrections, which doubtless, represent his rod. Samson found this jawbone of an ass, and was not looking for it; but he was: "A certain man," that did not come to where the jawbone lay by chance; but was journeying the very way that was purposed by the Lord of hosts, and when his eye caught sight of this jawbone: "He put forth his hand and took it;" he saw it through the Lord's "eye," that there was power in this unwieldy, unattractive thing that had been trampled upon, and kicked out of the way, by man; just as the world today sees no beauty, nor power, in our God of purpose and appointment. "Eye," signifies God's wisdom, and providence, his spirit, and its fulness, his love, and approbation, the whole man, a counsellor. This was guiding Samson to the right place, and the right time, appointed to slay the Phillistines. "And Samson was sore athirst, and called upon the Lord, and said: Thou has given this great deliverance into the hands of thy servant; and now shall I die of thirst, and fall into the hands of the uncircumcised?" "But God clave (that is opened) an hollow place that was in the jaw, and there came water thereout (Water is put for doctrines of the gospel, and gospel ordinances, influences, and operations of the Holy Spirit) and when he had drunk, his spirit came again; and he revived: wherefore he called the name thereof En-hakkore which is in Lehi (the jaw) unto this day." En-hakkore means: Foun-

tain of him that cried or prayed. "Without controversy: great is the mystery of godliness." These mysteries astound man in his natural state; but when he is taught, led about, and instructed, as the Lord did Jacob; then the Lord's ways are not strange. "So the Lord alone did lead Jacob, and there was no strange God with him." Notice that the Lord alone did this, and all other means are failures. The power of God is without limit; nothing impossible with Him, as is proven by the words of Jesus to His disciples: to wit: With men it is impossible, but not with God; for with God all things are possible." When the angel of the Lord told Zacharias that his wife, Elizabeth who was **old and barren**, should bear a son, whose name should be John; also, that Mary, the mother of Jesus should conceive by the Holy Ghost, and bear the child Jesus; they thought it all impossible: The angel of the Lord replied: "For with God nothing shall be impossible." The following lines beautifully ascribe greatness to this God of ours.

"He is the All-Mighty, who fillest
existence with Himself alone:
Whom none can comprehend; and
none explore,
Embracing, all-supporting— ruling
o'er—
Being whom we call God—and
know no more."

This most wonderful power that God gave Samson to slay the Phillistines, the enemies of National Israel; is a type, or shadow, of the Lord Jesus, who was to come, as a ransom for Spiritual Israel; the church, his bride, which the Father gave him before the foundation of

the world. Samson cast away the jawbone after he had made an end of speaking, and he called the place Ramath-Lehi (lifting up of the jawbone) then the Lord clave (opened) the hollow that was in Samson's jaw, as he does for all his children, when the time comes for them to be "Led about and instructed;" this is when the travel of soul begins, a hungering and thirsting after righteousness; making them to feel, like Samson, that they must die, or fall into the hands of the un-circumcised, the ungodly enemies. The Lord was thus preparing Samson to be judge over Israel; as their minister or servant. Out of the hollow of his jaw, which the Lord clave came forth water; the fountain for which he cried, or prayed; that fountain of living water (Jesus) of which he once spake to the woman at the well; saying: "But whosoever drinketh of this water, that I shall give him, shall give him, shall never thirst; but the water that I shall give him, shall be, in him, a well of water springing up into everlasting life." Thus was Samson chosen, qualified, and prepared, by the Lord, to Judge Israel; he lived several hundred years before the Lord Jesus was born; of whom he was a beautiful type; and he judged Israel twenty years. Samson was like all God's children, from righteous Abel, down to the present time; and the same water from the hollow of the jaw, that the Lord clave revived him, and revives them also; they love this water which is the gospel ordinances, and gospel doctrines; and are made to rejoice in the influences, and operations of the Holy Spirit; and they too, can name the place: En-hakkore; "the fountain of him that

cried or prayed. From the mouths of God's called preachers; out of the jaw which he clave (opened) comes this living water, things new and old, from the hidden treasures of his Word (Jesus) From the well of living water springing up, with everlasting life." "The sweetest story ever told." "Giving honor, glory, power, and dominion unto Him that sitteth upon the throne." "Out of the same mouth proceedeth blessings and cursings." But when the Lord Jesus claves the jaw, a change is wrought; causing the water of life to gush forth; it is new, the old assy principles are subdued; new things proceed from the hollow thereof; causing humility; making those of high estate to fall at the feet of the most lowly. These manifestations of the power of the Most High, in the claving of the jawbone of an ass (vile man) slays the enemies, the Phillistines, (which means ruin) putting them to flight, because they cannot stand the truth; it makes them mad, they want "To kill the heir that the inheritance may be theirs." On one occasion Jesus spake the following; to-wit: "I thank thee, O Father, Lord of heaven and earth; because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes." Paul hath said: "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God." "For after that in the wisdom of God; the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "We preach Christ, to the Jews a stumbling block, to the Greeks (worldly wise) foolishness; but to them, that are saved, both

Jew and Greek, the power of God, and the wisdom of God." This is the word of "The sword of the Lord and of Gideon;" a battle fought by the word of God; "Which is quick and powerful; sharper than any two-edged sword, piercing even to the dividing asunder of soul, and spirit, joints and marrows; and is a discernor of the thoughts, and intents of the heart." "For every high Priest taken from among men, in things pertaining to God, that may offer gifts, and sacrifices for sins;" "Who can have compassion on the ignorant, and on them that are out of the way; for he, himself is compassed with infirmity." (Infirmity means affliction, sin and frailties). This is a new man, one regenerated, possessing the spirit of Christ; whose jaw the Lord clave, telling of the things new, and old out of the hidden treasures of his Word (Jesus), proclaiming the all-sufficiency found in the blood of the Lamb; giving praise from the hollow of the jaw; ascribing greatness and absolute power to the God of all grace; leaving man but a helpless, impoverished soul, realizing that his own righteousness is as filthy rags; but causing the wicked Phillistines to flee, who represent nothing but ruin. "The wicked flee when no man pursueth, but the righteous are bold as a lion." These are they who are taught by the grace of God, to trust in the Lion of the tribe of Judah. The ministers or the sons of God are still slaying the Phillistines with the jawbone of an ass; but the Lord clave it by subduing man's assy principles, which has made him hate the things he once loved, and loves the things he once hated; fighting with "The sword of the

Lord and of Gideon," which is justice, majesty, and vengeance of God; the word of God, Jesus. Gideon means, One that breaks. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam; he set the bounds of the people according to the number of the children of Israel." "For the Lord's portion is his people; Jacob is the lot of his inheritance." "He found him in a desert land, and in a waste howling wilderness; he led him about and instructed him, he kept him as the apple of his eye." "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him and there was no strange God with him." Gideon— one that breaks. The Lord divides to the nations their inheritance; nations that battle in the breasts of his people, breaking up their plans, separating the sons of Adam, setting the bounds thereof, of the fiends that invadé, that torment, making his chosen people feel that nothing but death and hell is their portion; but: "When a strong man armed, (the Devil) keepeth his palace, his goods are in peace;" "But when a stronger than he (the Lord) shall come upon him, and overcome him; he taketh from him all the armor wherein he trusted, and divideth the spoils." This is the breaking up, stirring up the old nest of ease, and pleasant abode; like the young eagles, they have no abiding place; up on the highest peak of a ledge of rocks, danger lurks below, an abyss of destruction seems to await their fall; the Lord is leading them to life, but they think it is death; he is watching,

and guiding them through the thick darkness of their own vile bodies; his wings of love are fluttering over them, bearing them in perfect protection, teaching them to know their own helplessness, and to learn from whom cometh their strength, and their salvation. Like Samson they are famishing for water, thirsty unto death; all in which they trusted has failed; the end of the law is reached, where Jesus stands as a ransom; then does the well of living water (Jesus) springing up within, into everlasting life gush forth from the hollow of the jaw, which the Lord clave, in praise and thanksgiving; for the arm of the Lord is revealed as their salvation. "Their enemies are turned back, they fall and perish at the presence of the Lord." "Put them in fear, O Lord, that the nations may know themselves to be but men." Before the coming of the Lord Jesus, many women bore sons, who were beautiful types of the Saviour. Samson was one of these. The angel of the Lord appeared unto his mother and said: "Behold now, thou art barren and bearest not; but thou shalt conceive and bear a son." How forceful the words, "Thou shalt bear a son." All this was contrary to nature, but with God nothing is impossible. "Let all the nations be gathered together, and let the people be assembled: Who among them can declare this, and show us former things?" "Let them bring forth their witnesses, that they may be justified: or let them hear, and say: It is truth." "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed; neither

shall there be after me." "I have declared, and have saved, and I have showed; when there was no strange God among you; therefore ye are my witnesses, saith the Lord, that I am God." All the women of old whom the angel of the Lord visited, bore sons of promise, set apart by the Lord as a type of Jesus who was to come. Samson was one of these; for the angel of the Lord told his parents, Manoah and his wife, that the child Samson, should be a Nazarite unto God from the womb and said: "He shall begin to deliver Israel out of the hand of the Phillistines. Nazarite means sanctified or consecrated; "And the spirit of the Lord began to move him at times in the camp of Dan;" (Dan means judging) 'tis quite evident that he was moved by the Lord in his childhood to begin this work, as also was the child Jesus, when he was but twelve years old, was found in the temple in the midst of doctors, astonishing them with his wisdom, in asking and answering questions. As a type of Jesus, Samson was betrayed into the hands of his enemies by his wife; Jesus was betrayed by one of his disciples Judas Iscariot; and he knew him to be a man of murder; for he said unto his disciples: "Have I not chosen you twelve, and one of you is a devil?" "He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve." Jesus knew he had to be betrayed, and sacrificed for sin, that his Bride, the Church, might be redeemed from the curse of the law; and for this purpose did he choose Judas Iscariot; for he knew that the other disciples loved him, and could not betray him, therefore it was necessary for a

Devil to be chosen for this purpose. Samson's eyes, representing the light of the body, were put out by the Phillistines. Light denotes joy, comfort, spiritual knowledge, grace and favor of God. Isaiah, in his 53rd chapter, writes of Jesus, about seven hundred years before he was born, thus: "He was taken from prison and judgment: and who shall declare his generation? For he was cut out of the land of the living: for the transgression of my people was he stricken." "Prison:" denotes, a base condition, bondage, sin, the grave, restraint. Judgment denotes: The sentence of a judge, punishment, Christ's governing power, trials, afflictions. All this he suffered; and lastly, his governing power was taken from him, had it not been, he could never have been crucified; his governing power was divine; the power of the God-head; but when he arose, he was conqueror over death, hell, and the grave, divine power was his for time, and eternity; he swallowed up death in victory; which sealed the destiny of every human being that has or ever will exist upon earth. Samson was stricken with helplessness, also; but he prayed to the Lord that he might be avenged of the Phillistines for his two eyes. The Phillistines rejoiced that Samson was in their hands, and set him between the two pillars of the prison house; the Lord heard his prayer and gave him back his strength. Samson asked that he might feel the pillars; that he might lean upon them. He called upon the Lord; saying: "Just this once." Which was granted him; and he said: "Let me die with the Phillistines." He bowed himself with all his might, the house fell;" "So the

dead which he slew at his death were more than they which he slew in his life." Even so did Christ die; and in his death did he carry every one of the chosen race, into the grave, and in His resurrection He made them, with himself, conquerors over death, hell and the grave. The prison house which Samson destroyed, typified man's fruitless efforts; which perished with its builders. The two pillars of the building, between which he died, prefigured the two thieves between whom Jesus died: one of the thieves represented the covenant of grace, the other works, because he said to Christ: "If thou be the Christ save thyself and us." The other said to him: "Dost thou not fear God, seeing thou art in the same condemnation?" "And we indeed justly; for we receive the due rewards of our deeds; but this man hath done nothing amiss; and he said unto Jesus: Lord remember me when thou comest into thy kingdom." "Jesus saith unto him: Today thou shalt be with me in Paradise." Samson means His son, or his ministry; therefore he prefigured the Saviour; even to his death, in as much as he was victorious over his enemies, in slaying them, and also destroyed their works, the building of their own hands; and his last words: "Let me die with the Phillistines," also the prayer to his God for strength; came in praise, thanksgiving, honor, power, and dominion to him, who sitteth upon the throne; out of the hollow of the jaw which the Lord clave; from "The well of living water springing up from within, into everlasting life."

"God's essence is a vast abyss
Which angels cannot sound,

An ocean of infinities

Where all our thoughts are
drowned."

Lizzie Holden Garrard.

LAY ASIDE THE WEAPONS OF WAR.

My Dear Mr. Gold:

The editorials in the last two issues of the Landmark by its Editor in chief are excellent manifestations of love and good will and I think a prayer for peace in Zion and while I read those good letters I seemed to say from within I know that is the truth and the way to the city of God. I do hope that for the good of the cause our disturbed brethren will soon lay aside the weapons of war and try again to be friendly with one another and live in peace. There are scarcely any that have not made mistakes, and I believe it would be a credit to both factions to lay aside and forget the past and confess our faults one to the other and thus glory our Father which is in Heaven. I think it would be an act of Christian love to do it. Like Elder Lester I long to see the day when it can be done. We have lots to gain and nothing to lose by such an effort. In Brother Lester's letters he has told us what is Truth and what is not Truth. He has also told us he longs to see the day of peace. What more is needed? I also enjoyed the letter written by Elder Gilbert. It seems that all the councils in the past have been failures. Men are failures and the efforts of men to improve upon the works of God are failures, but the remedy and the authority is with the Churches. Jesus said, "Whither I go ye know and the way ye know." His way and His will are plainly written in the Bible. Will we take

heed and do his will or will we go the way of the earth.

Very truly yours,

W. L. PARKER,
Schoolfield, Va., Box 490.

THE GOODNESS AND MERCY OF GOD

Dear Mr. Gold:

My dearly beloved Brethren, Sisters and Friends in the Lord:

It is through and by the goodness and mercy of our All wise and All powerful Good and Merciful God that we live, move and have our continual being here in this world of sin and sorrow, and not only so but that we are so blessed oftentimes beyond our numbering, with not only material blessings, but also with spiritual blessings, which proceeds alone from the Throne of God and the Lamb unto the little ones, who are the objects of his love.

Those that are born of God they do not commit sin for his seed remains within them. That seed is Christ formed in them the hope of glory which abideth forever and will eventually be housed in ultimate glory with all the loved ones that are gone on before and those that are yet to be brought forth. The redeemed of the Lord and spend eternity with them in praise and adoration to his great, grand, and glorious name. Oh won't that be joyful. We only have a little taste here of what it will be to us when we get there. There will be nothing to disturb our peace and the smiles of his face will be the feast of the soul in a world that shall never end.

Yours in Hope,

F. R. JONES,
Greensboro, 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 O. J. Denny, Winston-Salem,
N. C.

VOL. LXI.

No. 12

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., MAY 1, 1928

THE CHURCH AND WORLD.

Ye are not of the world, for I have chosen you out of the world, and ordained you, that you should go, and bring forth fruit, and that your fruit should remain. This disconnected quotation evidences the fact that the people of God are distinct and separate from the world. They are not of the world nor do they compose any part of the world; therefore as such they should not partake of, nor conform to the world. There should be manifested in them qualities both inherent and acquired by which they should be readily known to be the disciples of Christ. By this shall all men know that ye are my disciples, if ye have love one for another. While they have the love of God shed abroad in their hearts by the Holy Ghost which is given unto them, yet in some man-

ner and in some sense they are to see that they love one another with a pure heart fervently. I have in mind a dear sister who used to walk across the hills five or six miles to attend her church meetings; and yet she was afflicted with a malignant cancer which finally brought her to the grave. What of the fervency of the love of this dear sister, and what if such fervency should be as certainly exhibited by every one or even by two or three in each church. Would it not evidence that Jesus would be one in the midst of the church, and if so would it not be a church meeting indeed? As we are exhorted or admonished to not forsake the assembling of ourselves together as the manner of some is, I conclude that one is in disorder when he repeatedly fails to attend his church meeting.

There must be a character of conduct that is to distinguish the children of God from the world. Let him that nameth the name of Christ depart from iniquity; and the grace of God that bringeth salvation teaches us that denying ungodliness and worldly lust we should live soberly, righteously and Godly in this present world, where and when we do one we do the other. The consideration is that whereas we surely and certainly deny upon the one hand we should as surely do upon the other hand. As salvation is certainly brought in the appearing of the grace of God which quickens, convicts, converts, and repents the sinner teaching effectively the denying of ungodliness and worldly lust, affecting in some sense a change from nature to grace, so to speak, bringing him under obligations not certainly but surely—as I would express it—to live soberly,

righteously and Godly in this present world, not that he might be benefitted, but because he has already been benefitted. The force of the word should implies to my mind an obligation which belongs in his saved condition which he is to be taught to observe—"Teaching them to observe all things whatsoever I have commanded you." It seems to me that the ministry should be more devoted to this important teaching, that the membership might be more certainly established as to the manner of spirit of which they are when of the Spirit and when of the flesh, or of that which is spiritual, and that which is natural. "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." Not for it, but in it. In keeping of the commandments there is great reward. In keeping them, not for keeping them. These little words are as fulcrums upon which our thoughts should rest and balance, so as to impress the truth of the text. We are to visit the fatherless and the widow in affliction and keep ourselves unspotted from the world. Our hope is that eventually we shall be presented without spot or wrinkle or any such thing, and the fervency of our hope should prompt us to so appreciate that anticipated spotless condition as to desire that it should be foreshadowed in this pilgrimage. There should be something in our lives as professed Christians that should portray that we hope for better things. In professing the name of Christ there should be reflected in the manner of our life such conformity to the general tenor of the

scriptures as to indicate to close observers that our citizenship was not of this world, that we are pilgrims and strangers in the earth, and furthermore we should confess to one another that we seek a city whose builder and maker is God, that hath foundations.

While it is true that in our direct active service of God we do so as by the leading and moving of His spirit, yet I do not understand that such service is a continuous thing. It was just now and then that the disciples knew that Jesus was the Christ. As the children of God, we are in him, and in him we live and move and have our being, but as members of the church and as such, subjects of gospel address, we are subject to the order, discipline and ordinances of the church. As we are subjects of reproof, rebuke, exhortation and admonition we must in those respects be liable to come short and to go beyond the gospel requirements of members of the church. As we are in Christ we are new creatures and are perfect, wanting nothing, and yet in our profession we do not claim perfection but are simply sinners saved by grace. In whatever sense we are related to Christ we are acceptable to God through Christ, and we are only related to Christ as he is related to us. This relationship consists in our experience and reasons of hope, by which as by the grace of God we are what we are.

For the time being it would seem that we have drifted from or left off these considerations in a measure, but we should not allow ourselves to go wrong in opposing a wrong in others. There were those whose manner was to forsake the assembling of themselves together

but we are admonished not to do that. "Then they that feared the Lord spoke often one to another, and a book of remembrance was written before him for them that thought upon his name."

My first thought was in contrast of the church with the world, wherein the membership of the church is similar to that of the world, wherein the church seems to partake of the spirit of the world. The nations of the earth which are all of the world are at loggerheads with factional fightings in different quarters of the earth, and various counsels are formulated without agreement. Some are counseling for peace, proposing to outlaw war, and others are fighting for peace. The English parliament has revised the book of common prayer and our churches vitiate our articles of faith by tolerating the promulgation of doctrine and scripture which are not found in the book inspired of God. Just think of the Congress of the U. S. A. revising the articles of faith of the Primitive Baptists; and yet some of the churches allow their ministers some of whom are among the ablest there are, to proclaim expressions of doctrine or for doctrine which are not incorporated in the inspired scriptures of truth, and declare them to be Primitive Baptist doctrine. Our Apostle Paul says, If any man come unto you and bring not the doctrine, receive him not into your house, neither bid him God speed. What doctrine is he to bring? The doctrine that Paul was writing, the scriptures of truth. "For whom he did foreknow, not what but whom, he also did predestinate. The word whom implies an individual, a person, a human being and not a thing. God

foreknew His people and chose them with salvation and ordained them unto eternal life and predestinated them unto glorification; that their vile body should be changed and fashioned like unto the glorious body of Christ. Everything whatsoever is referable to salvation is also equally referable to the people of God; so that the only question possible is to determine in what respect reference applies; for whom he foreknew, he also predestinated and whom he predestinated he also called and whom he called he also justified and whom he justified them be also glorified. This is salvation from its incipency to its finishing; from the divine conception in the election of grace to the glorification in the resurrection. This is the consummation of the will and purpose and pleasure of the God of salvation in the abundant riches of his grace.

Our chief interest centers in salvation and the things which most certainly evidence that all absorbing fact are the things we want to impress. We are created in Christ Jesus unto good works which God has before ordained that we should walk in them; and it is our business to know in some sense what these good works are and to observe the obligations implied by the word should. To be honest before God and his church and people we cannot well afford to ignore the fact that here are good works in the gospel to be observed. Paul says, be ye followers of me as I am also of Christ. He says he is doubtless our Apostle; therefore we should observe his teaching and follow him.

With the heart one believes unto righteousness and with the mouth confession is made unto salvation.

The manifestation of this righteousness consists largely in right living, reflecting a heart exercise or that something spiritual had gone before producing the peaceable fruits of righteousness, in which a good profession is made, in which is evidenced a confession unto salvation, not only in word but in deed and in truth; and while much of his talk and much of his walk is in common with ordinary walks of men in this life, yet you are impressed that he is not a man of the world, that there is a graciousness about him; and yet if you will sound him a little you will find that he has been fearful that you might think better of him than he deserves. Whereas he should let his light so shine before men that they might see his good works and glorify his Father which is in heaven. This divine provision, or ordination, which means to set apart, is that they should go, and that they should bring forth fruit, and that their fruit should remain. It should be kept and used as against the coming day. And he that beareth this fruit is purged of the Lord that he may bear more fruit. Nothing is to be lost, but there is an enlargement, a growth in grace and in the knowledge of Christ. In the differentiating of these matters it is difficult to maintain the line of distinction in the direct service of God as led by the spirit and as living creatures which have been separated from the world and joined with the church, and in this capacity to observe the rights and privileges and duties referable to them as subjects of the discipline and order of the church. In order to be properly understood in these thoughts I would reflect that character of con-

sideration. While the children of Israel had vested in them a guaranteed right and title to the land of Canaan yet they had to go upon the land and possess it; and while the Lord fought their battles for them yet they had to fight as well; and being blessed of the Lord with the right to the tree of life they enter through the gates into the city. The children of God have the right to the membership of the church and through their reasons of a hope they enter into the fellowship of the saints.

P. G. LESTER.

DIVERSITIES OF OPERATIONS, BUT GOD WORKETH ALL.

In reading the experience of sister Mary E. Pittman of Havana, Kansas, which I am enclosing for Zion's Landmark, some thoughts occur to me as to the way the Spirit apprehends sinners, and his manner of dealing with them.

Sister Pittman was cheerful, contented, unaffected by any religious persuasion, posing in an attitude of carnal security, until a friend in whom she had much confidence, said to her, (including other unregenerated parents) "my prayer is that Jesus will show them the right way." These last words pierced the sister's heart like an arrow; and for the first time in life she prayed: "Jesus show me the right way. The fear of the Lord is to depart from evil, but now her ways appeared to her to be all evil, and her state most miserable. Her husband rejoiced at her soul trouble, "Being confident of this very thing, that he which hath begun a good work in her, will perform it until the day of Jesus Christ." But until the word of God comes from

God to one it will not alleviate the sin-burdened soul; and this He will do in due time; for, "the secret of the Lord is with them that fear him; and he will shew them his covenant."

While Saul had been a bitter persecuter of Christ and his disciples, it was never said of him, "Behold he prayeth," until the words pierced his heart, "Saul, Saul why persecutest thou me?" While in nature's darkness he had felt he was blameless, now felt that persecution of Jesus was the sin of his life, the chief of sinners. The sins of Jacob's sons who hated their brother, Joseph and would have taken his life if God had not intervened, and then they sold him, stripping him of his coat of many colors. The sin of their life had lain dormant and latent for so long a time, but while in the land of Egypt being held as spies, "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear." "Be sure your sins will find you out."

So with the woman of Samaria, when Jesus said to her: "Go call thy husband and come hither." The woman answering said, "I have no husband." Jesus replied, "Thou has had five husbands; and he whom thou now hast is not thy husband." After these piercing life-quickening words, she cried, "Come see a man which told me all things that I ever did; is not this the Christ?"

A dear brother in my home church, and one among the most faithful to the church of God, but now in glory, went through the bloody war of states, and I have

heard him say that using profane language and vile oaths were such a habit with him, that his ordinary conversation was interspersed with oaths without any compunction. Hearing some negroes in their devotional service one night, he spoke out, with a vile oath against their worship, then fell from his horse as it seemed to him with a dagger in his heart, for the language he had used. Now, for the first time in life, he implored God's mercy, but he felt he must die for his sins, and that God could not be just and save one so wicked.

May I exalt the mercy of God in suffering this poor sinner to live until he was 26 years old steeped in sin and infidelity; and with the modernists disclaiming any eternal heaven where the pleasures of the righteous will never end, or a hell where the retribution of the wicked will never cease; that the Bible was full of contradictions and recounted incidents that never took place. One day in sunny Florida a letter came to me from my beloved father in my old Kentucky home, saying "Mozelle, your darling sister Anna is dead, she died with faith in Christ" and etc. "With faith in Christ" smote my heart as never before. The thought seized my whole being, where would you have been had you died? "In hell" was the answer. I have never questioned from then till now that there is an everlasting torment for the wicked after death. Who is there that has ever felt the exceeding sinfulness of sin that did not cry unto the Lord for mercy and salvation? With Paul let me testify, "What is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

Doubtless there has never been a subject of grace and faith but what may have been able to recall some word, act or deed that seemed to be the outstanding sin of his life. Verily, "He hath done all things well," and "worketh all things after the counsel of his own will."

M. L. GILBERT.

TO HELP SEND THE LANDMARK TO THOSE WHO ARE UNABLE TO PAY

J. C. Mitchell, Box 991 Houston Tex. \$2.00

ELDER W. T. WHITE

D. V. will preach as follows:
 Four Oaks—Wednesday, May 2.
 Hannah's Creek.—Thurs., May 3.
 Benson—Friday, May 4.
 Fellowship—Sat. and 1st Sunday.
 Sandy Grove—Monday.
 Middle Creek—Tuesday.
 Willow Springs—Wednesday.
 Angier—Thursday.
 Bethel—Saturday and 2nd Sunday.
 Durham—Monday night.
 Mt. Lebanon Tuesday.
 Harmony—Wednesday.
 Mebane—Thursday.
 Gilliam's—Saturday and 3rd Sunday.
 Monticello—Monday.
 Greensboro—Tuesday.
 Reidsville—Wednesday.
 Wolf Island—Thursday.
 Danville—Saturday and 4th Sunday.
 Elder C. T. Evans will please arrange for one week appointment among churches of the Staunton River Association.

J. P. Tingle.

CONTENTNEA UNION

The next session of Contentnea Union was appointed to be held with the church at Mewborn's, Green Co., N. C., the fifth Sunday and Saturday before.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder Luther Joyner as alternate.

Trains and buses will be met at La-Grange, N. C., Friday P. M. and Saturday A. M.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at White Oak, 2 miles from Mayville, Jones County, N. C.

All lovers of truth are invited to meet with us.

R. W. GURGANUS, Clerk.

WILL NOT SELL CHURCH PROPERTY

Mr. Gold: Will you please publish in the Landmarks that Cross Roads, 8 miles east of Tarboro will continue to have services. It has been rumored that we were going to disband and sell the church property but it is not true. I do not feel like we have any right to do so. I do feel if the good Lord had not planted the vine there it would not have a sprout to it and it can come near dying but the Good Lord will make it flourish at His appointed time, which we have nothing to do with and as for selling I do feel like that would be the works of man.

I hope all the dear brethren and especially the ministering brethren, will remember us, the dear old church in their prayers and visit us as often as they have a mind to do so.

It is a dear spot to me. My great grandfather was pastor of that church before the civil war and it has been standing there 128 or 129 years.

May the dear Lord bless you all in the prayer of a poor unworthy sinner, saved by grace if saved at all.

MRS. J. T. SMALL,
 Macesfield, N. C.

J. W. NEWTON

The subject of this sketch, brother, J. W. Newton, was born in Butts County, Georgia, December 26th., 1848, and departed this life February 12th. 1928, making his stay on earth seventy nine years, two months and sixteen days. In February 1880 he was married to Martha Ann Head, daughter of William H. Head.

To this union were born two sons and three daughters, all of whom are still living. In his early life he was engaged in farming, but in the fall of 1887 he moved to Forsyth, Ga., to enter the banking business with his brother-in-law Mr. R. P. Brooks, continuing in this business until 1900, when they gave up banking to enter manufacturing, and they with Mr. C. A. Ensign, organized the Trio Manufacturing Co., Cotton Mill at Forsyth Ga., of which he was made President and continued at its head until his death. In 1917 he became sole owner of the Mill and took his two sons in business with him, who became active partners. Brother Newton was considered a good business man; his outstanding characteristic being devotion to duty. In all his business dealings he was open and clean, and had no patience with anything clandestine. He was kind and considerate of his employees, and they all loved him. One of his laborers stated publicly since his death that he always loved to see him around, that if he didn't speak a word his very presence inspired him to greater energy.

At the age of thirty five he and his good wife united with the Smyrna Primi-

live Baptist Church at Forsyth, Ga., of which he remained a faithful and consistent member until the Lord called Come Home.

Being a spiritually minded young brother, and also of modest demeanor, the Church in 1897, called for his ordination as a Deacon, which office he so faithfully filled. He was also clerk of his church and clerk of the Ocmulgee Association. In all these church offices he served faithfully until death. Being a deep thinker his counsel was often sought in church troubles, and also by those on the outside, and those who abided by his decision, seldom regretted it.

He was strong in his convictions but kind, gentle and considerate of those who failed to agree with him. He was not excitable but unyielding when principles were at stake, and had no compromise for error. He was very charitable but in dispensing charity he sought not the plaudits of man but rather the approval of his God whom he loved above all things. He was firm in his belief of God's sovereign and overruling grace, and exemplified his belief in the same by an orderly walk and Godly conversation.

His death is all but a calamity to his little church which he loved so well, but God is able to raise up one to fill his place.

We mourn the departure of brother Newton, but God who doeth all things wisely and well, is too good to do wrong, and too wise to make a mistake.

We thank God for the noble life that he lived, which is an inspiration to so many of us. We also thank him for letting us have him as long as we did, for we know that the influence of his life will be felt for years, not only by those who knew and loved him, but by his town, his county and his State.

We feel that our loss is his eternal gain, believing that when his spirit took its flight from earth, the gates of Heaven opened wide for his entrance, and he heard the welcome plaudit. Come in, ye blessed of my Father, to the Home prepared for you. Enter into the joy of the Lord. So we try to humbly bow to God's will.

The funeral conducted by his pastor, T. G. Wright, was held at his home, attended by a large concourse of friends, after which his body was laid in the family lot at Forsyth, Georgia, to await the Resurrection Morn.

Sister Newton, though heretofore of one whose place in your heart and home can never be filled, you are favored with having two loving, loyal and moral sons, and three kind and accomplished daughters, also a host of sympathetic friends to turn to in this time of loneliness, but above all, you have the everlasting High Priest and Father of whom brother Newton loved to lean upon. He has promised to be a husband to the widow, and a father to the fatherless. May you ever have His bless-

ed presence. May He comfort you.
T. G. WRIGHT,
G. W. WEBB,
J. H. HEARD.

ORA W. CREECH

Ora W. Creech daughter of John M. and Barbara Mewborn was born May 1885 and died October 14th., 1927.

She was married to Ralph T. Creech in October, 1904, and to this union were born ten children, namely, Warren, Ray, Gladys Randolph, Bruce, Lyman, Iola, Josephine, James, and Ora Winneford.

She was united with the Primitive Baptist church at Mewborn's, Green County, N. C., on the 2nd Sunday in September, 1913 and was baptized in the afternoon of the same day by her pastor, Elder T. B. Lancaster. She lived a faithful member until death. It seems that almost her entire life was for others. She lived in many different places and always made friends wherever she went. She was one of the most peaceful and quiet ladies it ever has been my privilege to know. She had a good hope in the Lord long before she married or joined the church.

I remember well the songs she used to sing in our home before she was married. One special one, (her favorite) seemed to tell her whole experience, will be found on page 49 of Durand and Lester's hymn and tune books.

She was taken to the hospital in Kinston Friday, November 14th., 1927, and died in the afternoon of the same day.

Her baby was only a few hours old and is yet living, and bears the name of its mother.

She was laid to rest in the Mewborn cemetery, in the midst of the largest crowd I ever knew to attend a funeral. Elder D. A. Mewborn, her great uncle, spoke very comfortingly on the Resurrection.

I trust that her children and many others may be inspired by her Christian life and that the Lord will bless us to live together in peace here on earth and lead in the paths of righteousness for His name's sake.

SOPHRONIA GILLIKIN

I am writing this in memory of my dear wife, Sophronia Gillikin. She was born at Otway, N. C., Sept. 19th, 1859. Her mother dying when she was only about six years old caused her to encounter many hardships in youth. When about 13 or 20 years of age she united with the Primitive Baptist church at North and remained a faithful member until death, which occurred March 14th., 1928. She had been in poor health for several years, but up about the house, except a few times when she would be confined to bed for a few days. But since our marriage on Nov. 2nd, 1877, she has always been able to attend her meetings except two or three times to the best of my recollection. She was only sick 23 days, became paralyzed, lost the use of herself entirely, except her

left arm. Although her death sickness, I never heard her murmur or complain.

She was the mother of eight children. Our first child died of membranous croup at 2½ years of age, the second one dying six weeks later, the third reaching womanhood and marrying Brinson Lewis and only living about twelve months after marriage. She has left a husband, 5 children and a host of friends to mourn her loss but we feel that our loss is her eternal gain.

As a wife and mother in faithfulness, sincerity and devotion she had few equals and no surpassers.

Elder L. H. Hardy who baptised her about fifty years ago, held burial services and her body was laid beside her children who have gone before, there to await the morning of the resurrection, when she will hear the welcome call, Come in ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world.

Written by her husband,
D. H. GILLIKEN

RESOLUTIONS OF RESPECT

One by one we are passing away. Since our last meeting, the Lord has seen fit in His wise providence, to remove from our midst, our beloved and aged Brother, W. L. Gardner.

Therefore be it resolved:

That in the passing of Brother Gardner, the church at Reidsville has lost one of its most beloved and highly respected members. He had reached, lacking a few weeks, his eightieth birthday and had been a member of the Primitive Baptist Church about forty years. He joined his church by letter from Wolf Island at our June meeting in 1910. Brother Gardner was really a Father in Israel, a wise counselor and much beloved by all who knew him and we shall miss him. We extend to the family our heartfelt sympathy in this, their sad hour of bereavement.

Be it further resolved:

That a copy of these resolutions be spread upon our Church Book, a copy be sent to the family and one to Zion's Landmark, for publication, by the church in conference, March meeting 1928.

ELDER O. J. DENNY, Moderator
E. R. HARRIS, Church Clerk.

ELLEN JANE KEENE

Ellen Jane Keene, wife of Elder Frederick W. Keene, departed this life April 5th., 1928.

Her Christian experience was published in "Zion's Landmark" March 15, 1924.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUESTED BY THE ACT OF CONGRESS, AUGUST 24, 1912.

Of the Zion's Landmark published twice a month, at Wilson, N. C., April 1, 1928.

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 Editor of the Wilson Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, (and if a daily paper, the circulation), etc. of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912 embodied in section 442, 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, managing editor, and business managers are:

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

Editor Elder P. G. Lester, Roanoke, Va.
Associate Editors, Elder M. L. Gilbert,
Dade City, Fla., Elder O. J. Denny, Win-
ston-Salem, N. C.

Business Manager, John D. Gold, Wil-
son, N. C.

2. That the owners are: P. D. Gold
Publishing Co., John D. Gold.

3. That the known bondholders,
mortgagees, and other security holders
owning or holding 1 per cent or more of
total amount of bonds, mortgages, or
other securities are: First National Bank,
L. S. Hadley, Mergenthaler Linotype Co.,
Brooklyn, New York.

4. That the two paragraphs next above
giving the names of the owners, stock-
holders, and security holders, if any, con-
tain not only the list of stockholders and
security holders as they appear upon the
books of the company but also, in cases
where the stockholders or security holder
appears upon the books of the company as
trustee or in any other fiduciary relation,
the name of the person or corporation for
whom such trustee is acting, is given; also
that the said two paragraphs contain
statements embracing affiant's full knowl-
edge and belief as to the circumstances
and conditions under which stockholders
and security holders who do not appear
upon the books of the company as trust-
ees, hold stock and securities in a capacity
other than that of a bona fide owner; and
that affiant has no reason to believe that
any other person, association, or corpora-
tion has any interest direct or other securi-
ties than as so stated by him.

JOHN D. GOLD,

Sworn to and subscribed before me this
12th day of April, 1928.

J. D. BARDIN, Clerk Superior Court.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

MAY 15, 1928

13

THE MIRACLE OF "THE RIVER JORDAN."

"And Joshua was early in the morning and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Now therefore take you twelve men out of the tribes of Israel, out of every man a tribe.

And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down above and shall stand upon an heap.

And as they that bear the ark were come unto Jordan, and the feet of the priests that bear the ark were dipped into the brim of the water, (for Jordan overfloweth all its banks all the time of the harvest) the waters stood up and the people passed over right against Jericho."

—Joshua, 3:1-16.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

D. F. Koberson,
1 July 28

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

O HOW FAVORED!

O how favored! That a poor vile sinner should be given strong consolations in "the sure mercies of David:"

The "everlasting covenant ordered in all things and sure; this is all my salvation and all my desire."—2 Sam. 23:5.

"Our lives through various scenes
are drawn,
And vexed with trifling cares,
While thine eternal thought rolls
on,

Thine undisturbed affairs.
Eternity with all its years
Stands present to thy view;
To thee there's nothing old appears
Great God! There's nothing new.
No cross, nor bliss, no loss nor gain,
No health or sickness, ease nor pain
Can give themselves a birth;
The Lord so rules by his command,
No good nor ill can stir a hand,
Unless he send them forth."

I have just read in one of Charles Haddon Spurgeon's published sermons the following; with which I am altogether in accord.

"I believe that every particle of dust that dances in the sunbeam does not move an atom more or less than God wishes—that every particle of spray that dashes against the steamboat has its orbit as well as the sun in the heavens—that the chaff from the hand of the winnow-er is steered as the stars in their courses. The creep of an apis over the rosebud is as much fixed as the march of the devastating pestilence

—the fall of sere leaves from the poplar is as fully ordained as the tumbling of an avalanche.

He that believes in a God must believe this truth. There is no standing point between this and atheism. **There is no half way** between a mighty God that worketh all things by the sovereign counsel of His will and no God at all. A God that cannot do as He pleases—a God whose will is frustrated, is not God, and cannot be a God. I could not believe in such a God as that."

Are you in accord with Spurgeon?

FREDERICK W. KEENE.

501 Cleveland Street,
Raleigh, N. C.

THE POWER OF GOD.

How shall I curse whom God hath not cursed or how shall I defy whom the Lord hath not defied.—Numbers 23:8.

In this we have a beautiful lesson of the power of God and the depravity of man and his utter helplessness before God. Israel, the people of God had arrived from Egypt and had pitched camp opposite the country of Babak and he had become greatly alarmed lest they should give him trouble; so he despatched some of his trusted messengers to his friend Balaam, the soothsayer to come at once and curse these people for him. Thus Balak sought to accomplish through a false prophet what he dared not

attempt with his army and Balaam for the sake of Balak's gold and great honor was willing to do Balak's bidding but how to accomplish it he knew not, for God had met Balaam not out of respect to him, not to commune in a spiritual way and not communicate his mind and will to Him as his, God or friend; not to gratify his desires and grant his requests; nor to smile upon his success, but for the sake of his people, Israel, to counterwork their designs of evil, to blast and confound them, that worked iniquity towards his people Israel, and turn their curses into blessings to oblige Balaam to bless this people he was so desirous of cursing for the sake of gain. God had forbidden Balaam to follow Balak's messengers, but when he became so insistent on going with them God suffered him to go but put the words in his mouth such as he desired him to speak and instead of Balaam cursing Israel he blessed them. God does not curse his spiritual Israel, neither will he allow others to curse them whom he has blessed for Christ's sake. Balaam desired to curse Israel for gain, but he knew he had no way to carry out his wicked designs seeing that God had all power over the situation on both sides it was impossible for him to accomplish anything at all in that direction, for Balaam said, from the top of the rocks I see Him (God) and from the hills I behold Him. Therefore Balaam did not fear God and had no love in his heart for God and had he been permitted by the Lord to curse Israel he would have done so, but that opportunity did not come his way, nor was he permitted to curse the children of God. This people also whom Balak had

become so excited over were a peculiar people to him. They lived alone and had no company with other nations; their food, dress, and their religion were different and strange to the King Moab and perhaps that was one reason for the activities of the king's camp and his desire for the presence of Balaam in the king's country. The apostle Peter also experienced this separation from other people. See Acts 10:28. These people were separate and lived alone, tho' they were not alone for they had the presence of God and the angels and of one another and the Spirit of Christ was ever with them. They were a separate people in the love of God and in the love of Christ and in the covenant of grace. God has ever been mindful of His people to bless them and watch over them in every hour of need. If we follow Him clear through the Bible we find His mind has ever been unto righteousness and blessedness and love to His beloved in Christ. The finest bunches of grapes and other fruits that the eyes of man have beheld have come out of the Land of Promise for the children of God and blessed through the sufferings of Christ. The enemies of the church of God have ever been ready to curse her and cause her downfall, but the way to accomplish it has never been made known nor the power to accomplish it has never been given to men, but the righteous arm of God has ever been raised against wickedness and sin and his own children who walk in forbidden paths have not escaped the punishment predestinated in God's covenant against evil.

But whoso shall offend one of these little ones, which believe in

me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea.—Matt. 18:6.

Yours in Christian Bonds,

W. L. PARKER.

THE DEALINGS OF THE LORD

Mr. John Gold,

Dear friend:

I have had a mind and desire ever since I united with the Primitive Baptist Church to write what I hope has been the dealings of the Lord with me, if not deceived. I have always attended the Baptist church from a small child and always thought they were the kindest, humblest people I ever saw and it seemed I loved them different from any other people, but didn't want them to know it. But could not understand their preaching. I do not remember the date but some 16 or 17 years ago one Saturday afternoon I came in from work, and my mother said to my brother, I wish for you to hire me a conveyance for tomorrow evening. I asked her where she was going and she said she was going to the pond which was at the Park. I didn't say any more to her as I knew she had already been to church that day. Of course I was happy to learn she was to be baptized and went with her to church on Sunday morning and also followed her to water in the afternoon. I was standing on the bank to kiss her when she came out for I thought she had the sweetest expression on her face I ever saw on any one's. That night I went to bed thinking of what a gulf between me and mother and all my sins rolled up before me like mountains and I felt the bed sinking beneath. I felt like I was sinking to

the bottomless pits of torment. Oh that awful feeling I shall never forget. My prayer, Lord save or I perish. Don't remember how long I stayed in this condition but it was a good long time. My burden was so heavy I prayed both day and night. Would walk the floor at my work and ask the Lord if it could be His will to remove my burden and show me the right church. For it seemed I had got in doubt about which church was right. I had dreamed one night that I was down under a rugged mountain and my mother and grandmother were on top of the mountain and I wished to go up where they were. I tried in every way I knew how to get up there. I went to each end of the mountain and it seemed like it would be so easy to go up but could not do it. I went back to the middle of the mountain, the very steepest place. And I heard a voice say you will have to go as your mother and grandmother have gone, and in a moment I was on the mountain with them, didn't know how I got there but knew it was nothing I did, as I had already done all I could to get up there and every effort had failed. When I got up there grandmother and mother were walking around in the prettiest green grass I ever saw and they were so happy. There were apple trees blooming and an old fashioned house among the trees. It seemed something came to me and said you see how powerless you are and this green grass represents heaven and that old house is the old Baptist church.

That dream seemed to relieve me for quite awhile. But doubts seem to arise, is this all a delusion—or is it of the Lord. I prayed that the Lord show me just once more so I

might not be deceived. I had another dream that I was at the Judgment Bar and Christ was there judging the people for their sins. It was in a great large building and he had a woman before him and her face was as red as coals of fire. And she belonged to a well known organization. I was standing biting my finger nails awaiting and dreading for my time to come. And while waiting I looked back over the building and I said there is not an old Baptist here. It then came my turn to go to the bar and everything seemed to vanish. I also had another dream that the world was on fire and I was standing in a field and saw the waves of fire coming to me as large as waves on the sea. I thought my time had come, nowhere to go and no where to hide. I then saw a chair sitting beside me. I stooped down beside the chair and the fire passed over me leaving me unharmed. And my love for the old Baptist people became greater and I was never satisfied unless I was in their company or under the sound of their voice. And was made to say I may be wrong but the Baptists are right. I was then taken sick Xmas 1915, the month I was 23 years old. Continued sick for 5 long months. Could not tell any one what was the matter with me. Doctors pronounced it kidney trouble. I didn't care to be with any one or want to go any place except to church. Each night when I would go to bed I would think I would never see the sun rise any more. So on May 23, 1916 I went to a hospital at Stuart, Va., called Mother's Home, which was run by Dr. Richard Martin, best known as Dick. I was then examined by five different doctors, all said I would

have to have an operation. I did not mind the operation so much. My only thought was if I were only prepared to meet Jesus all would be well. I still was bearing my heavy burden, praying all the while that Jesus might heal my sin sick soul. I would read the Bible to find comfort, but none could I find, each patient had a Bible by their bed and could read when they wished to. On Monday evening June the 5, I took my Bible, hid it in the folds of my dress as I did not want any one to know I was reading it, and went out on the porch to read once more. In a few minutes the doctor came out and I tried to hide the Bible from him. But he spied it. And he said, Miss Earles it is time for you to read and pray, for you will be operated on June 7. I said to him, it is too late now. The bad man has done got me now. I closed my Bible and went to my room, laid down in such agony no words can express. The next day it was dark and rainy outdoors, and it was also dark with me. Not one ray of light could I see, was restless throughout the day. The nurses put out the lights and all prepared for sleep. I then prayed again for the Lord to forgive my many sins. I said, Oh Lord, I am in your hands, do what thou wilt with me. I then went to sleep and slept a sweet sleep. Woke the next morning, June the 7, day of my operation. The sun was shining brightly and everything seemed to be praising God, even the little birds in the trees. And I was so happy that all my troubles were gone, and at that moment I was as willing to die as live. I remember the doctor asked me after I got on the operating table how I felt and I told him I am

feeling good. He said he was glad to hear that, and he was there to do everything he could for me. And I felt the Good Lord was there too.

On July 3, I returned home, leaving the most sacred spot in my memory, as I felt the Lord had lifted my heavy burden. I then wanted to be baptized. I asked the Lord if it was right for me to be baptized to show me in some way. I then dreamed that I was baptized by Elder Jacob Spangler at sunrise. I tried in every way I could to remove this burden thinking it all a delusion. I was married in August 18, 1918 to T. J. Barber of the same belief as I, and thought all my troubles had ended. But not long, that great desire came on me to be baptized. It was so great I was made to say as the poet. In all my Lord's appointed ways my journey I will pursue. Hinder me not ye much loved saints, for I must go with you. So I went before the church at Spray, N. C., on first Sunday in September 1925, and related a part of what I have here written and was received, baptized on the third Sunday in September by Elder Jacob Spangler, the brother of my dreams. If this doesn't do for publication, cast it in the waste basket and all will be well. If so you do publish it, would you please mail me a copy as I would love for my children to have it when I am gone.

MRS. T. J. BARBER,
Ruffin, N. C., Box 85.

PLEASE SUPPLY HIS ADDRESS Dear Bro. Lester:

When on my way to Sadieville on Friday before the first Saturday in Dec., as we were nearing the station, I went forward and sat down with a man. He told me he was

from N. C., I think forty miles from Asheville, and he was going to Covington, to make his home with a son. I was impressed to ask him if there were any Old Baptists there, and he said "Yes," and in a very humble way, "I am one."

I took him by the hand, and said, "God bless you. I have been preaching that doctrine for 66 years and this is our meeting time here." The train had stopped, and I had to leave him, without getting his name and address. Can any of the readers of the Landmark give me the address or church of his membership, as I would like to get in touch with him and have him come to our meeting at Sadieville, 50 miles south of Cincinnati on the Southern railroad.

I have pleasant memories of my visit in N. C., in Jan. and Feb. 1882. I think there are but three or four of the many Elders I met, who are living—Elders Hassell, Isaac Jones, Mewborn, and Isaac Taylor, who later went to Texas. If he is living I would be so glad to hear from him, or any of them, that may feel to write to a poor little one like me. I am now in my 85th year, and have been blind for over five years.

With love to all the household of faith, I am,

A poor lonely pilgrim.

P. W. SAVIN,

124 Warren Court, Lexington, Ky.

A GOOD EXPERIENCE.

Elder & Mrs. S. L. Moran,

Dear Cousins:

As you all seem to be on my mind so much it seems like I can't lay down to sleep without viewing you all standing around my bed. Sometimes I feel like I can't live if I don't tell you of some of my trou-

bles. Then again, I am made to fear that I might be mistaken. It is with fear and a trembling hand I write to you.

When I was very small I can remember that sometimes I had a desire to be baptized and at times when I would see some of the Baptists join the church I would wish I was as good as they were.

I went on until the year 1923. I hope the Lord showed me what a vile sinner I was. I felt like I did not have a friend on earth, and the Lord had forsaken me. I would go out by myself and get down on my knees and try to beg the Lord to have mercy on me a poor sinner; though I felt like it did no good. It seemed that I had already sinned away the day of grace; his eyes were forever closed against me. I was made to wonder if Christ would save a poor sinner like me.

I would read the Bible until I would hear some one coming and I would lay it aside. I did not want anyone to know I was reading it.

I had a desire to go to preaching and would go every time I would get a chance but it seemed like I knew everybody thought I was acting a hypocrite and I would go home and cry and try to pray but all that I could say was, Lord have mercy on me a poor sinner. And when I would hear of any one joining the church my thought was that every body could have a hope but me.

I went on in this way for some time feeling I could not live long, and saw no way to escape everlasting punishment. I wondered if there was any one like me. I felt to be worse than any on else.

One day I was sweeping the floor and there was as tho' something said to me "repent of your sins and

be baptized and follow me" those words were so sweet to me though I felt surely they could not be for such a sinner as I was.

I went on still begging the Lord for mercy and one night I laid down so troubled I tried to ask the Lord to show me something in a dream to comfort me and I went to sleep and dreamed of being baptized. I thought it was the prettiest clear water I ever saw, and when they raised me out of the water I felt so happy.

One morning not so long ago I got up with such a burden on me I felt like I could not live long. I laid down upon the bed crying and picked up a book and read where it says:

"Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world."

My burden seemed to be gone. I felt like singing:

"Amazing grace how sweet the sound

That saved a wretch like me.

I once was lost but now am found,
Was blind but now I see."

When you all were singing that song over to the church the 4th Sunday it seemed to me like the singing reached heaven. My whole heart within me rejoiced.

I awoke one night last winter and as it seemed to me I was smothering to death, I raised up in my bed, my prayer was Lord spare my life until I could be buried in the pure sweet and flowing water.

I just looked at Mr. Cole last 2nd. Sunday in December. While he was preaching I just thought if I could be half as good as he was I would be satisfied. If ever I loved the Baptists it was down here at the

Roanoke Church 5 years ago. I had been going to a Methodist meeting and it seemed that something told me I must go to the Baptist church. I got so happy it seemed like everything was praising the Lord. I got up from where I was sitting and went to the window and oh everything looked so happy to me I could hardly wait for Sunday to come so I could go to the church. I went and I never will forget when I went in church that morning it seemed like I loved every body. I did not know but few of the people there though I loved them with a different love than I had ever had before.

I never did think I loved to hear Mr. Lester preach until that day he looked like an angel to me.

It has been five long years. There's been no pleasure in the world for me. My desire is like the poet says:

I want to live a Christian here,
I want to die rejoicing
I want to know my Saviour near,
When soul and body departing.

I hope you all will not think hard of me for writing to you; this is my feeling. You pray for me a poor sinner and come to see us. I have desired for a long time to tell you this.

My prayer is, if I am deceived Lord undeceive me.

Pardon this long scribbling. I will close though the half has never been told.

From a poor sinner,

BEULAH THOMAS,

1001 5th. Ave. N. W.
Roanoke, Va.

P. S.—I awoke last night saying am I his or am I not. I fear that I am not. Pray for me.

A RIGHT WAY TO DO THINGS.

My dear Mr. Gold:

I am sending you check to cover renewal for brother W. Arch Helms, R. 4, Marshville, N. C., to Landmark. It is a source of much gratification to see the Landmark so firmly standing on the same ground so long occupied by it in days past. I have just today read what Elder Gilbert said in regard to a demand for some general council meeting among the Primitive Baptists. What he says and remarks by Elder Lester are timely and should receive a ready response by true Baptists everywhere. Let trouble be settled where it originates—others should keep hands off, and most wrongs and errors would be settled much sooner.

There is a right way to do certain things and no other plan will satisfy.

Very sincerely your friend,

J. W. JONES.

Peachland, N. C.

CORRECTIONS.

Dear Bro. O. J. Denny:

I find that Moses was the author of five books in the old Testament. I quoted from memory hence the mistake.

The historical books from Joshua to end of Esther. The poetical books from Job to songs of Solomon. The prophetic books from Isaiah to Malachi.

Yours in hope,

ANNIE ASTOR.

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

VOL. LXI.

No. 13

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., MAY 15, 1928

WARFARE.

While the church is in a state of constant warfare, the nations of the world are holding parley after parley to eliminate war and disarmor themselves; but these are carnal both the warrior and the weapons; whereas the church is spiritual and the weapons of its warfare are spiritual and mighty through God to the pulling down of strong holds; and it is required to fight the good fight of faith, and to lay hold upon eternal life. While there is nothing like death or surrendering in this spiritual warfare, yet it is the most eventful feature of the Christian pilgrimage. I said there is no such a thing as death in this conflict, yet the power of death was the great opposition which must be destroyed which has been done by Christ the invincible, all conquering Captain

of Salvation, "As the children are partakers of flesh and blood He also likewise Himself took part of the same that through death He might destroy him that had the power of death, that is the devil—and deliver them who through fear of death were all their life time subject to bondage." Christ devoted his life to this conflict and made it the victory over death and over all possible opposition to himself and his people, and thereby obtained eternal redemption for them and brought in everlasting righteousness for them, thus making them at once the victors through Him. The Lord went before the children of Israel and fought their battles for them and they followed after and fought in His victory. There was war in heaven, "Michael and his angels fought against the dragon and the dragon and his angels fought." We are not to understand that this war was in heaven as is commonly understood by the word heaven, but within the domain of the law which came by Moses; which entered that the offense might abound but where sin rebounded 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. The law appertained to the flesh; but for what the law could not do in that it was weak through the flesh. God sending His own Son, in the likeness of the sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the laws might be fulfilled in us, who walk not after the flesh but after the spirit. Our walk and our warfare are spiritual. Christ was sent into the world of the Father and came and

was manifest in the flesh, and in it, through and by the Spirit he rendered perfect service to the fulfillment and restoration of every requirement of the laws; and did those things which had not been done, and could not have been done except by Him, and thus established those good works unto which we were in Him created, in which the Father had before ordained that we should walk. These good works fill up the life of Christ, and constitute the warfare that He waged. While he went about doing good, yet His life was constantly menaced with temptations, persecutions and trials of every kind and character, in which we, for the trial of faith, are led constituting what we sometimes term a Spiritual Christian warfare, in which the flesh lusteth against the Spirit and the Spirit against the flesh, the one of which is contrary to the other so that we cannot do the things that we would. Besides when we are favored to do a Godly thing in Christ Jesus we are persecuted and must suffer the same; but in this we are triumphant for it is not allowed in the provisions of grace that we be tempted above that of which we are able, but with the temptation there is a way for our escape. Blessed escape. In this we are to endure hardness as good soldiers for Christ. Herein are we confident that he that has begun a good work in us will perform it unto the day of Jesus Christ. There is good fighting in this warfare. We are to fight the good fight of faith; and Paul says I have fought a god fight, and David says, "it is good to be afflicted." "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

Many are the afflictions of the righteous but the Lord delivereth him out of them all." The Lord is our deliverer and our deliverance. He is a very present help in time of trouble. He is not only the helper but he is the help itself. This help was laid upon one who is mighty and able to save to the uttermost. Therefore one says "let us go to the help of the Lord." "Speak ye comfortably unto Jerusalem—that is speak to her heart—and cry unto her that her warfare is accomplished, her iniquity is pardoned, for she has received of the Lord's hand double for all her sins." That is she has not simply been redeemed as to her primeval state or condition as in the garden of Eden but she has been redeemed unto God and unto the Paradise of God, unto heaven; which would seem that in the transgression she had been alienated in some kind or character from a heavenly inheritance; hence in the new birth we are born from above or from heaven.

It is good to be engaged in this warfare, especially when we are found to be true to the tactics of the gospel, and are marching under the banner upon which is written. Thus saith the Lord, or thus it is written, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck." This would indicate the necessity of being careful to use the form of doctrine which is committed in the scriptures. Those engaged in this warfare are armoured of the Spirit; which is furnished to

their hand, in which they are to be strong in the Lord and in the power of his might, putting on the whole armour of God, that they may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. And we are to stand, having our loins girt about with truth, and having on the breastplate of righteousness and the shield of faith; and being shod with the preparation of the gospel of peace; taking the helmet of salvation and the sword of the Spirit which is the Word of God; which Word is quick and powerful, sharper than a two edged sword, piercing to the dividing asunder of soul and spirit and joints and marrow, and is a discern-er of the thoughts and intents of the heart. But suppose we adopt language not in the word nor indicated by it in which we incorporate principles which we declare to be doctrine which in neither word nor principle are found in the scriptures of the word of God nor indicated nor authorized by them wherein is our warfare? It is not of the truth and the devil knows it is not therefore we can not fight against him with it, but instead we are found fighting our brethren and confusing them.

There is no might nor power effectively wielded in this course except it be to the confusion and distress of some good brethren, and but for its weakness would drive them away, but they are abiding in the apostle doctrine and fellowship and are enabled to endure and abide; and it is to be hoped that there will be manifest a more

Christlike consideration and gospel respect for the feelings and fellowship of good brethren, and that there will be a cessation of the agitation of these disturbing questions and let the churches have peace and quietude.

While this warfare is after the Spirit and not after the flesh yet it is in the flesh and not in the Spirit. It says the flesh lusteth against the Spirit and the Spirit against the flesh, but it does not say that the Spirit lusteth against the flesh. The righteousness of the battle is in the Spirit and the glory of the victory is to the Spirit but the benefit is to the creature—the child of God.

The man Christ Jesus was the battleground in which sin was made an end of, and everlasting righteousness was brought in; and the revelation of this blessed work in us by Christ is what constitutes our experience or reasons of a hope, the cause for our rejoicing, in which we exercise by faith as believers in Christ and worshippers of God joying and rejoicing in Christ Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of God.

The strong man armed keepeth his place and his goods are in peace until a stronger than he comes upon him, and binds him and takes away his armor wherein he trusteth and divideth the spoil and spoils his goods. In the experienced work of grace this takes place in the child of God, as the new creature, but the strong man is not cast out, but remains bound and with his power destroyed the creature has the mastery over him and is triumphant in a good hope of ultimate deliver-

ance and a blessed revelation in the last time.

P. G. LESTER.

VIEWS REQUESTED

"And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel."—Gen. 9:15.

Brother Wade F. Cox, Indian Valley, Va., has requested me to write from the foregoing text of scripture. My mind has never been disposed so much to search after the hidden things of the old scriptures as it has for the revealed things of the new scriptures. Some one has ventured upon the assertion that "the old scriptures are the new scriptures concealed, and the new scriptures are the old scriptures revealed." But to me much of the time both departments seem to be full of concealed mysteries, and only just now and then there seems to be rifts in the overshadowing clouds through which small rays of light seem to glimmer down into my darkened mind, and then when I would place the pictures with pen and ink I am so slow and clumsy its beauty is marred in my hand, so that I can not tell it just as I would, and when I would work it over or rewrite it I only make it worse, therefore crude as it may seem so I have to leave it with the reader.

In this text of scripture we have the first prophetic declaration, in which is couched the first gospel promise, and in which is placed an abiding barrier between sin and righteousness, because of which man can not cease from sinning, nor can he do a righteous work, but is an enemy to God by wicked works, at the instigation of the devil to

which the Lord was speaking or upon which he had just rendered judgment: between which and the woman he would put enmity. This enmity seems to be synonymous with the carnal mind, and is therefore not subject to the law of God because it is enmity against God—not an enemy by enmity itself. Something like the very spirit and essence of the devil. While the serpent is here mentioned as that which beguiled Eve, the old devil and satan was the real spirit which did the evil work, therefore it is the seed of the devil or the children of the devil and the children of Christ, between which the enmity is put. In the prime sense Christ is the seed of the woman, the corn of wheat which fell into the ground and died and brought forth fruit and this fruit is His seed of which it is said He shall see his seed, and the pleasure of the Lord shall prosper in his hand. Christ is called the righteous, of whom it is said. I have not seen the righteous forsaken nor his seed begging bread as much as to say nor his children begging bread. To this end it pleased the Lord to bruise him by which bruising the bruising of satan upon his head is healed.

The non-elect are the children of the wicked one, to whom Jesus said, "Ye are of your father the devil, and the lust of your father ye will do. Men and women are designated by the dominant spirit of which they are. As many as are led by the spirit of God are the sons of God, otherwise as led by the spirit of the devil they are the sons of the devil.

"There was war in heaven, Michael and his angels fought against the dragon, and the dragon and his angels fought." Jesus came in the

flesh under the law, and set up claim in the realm where sin abounded and satan reigned, and waged war against Satan and bruised his head, and bound him and sat upon him and destroyed him through death, and delivered his children who through fear of death were all their life time under the law subject to bondage. That as sin hath reigned unto death even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord. Thus Satan's head was bruised. And as an aftermath, the temptations conflicts and afflictions of the children of God only serve to bruise the Master's heel—Christ puts the feet of his children upon a rock and establishes their goings, therefore their religion consists in their walking in the light of the countenance of the Lord, and they trust in His name. The strength and assurance of one's walking are in his heels, and his walk indicates the character of his religion. He knows how to walk and does walk uprightly, and they walk and do not faint and they run and are not weary. From the time the spirit of Christ is sent into the heart of one of the chosen of God a warfare sets up; the flesh lusts against the spirit and the spirit lusts against the flesh, and these are contrary the one to the other so that he can not do the things that he would. Satan dwells in the flesh and Christ in the being. As in the flesh he is constantly being delivered unto death nevertheless he receives life from the dead and realizes that in Christ is his life in whom he lives and moves and has his being, so that Christ is his all and in all; in whom his afflictions are light affecting only the heel

working out for him a far more exceeding and eternal weight of glory as he triumphs by grace through faith over the bruised head of the world and the flesh and the devil.

We may not understand why it should have been the pleasure or mind of the Lord to put this enmity between the serpent and his seed and the woman and her seed except it seems to have been to make permanent the effect of the spirit of enmity which had affected existing conditions; so as to make it impossible of recovery from them or their continued existence; which is further confirmed by the placing of the cherubim and flaming sword to keep the way impossible to the tree of life, lest man while in the condition of sin and death should eat of the tree of life and live forever. In this last instance there is reflected a tinge of mercy, as it would seem better in the course of justice in judgment, that man should die and be delivered from death, than that he should live forever in a state of death. Eternal life in the righteousness of Christ is at once preferable to everlasting death, in the transgression of sin and death, tho it be that one must die this death in order to live that life. The thought that the way to righteousness and holiness is through sin and transgression, and the way to life and peace is through a warfare with death and hell, but it seems that in the mysterious ways of the wisdom of God what is, was to be, and what was to be is for the best.

It seems to me that the kind and character of the fullness of all existence must have been completely comprehended in the mind of infinity from all eternity; and that if any one thing either small or great

had been more pleasing to God to have been otherwise it would have been otherwise. He worketh all things after the counsel of his own will, and whatever his soul desireth that he doeth. There are some things we know that God purposed and determined to be done for so he has told us in his word, and there are other things being done of which he does not seem to say, and of which we do not know, but God knows, and our faith in God is that just as he knows about it even so let it be. David says, "It is good to be afflicted. Why so David? Because before I was afflicted I went astray." Why did he not afflict David before he went astray, and prevent his doing so? Perhaps he thought it best for David to let him learn that it was in him to thus go, and that he was not as good a man as he might have thought himself to be. Peter did not know that it was in him to deny the Lord and to curse and swear, until the Lord turned him into the devil's sifter; besides the brethren had to be strengthened, and it was to be in the ministry of Peter to do it, to which service he must be converted. He must know that it was not in man that walketh to direct his steps. It is the tree that bringeth forth much fruit that the Lord purgeth, that it may bring forth more fruit. We would purge the barren tree; and yet we should know that a barren tree does not and can not bear fruit, because it is barren. The Lord found no figs on the barren fig tree, and he did not purge it, but caused it to wither and die. So the Lord's ways are not our ways, but are so much higher than our ways that we can not by searching find them out. We must

be fools for Christ sake, that is if we really know anything as we ought to know it, as things are truly known. Christ would lack just that much of being the wisdom of God and the knowledge of God. With us there are things that we know and there are things that we do not know; and we should be just as efficient in that which we do not know as we are in the things that we do know.

P. G. LESTER.

MRS. ELLEN GURLEY

The subject of this sketch, Mrs. Ellen Gurley, joined the Primitive Baptist Church at Chapel, in Wayne Co., on Dec. 3rd., 1875, and was baptized by Elder William Woodard. For over half a century she was a consecrated member, faithful in her devotions to the cause of Her Master, patiently laboring in His vineyard, and living in the blessed hope of life everlasting. And when her earthly pilgrimage here was ended, she laid down her life in the full triumphs of that faith which had sustained her throughout her long life of usefulness to the community in which she lived, and the church of which she was a consistent member, drinking from its ever flowing fountain of "living waters" of which the Saviour said, that those who drank thereof, should never thirst. In December 1876, she was happily married to Calvin L. Gurley, and to this union was born seven children, who reached maturity six of whom are now still living. One grown son, Thomas D. Gurley having died several years ago. Those living are, Mr. Charles L. Gurley of Princeton, Mr. Carl M. Gurley, of Goldsboro, Mrs. I. L. Yelverton of Fremont, Mrs. J. R. Rose of Wallace, Mrs. Wiley Aycock, of Fremont, and Mrs. R. L. Fitzgerald, of Pine Level.

Mr. Gurley was not only imbued with the spirit of an exceptional Christian character, but the many estimable traits of motherly love, and wifely devotion around the family fireside, in her home life, where the radiance of such characters gives its brightest glow, was where she was always found to be the true helpmeet of her devoted husband, and the loving mother of his children, combining her good judgment, indomitable energy, and well directed frugality to such a degree, that with the loving co-operation of husband and wife, they raised and educated their children, and at the same time belonged to that exceptional class of successful farmers, who make plenty and to spare, free and independent of outside influences, depending entirely upon their own well di-

rected efforts, which were crowned with abundant success.

Her devoted husband preceded her to the grave several years ago, and like him she leaves her children, and grandchildren the richest legacy possible to leave on this earth, that of a life well spent and an ever abiding faith in the eternal promises. When the summons came to her, on June 2nd., 1927, she was found ready to answer the call, and went to her eternal reward in the full triumphs of faith. Her funeral was conducted by Elders Christopher Hooks and J. W. Gardner. She sleeps beside her life companion, and devoted husband, right near the old home, where they raised their children, and around which clustered many sacred and hallowed recollections to them, while the sighing pines, in the woods near by, and the softly whispering zephyrs among the branches of the trees in the home orchard, where wife and husband had many times gathered fruits, murmur their sweet lullabys to the sleeping dust, as a peaceful reguleum to two, of as good, and faithful, and industrious, as ever lived on earth.

The memory of their devotion to their home, to their children, their church, and their faithfulness in their trust in their Heavenly Father, and His promises; their honest, upright lives, and ennobling influence for good in the community in which they lived, will be a lasting benediction to their children and grandchildren, and an inspiration to those who mingled with them, along lifes rugged highway.

God's children never die. What we term death, is but a transition. The very gate to Life Eternal. It is but the disrobing of the mortal garments, and taking on the beautiful and imperishable habiliments of eternal life. Simply a transition from a life of sorrow and care, sickness and death, to one of transcendent peace; of endless rest; of eternal life; of glorious immortality. Such was the case, when she went away. She had fought a good fight, she had kept the faith; she had finished her course; and while tears of regret have saddened the hearts of her children and friends, they are comforted with the fact, that all was well with her, for truly, A Mother in Israel has fallen.

Written by Dr. W. B. Crawford.

A. V. MATTHEWS

Wednesday, July 13, 1927, the angel of death visited our home and took away our dear father, A. V. Matthews, a well known Cumberland County farmer. His death was not unexpected because he had been very ill since May, but in May 13th he had a severe stroke of paralysis. He did not improve very much. We had been told there was not any hope for his recovery, so we tried to be reconciled. If the end should come, it would be his Master's will not ours. But realizing that all things work together for the good of those who love the Lord, we humbly submitted ourselves to Him.

Papa was a patient sufferer. We have not waited till now to praise him. Everybody who went to see him during his illness, said he was the nearest thing to a saint they had ever seen.

He often quoted Bible verses and he always seemed satisfied if Mamma was by his bed. He told the boys to begin the crop and do the best they could, for he should not live to see it finished.

Papa always got along with his neighbors nicely, he taught his children to be kind and try to make friends. If there was anything he could do to help his fellowmen he did it willingly. In his passing we have lost a good friend as well as a father.

He was a member and a deacon of Mingo Primitive Baptist church in Sampson county. He was well beloved by every member of his church and also by the entire Seven Miles association. When delegates were elected to attend the quarterly meetings, he was always ready to go.

He leaves, to mourn his loss, his second wife, one brother and seven children. He has a host of other relatives and friends. His brother, John Matthews, who lives near Raleigh, is 78 years of age. The children are: Mrs. M. R. Starling, of Sampson county; Mrs. W. H. Smith, of Goldsboro; Mrs. J. A. Smith, of Dunn; Mrs. R. L. Baker, of Cumberland county; Ida Matthews, James Edgar Matthews and Alton McKay Matthews.

His funeral was conducted from Black River Primitive Baptist church by Rev. ure Lee, his pastor. The pall bearers were: J. A. Edwards, G. C. Draughon, Jasper Holland, C. A. Gainey, L. B. Matthews, W. R. McCorquodale.

Seventy-two years of toll and pain, He left us, with Jesus now to reign. His friends so dear and true, Our hearth leap forth to you. But now he's gone, his voice is still There's no one left his place to fill.

In loving remembrance,

THE FAMILY.

MILTON B. CARAWAN

At the request of his widow, I herewith send for the Landmark, the obituary of our Dear Brother Milton B. Carawan, the son of Benego Carawan, and Nancy E. Carawan: he was born in Hyde County, N. C., Sept. 27, 1876. He was married to Eunice J. Brinn, the daughter of Denard Brinn, and Jame Brinn, Jan. 12th, 1896. To this union was born 10 children, one died when but a little child, which leaves 9 to mourn the loss of a good father. Bro. Carawan's father moved to Pamlico Co., when Bro. Carawan was a small boy. The writer was a playmate with him. He was a good boy, he was moral. In the year of 1895 the Lord gave him and his wife a good hope in Christ, and on the fourth Saturday in July, 1895, he and his wife, went before the church at Goose Creek Island. And was baptized in the fellowship of the church, by Elder D. W. Topplin at Hobucken, N. C. For convenience he

moved his membership, in the year 1906 from the Church at Goose Creek Island to the church at North Creek, where he remained a consistent member until his death. Bro. Caraway always loved to go to preaching, and he loved to have his brethren to visit his home. He was afflicted with a stroke of paralysis. I attended his home often and tried to preach for him. He always enjoyed it. He would often talk of his little hope. He is gone from the evil to come. He loved the church. He never gave the church any trouble. He lived in peace with his brethren. To know him was to love him. He had a good experience of grace. The writer and Brother Caraway were always closely united together all of our lives. He was a good Brother. He always told the truth and paid his debts. He lived 56 years, 11 months and 10 days. He was buried on the 7th., of Sept. 1927. The writer conducted the service at his home, and his pastor, Elder D. W. Toppin, at the grave, in the presence of a large crowd of sorrowing friends. He bore his afflictions with patience. He was willing to die. He told me that he hated to leave his dear wife. He said that the good Lord would take care of her and his children. Brother Caraway leaves a wife and 9 children to mourn the loss of a good husband and father. May God bless his wife and children and give them grace to bear them up in their bereavement; and bless his children with a good hope in grace, and lead them in his spirit.

All was done for Bro. Caraway that doctors and friends could do, but we cannot stay the hand of death. Asleep in Jesus, Blessed Sleep, from which none ever wake to weep, A calm and undisturbed repose, unbroken by the last of foes.

Written by one that loved him,
TILMON SAWYER,

Greenville, N. C.

KATIE LOUISE HARDOE

Dear Brother:

Please publish the death of my dear little niece Katie Louise Hardee, who was born March 30, 1923, departed this life, March 3, 1924, age eleven months, three days old. It was hard to give her up. The Lord knew best and took her to live with him. She was such a bright little child that she could not live with us. She leaves father, mother, two grandfathers, one grandmother, three aunts and six uncles and a host of relatives and friends to mourn her loss. We know our loss is her eternal gain. I often felt fearful that she would be taken from us for I thought she was too good a child to live in this world of sin and sorrow. She bore her affliction with so much patience. She lived thirteen days from the time she was taken sick. Her suffering was very great.

The little babe is gone to rest,
To reign with God forever blest.
It's little tongue will always praise
A Savior's love, redeeming grace.

We could not wish it back again
But my dear babe with God remain
We'll try to gain that peaceful shore
Where those who meet shall part no more,

Thou art gone, our precious Katie
Never more canst thou return
Thou shalt sleep a peaceful slumber
Till the resurrection morn

Where I know there will be no more sorrow,
No partings, no sad good-byes,
Where we'll ever live with Jesus
In that home beyond the skies.

Thou art gone our precious darling
Never more can we meet you here
But we hope some day to meet you
In that land so bright and fair.

Oh our precious precious darling
How I miss you none can know
But I hope some day to meet you
On that happy, happy shore.

Oh my precious, precious darling
How I long to join you there,
I that blessed land o'er yonder
With the happy band of angels so bright
and fair.

We loved her, yes we loved her
But the angels loved her more
And they have sweetly called her
To yonder shining shore.

How could I wish my dear little niece back again
Little Katie has gone from a world of pain
And we are left to mourn and weep
For our darling has fallen asleep,
Sleep on dear one and take thy rest
God called you home, He thought it best.

Dear Katie has left us
Her loss we deeply feel
But tis God who has bereft us
He can all our sorrows heal.

All our days are dark and dreary
Lonely are our hearts today
For the one we loved so dearly
Has forever passed away.

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

Those pretty blue eyes that shone so bright,
those little lips so sweet to kiss,
are closed forever now. By the grace of God
may we meet you above, where all is love,
where there will be no partings, there no
sad good-byes.

Little Katie was to me so dear
It grieves me much to see her go,
But she has gone and left me here
In this widrness of woe.

But when the righteous Judge
Shall come to summon me away
I hope with Katie to go home
To the bright world of endless day.

Written by her loving aunt,

BLANCHE HEWETT,

Allbrook, S. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to call home our beloved Brother William Whitehurst, who professed a hope in Christ and united with the church at Red Bank, the second Saturday in September, 1920, and God saw fit to call him home April 21, 1927. He was a great sufferer. For 9 years he was not able to even dress himself but seemed to bear his suffering with patience.

First, the church at Red Banks has lost a faithful member when able to fill his seat.

We extend our sympathy to his bereaved companion. May God bless and comfort her, and lead her in the ways of truth and love.

Third, That a copy of these resolutions be sent to the Landmark, and a copy be put on our church book.

Done by order of conference Saturday before the second Sunday in Sept. 1927.

LUTHER JOYNER, Moderator
MRS. BESSIE GAY, Clerk.

ELDER WESLEY HENDERSON

To the members of the Durham Primitive Baptist Association and to the beloved family of Elder Wesley Henderson.

Our community and particularly his churches and family have sustained a great loss in the death of Elder Wesley Henderson but the memory of his long and faithful services to Almighty God in his ministry to the people of the churches he served so long and so well will help to soothe the sorrow and heal the wounds of all who mourn because of his death.

We bow our heads in humble submission to the will of God and extend our heart felt sympathy to the bereaved family and members of the churches he leaves.

The officers and members of Hayti Primitive Baptist Church.

MRS. NANNIE L. SUMMERS

I will try to write a few lines in memory of my dear mother, Nannie L. Summers. I have waited a long, long time to write, but I felt so unfit to write about such a good woman as she was. She was so much better than I am. She was the daughter of Elder Robert Shreve, was born Oct. the 8th, 1840, died April the 5th 1923, making her stay on this earth 82 years, 6 months, 23 days. She joined the Primitive Baptist church when about 20 years old. She always enjoyed going to church, far and near, and bringing the preachers home with her and would often have preaching and singing at her home after supper. My father died about 19 years before mother. She hated so bad to break up that she stayed at home in day and at

our house at night about 3 years, and it was such a pleasure to her, and us children too, for us to go and spend a day with her, but she got so feeble she had to break up, and she made her home with me most of the time the last 16 years of her life. Oh, I miss her so much. She was so good to us all. The nights never got too dark or too cold for her to come to see us when sick, and when she got there it seemed she knew just what to do to help us. I feel like I had the best mother and father that ever was. My father was always glad for mama to come when we were sick and do what she could for us, and he would look after home. I feel too unworthy to write, but I wanted us children and their grandchildren to have something to look at and enjoy reading later on.

Written by their unworthy daughter,
MRS. W. R. TALLEY.

RESOLUTIONS OF RESPECT

Whereas on July 13th., 1927, God in his infinite wisdom has seen proper to remove from our church (Mingo) our worthy and faithful Deacon, Bro. A. V. Matthews.

Therefore be it resolved:

First, That though we feel sorrow, we bow in humble submission to him who doeth all things well.

Second, To his family we extend our sympathy. We mourn not for him as those who have no hope, but feel that our loss is his eternal gain.

Resolved, Third, That these Resolutions be sent to Zion's Landmark for publication and be spread on our minute and also a copy to the family.

Done by order of Conference Aug. 14, 1927.

Elder Zuro Lee, Mod.
Jonathan Barefoot, Com.
David Godwin, Clerk.

ELDEBS J. W. FLINCHUM AND OLLIE FRUITT

Gilliams Church 4th Sunday in May, 11 a. m. 1928.

Hurlington Church 4th Sunday night in May.

Melane church, Monday night following Big Meadows, Tuesday, 11 a. m. following.

Brush Creek, Wednesday 11 a. m. following.

Lamb's Grove, Thursday 11 a. m. following.

Greensboro, Friday night following.

Abbot's Creek 1st, Sat. afternoon & 1st Sunday June.

Banker's Hill Monday 11 a. m. following.

Hillsdale Church Tuesday 11 a. m. following.

Reidsville Church Tuesday night, being the last appointment.

These brethren will furnish their own conveyance.

J. W. GILLIAM, Jr.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXI.

JUNE 1, 1928

No. 14

PROPHOACH OF EGYPT ROLLED AWAY.

"And it came to pass when all the Kings of the
on the side of the Jordan westward, and all the kings
which were by the sea, heard that the Lord had dried up
Jordan before the Children of Israel until we were passed over the
heart melted, neither was there spirit in them any more, because of the
children of Israel.

And Joshua made sharp knives and circumcised the children of Israel
at the hill of the foreskins.

And this is the cause why Joshua did circumcise: all the people that
came out of Egypt, that were males even all the men of war, died in the
wilderness by the way, after they came out of Egypt, for all that came
out of Egypt were consumed, because they obeyed not the voice of the
Lord, unto whom the Lord swore he would not show them the land which
the Lord swore unto their fathers.

And the Lord said unto Joshua, This day have I rolled away the re-
proach of Egypt from off you, wherefore the name of the place is called
Gilgal until this day.—Joshua 5:1-9.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - Winston, 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 PASSOVER

Mr. John D. Gold:

I feel to say something about the Passover.

"And I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the Lord." Ex. 12:12.

This was the Lord's Passover, and as I shall show, all Israelites were compelled to eat of it. It was not optional, but compulsory on Israel.

The Lord was about to execute His wrath on Egypt to show that He had a favor unto His people.

Anyone reading cannot say that God did not set a difference between them.

"If any one should say "the punishment on Egypt was because of their hardness of heart, we will admit this, but we will also say that God purposely hardened the Egyptians heart against the doing of His will for the express purpose of making His power known, and to show His mercy on Israel, His people.

This thing was the mind of God and made known to Abraham: the Lord had said to him, "thy seed shall be a stranger in a land which is not theirs four hundred years, and then I will visit them and bring them up into this land wherein thou art a stranger. As yet Abraham had no seed, Isaac was not born and both Abraham and Sarah were old.

The son of Hagar nor the sons of Keturah could not be the son of Abraham according to God's promise, for God said "Sarah shall have a son," and "in Isaac shall thy seed be called." Then He said "take thy son, thine only son, Isaac" etc.

Now these Israelites whom the Egyptians were persecuting were the very people whom God had purposed to bless.

God had also raised up this Pharaoh to destroy him, therefore while he was persecuting Israel he was working his own destruction. Therefore the Passover had a two-fold purpose; in this night the angel of God should pass through the land of Egypt and the first born in every family and of every beast should be cut off and die. There should not be a house in all Egypt that should not have one dead in it.

But in that part of the land where Israel dwelt, there should not be one dead in all the land. The blood of the Passover lamb, be he a sheep or a goat, had been shed for every Israelite and not one drop of it for any Egyptian.

God had as much purpose in the destruction of the Egyptians as He had in the Salvation of Israel.

We don't hear of one Egyptian begging to be delivered with Israel, nor of a single Israelite asking to be allowed to remain in Egypt.

The Passover lamb was killed according to the word of God: the blood of the Passover lamb was put on the three posts of the door of Is-

rael as the Lord had said. The angel passing over the land knew what the blood was for and he passed over the house with the blood, but he entered with death where the blood was not. Therefore Salvation was by blood, and death was for the want of blood. To be a partaker of this blood in Israel one had to be clean. He must not have defiled himself, even in touching the dead, nor anything that was unclean. For this purpose a provision was made in the law. Read Ex. 9.

Every Israelite must eat the Passover. Now the Passover is in the Lord Jesus. He is the Passover. The communion is the Passover in the gospel. It is a crime in the gospel church, for one having the earnest expectation (a hope) to not engage in the communion, and for one not to engage, we read, he should be cut off from the people, (the church). Also the church should not assume to herself the authority over a brother or a sister as to say (he or she shall not commune, for that brother or sister knows his or her own heart in this matter. We should not say a brother or sister is in disorder if that one feel, he or she is in order unless we can get him to see the disorder.

Remember, the communion belongs to the gospel church and any brother or sister who does not do what the Lord has said, he shall be excluded from the church. He is unworthy the name of Christian because he or she does not follow the commandments of our Lord, and "he that gathereth not with me, scattereth abroad."

I do not feel that a church has a gospel right to refuse to celebrate the Lord's supper just because one or a few of her members feel they

are not in order for communion. Let those who feel that they are not in order, set aside, but let the church go on at the stated time as the Lord has commanded, and let the one or the few set aside until they get in order.

Then let them return to the communion with the church.

Also, one church has no gospel right to say to her sister: "You are not in gospel order," unless that sister church can point out the disorder by the Bible. Each church is a gospel body with a covenant and discipline of her own judgment in the matter of her own government.

May the blessings of God rest with His people forever.

L. H. HARDY,

Atlantic, N. C.

LETTER APPRECIATED

Eld. M. L. Gilbert,

Dear Brother:

Your interesting letter received and appreciated.

I also received the copy of Zion's Landmark containing your sermon on Rom. 5:20, 27, and am very much pleased with your analysis of the law of Moses, and the law of Christ, as laid down in the old and new covenants. I like the line of your discourse very much; and, after reading it twice over carefully, I felt that I could approve it in every particular. Like you, I regard the law of Moses as conditional, as also was the law given Adam in the garden of Eden; and was without mercy, with no grace in it, nor any promise of eternal life, only temporal blessings being promised when kept. Nevertheless the inspired men of Israel "drank of that spiritual rock, which is Christ." 1st. Cor. 10:4.

I have discussed this same subject, but on a different - line from that indicated in your sermon. I have used St. John 7:17, for a text in discussing the subject of the old and new covenants: "The law was given by Moses, but grace and truth came by Jesus Christ." Holding that by the transgression of Adam, man was spiritually dead, and incapable of receiving a spiritual law, but must be addressed to the natural intellectual man; but by inspired men as were Moses and the prophets, who were qualified to teach them the difference between the true God and that of idols. That the law of Moses covered the moral law as laid down by Confucius and Socrates the Chinese and Greek philosophers respectively; and more as it taught them of the true God historically, giving them a law, that did not make sin (as you have it.) but defining what was sin as it already existed, and establishing a system of sacrifices for the atonement of the sins of the people from year to year, as well as for the especial sins of individuals. There was the historical sabbath to be kept, and the command to love God and the neighbor as self, not found in the moral code. Nor was a priesthood established or a tax of one tenth of one's income to enforce the provisions of the moral law which was established by custom of the men of different nations that were not chosen of God as were the Israelites, but were a law unto themselves as many of them are unto this day. The Jews were invincible while they kept the law, but that became practically imposible, and they were promised a redeemer from under the law. Jacob, when blessing Judah, said: "The scepter

shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Genesis 49:10. The Jews having been taught of God only of his wonderful wisdom, righteousness, goodness and power, expected Shiloh, (the Christ) when He came, to be a powerful reigning temporal king, who would rule all the nations of the world with a rod of iron. But not so; His was to be a spiritual and not a temporal kingdom; and not of this world. (St. John 18:36).

Adam was not deceived, (see 1st Tim. 21:14) but followed Eve into the transgression without hesitation, unto the death she was to suffer, she being his wife, he could not suffer a separation from her. In this is seen a figure of Christ and the church—"The bride, the Lamb's wife." Rev. 21:9. She, "The bride, the Lamb's wife," was lost in the transgression, as was foreseen of God before the world began, and hence, in the purpose of God, which is as if it was already done, his purpose being perfect and unchangeable, therefore Christ, for her redemption, was a "Lamb slain from the foundation of the world." When the fulness of time came for her redemption, He hesitated not to come into the world and take on Himself the seed of Abraham, and suffer the death on the cross for her redemption. She was the elect, "According to the foreknowledge of God the Father," 1st. Peter 1:2. And her redemption was complete. The names of the elect bride were "Written in the book of life from the foundation of the world, and were given him of the father," and not one of them was or is lost. "All

that the Father giveth Me shall come to me, and him that cometh I will in nowise cast out." St. John 6:37. These, as they came into the world, were natural, and "were the children of wrath, even as others," and under the law. Gal. 4:1. Eph. 2:11, 12.

Being born into the world in a natural state of being, they must be born again, (not reborn, as that would make no change in them.) from a natural to a spiritual state of being; 1st. Cor. 15:46, when they are the recipients of the new covenant, when the law of Christ, (the law of His kingdom) is "put in their minds," and written in their hearts. Heb. 8:10, 11. Not to be taught to them of men, but of God. The keeping of the new covenant does not give eternal life, but is given because of it. The keeping of it, and the blessings received in it, are conditional, as being given to the sons and daughters of Zion. Paul said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." But there is a condemnation to them who are in Christ Jesus, who walk after the flesh. Notwithstanding they are in Christ Jesus, they are also in the flesh, and liable to submit to the flesh and walk after it, and die; not literally, but in a measure lost the sweets of a spiritual life and thus be chastised as the sons and daughters of Zion. And this is so much to be expected that, if there is no chastisement, it is suggested they are bastards and not sons at all. Heb. 12:8. Paul said, "I delight in the law of God after the inward man." Rom. 7:27. He meant the law of Christ as written in his heart as indicated in the new

covenant, for he had already said in the same chapter that, "Ye are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." If we be alive in Christ and are dead to the old Mosaical law, why then should we try to make the keeping of that old law conditional as to our common salvation?

An evangelist here, a few days ago, proposed to discuss the question, "Which is the Christian Sabbath?" I said there is no Christian Sabbath; there being only a Jewish Sabbath. And later there was a man who wrote a letter to a Topeka daily paper advocating a law forcing all citizens of the state of Kansas to keep the Sabbath day. Such men are not real Christians, but fanatical advocates of religious tyranny. What sense would there be in forcing an infidel to keep a religious day?

Neither of us have undertaken to say what the new covenant, or law of Christ is. My answer to that question is, "The love of God implanted in the hearts of His people" for "God is love," as declared in John's first epistle; and that covers all the essential parts of the ten commandments; and is a law that may be kept by all the regenerate children of God. If not, why chastise them when they do not keep it?

Brother Gilbert, these are some of the views I have preached on the old and new covenants at various times in my work in the ministry, and you are at liberty to use them as you see fit. An answer as to what you think of them would be acceptable.

Your humble brother in the hope
of eternal life,

FRANCIS M. SUTTON,
900 4th St., Garden City, Kansas.

EXPERIENCE.

Dear Elder Gilbert:

I am enclosing an experience of
sister Mary E. Pittman of Havana,
Kansas, with the hope that you will
find it good matter for Zion's Land-
mark.

Your brother in hope of Eternal
life,

F. M. SUTTON,
900 4th. St., Garden City, Kansas.

Eld. F. M. Sutton:

Dear Brother in the Lord:

Some time ago you asked me to
write some of the dealings of the
Lord with me, and will now at-
tempt to do so: I suppose I lived
like most others free from care, and
my childhood home was very hap-
py. God had blessed me with a
cheeful contented disposition. At
the age of twenty-one I was mar-
ried. My husband was then a
member of the Primitive Baptist
Church. I never knew anything
about these people until I met him
in Ohio, where we were married in
1870, and in 1873 we moved to
Kansas. While I was not interest-
ed in religion I often went with Mr.
Pittman to his church meetings, but
cared nothing about the preaching;
and never had a serious thought
upon the subject until 1894. About
this time a certain body of religion-
ists held a protracted meeting in our
village. I attended a few nights,
and became disgusted with it, and
did not go for some ten days. Then
a neighbor friend came by one
night and asked me to go with her
to her meeting, and I tried to think

of some excuse to render for not
going with her, but could not, then
said to her, "No, I do not want to
go." She had not been gone five
minutes, until I told my girls I was
going to church. They seemed
very much surprised, and plead with
me not to go, saying that Mrs. G.
will think you did not want to go
with her. I remarked it did not
matter what she thought, I will tell
her I changed my mind. There
were three sermons preached that
night, but not one word was said
by either that affected me. I never
felt better satisfied with myself
than I did that night. At the close
of the meeting several talked, and
among them, a friend in whom I had
confidence as being a Christian.
She told me she had prayed for the
parents who were not church mem-
bers. Believing that she had in-
cluded me, to myself I said, I am
sorry she is troubled about me, for
I am all right. Then she said, my
prayer is that Jesus will show them
the right way. These last words
pierced my heart like an arrow. Im-
mediately I said in my heart, "Jesus
show me the right way." If this
was a prayer it was my first. The
tears began to roll down my cheeks,
which I could not keep back, being
all so contrary to my proud nature.
As soon as I got home I retired lest
my family should notice my disturb-
ed nature, thinking I would be in
my usual state next morning. I
did not get much sleep, and felt no
better. Each that followed I hoped
to feel better, but seemed to grow
rather worse. I told no one, for I
did not think any one ever felt as I
did. Day by day Mr. Pittman went
to his place of business and the chil-
dren to school, and I was glad to be
all alone. My soul trouble caused

my tears to constantly flow, except when some one came, then I tried to be cheerful. Finally I became so miserable I had to tell my husband. At once he became very much interested in me. He said, "If the Lord has commenced a good work in you he will perform it until the day of Jesus Christ." I asked him to pray for me, and he replied, you are constantly on my mind and I am praying for you. So many times I have started to my room to pray, then it would come to me how dare such a sinner as I was to kneel in the presence of a holy God. My continual cry was, "God be merciful to me a sinner." How I longed to hear the voice of my Lord say, "I have put away thy sins," and "I love thee, pass under the rod." I often thought there can never be a ray of hope for me, yet at short moments my feelings looked to some vista of time when I should be forgiven, yet it seemed so far away that it seemed a deserted hope. I was asked several times if I was sick, and I would have to answer, no, but I would have given anything to be rid of that terrible feeling. I was not too proud to have gone to the mourner's bench, if I had thought it could help my case, though I had said I never would.

One day while alone at home I was led to clasp my hands in agonized prayer as I cried, "O God have mercy, O Lord be merciful." At length in my waiting state, I said, "Dear Jesus only give me tears." My heart was made tender. He granted my request. In my soul I heard the sweet words, "Come unto me," as I had never heard before, but I felt unless Jesus shows me the way I cannot come. After this I read the Bible a great deal but could

get no relief. For some two weeks my troubles were great, but one night as I was retiring my burden was gone, I could not tell how nor when. Then I told my husband that my heaviness was gone from my heart. He rejoiced at this, took me in his arms and thanked God, but I could not rejoice. I felt so very sad, yet seemed reconciled to the will of God. But in a short while I did rejoice and praise God with every breath. It could not have been plainer if it had been spoken in an audible voice, "Thy sins are all forgiven." Jesus seemed to be standing near my bed, as an angel, then disappeared as vapor.

I cannot describe my happiness for my joy was unspeakable and full of glory. There I wanted to go and tell my sister who lived about two blocks away, but my husband said, "No; wait until morning." The next day was Sunday, and though the rain and hail beat upon the window panes it was sweet music to my ears. That was the happiest day of my life, the darkness had passed away, and I trust the true light now shone. "Blessed be the name of the Lord." My soul gladness being noised around, being no longer a secret, my friends rejoiced with me. Some told me I would not always be so happy, but I did not believe them, for Christ had pardoned my sins, and I felt I could never doubt nor be unhappy again. "Little of myself I know, little thought of Satan's power." My husband, Eld. Pittman had taken *The Signs of Times* ever since we were married, and I had wondered what he could find of interest in it. Now I began to read it, and was often lost in wonder at

the writers who could tell my experience better than I could tell it. But I know what I have received was not taught me of man, but by revelation of Jesus Christ; and I verily believe this shall come to pass at the appointed time of the Father. In a few weeks after my hope was given me we went to church where I first heard you preach some years ago, when I first heard you, but how different preaching to me; for it seemed that Elder Reeder's preaching was intended for me, as I heard with the hearing ear and the understanding heart. My joy and assurance of salvation lasted me nearly two months. Then all in one day I became the most wretched being on earth. I had believed I was numbered with the redeemed, and then I was positive that I had never passed nature's darkness into the marvelous light of life. I was so miserable feeling sure that all had been a delusion. My dreadful cry went up "My God, my God why hast thou forsaken me." The next while reading the "Signs" my eyes fell upon these words, Dear reader have you ever felt as if God had forsaken you, and justly too, if so rest assured that you are numbered with the saints?" It seems that I did not breathe. While I read these few lines again and again, I thought can it be possible that after all I am not a castaway. I read the article through and found to my surprise that it told my experience of the last two as I had realized it. This confirmation came at the very time I most needed the solace of a saint. Before night the Lord triumphed most gloriously. I was again led into the green pasture of His love, and beside the still waters of His abounding grace. Joy and

gladness again filled my soul, and the sun of righteousness with healing balm for my broken and bruised heart. Then I could sing with anthems of praise, "he ransomed of the Lord shall return and come to Zion." Surely our Lord leads his little ones in ways that they have not known. Soon after this my mind became greatly exercised on the subject of baptism, as our Lord had said, "If ye love me keep my commandments." For about three months it was my great desire, and when I saw sufficient water I desired it the more. Thus I longed for a home among the Lord's people in the church of God. As I was perfectly satisfied as to the church, my name was written in the church book of the dear old Primitive Baptists. I was baptized by Elder Nathan Reeder. It has been a haven of rest to my soul. I still feel to say "Entreat me not to leave thee, nor return from following after thee. Thy people are my people, and thy God my God. When I first felt the forgiveness of my sins and the love of God in my heart, I felt I should always walk in His foot-steps, and never stray. But I have come far short of doing this. I know there is comfort in living in obedience to our blessed Saviour's holy commandments. There is comfort in his promise: "My grace is sufficient for thee." He works in a mysterious way, his wonders to perform. He has all power in heaven and in earth, and worketh all things after the counsel of His own will. He has loved us with an everlasting love and with loving kindness has he drawn us.

"Praise God from whom all blessings flow."

MARY E. PITTMAN.

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

VOL. LXI.

No. 14

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. JUNE 1, 1928

WHAT CAN BE DONE?

"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Matt. 12:25. Discord, strife and dissension are seeds of destruction in any organization, and the church is no exception to the rule. The apostle Paul said, "If ye bite and devour one another, take heed that ye be not consumed one of another."

Many seem to think that if Primitive Baptists are God's visible people on earth, and His church shall stand forever, that Primitive Baptists can never cease to exist as the church. Nothing is more clearly taught in the scriptures than that the church of God shall stand forever. Its foundation standeth sure, and the gates of hell shall not prevail against it. But is it logical to con-

clude that because the church shall never cease to exist, it must always continue with us?

The Jews were God's chosen people. He made His covenant with them. They believed, like some Primitive Baptists believe today, that because they were the Lord's chosen representatives on earth, they could never be rejected. Somehow they felt the Lord was dependent upon them to maintain His kingdom in the world. And I fear some Primitive Baptists have similar feelings today. They think they are the only people on earth who can keep the faith once delivered to the saints. But John the Baptist told the Pharisees and Sadducees who came to his baptism, "Bring forth fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9. If God could reject the Jews and raise up children unto Abraham of stones, can he not reject Primitive Baptists and raise up others to maintain His kingdom in the world? Remember that the Lord is not dependent upon us, but we are dependent upon him. He did reject the Jews. Jesus said unto them, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 21:43.

If the Jews fell through unbelief; if the kingdom was taken from them because they failed to bring forth the fruits thereof, what may we expect when we fall into unbelief and fail to bring forth fruits? The Apostle Paul warns us, "For if God spared not the natural branches, take heed lest he also spare not

thee." Rom 11:21. Why should we, branches of the wild olive tree, which have been grafted contrary to nature into the good olive tree, expect more consideration than the Jews, who were the natural branches of the good olive? "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness, otherwise thou also shalt be cut off." Rom. 11:22.

Here we have a positive statement that if we do not continue in his goodness, we shall be cut off. With these facts before us, how important it is that we "be not high-minded, but fear."

King Solomon advised "In the day of prosperity be joyful; but in the day of adversity consider." Ecc. 7:14. This is a day of adversity. It is time that we consider—prayerfully consider. We are reaching a crisis in Primitive Baptist history. We can not go on forever with our work of division and continue as a religious organization. We will be consumed one of another.

I know the church of God will continue as long as the world stands. Its foundation standeth sure and the gates of hell shall not prevail against it. But I want to see it continue with us. And if it is to continue with us we must stop our strife and dissension and live in peace. "Every kingdom divided against itself is brought to desolation" Division is making us desolate—destroying us. It must be stopped or we are doomed. What can be done to stop it?

Some of our brethren are considering a general meeting of conservative, peace-loving Baptists to

try to bring about a better understanding among our people, seek ground of agreement rather than difference, and see if we can not unite our efforts in laboring for peace. Others oppose the meeting because they think its purpose is to bring about a compromise among different factions of Baptists, and lay down rules that all must abide by. I too would oppose a meeting like that. Compromises will never bring peace. We will never have peace by any lot of men laying out rules to govern us. We will never have peace by agreeing not to use certain words or expressions. Some think using unscriptural expressions is the cause of our trouble but it is not. Not a man among us but what uses words and expressions not found in the Bible. In fact the Bible itself is not a scriptural word. It is found only on the back and flyleaf, not in the scriptures. The real cause of our trouble is selfishness, a determination to have our own way about things, and an unwillingness to grant to others the same liberty we take for ourselves. Instead of the strong bearing the infirmities of the weak, and not pleasing themselves, they demand their own way and refuse to fellowship those who do not agree with them.

Certainly we should not use any expression which causes us to be misunderstood. And if an expression is offensive to our brethren and sisters, we should be charitable enough not to use it. But this rule applies just the same the other way. We should not make a brother an offender for a word. We should not demand that he put his thoughts into our words. Let him express his thoughts in his own way, and

let us put his construction on his words, not our own which he would by no means have. When he says he does not believe a thing, let us not affirm that he does.

Any meeting of Primitive Baptists to bring about compromises among them would prove a curse. Any meeting to lay down laws to govern them would likewise prove a curse. But a meeting to become better acquainted, to bring about a better understanding among us, to promote love, union, forbearance, long-suffering, could result only in good. I am heartily in favor of such a meeting. If such a meeting should show we are agreed on the fundamentals of the doctrine of Christ (and we are), and by thus bringing about a better understanding would cause us to love each other more, and to bear with one another when we differ on non-essentials, who could object to it? I am certain we would all approve such a meeting; and would all oppose one to compromise, set bounds and lay down laws to govern our people.

The only way to restore peace among our people is to remove the cause of the trouble. And as misunderstanding is at the bottom of our differences, when a better understanding is brought about, the chief cause will be removed. How can we bring about a better understanding among the different factions of Primitive Baptists? I think a general meeting of them would go far toward that end, by bringing them together, showing their points of agreement, revealing the fact that their differences are on non-essentials rather than fundamentals, and disseminating the spirit of love among them. And I am cer-

tain that if we would visit each other, preach together, try to find how close together we can get instead of how far apart, our differences would soon vanish like frost before a spring sun. To do this we do not have to be seated in church conference, to commune together, or to engage together in any official work, but just to preach among one another. There can be nothing wrong in this. Christ said, "Go ye into all the world and preach the gospel to every creature," and as long as the place we are preaching is in the world, and those to whom we are preaching are creatures, we are on gospel ground and have scriptural authority.

No one will deny that it is right to labor to reclaim God's children from the error of their way. But you never can get a person out of an error by manifesting toward him the "I am holier than thou" spirit. You can't reclaim him from wrong by making ugly faces at him and saying hateful things about him. You can't get a fellow out of the mire who is stuck fast in it by standing back on the high ground, and calling to him to get out of the mud, clean his feet, come to you and you will help him. You have to get down close enough to him to reach him a hand before you can give him a lift.

Our differences would soon be settled if we would follow the example of the apostle Paul when he said, "For though I be free from all men, yet have I made myself servant unto all that I might gain the more. 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 law to Christ) that I might gain them that are without law; to the weak became 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. 9:19, 20.

How did the apostle Paul become as a Jew to the Jews? How was he made all things to all men? Was it not by going among them, preaching the gospel to them in love, considering things from their point of view? His views were radically opposed to those of the Jews, but he did not refuse to preach with them because of that difference. He did not stand back and tell them they had to get right before he would have anything to do with them. He went into their synagogues and homes, preached Christ to them, became as one of them, that he might gain them. "Go, and do thou likewise."

J. W. FAIRCHILD.

2136 N. Wichita St.
Wichita, Kans.

REMARKS

I believe if the churches would require their respective ministers or preachers to get into the scriptures and make them their pavilion and preach the gospel of the scriptures and observe their teachings there would cease to be any thing to cavil over or about.

It is true we are not to condemn a brother for a word, but that would seem to depend upon the use he made of the word; of its adaptability in this or that relation or connection. We are to use the form of sound speech; Solomon sought out suitable words. Any good word

whether in the scriptures or not may be used descriptive of the perfections of the attributes and character of God that may not be used descriptive of the works of God. Absolute is a good word and so is predestination but to say the absolute predestination of all things both good and bad while God has predestinated and bidden some things bad in themselves yet he did not do them but that this should be done he afore determined. But we all know these divisions in the word of truth and know better than not to observe them.

Paul was an apostle, and when he went into a house or among people, he preached the gospel and would know nothing among them except Christ and Him crucified. There was no uncertain sound in his preaching. If we could and would do as he did it would be well; but if the brethren who do not understand where we stand, and we leave uncertainty in our wake we have made bad matters worse.

If the churches would hunt up their articles of faith and have the clerk read them and the pastor conform to them, it would serve as oil upon the troubled waters. We must return to our first love and do the first works, and commit our way unto the Lord in well doing.

P. G. LESTER.

APPOINTMENTS FOR ELDER W. T. WHITE

Monday, May 28, Mt. Ararat.
Tuesday, May 29, Strawberry.
Wednesday, May 30, Galilee.
Thursday, May 31, Springfield.
Friday, June 1, Banister Springs.
Saturday and First Sunday, Malmalson.
J. H. BUTCHER,

Blairst, Va.

FOR THOSE UNABLE TO PAY
Elder J. E. Mewborn, Snow Hill, R. R. 4.
\$1.00

CONTENTNEA UNION NOTICE

The next session of the Contentnea Union was appointed to be held with the church at Pleasant Hill, Edgecombe Co., N. C., the 5th Saturday and Sunday in July.

Elder A. M. Crisp was chosen to preach the introductory sermon and J. E. Mewborn as alternate.

Visitors coming by railroad or bus will please write H. L. Brake, Rocky Mt., N. C., and he will give any information as to schedules, etc. The church is about five miles from Rocky Mount.

A special invitation is extended our ministering brethren.

J. E. MEWBORN,
Union Clerk

ELDER J. S. HERNDON

Zion's Landmark,
Wilson, N. C.

Please print the following appointments for Elder J. E. Herndon of Virginia in the Landmark:

- Burlington—Monday night, May 28.
 Mebane—Tuesday, 11 a. m., May 29.
 Durham—Tuesday night, May 29.
 Raleigh—Wednesday night, May 30.
 Beulah—Thursday 11 A. M., May 31.
 Pittman's Grove—Fri. 11 A. M. June 1.
 Scott's—Sat. and 1st Sun. June
 Contentnea—Monday, 11 A. M. June 4.
 Lower Black Creek—Tuesday 11 A. M. June 5.
 Upper Black Creek—Wednesday, 11 A. M., June 6.
 Wilson—Wednesday night, June 6.
 Upper Town Creek—Thursday 11 A. M. June 7.
 Elm City—Thursday night, June 7.
 Mill Branch—Friday 11 A. M. June 8.
 Falls—Saturday and 2nd Sunday June.
 Pleasant Hill—Mon. 11 A. M. June 11.
 Tarboro—Monday night, June 11.
 Lower Town Creek—Tuesday 11 A. M. June 12.
 Auter's Creek—Wednesday, 11 A. M. June 13.
 Meadows—Thurs. 11 A. M. June 14.
 White Oak—Friday, 11 A. M., June 15.
 Contentnea—Saturday and 3rd Sunday.
 Healthy Plains—Mon. 11 A. M., June 18.
 Sandy Grove—Tuesday 11 A. M. June 19.
 Sappony—Wed. 11 A. M., June 20.

Respectfully,

W. M. MONSEES,

15 Wentworth St.,
Reidsville, N. C.

MRS. W. H. POWELL.

By request I will try, the Lord being my Helper to write an obituary of this dear sister, who was the wife of my esteemed cousin, Wiley Powell. She departed this life April 15th, 1927. She was born Jan. 21st., 1861. Her maiden name was Mary Ella Winston, the daughter of Martha Ann and David Crockett Winston. Her father died while in service of the Confederate Army when she was two years old. During her childhood

she lived in Franklin County, N. C. Then her mother married Mr. Ezra Davis and they went to Halifax County to live. She was married Nov. 21st., 1883 to W. H. Powell, whom she became acquainted with while teaching school near his home about 6 miles west of Wake Forest. So her home for the remainder of her life was in Wake County. Unto them were born 9 children. She knew the sorrow of losing three of them by death, one sweet baby named Mary, and two bright beautiful girls, named Corrina and Neva, the latter burned to death. After that her health failed, and she became afflicted with an incurable sore on her body. She thought it was a cancer, though physicians that she consulted did not call it that, but advised her to be operated on, which she was unwilling to do. But it continued to grow, and caused her much suffering and inconvenience. She would also have attacks of high blood pressure and one hand became partially paralyzed, so she could do but very little work the last few years, and it made her very restless, for she had been an industrious woman, but she learned to make paper flowers. Oh, how she enjoyed making pretty bouquets for her friends and loved ones. She enjoyed traveling, and going to preaching and her husband and children were kind and attentive to gratify her, seeming to consider her pleasure more than their own. Such dutiful children, so kind and respectful, reflect credit on their parents, for being well raised. She united with the church at Cedar Grove, June 3rd., 1927, and was baptized by her brother in law, Elder G. T. Powell, and she remained a faithful member, devoted to the cause, and the service of her Maker. It was a feast to her soul to attend the associations that were convenient to her. But she had to miss them all last year, on account of her health. She kept failing rapidly, so she could be up only a few days at a time, though she was up the day before she died. On the morning of her death she was sitting up in bed talking to her daughter about the cows, before she went to cook breakfast. Upon returning in 25 minutes to see what her mother wanted to eat she found her mother had arisen and dressed and was down by her bedside dying, unable to speak. She called to her father, and he entered the room just in time to see his loved one breathe her last. It was a shock they felt like could not be borne. But I feel like she died like she lived, trusting in God.

"The silver cord was broken,
A gentle voice said, come!
And with farewells unspoken
She calmly entered Home."

Her funeral was conducted next day by her pastor, Elder J. T. Williams, and she was tenderly laid to rest underneath a mass of lovely flowers, in the presence of a large congregation at the Powell family grave yard. It was her request that on her tombstone should be inscribed these

words: "Pause my friends as you pass by. As you are now, so once was I. As I am now some day you'll be. Prepare for death, and follow me."

She leaves to mourn her departure her husband and two sons, S. W. of Norfolk, Va., and R. C., of Raleigh, N. C., and four daughters, Vanmeter, the youngest, at home with her father, Mrs. N. J. Watkins, and Mrs. J. A. Moore of Wilmington, and Mrs. A. W. Jackson of Seagate, N. C. She was the grandmother of eight children whom she dearly loved, the youngest one Elith Watkins she had never seen and was so anxious to see, the others are Virgie Watkins, La Voie More, Wilber, Mary Vick, May Belle and A. W. Jr. Jackson, and Mary Francis Powell. She also leaves one half sister, Mrs. A. A. Wood, of Warrenton, N. C., and three half brothers, S. G. Davis, of Dallas, Texas, W. J. Davis, of Terrell, Texas, and Wilbur Davis of Oklahoma City.

I miss my correspondence with cousin Ella, her letters were a source of pleasure to me for several years, but the dearest friends must part. May we all meet in the Great Beyond, where sad partings never come; and pain and grief are felt and feared no more, is the wish of one who loved her. Truly "A beautiful life end not in death."

HATTIE HINTON,

Reason, N. C., Route 2.

HERMAN I. ROEBUCK

Dear Brethren and Sisters:

If I am not too unworthy to say this, it is with a sad heart that I make the attempt to try to write a few lines in regard to my dear husband's death. If it be the dear Lord's will to guide my pen. Herman I. Roebuck was born Nov. 11, 1887, making his stay on earth 39 years and four months. He died March 9th 1927. He was the youngest son of J. Alexander and Millie Roebuck. He was married to the writer, Bertha K. Barnhill, on Feb. 5, 1911. To this union seven children were born, one dying an infant, 2 boys and five girls. He leaves a lonely and loving wife and six devoted children, his father, three sisters and two brothers and a host of relatives and friends. He was a kind and devoted husband and father, was always ready to lend a helping hand, always helping his neighbors and friends when it was possible but the dear Lord saw fit to take him away. The Lord giveth and the Lord taketh away, blessed be the name of the Lord, and we must submit to His blessed will. Where it is our loss we hope it is his gain. He had most always enjoyed good health until about three months before his death. He was taken with rheumatism and awful pain with it. He was up and down and his pain and sufferings grew worse and worse until about two and a half weeks before his death, when he was confined to his bed, the doctors attending him all along, but seemed nothing did any good only hypodermics and easing

medicines which only give relief for a short while. He bore his sufferings with much patience. He was so humble and loving. He would hold his hands to me (his wife) and pull me down to him and say, Sweetheart get me a cool drink of water please, but didn't want me to stay out but hurry back. I had so much to do and it was such bad weather it seemed he hated to call on me, it being during the big snow, but I was more than glad to be at his service to rise and do anything he could ask for. He so often called on the Lord and asked Him to have mercy on him and help him. Then he would say, I feel like I would be better off if I was dead, he being in so much pain. On Thursday night before he died the next Wednesday night he began to have smothering spells and they grew worse and worse until at last one of them took him away. He had his right mind until the last moment. He told them he was about gone twice but his breath was so short he couldn't even talk or take medicine, his mouth wide open, his head thrown back and he rolling to try to get breath but in a few moments he had fallen asleep in Jesus. He was a strong believer in the Primitive Baptists and had several dreams. One was about going to Flat Swamp church and after preaching everybody dropped their heads and he thought prayer was to be made but he heard no sound and saw no sign of it except their heads dropped, and suddenly a voice spoke and said they had all fallen asleep in Jesus, and now we feel he has followed. I feel it being at Flat Swamp it was to show him that was the place and the right church for him. And another time he dreamed of being at Flat Swamp. He started up to the church and saw a man. He looked up to speak to him and saw it was the Lord, but the Lord spoke first, standing on a white walk that led up to the church. The Lord had a cane in his hand and he knocked it on the walk, and said, upon this rock I build my church and the gates of hell shall not prevail against it, and the Lord said again looking towards the east and pointing eastward down a deep valley, do you see those buildings down there. And he said, yes, and asked him what were they. And the Lord said, churches, and he asked the Lord why they were so small and the Lord said because they are small in my sight, and he asked the Lord what kind of churches they were, and the Lord said Catholics, Presbyterians, Methodist, Disciples, and several other kind. And again I feel it was to show him which was the right church for him. And he felt so too. He would often go to church and come back and speak of some dear brother preaching such a good sermon and would say it seemed he was preaching to him alone. He felt it was all to him and for him, and so often such sermons would touch his feelings so he would shed tears right in church, but still he felt too sinful and unworthy to go to the church. He said he

was not fit to be with such good people as the Primitive Baptists. I feel he visited the fiery furnace as the Hebrew children, but in a dream he had out at the tobacco barn he dreamed he heard a great roaring. He went to his furnace to see what was the trouble and in the furnace was a man in the fire in great distress. He looked at him a moment and the man began bursting open his breast. And out of the man's breast come one of the prettiest and sweetest little boys he ever saw. So into the furnace he plunged to get the little boy. He got him and came out without a burn on him or the little boy either. And when he was out a voice spoke and said, We come out through him that loved us. And he awoke being alone at his barn. He cried aloud and walked up and down the path trying to pray the rest of the night. He said he felt like the man and the little boy in the burning furnace represented the change a person had to go through with to be born again. He had several other dreams that were very deep too, but will not take space to write them. He is gone and we do miss him so awful bad. I feel like I want to go look for him, and at times seems he ought to come in and at times when hearing of things that happen I feel I must go and tell him. But he has paid the debt we all have got to pay, and has entered into the arms of Jesus, where no more suffering, sorrow, pain or woe will be felt or feared. He told me one day during his last sickness he had seen an angel. That the angel was coming toward him and he held out his hands and said come to me little angel and it came to him, smoothed back his hair and kissed him three times and was gone. He said it was the sweetest face he had ever seen and was smiling. It troubled his mind and made him feel something was going to happen, but still he felt it was a good dream. How can I doubt him being at rest. What more evidence do we need. How much plainer do we need to be shown. Oh I feel he is so much better off than we are. At rest, yes asleep in Jesus, blessed sleep, from which none shall ever wake to weep, gone but not forgotten. A place is vacant in our home, yet he is remembered and will be as long as life lasts with us. It will never be home again without him. Never be again as it once was, and think of the little crawling baby boy he loved so well and looked after as long as he was up when its mother was bound to go out, will never remember him as father, will never have the loving care of a father. He was so devoted to his children, especially a small baby.

His funeral services were held by Elder John Rogerson and Elder Cowen who spoke comforting words to the bereaved ones. Then he was laid to rest in the family burying ground. His floral offerings were many and beautiful, more than could be placed on his grave, and the second largest crowd I have ever witnessed at such an occasion. He had been a

Mason for a long time but said he didn't want the mto buy him, and hadn't been for some time, yet you never heard him speak against them. The children are as follows, Velma, 15, Mildred 12, Essie Ruth 9, Herman Edgar 7, Mattie 5 and Joseph Clifton, age 11 months. His brothers are Kannie, near his home near Robersonville, Rawleigh in Arkansas, his sisters, Mrs. Lou Gray of Robersonville, Mrs. Henry Grey and Miss Millie Roebuck, all of Robersonville, also his aged father whom we hope the Lord will bless and comfort him and all that mourn for him I ask the prayers from all who feel interested in one left as I am.

Written by one who loved him, his wife
Bertha K. Roebuck,
and her mother,
Effie S. Barnhill,
Robersonville, N. C.

MRS. DORCAS CARAWAN LEWIS

"Not dead but sleepeth." Gone but not forgotten.

It becomes my sad duty through and by her request to hint at her worth and merit.

There is nothing sadder to me than to say our loved ones are gone. She was indeed a model neighbor. Well she was everything that goodness implies. I rejoice to know that I learned of her and her worth and value even if it were in the latter days of her stay.

She was born in 1863, married 1885 to W. A. Lewis, and joined the church four years later, baptized by Brother John Row into the church of Goose Creek Island, and died in 1927. But while she was able she filled her seat, helping to bear the burden faithfully and patiently. It was 13 years ago she came into my life, by me marrying her brother and from that time till her death it was as Ruth and Naomi. Yes that love and that tie became so strong and so closely knit that there was no severing it, and while she is gone, that tie has only grown stronger and with her it is a pure, perfect, holy, divine love. It has made as deep a wound or scar in my soul as the loss of my own darling mother, for I only knew of her as a mother. I looked up to her as a mother, and she filled that place well.

As she was the mother of her ten children, 8 living and 2 dying in infancy, 5 boys and 3 girls living, her husband having preceded her to the beyond over 5 years ago. One of her married sons moved into the old home with her and her widowed daughter, where she was tenderly nursed and care for and especially by her devoted daughter. She seemed to never tire of waiting on her and her mother was helpless most 2 years. She had paralysis, and had to be nursed in every sense as an infant, feeding and all, not having any mind, only at intervals. She required much attention, but it was given her.

She was well established in the doctrine of election and had a great hope—a bright

hope. She was so meek, gentle, ever forbearing and forgiving, manifesting that she was born of God. And oh how she loved the truth. She labored for peace, and was ever ready to throw a mantle of love over and around all erring brethren, and her name was often cast out, and persecuted for her zeal—but she bore it all for Christ's sake, as beholding Him, Who is invisible, looking forward to the time when immortality would be swallowed up of life, for she was one of those that the more she loved the less she was loved for she was badly neglected by her church in her death sickness to careless and neglectful and indifferent. They did not show their faith by their works for if they had loved her as they ought, they would have visited her, for that is my motto. If ye love me visit me—and she felt the same, but it was a sad fact that they passed her by, and would not go in and see how she was only when they could make it convenient, and had nothing else to do or anyone else to go to see—but thank God she is resting from her labors and her works do follow her—peace be to her sleeping dust.

From one who loved her, her sorrowing sister-in-law, and one in faith,
(Mrs.) Effie Harris Carawan.
Swansquarter, N. C.

ELDER B. H. HARRELSON

The subject of this sketch was born December 4, 1856, about four miles east of Tabor, Columbus County, North Carolina. He grew up to manhood without educational advantages, but learned to read. His early training and natural inclination was to believe the popular religion of the day and he was very zealous in his views of religion. In his youth his father moved to Horry County, South Carolina, near Simpson Creek Primitive Baptist Church. Here he met Nancy Cox, a daughter of Elder N. J. Cox, whom he learned to love. She believed Primitive Baptist doctrine. He believed Missionary doctrine. Both contended earnestly, though peacefully for what they believed. He fully believed that if his darling should die in her belief she would be eternally lost; while she received an assurance that he would, in the future, believe and preach salvation by grace, and told him so; but he was not then prepared to believe the truth of her statement. Time passed on and they were married. To this union no children were born; however, they reared several orphan children to whom he proved a devoted and true father. His companion says that too much cannot be said in his praise as a husband. This statement is verified by those who knew the manner of his life. This couple seemed to enjoy their different religion, each going with the other to their respective meetings.

In thinking of how he told his first religious experience, I am reminded of the Psalmist saying, "The set time is come." While alone in the woods at work a voice spoke within him saying, "The Primitive

Baptists are right." This voice came in such demonstration of the spirit that he never could doubt the Primitive Baptists being right. With this voice came conviction of sin. He was enabled to see his exceeding sinfulness and utter helplessness. In due time he was delivered of his burden, joined the church, and was impressed to preach. This was a trying time with him. He could not see where he had a single qualification of a gospel minister; however, illiteracy, unworthiness, and all other unfitness does not excuse when God calls. The servant of God comes in his own weakness, but in the strength of Him who calls. He preached with much ability in defense of the doctrine. To him seemed to be given the keys of the kingdom with ability to explain gospel truths.

For sometime he had the care of seven churches.

His last sermon was preached Jan. 15, 1928.—On which occasion he conducted the funeral of brother J. W. Ward with much ability.

He seemed to realize he was near the end of life and often said that he was willing to go, and be at peace with God. It is a blessed thing to die in the faith of God's elect. The next Saturday he was taken ill with a spell which rendered him unconscious for a while, but soon got better. He later had another attack from which he never fully recovered, but grew worse. His physicians, family and friends did all they could but to no avail. He died Jan. 25, at 2:00 o'clock A. M.

Elders R. H. Boswell and S. B. Denny conducted the funeral services. Both preached appropriately to a large concourse of people. Then his body was interred in the family cemetery near Simpson Creek Church there to remain till the resurrection, when this devoted servant of Christ will be welcomed to a blissful and everlasting association with his God. May divine grace prepare us to follow him to that blessed abode.

Submitted in love,

M. MEARES.

RESOLUTIONS OF RESPECT

Dear Mr. Gold:

It becomes my duty according to the order of White Oak Springs in Montgomery Co., N. C., to chronicle a resolution of respect of our dear Bro. Ira Freeman, who was our efficient clerk who was born Oct. 14, 1854, was 74 years, 4 months and 27 days old. He died March 11, 1928. He first joined the Primitive Baptist church at Suggs Creek April 19, 1878 and moved his membership to White Oak Springs, June 26, 1894.

The church bows in humble submission to the will and purpose of our God in removing him hence. To know Brother Freeman was to love him. He and his son were large country merchants and early in his mercantile business he told me he had found a scripture that forbade him taking usury of his brethren. He always sold to the old Baptists at cost, re-

gardless of their pleadings with him that he must charge enough to live, I must say and the whole county where he lived will bear me out that he was the most hospitable, open hearted man I ever met and when you met him religion was his theme.

He leaves an afflicted wife and a large family of children to mourn his loss. He always maintained a high standard of morals as a guide for his children to be sure they can say he was a model man.

The church at White Oak Springs realizes their loss is his gain, and that we tender to his bereaved family our deepest sympathy and commend them to him who promised to be with them in their sixth trouble and not forsake them in the seventh.

The writer will say among all the churches I have the care of he was surely the most dutiful to his church, sympathetic and loving to his family I most ever knew.

Done by order of the church,
SAMUEL McMILLAN, Mod.
T. R. FREEMAN, Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to call home to glory our beloved brother, Lency W. Freeman, a member of White Oak Springs church. We desire to express our appreciation of his faithful service and devotion.

First, Brother Freeman was born Feb. 20th, 1857 and died April 7th, 1928.

He united with the church at Cotton Creek about two years ago and removed his membership to White Oak Springs soon afterwards.

Second, We desire to bow in humble 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 in the church minutes and a copy sent to Zion's Landmark.

T. R. FREEMAN.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to remove from our midst by the irresistible hand of death on Christmas night our highly esteemed sister, Sarah J. Redmond.

Therefore be it Resolved,

First, that we be humble and submissive to God who doeth all things well.

Her church has lost a faithful and lovable member, who was strong in the faith of our God. She filled her seat as long as she was able and many times we've seen her smile when she was feasting upon the gospel of Christ, our Saviour.

'Tis sad to give up our beloved sister, we feel that our loss is her eternal gain. We humbly hope to meet her in heaven, where parting is no more.

Second, that we extend to her children our sympathy and tenderest love, hoping that the dear Lord will be with and comfort them in their bereavement.

Third, That a copy of these resolutions be sent to her children, a copy be sent to Zion's Landmark, and a copy recorded on our Church book.

Written by order of Tarboro Church in conference on Saturday before the first Sunday in Feb., 1928.

ELDER J. B. ROBERTS, Mod.
T. C. WEST, Clerk,
LULA HURST OVERLAND,
Committee.

MRS. ALEX WIGGS PASSES AT HOME IN PINE LEVEL

On March 1, as the golden sun was beginning to sink in the far away west, leaving the earth with a mantle of gloom and sadness, our own dear home that had been as bright and cheerful as the noonday sun for many years, was robbed of our brightest light, as the angel of death came and took from us Aunt Bettie. She was so good, so kind and patient to us but we realize our loss is her gain.

But that does not calm the broken cords in our hearts, or fill the vacant place at home.

We realize God had wonderfully blessed her to live here to a ripe old age, she being 72 years, six months and one day old at her death. Aunt Bettie was only sick about a week with pneumonia when the end came.

She had been a faithful member of Bethany Primitive Baptist church here in her home town—Pine Level, for 34 years and died as she lived—a Christian.

On February 6, 1881 she was married to Mr. Alex Wiggs. In this home no childish prattle had ever lurked until I (Bettie Bailey), a little four-year-old child, was left motherless and Aunt Bettie and Uncle Alex with their good Christian hearts gave me that place, and to me Aunt Bettie was my mother. I can never forget her; she was so good to me, but will ever cherish her sweet memory as the days pass on.

Her funeral was conducted at the church here by her pastor, Elder J. T. Collier, after which the remains were taken to the Crocker cemetery and placed in its final resting place beneath a mound of lovely flowers.

She leaves to mourn her loss a broken-hearted husband—Mr. Alex Wiggs; one brother—J. G. Crocker, W. H. Woodard and children, many relatives and friends and a heart-broken niece—Bettie Bailey Woodard.

It is so hard to part from her, and home it seems is all gone; but it is not ours to question the meaning of our loss. But think on these words—"The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

A Niece,

BETTIE BAILEY WOODARD.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

JUNE 15, 1928

Mrs Harriet Warren
15 Mar 29 5

GOD DELIVERS JERICHO TO THE CHILDREN OF ISRAEL

"Now Jericho was straitly shut up because of the Children of Israel; none went out, and none came in.

And the Lord said unto Joshua, See, I have given unto thine hand Jericho, and the king thereof, and the mighty men of valor.

And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." Joshua 6:1-6.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

If the money sent has not been received 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

A TOUCHING INCIDENT OF THE CONVERSION OF A YOUNG LADY.

The following article was first published in the Gospel Messenger in 1891. It has been published in our columns before, but we give space for it again by special request.

About thirty-five years ago, before the late war, there lived a wealthy farmer some forty miles from Opelika, Ala., and having the means at hand, he had given his children a liberal education, and lived to see several of them married and settled in comfortable homes of their own. And in addition to this he had other and higher sources of joy in seeing the grace of God manifest in some of them, so that they became devoted members of the Primitive Baptist church, of which both he and his wife were members.

But amidst all these enjoyments and comforts, these devoted Christian parents had, for a time, some things to regret and mourn over. They had one amiable and lovely single daughter—educated, intelligent, refined in her conversation and manners, but like many others of her opportunities and accomplishments, she had much vanity and pride, and thought the Primitive Baptist church rather a low stoop for her family. The little church where her father and mother were members, though located in a community of consider-

able wealth, fashion and style, had a few poor members in it, and among them one aged sister whose best attire when she came to meeting was a plain homespun dress, spun, woven and made by her own hands. And besides her extremely worldly poverty it was said that her husband treated her most cruelly. But to the honor of God's Grace, amidst all these trials and embarrassments, this poor, aged sister was blessed with a meek and quiet spirit and had the loving confidence and fellowship of every member in the church, whether they were rich or poor in this world's goods. The time of church communion and feet washing came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she wished to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates, she said, "I am surprised and deeply mortified to think that my mother would wash the feet of that old thing." And having expression of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way for her indignant feelings of contempt.

But how wonderful is the love of God in Christ! It is from everlasting, and it is written of Him who washed His disciples' feet that "Having loved His own He loved them to the end."—John 13. And

it is evident from subsequent events that this haughty, proud and vain young lady was loved of God with an everlasting love, and with loving kindness drew her to Himself, and drew her away from these foolish vanities of the world.

Some time after her attendance at this "feet washing meeting" she visited some of her kindred in another part of the state, and was sick nigh unto death, so that she and all her kindred and friends including the doctors despaired of her life. Her father and mother were sent for, to whom she related in feeble whispers, dreadful agonies of the soul she was suffering under a feeling sense of the wrath of God upon her as a sinner. But there she lay, week after week, growing more and more feeble, until she was a mere skeleton and could only be heard to speak as her father would put his ear close to her mouth. The doctor directed the utmost quiet to be observed, as the poor child was so feeble and nervous. For a few days there were scarcely any symptoms of life or breath in her.

But the time had come in the purpose of God for a change, and to make known the riches of His grace upon a vessel of mercy whom He had afore prepared to receive such grace in faith and love. Suddenly she aroused, a glow of heavenly light and love was seen upon her face, while with uplifted hands and clear, distinct voice she proclaimed the praise of God, who saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get her to hold her peace, but so much the more she rejoiced and praised God.

Eventually her attending physi-

cian came in, telling her she must be quiet, she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and exert herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reaching out her feeble hand and taking hold of his, she said, "Oh, doctor, have you no confidence in God? Cannot the great and omnipotent God who has saved such a sinner as I am, give strength and enable me to tell of His wonderful work to the praise and glory of His grace?" The doctor, her father, mother and other friend around the bed were astonished, and for a time quite overcome. But eventually the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out: "Speak on, daughter, as much as you please; it is not going to hurt you." She continued with short intervals of rest, to speak the praises of God, and tell of the wonders of His grace to her, a poor, helpless sinner, expressing a fervent desire and prayer that God would raise her from affliction so that she might be carried once more to her father's home near the little church where he was a member, and that she might have the privilege of talking to the church and being baptized, and especially she desired, if received into fellowship among Primitive Baptists, that she could have the privilege of getting on her knees before that poor old sister whose feet her mother had washed, and be permitted to wash her feet as Jesus washed of His disciples and wiped them with the towel wherewith he was girded.

But the faith of this poor suffering youth had to be tried. Her recovery was very slow, and at times

thought to be doubtful. She thought the time long, and the distance across the country by private conveyance, compared with her feeble condition made it seem almost impossible for her to make the trip.

Eventually her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and thankfulness to God, though much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus in baptism continued unabated. And having requested if she should ever be received by the church, that the writer of this article should baptize her, I was sent for. I never had the pastoral care of the church though I preached there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance, quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding about one mile which was the first time she had ventured out since her arrival home. She rejoiced greatly on seeing me, and said she had fervently prayed that God would enable me to come; that now I had come she believed the Lord had sent me. Her conversation was meek, humble and heavenly and in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now.

Suffice it to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting and after preaching an opportunity was given by the church in conference for any who might desire membership to come forward and let the church hear them. By the assistance of her mother and sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, walked to what is sometimes called the "Moderator's seat," and was seated by the Moderator, relating in a clear distinct manner, though with feeble voice, the dealings of the Lord with her, and was heartily received by the church as a proper subject for baptism, which was to be attended to next morning.

But when the morning for her baptism came, her mother had fears the dear daughter would not be able to leave her room. She had not rested well through the night, but she insisted that she be allowed to go to the water for baptism. Promptly at 10 A. M., she was at the creek, a beautiful place for baptizing. After singing and prayer, she was led into the water by the writer. On raising her out of the water she seemed to be entirely helpless so that some thought the shock had been too great for her feeble nervous system; that it would never react. But after waiting and holding her up for a moment or two I saw tokens of life and joy of soul. I almost literally carried her out of the water, as she was so feeble. And it is almost needless to say to the Christian readers with what joy the sisters and aged mother in Israel received this young sister in their arms at the water's edge, rejoicing

and praising God for the wonders of His love.

At the appointed hour for preaching this young sister was comfortably cared for in the house, and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of the day exceedingly and on the next day (Monday) before taking my leave of the family for my home I had quite a pleasant conversation with her concerning her faith in Christ Jesus.

After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But the faith, if strong in the Lord, must be tried by fire, that it may be found to the praise and glory of God. Trouble got into the church, parties were formed, one headed by the pastor and one by the deacon. Again I and other preachers were sent for to aid in restoring peace and fellowship. We found a bad state of feeling existing among the members, and a bad spirit was at work, so that but few of them could really tell what they were fussing about. When we arrived there on Saturday the brethren were gathered in squads here and there out of the house, and some of them could hardly be prevailed upon to go into the house at all. One aged brother, a doubting Thomas, said to me, "We are torn all to pieces here; this is the last church meeting we will ever have." At length a few brethren and sisters engaged in singing and after preaching services were over it was manifest by the countenance of the

brethren that a better spirit was prevailing. The church conference was organized, the subject of the difficulty was freely discussed in a mild and Christian-like spirit. He was an intelligent man and a good brother, but naturally "high-strung"—stern and decided in his convictions, whether right or wrong—and when he took a position, he never yielded until fully convinced of his error.

This deacon had been a useful member in the church and was a brother-in-law of our young sister. I and other visiting brethren went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said till her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church, and seeing that her brother-in-law, whom she loved as a Christian, was wrong and stubborn, she could no longer remain silent. Suddenly she sprang from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand, she gave vent to that fervent desire within her, which could no longer be concealed, by exclaiming: "Oh, Brother William, you are too stubborn. Can't you be more like Christ, who has died for your sins and my sins, and as God, for Christ's sake has forgiven us, can you not forgive your brother for whom Christ suffered and died on the cross?" And a more pointed, forcible and touching prayer I never heard than she then and there poured forth for her brother and the church. All except

the stubborn deacon were in silent tears.

After this affecting scene had passed off there was but little more conversation on any subject. The company dispersed, and soon we retired to rest during the night. I felt a degree of confidence that the angel of peace and love had spread her heavenly wings over the little church. Early next morning I saw the deacon making for the silent grove nearby, and when he returned to his room I saw that he had been weeping, and his countenance manifested great agony of soul. Nothing more was said concerning the church trouble and very soon all of us were off to the meeting.

When the hour for preaching came a large congregation of people were in attendance, and the preaching seemed to be with great power, and we felt that the power of the Lord was present to heal. At the close of the preaching services a hymn was sung for dismissal, and just as we were about to dismiss the beloved brother deacon arose from his seat waving his hand, and in sobs and tears eventually said, in broken accents: "Hold on Brother Mitchell—don't dismiss yet—I must speak a little, and tell the church and brethren here that I have been the whole trouble in this church. I ask them to forgive me if they can, though I am not worthy of their confidence. I have sinned and have been stubbornly wrong, but could not see it. But last night the solemn admonition and prayer of the dear young sister yesterday took such a hold upon me that I could not sleep and in fervent prayer in the silent grove this morning I felt that the Lord had showed mercy to me, and I have

felt during the preaching today that I would die if I did not confess my wrongs to God and to my brethren and sisters, who have borne so long and patiently with me. I trust that God, for Christ's sake, has forgiven me, and ask forgiveness of the members of sister churches." This little talk settled the trouble and the Christian reader may well imagine the effect upon those who heard it.

And now, Brother Respass and readers of the Messenger, suffer me to say that the love and mercy has been written a little at a time under circumstances very unfavorable as it seems to the writer, but from some cause I have been strangely impressed in mind, for many days to write a brief sketch of the abounding grace of God as manifest to that dear young sister. There are a few yet living who were eye and ear witnesses of the main substance of what I have written, but some have "fallen asleep."

This communication is somewhat lengthy but hope the blessings of the Lord may rest upon all readers who love and serve Lord Jesus.

W. M. Mitchell.

PROPHECY.

My dear Elder Gilbert:

I have your letter of recent date and would be glad if I could reply in a way that would be profitable but it seems that I can not claim any more than to be an unprofitable servant. As I was reading today, I came to the words in Ezekiel XVI. 9, "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from

my people Israel." I confess I was seized with a fear that perhaps I have deceived the people in that which I have said, therefore I hope to look forward to that sooner or later, the Lord will stretch out His hand upon me and destroy me from His people. How is a man to know whether or not he is deceived and in this deception he has spoken as he felt was true yet he being deceived has deceived the people, though I must acknowledge His Sovereign right to do with me as seems good in His sight. I was brought to a spirit of reconciliation years ago in my early exercises when I saw my condemnation. Just and right that it was his prerogative to do with me as pleased Him that He was in no sense amenable to me or any other being, creature, law or custom, being Sovereign I had no right to enter any protest and as all this dawned upon me as true and right I felt such a great desire that in some way I might exalt Him, glorify Him and that my existence be to His praise and glory and felt if it were more to His glory and that I could better praise and honor Him by being banished eternally from His presence then by all means let it be so. Through some strange influence every fibre of my wretched being cried out that He be glorified and crowned Lord of all. I cannot for one moment feel this was prompted by the flesh. And now I am wondering if I am or will yet be brought to the same feeling of reconciliation to be destroyed from his people, if I am deceived and have spoken to them in this spirit of deception. It cannot be possible that I am deceived in that salvation is of the Lord, nor that He is Sov-

ereign, doing his will in the army of heaven and among the inhabitants of the earth. Nor that Christ Jesus came into the world to save sinners of whom I am chief, for I defied his power and swore in my haste that I should not be thwarted nor hindered in any enterprise I had in view, that He could not keep me from doing as I pleased. I look back on this scene and stand in awe, while it seems the horror of such wickedness is too terrible for man to think of and is the product of none only the very prince of devils, often since those days when my mind would revert to this awful scene of my defiance, my blood has seemed to run cold, my brain refused to function and my spirits congeal while my knees smote together thru terror, horrible scene, terrible days for a man to have to remember. I made a most miserable failure in the attempted enterprise. Some years afterwards rebellion rose to such a pitch in my wicked heart. That I it seems, looked (as it were) God in the face and told him that I would never speak before His people, tho' He is Sovereign, yet I would not speak in His name, He could kill me and die I would but never would I speak. Now then I feel that I have a perfect and unquestioned right to the title of chief of sinners. How much more wicked can man be, was there ever another so wicked. I have had to acknowledge with Jeremiah that the Lord is stronger than I. But am I deceived in that which I have spoken.

I know that if I am deceived and that the Lord has deceived me it is for some wise purpose and it is right. What a terrible and solemn place it is, even with a true shep-

herd, every sheep is required at His hand. Jacob when shepherd for Laban was required to give perfect count and suffered the loss, if any of the flock were torn by beasts through the burning heat of the day, through the chill frost of night he labored till sleep departed from him. If this is the requirement of a literal shepherd of natural sheep how much more so does God require that none be lost or torn under his servants ministry. Of course the Great Shepherd will lose nothing for none is able to pluck them out of His hand and none for whom He died, none that God entrusted to His care and keeping can ever be lost, but what of those shepherds, those under-shepherds whom he has called and placed in charge of a flock if they are careless, unthoughtful, unkind or harsh, what will He do to these. Will he not require at their hand the peace and prosperity of the flock. If he fail to warn the flock of danger when it comes nigh or again if he call out in false alarm and disturb the rest and peace of the sheep shall he escape, or what if he go to sleep and fail to minister to the flock. What if he grow cold and feel that indifference and a "Why go on? there is no increase, no reward, no proof of my calling?" and neglect his duty, shall he go unpunished or what if a man assume the responsibility and go about to care for and attempt to feed the flock, what shall be the consequence. Am I deceived? If I am not called and fitted for the work, then it is wrong to go on. If I am called unto the work and fail to go on it is wrong.

I feel perhaps it is unkind and selfish in me to impose such a tale of woe upon you, and I wonder if

any other man ever was left to question and go the length and depth of unbelief as I. I fear I have been left to paint too vividly to you and that you are deceived in me too, and that I am wholly unworthy of your love and confidence.

I hope to hear from you when you have leisure and a mind to write to me.

If I am not deceived in myself I am your brother in tribulation.

F. S. FISHER,
Gardiner, Maine.

THE GREATEST OF THESE IS CHARITY.

And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity.—1 Cor. 13:13.

This is the first and great commandment. Matt. 22:38. Charity is a fruit of the Spirit and the effect of grace and therefore abides; it is the gift of God and one of the gifts which is without repentance; it is the work of God and the operation of his Spirit; it is the grace by which the inner man sees Christ, receives him and believes Him, loves Him and walks in His footprints and does His commandments; is led by His spirit in that hope that faileth not. Charity is that grace by which we wait for things promised and rejoice in the believing views of glory and happiness that is promised to all that love His appearing. Charity designs our love to God and makes us willing in the day of His power, we who have true faith and charity in our hearts shall die in it and we who have a good hope in Christ through grace shall live after death. Hope may droop and not be lively and

love may wax cold, but neither will ever be lost.

Christ has prayed to His Father that our faith fail not and on Him and by Him and through Him is our faith and hope of a better world after this one. He is the anchor of the soul both sure and steadfast and nothing can separate Christ and His elect children whom His Father has given Him, whom He cleansed from sin by His own blood and these He will present to Himself without spot before God in the Glory World. Paul said, in this life we see as through a glass darkly (the gospel glass) the beauties of His perfection, the glory of His nature, the riches of His grace, and goodness as displayed in Christ and Christ our only hope on entrance into eternal glory in this life. We walk by the Faith of God given us, through Christ who died for us, and arose for our justification and it is by and through Christ that we have access into the inner secrets of God but in the end this mortal body shall lay aside her garments of dust and are clothed with immortality, clothed in the holiness of Jesus then we will see Him as He is and be like Him and be satisfied; tho' our faith will be changed for vision and hope for enjoyment, but love will abide in its full perfection through all eternity.

Yours in gospel bonds,
W. L. PARKER.

ENJOYS READING LANDMARK.

Mr. Gold:

Please find enclosed two dollars P. O. Money Order for the Landmark for another year. I always want to pay in advance. When I stop paying, you stop sending the

paper. I enjoy the Landmark very much, especially when I see a letter written by some of the sisters that I am acquainted with.

I noticed some time ago several wrote something about old Brother Dameron. I thought so much of him. I was impressed to see him and get his advice before I joined the church. He heard that I wanted to see him so he came to my home and advised me to join the church.

Sister Powell wrote such a nice piece about Brother Boaz. I thought a great deal of him. I was at Strawberry when he joined. He was just a boy.

From a friend I hope,

MRS. LOUISE C. SMITH.

LED IN THE SAME WAY.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Editors:

The enclosed P. O. Money Order is for renewal of my subscription to Landmark, which expires Apr. 25.

I always welcome the coming of the Landmark, and find great pleasure in perusing its pages. In reading the experiences of others, we are made to hope we have been led in the same paths, by the same gentle hand, and taught in the same school of Grace. If this be true, we have nothing to fear.

We love the editorials too. When the pen of a gifted writer is guided by the hand of an all-wise God, there is always something dropped to feed the thirsty soul.

With love to the household of faith, In hope,

MRS. J. G. TOMPKINS,
Moneta, 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 O. J. Denny, Winston-Salem,
N. C.

VOL. LXI

No. 15

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. JUNE 15, 1928

COUNSEL MEETINGS

Elder P. G. Lester,
826 Virginia Ave.
Virginia Heights,
Roanoke, Va.

My dear brother Lester:

I have an impression which I have tried to shake off and yet it hangs to my mind continually, so I think the best way to get relief of mind is to write about what I think I see.

My subject is "Counsel Meeting." You know that there is much said now about confining ourselves to scriptural words and expressions, while the advocates of such things want the church to have a "counsel meeting." There is no authority in the bible for such a meeting.

The last counsel of authority was held at Jerusalem to decide the controversy about circumcision. When

that counsel adjourned they adjourned without a date to meet again.

Years later the church called another counsel, they met in London and put out what is called "The London Confession of Faith." Who pays any attention to that today? Later another counsel was called and it met at "Black Rock" in Maryland. What did it do? Just the thing the brethren are trying to not do. It made a final division of the Baptists in this whole country. Only a few adhere to what that counsel, or convention set forth as the truth and they are hated so that a great many hate the doctrine they taught, and those who dare to teach what those few old convention brethren taught are branded as "Antinomians," and the doctrine they taught is called "Fatalism," hard words, not used in the bible &c.

The large majority went the way of the world and drew great multitudes with them and taught for doctrines the commandments of men, and are in the world "The Baptists."

There have been smaller counsels held in various localities on smaller questions not one of which have accomplished as much as a row of pins in a large dry goods store.

Now we hear the word, "let us call a counsel and decide this thing." Do we not remember that each individual church is authority over her own discipline, and that none of us have the right to dictate to that church as to what she shall do or how she shall govern her house? Has any body the right to point out to one called of God to preach the gospel what words he shall not use? Does not the Spirit

tell him with what words he shall glorify the Lord? Suppose those words are not in the Bible. If they are good expressive English words should he not use them to convey the thought which God has given to him? If it is in his mind to speak of God as "Infinitely Holy" should he not do it? I don't think the word "Infinitely" is in the Bible and it means "absolutely," "Infinitely Holy or Absolutely Holy?" I find no difference. Why make a brother an offender for a word and use a word that means the same thing? I cannot see the sense in finding fault because a word does not please me. If it expresses the truth and I am offended with it it proves that I am not reconciled to God, and the fuss is all on the side of the fault finder.

I think the brethren who believe the truth are not willing to be dictated to only as God shall impress them.

Yours in hope,
L. H. HARDY.

Atlantic, N. C.

REMARKS

Elder Hardy has a good remedy for the relief of his mind, and the treatment is generally efficacious in relieving the minds of those who chance to read his remedy; and as my mind seems to need relief I will briefly adopt his treatment.

I too have but little confidence in the work of counsels as they only serve to transpose the differences and produce a compromising mess of disorder and mongrel doctrine rendering bad matters worse. Nor does debating or discussing controverted points or principles as a rule result in beneficial effects.

It is hard to understand why

brethren will insist upon the use of words and phrases not given by inspiration and are not therefore profitable for doctrine correction nor instruction in righteousness. There can be no question but that God comprehended from the beginning what would be and what should be. Known unto God were all his works from the beginning. "He knoweth the way that I take," Job. Declaring the end from the beginning saying my counsel shall stand, and I will do all my pleasure; and the pleasure of the Lord shall prosper in His hand, that is in the hand of Christ who shall see of the travail of his soul and shall be satisfied. Arminians some times garble and deny certain readings of scripture; and some Primitive Baptists, good men, and able ministers put in words and thus add to the scriptures, and in a sense make scriptures. Now what is the difference? Is that not teaching for doctrine the sayings of men. It reads according to the predestination of Him who worketh all things; and one says according to the absolute predestination of all things. Is that not a perversion of the scriptures, or setting forth as though there were two doctrines of predestination one simple and the other complex. It did not please God to use the word absolute, and why should it please Him for me to use it.

All scripture is given by the inspiration of God and is profitable for doctrine. Now this being true nothing but scripture thus given is profitable for doctrine, and if not for doctrine for what is it profitable? For nothing whatever, except to be the confusion of the poor child of God who is weak in the faith. He is to be received but not

to doubtful disputation.

Paul knew an idol was nothing and that meat offered to idols was not affected by having been offered to idols and therefore he ate it without a question, but brethren converted from idolatry thought it was affected and declined to eat only as they saw Paul eat it, and thereby they defiled their consciences wherefore Paul would not eat it if it therefore thus affected these weak brethren. Paul had respect for the conscience of his brethren, and how good if our absolute predestinarian brethren could have a Pauline respect for their brothers who are weak in the faith. There is not so much objection to the use of the word absolute than to the fact that the association in its use with other words formulates a distinct principle of doctrine which they understand makes God the author of sin; and no sort of denial of that meaning is convincing; and these have as much right to their understanding of the meaning of the phrase as those do who use it, therefore the only safe remedy for the trouble is to follow Paul's example and learn of the use of it. I am only asking these brethren to do what I am doing, I leave it off.

P. G. LESTER.

PERMISSIVE OPERATIONS.

I have lately read an editorial in one of our papers from the pen of a very gifted, spiritual minded writer, who questions that God purposed, predestinated or willed sin or evil to enter this world in any sense.

I am aware that some of our dear brethren affirm: "God absolutely predestinated all that come to pass both good and evil," while other

dear brethren affirm: "God's predestination is causative only as it affects the eternal salvation of His people, but conditional as it respects their time salvation, and only permissive in regard to evil." Still others—"God predestinated good things, but in no sense evil things." I am not conscious that I have ever used either expression in pulpit or press; and do not think I would have to do so in order to prove that I was sound in the doctrine of predestination. I am ever ready to bow only to the behests of inspired precepts, examples and order, as taught in the oracles of God. Will not all true witnesses of God agree that He is "immutable," "all wise," "omnipotent," "declaring the end from the beginning," "hath done all things well," "worketh all things after the counsel of his own will," "and will do all his pleasure"? Now let me say, I have no fault to find with the expressions of God's word; and no desire in my heart to non-fellowship any little child of Grace in the church, who does not understand, express or believe the doctrine of predestination as I do. As none of us were called to take counsel with him; and knowing that his ways and thoughts are as far above ours, as the heavens are above the earth, we should be willing to acknowledge that we do not know everything in heaven and earth and no one should decry and non-fellowship his fellow when he knows so little of his Lord's matters.

The learned tell me that predestinate is derived from the Greek word, "proorizo," which is a compound word, prefix "pro," means before and "orizo" from "oros," means, border, end, limit and determination. Shall I say God's pre-

destination is causative in either good or bad, and forces, compels and impels man's deeds absolutely? Rather let me say that the word appears to teach that God induces, prescribes, limits, bounds, permits. If it should be said of Adam, who by his disobedience, brought sin upon his progeny, was not responsible for his sin, how could death have passed upon them? The word informs us that God formed man out of the dust of the earth; afterwards breathed into his nostrils the breath of life, and he became a living soul, a personal being. Thus we find him placed in the Garden of Eden with intelligence and a will to act. Will is defined: "That faculty of the mind by which one chooses, determines and exercises discrete pleasure."—Webster. As God viewed all things from the beginning, the past, present and future, he evidently knew from eternity that Adam would not abide in his sinless state in which he was created, and willed to suffer him to sin of his own free will in the choice of the serpent's proposed and alluring temptation. It would not be good theology to say, in consequence of man's fall, the Lord God had an after thought and purposed scheme by which he could redeem His people, who were involved in the fall; for the word testifies that His Son, the Lamb "verily was foreordained before the foundation of the world, but was manifest in these last times for you."—1 Peter 1:20. Assuredly, God knew all his people, and all things before anything were manifest in time. He has not been pleased to reveal all his matters unto men, but has declared that he had loved his people with an everlasting love. This accounts for his choice,

and his predestinating them to be conformed to the image of his son before the world. If God had formed and created Adam immutable, and filled his soul with efficacious grace, he never would have sinned. He sinned willingly, not by compulsion or deception, for he knew the result. Here, may I say, without charging God with being author of sin, that he concurred with transgression, but only in the sense that He did not will to hinder his disobedience. So sin entered this world, either by God's willing the permission, or not willing the permission of it. Which? I dare not say that the creature can do what God doth not permit him to do, else I would have to admit that the creature is stronger than his Maker. To say God purposed and caused man to commit sin would deny His holiness; and to say that He tempted him to sin would deny His word; as "God cannot be tempted with evil, neither tempteth He any man."—James 1:13.

God's counsel purpose in permitting sin as it hung upon man's transgression was not an uncertain permission, but such as is attended with certainty, being only his permissive will relative to the sin of man for the glory of his grace in the atonement of His Son.

I cannot perceive of God's predestination being causative in any sense, but it is rather executive to the glory of His name. Because God does not binder all the sins and wicked acts of men, only shows that He does not intrench upon their free-wills, but suffereth and confirmeth them, leaving them to their evil ways, to their just condemnation. The sin of Judas in betraying our Lord, and that of the wicked

men who put Him to death were all in the purpose of God, as declared in His word; but they acted willingly, and His life would have been taken before the appointed time if the "hiding of his power" had suffered them to carry out all their devices. Paul asks, "Who hath resisted his will?" Did not God say to Alem-elech? "I withheld thee from sinning against Sarah."—Gen. 20:6. Hear Balaam: "Have I now any power at all to say anything? The word that God puts in my mouth that shall I speak."—Num. 23:38. Thus Balaam was not permitted to sin. No deed or act of man can be sinful if God has not forbidden it; and no sin will be committed if he has not willed to permit it. But to will sin as an evil would be an unholy blemish if God should cause it; but to will to suffer it in order to the good of His people bespeaks his wisdom, for no deeds, things and events could occur if he had no purpose concerning them. Evidently, God's mercy, grace and salvation would have never been manifested to his people if He had not in some sort willed to suffer Satan to approach Adam and Eve, and them to transgress; for without these there never could have been redemption and a vital union with the Son of the heirs of God. Who is there among us that believes that if their Creator had purposed, or even willed that they should forever remain in Eden in that innocent and that primeval state in which they were created, that they would have sinned or done evil? Every blessing and good thing were there before they were there; and as they did not merit a thing, but voluntarily transgressed His law, hence He was under no obligation to them. Now,

as the nature of man is to do evil continually, his lusts seeking every avenue of sin, and were it not for the hand of Providence in restraining, limiting and setting bounds, this sin cursed world would be a veritable hell.

When Paul said, "For in him we live, and move and have our being" he confessed that men were dependent upon God for operation as they were for being. Seeing that none have life without his power to give it, so none can act without His providence concurring in it. When Pilate saith, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, "Thou couldst have no power at all against me, except it were given thee from above."—John 19:10, 11. Is God willing to permit the evil of Joseph's brethren, he said to them after years, "Be not grieved, nor angry with yourselves that ye sold me hither; ye thought evil against me; but God meant it unto good, to save much people alive."—Gen. 45:5; 50:20.

M. L. GILBERT.

THOMAS P. COX

On February 1, at 1:10 o'clock, God in His all wise providence, saw fit to call our brother Thomas P. Cox of Cascade, Va., age 8 years, from the land of the living to his reward.

Thomas P. Cox, was born in Henry Co., Va., May 15, 1842, at the age of 19, answered the call of the Confederacy, participating in the famous charge of Pickett's division, at Gettysburg, and was wounded in one of the most gallant charges in all history.

After the war, through his industry Bro. Cox became one of the most prosperous farmers of his community.

Bro. Cox and his wife united with Goodwill Primitive Baptist Church over years ago, and for the remainder of their natural lives, were faithful members manifesting their faith by their works. His wife preceded him to the grave over 27 years ago.

Bro. Cox showed forth the virtue of a Christian, his word was his bond. He was

esteemed in his community as a good citizen, and in the church as a Christian.

Funeral services were conducted from the home by his Pastor Elder J. F. Spangler, assisted by Eld. J. A. Ward, J. M. Lewis. Interment was at Goodwill Primitive Baptist church, to await the resurrection of the body when we believe his body shall be raised and fashioned like unto the glorious body of the blessed Saviour.

He leaves to mourn five children, Mrs. J. B. Cox of Henry Co., Va., William F. Cox of Greensboro, N. C., J. T. Cox of Cascade, Va., B. S. Cox of Atlee, Va., and Mrs. W. H. Shumate of Danville, Va.

All was done for him during his illness that loving hands could do, but we must all bow in humble submission to him who doeth all things well. His father called him home.

A precious one from us is gone

A voice once loved is still,

A place is vacant in the home,

That never can be filled.

D. V. SPANGLE.

MRS. VIRGINIA E. WILLIFORD

Please publish in Zion's Landmark the following obituary of my dear mother, Virginia E. Williford. Mama was born in Person County, July 14, 1864, and departed this life May 1, 1927, making her stay on earth 62 years, 9 months and 16 days. She was the daughter of Mr. and Mrs. John Newton. She was married to Henderson H. Williford in December 1881. To this union were born 24 children, 16 boys and 8 girls, eleven dead and thirteen living, she leaves to mourn her departure, namely Lester, Ollie, Hassel, Johnnie, Freddie, Eddie, Ira and Jonah Williford, Mrs. W. S. Watson, Mrs. Daniel Bullock, Mrs. W. M. Clayton, Mrs. A. W. Slaughter and Mrs. F. P. Dean and two brothers, Mr. Tom and George Newton and a host of relatives and friends, to mourn the loss of their beloved mother and sister.

She joined the Primitive Baptist church at Farriner, Granville county in 1901. There she lived, a faithful member up until death. She loved the Primitive Baptist and always filled her seat if she was able to go. She was a good mother, a good neighbor and friend. She was blessed with a cheerful disposition and a smile for every one and was strong in faith. Was always ready with a word of comfort to those in trouble. She could take her troubles the best of any one I ever saw. She would read her Bible and sing and I remember one day before I was married she was singing and she got so happy and told me if I was the longest liver that she wanted her favorite songs sung at her burying. She said she was cooking dinner one day and this song was singing in her mind and she had never heard it before and she could not rest until she found it, and she said she thought it was the prettiest song she ever heard, and on next meeting day she asked her pastor to sing it for her.

My soul doth magnify the Lord
My spirit doth rejoice
In God my Saviour and my God
I hear his joyful voice.
I need not go abroad for joys
I have a feast at home
My sighs are turned into songs
The Comforter is come.

And this one would be a warning to her children after she was dead and gone,

Dear children, now I write to you
I'll state what I believe is true
That you may read after this date
An dturn to God before too late.

You are the children of my care,
My bowels yearn for your welfare
I pray that when you read these lines
The love of God may fill your minds.

I have heard mama say that she was willing to die for she believed she would be better off that she would be at rest and I believe that when her spirit took its flight from earth the gates of heaven opened wide for her entrance. Mama was not confined to her bed but had been feeble for about two years with heart trouble. She would have spells and could hardly get her breath. She was able to go to church the day she was taken away and went to spend a week with her brother at Roxboro and went o church that night and after preaching she went with her brother home and was taken just before she went in the house. He carried her in and called the doctor and they did all they could for her but nothing can stay the cold hands of death and she passed away in about twenty minutes. Oh how sad it was for her children they could not be with her in her last hours here on earth. It was so sad when the news came that mama was dead I felt like it was more than I could bear for my children were all sick with measles except my baby and she had not taken them, so I took her and went to see my mother laid to rest for the last time here, but I hope to meet her in a better world than this one and I hope the good Lord will guide each and every one of her children and bring them in the footsteps of their dear mother. She took great pleasure in waiting on the sick and doing all for them her kind hands could find to do. She would say if she could feel as happy when she came to die as she did the day she joined the church and was baptized she could leave this world rejoicing. She was loved by all who knew her. I feel like the best friend I have on earth is gone. It was so hard to give her up, but the good Lord knows best and took my darling mother at home with him to rest to await the resurrection morn. The funeral services were conducted by her dear pastor, Elder B. F. McKinney and J. J. Hall, and they both spoke many comforting words. Her funeral was at her home and then laid to rest in the family burying

ground beside her husband, beneath a beautiful bed of flowers. My prayer is that the same grace that made her dying pillow soft may strengthen and comfort me through this lonely journey of life that is eternal bliss, we may be reunited where there is no more separation.

A precious one from us is gone
A voice we loved is still
A chair is vacant in our home
That never can be filled.

Dearest one thou has left us
We thy death do deeply mourn
Thy body has returned to dust
And we are left alone.

But all her toil and grief is over
And she is freed from pain
Her face on earth we will see no more
But hope we will meet again.

Written by her heart broken daughter,
MRS. F. P. DEAN,
Holly Springs, N. C.

R. J. GALLOWAY

With a sad heart I will attempt to write the life and death of my dear husband, R. J. Galloway. He was born September the 11th., 1869, and lived most of his life in Wilson County, N. C., and for a long time in the Saratoga township. In 1889 he was married to Rebecca Ellis, daughter of Gray and Mary Ellis. There were born to this union 4 children, one boy and three girls. Mr. A. G. Galloway, Mrs. G. C. Thigpen, Mrs. Cullin Howell, and Mrs. Turner Taylor. All are living to mourn with their mother the loss of their father. He died July 1st., 1927, his stay on earth was 57 years, 9 months and 20 days. It was hard to give him up, but not as if we had no hope for him. He was sick 2 years and he had four different doctors. One said one thing, and another another thing was his trouble and the last one said it was spr— Anyway he had a bad stomach and bowel trouble. He was in bed most of the time for 6 months, and was as poor a mortal as I ever saw. And 3 weeks before he died he got so he could not eat anything and he got so weak that he could not talk neither, nor swallow. He was in an awful fix. But I hope and trust that he is through with his sufferings. He never joined any church, nor went to church but very little, but after he got sick he said he saw that he had done wrong and if he lived he was going to try to live better, and that perhaps the Lord would forgive him for his wrongs. About 8 years ago he said he dreamed of seeing heaven and it was like a railroad out in the end and either end was so high that no human could reach it, and little children ascending and descending on each side, and it was all white as snow, and he said there was a chest near where he was

standing and the lid came open and something like a hog and 12 pigs came out of that chest and the pigs went nursing the old hog. The chest was lined with red with gold letters on it, but he could not read, so he said he took hold of my hand and said, come and read these letters. But he said I never read them. We walked around the chest and met Jesus standing on some marble steps, and he has said every since if we get to heaven it would be by the power of God not by man.

He bore his sickness with the most patience, never grumbled nor complained, only he would say I wish I could get well. But if I can't get any better I wish I could pass away. But he had to wait till the Lord called him as I hope to that happy home. He said that he was not at home, and wanted to go home. All was done for him that loving hands and friends could do. But we could not stay the icy hand of death. He told me that he was going to die and says, Becky, I hate to leave you. But I hope we will meet with Jesus. He wanted Brother E. L. Cobb to come and preach for him so he came and he enjoyed it very much. He wasn't satisfied, so he sent for Elder Joyner, Freewill preacher, of Saratoga and he came and prayed and sang and he would say, that is pretty to me. He said he wanted to go to preaching. But he didn't reckon he ever would. I asked him where he wanted to go. He said to White Oak. But he kept getting worse all the time. But I hope that he has gone to a happier place than White Oak, though White Oak is a very good place to me. But I hope some day to meet my dear husband, and all my loved ones in that glory land where parting comes no more.

REBECCA GALLOWAY.

APPOINTMENTS APPEARED TOO LATE

Mr. John D. Gold,
Dear Sir:

Please say in the Landmark that the reason why I could not fill my appointments that were published in the issue of June 1st that they were published too late. They should have appeared in the issue of May 15th.

Respectfully,

J. E. HERNDON.

Danville, Va.
June 4th., 1928.

T. H. TRAVIS

T. H. Travis, one of the old and highly respected citizens of Grassy Creek neighborhood, Louisiana, Mo., died at his home there Saturday night, after a long illness, at the age of 80 years.

Thomas Henry Travis, son of Ellis and Mary White Travis, was born in Caswell county, N. C., near Danville, a., Nov. 26, 1847. At the age of 17 he came with his parents to Missouri locating in Macon county. A few years later he moved to

Pike county and for over 50 years was a respected citizen of this community. On Nov. 2, 1879, he was united in marriage to Miss Sarah B. Henderson, who survives him. To this union eleven children were born, eight of whom are left to mourn the passing of their father. They are James, George, Charles, Marzie, and Mrs. Chas. Sisson of this vicinity, Luther of East Alton, Ill., and Mrs. S. M. Carr and Mrs. O. W. Carr of near Bowling Green. Besides his wife and children he is survived by several grandchildren and a host of friends who mourn the departure of this good man.

Such in brief is the life story of Uncle Tom Travis. But it is hard to estimate the life of a good man. He was of a quiet unassuming disposition, going quietly about his duties and doing the best he could. He was never heard to speak harm of any individual even though they had wronged him. He loved his friends and was as loyal to them as any man we ever knew. As one of his old friends expressed it, he "was an honest, upright, conscientious, God fearing citizen." He loved his home, his family, his friends and his country. He measured up to the highest standards of citizenship. He fought a good fight and "after life's fitful fever, he sleeps well."

Mr. Travis was a firm believer in the faith of the Primitive Baptist church, though he never united with that body for lack of opportunity.

The funeral was conducted at the Grassy Creek Presbyterian church Monday afternoon by his life-long friend, Rev. G. M. C. Okes, who paid a beautiful tribute to the life and character of his departed friend. Rev. Okes was assisted by Rev. Alonzo Pearson, another old friend. The interment was in Flerview cemetery on Grassy Creek.

To the bereaved family we extend our sincere sympathy in their hours of sorrow.

RESOLUTIONS OF RESPECT

In memory of our Dear Aunt and Sister in the Church, Jennie Jenkins, in whom the gracious God who doeth all things well has seen fit to remove from our midst. She has been greatly afflicted for several years in body and for the past two years very feeble in mind, ever ready to lend a helping hand to the sick. Her remains were laid to rest in the family graveyard until the day break and the shadows flee away.

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.

Therefore be it resolved first that we believing our loss to be her eternal gain.

Resolved further that a copy of these resolutions be sent to Zion's Landmark for publication and a copy be spread on the Church Books.

Written by order of the Church in Conference at Fita Swamp Saturday before the first Sunday in March.

C. D. JENKINS,
HETTIE — ENKINS,
Committee.

Bro. J. N. Rogerson, Moderator
Bro. E. C. House, Clerk.

DESIRE PREACHING

H. F. Hutchens,
Dear Brother:

I am writing you a few lines to let you know that we are without a pastor now. Elder Harrington has withdrawn his care from this church, and by order of conference we agreed to write to The Lone Pilgrim, and ask as many of the ministers to come and preach for us, as have a mind to do so. Hope you can visit us in the near future.

It is sad to have no one to go in and out before us. We have no minister in this church. May the Lord send us a pastor. Please give this space in The Lone Pilgrim. Landmark please copy.

As ever your brother in Christ I hope.
Swanquarter, N. S. G. M. Jarvis

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Primitive Baptist Association, will convene, the Lord willing, with the Church at Storie's Creek, five miles west of Roxboro, in Person County, North Carolina, on Saturday before the 3rd Sunday in July, 1928, and continue three days. Those coming by railroad from Danville, Durham, or Lynchburg will be met Saturday morning at Roxboro. Having previously stated where we stand on the disorder among us, in some sections of the Country, will state that all the Churches in our Association are in peace, one with another, and extend a cordial invitation to our brethren who are in fellowship with us, and are in good standing in their home Churches and Associations, with whom we correspond, especially our ministering brethren.

June 1st., 1928.

J. H. GOOCH,
Association Clerk,
Stem, N. C.

APPOINTMENTS FOR ELDER JONAS C. SIKES OF SULPHUR BLUFF, TEXAS

Simpson Creek, S. C., Saturday and Sunday, July 7, and 8; Mt. Tabor, N. C., Monday, 9; Old Harnett, Tuesday, 10; Seven Mile, Wednesday, 11; Bethany, (Pne Level) Thursday, 12; Selma, Thursday night; Beulah, Friday, 13; Durham, Friday night. Thence to Lower Country Line Association. Wheelers, Tuesday, 17; Prospect Hill, Wednesday, 18; Williams, Thursday, 19; Bush Arbor, Friday, 20. Thence to Upper Country Line Association. Other Appointments will be arranged later.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

JULY 1, 1928

No. 16

GOD PUNISHES FOR

"But the children of Israel committed a trespass for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

And Joshua said unto Achan, My son, give I pray thee glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done; hide it not from me.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold they are hid in the earth in the midst of my tent, and the silver under it.

So Joshua sent messengers, and they ran unto the tent; and behold, it was hid in his tent, and the silver under it.

And Joshua and all Israel with him took Achan the son of Zerah and stoned him with stones, and burnt them with fire." Joshua 7:1-25.

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

ASSOCIATE EDITORS

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

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

ENJOYED THE TRIP

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

Dear Mr. Gold:

Through the "Landmark," I wish to say to my brethren, sisters and friends among whom we have recently traveled, that we arrived home yesterday, June 5th and found all well. We are both in good health and feel that the good Lord was with us all the way.

We left our home on April 13th and filled my first appointment at Kinston, which church I try to serve monthly.

Then we went among the churches of the Lower Country Line Association and up through the Upper Country Line, over into Virginia, closing with the Deleware River Asso. We found all the "Old School Baptists" in peace. They love the same truth and believe it with all their heart.

It was my pleasure to spend some time with Elder P. G. Lester, and to preach for his church at Roanoke city where we had a large congregation and gave every evidence of being sound in the faith.

We had the pleasure of witnessing the baptism of a brother and his wife, by Elder Sumner. I never saw a more beautiful baptism. It was done in a clear mountain stream. I am sure I saw evidence of the work of grace in several places and was taught to believe that many of the church of God are out of Jerusalem.

I was glad to hear Elder Lester say to me, that church councils did not amount to anything in making peace. I have been of that opinion for several years and glad when I find brethren of disciplinary mind to agree with me.

Let a church attend to her own business and if she needs help let her call on nearby churches, whose membership know of the nature of her troubles, to give her advice or help her out in her trouble. No need to have much trouble if the brethren believe the truth and follow it.

I will have to close, my ability to do much writing is in the past.

Yours in a good hope,

L. H. HARDY,

Atlantic, N. C.

A GOOD LETTER

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

Dear Sirs:

Enclosed you will find check for two dollars for the renewal of my subscription to Zion's Landmark.

Am also enclosing a copy of a good letter which I received from Miss Bonnie Chick, to share with the readers that they too, may enjoy it as I have, if you see fit to publish it.

Sincerely yours,

ELIZABETH H. BARBOUR

Benson, N. C., R. 1.

Miss Elizabeth Barbour:

My very dear kinsman in a blessed hope—a hope that is wrought through tribulation for we are told—That tribulation worketh patience; patience experience and experience hope. Then like Paul we must surely be made to glorify in tribulation when through it such wonderful things are wrought.

Never can I tell you the agony of mind I was in last fall when I wrote the letter to you. It seemed to me such a terrible letter to send yet I felt compelled to write. I was passing through a terrible trial, yet assurances on every hand I was doing God's will and that no harm should befall me. Surely my days were toilsome and my nights wearisome. There were times when I had to flee to a secluded spot in a field back of the house and seek God with groanings, which could not be uttered. All I could cry was "Thou God knowest all things." Never shall I forget when one morning I knew the time had come that I must come back to the house but I felt I couldn't keep up before when how sweetly came the words—"Fear not It is I" and for a moment all fear was gone and my strength renewed so that I came back singing—

"Ever in the raging storm
Thou shalt see His cheering form
Hear the pledge of coming aid
It is I, be not afraid."

A few days after I received a letter from sister Beulah Rice who knew my trial. She wrote that she had been sitting thinking of my trouble and longing that all would be well when it seemed as an assurance for me came the words—"It is I, Be not afraid." She said, "Bonnie, I hope you will feel the

power of them as I did." You can know how this helped.

Then one day something as it were told me to read the 27th psalm and as I read say—"It is for me." I sat down and read it at once and had to cry continually "It is for me." After reading I trust I had sweet communion with God and for a time was lifted above all trouble.

To my surprise a few days afterwards I had a letter from brother James Hubbard, saying that Thursday morning he had read the 27th psalm and as he read had been impressed that every word was for me. I wondered how I could ever doubt again and I kept hearing over and over "If God be for you who can be against you." Every appearance seemed to be against me, but I knew if there was a God he knew all things and just before the trial came upon me one day I was in terrible blackness and saw something terrible before me. I went to my room and sought God for help. I heard plainly "Thou shalt triumph gloriously over thine enemies—I will bring thee out into a large peace but "Be still and know that I am God." I have at times thought of writing some letters with the intention to clear up some things but always I hear—"Be still and know that I am God," and I am afraid to speak. Strange to say early in the fall I had a dream that made some things known to me before they came to pass and I walked with a terrible dread for I knew I could not escape but Oh! now I couldn't ask to have escaped for I have hope that I have seen the power of God in some wonderful way. The winters in Maine are usually very severe. The country roads are often snowed in for weeks.

In early winter I had the assurance if it were God's will for me to stay here He would let me get to meeting each Sunday, and the promise has been fulfilled. This road hasn't been blocked and the carrier has been able to come in his car all but two or three days. Many, even natural people have been made to marvel. It all seems too wonderful for one like me. I see myself so little and unworthy and know my heart is a cage of unclean birds but I can't help clinging to the hope I have in His mercy to sinners.

One Wednesday in February it began to sleet and I grew fearful. As I stood by the kitchen window feeling cast down—I heard so plainly, "Have any of the storms been heavy? Can't you trust your God? Sunday shall be a beautiful day." The rest of the week my faith was tried, for there was a light snow falling all day Saturday. I went to bed in distress thinking all had surely been the product of my imagination. Never can I tell my feelings when Sunday morning dawned a beautiful, mild day. The little snow had only made the traveling easier. There wasn't a cloud in the sky all day and each Sunday since has been fair and how sweetly have sung the words—"Can't you trust your God?" Then came a letter from mama saying she could see how it was in the providence of God for me to stay and do for some who have been very ill and that she had heard often—"O, ye of little faith wherefore didst thou doubt?"

When I read your letter yesterday my heart was full for I realized I could not have reached you if I had not been in the belly of hell when I wrote the letter to you.

God's ways are past finding out.

When He has something for one to do He will put them in the place and no matter how dreadful the place or how hard they try to find a way of escape He will hedge them in but Oh how true we find the promise—"I will never leave thee—nor forsake thee." He is ever with them, their troubles to bless and sanctifies to them their deepest distress.

May He enable us to walk softly before Him and spend our days in His service singing praises unto His great and holy name who alone doth wondrous things. Your letter is very dear to me. Surely, I know your every feeling. It has been pleasant to write this morning but now comes the fear that you may be wearied. My love reaches out to you as one who is a sister indeed.

May God bless you,
Yours in hope,

BONNIE A. CHICK.
Gardiner, Maine.

LETTER APPRECIATED.

Elder M. L. Gilbert,

Dade City, Fla.

Dear Brother in Christ:

Your good letter of some time back in February was duly received and appreciated. Now for quite awhile I have seemed to be so cast down in Spirit and so doubtful as to ever having been born of the holy spirit and felt so forsaken and dejected, so cold and lifeless and made to fear that I am not what I have professed to be "A meek follower of the Lamb of God." Dear brother, in these serious and trying meditations, I find conclusively that there is nothing good in this poor mortal man, and that if I ever see God and His Christ in the glory world, it will be alone of His good-

ness and mercy, for if not begotten of the Spirit of God and snatched as a brand from the burning, then I am lost, but somehow in some way (not of my self or by man) I am comforted with the thought, or hope, that I have tasted of his good word (Christ) and been made a partaker of the life that is everlasting and eternal. I have a desire to do right and to cease from sinning, but of myself I cannot find the way of truth and righteousness. I am hedged in by the snares of the flesh and the world and so often find myself gone astray. These things you no doubt know bring on a warfare between the flesh and the Spirit and we must stand still and realize that He is God and the Supreme Ruler over all things.

I have a great desire to be lifted from those attending sore trials, disappointments and sorrows and to once again enjoy the blissful presence of the holy Spirit and again feast on the sweets of His Salvation, to the extent that these evil forebodings, doubts and fears may be removed but Solomon well says we have not power over the Spirit to retain it. But if indeed we be the covenant children of God, we shall be sustained through every trial and affliction and come out more than conqueror through Him who loved us and gave His own precious life to redeem us from death and corruption. The love of God is everlasting; enduring through all generations, for He speaks and it is done, commands and it stands fast. What a sure foundation and how secure to all are the promises of God, to those whom He hath loved in the everlasting covenant of grace. Thine they were and thou gavest them to me, is the words of our

blessed Savior and they shall never perish. When beholding and realizing our utter helplessness and depravity by reason of sin, we then can and do more fully comprehend that all our help must come from the Lord and that in Him alone can we trust for life and salvation in time and eternity. Dear brother your visit to our Association (The Bear Creek) was much appreciated and will be glad to have you come again. The gospel when preached under the influence of the good Spirit comforts, edifies and builds up the Lord's humble, poor. Such was the fruits of your services among us. Remember us in your prayers. With love and best personal regards I am yours in an humble hope,

J. W. JONES.

THE GOSPEL OF PEACE.

James R. Jones,

Dear Brother:

Hope your health is better by now, we are in common health at this time. Elders Ed. Davis and Everett Thompson preached at Mt. Zion Monday, October the 31st and I brought them home with me, and took them to Pine Grove Church Nov. the 1st. They preached to our comfort the gospel of peace in love, and are feeders of the flock of God.

Then Tuesday night Brother Geo. S. Williams sent for Lula and I, Bro. J. Walker Hurst had died. He was a husband of Lula's sister, Nettie, and was the clerk of the church of Bethel. His home was a welcome home to the Baptists, and a special home for the ministers, and he was one of the few that took special care of the preachers of the gospel of Christ. The minister that

preached the gospel of peace to him was sure to receive something from him. He became afflicted nearly three years ago and lost interest in the business life, wherein he had been active. And before he died was asked if he wanted to get well. He said, "No, a thousand times no." We buried him last evening, Elder J. D. Vass and myself holding services at his home. He was 66 years years of age, was married twice but raised no children. He was married in early life to a Miss Owens. She soon died and some 28 years ago he married Sister Nettie Howell, leaving her a lone widow; but leaves a large connection of people.

Brother Jones I have just written what has employed my mind in the time since I received your good letter. But am made to wonder how many can say of a truth and indeed, "The love of Christ constraineth us" to love one another, to watch over one another for good; to live in peace, and strive for the union of churches and associations. How many are constrained by the love of Christ to forgive his brother for his mistakes? I am constrained to say, Lord forgive for Christ's sake all my transgressions." How do I know the Lord hath or will do that unless I have it in me to forgive my brother his trespasses. I had much rather save than to destroy the peace of the beloved brethren. The scriptures teach us how to live after a godly sort.

May the grace of God be with you, dear brother.

D. SMITH WEBB,

Millsville, Va.

JUSTIFIED BY FAITH

To the Editors and readers of the Landmark:

Having been requested to write a short article for publication in the Landmark, will make the attempt, using for a subject, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:4.

To be justified means to be cleared, exonerated. When we are born, of God, into the spiritual kingdom, and thus made heirs of God and joint heirs with the Lord Jesus Christ, we are freed from the power of sin, in that sense, that Christ hath become our sin bearer, and we realize peace with God as we never felt it before. It is Christ in you, the hope of glory. Being born of God, ye shall know the truth and the truth shall make you free.

Brethren, "Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Gal. 5-4. "For we are justified by faith and faith cometh by hearing and hearing by the word of God.

To hear in the spirit, we must be given the hearing ear and the understanding heart. When the Lord reveals himself or makes himself known, we are made alive or lively, thus we are created in Him and become living children or spiritually blest children of God.

"The dead shall hear the voice of the Son of God and they that hear shall live." When He who is our life appears, those who have been mourners for weeks or perhaps years, can sing, with the spirit and with the understanding; saying, "Glory to God in the highest, on earth, peace and good-will toward

men, feeling that they could spend the rest of their days in His praise.

How blessed, to sing, In the true spirit of praise,

"I love Thy Kingdom Lord,
The Church of Thine abode."
and to sing,

"I love the Church of God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
Engraven in Thy hand."

What a warfare to be endured, before we enter the Church of God. "These are they that have come out of great tribulation." The spirit seems to say Go home to thy friends and tell them what great things the Lord hath done for thee; but the tempter calls our attention to the vileness and sinfulness of our nature. Our prayers are then changed from "God be merciful to me a sinner, to Lord, if I am deceived undeceive me. Thus our Lord doth lead us in ways we had not known and in paths we had not trodden.

We are justified by faith. James says Faith without works is dead, and we fear that is why we have so much confusion. A living faith moves us to the service of God. A dead faith, but makes manifest the fleshly lusts and the evil consequences that follow.

Paul said, some indeed preach a Christ of envy and strife and some of good-will. The one preached Christ of contention, not sincerely, supposing to add afflictions to my bonds; but the other of love, knowing that I am set for the defence of the gospel. Phil. 1st. 15.

Brethren these things ought not to be so. May we not strive to keep our bodies under subjection, that our light, so shine, before men, that others may see our good works, (the fruit of the spirit) and thus glorify

God which is in Heaven.

Paul says in first Cor. 9-27. "I keep, under subjection, my body and bring it into subjection, lest by any means, when I have preached to others, I, myself, should be a castaway."

Let us, therefore, earnestly endeavor to keep the unity of the spirit in the bond of peace.

Humbly submitted,
(Elder) F. P. STONE.

A GOOD MEETING

Mr. John D. Gold, Publisher,
Zion's Landmark,
Wilson, North Carolina,
Dear Mr. Gold:

I am sending for publication in the Landmark a letter recently received from a precious brother, feeling that there are others who would appreciate and enjoy reading it.

Very truly yours,
O. S. YOUNG.

The Letter.

Dear Brother Young:

Your very much appreciated letter received. I was longing for a letter from you to hear from the meeting at Angier. I feel that I can and do rejoice with you in such good and lovely meetings, even though I am not present in body. I wish I could be there to witness it but cannot be present. I know you all were glad to have sister Collins with you again. I have been looking for her more than a year. It does seem like the goodness and mercy of God is with us all,—not for any good that we have done, "but according to His grace hath He saved us." "Every good and perfect gift is from above, and cometh down from the father of lights with

whom there is no variableness, neither shadow of turning." If indeed we are His how shall he not with us freely give us all things? The all important question is, am I His or am I not. When I look within I see so much blackness, filth and sin that I am almost ready to despair and say, surely if I had ever known His love I would not be thus. Then when I remember His precious promises which He has left us I am made to take courage and press on toward the mark of the prize of the high calling of God in Christ Jesus. "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." So I know that if it depends on my righteousness I am lost. There is a wonderful meaning to me in the word give. It means it is free, without condition on our part, and spoken by one having authority. I do feel so glad it is so. If it were not so, where would I be? Nothing in my hand I bring; simply to thy cross I cling. Yes as I go along through this time world my confidence in man grows less, I feel like, and my hope in Jesus grows stronger.

As the poet says, "Whom have I on earth beside thee, whom in heaven but thee?" "He is the rock of my salvation, my refuge, my strength, my song." O, that men would praise Him for His goodness and His mercy to the children of men!"

Please look over this with charity. I have written as my mind leads. I would do better if I could. It seems like I would love to say something but I can't say anything worth while. I guess it is not in me.

Cecil has been sick with the flu for about 12 days, but is better now.

Wayne is sick with it today. I am right much better. I still have some cough. All the girls and Mrs. Rambeau are well as common. Hope this finds you and family well. Mrs. Rambeau said she hated to get a letter from you because she was thinking you might come sometime but when a letter from you comes she knows you are not coming. Remember me kindly to all enquiring brethren and friends. Love to your wife and children.

Your little brother in a sweet hope,

R. H. RAMBEAU.

1706 College Road,
Durham, N. C.

RESOLUTIONS OF RESPECT

The church at Simpson Creek, in Conference, April 7th., 1928.

Moved that we give the following resolutions of respect in love's memory of Elder E. H. Harrelson, who was called from this low land of sorrow on Jan. 25th, 1928.

Whereas, it has pleased Almighty God in His infinite wisdom to call from us our much beloved Pastor, Elder B. H. Harrelson, therefore be it resolved,

First, That we believe his spirit is peacefully resting with God, while his body is sleeping in the tomb till the morning of the resurrection.

Second, That while we regret the loss of such a faithful pastor we desire to bow in humble submission to Him that doeth all things well.

Third, That we wish to extend to the widow, Dear Sister Harrelson and the children our deepest sympathy desiring that the good Lord will be their comforter.

Fourth, That a copy of these resolutions be sent to the bereaved family, and a copy be entered on our church book for future reference, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in Conference, Saturday before 2nd Sunday in April 1928.

Brother F. C. Wright, Moderator
E. L. Vaught, Clerk.

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

VOL. LXI

No. 16

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., July 1, 1928

HAST THOU FAITH, HAVE IT TO THYSELF.

It would seem that the apostle would allow individual points on principles upon which one might build up for himself that which he might esteem for himself as principles of doctrine provided he would keep it to himself and nourish and cherish it for himself and not attempt to impose it upon others as fundamental, and make it a test of gospel character.

Jonah went down to the bottom of the mountains in the belly of the fish which was to him the belly of hell, and therein the weeds were wrapped about his head, and the earth with her bars was about him forever, the billows and waves of God passed over him; and from thence he looked again toward the holy temple of God, and there he

sacrificed unto the Lord, with the voice of thanksgiving, and paid that which he had vowed that salvation is of the Lord.

It has been commonly held by our people among them that Jonah is in several respects a light of the minister of the gospel, but from a gospel standpoint I am not so certain that this is necessarily true. The rule does not seem to apply to the Prophets, for Jonah is the only one that seemed to choose rather to go to hell than to go and deliver a message from God to the men of Ninevah. It was not truly so with Paul who is the apostle and example to the gospel minister for he was caught up to the third heaven in Christ. Jonah went down to hell in the whale, while Paul went up to Heaven in Christ. Jonah looked and prayed and sacrificed while he was in hell but Paul while in heaven heard things which he could not utter nor could he tell whether he was in the body or out of it. Therefore he declares, I received it not of man, neither was I taught it but by the revelation of Jesus Christ. This incident in the life of Jonah was not necessarily and essentially a type of the called and sent preacher, but was rather for a sign to be given to an evil and adulterous generation that others less favored might rise up in the judgment with that generation and condemn it. It is thought that Jonah might have avoided this ordeal if he had gone to Ninevah instead of starting on ship to Tarsus—if he had obeyed the Lord, but there would then have been no sign for the evil and adulterous generation. The purpose of the Lord was to provide this sign that it might be given to those of sign seeking character in duw

time. The circumstances attending were incidental to the thing purposed and they all stood in conjunction and worked together to the accomplishing of the design of the divine mind. It does not appear that Jonah was really disobedient to the divine command but he was afraid or feared the Lord and was endeavoring to flee from his presence. Paul was not disobedient to the heavenly vision. Disobedience does not attach to the heavenly calling. Such a thing would put Christ to an open shame and require that He be crucified afresh, or again. Moses was not disobedient and yet he did not readily go to the work assigned him as did Paul. Moses conferred with flesh and blood. Paul says he did not. Paul was an able and ready speaker altho some said his speech was contemptible. Moses said unto the Lord, O my Lord, I am not eloquent, but I am slow of speech, and of a slow tongue. The people of God are a willing people in the day of his power. To will is present with them, but how to perform they find not. One never does so learn that he may at any time determine what he will say feeling that he knows how to say it. We speak as with the ability that the Lord giveth.

These are suggestive thoughts humbly submitted for mutual consideration. May the Lord give us understanding in all things.

P. G. LESTER.

RUTH ELIZABETH DE HART

The death angel Sunday night, April 15, 1928 visited the home of Mr. and Mrs. J. D. De Hart and took their little daughter, Ruth, home to a better world, where trouble is no more. Little Ruth was five years, four months and thirteen days old. She was born December 2, 1922, and departed this life April 15, 1928.

It was so hard to give little Ruth up, but the Lord's will be done and not ours.

She leaves to mourn her loss a father and mother, 3 brothers, McKinley D., Hardy and Claude DeHart, five sisters, Mrs. A. C. Garner, and Mrs. Willie Bullins and Martha, Ethel and Inez, and was preceded to her grave by Louisa who was born July 3, 1906 and died July 6, 1906, budded on earth to bloom in heaven. She is gone, oh how we miss her tongue can't tell, but the good Lord saw fit to call our darling home. She was carried to Huldah Baptist Church Tuesday evening where the funeral was preached and interment followed in the church cemetery. Her funeral was preached by Elder Samuel McMillan and Elder Davis both of High Point. A large host of friends and relatives were present and the floral offerings were numerous and beautiful.

She realized she was dying. She said, Mama, I am dying. She had diphtheria.

Written by her sister,
MARTHA DEHART.

MRS. REBECCA MATTHEW

I feel constrained to write a few lines on the death of Mrs. Rebecca Matthew.

Whereas the Lord has seen fit in His wise providence to remove from time a faithful wife and friend from her community,

She was reared up in Lee County, making her home near Broadway, N. C. She had lived to be an old woman.

She was born Nov. 11, 1851, was married to J. D. Matthews, Dec. 20, 1877, and was taken from this world, March 27, 1928, making her stay here some over 77 years. She had been married about 51 years.

She was laid to rest in the family burying ground near J. P. Smith's, in the presence of many sorrowing relatives and friends. It was so sad to see how she was taken from this world. It was thought that the thief went to rob her and he took her life the first thing he did.

She never united with any church but was a faithful believer of the Primitive Baptists, her greatest desire was to mingle with the people she loved.

She has been unable to attend any meeting in several years on account of ill health. But they would hold meetings at the old home place for her sometimes which seemed to fill her poor heart with rejoicing. The funeral was conducted by Elder Kee from Lamb's Grove.

To this union were only two not any children at all. She leaves a dear husband and many nieces and nephews, three of whom looked and watched over these two old people as a mother and father.

Mr. J. P. Aiton and sister Jamie Smith have been obedient, kind and faithful to them. As their mother and father both were called to the great beyond while they were quite young.

Her life was so noble, so self sacrificing, living for her loved ones. She accom-

ed to spend for the comfort and pleasure of her many friends. It seemed she lived and moved in the divine glow of heaven and her delight was the Father's will be done not hers. She was a true wife, a model neighbor and very dear friend. She seemed as a grandmother to me. There have been many, many packages fixed for me by her own tender loving hands. The Lord has wonderfully blessed her in so many ways. It was a shock to hear of her death in the way she was taken. But she longed to depart and live with Jesus free from all pain and suffering. Yet she seemed willing to wait her calling. She leaves a kind and loving husband to lean upon that strong and mighty arm of God in which to sustain him in such a trying hour. If not by his tender mercies he would fall by the wayside. I feel to pray to the Almighty God to bless all the beloved ones left behind and that He may fill every one's heart with His holy and divine presence. The sadness of parting with her was sweetened by her own evidence left here behind. She received a sweet hope in Christ many years ago, and we feel that her name was written in the Lamb's book of life.

We feel a hope to meet her beyond this vale of tears where sorrow never goes and where all is peace and rest. She was so faithful to her belief.

While the dark clouds were hovering
O'er Mr. Matthew's happy home
Husband, he is only waiting
To meet his companion beyond,
For she was a virtuous woman
Noble, gentle, pure and white
Now the circle home is broken
Husband dear do not mourn
For that hill side over yonder,
Whispering o'er that mound of clay,
Yes, there'll be an angel listening
And your thoughts he'll wait away
For she'll be calmly waiting
For your coming day by day.
Listen, dear husband, she was ready,
When she heard death angel call
For she knew her sun was setting
And her earthly day was over
Jesus bids me and I must go
'Tis not mine to choose here longer
Life is ebbing fast I know,
When I'm gone do not mourn
Just clasp my hands for I must leave you
Till the resurrection morn.

Written by one of her friends,
MARTHA STRICKLAND,
Coats, N. C.

MRS. MARY ANN SIMMONS

By request of our dear brother J. E. Simmons, I'll try to write a short notice of his wife's death.

The subject of this notice was born Jan. 13th, 1849, and died Mar. 2nd., 1928, making her stay here 78 years, 2 months and 13 days.

Aunt Mary was reared in Caswell

county, near the Arbor church, lived in that neighborhood all her life. Her parents were Bedford Boswell and Nancy his wife. Aunt Mary was a lovely character. She was very modest and of a smooth temperament.

She joined the Missionary church while very young and remained with them, but we certainly believe she was one of God's little ones. I used to visit this home often and I always got a hearty welcome. Bro. Simmons and I would talk on the scripture and speak of our hope and of God's goodness and mercy, and this dear woman was a close listener, showing that she, too, was interested. She never put any stumbling blocks in brother Simmons' way when he wanted to go to the church. She was a frail woman, not having much health, as far back when I first knew her; therefore, she did not go about much. Her last sickness was heart dropsy. No one will ever know just how much she suffered, but I am sure it was great. But I have not learned of her complaining. Like Job, "Though He slay me, yet will I trust Him." How beautiful it is to see one so resigned to God's Holy will.

Elder M. B. Martin said in his discourse while preaching her funeral, that he had visited there on one occasion and he talked with her on the resurrection and on the doctrine we preached and said he and she agreed, and that she was his sister. That seemed so good to me. I feel like she is at rest. She was laid to rest in the old family burying ground just a few hundred yards away from where she lived. Her funeral was preached by Elder M. B. Martin and the writer at the home. A very large crowd attended the funeral, showing the high esteem in which she and brother Simmons were held.

She leaves two brothers and one sister, R. B. Boswell, of Yanceyville, R. S. Gen. Boswell, of Burlington and Mrs. S. E. Sartin of Greensboro, N. C. Bro. Simmons is left in a sad and lonely condition. May the brethren visit him and the Lord comfort him.

His brother in hope,
T. A. STANFIELD.

MRS. MAHALA OAKES

It is with a sad heart that I write in memory of my dear grandmother, Mahala Oakes who departed this life April 1, 1928, making her stay here on this earth 96 years, 6 months. She was the daughter of William and Tabytha Hundley.

In 1861, she was married to William Henry Oakes who preceded her to the grave 33 years to the day. To this union were born 6 children, 2 girls and 4 boys.

Grandmother united with the Primitive Baptist Church in 1878, being baptized by the late Elder M. C. Dewell, and lived her profession ever afterwards. She was a devout Christian in every sense of the word. To be in her company was truly refreshing, instructive and uplifting. She had a message for both old and young. No

one ever left her without feeling that there were yet things worth while to strive for. She never seemed discouraged or daunted. She had her soul anchored to higher things than petty worries of this life. And this was more manifested during her last illness. She was sick three months. All was done for her that loving hands could do. As her physical strength failed, her spiritual strength was made stronger by the One whom she had learned to trust since girlhood.

She often asked those around her to sing the dear songs she loved so well and would clap her hands in praise to God. Grandmother prayed so fervently to go to sleep and be with Jesus. This prayer was answered. She fell asleep in Jesus April 1, 1928. Her funeral was held April 2, by her grandson Elder W. H. Oakes. This was her request. She had also expressed a desire for Elder J. R. Wilson to take part in the services, but he was several hundred miles away on a preaching tour.

Her grandsons were pall bearers and her granddaughters flower bearers. Eight of her granddaughters were renowned school teachers. They were graduated from three of our State Teachers' Colleges. She often referred to them with pride. There were also several expert mechanics, one doctor, one preacher and other intellectual men and women among them.

She is survived by one sister, Mrs. Mary Pearson, her other 4 sisters and 2 brothers preceding her to the grave. The following children, Mrs. J. H. Hundley, with whom she lived, Mrs. Virginia Lacy, Walter and Henry P. Oakes, twenty four grandchildren and thirty six great grandchildren.

Interment was made in the family cemetery at Whitmell.

Written by her granddraughter,

MRS. JAMES HUNDLEY

RESOLUTIONS OF RESPECT

A great sufferer was released from pain and suffering May 12, 1928 when God called our dear sister Mollie Strickland from earth to Heaven saying, "Child, your Father calls come home." We feel to know the agony through which she passed was at times almost unbearable. However we realize that now she is through with it all and resting in the arms of Jesus.

Resolved,

1st. That we place a copy of these resolutions on our church book.

2nd. That we extend our heartfelt sympathy to the bereaved family.

3rd. That a copy be sent to "Zion's Landmark" for publication.

Done by order of the church of Kehukee Saturday before the third Sunday in May, 1928.

J. W. BUTTS, Clerk,

A. B. DENSON, Moderator.

RESOLUTIONS OF RESPECT

Whereas it has pleased our God, the God of Abraham, Isaac, and Jacob, to remove from our midst, March 1, 1928, our dear sister Jennie Andrews, we bow in humble submission to His will knowing all He does is right, and that while we miss her here, we feel to know she is basking in the sunshine of God's love awaiting the resurrection morn.

Resolved,

1st. That we place this on our church book.

2nd. That we extend our heartfelt sympathy to the bereaved family.

3rd. That we send a copy to Zion's Landmark for publication.

Done by order of the church of Kehukee Saturday before the third Sunday in May, 1928.

J. W. BUTTS, Clerk.

A. B. DENSON, Moderator.

RESOLUTIONS OF RESPECT

It grieves us sorely to record the death of our dear brother Julius Jones, who departed this life March 18, 1928, after an illness of eight days. We would say, "Sleep on Dear Brother, until you awake in His likeness and be satisfied."

Resolved:

1st. That we place a copy of these resolutions on our church book.

2nd. That we extend our heartfelt sympathy to the bereaved family.

3rd. That a copy be sent to "The Zion's Landmark" for publication.

Done by order of the church of Kehukee Saturday before the third Sunday in May, 1928.

J. W. BUTTS, Clerk.

A. B. DENSON, Moderator.

ELDER DREW A. MEWBORN

Elder Drew A. Mewborn, a Primitive Baptist minister for fifty two years and one of the most beloved men and revered ministers in the State, ceased his earthly labors and passed on to that beyond from which no traveler has yet returned, at his home near Farmville, on the 9th day of May, 1928. He has gone from us to receive his reward that the Lord has prepared for them that love Him.

He was born on the 14th day of June, 1846 and had he lived thirty three more days he would have been eighty eight years old, he being the oldest Mewborn that there is any record of. He was the last one of a large family, three of which lived to be more than eighty years old, and three to be more than seventy.

His father, Elder Parrot Mewborn, was a Primitive Baptist minister from the date of 1825 to 1864, and was one of the leading Elders of that church in his day along with Elder C. B. Hassell, Gilbert Beely and others. He raised a family of five sons and five daughters, one of whom was Drew A., the subject of this sketch. Four of these were Primitive Baptist ministers and the fifth was a Deacon for a number

of years in the church of the same faith. Elder Drew A. Mewborn traveled extensively in his ministerial labors, having preached in practically all of the states from Maine to Florida. In his early ministry he visited lots of his churches on foot, oftentimes walking ten to twenty miles to his appointments. He probably has preached as many or more sermons than any other minister in the State. In all of his ministry, his whole theme, like the Apostle's, "He was determined to know nothing among his people, save Christ and him crucified." His aim and order did not demand his preaching, especially for conversion, but in a measure for the comfort, consolation and edification of the people.

He joined the Confederate Army on the 31st day of May 1862, and counting seventeen months, while he was a prisoner at Point Look Out, he was in the Civil War to its close.

He married Miss Penina A. Dixon in the year of 1866. They had been married nearly sixty three years. He was constantly expressing his appreciation and thanks to God for His many blessings, but his deepest gratitude was for the wife of his bosom and whom he always accounted as the gift of God. They raised a family of ten children, four of whom survive, J. R., G. L., and L. A. of Greene County and J. A. of Pitt County.

It was my good fortune and great pleasure to have known Elder Mewborn well and I with many others along with his relatives, will hold him tenderly, reverently in our memories and will miss him more than anyone will tell.

H. G. ROBERTSON,

Snow Hill, N. C.

IDA PITT

It has become my sad duty to write an obituary notice of my dear cousin, Ida Pitt. She was the daughter of James and Sallie Lewis, and was born March the 6th, 1867, and died Jan. 27, 1928. She was married to R. E. Pitt, Feb. 19, 1886. There were born unto them several children, only six surviving their mother, she lost some by death. Dear Ida was a great sufferer for the last 15 years but I am told that she bore her suffering with great patience. She had a complication of diseases. And everything was done for her that loving hands could do, but God's will must be done, and it was his will to take her out of all her sufferings and give her a sweet home with him where she will never know sickness sorrow or pain any more. It is heartrending to the dear husband and children to be bereaved of such a beautiful and Christ-like mother and wife as she was, but just think what a sweet hope she had in Christ and what a beautiful home she has in Heaven. How happy she is today singing praises around her Heavenly Father's throne. She has had a good hope in Christ for several years but feeling her unworthiness so

great she never united with the church here. Her husband says her faith grew stronger as she grew older, while her feeble body grew weaker her faith in the Lord grew stronger. She was a beautiful pattern in her home, a loving mother and faithful wife, and they miss her good advice and sweet words of comfort. But weep not dear children and husband for your loss is her great gain, but oh how sad to know mother and companion is gone. I know the sorrow of it all for I, too, have passed through the same sad trial. But we want to say, Sleep on dear ones, we would not call you back in this world of sin and sorrow. But we hope to meet you in that happy home above some sweet day. Blessed thought. Dear Ida and myself grew up together, our parents were brothers and sisters in the flesh and our homes were near each other, and I always loved her almost as a sister, but the latter years we were not thrown together very often as we lived some distance apart. It was such a shock to me when the news came that she was dead, and the thought came, not dead but asleep in Jesus. She was taken to the Rocky Mount Sanatorium and remained there 12 weeks. She then was taken home for awhile but grew worse all the time. They took her back to the hospital and she stayed there until death claimed her, which was fourteen weeks. Everything was done for her that doctors, nurses, husband, children and friends could do, but they could not stay the cold icy hand of death. The Lord called, child come home, and we feel that she gladly welcomed the call. Elder A. M. Crisp conducted her funeral at her home and she was laid to rest in the family cemetery. She leaves a kind husband and six children, Dr. William Pitt of St. Louis, Mo., James and Ed, Pitt, Mrs. Vines Cobb and Misses Lina and Lucile Pitt of Edgecombe Co., N. C., one sister, Mrs. Leslie Farmer of Elm City, N. C., and one dear aunt, Mrs. Fannie Winstead of Elm City, N. C., and a host of relatives and friends, but we mourn not as those without hope for we believe that she is now basking in the sunshine of God's love, where I hope we will all be prepared by the Grace of God to meet her in the great beyond. May God bless the bereaved husband and children and cause them to say the Lord giveth and he taketh away, and blessed be the name of the Lord.

Written by her husband's request, and by one that loved her.

With much love to all,

Mattie (Luper) Jarrel.

Tarboro, N. C., R. 3.

THE DEATH OF MRS. L. F. DeHART

Mrs. L. F. DeHart was born Sept. 17, 1848 and departed this life Jan. the 19th, 1928, making her stay on earth 79 years, 4 months and 2 days. She had paralysis. She had three strokes of paralysis. She would at times tell us to pray for her to die and leave this trouble and suffering.

She said she had a much better home than she had here. She said before she died she hated to leave us but she wanted to go home to live with Jesus forevermore where troubles are no more. She leaves to mourn her loss one son J. D. DeHart and 9 grandchildren, one having departed this life since then, leaving 8 now to mourn her loss, while our loss is her eternal gain. She leaves 4 great grand children yet to mourn after her. A place is vacant in our home which never can be filled. Her funeral was preached by Elder Samuel McMillan where her body was carried to Huldah Baptist Church where interment followed in Church cemetery.

Written by her granddaughter,

MARTHA DeHART,

MRS. GEORGE W. ANDREWS

This is a tribute to my grandmother, Mrs. George W. Andrews, who recently died, at the home of her daughter and my aunt, Mrs. Joshua Robertson, in Scotland Neck, N. C.

In reviewing that part of her life which I can remember and assimilate with those things that came in contact with my life first as a child, then a boy and later as a man, I can think of no one, save my mother, who inspired me to higher ideals, to finer thoughts, to a truer conscience than my grandmother. In her simple, sacrificial life of this earth, her life is a tribute to service, to kindness, to thoughtfulness, and to the worship of her Master and Savior.

Gentle of heart and hand, humble of doctrine and speech, unheard and unheeded in the multitude of peoples, who rushed madly seeking notoriety and publicity, this sweet, loveable, child of God lived, moved and had her being on this earth for many years, untouched, unspoiled and unaffected by the toil, stress and turmoil of the affairs of others.

And yet it would be a grave injustice to accuse her of being uninterested in others. For the mould of life from which she was cast to live and dwell on this earth had as her birthmark, sacrifice, love for others, service and humility of Her Father.

She did nothing nationally outstanding. She followed the dictates of her conscience, lived quietly, loved, married, and died, a follower of the Cross of Christ, a mother to others than her own, a martyr to the cause of Christ, and a devotee of her simple religious principles of the Primitive Baptist Church.

She died as she lived, loved to the very end. High and low, rich and poor, paid homage at the passing of this good woman, glorying in the fact that they had known one whose ambitions were realized, in that she had received her earthly reward of love, hope and friends, which she no doubt would have join her to the land in which I feel she now resides.

Mrs. George Andrews never knew the

extent on her friendship. She never lived to see the people of many states return to her dust to pay homage to the useful life she had lived. Had she been able to have done so, she would have smiled her sweetest smile of thankfulness, and no doubt probably said: "Thank you my children, I love you all."

A little poem, written by Ellen M. H. Gates is so appropriate to my use at this time, that I repeat it, bearing in mind that the picture of my grandmother is best transformed into her life here with us, when I repeat these lines to myself:

Such beautiful, beautiful hands,
They're neither white nor small
And you I know would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptors' dream might be
Yet are those wrinkles, aged hands
More beautiful to me.

Such beautiful, beautiful hands,
Though patient were weary and sad,
Those patient hands kept toiling on,
That grandchildren might be glad;
I always weep as looking back
To childhood's distant day,
I think how those hands rested not
When mine were at their play.

Such beautiful, beautiful hands,
They're growing feeble now,
For time and pain have left their mark,
On hands and heart and brow,
Alas, alas, the nearing time
And the sad, sad day for me
When "neath the daisies, out of sight,
These hands will folded be.

But ah, beyond this shadow land,
Where all is bright and fair,
I know full well these dear old hands,
Will palms of victory bear;
Where crystal streams through endless
years,
Flow over golden sands,
And where the old grow young again,
I'll clasp my grandmother's hands.
Her Grandson,
AUBREY SHACKELL,
Edenton, N. C.

MATTHEW R. HOOKS

The subject of this obituary, Brother Matthew R. Hooks, was born March 19, 1858, and died August 21, 1927, making his stay on earth 69 years, six months and two days. It was the writer's pleasure to be in school with Matthew when a small boy and he a young man. He was noted for his kindness and truthfulness, and loved by all. His noble and generous character in his latter days still rushes to my memory and is reflected in his school days. He joined the Primitive Baptist Church at Memorial early in life and has been a consistent and dutiful member for nearly 40 years. He was clerk and Deacon and filled both places with credit and

satisfaction to the entire membership.

Matthew how much we miss you. How we hate to lose you. We miss your lovely face when we meet at the church, but there is one consoling thought we know our loss is your eternal gain. O that we could all emulate your noble character and example and meet you in the morn of the glorious resurrection, then and there to acclaim in one accord with the Psalmist David, "the Lord is my Shepherd, I shall not want."

Brother Matthew Jan. 31st, 1872 early in his life was married to Miss Bettie Overman, and she was a facsimile of his goodness, gentleness and kindness. To this happy union there were born six children. Four sons and two daughters. The two daughters, Isla four years old, Alma 25 years old, and one son Lester fifteen months old preceded him to the grave. Three sons now living W. J. Hooks, L. S. Hooks, and E. L. Hooks, who live at the old homestead, and are among our best citizens. It would be hard to draw a pen picture of Mathew's goodness and kindness not only to his immediate family but to all of his acquaintances. His sister just told me that he lived thirty seven years with his wife Bettie as he called her, and during these thirty five years of married life he never spoke one cross word to her. Anyone can readily understand why this could be if they knew what a good kind man he was and the good and kind christian wife he had. But in turn for all his goodness and kindness to his family and all his fellowmen, the God of Heaven was good to him. Mathew was an industrious man. He was never idle. He accumulated a great deal. The Lord seemed to bless all his efforts. His eight hundred acres of land near here is a model farm, besides the great love he had for his family and his friends Mathew loved the things of nature. The flowers at home and the wild flowers of the field. He loved all kinds of birds and especially the little playful squirrel, and they seemed to love him. He never would allow them to be hurt or any hunting on his place. His large oak in front of his spacious dwelling was an asylum for them. There the birds would sing and the little squirrel play all the day unmolested and unafraid.

Sister Bettie we all join you in sorrowing for the death of your dear husband. It is beyond the power of the human beings to speak that everlasting comfort to you, but let us call on the one who can. May the God of heaven who giveth and taketh away, who can hold the ocean in the hollow of his hand or weigh the mountains in a balance comfort and reconcile you to his death. May he send the Dove of Peace to hover over you and speak words of peace, comfort and condolence to you to the end.

J. C. HOOKS.
R. E. PEACOCK

Fremont, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father, to call home our beloved sister, Polly L. Glover, who was received at this church in full fellowship August, 9, 1893, and baptized by Elder William Woodard, who was our pastor, and departed this life January 13, 1928, in her 65th year. She was so gentle, kind and lovely, to know her was to love her, and those who knew her best loved her most.

First, The church at Healthy Plains, has lost a devoted and faithful member. That we bow in humble submission to our Heavenly Father, who doeth all things well, believing our loss is her eternal gain.

Second, We extend our sympathy to the bereaved family. May God bless comfort and lead them in the way of truth, peace and love.

Third, 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 family and a copy recorded on our church book.

Done by order of conference, Saturday before second Sunday in May, 1928.

ELDER G. W. BOSWELL, Moderator
HILLIARD BOYKIN, Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father, to call home our beloved sister, Roxie Hilliard, who came to us by letter, September 11, 1901, and departed this life November 18, 1927, in her 73d. year. 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 Healthy Plains, has lost a devoted and faithful member. That we bow in humble submission to our Heavenly Father, who doeth all things well, believing our loss is her eternal gain.

Second, We extend our sympathy to the bereaved family. May God, bless, comfort and lead them in the way of truth and love.

Third, 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 family and a copy recorded on our church book.

Done by order of conference, Saturday before second Sunday in May, 1928.

ELDER G. W. BOSWELL, Moderator
HILLIARD BOYKIN, Clerk.

RESOLUTIONS OF RESPECT

God is calling us home to glory one by one. It pleased Him to take from our midst our dearly beloved sister, Maholay L. Oakes on April 1, 1928.

She was born October 4, 1831, making her age, 96 years, 5 months, and 27 days. She joined the Primitive Baptist church at Strawberry in April 1875, and was baptized by Elder W. S. McDowell.

Therefore be it resolved:

First, That the church bow in humble submission to the will of our heavenly father. Second: That Strawberry Church has lost a faithful and devoted member.

She always filled her seat at Church when able. She read her Bible daily, and rejoiced to hear the songs of Zion. She was ready and willing when God's summons came to call her home.

Third, That our loss is her eternal gain. We hope to meet her in a brighter world someday.

Fourth, That copy of these resolutions be sent to Zion's Landmark and a copy be recorded upon the church book.

Written by request of Strawberry Church.

Elder W. R. Dodd, Mod.

P. H. Payne, Clerk.

Mary C. Hundley, writer.

(Lone Pilgrim please copy.)

ELIZABETH ROSA SHARPE

Elizabeth Rosa Sharpe wife of Alex Bridgers died at Memorial Hospital, Wilson, Tuesday evening at 12 o'clock. Mrs. Bridgers was the tenth child of Mr. and Mrs. John T. Sharpe. Mrs. Bridgers is survived by her husband and four small children, two girls and two boys, the oldest being about 12 years old and the youngest 6. She is also survived by her mother, Mrs. Nannie Sharpe, and nine brothers and sisters. Mr. Jessie Sharp, Elm City, Mr. John Sharp, Elm City, Route Mr. Thad Sharp, Elm City, Route, Mr. Charlie Sharpe, Elm City, Route, Mr. Tom Sharp, Sharpsburg, Mrs. Hattie L. Newton, Mrs. Mary Williford, Mrs. Martha Bridges, Miss Elise at home. The funeral services were held at the home of her mother, Mrs. Nannie Sharpe, conducted by Elder R. H. Boswell of Wilson and Elder Crisp, of Pinetops. Interment in the family burying ground.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God in his infinite wisdom to remove from us our beloved brother John I. Smith, clerk of Burlington church who has been a member of the Primitive Baptist church over fifty years.

Therefore he it resolved first, that we believing our loss to be his eternal gain, desire to bow in humble submission to the will of an all wise God, do cherish the memory of this lovely brother and faithful member of the church, and we desire to imitate the noble life he has lived among us. He did not fail to remember his pastor and the poor.

Second, That we wish to extend to the bereaved children and grandchildren and friends, our tenderest love and sympathy,

desiring that the good Lord will comfort and sustain them in their distress.

Third, That a copy of these resolutions be sent to the children and grand children of the deceased, a copy to Zion's Landmark and a copy recorded on the minutes of our Church book.

Written by order of Burlington Church in conference Saturday before the first Sunday in May, 1928.

Eld. W. C.

Moderator and Clerk, pro tem.

J. WILLIAM SOCKWELL

In as much as the good Lord in His All Wise Providence has taken from us by death our beloved brother and deacon J. William Sockwell, March 19th, 1928.

We, the Church at Harris Springs desire to have recorded on our minutes our appreciation of him. He joined this church by letter nearly fifty years ago. He served as Clerk until he was ordained deacon. As this Church is but little over one hundred years old he was a member of it nearly half of its existence. His whole soul was always for its peace and welfare. Always present at the meetings, when not providentially hindered. Patient and prudent in his walk and talk, always giving good admonition, encouraging the brothers and sisters to attend their meetings. We feel that we can say that he was a deacon in the true sense of the word. It makes us feel sad to have to give him up. Yet we feel to be submissive to an All-Wise Providence who doeth all things well. And desire to thank Him for the long life of our dear Brother.

We feel that he has left behind a well spent life that we would all do well to emulate. He lived and died in the faith and has gone to rest with the Saints gone before. Peace to his ashes.

We desire to express our heart felt sympathy to the bereaved family. May the God that dear Brother Sockwell so much loved and tried to serve be with them in this sad hour to reconcile them to His Holy will and keep them by His Almighty power is our prayer. And when life is over with us all, may we bask in the sunshine of his love. And praise the Father, Son and ever Blessed Spirit in that World that has no end.

Therefore, he it Resolved that we record this on our Church minutes—And a copy be sent to the bereaved family, also one to Zion's Landmark and Signs of the Times for publication.

Done by order of the Church while in Conference this 19th day of May, 1928.

J. H. ADAMS,

B. A. MALCOLM,

R. L. COOK,

Committee.

ELDER SAWIN WROTE ARTICLE

Dear Mr. Gold

My name as spelled at the close of my article in May 15, number, may not be recognized by the parties mentioned therein, as my own, so I am asking the correction as per my name here under. Thanking you in advance, I am most truly yours,
P. W. SAWIN.

MEMBER IN GOOD STANDING

Green Forest, Ark.

Zion's Landmark,
Wilson, N. C.

I have been informed that it is being reported that J. W. Fairchild is not a member of any church, also that the clerk of the church I claim membership in has written that J. W. Fairchild is not considered as a Baptist. This statement is not true. J. W. Fairchild is a member of Bethel Church, and in good standing. We have fellowship with Little Zion Association. The Association is held here at Bethel Church every fourth year. I have never written anyone that Brother Fairchild was not in good standing.

T. J. ENIX, Clerk, Pro-tem.

Well as brother Enix has written some, I will say brother Fairchild is in good standing with Bethel Church which is one of the churches that compose Little Zion Association. I, for one, consider Elder Fairchild one of the ablest men the Primitive Baptists have among them today. He is not the pastor of the church at present as he is nearly all of the time traveling and preaching which I think is his gift. Oh that the Baptist people would strive for peace and not wrangle over things that make for trouble.

I will be 78 years old in a few days.

Love to all the Primitive Baptists,

W. M. PATTON, Church Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pleasant Hill Saturday and 5th Sunday in July. Lovers of truth are invited.

M. MEARES.

SKEWARKEY UNION

Please publish that the next session of the Skewarkey Union is appointed to be held with the church at the Falls of Tar River, Rocky Mount, N. C., Friday, Saturday and 5th Sunday in July.

Those coming by rail will be met at Rocky Mount. All lovers of truth are invited to meet with us.

W. H. WORSLEY,

Clerk of Falls Church

FALL SESSION OF PIG RIVER ASSOCIATION

The Fall Session of the Pig River District Primitive Association will be held with the church at Martinsville, Va., on

Friday, Saturday and First Sunday in August, 1928. We extend an invitation to all lovers of Truth. We especially invite the ministering brethren.

ELDER RANDOLPH PERDUE,

Moderator.

THE EASTERN UNION

The Eastern Union is to be held with the church at Tiny Oak, Hyde County, to commence on Saturday before the 5th Sunday in July, 1928.

We invite all who may have a mind to come, especially ministers.

A. W. AMBROSE, Clerk.

APPOINTMENTS FOR**ELDER W. T. WHITE**

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

You will please publish the following appointments for Elder W. T. White of Colloden, Ga.

Saturday and 4th Sunday in June, Wardswill.

Monday 25th, Yopps.

Tuesday 26th, Bay.

Wednesday 27th, Southwest.

Thursday 28th, Sloam's Chapel.

Friday, 29th, Sand Hill.

Saturday 30th, Muddy Creek.

Sunday July 1st, Cypress Creek.

Monday, July 2nd., Maple Hill.

Tuesday night, July 3rd, Wilmington.

The brethren will arrange for him in the Mill Branch Association.

These appointments should have been sent in sooner but I have just reached home from the north and did not know of Brother White's request until my arrival here. I hope you can get them in the 15th issue of the Landmark, and oblige.

Yours truly,

L. H. HARDY.

Atlantic, N. C.

Elder White is filling the appointments of Elder J. S. Herndon which were published in the issue of June the first.

We regret that the above appointments were received too late for publication in the June 15th issue, but we are getting out the July first number earlier in order to carry them before they are due.

J. D. GOLD.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Shilo on the fifth Saturday and Sunday in July. This church is six miles from Roxboro, N. C., Person County, and two miles from Woodsdale, N. C. where visitors will be met.

We hope that some of our preaching brethren will have a mind to visit us at this time.

A. P. CLAYTON, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

JULY 15, 1928

D. F. Robertson,
No. 17
1 July 28

JOSHUA BUILT AN ALTAR UNTO THE LORD

"And the Lord said unto Joshua, fear not, neither be thou dismayed; take all the people of war with thee, and arise and go up to Ai: see I have give into thy hand the king of Ai, and his people, and his city, and his land.

And Joshua burnt Ai, and made it a heap forever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide:

Then Joshua built an altar unto the Lord God of Israel in Mount Ebal.

As Moses the servant of the Lord commanded the children of Israel as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel."—Joshua 8:1, 27-33.

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

ASSOCIATE EDITORS

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

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

CONDUCT ME AS THINE OWN.

My Jesus, as Thou wilt!

Oh, may Thy will be mine:

Into Thy hand of love

I would my all resign.

Through sorrow or through joy,

Conduct me as Thine own;

And help me still to say,

My Lord, Thy will be done.

My Jesus, as Thou wilt!

Though seen through many a tear

Let not my star of hope

Grow dim or disappear.

Since Thou on earth hast wept

And sorrowed oft alone,

If I must weep with Thee,

My Lord, Thy will be done.

My Jesus, as Thou wilt!

All shall be well with me;

Each changing future scene

I gladly trust with Thee.

Straight to my home above,

I travel calmly on,

And sing in life or death.

My Lord, Thy will be done.

—Benjamin Schmolke, 1672-1737.

Translated by Miss J. Borthwick.

A LETTER OF AN EXPERIENCE.

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Brethren:

It seems that I cannot get rid of an impression to write a sketch of my experience that which I hope and trust the Lord has shown and revealed unto me. There has been days with me ever since I joined the

Church (36) years ago that I would go talking in my mind to God's people all over the world, but as I couldn't write right and felt so unworthy to ask any one to write for me, have never had it written. But after hearing Sister Cornie Green's experience read in your paper, I couldn't put it off any longer. She told my feelings so near I couldn't help thinking what a pleasure it would be to me if I only could write a little of what I hope the Lord has done for me. I am now in my (60) year and feel like my time is drawing near, and the longer I stay here the stronger and firmer I feel to be to the living God. It seems like I can give up every thing and look to Him for justice in this great struggle we are living in today. My troubles began with me when I was (18) years old in the year of 1887. I had a dream and it troubled me so bad I felt afraid to go to sleep for several weeks. I felt like death or something bad was coming on me. I dreamed there was some place I had to go, and when I started, there had been a storm and lapped the trees in every direction till I couldn't go any farther and the Lord spoke to me and told me to pray and when I knelt down and prayed the power of God picked me up, and I arose and flew back to my home and told my husband, mother and father how I had been lost and what the Lord has said to me. This all soon wore off and I went back to my same old way of

living, dancing and trying to enjoy the pleasures of the world and forget my dream. Until the 1st Friday night in February we had a dance at our home and I danced till midnight. The next night as I lay down old satan appeared at the foot of my bed and all my sins came before me. I felt like I was condemned to hell and the grave and I began to beg for mercy. I begged day and night for God to have mercy on me for I realized he had all power. My husband and baby would be asleep and I would lay there crying and begging God for mercy, afraid to go to sleep, afraid I would die and hell would be my doom. I went on in this fix having dreams and visions all the way through until along in June my burden became so heavy I could not eat or sleep for two days and nights. My husband would eat his meals and I would sit and cry and on the second day after he had finished his dinner we lay down and as soon as I lay down I was snatched away in some kind of condition. I thought I had come to the house to cook dinner, while I was fixing to cook my dinner my father came in and walked just one step behind me every where I went, neither one of us spoke a word and as I started to the garden to get some cabbage for dinner he was still behind me. When we were about half way there he spoke and said, Alice you and Edwin don't do right to get along with your troubles. I said, Why Pa? He says, you must pray and put your trust in God. Then I said, Pa, I have prayed and given myself up to God but nothing I do doesn't seem to do any good. I went back to the house and when I got there I found my husband lying flat on his

face on the porch crying and in the greatest trouble I had ever seen him in, and Brother Moore Stephenson, I awoke shouting and praising God. I felt so much better I went into the kitchen and ate dinner and could go back to work feeling like maybe God would save me for that was my cry, save me Lord if it can be thy will a poor lost and condemned sinner. As I cannot write will leave off so many things I could mention if I could write myself. But will try to tell how I was delivered when God came and spoke peace to my soul. It came on me one evening that it was my last night to live, and if ever I did die I died that night to this world and the pleasures of this world. I was made willing to give it all up that night. I lay down feeling like I would never see the sun rise again.

That night in a dream I was directed to Rehoboth Church bare-headed and bare-footed and my old dress worn out. Felt like God and all my people had forsaken me and I was one alone and everybody was seeing pleasure but me. While I was at the Church it seemed like death came on me and I knew I was dying and wanted to die by myself. I started back home praying to God for mercy. I got weaker all the way and when I got there I was so weak I had to crawl in the house. While I was gone everything had been taken out of my house except one little table and a chair. The table and chair were placed in the middle of the room. I crawled up in the chair and crossed my hands on the table and laid my head on them to die. While I was sitting there dying I heard some one come in at the door. I thought it was my husband come before I could

die. I raised my head up and looked and it was God. He came to the table and stood and looked at me and raised one hand and held a book in the other and said, God shall have mercy on you and this house. Then I was made able to speak, and said, I thought you were God. He said, I am God, and then he disappeared. I awoke feeling like God had had mercy on me and I would live forever. After this took place a love and desire came on me to go and live with these people and I was directed to the church at Rehoboth in another dream. I thought I had to go and tell them the trouble I was in and when I got there and went in to take a seat a voice spoke to me and said, come this way, these are good people. I turned and started to them and they were standing there with their hands stretched toward me and I went to them telling my troubles but didn't feel worthy to be taken in but they received me and sent me over there to sit with the sisters. Then all stood up and sang, Am I a soldier of the cross. But I was so weak I couldn't stand. I awoke crying feeling too little and unworthy to be among them. After I had this dream I stayed away from the church three years thinking I wouldn't go to the church but my burden became so heavy it seemed like I would die if I couldn't get better. So on the fourth Saturday in August (1892) I offered myself to the church at Rehoboth, and was received and baptized. For all these many years I have been living trusting in God to keep in the way that leads to peace. I have been through with so much trouble, and my last days have been so full of trouble over the way the churches

are divided up that I would like to mention some dreams I had 25 and 30 years ago that are now being made plain to me. 30 years ago my husband joined the church. During that summer I dreamed six delegates and messengers came to our home after him to go with them to attend to some business and it was night. He called me and said get ready you must go too. So we started and traveled to Clement church in the dark. When we walked up to the church they were bound to go on in the house and the house was shut in in darkness. I was walking and wandering on the east side of the house while they were in there and I looked toward the east and saw a flash of brightness shine out from the east. It shone brighter than the sun and Christ descended down in the light and stood in front of me and said, I have come down to **marry you** in me like the bride of the Lamb's wife. Peter was married in me and you must be. As soon as he had finished these words my husband walked up and stood beside me and he repeated the same words to him. Then he laid one hand on my husband's breast and the other one on mine and I looked down and saw that we were all naked and he said, That needn't trouble thee. For thy soul and body is sufficient for thee. And when I awoke my love for my husband and children was more than I could tell not knowing what this dream meant. In about five years after I dreamed that my husband was chosen for a deacon and he served faithful till death. About two months before he died this great trouble took place in the churches, and now I can see the beauty in Rehoboth church. I feel

like I represented the church wandering on the outside while the messengers were in the house, and that it was too pure and holy to enter in the darkness that was in the church at Clemont.

Now I will mention another dream I had about twenty-five years ago on Friday night after Brother Nimrod Stephenson, Deacon of Rehoboth died. I dreamed I went to his burying and when we got back to his home right in front of his door flashed down the blackest darkness I ever saw and the Lord spoke and told me to pray for peace, love and light at Rehoboth and throughout the churches for they were all shut in in darkness. So I thought my husband and I started to Rehoboth and it was so dark the only way we could travel was to join hands. We walked along together continually praying for peace, love and light until we had reached the cross roads, then we could hear a wagon in front of us and it sounded like it was loaded with all it could bear up. There he turned my hand loose and said, Alice you go on I've got to go home and there he disappeared and left me alone and I followed the cluck of the wagon to Rehoboth Church. When I got in sight of the church I saw three bars of new silver in the door. It made a light so I could see my way and when I stepped upon the door-steps the door swung open and I walked in. There I was pressed down on my knees by a power and earnestly prayed to God for peace, love and light for Rehoboth and all the churches. When I rose to my feet I looked toward the east and saw the full moon and about (12) stars placed around it. While I stood there looking at them God put a

song in my breast to sing and I was standing viewing the moon and stars and singing the words he had put in my breast to sing, the purest sweetest words I had ever sung when my husband heard me and woke me up. I feel like we are now going through with what I see in these dreams. In this last dream I saw my husband leave me and go home at the cross roads and when this great trouble and crossness came in the churches he did leave me in death and is gone home to a better world than this where there is no trouble or sorrow and all is peace and happiness and I'm left alone in this world of trouble and sorrow. But I'm still praying for peace, love and light and truly hope I will see a brighter day.

From a sister in hope of eternal life and saved by Grace, if saved at all.

Mrs. E. J. Clifton,
Benson, N. C., R. 1.

IN THE WILDERNESS.

Elder P. G. Lester,
Roanoke, Va.

Dear Brother in Christ:

The doctrine and scriptural views penned down in your editorial in the Landmark of May 1st is what I hope was born of God in me many years ago and it is so good and consoling to a hungry child after years of starvation to sit down before the Lord and feast upon the good things that his servants have prepared for them that love Him. I believe that the good Lord sometimes suffers his children to wander off in the wilderness some times when they are enticed, but His All-Seeing Eye is ever upon them and His Strong Arm underneath them and it is impossible for a single one of them to

be eternally lost. David said if I make my bed in hell Thou art there. What a wonderful Saviour is the God of our Salvation who spared not His own dear Son but delivered him up to be crucified for our sins and our iniquities. And by his stripes we were healed and all imperfections blotted out for ever. We can of ourselves do nothing but through Christ who strengtheneth us we can do all things.

Moses could not cross over the Red Sea until God rolled the waters back. We cannot cross the dividing line that separates us from God until all sin is washed away by the blood of Christ. Sometimes because of unbelief our mortal bodies are cut off and our carcass left in the wilderness and we are not permitted to enter the Promised Land, but that soul is hid with Christ in God and in the end will be resurrected, washed clean by the blood of Christ, justified and enter into eternal glory with Christ. Brother Lester, it is by the spirit of man in me that I have learned the spirit of man and what man will do, but it is through my own suffering that I feel the need of Christ more and more and every day of my unprofitable life I find a new Saviour and a better Saviour. He is the same Christ, but a more merciful Saviour each day I live because each day brings forth new problems to combat with and proves more and more of my own weakness and causes me to say as Paul did, Oh wretched man that I am.

Man will never appreciate Christ as long as he can travel in his own strength, but when he is stricken to the earth as was Paul, blind and helpless, then we as did Paul and Jonah, learn the greatest lesson in

the shortest time and say with them that salvation is of the Lord, and there is salvation in no other.

Brother Lester I am nothing but a poor sinner saved by grace, if saved at all, but I know that I love God because I love the brethren; those that have cast me off as evil I am in no way responsible but I love them still if I am not right I want to be, my whole heart's desire is to be right and to do right. I know that I have made mistakes in life, but no one is more conscious of their wrongs than I am, and no man feels them more keenly than I do, and no man suffers for his own wrongs more than I do. I am very sorry of my wrongs and would very gladly undo them if I could but Dear Brother Lester, because I did wrong was no cause for my brethren to cut me off as they did because I was trying to restore peace and fellowship in my church according to the Law of Christ. May God bless you, my brother, and enable you to write of the goodness of God and comfort those that mourn in Zion.

Yours in Christian love,
W. L. PARKER,
Schoolfield, Va.

IN DESOLATE PLACES.

North Berwick, Maine.

Jan. 6, 1897.

Elder J. D. Eubanks,

My Dear Brother in the sweet fellowship of Christ's Gospel:

I was glad to hear from you, but since the time that I received yours I have felt far from letter writing. I have been in desolate places, as an exile from the "delighted land." Mal. 3-12. My own frowardness and vileness has been increasingly discovered, and in hardness and im-

penitency of heart my days and weeks have been spent. During all this time I walked with such stiff-neckedness, too hardened, too proud to bend down, to fall at the feet of him that sitteth upon the throne. I have felt myself as an incarnate devil. It is with pain and shame that I now confess this. Ah, well I know that salvation must be of the sovereign grace of God to save a miserable wretch like me. Carnal professors are well pleased with themselves if they make clean the outside of the cup and platter, but this only does not satisfy the child of God. Tokens of mercy, glimpses of the fair countenance of the Redeemer, at least a morsel now and then from the table of the King, a glance of love and the kisses of his mouth are what we crave, or else as in a land of banishment we dwell. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." So I have proved it. Last Sunday I assembled with the church feeling barren and desolate, and when I stood up to speak, there I stood like a fool, a perfect blank, turning over the pages of the Bible to see if my eye could light upon some text to preach from. But it was all to no purpose: I pitied the people gathered together, but felt too stiffnecked, too vile to even pity myself. I told the congregation I had no text, but that I had, I thought, been learning during the past week that I was the chief of sinners. In a moment I

was "anointed with fresh oil." I felt the abounding grace, and tender mercy of the Lord flowed even unto me. His comforts and pardoning love overflowed my soul, my hardness and stubbornness was all melted away, while utterance was given me to proclaim the unsearchable riches of Christ.

My captivity was turned, my soul was filled with laughter, and sweetly resting by faith in the atoning sacrifice of the Lamb, I saw the enemy cast down, defeated and put to flight; then with the virgin, the daughter of Zion, I shook my head at mine enemies, and laughed them to scorn. Isaiah 37:22. Christ Jesus and Him crucified was my soul's hope of deliverance from my sins and temptations and all the power of the enemy. "Who is he that condemneth? Where are now my accusers? By the grace and exceeding power of the Lord toward me, I believed that Jesus died for me, and rose again for my justification, and thus triumphant and joyful in the praises to the Lord, how easy it was to speak of his mercy and grace, and to tell that "the Lord hath triumphed gloriously" Exod. 15:1-21.

You speak about my being in a spiritual state of mind when I wrote that letter. It was truly a "time of love." Ezek. 16:8, from the Lord to my soul. The remembrance of that season as it now comes to my mind is very grateful. While in the midst of writing my soul went forth in contemplation of the love of Christ to the church, and to such an unworthy, sinful worm like me.

Suddenly I was so overcome with the thought that the dear Redeemer loved even me, such a vile wretch as I am, that I burst into tears and

sobbed aloud so overcome with the loving kindness of the Lord. My dear wife sprang to my side, and throwing her arms around me said, "What is the matter? What is the matter?" All I could do was to sob as though my heart were breaking. I could not tell her, it was joy unpeakable and full of glory.

When I received your letter I thought, What would brother Eubanks think now? I am a very devil, worse than a devil. Devils have never tasted Jehovah's pardoning love; they have never been indulged to recline upon the bosom of the Altogether Lovely One; they have not been banqueted at the King's table. But how wayward am I! How forgetful, how ungrateful am I! Shame and confusion of face belong unto me, but so insensible, so hardened in so short a time have I become, that I do not blush, Ezra 9:6; Jer. 6:15, over my inconstancy. Then I felt to sigh over my degenerate estate, but could scarcely beg one smile from the gracious Lord. I felt it would be better to have frowns and chastenings.

But I have learned that we cannot instruct the Lord how to deal with us. He deals most sovereignly with his people. In him all perfections reside. He is as perfect in his wisdom and holiness, as he is in his love and sweet mercy. When under affliction of soul I have smarted, then I have thought I have been chastened enough, but the Lord has not ceased for my crying. Prov. 19:18.

Then when I have feared severe chastenings, and I could see no escape from the rod because of my blackslidings in heart, I have found our Lord has his own way to bring

me in humbleness of mind, and in contrition at his feet. Some sweet promise has been spoken in my heart, some remembrances stirred up, some sweet vision of the sacrifice of Christ, a glimpse of the suffering and agony when he smarted under our dreadful guilt and the curse of the law in Gethsemane and on the cross. Like a flash, so unexpected, so unsought, so undeserved has this mercy been, a glow of shame has gone over my soul, and in self-loathing, in contriteness of heart I have bowed before the Lord, and have said within my heart, have I been so unmindful, so perverse? Have I so abused thee, thou lovely Savior? I have felt the Lord loves me still, he has pardoned all my sins. I have thought this is too much, I cannot endure it. Instead of falling on my neck and kissing me, "Luke 12:20, I ought to be sent to the prison house, and there shut up a long time and fed with the bread of affliction, Kings 22:27.

"Oh that His bleeding form would rise,

His dying love most clearly shine,
And break mine heart, and burst
mine eyes,

With joys and sorrows all divine.
O that the sight of all his pains
Would rise devotions purest flame;
Work vast abhorrence to my sins,
And purest love to his dear name.
O that at last I might but die
In my dear Saviour's bleeding arms;
Then sweetly mount to worlds on
high
Amidst His all refulgent charms."

You say, "The strife will soon be over." What a comfort this is! The Son of God suffered the just for the unjust to bring us to God. Then to our God we shall come.

Christ's sacrifice secures us an abundant entrance into the everlasting Kingdom of God. And through grace all the ransomed church shall sing around the throne of God and the Lamb, "Thou hast redeemed us to God." Rev. 5:9.

In the love and fellowship of the gospel, I am, I hope, your brother,

FREDERICK W. KEENE.

ENJOYS THE LANDMARK

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

Dear friend:

Enclosed you will find \$2.00 dollars for the Landmark. I am very sorry that I have delayed sending in my renewal, hope you will pardon me. I have just received my Landmark this evening and I enjoy reading it so much. I was very sorry to hear of the death of Elder C. F. Denny. May the good Lord bless his dear companion in her bereavement.

Mr. Gold, enclosed you will find a good letter written by Brother J. R. Jones. I enjoyed reading it so much. Please publish in the Landmark. I hope others may enjoy reading it too.

Yours in hope,

MISS ADA WALKER.

Please change my address from 77 Pelham Ave., to 209 Wood Ave. Schoolfield, Va.

THE CHANGES THAT COME

Miss Ada Walker:

My precious little sister in the Lord as I hope and trust. Well I am sorry that it is not with us, as it has been in days past and gone. There are but few Baptists here now, so many have died, and moved away. It is quite sad and lonely to

what it used to be, and yet you know something about how some of this is, if it were not that we are kept by the power of God through faith ready to be revealed in the last time what would we do. We would be gone worlds without end, but He that keepeth Israel neither sleeps nor slumbers, but watches over us by day as well as my night, and will save His heart's delight, and will present us blameless before the Father in love, without spot or wrinkle or any such thing. Oh! won't this be glorious. Well I hope there will be an ingathering at Greensboro church before long. Brother King is a sweet little preacher. I would be glad to have you with us occasionally.

Well, sister Ada I did not think of writing anything for publication when I commenced this, but you may send it to the Landmark if you want to. I am able to be at work. Hope you are well. Drop me a few lines if you feel to.

Yours in hope,

J. R. JONES,

Revolution Station,
Greensboro, N. C.

CAN'T LIVE WITHOUT THE CHURCH.

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

Dear Sir:

Am enclosing money order to pay for Zion's Landmark to May 15, 1929. I am nearing my 73rd year and want to take the Landmark as long as I live. I do enjoy the many good letters from the dear brethren and dear sisters. All the pleasure I have in this life is when I am in their company conversing on the goodness and mercy of God to me

who am the least and most unworthy of all the household of faith. The church can get along without me, but I can't live without the church.

MRS. M. E. SANFORD,
High Point, N. C.

A GOOD PAPER

Mr. John Gold,
Wilson, N. C.

Dear Mr. Gold:

I'm so sorry I've had to keep you waiting for the remittance I owe. I haven't forgotten that my time to the good paper has expired, but have been sick most of my time since the first of the year and haven't really been able to write. Have thought of it so many times and wished that it could be sent in for fear that you might need it or that my paper might be discontinued. O, I feel I couldn't bear that. I'd miss it so much. I rejoice many times when I read the experiences of other dear sisters and brothers. Some are so much in harmony with my very own. I have felt the impression lots of times to write my little experience and really have felt it was my duty as I have been asked to do so, but my unworthiness and weakness and inability to express myself has caused me to refrain and too, I've been afraid my impressions were of the flesh. I do hope and pray that the Lord be my guide, my strength and support. That I may do all things according to His will, that He may never leave nor forsake me.

Please forgive me for this delay for I desire to cause you no anxiety or worry. Enclosed find a P. O. money order for \$2.00 to pay for the paper up to Jan. 1929.

May the Lord bless you in your good work is my prayer.

An unworthy sister,
MRS. RACHEL VENTERS.
Jacksonville, N. C.

LOVES THE LANDMARK.

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

My Dear Cousin:

I will write you a few lines this A. M. and enclose you a check for \$2.00 to pay for the Zion's Landmark. My check is good but if it is too small to bother with being so far away just tear it up. I am not in shape to go to the bank to get a cashier's check. I like to read the Landmark. I hear from so many of the relatives, it seems too bad we are separated and so far apart. I hope some day to see you all, if we live. I received a letter yesterday from Cousin Thomas Jones. I am one who loves to hear from my relatives, it is natural for me to love them. Cousin Albert Jones comes to see me every 3 to 5 weeks and it does me lots of good. He is a good steady boy and has a good job. Have not had a letter from your father for some little time, would love to hear him preach again. He was an able preacher when I was there in 1888. I thank you for the Landmark you sent me. I am feeling fine. Can't get around like I used to, but we can't expect that.

My time for writing good letters is going by. My family is all fairly well. Cousin G. O. Key can tell you more about myself and family than I can write you. Love to you and all. Write again if you have time. So good-bye for this time.

D. R. JONES,
Hollywood, Cal.

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

VOL. LXI

No. 17

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C., JULY 15, 1928

REGENERATION

According to the infallible Scriptures of eternal truth, regeneration is not at all an act of man, but entirely an act of God, a change not in the substance, but in the attitude of the soul toward God, a Divine, immediate, supernatural, almighty efficacious, irresistible, everlasting change of the soul, back of the will of man, below the surface of consciousness, a change in the prevailing, governing principles, inclination, tastes, and habits of the soul, which constitutes character, and determines feelings and volitions, and actions, so that the regenerated sinner hates sin and error and loves truth and righteousness, and has, imparted to him directly by God, a new life, a new birth, a new principle, which transforms him into a new creature in Christ, a child and

heir of God, who is kept by the power of God unto the fulness of eternal life, in soul and body, at the second personal coming of the Lord Jesus Christ to the world, to raise all the dead, and to judge mankind in righteousness, to send the wicked or unregenerate to hell, and to gather the righteous or regenerate to heaven.

It is back of the will of man, which has nothing whatever to do with it (John 1:12, 13), and it is below the surface of consciousness, so that the sinner is not aware of it at the time, and afterwards knows of it by its effects—repentance, faith, love, and obedience. Thus it may take place before natural birth, as in the case of John the Baptist (Luke 1:15), or in infancy, or idiocy, or heathenism, or in sleep, or in sinful pleasure, or in business; it is manifested in hope, which is not seen (Rom. 8:24,25), and in love to God and man especially to God's children (I. John 3:14), and in obedience (Philip 2:12,13), and in submission (Job. 1:21). Regeneration is a resurrection from the death in sin to a life in righteousness (Eph. 2: 1-10; John 5:25) and only God can raise the dead; it is a new creation (II. Cor. 5:17, 18), and only God can create; it is called a new birth, a birth from above (John 3:5), a birth of God (John 1:13; I. John 5:1), and only God can make a sinner His child. It is the implantation of Christ in the heart (Colos. 1:27) which only God can effect; a translation from the power of darkness into the kingdom of God's dear Son (Colos. 1:13), which only God can do; a circumcision made without hands (Colos. 2:11) and therefore done, not by man, but by God; the giving by God

of man a soft heart and Spirit, even His Spirit (Ezek. 36;26, 27) ; God's writing His law in the minds and hearts of His people (Jer. 31:26; Heb. 8:10; 10:16). Regeneration is not a mere conversion, which man may effect, though regeneration by God includes a conversion or turning to God. Regeneration is only once, while men's thoughts may be converted or changed many times by men. The Scriptures prove that faith, repentance, love, and obedience are not the causes, but the effects of regeneration. Martin Luther well said that, as spiders skip over water without scarcely touching the surface, so do all Arminians treat the Scriptures, not going into the depths of the Scriptures or of Christian experience; and thus, for popularity and money, their denominations are almost filled with unregenerate people.

The gospel ministry is the most important service in the world. But its object is not to regenerate sinners—to impart Divine life to those dead in sin; only God can do that. Its work, as set forth in the Scriptures, is to teach, feed, comfort, exhort, reprove, rebuke, and correct, in righteousness, the living, the regenerate, those born of God, to baptize them, and to administer to them the bread and wine of the Lord's supper, to seek and find them, and to interpretate to them eternal truths of God's written word, and to persuade them to believe and practice its teaching, and to meet together, as often as they can, for the worship of God and for mutual edification, to live together in love and peace, and to continue steadfastly in the Apostles' doctrine and in fellowship and breaking bread and in prayers, to live soberly, righteous-

ly, and godly in this present world, to forbear with and forgive one another, and to follow Christ in all things, and love even their enemies, to overcome evil, to be an example to those they serve, to contend earnestly for the faith once delivered to the saints, and to let their light so shine, that others may see their good works and glorify their Father in heaven, to be humble and useful, to obey the laws of their country, and to do to others as they would have others do to them. Surely there is no work that men can do greater than the work of the gospel ministry, and those who do it should be honored and encouraged and sustained. There is no more self-denying, laborious, and beneficial work for men to do. O, that the Lord would raise up and qualify and send forth more true and faithful servants into the gospel field!

S. H.

Remarks:—Special attention is called to the above timely and scriptural editorial. Surely if its teachings were followed the doctrine of "humble means" in regeneration, together with various unscriptural organizations of men, would fail for want of advocates; God's ministers would be more earnestly engaged in the good works divinely assigned them; and His blood-bought and grace-taught children would be more closely united. And, here, let me say that I feel confident that we do not have in this age a more useful, spiritual, humble, devoted and learned servant of God than Sylvester Hassell. An honor-graduate of the University of North Carolina, (which institution years ago conferred upon him the title of Doctor of laws); the author in chief of a copious Church history, (which

work, will in years to come, doubtless become more generally recognized as authoritative by informed students of church history of all denominations):—a preacher, teacher, and editor of wide influence—his life's work has been blessed of God to multiplied thousands. Though well advanced beyond fourscore years, yet like Moses when old, his eyes are not dim, his natural force remarkably sustained, his mind clear, and he is yet a teacher of wonderful force. Let us follow him as he follows his Lord, and abide by his word. R. H. P.

Remarks:—I have read with instruction and confirmation the foregoing scriptural and gospel treatise in exemplification of the doctrine of regeneration; that is, it has thus come to me, and is about as fully and clearly the light in which I have thought upon it as could be delineated. I had not thought to thus express it, but I am assured that I saw it in the light which is reflected plainly and instructively in what Elder Hassell says. I have thought that the scriptures of the Covenant of grace which is the life of Christ, or the laws of the Spirit of life in him, is put in our mind, and written in our hearts; in whose life we have life and in whose light we see light; in which connection we are born again; therefore it is said except a man be born again he cannot see the kingdom of God; which new birth so affects our state or condition as that we are brought forth so as to see and understand. God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of his glory in the face of Jesus Christ. "Blessed are your eyes for they see, and your ears for

they hear," and in heart there is understanding. The word of Christ is life, and it has power, and in the word there is action. The unborn infant hears it and leaps for joy, the lame man hears it and skips and leaps as an hart, the dead hear it and live and rise up and come forth, the winds and the sea heard it and obeyed, the dry bones heard it and lived and stood up. It is too deep, it is too high; I cannot attain unto it; and yet I see it, I hear it, I feel it, and I know its joyful sound altho I never heard it before, but I believe it and account it as my salvation. I do not know how these things take hold upon me, and yet I am persuaded of them, and my hope enters into them, and they become my salvation; and I wait for it, with strong desire I wait.

The following is sincerely submitted.

P. G. LESTER.

"I SHALL KNOW AS I AM KNOWN."

It is a matter of inquiry and anxious thought as to whether we shall know anyone in heaven that we knew in this life. It is generally asked shall we recognize each other there? But I do not find any idea of heavenly or immortal recognition authorized in the scriptures, but the text does seem to foreshadow the thought that we shall possess some character of knowing, or of knowledge appropriate to that character of existence. The mind of Christ in the knowledge of God comprehends infinitely universal existence and when mortality shall have been swallowed up of life (eternal life) we are to see Christ as he is and are to be like him, and to a creature extent it would seem

that we shall possess that infinite comprehension, that as it embraces us now so shall we embrace then the things with which we are directly associated and in which we are most intimately concerned, things that we should know, where we are, how we are, what we are. In this life we know by faith which is the substance of things hoped for, the evidence of things not seen, so when we come into that land of hope and faith these precious principles fade away, and we see things clearly as they are seen and know them as they are known—without a glass or veil between:

We speak of the realms of the blest,
Of that county so bright and so fair,
And oft are its glories confused,
But what must it be to be there?

We speak of its freedom from sin,
From sorrow, temptation and care;
From trials without and within;
But what must it be to be there?

We speak of the service of love,
Of the robes which the glorified wear,
Of the church of the first born above,
But what must it be to be there?
P. G. LESTER.

IN THE SERVICE OF THE MASTER.

Mr. John D. Gold,
Dear Friend:

Wife and I are on our way to Hot Springs, Ark., for six weeks or two months, having stopped over here for the regular meeting of my charge. I am hoping those waters

may benefit my afflicted wife. I never leave my charges without making arrangements with ministers to supply while I am away. I hope to be in reach of some churches while out there, that I may attend their regular meetings. It has been my privilege and pleasure to be at an old Baptist meeting nearly every Saturday and Sunday for nearly forty years, only missing fourteen Sundays and eighteen Saturdays. And it has been my abiding desire to serve the Lord, believing that just as I served the Lord would I serve his church and people. As I was thinking about having spent more than half my days in this work since 1888. Shall I ask myself what was the motive, and was it the love of God that constrained me, or from selfish motive? Then your long life of self-sacrificing devotion and humble unassuming labor in the interest of church and the cause of the Master came into mind. I felt the hidden power that prompted your every sacrifice was the love of God, yet you had in a great measure tried to conceal it. Thus I feel led to write you a brief review of my poor but earnest labors in the gospel field, but whether from the Lord, or from a presumptuous and selfish spirit, I am not able to determine beyond a doubt. However, some times I have such soul joys as to make me forget all doubts, feeling that the love of God constrains me. If not deceived, I received a hope in Christ, May 1884. But never united with the church until May, 1886, at Mt. Enon church, south Florida, being baptized by Eld. J. H. Fortner. The church liberated me to preach, May 1888, and was ordained to the full functions of the gospel minis-

try, March 1889 and called to serve Empire, Antioch and Bethel churches that year. Served Empire 27 years; Antioch 21 years, and am still the pastor of my home church, Bethel. In 1890 I was chosen to serve Little Flock church, and acted as pastor 14 years. Accepted the care of El-Bethel in 1897, which charge I still hold. In 1899 was chosen to serve Orange, serving that church 12 years. In 1904 was chosen pastor of Mt. Enon, serving only two years. This was the only church that I ever served when the call was not unanimous, and never had a church to select some one else for pastor, but resigned every church that I have served that I am not now serving. In 1913 accepted the call of Zion's Rest, which I am yet serving. Accepted the care of Indian River Church, 1914 serving 10 years. In 1924 took the care of Hopewell church which I now serve. Why the dear Lord gave me favor in these I do not know. At one time for 12 years I served six churches, and away from home with horse and buggy in this service 22 days in each month.

I traveled by private conveyance in serving Empire church over 88,000 miles, and nearly half the distance was over a low swampy country. I have baptized 404 persons and all but 9 were in the churches of my charges. I have officiated in the constitution of 9 churches, and helped to ordain 8 preachers, and 21 deacons; officiated in the marriage of 120 couples. I served as moderator of the Mt. Enon Primitive Baptist Association for two years, and her clerk for 34 years.

The dear Lord has blessed me during all these years to live in the

fellowship of the church of my membership and Association without a reproach or a charge of any scriptural wrong. I have preached in fifteen states, and as far as I know my preaching has been held as sound and apostolic. A few brethren along the way have said, "Elder Gilbert is an absoluter." Others said, "he is a conditionalist," but none of these things deter me. I hope I shall ever during the remainder of my pilgrimage be found contending for the faith one delivered to the saints.

Yours in the mercy of God,

M. L. GILBERT.

Jacksonville, Fla.,

Remarks.

I deeply appreciate the kind words of Elder Gilbert, but I do not deserve them. His work has been one of unselfish service to his Lord and his saints, while mine has been one of selfishness, in a desire to maintain the business, keep it going and make something for myself, as well as those dependent upon me.

While it is true there would be no profit in the Landmark if it were necessary to maintain an establishment just for its publication alone, yet by working it in with our other business we are enabled to make expenses.

As far as my work is concerned I am not able to devote as much time to the Landmark as I would like on account of the other duties incumbent on me as a newspaperman, but I enjoy the time I devote to the Landmark.

This is my quiet hour in which I commune with those my father loved, and I can read of what Elder Lester, Elder Denny, Elder Gilbert and the many subscribers and read-

ers of the paper are thinking about and saying, and I am edified and it is a very refreshing moment to me. The only time that I have a touch of sadness and depression is when I feel that the brethren are not as patient and long suffering with each others as God and His Son are, for if they were they would manifest more love, more sympathy, and there would not be so much fault finding among them.

I love the doctrine of the Primitive Baptist church. I was raised up in the church. When I go into the church here in Wilson which was built with money secured by the sale of property given many years ago and enhanced in value, and see the names of these saints long ago gathered to their fathers, inscribed on the windows, among them the names of my sainted father and mother, how can I do ought but revere their memory, and feel the inspiration of their lives?

Again the Landmark helped to nourish me when I was a boy, and it is the foundation of our business. When my father came to Wilson 57 years ago, called here to serve the Wilson church, he had little or nothing in the way of worldly goods and it was a struggle for him to keep going. The Lord blessed him, and enabled him to buy some land at a low price, and establish the Landmark. The brethren were kind, the land enhanced in value, our business grew, and fortune smiled on us.

The Landmark and I have come up together, and since a mere child I have helped my father with the paper, and for two years, from thirteen to fifteen years of age I set type by hand on it. Now we have our type setting machines and as I

think of the march of progress that the profession has made, and I look back with pleasure and fond recollections to my boyhood days I am proud of the fact that I had a part in its making.

The Landmark is very close to my heart and so is the church.

This business of ours has grown to the point where materially speaking I enjoy more of the material things of life than my father, but I feel that God would say that I am ungrateful and that I am recreant to the trust that He has imposed on me, and I would not be a worthy son of a worthy sire, and that it would hurt him, if looking down from his blest abode, he would see his son abandon all the fine things of life for the mere money that he could make out of the business if he should cease the publication of the Landmark.

Pardon me for this personal diversion. I did not intend to write all I feel when I began this note to you. I could send it personally to you if I knew exactly where to reach you. But since you are away I will send it to you through the Landmark. May God bless you in your labors in His cause. The unselfish work of the Primitive Baptist ministers without reward or hope of reward is not to be compared with the work that I am doing, for I am receiving a reward, and my work is more or less selfish, while there can possibly be no motive for their efforts except service to Him and His Church.

I am glad that you wrote me this letter, glad to have an account of the many years that you have labored in the ministry that I may congratulate you, and wish you a long life of continuance, and also to

thank you for the kind expressions regarding the little I am doing. I love to read your editorials in the Landmark, as well as those of the other editors. I would all of you would write more. In this time of stress, a word of sympathy where it is needed, a word of admonition where it is needed, a word of patience and indulgence toward each other where this is required, I feel will bring its blessings through the mercy of God and the outpouring of His spirit on the church. With all good wishes for you and yours,

Sincerely,

John D. Gold.

MARGARET ANN JONES

Please put this in the Landmark, as it was the resolution in conference for me to write Sister Margaret Ann Jones' obituary. I see her daughter, Bessie Jones Clark, has sent it but I will write a few lines in memory of her, as I have known her since we were school girls, and we loved each other almost as sisters. After we were married we separated awhile. Then we moved so we were neighbors.

She was a grand neighbor and a good helpmeet to her husband. They raised five sons and two daughters.

She joined the church at Cross Roads 18 years ago, when we were with each other so much. She was so faithful and dutiful. We miss her so much, but we believe it best for her.

Written by,

M. M. CRERY.

UPPER COUNTRY LINE ASSOCIATION.

July 21, 22, and 23, 1928.

The twenty-second annual session, Upper Country Line Primitive Baptist Association will convene, the Lord willing, with the Church at Oak Grove in Caswell county on Saturday, July 21, 1928, services beginning at 10 o'clock in the morning, with introductory sermon by Elder T. A. Stanfield, pastor of the church, with Elder F. F. McKinney to be his alternate. Oak Grove meeting house is located four miles out of Yanceyville, following No. 65 highway toward Reidsville to Ode Watlington's store, the meeting house being about ¼ of a mile off the highway at this point. Splendid highway connection from almost every direction. Those coming from Danville follow No. 14 to Yanceyville and No. 65 to Ode Watlington's store; those from Reidsville, No. 65 to Ode Watlington's store; those from Burlington, Haw River,

and points East, leave No. 16 at Haw River and follow No. 62 to Yanceyville and No. 65 to Ode Watlington's store. Our Churches are all in peace, so far as we know, and are satisfied with the ancient order of God's house, and will not tolerate disorders knowingly. If you are not in fellowship with us by reason of your affiliation with the "Wilson Disorder," please do not ask us to recognize you, and seat you in our Association, or preach your elders in our churches. To our correspondents, we extend you a most cordial invitation, and especially to our ministering brethren, and may the Lord bless us with peace, union, and sound doctrine, to the edification of the whole body.
June 18, 1928.

J. W. GILLIAM, Jr.

Association Clerk,
Altamahaw, N. C.

WILL BE WITH ELDER SIKES AT PINE LEVEL

Mr. John D. Gold,

Dear Sir:

Please state in the Landmark that I hope to be with Elder J. C. Sikes at Pine Level and go with him on his appointments to the Upper Country Line Association. Then fill appointments as Elder C. F. Evans may arrange until 2nd Sunday in August.

My wife hopes to be with me.

Yours truly,

L. H. HARDY.

Atlantic, N. C.

June 18th, 1928.

Better a dry morsel, and quietness therewith, than a house full of sacrifices with strife.—Prov. 17:1.

A good name is rather to be chosen than riches, and loving favor rather than silver and gold.—22:1.

The beginning of strife is as when one letteth out water: therefore leave off contention, before it is meddled with.—Prov. 17:14.

A soft answer turneth away wrath: but grievous words stir up anger.—Prov. 15:1.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Prov. 25:28.

He that hath a bountiful eye shall be blessed for he giveth of his bread to the poor.—Prov. 22:9.

Make no friendship with an angry man; and with a furious man thou shalt not go. Lest thou learn his ways, and get a snare in thy soul.—Prov. 22:24, 25.

A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.—Prov. 18:24.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL LXI

AUGUST 1, 1928

Mrs. Eme R. Gillespie
No. 18
1 May 28

THE LORD DIVIDED THE LAND TO ISRAEL

And these countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for an inheritance to them.

By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes and for the half tribe.

For Moses had given the inheritance of two tribes, and an half tribe on the other side of Jordan; but unto the Levites he gave none inheritance among them.

For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land save cities to dwell in, with their suburbs for their cattle and for their substance.

As the Lord commanded Moses, so the children of Israel did, and they divided the land." Joshua, 14:1-5

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

ASSOCIATE EDITORS

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

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

JUSTIFICATION BY FAITH.

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

If you will allow me space in the Landmark I will offer a few thoughts from Paul's teaching in the 4th chapter of Romans; beginning with 3rd verse, and I may sketch along down to the 8th verse. The Apostle goes back to the old scriptures, and lays a very broad foundation for justification by faith. "For what saith the scripture? Abraham belived God and it, (his belief) was counted unto him for righteousness." Abraham's belief was the same belief that the children of God have today. God has but one way of justifying sinners. What did Christ say to those Jews that were condemning Him and calling Him devil and boasting of their father, Abraham? Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56. Pause a moment and think of Abraham our old parent believer, back in the morning of time, rejoicing with us of today; and was glad, when he by faith saw, "The Lamb of God, that taketh away the sin of the world." John 1:29. "Now to him that worketh, is the reward not reckoned of grace, but of debt." If a man believes that he has received something by his own works, he could not believe it is a free gift. "But to him that worketh not, but believ-

eth on Him that justifieth the ungodly, his faith is counted for righteousness."

This man don't work, (does not work for eternal life,) for he has faith in God; faith to believe that God has pardoned his sins. Yes, like Abraham he has seen Christ, and is glad, rejoicing in the complete salvation through Christ, and to this agrees the language of David, "Even as David describeth the blessedness of the man, unto whom God imputeth righteousness without works. Blessed is the man to whom the Lord will not impute sin." Can this blessed man boast? No, no, "Boasting is excluded. By what law? Of works? Nay; but by the law of faith." Romans, 3:27. Faith that enables us to believe that our sins which are so many were all laid upon Christ; that gladdens our hearts with joy that knows no boasting. "In God we boast all the day long, and praise thy name forever." Psalms 44:8. Then if we boast let it be in God, and in the cross of Christ.

Now I will notice a few of Paul's concluding remarks about Abraham's faith, "He staggered not at the promise of God through unbelief; but was strong in faith. And therefore it was imputed to him for righteousness. It was not written for his sake alone that it was imputed to him." God did not do all

this just for the sake of Abraham; but for us also, to whom it shall be imputed, if we believe on Him, that raised up Jesus our Lord from the dead. Surely we do believe this, for the whole Christian foundation is based on the death and resurrection of Christ. From what this Apostle has said, I think that when God declared Abraham's belief and his righteousness, that He had all of His children under consideration, as well as Abraham. So then dear brethren and sisters when you get low down, and your feelings so butchered up over the hateful sin and ungodly thoughts that you see in self, and you begin to wonder if there can be any righteousness in me, and if so, where is it? For sin occupies every nook and corner of the body. Remember God has prepared a place in the heart for righteousness; that same righteousness that Abraham had. Abraham believed God and it was counted unto him for righteousness. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Roman's 10:10. So, when you want to see your righteousness, just look at your belief in God and His Son, and there you will see a belief that the devil and all his opposing powers can never destroy.

M. L. WILLIARD,
High Point, N. C.

EXPERIENCE.

Elder Denny,

Wilson, N. C.

Dear Brother Denny:

Enclosed is an article containing a sketch of my life and experience, which you may publish if you like, if not, it will be all right with me. I had to write with a pencil as I am

too nervous to wield a pen.

About 2 years ago, a dear sister in Tennessee sent me her Landmarks for a year, which I read with much interest and comfort.

Yours in hope,

Perdita Lowe,

Mt. Airy, N. C.

Dear Brother Denny:

My mind has been impressed for sometime to write a few lines to the "Landmark" in regard to my afflictions and the dealings of the Lord with me.

I was born June 1st, 1879 and when I was about 3 years old I had an attack of typhoid fever, which left me with an obscure disease which kept me weak and prevented my recovery; and thought I was able to go about and do some work, yet I could not feel well and strong, or recover my health again. In this enfeebled state I lingered till Jan. 15th., 1898, when I was taken sick in bed and have been in a helpless condition more or less ever since.

I am now 47 years of age—nearly 19 years of activity and 28 years of invalidism.

In my long and continued sickness I have almost forgotten what it is to be able to go about where I please, and can hardly imagine just how I felt when I could go about with my sister to church and mingle in society.

I live on the farm and, before confinement, spent much of my time out of doors, working in the field when able, and sometimes doing around the house.

I loved out-door life, but confinement seemed to me the most dreadful thing imaginable. Soon after I was taken sick, I had to limit my diet to a few articles of food which

I could not relish and avoid such food as my appetite craved. During the first year of confinement I had strength enough to walk, and walked out into the yard a few times which caused me much suffering, yet it was hard to give up so long as I had strength to go. After many futile attempts to get up, and walk, when feeling my best, which made me worse each time and rendered me less able, I had to give up and remain in bed. But this was hard to do and I spent many sleepless nights mourning over my fate and the awful condition I was in. Through the day I could pass away the time comparatively well by keeping my mind occupied, and my hands busy knitting, crocheting, sewing and many other little things which I soon learned to do in a horizontal position.

But at the approach of evening when the shadows grew long, I dreaded to see the sun go down, for it seemed to me I should never see it rise again. The long and wearisome nights seemed dreadful, and the little sleep I could get was not refreshing.

Sometimes I would feel smothered, and breathing so difficult that I would have to struggle for breath all night and get no sleep at all, and medicine did me no good. I tried to take an interest in everything going on around me and tried to be helpful whenever there was anything I could do. On Sunday mornings it was my delight to help my little sisters dress and get ready to go abroad or to church and I was busy and happy 'till I watched them leave, then I would feel so lonesome and as I thought of the days past when I was able to go, my heart would get so heavy I would have

to cover my face and give way to bitter weeping. But weeping over my lamentable condition only weakened my nervous system, and rendered me less able to withstand my disease.

As I felt my nerves giving away, my thoughts scattered, a deep depression of mind, and other systems which indicate insanity, I was convinced that if I proceeded further in this course, I should soon lose my mind. My condition was deplorable; but it could be worse; I could be insane, a condition which seemed to me most awful, the contemplation of which made me shudder and feel that I could endure almost anything if only I could keep my right mind. Thus I reasoned and at length resolved to put forth every effort possible to throw off my troubles, and stop mourning over my fate which I could not possibly alter. I would try to look on the bright side of everything and instead of brooding over my calamities, I would try to think of something for which I ought to be thankful. I would grasp every opportunity I had to pass away my troubles. I tried to enforce a cheerful disposition, especially when my friends were about to encourage me, which I soon found to be an excellent tonic to my weak nerves.

I was so successful in my attempts at cheerfulness that some of my friends seemed to think that I was comparatively contented and happy in this miserable condition. They would frequently ask me if I did ever try to get up and then add, "There is nothing like a resolution," which very much annoyed me, remembering as I did the awful things which I had suffered in my attempts to get up and go in this diseased

condition. I prayed for strength and courage to face all trials, mount all difficulties, and overcome every obstacle, and prevent my falling again into despair.

When a child I had a vague idea of heaven and the joys of that world to come. I understood it was a happy place where all the good and righteous would be gathered when they left this world. I had a seriousness of mind, even when a child, and loved to hear others talk of that beautiful world beyond. I thought when I grew older and learned to read it would be delightful to read about Christ and the world above. I felt out of harmony with my surroundings here in this low ground of sorrow, sickness and dying and rejoiced in the thought of a perfect home where no death could ever come. I thought I would try to live right and be good and make certain of that happy state after death.

I always enjoyed hearing the good old songs, and when the family had gathered around the fireside at night, nothing pleased me better than to hear my father call for the hymn book, then my father and mother and older sisters, would join in singing beautiful hymns, which I enjoyed immensely. My mother had a beautiful voice and my father had a good bass voice, and it was delightful to hear them mingle their voices in such songs as: O happy day when saints shall meet; O when shall I see Jesus and reign with Him above; Come we that love the Lord, which were among their favorite songs. But now their voices are silent. My mother and father have long since left earth's cares and tribulations and gone to their reward. My brother and sis-

ters, too, have left the old home and gone into homes of their own; only one dear sister remaining to attend my wants and share my troubles, and comfort me in my afflictions. The memories of those songs and fireside conversation are the sweetest of my childhood days.

As I grew older and learned to read and study my bible, which was my greatest delight, I found that it was not so easily understood as I had anticipated. But I learned that the hopes of a home beyond the grave the thoughts of which had filled my childish mind and brightened my youthful days, were for those only who had been regenerated and born again; and as I could not point to a time when I had such a radical change in my feeling, I was convinced that I was yet in my sins, and an alien from God, in darkness, and in the shadows of death. The future looked so dark to me, and at that time I was in very bad health and felt that I could not live long and would soon die and pass into the unknown. I would often ask myself the question—if I should die tonight, where would I be? I tried to pray but the spirit that giveth utterance to prayer was not manifest in me. For several years I mourned over my lost condition and went about my daily occupation with a heavy heart, and a soul longing for peace with God and a knowledge of His will. About a year after I was taken sick, one evening in Jan. 1899, my heart began to feel very heavy, and after the family had retired I tried to pray, but the darkness grew deeper and all was darkness around me, and I could see that I was in the shadows of death; out of Christ and without God in the world; and for a mo-

ment I felt that I was cut off forever, and could never be numbered with the redeemed, or come into the congregation of the righteous. Just then the light sprung up within my heart to lighten my way and manifested the scriptures to me and many passages of scriptures which I had learned by heart, but could not understand their meaning, were opened to me, so much so, I longed for day when I could read my bible, as I could understand it so much better than I ever could before. "For God who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4-6. I thought of the Lord's parables of the kingdom of heaven: "Again, the kingdom of heaven is like a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one of great price, went and sold all that he had, and bought it." Matthew 13:44, 45, 46. Even so I felt that I could give up all the world for this little hope. I spent the night in sweet meditation.

After I had been confined for several years, I longed to hear the sound of praching again.

About this time Elder J. A. Ashburn (now deceased) called to see me, and in our conversation I asked him to have preaching at my home as I wished to hear him preach once more. He left an appointment for Christmas eve night. I looked forward to the time, and it was delightful to hear preaching

and singing again. His sermon was very interesting, and I well remember his text, "It is the spirit that quickeneth, the flesh profiteth nothing." John 6:63.

When I had been sick about 12 years they bought me a wheel chair which enabled me to go out to preaching. I well remember the first time I went to Stony Creek, (a church organized since my confinement) a short distance from my home, and as I neared the church I heard them singing, which made me feel very happy. It was my first time to hear Elder F. P. Stone preach.

He preached so comforting and the singing sounded so good. It was delightful to be with my friends in the house of worship. I continued able to go to church about 4 or 5 years and looked forward to the meeting days, and always tried to go when the weather would permit it.

In Feb. 1911, my father died, and the next day after he was buried my mother was taken sick, and lived about 3 weeks when she, too, was laid to rest beside my father. This was a terrible strain on my nerves, and seemed to me the darkest period of my life. My home was broken up and could never be the same again. But the Lord who has carried me over all my trouble gave me strength to endure and has preserved me unto this day.

On the 3rd Sunday in November, 1912, I related my experience to the church and was received into fellowship with them and on the 3rd Sunday in June following, I was baptized in Stony Creek on my chair my Elders G. O. Key and F. P. Stone, the pastor. Soon after this I was again confined to my bed and

have remained helpless ever since. I have not walked a step in over 27 years, and cannot even sit up in bed.

Before closing, I will mention some scripture which has been a consolation to me in my afflictions, and to which I often referred when in deep distress: "For which cause we faint not, though our outward man perish, yet the inward man is renewed day by day. For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4:16, 17. "My brethren count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire wanting nothing." James 1:2, 3, 4.

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalms, 126:5,6.

For His anger endureth but a moment, in his favor is life; weeping may endure for a night, but joy cometh in the morning. Psalms 3:5.

I try to be reconciled to the will of the Lord, and put all my trust in Him, "and commit the keeping of my soul to Him, in well doing, as unto a faithful Creator," "knowing that all things work together for good to them that love God," and feel to say with the patriarch of old "The Lord giveth and the Lord taketh; blessed be the name of the Lord."

Your sister in hope of a better life.

PERDITA LOWE,

Mt. Airy, N. C., R. 1.

LIKES EXPERIENCES.

Dear Editor:

I read in the Landmark some experiences and I like to read or hear an experience of grace told. And most always some one tells or writes a better experience than I have seemingly. But I will try to write such things as I have felt and seen. While it might worry the readers, it being so lengthy, but I will only tell part of it at a time to avoid taking so much space in the Landmark, and after reading, some brother or sister might see more to it than I do, for at times I have but little confidence in myself as ever being wrought upon, or receiving a pardon for my sins, while at other times I can rejoice. My hope is so strong and bright while I am not connected orderly with the church. But I go and listen to the preaching, and enjoy the sermons at times and hope that I love the church and all of the Primitive Baptists, while all of the Primitive Baptists don't have the same views. But all of them have the same Saviour and look to Him as a Saviour when they find out, as I did, that I could not save myself. For the more I tried to do good, the worse I got, or it seemed that way to me. This I learned after I heard my name called one morning while plowing a contrary mule, looked around for some person to come visible, but no human became visible. Trouble came on soon and I was very uneasy, not scared, but troubled. I could begin to see my past life, not of real mean things, for I was not guilty of them, being only about fourteen years old. But it all looked bad to me—and I tried with all my power to do better and would promise God that I would be a better boy.

Probably the next day I had broken my promise, and I saw myself plainer, and had a double grievance. In this condition I went for months until I had worn out all of my power as to saving myself. Then I began to grow afraid of the judgment, and where would I go. Being in this condition for some time, it seemed that I had to plead for mercy and the next winter my father wanted to swap farms with a man in Georgia. That suited me exactly, for I thought if I could get out of Florida, the State I was born in, and get in another State that my troubles would all be gone. So we moved to Gorgia, and my same old trouble followed me there. It seemed to get worse. I don't know for how long, but I got to where I could hardly eat. I had no appetite to eat. One day, at noon my dear mother asked me what was the matter. I told a lie and told her it was nothing. But mama suspicioned the trouble and I reckon prayed for me. I could not pray, or it didn't seem that I could, although I tried.

Along in May or June, one evenign late, as I was plowing, just before I got out at the end of a row to the north, I felt so light all at once. I felt so good, and everything looked so pretty, the sun, the birds sang sweeter, my horse plowed good, I was happy as long as I stayed awake that night. I did not remain happy, but I never have been bothered with those old troubles any more. I do wrong, I reckon, or I would yet have a name with the Primitive Baptists or some of them see it that way. I will try to write more later, and continue to tell what I hope the good Lord has caused me to see with natural eyes.

As I was plowing cotton one day

there appeared a little image at the right hand end of singletree, dressed with a wreath, around it's head. It did not stay there long. Some years after that on my way home from Jacksonville, Fla., as I was driving along nearly sundown, there appeared an image, a man dressed with his vest open. I could see this very plainly. It looked like a corpse and it was very pale.

I drove a few steps on, and those words, as plain as if they had been spoken, appeared, "There is a way that seemeth right to man, and the ways thereof is death." Something I never had heard before. After getting home, I told my folks and my father said, "That's scripture." Well, on I went for about twelve years, and one day I hope that passage of scripture was revealed to me. Then, I wanted to be baptized, and I went to church. I thought then I had something to tell the brethren. I told some and the Moderator said, "Let's receive him." I broke down then.

Some came crying and hugged me.

I was baptized the next day by Elder J. R. Dukes, a good old Primitive Baptist—I had loved those folks for a long time and could listen at them preach and enjoy the sermons. But I did not feel that I was fit to offer, and that seemed right unto man. "But the ways thereof is death."

Listen, readers, a few years later I was at a sister church and was called on to serve as clerk that day, and in conference a little woman came forward and related to the church. Some objected to receiving her. She had been married to two men with both living. I too, shook my head, for I then saw it

that way. Well, I began to be uneasy, seeing what we had done to one of God's little ones, which gave me more and more trouble. So one night as I was lying on my bed trying to meditate and talk to my Creator and Saviour, trying to pray. Two images appeared at my bedside, one some larger than the other. Both were dressed in light clothes, and words came forcibly, "That's good." The one nearest me came to my right shoulder. I did not see all of that image, only part of the body, but I saw the arm and hand that handed me a cup. I can see the cup yet in my imagination. It's a pretty cup bound in a gold top and bottom with a gold handle. That was seven years ago last year, and I hope I now see plainer, for I had felt for a long time that there was a good deal more to the Scripture than the letter. Where Paul gives the qualification of a Deacon and Bishop which ought to be studied prayerfully and other passages of Scripture that links with it not in words but meaning. If we take the letter and stop at that, we need not wonder at non-prosperity at our church house. When one of God's little ones comes and relates his or her feelings and desires a home with the good people and is turned off because he or she has had the earthly ceremony said to them twice and the first and second living, that they had been lawfully bound by the laws of the earth.

I will try to write more to be continued.

A Subscriber,

CLARCONA TELA.

MOVED TO GEORGIA

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

Dear Mr. Gold:

Inclosed please find check for four dollars which will pay for the Landmark until Oct. 15, 1929.

Please change the address from W. C. Rowe, R. 6, Raleigh, N. C., to W. C. Rowe, R. 1, Blythe, Georgia.

For the benefit of our many friends that may wonder why we are leaving the good old North State and moving to Georgia, we would like to say it is strictly a business proposition. We came here near Raleigh nine years ago. When we bought here we were away out in the country. Now we are nearly in town. Our property may be taken in any time. We cannot afford to farm on city property. Our land is most of it too low to sell for building lots.

We have been trying to sell for sometime. Not being able to sell to any advantage we decided to try trading for other property.

In dealing with a real estate man we learned there was a man living in Raleigh who owned a big farm near Augusta, Ga. He wanted to trade for real estate near Raleigh. We got together and went down and looked at the farm in Ga.

We were very well pleased with the farm and with the offer made us and feeling sure there are good people in Ga., as well as in N. C., we decided to make the trade.

We are not giving up our friends in N. C. We want to keep them all and we hope to broaden our lives and improve our minds by making new friends in Ga.

We hope to come back sometimes to our meetings in Raleigh and to visit the associations and

meet many of our friends as we have in the past.

We hope to have an interest in the prayers of all our friends that we may make a success of farming in Georgia.

We are located twenty miles south west of Augusta, two miles from the National Highway No. 1, three miles from Blythe. We will be glad to have any of our friends call by to see us any time they should be passing this way.

We want to leave our memberships with the church in Raleigh until we get acquainted with the Baptists in Georgia, and learn where the churches are and get to feeling at home with them.

Any friends who care to write us we will be glad to hear from them. We expect we will be rather lonesome for a while.

Again asking an interest in your prayers, we beg to remain,

Your brother and sister,

W. C. and Margie Rowe.

LIKES ELDER JONES WRITINGS.

Mr. J. R. Jones,
Revolution, N. C.

Dear Brother in Christ:

I will try to write you a few lines to let you hear from us. We are all well at this time with the exception of a little cold. I hope these few lines will come to your hand in due time and find you well and enjoying life. I don't feel like I can write anything that will be of much comfort to you, but we think of you so often and miss the pleasure of seeing you often as we once did.

I can say of a truth it was a great pleasure for us to see and be with you and hear you tell the great things the kind and loving Master

is showing you while journeying through this wilderness of sin and sorrow. This world is where sin and iniquity doth abound, yet we feel and believe that grace doth much more abound, especially to them who are called according to his purpose and there is a promise he will not leave his people without a witness and when the comforter comes, oh isn't it a great witness. It stirs up the pure mind by way of remembrance then for a season we feel raised above the sin and sorrow of this life and feed upon Heavenly things and rejoice in a Saviour's love, but alas how soon we find ourselves back down in the depths of sorrow and transgression and we have to stay there until the Lord brings us out so we learn by experience that it is not in man to direct his steps. So we do know by experience that Salvation is of the Lord. Bro. Jones, I have written more than I thought I would when I began. I hope you will excuse my wrongs and accept my love. I hope to have the pleasure of being with you and hearing you talk some more. Write us when you have a mind to do so and come to see us when you can.

Your brother in the bonds of love,

J. S. Gourley,

Brown Summit, N. C., R. 1.

P. S.—Bro. Jones, Sissie said she wanted you to write more to the Landmark. She enjoys your writing so much and we all enjoy your writing. The first thing she does when they come is to look through them for your writing. She wants you to come and see us when you can. We miss you so much since we moved out here.

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

VOL. LXI

No. 18

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. August 1, 1928

ARTICLES OF FAITH

The Articles of Faith unanimously adopted by Smithwick's Creek Primitive Baptist Church at its formation November 19, 1803, and signed by all its members, thirty in number, at that time:

"We do voluntarily engage, the Lord enabling us, to keep the faith once delivered to the saints, which we believe includes the following sublime and important doctrines (*viz*): The being of a God; the Trinity of persons in the Godhead; the fall of Adam and the imputation of his sin to his posterity; the corruption of human nature and the impotency of men to do that which is truly, really, and properly good; the everlasting love of God, even the doctrine of eternal election; the covenant of grace; particular redemption; justification by the im-

puted Righteousness of Christ; pardon and reconciliation through His blood; regeneration and sanctification by the influence and operation of the Holy Spirit; the final perseverance of the saints in grace; the resurrection of the dead and the eternal judgment.

Remarks.

The above are briefly and substantially, the Scriptural truths incorporated in the Articles of Faith of all Primitive Baptist Churches in the world, so far as I know. In regard to the salvation of sinners, the essence of these Articles is God's sovereign, free, unmerited, almighty, and everlasting salvation of His people, according to His eternal purpose, by the righteousness and atoning death and justifying resurrection of His sinless Son, and by the regenerating and sanctifying power of His Holy Spirit, manifested by their faith, repentance, love, obedience, and submission to Him. These truths are, I think, the plain but unpopular teachings of the Prophets and the Lord Jesus Christ and His Apostles, which we should believe whether we fully understand them or not. All of us know only in part, and see through a glass darkly. No human being, in the present state of existence, fully understands the profound mysteries of the nature of God or His attributes, His eternity or infinity, His omnipresence, omniscience, or omnipotence, the deep mysteries of nature or of grace, of creation, providence, or redemption. But we are to receive them as set forth in the inspired and infallible Scriptures of Divine truth, just as the most gracious, the wisest and humblest men have always

done, and do now—being taught by the Spirit of God who indited the Scriptures. It is impossible for God to lie, while every man at his best state is altogether vanity. We are to follow no man only as he follows Christ; and, by His grace, we are to keep ourselves from idolizing men or money or applause, and from all malice and guile and hypocrisies and all evil speaking, endeavoring to keep the unity of the Spirit in the bond of peace, as there is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all His children.

Without the heart-felt love of God and man, not only of our brethren and sisters, but even of our enemies, we are nothing, and our profession of religion is vain. And love suffers long, and is kind, envies not, vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not its own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth, bears, believes, hopes, and endures all things, and never fails. If we love our Heavenly Father, we will certainly love His children, and be kind to one another, tender-hearted, forgiving one another as God for Christ's sake has forgiven us. "I beseech you, brethren," says the Apostle Paul, "by the name of the Lord Jesus Christ, 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." (I Cor. 1:10).

If we have the mind of Christ, we will pray, as He did in His last great High-Priestly intercession

(John 17), that all who believe in Him may be one as He and the Father are one, and that they may be kept from the evil of the world, and that they may be sanctified by His truth (His word is truth), not compromising it or adding to it or taking from it, nor perverting it to please men, and that they may at last behold the glory which His Father had given Him as their only Mediator, Surety, and Saviour, to whose likeness they were to be conformed and then he satisfied, and that the love with which the Father had loved Him may be in them, and that He may be in them.

These great truths are clearly set forth in the following chapters of the Scriptures: Isa. 53, 54, 55; Jer. 31, 32, 33; Ezek. 36, 37, 47; Dan. 2, 7, 9; Matt. 1, 11, 13, 25; John 1, 2, 3, 4, 5, 6, 10, 11, 13, 14, 15, 16, 17; Act. 2, 8, 9, 10, 13, 15, 16, 20; Rom. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14; I Cor. 1, 2, 3, 13, 15; II Cor. 1, 3, 4, 5, 6, 12, 13; Gal. 1, 2, 3, 4, 5, 6; Eph. 1, 2, 3, 4, 5, 6; Philip. 1, 2, 3, 4; Colos. 1, 2, 3, 4; I Thess. 1, 4; II Thess. 1, 2, 3; I Tim. 1, 4, 6; II Tim. 1, 2, 3, 4; Titus 2, 3; Heb. the whole Epistle; I Pet., the whole Epistle; II Pet. 1, 2, 3; I John, the whole Epistle; Jude; Rev. 1, 2, 3, 4, 5, 6, 7, 12, 13, 14, 17, 18, 19, 20, 21, 22.

Smithwick's Creek is the name of a Church in the Kehukee Association. Let us not strive about persons, nor be divided by man-made words not in the scriptures. The Lord deserves and will receive all the glory of the salvation of His people; and that salvation is perfectly free to all poor sinners who heartily desire it.

I publish these Articles of Faith and these remarks and Scriptural

proofs, that, by the blessing of the Lord, love, union, and peace may abound in the churches of the saints.

SYLVESTER HASSELL.

Williamston, N. C.

Remarks.

I can see no gospel reason why all Primitive Baptists could not stand united upon the foregoing articles of faith; and in Elder Hassell's scriptural and able substantiation of them. Our ministers are admonished to study to show themselves approved unto God, workmen that need not to be ashamed rightly dividing the word of truth. When I began to speak in public there were four Elders who were members of the church with me, viz.: Owen Sumner, John C. Hall, Jacob Carroll and Amos Dickerson, whom I regarded as able ministers of the gospel of Christ, and I requested them to hold me in charge, to see that I followed them even as they felt to be followers of Christ; and feeling today that I ought to know the fundamental principles of the doctrine of Christ; I do feel that I do not now want, if I know my heart, to introduce any new feature of doctrine or to maintain anything that would cause confusion among our people. Younger men in the ministry should follow. Paul would have us follow him ever as he also followed Christ.

It is to be hoped that much of our apparent differences consists more in understanding than in principle. We have unwittingly defined our own thought, while in point of fact we do not believe them at all; but we should heed the injunction to examine ourselves whether we be in the faith; and note critically the

point of difference from the Elders and hold the difference rather as unto ourselves; and if we would advance it, let it first be proven, and if found to be good hold fast to it, otherwise discard it.

If the 54 years of service in the ministry, in my way, has been fruitful of confusion in the camps of Israel, I have lived in vain. It would have been better for the cause if my church had silenced me, and let me perish rather than be reproachful. Let us seek peace and pursue it.

P. G. LESTER.

JUDGMENT—MERCY.

The word judgment has many uses; but the sense in which we think of it, at present, is the sentence or decision of a Judge. We are somewhat inclined, in our nature, to fear the judge who may sit to determine a cause, in which we have an interest, lest he may fail to rightly understand or to justly rule in the case.

In the case before us, we have man involved in a debt that nothing will pay except the sinless blood of the Lord Jesus Christ. A just judgment, rendered in the Court of our God, by a just Judge, Christ the Lord, to whom God hath committed all Judgment, as shown by the word of the Lord in John 5-22 and 30.

Jesus said. "My Father judgeth no man; but hath committed all judgment to the Son; that all men should honor the Son, even as they honor the Father," and continued, saying, "I can of mine own self do nothing; as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which sent me."

During my early years, I had a slavish fear of the Devil; but later this fear abated and I feared the God of justice, realizing my sinful state of mind, and; though my conduct was considered that of an upright man, I felt to be justly condemned before God, not alone for what I had done; but for what I was and am, a sinner, with no power to raise myself above the level of one justly condemned for sin in the flesh. Later I was made to rejoice in the thought, which our Lord gave in the above quotation—Christ enthroned, the Father having committed all judgment unto Him, with authority also, given of the Father to execute judgment, because he is the Son of man.

What have we now in the picture Man, the Church, the Bride, the chosen of God, before the Son—Christ—in the Judgment seat, to determine the cause and render the judgment or decree, declare the sentence, and act; but not least prescribe the remedy, the only remedy that has ever been or ever will be acceptable to God as a sacrifice for the sins of His people.

The Judgment being just, like unto the law of the Medes and Persians, was unchangeable, hence it must be fulfilled, to every jot and tittle. John in Revelations tells us of the Book, sealed with seven seals, in the right hand of Him that sat on the throne and says "I wept much, because no man was found worthy to open and to read the book, neither to look thereon. We do not see in John's experience, the experience of all the Lord's people who, beholding the justice of God, even in their condemnation, are made

to weep over their lost and sinful state.

John tells us that "One of the elders said unto me, weep not; behold the Lion of the Tribe of Judah, the Root of David (the very Christ) (the redeemer—the holy one of all the Israel of our God) hath prevailed to open the book, and to loose the seven seals thereof. Rev. 5-4 and 5.

Here we have the picture, Man in His Justly condemned state, weeping over his fate, Christ the Judge, who hath honored the Father's law, rendering the judgment against the Church of God, the heirs of promise, and; with the hour of execution at hand when the penalty for sin must be paid, we behold Him in the Garden as he prayed unto the Father, saying Father, if it be possible let this cup pass, nevertheless not MY WILL; but THY WILL be done," and Lo the HOUR of DARKNESS had arrived and, the third hour, they crucified Him, and it was about the sixth hour, and there was darkness over all the earth until the ninth hour, and the sun was darkened and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, He gave up the ghost."—St. Luke 23:44-45.

The Father judgeth no man, said the Son; but hath committed all judgment to the Son. The Son hath rendered judgment against the sin-defiled bride, which made it expedient that He should suffer the penalty in our stead, thus He became our sin bearer, and met all the demands of the law by the shedding of His own blood as He suffered on the rugged cross of Calvary.

We have covered the case of both judgment and mercy. Judgment by Christ, the Judge, who was tempted, that He might know how and with your temptation to make the way of escape. Christ the Judge and Lawgiver who was born under the law and became like unto us—sin excepted.

Mercy, through Christ. Mercy, the essential perfection of God, whereby He hath pitied and relieved his people. We behold in Christ as the Judge in our case, a judge that is in sympathy with, and in love with, the bridge, tho defiled with sin. In Christ we behold the justice of God tempered with the love, mercy, grace and truth as it is treasured in Him. Thus we behold the perfection of the trinity of spirits—God the Father, God the Son and God the Holy Ghost, all working in perfect harmony to the one sublime end that the Church of God, the Bride of Christ, shall be made the recipients of the mercy and grace of God, and, thus blest, shall be kept by His power unto the eternal day when Christ shall say to the Father behold I and the children thou hast given me. In fulfillment of prophecy, the whole family of God shall be gathered in one glad company, coming by ways they knew not, and in paths they had not known, except as they have been led and will be led by His spirit, all coming as the Lord hath appointed until the time when John's vision shall be a reality in the glorious presentation of the whole redeemed family of God, in that eternal day, where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither

shall there be any more pain, for the former things are passed away. Rev. 21:4.

No wonder David could say "The judgments of God are true and righteous altogether", "I will sing of MERCY and JUDGMENT; unto Thee, O Lord." Nor that the Apostle Paul said, "If God be for us, who can be against us?" and concludes, and we cease to write by saying in his language, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Nay in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus the Lord." Romans 8th, 35 to 39.

Submitted in love of gospel truth.

O. J. DENNY.

RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom has seen fit to remove from our midst our beloved sister, Jennie Davis.

Therefore, be it resolved,

First, that we bow in humble submission to our heavenly Father who does his will in the armies of heaven and among the inhabitants of the earth and none can stay his hand.

Second We wish to extend to the bereaved family our heart felt sympathy. May the Lord give them grace whereby they might serve him with that reverence and Godly fear.

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

Done by order of the church in Conference at the June meeting.

Elder J. J. Hall, Moderator
L. J. Chandler, Clerk.

NORBORNE KANSAS AKERS

Norborne Kansas Akers was born May 19, 1857, and departed this life, November 30, 1927.

He was married Dec. 24, 1878 to Mary Ellen Heckman, daughter of Dr. D. P. Heckman. To this union were born twelve children, six sons of noble character and six daughters, among the fairest of women, such as must have been the sons and daughters of the Patriarch Job; in all the land there are none more worthy and fairer than they. Such character of parentage can but contribute to the utility and charm of rising generations. Brother Akers was, with his dear afflicted companion, who survives him, of a sturdy stock of citizenship, worthy of any community, and of such as make neighborhoods desirable, and society a blessing.

Brother Akers was baptized on confession of faith in Christ the 1st Sunday in September, 1904; since which time he lived and maintained a worthy order of Christian character. He was of an unassuming unpretentious turn of mind, and yet his manner of life dearly and forcibly demonstrated that his faith and confidence were in the Lord. He simply and surely dedicated his life to his profession. He moved among the brethren simply in a manner as a matter of course. As a member of the church his life was easy, ready and decided. While he was reserved in his manner yet what he said or did seemed to be the proper thing for him to say or do. There seems to be more to be noted in his life and character since his passing away than we had thought while he was yet with us. I recall much in his life as being what I would impress upon the members as to how they should live, and yet, I feel that his life was without effort or forethought. I feel that the spiritual simplicity of his manner of life was far better than I can portray upon these pages, and that my hope is that it is well with him.

Peace to his memory.

P. G. LESTER.

ELIZA BROCK CARVER

Dear brethren and sisters:

It is with a sad heart I try to write a few lines in memory of my dear aunt, Eliza Brock Carver. She departed this life, October 3rd, 1927, aged 78 years, 7 mos. and 14 days. She had leakage of the heart. She said she didn't have a pain, but her breath was so short she couldn't breathe. She told her doctor he couldn't do her any good, although he was doing all in his power for her. She called for her family and told them she was sinking and said she was going to leave them, and for them to meet her in heaven, and

what a happy meeting it would be for we would not need the light of the sun to light it up, for it was lighted with the glory of God. It seemed she was in heaven and telling how it was. She died as easy as one going to sleep. The main thing she spoke about was the poor of her church and made her will and willed to her church a share in her estate to take care of the poor of the church, and the poor of her family.

When she was through with her will she said she was in her right mind and knew what she was doing. She said, "My heavenly home is already fixed, and now my earthly home is fixed, I am satisfied." She asked us all if we were satisfied. She asked her step-son to look after the poor of her family and the poor of her church.

Oh, I miss her so much, she was such a good woman, so kind to every one and loved by every one. And now Aunt Brock has gone and left me behind, a poor afflicted creature. But I have a sweet hope through grace that I soon will be with her never to be separated any more.

I will leave this for your better judgment.

Written by her niece,

ROSA A. FOX.

UPPER COUNTRY LINE UNION.

The next session of the Upper Country Line will be held the Lord willing with the church at Harmony, Orange Co., N. C., on the 5th Sunday and Saturday before in July, 1928.

The public is cordially invited to attend.

W. C. KING, Union Clerk.

APPOINTMENTS FOR

ELDER L. H. HARDY

Danville—Tuesday night after 4th Sunday in July.

Malmason—Wednesday night after 4th Sunday in July.

Banister Springs—Thursday night after 4th Sunday in July.

Strawberry—Friday night after 4th Sunday.

Thence to Staunton River Union at Canaan.

North Fork—Monday after 5th Sunday in July.

Leatherwood—Tuesday after 5th Sunday in July.

Axton—Wednesday, after 5th Sunday in July.

Spray—Thursday, after 5th Sunday in July.

Thence to Pig River Association at Martinsville.

Fairfield—Monday after 1st Sunday in August.

Galilee—Tuesday after 1st Sunday in August.

Springfield—Wednesday after 1st Sunday in August.

Weatherford—Thursday after 1st Sunday in August.

Thence to Staunton River Association, at Oak Grove, Campbell Co., Va.

C. T. EVANS.

STAUNTON RIVER ASSOCIATION

The next session of the Staunton River Primitive Baptist Association will convene the Lord willing, with the church at Oak Grove, Campbell, Co., Va., to continue three days, Friday, Saturday, and second Sunday in August, 1928. This church is located 1 mile west of Winfall on the Lynchburg and Durham railroad, 15 miles south of Lynchburg. We invite all who desire to come and especially the ministering brethren.

W. N. JEFFERSON, Church Clerk.

LINVILLE UNION

The next Linville Union meeting will be held at Sandy Creek meeting house Saturday and 5th Sunday in July 1928. Sandy Creek is 5 miles south west of Liberty, Randolph County, N. C., about 2 miles south of the highway No. 62 running from Liberty to Ashboro.

A general invitation is extended.

H. W. JOHNSON,

Brush Creek, N. C.

APPOINTMENTS FOR

ELDER H. S. WILLIAMS

Please say through the Landmark that Elder H. S. Williams of the Abbott's Creek Association will fill appointments as follows, D. V.:

Durham Church, Friday night, July 13.

Lower Country Line at Stony Creek,

Roxboro Church, Monday night, July 16.

Wheeler's Church, Tuesday at 11 a. m. 17th.

Prospect Hill Church, Wednesday at 11 a. m. 18th.

Mebane Church, Wednesday night, 18th.

Burlington at night, Thursday 19th.

Bush Arbor Friday at 11 a. m. 20th.

Thence to Upper Country Line Association.

I hope our people can hear Elder Williams on the above date and places.

Very truly,

J. W. GILLIAM, Jr.

EASTERN LITTLE RIVER UNION

The next session of the Eastern Little River Union will be held with Hannah Creek Church, Johnston County, N. C., on Saturday and 5th Sunday in July, 1928. Eld. T. F. Adams is appointed to preach the introductory sermon. Eld. J. F. Collier is appointed his alternate.

Brethren, sisters, friends and ministers especially are cordially invited to attend.

J. A. BATTEN, Union Clerks,
R. 3 Clayton, N. C.

BLACK RIVER UNION

The Black River Union is appointed to be held with the church at Hickory Grove Meeting House in Johnston Co., N. C., on the 5th Sunday in July, and Saturday before.

The church is located about 7 miles east from Benson at Meadow, which is on the road from Benson to Bentonville Battle Ground.

W. V. BLACKMAN.

UNION MEETING AT SANDY GROVE

The next session of the Angler Union is appointed to be held with the Church at Sandy Grove, Johnston County, Saturday and Fifth Sunday in July, 1928. Elder L. H. Stephenson has been chosen to preach the introductory sermon and Elder T. F. Adams is alternate.

Sandy Grove Church is located about three miles east from Angler, a station on the Durham and Southern Railway, also on State Highway No. 210.

All lovers of Truth are invited to meet with us especially the ministering brethren.

W. F. YOUNG, Union Clerk,
Angler, N. C.

WHITE OAK UNION

P. D. Gold Pub. Co.

Please publish in Zion's Landmark that the next session of the White Oak Union is appointed to be held with the church at Hadnott's Creek, in Carteret County, N. C. Saturday and fifth Sunday in July.

All lovers of truth are invited.

R. W. GURGANUS, Union Clerk,
Jacksonville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

AUGUST 15, 1928

No. 19

JOSHUA WRITES DEEDS FOR THE LAND.

"And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. And there remained among the children of Israel seven tribes, which had not received their inheritance.

And Joshua said unto the children of Israel, How long are ye to go to possess the land, which the Lord God of your fathers hath given you?

Give out from among you three men for each tribe: and I will send them, and they shall rise and go through the land and describe it according to the inheritance of them and they shall come again to me.

And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

He shall therefore describe the land into seven parts, and bring the descriptions hither to me, that I may cast lots for you here before the Lord our God."—Joshua 18:1-6.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - - Winston, 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 PAST.

The past is gone never to return,
The future is swiftly rolling on,
Life is short while we think so fast,
But we find it not as the past!
Father's and mother's voices
Are never to be heard any more.
While we wait to hear the
Welcome voice, Child, your
Father calls you come home.

Then as we tread life's narrow
road,
If we could only stand on the rock,
Where Moses stood.
As if we could only look through
the future,
As we travel the road of time so
fast,
I don't think it would be as the past.

We look over the old Landmark,
Line after line,
And comfort to our soul,
When we read from the pen of P. D.
Gold,
But we his face can not see,
Or his tender voice cannot hear,
His life on earth was so sweet,
His soul in Heaven we hope to meet.
Things are now moving on wheels,
The poor are trying to fly so fast.
They only are thinking of the
present
And don't think of the past.

This life is but a rugged road,
While we stand by the one we
know,
But she is gone our thoughts come
so fast,
While we are left here to think of
the past.

Love is the chain that
Binds our hearts together.
Sorrow comes to us so fast
Tears drive us in trouble when we
think of the past.

Once I had a lovely dream
As I saw the tree of life so green,
It's leaves quivered so fast,
And today it's only in the past.

Years and days have gone by,
My loving companions both had to
die

The gentle voices we had to part
If in heaven we hear the golden
harp.

The third one's voice I do not hear,
For God she does not seem to fear,
May God smile on us in the future,
As he once did in the past.

Once I saw her in the stream,
The comfort of my esteem,
When I laid her beneath the
waves,
To God she was a slave.

Satan travels every road,
 Every sinner he wants aboard,
 Time is moving it seems so fast,
 Things don't look like the past.

Man and wife are torn apart
 By the cruel world that's so smart
 Joys and peace are took away,
 And together they do not stay.

Written in memory of the past,
 Your brother I hope,

A. W. THOMPSON,

R. 1, Wendell, N. C.

A COMFORTING LETTER.

S. B. Depart,
 My Dear Sister:

If the Lord is willing I will try to answer your sweet and comforting letter. This leaves us well and hope this will find you all well dear sister. You requested me to write you my experience but O, how unfit and unworthy I do feel to try to do so but it is with fear that I try to make the attempt, but if the Lord will enable me to do so I will try. I was about 14 years old when I first began to study so much about my poor soul's welfare and what would become of poor me. I thought there was a chance for all but me. My case was an outside one. I would try to pray for the Lord to have mercy on me a poor sinner. One night I went to bed and I was in so much trouble I lay there and trembled and cried until it seemed that my body was raised two or three feet from the bed. I didn't know but what I was dying and thought of calling mamma and telling her, but I thought she couldn't do me any good. I wouldn't bother her. I went on this way. I would cry until my poor eyes would be swollen for weeks at a

time. I would look at the water and it looked so pure and I felt so sinful. I would just cry instead of drinking. I felt to be the meanest soul on earth. It seemed to me that everything I ever did or said was a sin to me. It seemed to me it was a sin for me to try to pray. O how miserable I did feel. I was afraid to go to sleep at night afraid I would die. I felt like if I died in that condition torment would be my home. I went out one morning to pick up some apples. I felt like I couldn't live. I tried to pray for the Lord to let me die. I don't know whether I even asked to be saved or not for I thought that I couldn't be much worse off. One night I dreamed of being sick and mamma and Bedie were with me. I thought they were uneasy about me, afraid I would die, but I told them that I wouldn't die for repentance was like unto death. Then later on in the same night I dreamed of being in a room and hearing a preacher preach. He was telling of the glory world, this gave me some comfort and later I dreamed of being at our school house in the back yard looking for a place to try to pray. I walked on toward the front yard. When I turned the corner I looked toward the east. A light shone so bright it was beautiful. Some time after this I dreamed of going out alone. I went some distance from home. I came to a hollow. I stopped for a moment. I saw a stream of water. It was small. I looked up to see and it seemed to come from heaven. It shone so bright it just sparkled. I was made to rejoice and slap my hands and say, O, what a glorious day this is. I awoke that morning and lay there and felt easy and just

cried and it seemed that I wanted to cry all day. So later on one night it seemed to me like I was on the bank of a creek and I felt my sins forgiven and my burden gone and I felt so light and happy, so this gave me great relief. Later on we all at home had the flue. My lungs would bleed and were so swollen and so bad one night I awoke and thought I might never live to see day, but I felt willing to die, but the only thing I hated to leave was my people. I did love them all so good but that was not my time to die. A little while after that I dreamed of being in a communion ring. I thought I had joined the church but hadn't been baptized and I was the happiest poor being on earth. Later on I had another dream of I and Bedie traveling and it was late in the evening, getting dark. We came to a home. We went in and in a room it was dark. We sat down on a bench. I sat there wishing for a light, so all at once a bright light shone. I was so thankful of the light so we could see.

So in the late summer of 1924 my sister in law told me she was aiming to join the church and asked me to go with her, but I felt like I couldn't go then. I felt so unworthy I thought I would never join if I could help it, afraid I would deceive God's children. So she joined and I went to see her baptized. They communed that day. They all looked so humble and so heavenly to me I came home feeling so miserable. So this trouble grew worse and I cried for about two weeks and tried to pray if I was fit and ought to go to the church. I went to papa and asked him if he cared. He said he did not care and

cried himself, so I felt it my duty to go, so on the second Saturday in Sept. 1924 I went to dear old Charity and before the Church and tried to tell them what I hoped the Lord had done for me. They seemed to receive me gladly. I was baptized the next day. That was the happiest day of all my life. I can truthfully say the half is not told.

You said for me to add my dream of last Dec. I wrote it and sent it to Brother Hutchens some time ago and it is printed in the August issue. It will be no need of sending it and if you think this is not worth sending for print cast it aside and it will be just all right. Please some time when you feel like it try to write your experience for us. We would be real glad to get it. We got to hear Sister Mollie talk but didn't get to hear you.

Bedie and Mamma say to give you both their love. Sister is so sweet and happy. You don't know how glad I do feel. I feel like we can go together and enjoy the same things now.

I will close for this time by asking you to write me when you feel like and and all of you come to see us.

When you kneel to pray, remember me. I feel like I need the prayers of all God's children.

From your little sister,

MISS LERA HOPKINS,
Dodson, Va.

MANY YEARS AGO

Dear Brother Gold:

Enclosed you will find a part of my experience which was written some years ago. I promised when your father and mother were here that I would try to write some of my feelings since that time. After

writing this piece and keeping it all to myself you can see that I went on in this same way until the 4th Saturday in April, 1892. Brother James Dameron came from the section meeting at Flat River and spent the night with us. The next morning he asked me if I had a hope, and the first thing I knew I was trying to tell him all about it. He said he thought it was my duty to join the church. I told him to ask Mr. Carver what he thought about it. When he came in his reply was he hoped I would not think that he would object. Brother Dameron preached in the Roxboro Primitive Baptist church that night. And when the door was opened for reception of members, my husband was the first one to go forward and I had to go with that same little hope that I had years ago. I felt that I had nothing to tell, and it was a wonder that they could receive me. I didn't feel worthy of a seat with them, but felt that I wanted to sit at their feet.

Your sister in hope,

BROCK CARVER.

EXPERIENCE.

Dear Husband:

Or whoever may read this when I leave this world: I feel that it would be some relief to my mind to write what I have experienced as it comes to my mind.

I have always had serious thoughts at times about dying, and would think when I got old enough I would get religion. I wanted to enjoy myself in my young days in dancing, and other worldly amusements, and thought I had never done any harm or committed a sin, until about the year 1872 or 1873, when I began to see myself a sin-

ner before God, and felt that I had been living in sin all of my life. Every thought that I had ever had was foolish. I thought that I was not going to live long, and that I would be forever lost. My father, mother and sister were members of the Primitive Baptist church at Ebenezer. My father's conversation the most of the time was about religion, and previous to that time I paid but little attention. But now I wanted to hear him talk, but didn't want him to think that I was concerned about it. I would look at father and mother and think they were getting old and would soon be taken away from me. I believed they would be at rest, and I had no hope of ever meeting them. My heart was in prayer to God to have mercy on me a poor condemned sinner. I went into the garden where I thought no one could see me. I fell on my knees and tried to pray, and there I felt that I had committed an unpardonable sin—that I had only made a mock of religion. And that it was just in God to punish me. I tried to hush crying, went to the house and washed my face to keep any one from knowing I had been crying. Mother asked me what was the matter with my eyes, and I told her that I must have gotten something in them. And there I was again, had told my good old Christian mother a lie. After that I went with father to Stories Creek Church. I wanted to hear the preaching and I took my seat close to the pulpit. (Notwithstanding, I did not feel worthy to sit close to such a good people as I thought them to be.) Mr. Woodard preached and it seemed that he preached part of his sermon to me. He expressed my feel-

ings better than I could myself, until he commenced telling about his deliverance. Right there he left me, I felt that I was lost and there was no mercy for me, that mine was an outside cure. I tried all the time to keep from crying, but I could not help it. Father and sister looked at each other and then at me with tears trickling down their cheeks. My father is now dead and I believe at rest. But I shall never forget his looks on that day.

On returning home he says to me, "Brock, Brother Woodard seemed to hit your case today." But I could not make him any reply. I would get by myself and read the Bible. I found nothing but what condemned me. I was at that time in perfect health as to body. But I believed that something would soon take me away. Sometime after this I awoke with a headache. My face was swollen and I did not get up. I told mother I did not want any breakfast. I thought this was the disease that I had been warned of and was going to take me away.

The doctor pronounced it erysipelas. I slept the most of the day and night. The next morning I asked them all to darken the room and leave me alone and not put any more poultices on my face, and let me sleep, that I would let them know when I wanted anything. I went to sleep, and when I awoke my face was swollen so badly that I could see but very little. I felt sure that I could not live till morning, but instead of being alarmed my burden was all gone, and I felt then that I could view my Saviour, that He had died for me, and that I could meet my God in peace. I felt that

I was perfectly resigned to go when it was the Lord's will to take me.

I was lying there really enjoying the thought of going to Jesus. I wanted to tell them all when they came in not to shed a tear for me when I was gone, that I would soon be with my Saviour. But I did not want to alarm them. When they came in and saw that my face was swelling so rapidly, they sent again for Dr. Stanfield. He came that evening and prescribed for me. I was up and about in a day or two. I thought then that I would never have another doubt. I could read the Bible with a different light. I wanted to tell Father and mother about it and wanted to be baptized and live with the old Baptists.

But, Oh, how soon doubts and fears began to arise. Perhaps it was all of the flesh. I felt glad that I said nothing about it. If I was deceived, I did not want to deceive any one else. I concluded I would go to parties and dance and enjoy myself as I had done, and then I would see trouble about that. Why could I not enjoy dancing. Every time I walked out on the floor to dance, my heart ached so I could not sleep about it, and would think I would never attempt it again. I couldn't live as I wanted to live. It seemed that evil was always present with me. I loved to hear preaching, and loved to hear Christians talk, and let me do the listening, but when they asked me if I had a hope I didn't know what to tell them, I didn't want to deceive them. I sometimes felt that I had no hope, and would throw it all by, and then think if I could get a better one. I would not take this world for the little hope that I have.

I don't know what I am. God

must be my judge. It bears so forcibly upon my mind at times that I am not long for this world, that I write this for dear ones to read when I am gone. But when the Lord sees fit to take me away and I can only feel as I have felt about dying I hope I will meet my God in peace,

BROCK CARVER.

Sept. 20, 1888.

ONENESS OF GOD'S PEOPLE

In John 17th. chapter, we read of a prayer by our Saviour; directed to His father. We could not doubt but what all of this prayer was heard and answered by the Father. At the grave of Lazarus we find another short prayer by Jesus, as recorded by John 11th chapt. 42nd verse. He says—"And I knew that thou heareth me always." By this testimony we see that the Father always answered the prayers of His Son, so we must believe that his prayer as recorded by John 17th. chapter was answered. Having shown that the prayers of our Saviour were answered let us notice some things He prayed for as mentioned in this 17th chapter.

"For I have given unto them the words which thou hast given unto me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." "I pray for them, I pray not for the world, but for them thou hast given me; for they are thine." "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." "Neither pray I for these alone, but for them also which

shall believe in 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." He prayed that His children might be one; and if His prayers are always answered won't they in some sense be one? We think they will.

In Ephesians 2nd Chapt. Paul shows how all, both Jews and Gentiles, are made one. "For he is our peace who hast made both one, and has broken down the middle wall of partition between us, having abolished in his flesh the enmity even the law of commandments, contained in ordinances, for to make in himself of twain one new man so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." To see how they are one read St. John 10th Chapter, but we here mention especially the 16th verse. "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd." There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4, 5, 6. But to me the most comforting thought is mentioned in the 6th verse of this 2nd Chapt. of Eph., and to show the oneness of all saints everywhere, both Jews and Gentiles Paul says "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

J. T. SATTERWHITE,
Lafayette, Ala.

JESUS ALWAYS WITH US.

Dear Christian Friends:

I have been impressed to write something, I know not what. When we wish to be good evil is always present and when we wish to do good we most always do something we would like so much not to do.

We are all so weak and sinful that it seems almost impossible to do good things.

I feel so weak and sinful I often wonder why the Lord wants to keep such as I am in this world, for as I see myself I am not any good to myself or any body else, never did anything that was good and I often feel that God has almost forgotten me entirely. But, no, Jesus says, Lo I am with you always. He never leaves us nor forsakes us if we will just put our faith and trust in Him. He is the one we go to in our sorrow, and bereavements, and He gives us comfort and He heals our sore and wounded heart. He gives us health and strength to work our way. He shows us the path that He wants us to walk in but, oh, we find so many stumbling blocks that we almost fall by the wayside and cry unto God for Mercy and to show us the straight and narrow way again. He does everything for the best whether we see it that way or not. We should always look for the better things and love one another and love our neighbor as ourself. God loved us first and that is his commandment, Love thy neighbor as thyself. But dear friends it seems that people have gotten so selfish they have forgotten they ever had a neighbor. The sick, lame, blind, and poor are all forgotten except by God Himself.

I do try so hard to do what God has shown me to do and I want ev-

erybody to pray for me and I hope God's very richest blessings will abide with you all always in my prayer.

MRS. YEATTS,

Danville, Va.

ONE AMONG THE LEAST.

Dear People of God:

My brethren and sisters, I hope, if I am worthy to address you thus, if I am one in the number I feel to be among the least.

I have been so uplifted during our regular meeting fourth Saturday and Sunday at Nashville that I want to write something in regard to my feelings, but feel too unworthy to make the attempt, so I hope you will bear with me in my weakness.

If we be of one mind we are all of one family. I believe our experiences are the same, first on the mountain then in the valley groping in the dark, grasping for something we can't catch, so afraid we missed the substance and caught the shadow, then it is when we are weak, then we are strong, but when the Lord manifests his presence we feel he is near.

How we can rejoice in spirit being led by the spirit, our spirit bearing witness with the intercession above.

Then we can praise him,
Praise him in singing
Praise him in prayer,
Praise him in silent
Meditation there.

I feel to say I have been somewhat strengthened for some few days on that food, I hope from heaven, as it pleased God to give and to bless His servants with the liberty to bring it to us. For surely every gift comes

from him. There is not anything we can do without him, for all the power is in him, and we have all to be taught of Him.

So then the Scriptures say "How can we hear, without a preacher, and how can he preach except he be sent, but then we have to be prepared to hear?"

I think again it is said something like this, "It pleased God through the foolishness of preaching to save them that believe." I hope I am not one of those believers, although we are tried, knocked, and criticised on every hand, so many obstacles obscure our way, until we are about to think it all of imagination, but then we think back when Christ, the Saviour, spoke peace to our souls and says, "Thy sins are forgiven," then it makes me feel so good, as Bro. Boswell says, "Go back to those Bethel spots." Surely if God is for us, who can be against us?" Oh! that God will give us more grace, grace to overcome.

We so much desire the sincere milk of the word that we may grow thereby. Lord increase our faith that we may eschew evil and do good.

We know in this life that tribulation awaits us, and if we did not meet with these things we would have nothing to pray for, so it is well for us to be stirred up and keep in memory, realizing our dependence on God and where our help must come. I do feel to be one of the most dependent creatures that exist.

I often sit down in silent meditation and think over the promises laid on record for us and rejoice to myself for I don't have any one around me nor about that seems to witness with me or my feelings. I

know they do not see it as I do. Therefore there is no comfort nor pleasure therein, so I have to take it to myself hoping and praying that God may sometime, impart this life and light to them in his own good time. For it is not in our power to carry salvation, stand still and see the salvation of God. Lord I commend myself to thee, use me as Thou see fit.

Order my steps in the way that I should walk, help me to bear the temptations and with patience run the race that is set before us, ever looking to Him, the author and finisher of our faith, and help us to be reconciled to God, whatever His will may be. This is my daily prayer. Prayer is the anchor of the soul, but we often times feel too unfit to offer up a petition, but he knows our needs and all our cares and thoughts and does so abundantly bless us. We can't be grateful enough to him for the blessings he has bestowed upon us. He is the comforter who has promised to be our present help in every time of trouble, and will never leave nor forsake us. How glorious it is to think on that.

These few lines reflect my mind back to our dear old pastor who has gone to the great beyond, Bro. Wiliford, a brother in Israel. How he used to preach it to us, how anxious he was over his church, watching over the flock as a shepherd does the sheep, always preaching peace as we are taught not to forget to assemble ourselves together in heavenly places. Then we derive so much benefit, joy and comfort by so doing, not growing luke warm, being obedient to God's command, for when we are disobedient we must suffer. Be obedient

to God, and all the duties enjoined upon us, laying up for ourselves treasures in heaven, as our pastor so admonished us to do last Sunday in his sermon. I can say for myself and believe the others will witness with me that God has sent to us a follower in his stead, to walk in his precepts and examples, preaching peace, and may the Lord keep him, preserve him, guide and direct him to press on to the mark of the high calling. Also all the others that he calls, his servants, everywhere, is my prayer.

I could say more, but feel that I am so little, so worthless, it would not be worth while to be considered. I know the time is approaching to depart this life, and oh, that I may be able to stand.

Yours in the bonds of Christian love,

HATTIE COOPER,

Nashville, N. C., R. 4.

FELL SHORT OF MARK

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I have just noticed that my time to Landmark has passed and this corresponds with all my other matters. I am very negligent and forgetful and not only so, but the most humiliating to me of all is that I am such a great sinner. I realize now that I have always been so. But when I joined the church I thought that I would be a better man both in word and deed by a whole lot, but how to perform that which was good I found not, and when I was set apart to exercise my gift, or to prove whether I had any, I presumed to know that I certainly would be better, but fell short of my mark. So I waggled along first

down and then up in my feelings, concluding some times that I had preached and again that I was no preacher at all, until I was set apart to full functions of the gospel. Then I thought that surely, surely I would have both strength and wisdom to be and do the Christian's part, for I knew that my natural life was both a disgrace and reproach to the holy cause of my profession. But so far I have seen no difference in either my conduct or conversation—which has almost brought me to the brink of despondency, and in this condition I have drifted back to my native home in N. C., feeling now that I shall never be of any more use to my church, family, or country. My life has loomed up before me as one great and dreadful mountain of sin, with no ray of hope at this time of ever being any better. My condition is indescribable and almost unbearable. I have felt less like a minister since ordained than ever before and for 2 months or more have had no mind to exercise, but have tried a few times. I lately moved my letter back to old Lick Fork, near Reidsville, N. C., and felt and do feel yet that in justice to the church I should ask to be cut-off before I was brought to this condition. I worried no little about the condition of the church, and the faults of my brethren, also the troubles we have had with our erring brethren that have up-held Wilson in his course. But the Scriptures have already declared such departures, so why be surprised. But all of our troubles with one-another, pertaining to the church, combined appear now small to me, compared to my own life. If ever I am delivered from this condition any more

it certainly will be without worth or merit on my part, and the Lord will be the deliverer for I am now passed the reach of my brethren. My judgment seems to be taken away and my feeling at my heart is like an adamant stone. It seems too much to ever ask my brethren to remember me. Will close, as ever,

Jno. R. SMITH,
Reidsville, N. C., R. 5.

"DREAMS"

James R. Jones,
Very Dear Brother:

We received your good letter last Friday evening; and was glad to hear from you, but sorry to know you were not feeling well.

Your dream or vision is in accord with what I have witnessed of gathering beautiful ripe fruit. It was oftentimes just the number that joined the church at the certain place. And sometime I would dream of catching so many nice clean fish, and that came to pass. These things impress us with the truth that God is mindful of us to reveal to us in a way things that do surely come to pass. The things of God are sure to come to pass, but there are many failures in our plans and ways. And wisdom's ways are wonderful, while man's ways are confusing. I was blest to be in the New River District Association where peace and love did abound, for there was no discord, and the preaching was one of peace. Also was in the Mountain District Association and love abounded there. Brother Jones, I have told some people after marrying them, "It is now up to you to have a peaceful home, or you may make it a hell." The same thing is applicable to the

church, "They can make the place that Jesus called Home a place of confusion or a hell, if there be some that intend to have their selfish way." I have noted that all who engage in and take a part with confused brethren, all in some way err. It is wrong for brethren to strive one with another, and to talk about one another. And to publish the faults of our brethren is a shame. While one might think, "I'll show my brother his wrong by publishing it to his shame." But there is no labor of love in that. For, if we love him for Christ's sake we will see him alone. I have known brethren and sisters in trouble with each other and being interested in all their welfare and the great cause of peace, I have interviewed each one alone and stopped the clash. And the trouble ended. Too many things have been exposed to the public. That is an error. To want the people every where to know and to judge. Each church is the judge of her own business—with the word of God as her unerring guide. I do love the Holy Scriptures for they tell us the things that make for peace. This leaves us in common health—hoping they may find you much improved. May the grace of God be with you, our dear brother,

D. S. WEBB,
Hillsville, Va.

INCLINED TO WRITE.

Dear Landmark Readers:

If not deceived my mind seems to be inclined to write a few lines, for I get right much comfort in reading the dear Landmark, the brethren and sisters experiences, and also the good editorials. Oh how good and how pleasant it is for brethren

and sisters to dwell together in love and peace. It is like the precious ointment upon the head that ran down upon the beard. Even Aaron's beard that went down to the skirts of his garments. Psalms 133, 2nd verse. Yes, God is love and we know we have passed from death unto life because we love the brethren. Oh may we love them all the while.

No greater love has any man than that he laid down his life for us. Oh I do hope I am one of His chosen ones, but I am so vile and prone to sin I often fear that I am not one. Oh, if I could always feel His presence, how happy I would be.

His name is so precious and so sweet to me, but my great trouble is, am I His or am I not? Oh, Dear Lord, let me love Thee more and more if I love at all. I pray if I have not loved before help me to begin today. If it wasn't for my little hope at times I would be lost to myself. When I meet with the brethren and sisters, I feel so proud of them I don't know just what to do and what to say. I sometimes have serious thoughts to come in my mind and I long so much to be a true follower of the Lord Jesus. Sometimes I hope I have a hungering and a thirsting after His righteousness for I can say of a truth that I have none of my own.

Nothing in my hands I bring. Simply to thy cross I cling. I have been a member two years the first Sunday in October. I surely love my brethren and sisters. They received me in the church with a warm welcome. And, oh, what joy I received, and do receive now.

I spent the second Saturday night

in December, with brother Crisp and wife and a treat it was to me, as some of the brethren and sisters came and sat with us that night, and talked of his love and mercy to us. It is a time to be long remembered. His wife is so sweet and kind to her visitors. She gives them a hearty welcome in her home. I surely feel like she is one of God's chosen ones, and too, I think that we are blessed with a good pastor at Autry Creek church. He is faithful at his meeting as he has been preaching there around thirty or thirty-five years. Oh, God is our refuge and strength, a very present help in trouble. I must stop, I have wearied you already no doubt.

Please look over mistakes and errors for I realize my imperfections and unworthiness. And if fit to print why you can, and if not throw it in the waste basket.

A little sister in Christ I hope, if one at all,

MRS. J. L. DILDA,

Fountain, N. C.

BELIEVE IN PRIMITIVE BAPTIST DOCTRINE

P. D. Gold Pub. Co.,

Wilson, N. C.

Mr. Gold:

I often think of the goodness and mercy of God, and I often ask why I have been spared to live this long. I believe in the Primitive Baptist doctrine and believe there are good Christians in some other churches, and God can change them in the twinkling of an eye.

J. C. Smith.

Callands, Va., R. 2 Box 19.

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

VOL. LXI

No. 19

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. August 15, 1928

PRIMITIVE BAPTISTS.

The general claim is that we are Primitive Baptists, whoever we may be; but a claim is of no avail unless it can be and is sustained by substantial facts; and these must be based upon original and identical grounds wherein and from which identity is established.

Whence the name and character? Jesus says, "For I say unto you among those that are born of woman there is not a greater prophet than John the Baptist." He is of direct personal prophecy and was of miraculous conception and birth. Such results are not possible with men. It is not humanly possible for a woman that is barren to conceive or give birth to a son; and so it is with a woman that is a virgin, as was the case with Mary the mother of Jesus. Giving birth by either of these women pro-

duced no organic change in their physical nature, which shows that neither of these men, Jesus nor John the Baptist came into the world by ordinary generation. While they came into the world according to the course of nature yet their births were spiritual. And thus are all of the children of God manifested of the spirit and yet they are men and women according to the flesh, and so are the Primitive Baptists. The birth of John was contemporaneous with that of Christ so is the birth of Primitive Baptists. They were both named before they were born and so are the Primitive Baptists. Christ was born the Saviour, and John, having received the spirit before he was born, was born what he was. "His name is John"—John Baptist—John the Baptizer. Not John a baptist. This shows that he was a specific, definite character and implies that everything about him was sure and true. He grew up apart from man, and, close to nature. His appearing was in the wilderness in which he was taught of God the things of the Kingdom of Heaven. He was not taught in schools of human learning. His scholarship was from heaven and while receiving it he boarded at the commissary of nature. His meat was locusts and wild honey, and was not as the bread that one eats in the sweat of his face. And the same John had his raiment of camel's hair, and a leather girdle about his loins. "Being girt about with truth." Thus he conserved his strength. The leather of which his girdle was made was of nature's production. His strength was inherent which made him sufficient for the service demanded of him.

He had his work at heart, he wanted to be baptized, but he was the baptizer, and of him Jesus demanded baptism, saying to John, suffer it to be so now, for thus it becometh us to fulfill all righteousness. Thus we find as here taught that baptism is in the fulfillment of gospel righteousness. It is the crowning of one's hope, the accomplishment of his confession unto salvation. It is the answer of his conscience, the satisfaction of his hope. It elicits the pleasure of God. It is a humble service well pleasing to the Lord, which pleasure he pronounces from heaven. This is my beloved Son, in whom I am well pleased." It is a seal to his salvation, that is to the believer, he that believeth and is baptized shall be saved. This answer of a good conscience would seem to be the gift of the Holy Ghost, when they cried out under the preaching of the Apostles, men and brethren what shall we do. Peter told them to repent every one of them, and be baptized in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. This baptism was to be for, or because of the remission of sins. If they felt that their sins were remitted, or forgiven by Him by whose name only one must be saved, that one should acknowledge this wonderful work by being baptized; but the observance of this gospel ordinance does not seem to apply to the Primitive Baptists, or in other words they do not seem to apply to it in this day. Paul says what are we but ministers by whom ye believe. It is certain that the belief of the truth is the effect of its being preached; therefore the truth should be preached. We should not allow ourselves to

become so zealous for the truth as to deny some of its simplest precepts. In those days came John the Baptist preaching in the wilderness of Judah saying repent ye for the kingdom of heaven is at hand. In this ministry he came to make ready a people prepared for the Lord. How did he make them ready? By baptizing them that brought forth fruit meet for repentance. They came out to his baptism confessing their sins and he baptized them. Thus those whom God had prepared were made ready for the coming of Zion, and then he came to John's baptism and was also baptized of him. Thus did Jesus publicly acknowledge the righteousness of God as was wrought in the hearts of his people, and it is a befitting conclusion of this divine work that his people should be baptized in his name confessing their sins, as having been remitted. It is according to gospel for Primitive Baptists today, who are sinners, saved by grace, to do likewise, bringing forth fruits meet for repentance, believing there is nothing too hard for the Lord nor impossible with God. Repentance and belief of the gospel belong to the ministry of the gospel. This is Primitive Baptist doctrine; Peter preached it. Christ says, "Ye believe in God, believe also in me." Belief in God is that salvation is of him and to believe in Christ is salvation revealed. The preparations of the heart in man and the answer of the tongue are of the Lord; and with the best man (the creature) believeth unto righteousness and with the mouth confession is made unto salvation. The gospel is the power of God unto salvation to every one that believes. A believer is one who has

been regenerated in and born of the Spirit, or born again, or from above, or from heaven. Every one thus regenerated and thus born is a gospel subject for baptism, and should repent or turn away from the world unto the church and make to the church a gospel confession of his, or her hope in salvation and be baptized and live in honor to God and the comfort of the church members. Christ said of the woman she hath done what she could. It should be so that as much might be said of each one of his people.

The election of sinners to eternal salvation and their regeneration and birth of the Holy Spirit is indeed a marvelous and miraculous thing and yet the Primitive Baptists claim to be the subjects of this wonderful operation and yet claim to be sinners saved by grace. John the Baptist said to those who came to his baptism, O ye, generation of vipers who hath warned ye to flee from the wrath to come? Bring forth therefore fruits meet for repentance. Did he baptize vipers? Yes, when they brought the required fruit. And we baptize sinners who come with the same kind of fruit. Do we really baptize sinners? Yes and we are the only people who do. Not sinners dead in sin, but sinners dead to the law by the body of Christ, or dead to sin. When Jesus demanded baptism of John, he forbade him, but Jesus saith suffer it to be so now for thus it becometh us to fulfil all righteousness. Thus it seems that one's righteousness is fulfilled in baptism. It is itself a fulfillment—the answer of a good conscience toward God. It is not possible for one to have an acquitted

conscience who has not been baptized; and he should submit himself to the church and suffer the administration of this ordinance. John felt the need to be baptized of Christ and no doubt would have readily submitted to such baptism but he was the baptizer and Jesus was to be baptized of him, which was to fulfill all righteousness. How wonderful is gospel baptism.

Real true Primitive Baptists are of divine and miraculous conception, and in the belief of the truth of the election of grace and salvation by grace through the faith that was once delivered unto the saints by which they are as old as time and are possessed of the old time religion, and are all taught of the Lord in the school of grace and are therefore rather Old School than Primitive. They are by faith the children of Abraham, and are thereby of a school that is older than the law by Moses, or the gospel by Jesus Christ. They are builded upon the foundation of the prophets and Apostle, Jesus Christ himself being the chief corner in whom all the building fitly framed together, groweth into a holy temple in the Lord. They are the only people who believe in the sovereign and infinite purpose of God, the election of grace, and the absolute and eternal salvation of all the heirs of promise. They believe in vital and revealed religion. They claim to be sinners saved by grace; and they believe and hope that they are kept by the power of God through faith unto salvation ready to be revealed in the last time; at which time mortality is swallowed up of life and their vile body is changed and fashioned like unto the

glorious body of Christ and that as He is so shall they ever be.

P. G. LESTER.

TO PROVIDE A CAR FOR ELDER HARRISON

A number of the friends of Elder N. H. Harrison of Pinetown, N. C. are again endeavoring to raise sufficient money to provide him with an automobile that he may be enabled to attend his several appointments and continue the service in the cause of the Master whom he has so faithfully served through the greatest part of his long life.

Elder Harrison writes me that he has lost his property by reason of foreclosure proceedings due to his inability to raise taxes, forced upon him on account of his being in a drainage district. We feel that he deserves the kindly consideration and support of Primitive Baptists for whom it has been his pleasure to preach and visit all these years.

An appeal to Mr. R. L. Davis, of Farmville, a good friend to the Primitive Baptist church, has brought his check for \$50. We also expect to add another \$50 to the donation. The letter of Mr. Davis follows and we trust that others will have it in their hearts to donate for this worthy cause.

J. D. GOLD.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Pursuant to your suggestion that Elder Harrison should be furnished a car that he may be enabled to

continue the noble and great work that has been so near his heart for the long life which he has spent in this cause, I herewith enclose my check for fifty dollars for that purpose.

I truly hope that he may be spared many more years in this service.

Yours very sincerely,

R. L. DAVIS.

Farmville, N. C.

July 17, 1928.

ELDER J. T. SPENCER

In sad but loving remembrance of our dear husband and father, Elder J. T. Spencer, who departed this life in Hopewell, Virginia, two years ago today, June 7, 1926:

Just a thought of sweet remembrance,

Just a memory, fond and true,

Just the love and sweet devotion

Of the ones who think of you.

Sleep on, dear father, and take your rest;
God called you home, He knew the best.

In silence you suffered in patience you bore,

Until God called you home to suffer no more.

Down in the grave where father was laid;
Sweet is the memory, which never shall fade;

Others may think that the wound is healed
But little they know what our hearts have concealed.

Oh, father, when we think of you,

We all hang our heads and cry.

But we live in the hope of meeting you

In the sweet by and bye.

Although two years you have been away,

We miss you more and more each day;

God took you home; it was His will,

But in our hearts we love you still.

—By his devoted wife and children:
Mrs. J. T. Spencer, Mollie Narron,
Myrtle Kelim; Ida Tressler, Effie
Puryear, Viola Spencer, Messrs. J. R.,
J. H., H. E. Spencer.

ELIZABETH OWENS

The hand of Providence visited the home of our dear Brother and Mrs. A. C. Owens on June 25, 1928 and took from their midst their sweet little nine year old daughter Elizabeth.

She was sick only a few days, and while all was done that loving hands and good physicians could do, yet they could not stay the hand of death, but we know that God doeth all things well, and that He has taken this little one from a land of sorrow to a beautiful land of joy. Jesus said "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven."

The funeral services were conducted from the First Methodist Church where the mother is a devoted member, by her pastor Rev. Grant, assisted by Elder R. H. Boswell of the Primitive Baptist Church, after which the little body was placed beneath a beautiful mound of flowers in the Maplewood Cemetery, Wilson, N. C., to await the second coming of our gracious Redeemer.

Submitted in love and sympathy,

S. B. DENNY.

**APPOINTMENTS FOR
ELDER JONAS C. SIKES**

Appointments for Elder Jonas C. Sikes of Sulphur Bluff, Texas. Pittman's Grove, Aug. 15 Memorial, 16; Singleton Church, Wachington, N. C., 17; Sandy Grove, (Beaufort County) 18 and 19; Grantsboro 20, Newport 21 and 22; Goose Creek Island, 24, 25, and 26; Elm City, 28; Upper Town Creek, 29, Mill Branch, 30; Pleasant Grove 31, Tarboro, Sept. 1 and 2; Autry's Creek, 3; Falls, 4; Nashville, 5; Peach Tree, 6; Sappony 7; Lower Black Creek, 8, and 9; Contentnea, 10; Scotts, 11; Healthy Plains, 12; Seven Mile Association, September 14, 15, and 16.

Please publish above appointments in the Landmark.

Yours very truly,
H. F. HUTCHINS.

MEETING IN CHICAGO

The Old School Baptists of Chicago meet, the Lord willing, every Sunday at 11 A. M. and 2:30 P. M. (Daylight Saving Time) at the home of W. N. Spitzer, 11332 S. St. Louis Ave., Chicago, 111th St. and Sacramento Ave. street car to end of car line.

All lovers of the truth are invited to meet with us. Mid week song service at the home of W. C. Cox, 7040 South Eggleston Ave., 7:45 P. M. on Wednesdays. Preaching by Elders Jones and Joyner. Basket lunch. For further information telephone Wentworth 2860.

ELDER HARRINGTON EXCLUDED

Editor Zion's Landmark.

Wilson, N. C.

Dear Bro.:

We are sending you a copy of an order of Conference of the church at Smithwick Creek, Martin County, North Carolina, Saturday before the 2nd Sunday in July, 1928. Please publish that your readers may be advised of the situation.

A move made, seconded, and passed unanimously; that we exclude Elder W. B. Harrington and his followers as members of this church, for preaching an unsound doctrine, heresy and affiliating with other denominations, an, also this church asks and demands that the said W. B. Harrington return his credentials to the church.

By an order of Conference, July 7, 1928.

B. S. COWIN, Moderator,

A. D. GRIFFIN Sr. Clerk.

Williamston, N. C.

DID NOT SEND ADDRESS

We have received a letter from a subscriber containing three one dollar bills to be applied to subscription to the Landmark, but without an address, either the name or the place of residence.

We will appreciate the full name and address in which the paper is now coming so that we may give credit. This is very important and we would like to have the party send this information at once.

ELDER SYKES TO ACCOMPANY HIM.

Dear Mr. Gold:

Please state in the "Landmark" that Elder J. C. Sikes of Texas, will accompany me on all of my appointments to the Staunton River Association.

Yours very truly,

L. H. HARDY.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

SEPTEMBER 1, 1928

NO. 20

RUTH FINDS FAVOR IN THE SIGHT OF BOAZ

"And behold Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord be with thee.

Then said Boaz unto his servant that was set over the reapers, This damsel is this?

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

And she said, I pray you let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Heardest thou not my daughter? Go not to glean in another field, neither go from hence but abide here fast by the maidens:

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?—Ruth 2:4-10.

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

ASSOCIATE EDITORS

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

ELDER O. J. DENNY - - - Winston, 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 TRIUNE GOD

Oh! how could a triune God,
Look in love and union sweet,
On a poor vile sinner that trod,
His statutes under his feet.

Regardless of His loving care,
But He came in love to prepare,
Such a poor sinner as I.
To live with him above the sky.

There to praise his blessed name,
Whom angels there do adore,
In the realms up above,
Where all is joy, peace, and love.

He gives us the better part,
To praise Him with the whole
heart,
To Him all adoration is due,
From such as I and you.

So dear ones, let us stand,
On the borders of Canaan's land,
He holds us with His hand,
All glory to God, Amen.

Composed by J. R. Jones,
Revolution Station,
Greensboro, North Carolina.

IN A BARREN STATE.

Mr. John D. Gold,
Dear Sir:

I have been in this barren state
of destitution and humiliation in my
soul for many days, and in my for-
lorn meditation have composed this
little poem which seems to express

my feelings at present. You may
look it over and if you feel to you
may publish it. If not all right,
As ever, I trust,

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

Oh Lord, do thou my life survey,
And keep this body from going
astray.

Keep me in thy precepts, Oh Lord,
Although it takes the chastening
rod.

Cause me to know that thou art
mine,

Strengthen me to bear the yoke
divine,

Cause me to run and not be weary,
And in so doing my lust to bury.

That I may do thy sacred will
The rest of life till body is still.
Only give me thy peace of mind
And all the glory shall be thine,

Then I shall fear Thy Holy Name,
And thy whole council to proclaim,
Using the grace treasured for me,
Already given in eternity.

Then let it be that I can see,
All this glory in Christ for me,
Found in the cross, of Him to bear,
Of this, Oh Lord, let me share.

And when this life is fully run,
And I can see Thy Holy Son,
In more fuller rays of light
Then let my soul be found in
white.

And this body that's left behind
 Though shall decay is wholly Thine
 It shall come forth at the appointed
 time
 And all the glory shall be Thine.

For this body shall Jesus's image
 bear,
 Although groping now in well-nigh
 despair,
 It will come forth without being
 affrighted
 For body, soul, and spirit must be
 united.

Then I would not live here always
 to stay,
 From all His glory kept away,
 Then come, dear Lord, in Thy good
 time,
 And translate me in thy image to
 shine.

—JNO. R. SMITH.

A WONDERFUL EXPERIENCE

Dear Editor:

I want to ask a favor of you. The dear sister, Mrs. G. F. Thomas has written such a wonderful experience to me that I want to see it in print. Oh, if I could write such an experience or travel as she has, I feel like it would be so much comfort to me. Sometimes I feel like my little hope is almost gone, if I ever had one, and then at times it seems bright to me.

Please publish this dear sister's letter in Zion's Landmark.

Your little sister, I hope,
 MRS. J. R. Thomas.

EXPERIENCE.

Will write a little of what I have experienced in life. After I joined the Primitive Baptist Church I was filled with doubts and fears most of the time. I was afraid I didn't have

a true experience like others, but the scriptures would pass through my mind which was a great comfort to me. I went along very well satisfied for two years and my husband met with a change. He had as pretty an experience as I ever heard, and I knew I didn't have an experience like he did, so there was where my trouble began. It was plain to me that I was in torment and I stayed there for two and one half months. I would be glad if I could tell what I went through with but I never will, but will tell a little along that took place with me. I lost sight of all that I had ever been through with. I first got to where I couldn't sing, it was a sin for me to try. And above everything I was not going to let my children know that I had deceived myself and the church. I got to where I was bound to tell my children what I had done. I could not keep anything a secret. I cried most all of the time and got to where I could not eat anything. I wanted to die, but it was plain I couldn't die. I just had to live in torment, and how bad it was. I wasn't easy a moment. I would think if I could just fly away to the mountains, but behold, the Lord was there. There was no place I could go to ease my poor mind and I couldn't be still. I didn't want to see any body come for I thought I was a plague to my family. I was bound to talk to them, I couldn't help it. I had to quit going to preaching. The last time I went it seemed like I would die, so I promised the Lord I would not go any more. It troubled me so much for the world to know that I had deceived the church. I thought the church would be sorry for me, and I believe they were and

tried to comfort me, but there was no comfort for me. The world had lost all of its charms for me. I went to the church because I had no other place to go, and it seemed like I couldn't live if I didn't go, but I had to confess where I was.

My husband saw me the night before I joined the church. He said I joined and was satisfied for a while, but got to where I was like a worm in hot embers, for a while and then I was so happy. He did not tell me this until I became dissatisfied, and he told me then and said I would get all right, but I didn't believe it, and I would get mad because I couldn't make anybody believe that I would stay like I was as long as I lived. It was so plain to me. My husband had a mind to join the church and also my oldest daughter, but that was just as much torment to me as anything. I thought that they would have to forsake me to join the church. It seemed like it would kill me, but I told them to go on and join. I knew they would want me to go to preaching and I couldn't go, but they both joined and I thought I could go and see them baptized, and it came to me that it would be to worship God and it would not do for me to go there either. So where could I go. I thought if I just could go back to the world like I used to maybe that would ease my poor mind, but I couldn't do that. It was nothing to me, so I asked my husband if he would think it hard of me if I didn't go to see him baptized. He said he would like for me to go, but if I couldn't it would be all right. The baptizing was a month off, and they were to be baptized on Sunday. On Saturday before I got my

husband to ask the church to take my name off, they told him they would leave it off till the next conference and if I wasn't satisfied then, they would take it up again and do as I said. I said they had just as well take it off then, for I was bound to come out, but that was all right. I had done all that I was required to do. I had got that off my mind, that I felt I was bound to do. I had done all that I could do. I was just as helpless as my little baby. I didn't have power to ask for anything, and I had cried till I couldn't cry.

One night I was in bed crying and I waked my oldest daughter. She came and embraced me in her arms and said, "Don't cry mama. I was dreaming that you and I had started to heaven and you got so weak you couldn't get along and I picked you up and carried you a little piece, and the Lord gave you strength and we went on to heaven."

My family did all they could to comfort me and I hated so bad to weary them. So I decided to be just as reconciled as I could be the rest of my life, and that would be bad enough. It seemed my mind was a little easier than it had been, and I told my husband I might go to see him baptized. So I did. It seemed like the Baptist people had the same love for me they had when I went to preaching, and I still loved them. When they came out of the water I was made to cry out aloud.

I thought then I was a good mind to go to church that day, but it came to my mind that I had promised not to go any more, so I came home and the rest went on to the church. That same night a sister of that church had a vision about me. The next morning I said I was

looking for Sister Brewer. I had been so I didn't want to see anybody come, but I felt like I wanted her to come that day. So she did come after dinner, and she asked me if I was any better. I told her I was feeling a little better, but I was bound to come out of the church. She said she would never help to vote me out, and told me her vision. It was nice. She said she saw the church, and we were all little and some were crawling, but she was the least of all, and some had budded out ready to bloom, and she said I had lived up to everything that I was required to do. I had visited the sick and entertained strangers and had bloomed out the prettiest flower and became as pure gold. I can't tell it just as she did, but it was nice. She said, can't you be satisfied now. I told her I couldn't unless I could see the Lord was in it for me. I told my family that night about her vision. They said it was nice for me. We went to bed and I went to sleep, and woke up a little after ten o'clock. I could see a narrow path that went to my same little experience that I had before I went to the church, and it was good enough for me, and I was able to get up and sing, I am resting, sweetly resting. I did feel so good and calm. I had to go to Sister Brewer and tell her how sweet her vision was to me then. I felt like I would never get so low down any more, but, O, my, I was sadly mistaken. It seems there is where I stay. I dreamed I was down crawling going a little up grade over a mighty rough road. Surely the road has been rough with me, but I have a hope that when I get to the end of this road that the rest will be pleasant. I

could write on and on and the half would not be told, but this is getting too lengthy, so I must close.

MRS. FULTON THOMAS,
Polkton, N. C., R. 2.

"UNITY"

My mind seems to be drawn out and exercised upon the all important subject, Unity, and what it consists of. There is so much couched and vouchsaver in it, that it seems there are so few that are awake and alive to it, and what seems more care about it. There is such a thing as binding burdens upon others. I feel sure it is those that have nothing else in view only to join the church and feel that is all that is required, but how blind they are. They know not anything as they should know if that is their final conclusion, and every one that is made alive to a life of holiness does not reach such a conclusion but by the grace and faith that is indicted into them, being made active creatures who see that there is plenty to do, and were of an enquiring mind and don't have to be told what duty is nor none of its requirements, but are ever alert, yet there are ever so many who want to shift the work required of them onto some one else. Such are drones, and are good for nothing, only as dead, lifeless hindrances.

I do hate to see one fleeing in the face of trouble. It is an unmistakable sign. They have no grace, for I tell you every one that has that grace in their hearts will help bear one another's burdens.

They have a desire, a longing, to be found faithful, for that should be one's motto, faithfulness. And if that divine love is shed abroad in the heart and soul they are already

faithful, and are ready at all emergency, whether called on or not.

For that love constrains them, for they feel there is no greater joy than lifting burdens. And especially is this true as regards their pastor. It is not every one that can preach is a pastor. They are set apart by God as well as preachers. The church is to honor and reverence, and give more diligence to them than any other.

Oh God, deliver thy true and faithful pastors from faithless and indifferent churches, but turn the churches over to Satan for the destruction of the flesh. For surely such churches are not worthy of a pastor and for a pastor to try to serve such places it only means his death, and the church not bettered. If there is any one in this life who needs help it is a poor overburdened pastor. And when a church calls one, they should see that they have the churches undivided attention, naturally and spiritually. Don't be content first to hear him preach. That is work on his part, and the hardest kind. It means suffering of both body and mind, their souls often bleeding, burdened, sighing in tears, in groans, in bonds. All for you, and oh, the times when you are asleep he is resting in spirit for you, carries you upon his heart, praying God to give him the proper food for you, that you may grow thereby, and sometimes he comes before you laden. Yes full, and you are fed. Do you tell him of it? If you do you feed him, yet, it strengthens the inner man and builds him up in the most holy faith, and again he comes before you feeling he has made a mistake. He has nothing to say—dry and empty. He then would turn

back if he could. Yes, give it all up. The load seems heavier than he can bear. Do you pray for him? Yes, pray God to strengthen him, fill him, uphold him by the mighty arm and power? I fear not. You should do that and not only that, but carnal needs are supplied, for if they give you of their spiritual things you should give them of your carnal. For bear in mind, they and theirs have to live, and God has given them to you to take care of, and they can't live on apologies and excuses and a church is not excusable before God that neglects their pastor. It will suffer God's displeasure sooner or later. Be subject to your pastor and don't let him think you know more than he does. Entreat him, be kind to him, for he has enough sorrows. Don't put more upon him and a church that will bear false witness against its pastor should not be tolerated, and every one that listens to or circulates false rumors, should be dealt with for they are dangerous, and should be marked as an evil doer, and busy body in things that are not theirs. But thanks be to God, while he has removed from me my dearly beloved and much lamented Brother, Lundy, he has given me another, Elder W. W. Styron. He is just as firm and solid, sound and orthodox and stands for same unadulterated principles of doctrine and order of God's house. He feels he has no friends to lose, nor foes to gain, and is willing to die defending this doctrine, salvation by grace. But, of course, he has his enemies, and false brethren, and surely it is expected for all they that live Godly in Christ Jesus must suffer persecution. And I am glad for his sake that his name is cast out as

evil, for by this all men may know, ye are my disciples. That is why I glory in these things for him and I know he is a called servant of God, for he fills his office well, not for petty lucre but of a ready mind, and is willing to spend and be spent in service for the bleeding cause of Christ. He is so fearless. That is why I love him so keenly, that bold and undaunted spirit. He feels he has but one to serve and that is God, and when he lays his armor by, I can say of him, "He has fought a good fight, has kept the faith." Yes indeed, I am not flattering him, but only speaking what I know. I try to hold up his hands that hang down and strengthen his feeble knees by telling him of his worth and true merit, and carry him and his in my soul. Yes, praying for him, that God will keep him and I know he will for he is his, preserved and precious.

EFFIE HARRIS CARAWAN,
Swan Quarter, N. C.

NO BLOOD TIE

Elder D. M. Vail,

Binghampton, N. Y.,

Dear Bro. in Christ:

I will try and write you a few lines in answer to your good letter received some few days ago.

It affords us great pleasure to hear from you and your family, always regarding it as news from one of our own family. While there is no tie of relationship according to the flesh, save in Adam, yet we do feel a nearness and love that binds us together in a sweeter and higher relationship; which relationship is not of a corruptible seed, but of the incorruptible.

It indeed seems beyond words for me to try to tell you, how I love to

think of this unity which dwells in the hearts of God's chosen people here in this time state. We love our own according to the law of nature, and how we long and desire that all of our family might be kept in health and strength that we might live happily together.

If it was left to us to direct the afflictions of which the flesh is heir to, we would pass it along to others outside of our own household. How wonderfully has God planned and fixed the "All things," that they do work together for good, to them who are called according to His purpose.

We remember that the Apostle Paul in writing to Timothy said, "God 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.

Note he said, "Saved us, and called us." Something already done. Yes, done before the world began, in his purpose. This relationship was there formed, and planned by God our heavenly Father in and according to his divine will, which will was fulfilled in the coming, crucifixion, and resurrection of Christ, his only Son. It is in Him we were saved and called by a holy calling. God is holy, therefore, His call is holy. His salvation is an everlasting salvation. How much sweeter is this doctrine that God cannot fail in any of his work. Neither has he promised to save after we have decided to let Him. No, Paul had been given to see and understand by that great light which shone round about him, that he was saved and called not according to the works which he had done,

because he was then on his way with letters of authority to persecute all, whom he found believing in this one Jesus. If it had been with him according to his works, surely, Paul was lost. Not only was Paul, but he also includes Timothy, who had been according to the history given us of his life, a direct opposite character from Paul.

His grandmother, and also his mother were all virtuous women, and Paul said, "I am persuaded that this same faith is in Thee also."

So Timothy was not saved and called according to his own works, any more than was Paul. But it was according to God's own purpose and Grace.

It was in the purposes of God that Saul of Tarsus went on that journey with the intent to take prisoner all those he found worshipping Jesus. But he did not know that as he followed these designs of his that it was God's purpose to reveal unto him while on the way, the error of his mind. Saul, Saul, why persecutest thou me? rang in his ears. He had never heard that call before. It was an Holy calling. It was effectual. Did God ever call anyone, and that one not do his bidding? Some might say yes. He called Jonah to go to Ninevah, and he went in an opposite direction. Yes, Jonah was one to whom we can turn and see if man was ever able to do his and not God's will. We remember that Jonah thought to go another way. At least he would not go to Ninevah. So he takes passage by boat thinking there was no other way by which he could be taken from his course. But God had prepared a great fish, and more,

this fish was just at the right place, at the exact moment of time to receive Jonah as he was cast overboard, and carried Jonah, "which way?" Why, carried him direct to Ninevah, and there vomited him upon dry land. Don't you think he could well cry now unto Ninevah the message God had commanded him? I am sure you do. No doubt you have preached a good many such sermons during these many years of your ministry. And I also feel sure you can say with Paul your calling was not according to the works you had done, but was according to God's own purpose and grace. Treasured up in Christ Jesus before the world began, made known and revealed unto you in his own good time and pleasure.

There is no mistakes, no misfits in God's plan of salvation. It is a perfect work. No man can advance or hinder him in this work.

Christ was the fullness of his plan in the salvation of every one that shall partake of that Heavenly Kingdom. I find I am writing much more lengthy than I intended, more so no doubt than is of much spiritual comfort, so will close with a desire and prayer to God that you and family may be kept, and sustained throughout your remaining days here upon earth by the never failing arm of God's love, and a sweeter hope for the joy that awaits you in the world to come.

Your little brother in hope,

C. E. BENSON,

103 Western Ave.

Elsmere, Del.

P. S.—My wife joins me in this to you and wife. Remember us to all your church folks. C. E. B.

LOVE IS THE GOLDEN CHAIN

Mr. John D. Gold,

Dear Sir:

Inclosed please find check for two (\$2.00) dollars, for which send me the Landmark another year, as I see my time is about to expire. I want to keep my dues paid in time, for we all know you can't publish it and make each one a gift.

I hope the Lord will bless you in your work, and cause you to write more good pieces.

I love to read those pieces that strive for peace, love and harmony.

Love is the golden chain that binds
The happy souls above
And he's an heir of heaven that
finds

His bosom glows with love,

Yours truly,

MRS. THELMA J. HARDEE,
Greenville, N. C.

DESIRES YOUR PRAYERS.

Mr. J. D. Gold,

My Dear Bro. in Christ, as we hope: I will in my feeble old age write to you and send a money order for six dollars to pay you for the two years back and two dollars for 1928. I don't get to go to the old Baptist meetings very much out in the hills of West Virginia, but I do love to read the dear old Landmark. I am sorry that I got so far behind, but the good Lord knows best. He has given me health and strength enough to get hold of enough money to pay you, and one more year to come and how proud I am to think the Lord has smiled on me, a poor creature, to spare me this long. I hope you and all the rest of the dear brothers and sisters will pray for me while at pray-

er. I remain your brother in Christ, as we hope. May God bless one and all in this world and the world to come, Amen.

C. L. LUMPKINS,

Kimball, W. Va.

THE LORD IS MY ROCK

Elder S. B. Denny,

Wilson, N. C.

My dear brother as I hope in Christ the Saviour of sinners:

My mind seems to incline me to write you, and let you be the judge of what I may say. I hope it is of the Lord. If so, I hope some of the very least among the family of God may be strengthened, and comforted a little. The Scripture that is fastened and has stayed on my mind for several days will be found in the 92nd Psalm and the 15th verse, "To show that the Lord is upright. He is my rock and there is no unrighteousness in Him." So many have thought and said, "He was the cause of all things." Oh! to think that the pure and holy God should be accused of such unholiness when we even want to get away from our sinful selves. Esau said, "I am a man of unclean lips and dwell among a people of unclean lips," and oh! I feel that if He hadn't have blotted out, as I hope, all my sin, and cast it behind his spotless back, sin would have driven me mad, and to accuse God of what is so hateful to us let alone Him, "God forgive them for they know not what they do." I know He knows all things and controls all things, but He is of purer eyes than to behold iniquity. Oh! could they just see for a little while the mist which I believe that subtle one has cast before their eyes, they would be humbled in dust and ash-

es. Oh! that I could praise Him more and love Him better, but I am utterly powerless to use any Christian grace myself, but I hope I am depending on the Lord for all things which are right in His sight.

Love to Sister Denny and the children.

Do with this as you see best.

Your sister, I hope, in Christ,
BETTIE Z. WHITLEY.

FOOD TO THE HUNGRY SOUL

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I send you two dollars Money Order for Landmark another year which expired June 1. Please pardon me for not sending sooner. I always want to pay in advance, but I am so full of mistakes and neglect. I enjoy reading the dear old Landmark above every other book except the Bible. I always look forward to the coming of the Landmark and find great pleasure in reading experiences of others and then I am made to hope I have been taught by the same God and it is food for the hungry soul.

With love to the faith, in hope,

MRS. J. H. LOVELACE,

Blairs, Va.

FOUNDED ON

PRINCIPLES OF TRUTH

The P. D. Gold Pub Co.

Zion's Landmark Dept.

Please find enclosed two (\$2.00) for renewal of subscription from Feb. 1, 1928 to Feb. 1, 1929, according to date on Landmark.

The Landmark seems an old friend to me. If I stop taking it I guess it will be on account of sickness or death. If I were blind and could have no one to read it to me

I would want it to come just the same. I guess it is because I believe it was founded on the principles of truth, and still maintains the same.

Very sincerely,

W. F. DODSON,

Lynchburg, Va.

APPRECIATES LANDMARK.

To the Editors of Zion's Landmark,
Dear Sirs:

Inclosed please find check for \$2.00 to renew my Landmark for another year. I appreciate the dear old Landmark and enjoy reading its comforting pages so much, being so situated that I seldom get to hear any preaching or meet any dear old Baptists. I do so appreciate your effort to keep out all peace disturbing matters. May the dear Lord enable you to keep it the same advocate of peace and love it has ever been.

Your sister thru sweet hope,

MRS. J. R. BAILEY,

423 Louise Ave.,

Charlotte, N. C.

LANDMARK A SWEET REMEMBRANCE.

Mr. John D. Gold,

Wilson, N. C.,

My Dear Mr. Gold:

I am sending my check to pay for Landmark from May 1st, 1928 to May 1st, 1929. I feel sometimes like I am not financially able to get the Landmark, but I have read it for over 45 years, and too, it's a sweet remembrance to me—my little writings for the Landmark during my soul's first love.

The Landmark does not seem as sweet to me now as it did in the gone by days when I was younger and your dear father was living. He

was such a comfort and encouragement to poor weak me. He used to write me often; and how I have missed him, and in thinking about what he would say to me if he were with us. Yet I feel encouraged to send on my contribution for the dear old Landmark. I know the reason why it has not the same sweetness it had for me. The days of my youth both naturally and spiritually, have gone by and there is nothing as sweet as it was, save my hope of meeting my father, your father, and all the saints who have gone before in the sweet bye and bye.

I wish I could do or say something to help you, dear friend, in the great work you are doing in carrying out your father's "ways" in publishing the Landmark. I am always glad to see it come. God's choice blessings attend you,

Sincerely, Lola P. Garner.

BEEN READING LANDMARK ALL OF HIS LIFE.

Mr. John Gold,

Dear Sir:

Enclosed you will find a check for six dollars to pay for the Landmark. I want to thank you for sending the paper so long without the money, and hope you will pardon me for my neglect. I am now nearing fifty years old and I have read the Landmark ever since I was a small boy. My father, the late P. W. Stone, began taking the paper when it first started. He could not read so we children read it for him. He seemed to enjoy it so much, but now he is gone from this world. He had a sweet hope for a better place where some day I hope to meet him, though I feel so sinful at times I almost am ready to give up and

then again a little hope springs up. Darkness disappears and I can say, "Bless the Lord, oh my soul and all that is within me, bless His Holy Name."

Now Dear Brother, I want to thank you again for your kindness to me and if you think best just stop the paper and it will be all right, though I want to say I do enjoy reading the Landmark.

Your unworthy brother, if one at all surely the least of all,

J. R. STONE,

Reidsville, N. C.

A GOOD DREAM.

Mr. John D. Gold:

Dear Friend:

The time will soon expire for the Landmark. Enclosed please find money order for two dollars. Mr. Gold, it has been on my mind for quite a while to write to you, what for I cannot tell. I am afraid to write, and afraid not to, although I want to. I hope it will be some relief to my mind. I am going in seventy years of age and never have belonged to any church. I will tell you some of my dreams that have been a great comfort to me. The first one was when I was about fifteen years old. The Lord came down—not to the earth—and it seemed like a shadow, just low enough and handed down two very small vials; and said the contents were to kill. One was for me and the other for my brother K. C. Lewis. It did not seem to frighten me, and I do not remember ever taking the contents of the vial.

The next time I dreamed of being baptized at Old Town Creek Church, N. C., and it was the clearest water I ever saw. While the minister had me under the water I

would see the people on the bank of the creek. Some years after that I had another dream and I was taken up in the clouds, over an ocean of water, and everything was as bright as could be. Some years after that I had another dream. I was floating in an ocean of water, face upward. The water was as white as snow, and I was contented as I could be, not making any effort to keep on top of the water. Just as I awoke, these words were spoken, "It's by faith." And I can't number the times I have dreamed of preaching, according to my feelings. Its the greatest power that ever fell on man. I have great sympathy for any man who is called to preach the gospel. If you think this worthy to be printed it will be all right, if not cast it aside. I do not get to hear any preaching, as the nearest church is forty miles away. There are no old Baptists in this county. I have been through five counties and have lived in three of them, and haven't met an old Baptist yet. Wishing you and the Landmark success.

Your true friend,
R. S. LEWIS,

Dinwiddie, Va.

ENJOYED THE MEETING.

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

Dear Mr. Gold:

My subscription to the Landmark is not due till June, 1928, but as I have it now, will send it to pay until June 1929.

I went to our Union at Greenville yesterday and heard such good preaching, I feel a little reassured. I wish all lovers of truth could have been there. Although Billy Sunday was so-called preaching there,

we had a big congregation, and all seemed to enjoy it. Oh! how I wish God in His goodness would revise His people. My oldest son was there from the sea, and I was delighted to hear him say, before a lot of people that he always felt good when with those people because he believed them to be true to what they believed. I can't get to the P. O., therefore, am sending this to you under the eye of God, trusting that you will let me know if you get it.

Oh, I certainly do wish you well and I do so much enjoy the Landmark.

I am, I hope, your true, sincere friend,

MRS. BETTIE Z. WHITLEY,
Washington, N. C.

GOOD GIFTS TO MEN.

Dear Brother Jones:

We received your good letter this evening, together with the nice present. There is none other so liberally kind to us as you are. We have many kind brethren and friends, that take pleasure in doing us kindness, for which I am truly thankful to the dear Lord for such friends. The Lord worketh in his people to will and to do of his good pleasure. "Therefore I thank the Lord, and them also. When it is our good pleasure to give good gifts; there must be some good reason for it. We must be interested in those we administer unto. If we are fully convinced that God has called one, whom he did predestinate to preach the gospel of peace; to the hungry; thirsty souls. We do the good deeds unto the man in respect to Him that called him and sent him, believing that God has destined him to preach the gospel of Christ. Dear Brother, the gospel of Christ has

never brought confusion among God's people, the truth does not strangle the believers in Christ. Neither do the holy scriptures clash, for they are simple and plain to such as understand them, and use them just as they are recorded. They tell us what God hath done for us, also tells us what we should do. We that believe in Christ should maintain good works in the name of Christ.

We are told in the scripture, Fear God and keep his commandments. For, this is the whole duty of man. And Jesus said, When ye have done all these things commanded you, say ye, "We are unprofitable servants. We have done that which was our duty to do. What thanks have we when we have done our duty?" Jesus said, "I trow not." Then what is there in doing our whole duty? The good pleasure of doing what we feel to be a good deed. We have peace of mind and feel comforted in the thought; we have done our duty. As it was, and is in Christ, to do the will of the Father, even so it is in the children of God to do God's good pleasure. There is great comfort to the child of God in doing what he understands to be right in the sight of God. I tell those that have an experience of grace to go on tell it to the church—be baptized, and live soberly, and righteously; and they will feel better.

Note, God's people are gifted in good works, or they are a barren fig tree, the fruit was not in it. So if the fruit of the Spirit is not in one he is dead. But love to God, love for his people, love and labor for their peace and union. The union and peace of God's children is sweet fruit to the Holy Spirit, of which

the Holy Ghost is witness.

May God be with you, is our prayer,

D. S. and Lula Webb,
Hillsville, Va.

LANDMARK A WELCOME VISITOR.

Mr. John D. Gold.

Dear friend:

Enclosed please find money order for \$2.00 to renew my subscription for another year. I have taken the dear old paper for 3 years, and I love it so much I do not want to miss a single copy. I hope the dear Lord will enable you to keep printing the good old Landmark. I never stop till I read it through. And it is always a welcome little visitor in my poor humble home,

Yours truly,

MRS. ANNIE L. UNDERWOOD,
2008 Jackson St. N. E.
Woodridge Station.
Washington, D. C.

DON'T WANT TO MISS A COPY.

Mr. John D. Gold.

You will find enclosed \$2.00 to renew my subscription for another year. It is a paper I do not want to miss, it is so good. It's good news from the dear children of the Lord and it is laden with love. Also it is preaching to me, and it fills my poor soul with joy to read of the gifts. It is so great to me. I am so weak I am made to feel that I am a Christian. I do remember on that dark night when I found myself standing between two mountains, death behind me and a dark gulf before me, no eye to pity me and no hands to save me. All my works and my prayers would not save me and my sins press heavy on my soul, and I had nothing to say

for my strength gave out. But my poor heart was begging for mercy and at a time unexpected my burden was lifted, I was carried away from that dark pit and a new day sprung up in my soul, and I was so happy.

If this is fit publish it, if not throw it aside. From a poor sinner in a living hope in the dear Lord, I trust.

I will submit this. Hope it can find space in your paper which I love so well.

From a poor weak worm of the dust,

R. H. LAWRENCE,

1627 London Street,
Portsmouth, Va.

A PRECIOUS BELIEVER.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

I am sending you the experience of a precious believer in The Lord who never joined the church and who has now departed this life and I hope that you will give space in your paper for this.

Also please send a copy to his widow, Mrs. W. F. Jones, 2308 Waughtown St., Winston-Salem, N. C.

Your truly,

S. J. REICH,

My Dear Friend Mr. Gold:

For some time I have had a mind to write a few things in connection with what I hope the Lord has done for my soul whereof I am glad.

In Deut. 32:10 we read, "As an eagler stirs up her nest and flutters over her young, stretches her wings and bears them on her wings." It seems to me Mr. Gold that this Scripture is typical of my experience, if not I don't know anything

about it at all. In the year 1901, about my 19th year I began to want to know something about my Eternal Destiny, having been taught in Sunday School that to keep the Ten Commandments was to be saved and to not keep them was to be lost and I knew that I had not kept one of them so I began to try to pray and I made one pledge after another that I would be good. My aim was to do enough good to overbalance the wrong that by my good works I might be saved. So one night I thought I must take inventory of my works and to my surprise I had none. It seemed to me that night that surely I was alone in the world. Do you not see the stirring up of the eagle's nest. It being a type of the law through which I had hoped to be saved, but now I have no works to plead. I had made one pledge after another and had broken all of them. Now my works have been tried and yet I had no hope that Jesus died for me. So that night and the next day passed on, and on coming to my room the night after, and still thinking of this matter and it seemed to me that I was forever lost. And I said that there was no use for me to even try to pray again. I did not believe that God would hear my prayers, but when I lay down on my bed, I found myself trying to beg God for mercy. This night was the first time I had felt the need of mercy before. I had been praying like the Pharisee's or it was the same principle. But tonight I had come as the poor publican with a shamed face and bowed down my head trying to beg Israel's God for mercy and if the spotless Lamb of God ever visited me it was that night. There was a stirring up of the

eagle's nest in my poor heart and the stretching abroad her wings and she bore me on her wings (grace). There was a burden left me that night that has never returned. I was in an upper room and felt that if I was to slide out through the window, the slightest bit of air would bear me up. Well I thought my troubles were all done away with and it did last for awhile but soon I found myself down in the Valley again in doubts and fears. But I must say that the burden that once was so heavy has not returned. By and by I go from the valley to the mountains and so I live, going from the mountains of good things to the valley. Lo, and I am made to say with one Jacob "He found me in a waste howling wilderness and it was a desert land to me where I lived that night that I thought I could never pray again. Now I have only hinted at a few things that I hope the Lord has done for me, whereof I am glad. Now after you have read this and if it is not worthy of space in your dear paper, please fold it up and send it back to me.

Yours in Hope of an eternal life beyond this vale of tears.

W. F. JONES,

2308 Waughtown St.,
Winston-Salem, N. C.

THY WORD IS TRUTH

Dear Child of the Living God:

It was so good of you to come to see this worthless worm as I feel to be. I just wish it was possible for me to express the pleasure and benefit of your presence with me yesterday. When you came, Lillie asked Grace who had come? Grace said: Jesus. O dear sister: The above words are a child's expression

but there is truth in it, for indeed the dear Lord was with us. I feel His sweet presence which soothes my soul to rest. O such a divine being, God is a divine Spirit, and this divine spirit was in you, then I can truthfully say: God was with us!

The remainder of the day there was a calm, as it seemed to me and I enjoyed it as you may know. Night came, I retired. There was a song I asked the nurse to sing it and she did. I went to sleep like a child under the sound of a lullaby. I rested so splendidly I told her this a. m. She was glad. O the wonderful love of God shed abroad in the hearts of his people. Bro Hall's words are a consolation to me: We are blessed to see and feel these divine things. O I am so glad to dwell with these dear people, and O if it can be the divine will of the dear Lord to shun me from Satan's fiery darts, and enable me to praise Him as I ought. I want to praise Him while I live, and praise Him after death. O may He bless me to wear the robe of immortality and when I join the happy throng and shout praises unto His Great Name forever more. (Are these things too great for me?) Sister Rhew: I want you to bring or send Sister Monsees' letter. Was she at church Sunday?

I had a paper I intended sending your little boy so when you came I thought I would give it to you for him. O why do I forget anything so quickly? It has a beautiful sad poem of Christ in infancy. I know Clyde will enjoy reading it. You search the paper. The man that sold that new medicine came yesterday. James bought two bottles for me. It does me more good than

anything I have taken since I've been afflicted.

Sister Rhew: I forgot so many things I wanted to tell you. As you know the Union meeting will be at Surl, not far from Roxboro. I do want to go so much. I aimed to ask you if you were going? Will a bus run? They generally do. O I just thought how I would love to go. I have just received a letter from my cousin and she wants me to come and spend Saturday night with her and go to the Union. O, it just brought tears to mine eyes. O if I could only be well. She said: She felt like she could sit up all night and talk to me, it had been so long since she had seen me. O Sister Rhew, I am so sad sitting here all alone. You do please write often. Come often. I wonder if you are working and how you like it. Now dear, don't forget this poor little worm of the dust, I so much need spiritual company. It does me good. O I do want to see Sister Monsees. Tell her to write and come to see me.

Now this is Sat. Jan. 22. I believe I will send this to you and tell you I have looked for a letter from you but received none. O it makes me feel so lonesome and alone. As you see I have to sit here and I need something to occupy my mind, and spiritual food is what strengthens me and does me good. The awful things of the sinful world destroy my peace and I am most miserable.

Tell the other sisters if they have a mind to write to me. I would be made to rejoice.

Sister Rhew: For my sake please tell Bro. Holloway or some one I want them to meet here next Tuesday night, Feb. 1st., or Wednesday night if it be more convenient—if it

could be announced Sunday at service. I want as many as have a mind to come to do so. The reason I call on you, you are the only one I correspond with regular. The way I address you in the beginning of this letter is what I feel you are and why from your Godly conversation, your walk, the bright countenance bespeaks of God. And I can see these things are a consolation to this poor little trembling soul sometimes. I have been in deep trouble since you were here. O you are in my thoughts always, in reading my bible. Yea, in all I do. St. John, 17:16-17. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. Dear Sister: When I read the above I thought of you, and the sincere desire of my heart was: That if it was His divine will he would sanctify us all in His pure likeness. (Christ.)

Let us know concerning the request I make to meet with me. Give all my people my love.

In bonds of love,

Allie Blalock White.

DON'T WANT TO MISS A COPY.

Mr. John D. Gold,

Dear Sir:

As my subscription for the Landmark is out and I don't want to miss one copy I inclose a money order for \$2.00 to renew. I am getting old and feeble and feel like my stay here is not many more days, or months, but we can't tell when or what hour the good Lord will call child your Father calls come home. And if we are one of these little children, I believe he will make us willing to go, for we know naturally a Father's voice to his child is different sound from others and if we

be a dutiful child we will obey his voice. As I don't want to be lengthy, I'll close,

Mrs. Georgia Dunn.

Care R. W. Wainwright,
Greenville, N. C.

**DO NOT WANT TO MISS
A SINGLE COPY.**

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

Dear Sirs:

Enclosed you will find check for \$2.00 for Zion's Landmark up to Sept. 15, 1928. Hope you will pardon me being behind a few days as I do not want to miss a single copy. I have been taking it for over thirty years and hope I will be blessed to take it as long as the Blessed Lord spares me to live, but I know my time is not far off as I am in my eighty-first year, but the Blessed Lord has so wonderfully blessed me. I am still able to go to church most of the time and am able to read some which is a great comfort to me. The Lord be praised for all things is my prayer, I hope for Jesus sake.

I enjoy every Landmark and look forward to its coming each time. May the Lord bless you to carry on the good old Landmark.

Respectfully yours,

MRS. H. J. STOKES,

R. 1, Box 116,
Chicod, N. C.

O. R. ROBERSON

With a ~~g~~ heart I attempt to write the obituary of my dear sister, Mrs. O. R. Roberson. She was married Dec. 15, 1888 To this union there were several children born, but only two left to mourn their loss, Mrs. W. J. Leggett and sister Hattie White and a loving husband. May their loss be her eternal gain. She united

with the church on the fourth Sunday in September, 1903 and was a faithful member until death, always filling her seat unless sickness prevented. She was confined to her room and bed nearly five months, bore her sickness with all gentleness and patience, perfectly willing for the Lord's will to be done.

She was born December 19, 1863 and departed this life May 2, 1928, making her stay on earth 64 years five months and fifteen days.

Dear sister thou has gone,
And left us here to mourn.
Sleep on dear sister, sleep on,
Until the resurrection morn.

This done by the order of the Conference.

Bro. B. S. COWEN, Moderator
W. A. ROSS, Clerk.

STEPHEN L. GRIMES

In writing these words to the memory of my father, Stephen L. Grimes, I am reminded of the immortal words of Lowell "Endurance is the crowning quality and Patience all the passion of great hearts." This gem of thought seems to me to be the criterion of father's life, a life spent at duty's summons.

Having been gathered in Times' harvest in his seventieth year, his years were spent in a constant and Christian service to his fellow-man. The milestones of his life he seemingly set at a mile and a pace and bullded his life to that measure.

Father's religious proclivities were rich in the Christian faith and the latter twenty-eight years of his life were spent in fellowship with the Primitive Baptist Church, which church he served in the capacity of both deacon and clerk. He was, however, tolerant, broad-minded and modest in his convictions which to him was the crux of any faith. Father's death came after some six months of declining health, in which afflictions he grew in a supreme sense of tolerance and appreciation, amity and appraisal. His life ebbed quietly away, he being seemingly conscious of his passing which, surely was a fitting conclusion for a life marked with such serenity. The immense throng of friends which paid him final respects symbolized the lofty benedictions accorded him by his fellow-men. And in the words of Sidney Lanier we can but say that "Thou Land whose sun is gone, thy stars remain."

Written by his youngest child,

MAYO GRIMES.

This done by the order of Conference.

B. S. COWEN, Moderator.
W. A. ROSS, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI

SEPTEMBER 15, 1928

NO. 21

RUTH RELATED TO DAVID

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi's

Moreover Ruth the Moabitess, the wife of Mahlon, purchased to be my wife, to raise up the name of the dead upon whom she came, that the name of the dead be not cut off from among his brethren from the gate of his place; ye are witnesses this day.

So Boaz took Ruth and she was his wife and when he went in unto her the Lord gave her conception, and she bare a son.

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

And Naomi took the child and laid it in her bosom, and became nurse unto it.

And the women, her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse the father of David—Ruth 4:9-17.

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

ASSOCIATE EDITORS

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

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

JESUS SAYS, GO PREACH

When I was a sinner, the people
would say
If you want to be converted you
had better pray.
I trusted in them that had found
the Lord,
For He had promised them a sure
reward.

—Chorus—

Jesus said, if you go, I'll go with
you,
Preach the gospel and I'll preach
with you
Lord if I go tell me what to say
For they won't believe on me.

When I started out to pray
Let me tell you what the spirit did
say
Come unto me I am the way
So I continued trying to pray

The more I prayed the worse I felt
At last I thought my heart would
melt,
I asked the Lord what must I do,
I thought my heart would break in
two.

My hands were tied, my feet were
bound,
The element opened and the Lord
came down,
The voice I heard it sounded so
sweet,
That the love ran down to the soles
of my feet.

I turned to see what I could see

And my Heavenly Father was talk-
ing to me.

I am He Whom you seek to find,
I am He Who turned the water into
wine.

Go tell the people what I have done
I'll spare their life for the sake of
my son

I'll get their feet out of the clay
And sit them on the king's highway.

The King's highway is high and
straight

And angels wait at the pearly gates
I'll come again and carry you home
And then in sorrow you'll never
more roam.

Holiness is the King's comand,
Hold on to His unchanging Hand
Faults may arise and troubles roll
But God said He'd save your sin-
sick soul.

I'll sanctify and cleanse you from
sin

And give you the key to the heav-
enly inn.

I'll wash your robes as white as
snow

And the end of your day you'll
never know.

I want my saints to be wise and
bold

And busy like me at twelve years
old

I was in the temple with the great
wise men

And made known to them that
Heavenly Inn.

THE LORD IS MY LIGHT AND MY SALVATION.

"The Lord is my light and my
salvation; Whom shall I fear?
The Lord is the strength of my
life, of whom shall I be afraid?"

What perfect trust, what abiding
faith is expressed in the above
from the sweet singer in Israel; a
man after God's own heart: the
same is the beginning of the 27th.,
Psalm: from which our beloved Pas-
tor, Dr. C. B. Hall, delivered to the
church at Durham, his last mes-
sage; the 3rd Saturday in Jan.
1928. The following lines is a
sacred memorial to this man of
God; who, indeed, preached the un-
searchable riches of Jesus Christ.

His "Light" and "Salvation,"
"The strength of his life;"
Shone through his dark, gloomy
days:
Faith was the substance
That tempered all strife;
The substance that filled him with
praise.

No host could affright,
His confidence sure;
His "Light" guided all through the
way;
His path was made plain,
Every step made secure
By this "Light," his strength and his
stay.

This "Light of effulgence,
In death overspread
His face, with a halo divine;
His spirit was viewing
This "Light" from the dead,
In glory forever to shine.

This "Light" took him forth
From a body of pain,

To dwell in a bosom of love;
This "Light" ever shining
Nor darkened again,
And lights every mansion above.

Think of the raptures
Assuredly revealed
As he passed to the region of bliss;
This "Light" opened heaven,
And nothing concealed
In a new world, with nothing like
this.

O! joy unspeakable
Joy and rest!
From sorrow forever set free,
Beholding his "Light;"
Eternally blest.
And joys eternal to be.

This glorious "Light"
Made his "Title so clear"
To the "mansions" prepared "in
the skies;"
No sorrow to know,
No tremor of fear,
Where glories eternally rise.

Then why should we grieve?
His sufferings here,
This "Light" did everyone bear;
His longings are o'er
His "Light" ever near—
Sublime! are his joys over there.
—Lizzie Holden Garrard,
April 1928.

MERCY FROM ABOVE.

Mr. J. D. Gold:

Enclosed you will find P. O.
Money Order for \$2.00 for my
Landmark. It was due Oct. 15,
1926, and it has run over a few
days. I have been so busy that I
hope you will bear with me, for it is
a dear paper to me. I enjoy read-
ing it so much that I don't want to
miss a single copy. It is as good

as preaching to me and it is always a welcome visitor in my home, for I love to read and hear the doctrine of salvation. By Grace ye are saved, not of works, for there is nothing we can do to be sure of ourselves. In the sight of God is as ourselves. In the sight of God they are as filthy rags. Nay, what can we do for the Lord? He does all for us, and yet we are the only people in all the world who believe in good works, but good works of the dear Lord, not of ourselves. I know if my name is not written in the Lamb's book of life there is nothing I can do to put it there, for all I do or say is mixed with sin. When we are taught of the dear Lord to feel and see our lost and ruined condition, we are made to fall upon our bending knees, and made to say, "Oh! Lord, have mercy on me, a sinner." We are poor beggars, day by day, begging for tender mercies for we know there is no good in us. Oh! how we do thirst to be fed with the crumbs that fall from our Master's table. Oh, how precious they are to one that is hungry and thirsting after righteousness. He says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eterna' life and they shall never perish, neither shall any man pluck them out of my hand." We must believe in Him to abide in Him, and that is, according to the election of the grace of God. To them he hath chosen in Christ before the foundation of the world that we should be holy and without blame before him, in love. If the spirit of Christ is in us these things do surely abound in us, but if we have not the spirit of Christ, we are none of His. It is the poor, lost and undone sinner

that begs for mercy that needs salvation. The Apostle Peter walking upon the water in the power of the Lord, felt no need of salvation so long as His faith rested upon Jesus, but the moment he was left to himself, looking at natural surroundings he in his weakness and trouble said, "Lord save me." Thus Jesus is ever a present help in the time of need. Where is the believer that has not felt the truth of His word, "Without me, ye can do nothing"? We do not know what we need, nor can we decide what we need. We think of something, but God knows all our needs and he knows when and how we need them. The Lord suits His mercies and blessings to all our needs, and we know that all things work together for our good, although I often feel to be so vile and sinful, I am afraid I am deceived and have deceived the brethren. But if I know my heart I love the doctrine of salvation by grace when I hear it so earnestly proclaimed by the dear saints of God. And I am made to rejoice in hope, and can say as David, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Oh! what a glorious thought to know that God reigns. May he give us grace that our faith may be strong enough to stand all fiery trials here in this life. Oh! may the Dear Lord incline our hearts to seek peace and love one another.

Yours in hope,
Mrs. H. C. Evans,

Chicod, N. C., R. 1.

P. S.—I had written this when I read brother N. H. Harrison's piece in the Landmark. Enclosed you

will find a \$3.00 Money Order, \$2 to pay for my Landmark another year, and \$1.00 to send to brother Harrison.—Mrs. H. C. Evans.

LIFE OF BROTHER JONES.

Dear Brother Lester:

Some how I feel to wirtle you a little sketch of my past life. In a way, hoping to be blessed to express myself in a way so as to be understood by the dearly beloved of the Lord. Not long after I joined the church, over forty years ago, I had been to three communions and feet washings which I enjoyed very much, and there was to be another at Union Church, in Surry county, the next Sunday. On Wednesday before the meeting, I was alone and got to thinking about going to the meeting. I feared it might be going too far to engage in so many meetings of that kind, so close together. Finally I thought to myself, well, if I do go, I will be one of the first to go in and sit down. When they get ready to wash feet, and whoever happens to come and sit down by me I will wash their feet. Lo and behold, right there alone, so far as the people are concerned, I viewed myself sitting in Union Church, right in front of the stand, and I saw the brethren were engaged in washing each others feet. When it came to my time, Elder J. O. Key was sitting by me. So when I got the bowl I turned to him and asked him, "May I wash your feet?" He said, "yes." So I got down on my knees and at it went, and when I got through I was so full of the love of God I threw my arms around his legs, and embraced them close to my breast, and my thoughts were, "Glory to God." I shed

many sweet tears of joy and gladness, and behold it was a revelation. So I went to the Union the next Sunday and related this to Brother Key and we got together, and I got to wash his feet, and oh how I did enjoy myself, and I have had many feasts since then, thinking of these things and in telling it to others. I dreamed some time ago, of fixing to wash feet, but woke up before I washed any one's feet, feeling disappointed and grieved. But away up in the day I got my work in good shape and was resting. And I heard a voice say, "Jimmy, how would you like to wish your Saviour's feet?" I said, "Very well, if I just could have the opportunity, in a moment." It appeared like I saw my Saviour sitting in front of me with His legs crossed and I was on my knees in front of Him, and I made one effort to wash His dear feet and I was so overcome with love, I tried to embrace. His dear legs, but of course He was not there—only in spirit, or in vision, and I loved His precious appearance and Divine influence of love, and tender mercy, with my whole heart.

Now, Brother Lester, if any Brothers, sisters and friends want to know more about how these things are, I would refer them to the thirteenth chapter of St. John, and read it carefully, and see what the Saviour and His Disciples said and did about Him washing His Disciples' feet, and take up your cross and follow Him, through evil as well as good report.

Submitted in love to God, and the good of His cause.

Yours in a blessed hope,

J. R. JONES,

Greensboro, N. C.

TIRED OF DOING WITHOUT IT.

Dear Mr. Gold:

I am enclosing two dollars (\$2.00) for which please send me Zion's Landmark. I am tired of doing without it. When I don't read that I don't know anything about the different churches. I don't know where the associations are to be nor the union meetings, unless I happen to hear some one say. I miss reading the good pieces written by different ones. I feel like I miss so much when I don't take it. I will be so glad when I can commence reading it again as I did in the past, and now if you will excuse me I will write a little about myself.

The 15th of December, 1926, about one o'clock or half past, when I stepped out doors thinking to be back in a few minutes, I had no idea it was the last time I would ever go out of my house without help, and would have to be brought in when I got in again, but such was the case. It was a little rainy and had been all day, and that was why I slipped down and was crippled for life. I have to go on crutches and always will. I can't get out nor in the house without help, neither can I get in nor out of a car without help. I feel that I am just as able to help myself now as I will ever be, but I am glad it is as well with me as it is, for it could have been worse. There is always something to thank the Lord for and I feel that I have so much to be thankful for. The good Lord blessed me with grace to bear my afflictions or I never could have been like I was. I was perfectly resigned to His will. I was never heard to murmur nor complain. There is nothing like His mercy and sweet

sustaining grace when these afflictions and troubles come upon us. People have been so kind, sympathetic and good to me since I have been a cripple. I hope the Lord will bless them all. It seems that His sweet spirit has manifest itself in them. I never can forget the kindness that has been shown me by so many and especially by some since days of afflictions are upon me.

Although it is not pleasant to have to bear afflictions and troubles it may be they are sometimes sent as blessings in disguise. It was not intended for us to get to heaven on flowery beds of ease. We read in the Bible that it is through great tribulation you enter the kingdom. Also in this world you must suffer persecution, also take up your cross and follow me. If we were always happy and joyous and nothing to mar our earthly pleasures, where is any cross and where is any promise of heaven for us without a cross? When we think of dear old Paul and the many and great afflictions he suffered and bore it might be good for us to accept our light afflictions as blessings. After I was crippled I was rushed to Taylor's hospital in Washington the same day without any warning whatever. I had to leave home sweet home and all of my possessions. It all happened so unexpectedly and all of a sudden. Home was a dear place to me. I always loved my home better than I did any one else's, and always enjoyed being in my own home. It was a pleasure I never expect to have any more. Not only home was dear, but all that was in that home. My garden, chickens, fruit and my beautiful flowers, which

had been my pleasant care such a long time. I also miss my neighbors and my friends. It was so pleasant to be at home when they visited me and then it was no trouble for me to visit them. I could go so easily any time. While people are nice and sweet to me, I still say there is no place like home, sweet home, be it ever so humble. I haven't mentioned home, I have missed my work in, and around the house which I enjoyed so much. I spend most of my time now in reading my Bible and other good literature which I do enjoy immensely. There is one thing that I desire and that is to love and fear God and to try to serve Him as best I can. I have mentioned things I miss since leaving home, but what I miss most is a way to go to church regularly. I sadly miss the dear friend and sister who so kindly came by my home every Saturday before the third Sunday and took me to the dear old church where we both enjoyed going so well, and Oh, how I do miss it since I don't often have a way to go. I hope I love the Lord and His people. They are whom I love to be with, and may He in all of His goodness and mercy bless us all.

I hope His banner over us all will be love,

JULIA WORTHINGTON

EXPERIENCE.

Dear Editor:

It is my desire to write some of the dealings of the Lord with me from childhood, I hope; and leave it to the consideration of our much beloved and esteemed pastor, Elder M. L. Gilbert.

My father was a true man, but never united with the church. I believe he has been called to glory.

He would often have his children read the Bible for him and sing some of the songs of Zion. His favorite song was: "Saviour let me walk with Thee." Mother was a Mission Baptist. At the age of 16, I together with a number of my associates, knelt at the altar of a Methodist revival, and the preacher told us all we had to do was to give our hearts to God; and I felt that a sinner as I was needed a Saviour. A number of us joined and were sprinkled. When I had retired that night while thinking about my acts I heard a sweet voice that seemed to speak to me, saying, "There is rest and mercy for you." As I could see no one I called my mother and told her what I heard. She said, "I guess it was the Lord speaking to you." The thought comforted me for a while. Then I became careless with no desire to even attend Christian meetings. While living in worldly pleasures, the thought came to me that I was not living unto the Lord. Then I attended Misisonary protracted meeting, and feeling the need of their prayer. The preacher asked me if I believed that Jesus Christ was the Son of God, and when I told him I did, he said, "Give me your hand and give God your heart and be baptized." Then I was immersed; for I was never satisfied with springkling for baptism. I tried to be good and do good for three or four years—doing missionary work in trying to help the Lord save souls. In 1904 I was married to E. L. NeSmith, who seemed to have no interest in churches. In 1906 our darling baby was stricken with bronchial pneumonia. When there seemed to be no hope for the child I was led to call upon the Lord

in a way I had never prayed believing He would restore him, and I felt I was enabled to pray according to His will, as this child is now 23 years old. In 1907 I had a long spell of typhoid fever. When I got so I could be moved the doctor advised my husband to take me to the country, and his mother and two of his brothers were Primitive Baptists. When able I went with them to the Church, but the preaching was so different to that I had been use to hearing, I could not undersand it. As I had promised the Lord to serve him more faithfully, and as soon as I located a Mision Baptist church I went to work with more seal than ever, speaking to my husband against old Baptists for fear he would join them. I almost hated his brother for telling me what the scriptures taught. I tried to shun him. One day my husband went to church when I was not able to go, and when he returned he told me that he had joined the church, and I could not see what there was in it to cause one to want to join such a church. But next day I went and saw him baptized, and when he came up out of the water he looked so happy, that I wished I could believe his way. Then I felt to be without a friend and unworthy to be called his wife. Though living with the Missionaries more than a year longer, I found myself searching the Bible to see if what the Primitive Baptists believed was so, for I wanted to be of the faith of my husband. In reading Numbers 16:21 "Separate yourselves from this congregation, that I may consume them in a moment." And then the Lord spake by Moses in the 26th verse, "Depart, I pray

you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." This condemned me and the people I was with for doing so many things in the name of religion that there was not a thus saith the Lord for. Then I was made to rejoice in the Lord's teaching, I was now anxious to hear the Lord's servant preach the blessed gospel, and would go with my husband to church, but would take a back seat with eyes filled with tears for hard things I said against those whom I now loved. I so much desired a home with these people, but tried to keep it hid from my husband and them. One day when I was visiting Zula Denmark, a dear Old Baptist, she sang, "How sweet the name of Jesus sounds in a believer's ear." I thought it was the sweetest song I ever heard, but I said nothing to her, for fear she would say something to me about a hope in Christ, for there seemed to be hope for others but none for me. About a year later, 1913, the Lord took our dear little infant from us, and I felt it was because I had always turned a deaf ear and been so stubborn all my life. How did I try to pray and my heart was made soft, and I hope I was led by the Spirit to offer myself to the church, though ever so unworthy. This was the 4th Saturday in November 1913 at Loft's Creek Church, Bullock County, Ga., and baptized the next day by Eld. H. B. Wilkerson. About all I could tell the church was that I had received a hope about three months ago. I have often wondered how they received me, for I have never been able to see any evidence I gave. With the church I have never been dis-

satisfied a minute, and have found much joy, peace and comfort in the church, though so very unworthy. Now, I want to give my dear Savior all the praise for salvation, and for mercifully leading me and strengthening me even when I am walking in the valley of the shadow of death. May I, who so often feel to be the least of his saints if one at all, ask an interest in your prayers, for if I am saved, I am saved alone by His grace, for nothing I have ever done was worthy of favor.

Yours in sweet hope of eternal life,

Mrs. E. L. NeSmith,
1902 Tilden St., Jacksonville, Fla.

LET BROTHERLY LOVE CONTINUE.

James R. Jones,

Dear Brother:

Paul, an Apostle of Jesus Christ said to the Hebrews, 13:1. "Let brotherly love continue." This exhortation is to those only who have passed from death unto life, we know we have passed from death unto life because we love the brethren. We therefore seek their company and make them our associates, and hold them in fond remembrance. We may and can neglect the assembling of ourselves together as the manner of some is, until we lose the charm for each other. So to keep up our lovely influence when we cannot be associated together in person, we may communicate by epistle as Paul did. To keep the brethren in remembrance of certain things, Lest they might cavel about un-certain things, and fall out by the way. The exhortation means for us to keep what we have, go on in a way and possess it. We cannot create brotherly

love, only as we are created in Christ Jesus do we have this brotherly love. This is a blessed inheritance that we are born to, that comes from heaven, and is destined to return unto God who has begotten us again unto a lively hope; by the resurrection of Jesus Christ from the "dead."

You have proven your love to us again and again, and don't need to send us any more presents. Just let our love continue forever. For the love of God never changes.

Your kindred in Christ,

D. S. and Lula Webb,
Hillsville, Va.

FAITH IS THE GIFT OF GOD

To Zion's Landmark:

God hath chosen the poor of this world, rich in faith, heirs of the Kingdom, which God hath prepared for them that love Him.

Money, or the wealth of this world, cannot purchase faith. Faith is the gift of God. How blest are God's people who have this faith, the gift of God, and who are exercised by the faith thus given.

An alien sinner cannot, by mere instruction from mortal man see, or know the beauties of faith and its effects. It must and does come from God.

God opens the undstanding eye, and enables us to see our sinfulness, and when thus taught, we become praying characters, for the mercy, and grace of God.

Years ago, a very old minister came to our home church, who was very deaf, and though I was very young, I loved him. Some other young people would laugh and make fun of him. I would cry over it. I did not comprehend the doctrine; but believed he preached

the truth.

How wonderful is the name of God. He is truth, He is life, and hath all power in heaven and in earth. He is all His people's desire.

Known unto God are all his works. His people are secure in His love and in His covenant. We are all in His hands. By one spirit are we all baptized into one spiritual body.

If one member of the body suffers all the body is affected. Let us strive to keep our members under subjection. Some sweet day, we hope to see Him as He is and be like Him.

Yours in hope,

MRS. ANNIE ASTIN.

Danville, Va.

LIKES TO READ ZION'S LANDMARK

Mr. J D Gold

Wilson, N. C.,

Dear Sir:

Enclosed please find money order for \$2.00 for which please extend my subscription to the Landmark to September 15th. I ought to have been more careful but owing to failures and disappointments have neglected my duty. However hope you will excuse me this time as my intention has been good. I love to read the Landmark and am not willing to part with it as I have been used to it from my earliest recollection, I look forward to its coming. I especially enjoy the experiences. Would be so glad if more of our people would tell us of their travel from nature to grace. It brings us closer together in love and sweet fellowship. I would be so glad if all strife and confusion

could be settled among our people, and all true Primitive Baptists reunited in a spirit of love and sweet fellowship, sitting at each other's feet, esteeming each other above himself. If we could get there the clouds would burst assunder and the sun would shine and love and union would reign among the children of God. May it be his will to so visit His people. May His richest blessings rest and linger around all those that truly seek His face. I hope you will be enabled by the grace of God to continue the Landmark without strife and confusion.

Wishing you much success, I remain, a little sister in hope, trusting in the merits of Jesus alone.

Please excuse bad writing and all mistakes. Would be so glad to do better but was unlucky enough to miss an education.

Mrs. C. M. Tindal,
922 23rd St.
Wilmington, N. C.

86 YEARS OLD.

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

My Dear Friend:

The Zion's Landmark comes all right now. I enclose you a check for \$2.00 to pay for another year. It is a wonderfully good paper for me.

I would be glad to write pieces for publication if I could, but my time for writing pieces of much interest is past. I was 86 years of age one week ago yesterday. My address is David R. Jones, 1402 N. Mariposa Ave., Hollywood, Calif. My checks are all signed, D. R. Jones.

Yours truly,

D. R. JONES.

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

VOL. LXI

No. 21.

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. Sept. 15, 1928

ESTABLISHED MY GOINGS.

And He set my feet upon a rock, and established my goings. Psalms 40:2. David is relating some of the dealings of the Lord with him. And in this connection he could well and truly have said, the Lord hath done great things for me whereof I am glad. When the Lord undertook for him he was in a horrible pit, wherein there was no water, and yet there was more water than was best for the condition of the land, but there was none that he could drink. The land was full of water, so much so that it was miry, leaving him in a sinking condition which rendered his effort worse than futile. The more he tried to extricate himself the more enthralled he became, like we hear one often say, "the more I tried to do better the worse I got." But there was one thing that he did, the

doing of which was the next thing to impossible to be done, he waited patiently for the Lord. He trusted in the Lord, he believed that He would come to his deliverance, he would hear the cry that circumstances of his condition wrung from his heart. Somehow David knew that none but the Lord could hear and understand the language of his peculiar cry. None but the mother can interpret the cry of the babe of her life and determine its needs. It does not know the cause of its cry, but she does. It cries from a felt sense of need, and she comprehends the need. Other mothers may determine that it wants this and that and something else, but she knows it really does not want anything, it is just sleepy. It needs sleep. The Lord supplies our need and not what we think we want. The Lord heard his cry and inclining unto him, he brought him out of the pit, and put a new song in his mouth, displaced his cry with a song, and as it was necessary that he should go forth the Lord supplied him with the going and established it, by putting his feet upon a rock. The Lord hath ordained that his people should go, and that they should bring forth fruit and that their fruit should remain. Their fruit holds good because their going is sure, and the surety of their going is because it has been established, and its establishment is because their feet are put upon a rock. "Upon this rock I will build my church and the gates of hell shall not prevail against it. Whatsoever the Lord does is done forever. Our going forth is of the Lord. He knoweth the way we take. Our steps, if we are His, are ordered of Him. He is

our Rock, our feet are on him, our walk is inspired of him. Therefore the character and beauty of our profession are in our feet, imbibed from the rock upon which we stand. The bottom of the foot is porous, and through its pores it imbibes the substance and the character of the rock. You see the rose in the cheek of the barefoot boy. It is wholesome for the bare foot to come in contact with the earth; and there is a gospel wholesomeness when our feet are placed upon the rock of the "inspiration of the revelation of Christ as the Son of God. This rock is our rock and will be our guide even as long as we shall live or unto death. While our feet are upon this rock we need that no man shall teach us who is the Christ of God, and which is the way of life and salvation. We know that the Lord He is our God, that He is our righteousness and strength and that there is none other name given under heaven given among men, whereby we must be saved. If the Lord has put all of our feet upon this rock and established our goings I wonder that we do not go together after the same rule, and the same order. We are admonished to examine ourselves whether we be in the faith. Those who are in the faith preach the truth, walk in it and live in it. It must be as easy for them to go right as it is that their goings are established on the rock of the revelation of the way, the truth and the life. The good tree brings forth good fruit because it is a good tree, an evil tree cannot bring forth good fruit because it is an evil tree. "By their fruit ye shall know them." Good fruit is sound and will keep, it abides, it re-

mains. My powers of speech have become so impaired that I am understood with difficulty at times, and I tell my congregation that my preaching keeps and if they may recall my preaching 5 years ago it is better or at least as good as it is now because it remains, it abides, it keeps. It is the same living creature that I saw by the river Chebar.

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. If she have washed the saints feet, how blessed the service, and the privilege of washing the feet of him who preaches peace by Jesus Christ.

P. G. LESTER.

THE ABOUNDING OF THE GRACE OF GOD OVER SIN.

Sin has been defined as "Any thought, word, act, omission or desire contrary to the law of God." Iniquity signifies sin and wickedness in general.

If sin was in conformity to, and governed by the law of God, it could not be said of it that it is any thought, action, word, omission or desire contrary to the law of God. In Chron. 19:7 the writer said, "there is no iniquity with the Lord our God." In 1st. John 1:5 we read "that God is light and in Him no darkness at all." James says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:13-14-15.

The origin of Sin.

In 1st John 3:8 we read. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Christ, therefore, the born of God, the only begotten Son of God, doth not commit sin, and he being in perfect harmony with the Father, cannot be contaminated with sin, though he was tempted in all points as we are tempted that he might know how and with the temptation to make the way of escape. He, the sinless one, became like unto us sin excepted.

The bounds of sin.

Where sin hath abounded, GRACE hath much more abounded. We believe from the teachings of the scriptures that all have sinned and come short of the glory of God, and that His glory is made known by revelation to and into the hearts of all believers in his name.

Paul said, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. For without the law sin was dead. For I was alive without the law once; but when the commandment came, (the abounding of sin appeared to him as it never appeared before), sin revived, and I died.

When the abounding of sin becomes an experimental fact, the cry is to the Lord for his mercy. The sinner to whom sin hath thus

abounded says of a truth I am vile, and with a broken and contrite spirit becomes a beggar for the mercy of God. Sin hath abounded unto death; But grace hath much more abounded, for death (itself) is swallowed up in victory. The Lord loveth the broken and contrite spirit and the needy he will not turn empty handed away.

"For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. If grace only placed man back in the garden, as it were, then; it could not be said of it, that Grace hath much more abounded. We, being Adam multiplied, have been conceived in sin shapen in iniquity, born under the law, and, therefore, justly condemned by the law.

In 1st John we read. "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. (For God is light and in him is no darkness at all).

"But, if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.

There can be no argument as to the origin of sin nor of its condemnatory influence. Man being thus tempted, needs not the coercion of God to cause him to think wrong or to do wrong; but he does need the restraining grace of God to keep him from the evil way.

We read again. "If we say we have no sin, we deceive ourselves (We do not deceive God) (nor do we deceive the brethren) and the truth is not in us.

"If we say that we have not sinned, we make Him a liar, and His Word is not in us."

The Remedy for sin.

The need is great and there is no remedy outside of the blood of Christ.

The Poet said:

"The worst of all diseases,
Is light compared to sin.
On every part it seizes,
But rages most within."

"Surely He hath borne our griefs and carried our sorrows; All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah, 53:4-6.

"The salvation of the righteous is of the Lord; He is their strength in the time of trouble." Psalms 53:39.

"Salvation, through our dying God, Is finished and complete.
He paid what e'er His people owed
And cancelled all our debt."

Preparation.

"The preparations of the heart in man, and the answer of the tongue is from the Lord. Proverbs 16:1.

God in His wisdom, prepared the acceptable offering for sin and for uncleanness, in the personage of the Son Jesus Christ. He hath also prepared a people who led by ways they knew not and paths they had known, and though defiled with sin, have been redeemed to God through Christ, and are kept by His power and preserved by His grace unto the Kingdom of Christ which shall live and abide forever.

No wonder David, the sinner, so wonderfully blessed of God could say "Great is the Lord, and greatly to be praised in the City of Our God. Beautiful for situation, the joy of the whole earth, is Mount

Zion, on the sides of the North, the City of the great King. God is known in her palaces for a refuge. For this God is our God for ever and ever; he will be our guide even unto death." Psalms 48 1-2 and 14th verses.

Let us conclude this writing by referring the reader to the language of the Prophet Isaiah in chapter 35 and the 3d. and following verses.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart. Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you, and an Highway shall be there, and a way, and it shall be called the way of holiness (The Lord being holy, His way is always a way of holiness) the unclean shall not pass over it; but it (this Highway of Holiness) shall be for those, the wayfaring men, though fools, shall not err therein." No lion shall be there, nor any ravenous beast shall go thereon, it shall not be found there; but the redeemed of the Lord shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain JOY and GLADNESS, and sorrow and sighing shall flee away."

"O for a thousand tongues to sing
Our great Redeemer's praise,
The glories of God, OUR KING,
The triumphs of His grace!
He speaks, and lis't'ning to His
voice,
New life the dead receive;
The mournful, broken hearts re-
joice;
The humble poor believe.

O. J. DENNY,

MARTHA BALLARD M'KENZIE

The subject of this notice was born in March, 1840, died December 18th, 1927. She was married to Jomnor McKenzie in 1870 who preceded her to the grave 14 years. She joined the church at Old Black River, Dunn, N. C. Sister McKenzie was (familarly called Aunt Martha) just one of these old type of Baptists, plain, honest, candid, but just, firm in the faith practice, what might be called a diamond in the rough. Her parents died when she was small leaving her here to battle her way in this unfriendly world the best she could. Deprived of an education, nothing remained to her but hard work, but Aunt Martha had many friends. She was an excellent nurse and best part of her life was spent ministering to the sick. She was faithful to her church, not a stain on her Christian character for fifty years is her record. Several years ago she was stricken with paralysis and was sent to the Women's Confederate Home at Fayetteville, N. C. Her pastor, Elder W. G. Turner, and her church visited her often and preached of which she seemed to enjoy, expressing herself as ready to go any time the Lord's will. By request her remains after death were brought to old Black River cemetery and laid to rest beside her husband. Her funeral was preached by her pastor. Written by request of her church in conference Black River. MRS. J. B. SMITH.

RESOLUTIONS OF RESPECT

It is with a sad heart that we undertake to write the death of our Sister Ida Moore. She was born October 13th, 1879 and died March 28th, 1928. She was the daughter of Mr. and Mrs. Thomas McLamb. She was married to Mr. J. L. Moore February 25, 1900. To this union were born six children. She had been in declining health for several years but bore suffering with patience until the end came. She was a member of the Primitive Baptist Church several years, was strong in the faith, always showing evidence of love for the Lord's humble poor. Her membership being at Black River, Dunn, N. C. She was a true and devoted wife and mother. She leaves behind a husband and children and host of friends to mourn their loss. We bow our hearts as we hope in humble submission, extending our greatest sympathy to them, may the Good Lord bless us all and help us to live in peace is our prayer. Therefore be it resolved that we cause a copy of these resolutions to be entered down on our Church Book, a copy to be sent to the family of the deceased and a copy to Zion's Landmark for publication. Written by a committee, Sister Myrtle Moore and Alice Blackman, ordered by Black River Church in conference Saturday before the third Sunday in May, 1928.

ELD. W. G. TURNER, Mod.
G. O. GODWIN, Ch. Clerk.

MARY EDITH GRIFFIN

Mary Edith Griffin was married to John L. Griffin 1873, and to this union were born five children, four boys and one girl. Two preceded her to the grave. Three boys are living W. P., J. T. and J. L. She united with the church about fifty years ago and was a faithful member. She always attended her churches as often as she was able. She became afflicted about ten years ago with bone-erysipelas. Her sufferings were many, but she seemed to bear them with patience, always trusting in a sweet hope of the Lord for a better place. About two years ago she was sent to the Women's Confederate home at Fayetteville, N. C., where she remained until she died June 6th, 1928. She was then brought back to her son's, J. T. Griffin where her funeral was preached by her pastor, Elder W. G. Turner, after which her remains were laid to rest in Black River cemetery. Sister Griffin was 78 years old. She lived a long and useful life and may she rest in peace.

Written by G. O. Godwin and Mrs. J. B. Smith at request of the Church in conference Saturday before the third Sunday in June, 1928.

ELD. W. G. TURNER, Moderator
G. O. GODWIN, Church Clerk

MRS. STELLA GILLESPEY

Dear Bro. Gold:

We have been passing through a very sore trial. Last Saturday we buried our oldest daughter, Mrs. Stella Gillespey. Stella was 30 years old and leaves a husband and three small boys. She had been in poor health for a year, but the last four months she had been confined to her room. We had about despaired of her recovery, but the end came sooner than we expected. I was in Southern Mississippi when I received the telegram that she was worse. Was just ready to begin a discourse when the message was handed to me. I dismissed the congregation and came on first train, but was too late. She had passed on about eight hours before my arrival.

I do not think I ever saw a person whose faith was stronger than Stella's. She believed in the Lord and trusted him for her all.

It is hard to give her up but we know the Lord does all for the best and we want to be reconciled to his will.

Yours in tribulation

J. W. FAIRCLOLD,

211 N. Hydraulic Avenue,
Wichita, Kansas.

SEVEN MILE ASSOCIATION

Please publish in the Landmark that the next session of the Seven Mile Association is appointed to be held with the church at Oak Forest M. H. in Johnston County, N. C., on the third Sunday, Friday and Saturday before in September, 1928.

The church is situated about 6 miles South East of Four Oaks, N. C. Visitors by rail will be met at Four Oaks. Those coming by automobile will leave Route 22 at either Four Oaks or Benson, N. C.

Invitations are extended to all orderly Primitive Baptists and friends to the cause.

W. V. BLACKMAN, Clerk.
Benson, N. C., R. F. D. No. 2.

A GOOD LETTER

Mr John D. Gold:

My dear friend, here is a good letter from our esteemed friend and brother, Elder D. S. Webb and wife. Will you please give it space in the dear old Landmark? He is a true, tried and faithful servant of the true and living God. Yours in hope.

J. R. JONES.

Revolution,
Greensboro, N. C.

RIPE FRUIT

Mr. James R. Jones,
Greensboro, N. C.

Our Very Kind Mr. Jones:

I feel to write you a few lines too, as Brother Webb is answering. We were as usual real pleased to hear from you, but oh, so sorry to know that you were sick. Surely do hope you are much better by now. Wish so much that we were near enough to you to administer our aid. We surely do feel that we are due you much kindness, and Brother Jones, if you should ever need our aid in your afflictions we would be glad to even make a sacrifice to befriend you. Brother Jones, we think your dream or vision of the ripe fruit for Hillsdale Church is a grand revelation. I often wonder why you are blest with so many and glorious revelations. Surely you are one of the most blest of the Lord's. Brother Jones, I had a most pleasant dream last summer. I will tell you of it. I believe you will enjoy reading it, for it is not a common dream with me, so I will tell you as it seemed to me. I dreamed of being with a lovely band of Baptists at Mt. Zion, Carroll, Co., Va., and some one said to me that Jesus is in the crowd. I was so much interested to see Him, but never asked where he was. Instead, I started to hunt Him. I met Him and knew Him the same as if I had seen him many times. He was a lovely looking man. He had beautiful auburn hair, slightly wavy, and it stood out some from his head and beautiful soft brown eyes. He looked so calm and good I just can't describe his lovely countenance. He shook hands with me and talked with me; then passed on. Directly I went in to Mt. Zion Church and He was sitting in there. I took a seat behind Him and when I looked

to my right He was sitting on the bench by me. He leaned his head toward me and touched the right side of my forehead, and said, "I have no kisses for anyone."

These were all the words I could remember that he said, but he had talked more to me. Then it seemed that the crowd dispersed, but was in a place near Bro. H. B. Williams. I was carrying a bucket of water and met him again. I asked him to have a drink. He reached His hand and I handed Him a drink of water, then I awoke. I felt so perfectly pleasant it seemed that nothing could make me feel unpleasant. The next meeting of Mt. Zion I was baptized. When they came up out of the water they looked so pleasant and good it touched me so that my dream came to me of Him touching my forehead. I believe Jesus was in the crowd that day and He touched me. With my kindest regards and best wishes for your recovery to health. Your sister in hope

LELA WEBB.

APPOINTMENTS FOR ELD. HANCOCK

Please publish in Zion's Landmark the following appointments for Elder A. D. Hancock of Eldorado, Ill., as arranged by Elder Wm. M. Monsees. Brother Hancock will depend on the brethren and friends for conveyance when off the railroad.

- Oct. 1st, Monday night, Greensboro.
- Oct. 2nd, Tuesday, Mebane.
- Oct. 3rd, Wednesday night, Durham.
- Oct. 4th, Thursday night, Wilson.
- Oct. 5th, Friday, Upper Town Creek.
- Oct. 6, 7, and 8th, Kehukee Association at Tarboro.
- Oct. 9th, Tuesday, Whitakers.
- Oct. 10th, Wednesday, Falls of Tar River.
- Oct. 11, Thursday, Pleasant Hill.
- Oct. 12th, Friday, White Oak.
- Oct. 13th, 14th, and 15th, Contentnea Association at Nahunta.
- Oct. 16th, Mewborns, Tuesday.
- Oct. 17th, Meadow, Wednesday.
- Oct. 18th, Thursday, Farmville.
- Oct. 19th, Red Banks, Friday.
- Oct. 20th and 21st, 3rd Sat. and Sun. Hancocks.
- Oct. 22nd, Monday, Autrey's Creek.
- Oct. 23rd, Tuesday, Old Sparta.
- Oct. 24th, Wednesday, Lower Town Creek.
- Oct. 25th, Thursday, Mill Branch.
- Oct. 26, 27, and 28th, Black Creek Association at Upper Black Creek.
- Oct. 29th, Monday, Beulah.
- Oct. 30th, Tuesday, Creeches.

Yours truly,

B. T. COX.

Winterville, N. C.

W. M. MONSEES

The Lord willing I will preach as follows:

Raleigh, Friday night, Aug. 31.
Mt. Lebanon, Saturday and 1st Sunday in September.
Roxboro, Monday.
Wheeler's, Tuesday.
Prospect, Wednesday.
Bush Arbor, Thursday.
Pleasant Grove, Friday.
Wolf Island, Saturday.
Greensboro, Sunday.
Burlington, Tuesday night.
Mebane, Wednesday.
Durham, Wednesday night.
Hancocks, Saturday and 3rd Sunday.
Red Banks, Monday.
Galloway's, Tuesday.
Washington, Wednesday.
Concord, Saturday and 4th Sunday.
Bethlehem, Monday.
Robersonville, Tuesday night.
Spring Green, Wednesday.
Flat Swamp, Thursday.
Skewarkey Union.
Pleasant Hill, Monday.
Falls, Tuesday.
Mill Branch, Wednesday.
Sappony, Thursday.
Sandy Grove, Friday.

ELDER R. E. ADAMS.

The following appointments will be filled by Elder R. E. Adams:

Saturday, Sunday and Monday, October, 6, 7, 8, Kehukee Association.
10th, Wednesday, Washington.
11th, Blount's Creek.
13th and 14th Sandy Grove.
15th, Goose Creek Island.
16th Bethel.
17th., Newport.
19th, 20th, 21st, White Oak Association.

L. H. HARDY.**PLEASE GIVE CORRECT ADDRESS.**

On Elder Adams' trip to the Association, he turned in the renewal of Mrs. A. L. Newton, Morrisville, R. 1, as paying \$4.00 to Zion's Landmark. We do not find Mrs. A. L. Newton on our mailing list at Morrisville and would thank Mrs. Newton to please write us giving her correct address.

BEAR CREEK ASSOCIATION

The Ninth Sixth Annual or Fall Session of the Bear Creek Primitive Baptist Association is to convene with the church at Bear Creek, Stanly County, N. C., embracing Saturday, first Sunday and Monday in October, 1928. Those coming by railroad will be met at Albemarle, N. C., on Friday evening and Saturday morning. Those coming by motor bus should leave bus at Red Cross, a flag station on hard surface road between Charlotte and Albemarle. Trains and buses met Friday evening and Saturday morning. Those

wanting conveyance please send advance notice to brother A. J. Furr, R. 6, Albemarle, N. C., or brother H. L. Alman, R. 3 Albemarle, N. C.

This done by request of the Association,
J. W. JONES, Clerk
Peachland, N. C.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Upper Town Creek, Wilson, N. C., the fifth Saturday and Sunday in September, 1928.

Elder J. E. Mewborn, was chosen to preach the introductory sermon and Elder W. B. Kearney the alternate.

Visitors coming by R. R. or bus will be met at Elm City, N. C.

For any information in regards to the Union write Bro. J. M. Williams, Elm City, N. C.

A special invitation is extended to our ministering brethren.

J. E. MEWBORN, Union Clerk.

MEETING IN CHICAGO

The Old School Baptists of Chicago meet, the Lord willing, every Sunday at 11 A. M., and 2:30 P. M. (Daylight Saving Time) at the home of W. N. Spittler, 11332 S. St. Louis Ave., Chicago, 111th. St. and Sacramento Ave., street car to end of car line.

All lovers of the truth are invited to meet with us. Mid week song service by appointment at the home of W. C. Cox, 7040 South Eggleston Ave., 7:45 P. M. on Wednesdays. Preaching by Elders Jones and Joyner. Basket lunch. For further information telephone Wentworth 2860.

LITTLE RIVER ASSOCIATION.

Please announce in the next issue of the Landmark that the next session of the Little River Primitive Baptist Association will be held with the Church at Mount Zion, N. C., on Friday, Saturday and Sunday in September.

A general invitation to all lovers of truth is extended, especially to the ministering brethren who are not affiliated with excluded factions anywhere.

L. H. STEPHENSON,
Association Clerk.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will meet, the Lord willing, with the Church at McCray on the 5th Sunday and Saturday before in Sept. 1928.

Eld. B. F. McKinney was chosen to preach the introductory sermon with Eld. J. W. Gilliam his alternate.

This church is located 8 miles north of Burlington, N. C., on good roads.

The public is cordially invited to attend especially ministers.

W. C. KING, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LXI.

October 1, 1928

No. 22

THE STORY OF SAMUEL.

But 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 Eli blessed Elkanah and his wife and said, the Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home.

And the Lord visited Hannah, so that she conceived and bare three sons and two daughters, and the child Samuel grew before the Lord.

Now Eli was very old, and heard all his sons did unto Israel; how that they lay with the women that assembled at the door of the tabernacle of the congregation.

And said unto them, why do ye such things? for I hear of your evil doings by all of this people.

And the child Samuel grew on, and was in favor both with the Lord and with men.—Samuel 2:18-26.

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

ASSOCIATE EDITORS

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

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

HEAVEN ANTICIPATED.

O when will the tempest subside,
The storm of affliction be o'er?
The sea-shattered bark safe arrive,
Where billows can toss it no
more

I long for that haven of rest
Where pleasures unfading re-
main;
Where troubles shall never molest,
Nor Satan e'er harass again.

From the mount of eternal repose,
Look down, and those dangers re-
view,
Which, in spite of my numerous
foes,
My Pilot conducted me through.

There, with my Beloved and friend,
Who covered my soul from each
wave,

I'll praise Him in songs without end,
For He is almighty to save.

—Mrs. M. A. Denham, 1840.

RICH IN GOSPEL THOUGHT.

Durham, N. C. Route 2,
July 17, 1928.

Elder P. G. Lester,
Roanoke, Va.

Dear Brother Lester:

Enclosed find article, written
three months ago, which you will
please decide for me whether or not
it is worthy a place in the Land-
mark. I read it to our dear Sister
Gold, while she was visiting in our

neighborhood in May, and she ask-
ed me to have it published. I read
it occasionally, trying to decide as
to the timeliness thereof; and it does
not seem the same at every reading.
I wonder why it is, and conclude
that I'm but a failure, an empty
blank, incapable in every respect.
I'm sure you are a censor prepared
of the Lord; therefore, I commit
my feeble effort into your hands.
Your editorials are full of timely
admonitions. May God continue
to bless you, Brother Lester, please
pardon pencil; a stiff thumb makes
the using of pen and ink generally
uncomfortable. Please find stamp-
ed envelope; either to return, or
mail to "Zion's Landmark;" just as
you feel about it. Pray for me,
Brother Lester, for I feel so desolate
most of my time. Your sister,
through the merits of none but
Jesus, if one at all.

LIZZIE HOLDEN GARRARD.

Remarks.

According to my censorship I
find the matter in Sister Garrard's
communication contains much of
the richness of gospel thought. Had
she felt while writing as she no
doubt often did while she sat under
and dotted down the indications
of the droppings from the sanctu-
ary while her beloved and lament-
ed pastor Elder C. B. Hall was
preaching the gospel she no doubt
would have felt that what she was
penning was much in harmony

with what he preached. I hope, in a like frame of mind, she will write again and let me pass it on to the readers of the Landmark.

If you have the mind my dear sister write again, and again.

P. G. LESTER.

"Charity Never Faileth."

The full meaning of charity, in a theological sense, is supreme love to God, and universal good-will to men: in a general sense, love, kindness, affection, and tenderness. It is perfect candor; liberality in judging of men and their actions; a disposition which inclines men to think and to judge favorably; and to put the best construction on words and actions, which the case may be, and the highest exercise of charity, is charity toward the uncharitable. The following scripture, called the "Golden Rule," speaks volumes; and specially applies to the children of God where all interest is theirs in the decision of questions of great moment; away from the world and its vain glory; to wit: "Therefore, all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat." "Because, strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." The scripture which follows the "Golden Rule" holds too much to be omitted. This is all a part of Christ's sermon on the mount; and the strait gate is too full for me to undertake to unfold the full meaning thereof. We have, in our language the word "straight," which

means, not crooked, direct; as a straight line etc., but the other strait, which is used in the above scripture; means, difficult, distressing, strict, rigorous, narrow, close, intimate, perplexed. Jesus alone can fit his children to enter this strait gate, which is the Lord, and Saviour, Jesus Christ: "The way, the truth, and the life." "He makes them willing in the day of his power," "Because the love of God is shed abroad in our hearts, by the Holy Ghost which is given us." "For when we were yet, without strength, in due time, (not too late) Christ died for the ungodly." His people are the only ones who know themselves to be ungodly, this knowledge comes when they are quickened spiritually for the new birth; and when he strengthens them to enter in at the strait gate; they are made glad to be found in the desert land, in the waste-howling wilderness; to feel that they are kept as the apple of His eye, and to know that He hath said: "I will guide thee with mine eye." "This strait gate, and narrow way, leaves all the ways of the world; it is an highway, nothing foul is found there; none of the pleasures, nor institutions of men, nothing popular has a place there; and as Jesus said to his disciples: "Ye cannot serve God and mammon." The pharisees, who were covetous, heard all these things, and they derided him" (Jesus) "And he said unto them: Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God." Those who love His statutes, who desire to keep in this strait gate, and narrow way, will shun, keep away from all

the popular things that lure the multitude; then He tells us "To abstain from all appearance of evil." Let us pause for a moment, and all who "will see," can soon decide what are the "highly esteemed," the "popular things." "For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." These are the words of Jesus to His disciples, who left the multitude and went with them (his disciples) up into a mountain where He preached His immortal "Sermon on the Mount." This mount was above the things of the world, just where the path of rectitude is found, just where His dear children love to dwell in mind, acts, and purpose; yet, they may wander out of the way sometimes, but their sufferings, for disobedience, will turn them back to the "strait gate, and narrow way," after being pricked by the thorns, distresses, and difficulties galore; and are doubtless constrained to say with the poet:

Father, I am weak and sinful
 Ever prone to go astray
 Like a wayward child of error
 I so often lose my way.

Chorus

In thy love, O! God have mercy,
 In thy grace redeem my soul,
 Take me back, O! gentle Shepherd,
 Keep me safe within thy fold.

In the billows of temptation
 When its waves are rolling high
 Bear me o'er life's sea of trouble
 Leave me not to sink and die.

Chorus

Open wide the pearly portals,
 That unworthy though I be;
 I may join the ransomed legions,
 There to dwell eternally.

Chorus.

We find in the 8th chapter of 1st. Cor., these words; filled with food for thought: "Knowledge puffeth up, but charity edifieth." "And if any man think that he know anything, he knoweth nothing; yet as he ought to know." "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak." 1st. Cor. 13th Chapt., to wit: "Charity suffereth long, and is kind; charity envieth not, vaunteth not itself, is not puffed up: Charity never faileth." Rom. 14:7: "Him that is weak in the faith, receive ye, but not to doubtful disputations." "For one believeth that he may eat all things, another, who is weak, eateth herbs." "Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him." "Who are thou that judgeth another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." "But why dost thou judge thy brother?" "Or why dost thou set at naught thy brother." "For we shall all stand before the judgment seat of Christ." Rom. 15th. Chap.: "We, then, that are strong, ought to bear the infirmities of the weak, and not please ourselves." "For even Christ pleased not himself: as it is written:" "The reproaches of them that reproached thee, fell on me." (Jesus) Should all of us be weighed in the balance; we would be found wanting; then why "Make mountains, out of mole-hills," in judging minor differences among the brethren, just because we see differently? When we feel rebellious over these small matters, think of the "Golden Rule," to wit: "Therefore,

all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." We must place ourselves in our brother's situation, and consider how we would feel, should they press us to turn from our own honest convictions to theirs; or they, themselves, would rebel against all compromise, for peace; offered by us; surely this would be a one-sided affair; when all are interested in the same degree; and charity set aside. "As touching brotherly love, ye need not that I write unto you; for ye, yourselves, are taught of God to love one another." "For if these things be in you, and abound; they make you, that ye shall neither be barren, nor unfruitful, in the knowledge of our Lord and Saviour, Jesus Christ," "To the general assembly, and church of the first born (Jesus) which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect; "If ye have bitter envyings 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." "Do ye think that the scripture saith in vain, that the spirit that dwelleth in us lusteth to envy?" "Jesus knew that for envy they delivered him." "Wrath is cruel, and anger is outrageous; but who can stand before envy?" All this scripture sounds like it is possible for another Judas, Iscariot to be round about the sanctuary. Let us see if we have some scripture to prove what has been, and what must be again. Ecclesiastes 3rd chapt. 16, and 17. "I know that whatsoever God doeth, it

shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." "That which hath been, is now; and that which is to be hath already been; and God requireth that which is past." The Lord Jesus said: "Have I not chosen you twelve? and one of you is a devil." Judas was faithful in carrying the bag that contained the money; of course he was treasurer, but when the time came for his betrayal of Jesus, he performed the deed for which he was chosen. Only devils can do such things that must needs be. Christ said: "Woe unto the world because of offenses! for it must needs be that offences come: but woe to that man by whom the offence cometh." "The heart is deceitful above all things, and desperately wicked: and who can know it?" We know not our own hearts. David said: "Create in me a clean heart, O! God: and renew a right spirit within me." How oft do we cry likewise.

"As in water face answereth to face; so does the heart of man to man." "We that are strong ought to bear the infirmities of the weak, and not please ourselves." "Let every one of us please his neighbor for his good to edification." This last paragraph expresses the pure, sweet sentiment contained in the "Golden Rule." When each weighs a matter that is under consideration, by his own scales of justice, love, and tolerance, he is sure to give a just balance to his neighbor, his brother. To be just to all concerned, we must feel our brother's woe, his anxiety, his interests both naturally, and spiritually; then, and not 'till then, do we realize the full

import of doing unto others as ye would have them do to you; never limit one's rights, in no wise beyond that which you, yourself would like to be treated. "As ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." What of the strong bearing the infirmities of the weak? Some one will say: Who is my weak brother? If you are guided by the Lord's eye, that is, his leading you; your conclusion will be none are so weak as yourself, the most sinful of all; having in your members every sin that besets humanity; the one who weighs himself in this manner, loves the brethren, is full of charity, ever ready to overlook the differences that exist, and will flee from all contentions, he is at the feet of the church, the Bride, the Lamb's wife; basking in the sunlight of the righteousness of Jesus Christ; in whom he rests in hope; with whom there is mercy, and plenteous redemption. "Now the God of patience, and consolation grant us to be like-minded, one toward another, according to Christ Jesus:" "That we with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ." "Trust in the Lord with all thine heart, and lean not unto thine own understanding." "In all thy ways acknowledge him, and he shall direct thy paths." May we all be given one mind: "For where envying and strife is, there is confusion and every evil." "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 fruits of righteousness are sown in peace of them that make peace." "Blessed

are the peacemakers for they shall be called the children of God." "Let us therefore confess our faults, one to another that we may be healed." "If ye have tasted that the Lord is gracious, and merciful; ye are his lively stones, built up into an holy priesthood, a spiritual house;" And 'tis written: "A house divided against itself cannot stand." Shall we stand divided, when we hope we are bought with the price of the blood of Jesus? Is He divided? Not a bone of him was broken. Are ye not healed by his stripes? Was he not reviled for your sakes, yet he opened not his mouth? We all like sheep have gone astray, whom he, our Shepherd returned to the fold. May he unite us with his blessings; filling us with love, peace, union, and strength, seasoned with the salt of charity; made subject to his will, in choosing a bishop, an under-shepherd, that we may commit the keeping of our souls to the God of all grace, as unto a faithful Creator; may he humble us in due time. "May the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen and settle you." "This is the true grace of God wherein you stand." God is not the author of confusion, but the author of peace. "Hatred stirreth up strifes: but love covereth all sins." "Let him that thinketh he standeth take heed lest he fall." "Are there any among us who think they are wise?" "Hath not God said that he hath chosen the foolish things to confound the wise?" "The base things to confound the great?" Shall we dictate to our brethren the things we think to be right; there-

by deeming ourselves more capable than they in judging these matters, setting at naught their honest opinions, after they express a desire for peace; even to the surrendering their own ideas, to a certain extent that peace and unity may abound? Does it not appear that they possess the Godly spirit embraced in the "Golden Rule"? to wit: "As ye would that men should do unto you do ye even so to them, for this is the law and the prophets." Everything is centered in the law, and the prophets: the law is a schoolmaster to bring us to Christ; and the prophets are his witnesses, who prophesied of his coming. Flee all contentions, for such leadeth to divisions, love and unity clasp hands for peace; which passeth understanding; and never fails to consider every one's rights, in all matters in which all are concerned; where the cross of Christ is not ashamed, nor his doctrine compromised through foolish and unlearned questions; including extreme terms that are unscriptural; and hobbies that do not, and can never "Keep the unity of the Spirit in the bond of peace," all of which will cause a faithful child of God to cast around to find the one that is weak in the faith. This is the spirit of love, and charity; yoked with Christian forbearance, and he will seal himself as the weak one; who feels the forceful spirit contained in the words of the "Golden Rule": to wit: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This is what finds the brother, "Who in honor prefers one another;" which solves the question in full; and humbles the

exalted ones to the level of the very poorest and humblest. In consideration of these full truths let us examine nature's ice and snow on the mountain tops; when touched by the sun's warm rays, the frozen condition is quickly changed to a liquid that cannot be still 'till it reaches its level; which is found nowhere except at the foot of the mountain, down in the valley; even so, when the cold, icy, barren, and stubborn heart is touched, and heated by the rays of the Spiritual Sun, Jesus; it is changed to a heart of flesh, softened, filled with love, and a spirit of forgiveness, and forbearance; causing tears to flow, bringing them down to the feet of the humble poor, the meek and lowly in heart, at the feet of Him who was pierced for our transgressions and raised for our justification. Think on these things, and may the Lord strengthen, and keep us at the feet of one another: "Ever looking unto Him who is the author and finisher of our faith: "The One who gave the "Golden Rule," from his own lips, to his disciples, in his Sermon on the Mount; to wit: "Therefore, all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

LIZZIE HOLDEN GARRARD.

EXPERIENCE OF AN EX-SERVICE SOLDIER.

Mr. John D. Gold,

Wilson, N. C.,

My Dear Friend:

Please publish this article in Zion's Landmark as early as you possibly can.

Please find enclosed a check for \$6.00 to pay up my subscription to the Zion's Landmark from July 1st,

1926, until July 1st, 1929. I should have attended to this long before now, but I've neglected my duty. Many thanks to you, Mr. Gold for your dear kindness and confidence you've given me in sending me the good old paper, Zion's Landmark. I've been a subscriber for 11 years and I don't remember missing an issue within 11 years, only when I went off into the World's War, Sept. 19th, 1917. I suppose it came right on to my mother and sister all the while I was gone, in France, and other places. I came back from overseas in May 5th, 1919, after spending almost 13 months in France, Belgium and Germany. I was discharged May 16th, 1919 at Camp Lee, Va. I arrived back home May 17th, 1919. I found home different from what it was when I left Sept. 19th, 1917.

My dear mother and step-father both had passed away. My youngest sister and her husband were living at the old home. Oh it was sad to return home, finding home in such condition, but God knows best. He will and you shall. He can work and none can hinder, and no one can stay His hand in death

God was so merciful unto me, a poor, unworthy sinner. He blessed me to go through the World's War, and return back home. Of which I feel so thankful unto Him. God blessed me with strength, wisdom and faith and enabled me to go through this war with grace.

He visited me in the lines of battle, on July 28th, 1918. He appeared unto me at about 11 o'clock in the night where I was lying in a hole with two of my dear comrades, viz., Geo. C. Brown of Bishopville, S. C., and Shelton E. Corley of Lexington, S. C., of whom we all three

went across together overseas. The shells were falling all around us. Machine gun bullets and shrapnels were passing thickly over us. Airplanes were dropping big bombs all around us. We didn't know how soon we were going to be destroyed but still I felt like God could comprehend all the enemy's fire, and it couldn't hurt me, if he saw fit to do so, but I felt like I needed his blessings then. If God would have mercy upon poor unworthy me. I tried to pray, and ask God to bless me. I felt like if I died that night, where would I go. I wanted to go back home in the U. S. A. But if I did get killed in France God bless me with a home in heaven, if he saw fit to bless a sinner as I felt myself to be. My dear brothers, and sisters, and Christian friends, the Lord visited me that night on July 28th, 1918 at about 11 o'clock. There appeared to me a road leading directly to the east, and at the end of this road was a light, the brightest light I ever saw. And this road was white as snow, just wide enough for two people to walk side by side. I looked up this road that led from me to this light. I saw Christ (Our Saviour) coming, dressed in a white robe. He came to where I was lying in this hole, where I had dug in with my dear comrades and myself for protection. Christ took me by my right hand, and said to me, "Come and go with me." I arose up and went with him. He carried me up this road to this bright light, and when we got to this light, this light appeared to me that it was old Bethsadia church, and the church was gathered together in Conference. Christ led me into the church and when we got into the house, Christ disappeared.

There I saw several I knew. I saw my mother and step-father of whom their membership was there. I saw brethren James G. Turlington and Cornelius Hodges, of whom was church clerk, until death. My step-father, Jonas Reaves, was deacon until death. Brother James G. Turlington is still living. He has been deacon of old Bethsadia church for nearly 40 years. I saw dear brother Xure Lee, the pastor, who has been pastor for 12 years, and is still our pastor at old Bethsadia church.

Brother Xure Lee was moderator of this Conference and they were going on with the Conference business. A motion was made to open for a way for reception of members, and then I went before the church at old Bethsadia, and I was received into full fellowship of the church, and after I was given the right hand of fellowship. The meeting closed and there appeared the pond in which the church does all their baptizing, and I saw a large congregation gathered at the pond. There appeared the brethren and sisters of old Bethsadia church and Brother Xure Lee and myself. There they sang a hymn and had prayer at the water as usual. Then I was led into the water by dear Brother Lee and was baptized. And as we were coming out of the water, and going into the water, the brethren and sisters and dear friends were singing Hymn No. 210, "Children of the Heavenly King, As ye journey sweetly sing." And when we got out of the water, it appeared to me that we were all at the church house. It seemed to me that that was the happiest time that I ever had seen in all my life.

All the brethren and sisters were

singing praises and shaking hands with me, and while they were all singing and shaking hands, they all disappeared from me. And there I found myself lying in that hole between my two comrades, viz.: Geo. C. Brown and Shelton E. Corley, trying to pray to God to have mercy upon us all, and if it could be His Holy Will to stop this war, and let there be peace with all the world, with all nations, especially those of whom we were at war. My comrades were trying to pray, to God, too. It seemed to me that was one of the most miserable nights I spent during the War until Christ appeared to me. Oh, I felt like I had hopes I would come home and I felt impressed if I was blessed to come home I was bound to go before the church at old Bethsadia and tell the church what God had showed me in a vision in "No Man's Land," in France. Dear brethren and sisters and friends, the longer time went on the heavier this vision, and impression bore upon my mind. I got to where I felt like I couldn't live any longer. So I wrote my dear mother and step-father, Jonas Reaves, about August 15th, 1918, and told them what God had showed me in a vision. They wrote me how good they were pleased to get my letter and learn that the Good Lord was dealing with me, and they hoped that the war would soon stop and I could come home and discharge my duties before the Church. There Brother James G. Turlington was before me. Something would all time tell me, you must write him, and tell him how you love the church. So I wrote dear brother Turlington, and then I began to feel relieved some.

On August 29th, 1918, I was wounded with gas and had to be carried to the hospital. There I remained the remainder of the war in different hospitals until the Armistice was signed, Nov. 11, 1918. I never received any other wound except being gassed. After the Armistice was signed I was sent back to my company, which was in the lines. I was a private of Co. F. 128 Infantry, 3rd Division. My Division was assigned to army of occupation and sent up in Germany, above the Rhine river, to hold guard duty and protection. There we remained until April 18th, 1919. I was sent home and discharged.

All this time I was carrying a burden. When I got home I felt like I had been turned out of the penitentiary. But still I felt impressed to go before the church. I wanted to hear Brother Xure Lee preach. I got home May 17th, 1919 and on the first Saturday and Sunday in June, 1919, was regular meeting time at Old Bethsadia. So I went to preaching both days of services. But I was disobedient. I didn't discharge what I was impressed to do. Although I promised the Good Lord if He would bless me to ever come home in the old U. S. A. and was ever given an opportunity to offer myself before the church at Old Bethsadia, I would do so. But, feeling so unfit and unworthy, I was rebellious. I didn't want to deceive those dear people of God, the Church. Although I loved these people better than I loved any people on earth. I loved them, but how could they love a sinner like me. I felt like I didn't want to interfere with the dear people, the Primitive Baptists. But still I loved them, and felt

impressed so strongly towards them. I felt like I was not satisfied at any time, only when I could be with them. This impression grew stronger and stronger until September, 1919. I began to feel like if I didn't go before this church at Old Bethsadia and tell them what I felt, the Good Lord would surely take my life. I made vows and promises to God so many times to bless me with another opportunity, and I had failed to obey. On the first Saturday in September, 1919, I went to preaching as usual, with a strong mind to offer (if given an opportunity). And there I failed to obey again. Two sisters joined that day, and then I decided I would wait on until the next morning, but still I didn't want to deceive this church. I went home with more than I felt like I could carry. Something said to me on my way home, You have disobeyed Christ, and you have got to suffer still. I then felt like I couldn't bear any more. I went to Benson, N. C. that afternoon and about the first Primitive Baptist I met was Dear Brother James G. Turlington. He says to me, You go to that pond in the morning and take an extra suit of clothes and discharge your duty before the church. You will never get any better until you do so. You just as well make up your mind and go with these two sisters into that water and be baptized. Then you will feel free, your burden will be gone. I promised I would if I didn't feel so unworthy, but still there was a spirit saying, I will and one I wont. But all night I got in worse condition. Satan visited me. He wouldn't let me rest nor sleep. I felt like I would die before day ever came any more

with me. About 4 o'clock I cried out unto the blessed Lord, If you will bless me with just one more opportunity before these dear people at old Bethsadia, I will do my duty. The good, merciful Lord answered my prayer. I went off to sleep as easy and quiet as a little babe in its mother's arms, and slept about two hours. I arose about 6:30 a. m. Sunday morning. There was the spirit asking me, Are you going to obey me? Yes, I said within myself. If I am blessed to ever reach the pond again, and appear before the Church. There was a weight pressing downward upon my heart when I awoke that morning. More than I felt like I could carry, and it stayed there until the Church met me at the pond. The Church went into baptizing service. The door of the Church was made open for reception of members and they began singing. Another sister offered and was received. Now I was so rebellious, I didn't offer while the church was receiving this third sister, although I had come prepared (with extra clothes) to offer. So Brother Xure Lee or Brother Cornelius Hodges announced another hymn, No. 233 and began singing again,

Despise me not my carnal friends
Lest you despise my Lord,
He bids me in the water go,
And I'll obey his word.

Christ is the bishop of my soul,
He meekly did appear,
In Jordan's stream and was bap-
tized,
By John, His harbinger.

And shall I now refuse to do,

What He's enjoined on me,
No—I'll through grace the cross
forego,
And His disciple be.

There I felt like I couldn't move out of my tracks, no way. But while singing the 3rd verse of this Hymn, I found myself going up through the congregation to take hold of Brother Lee's hand. There I tried to tell the Church my reasons why I was before them and what I felt like the good, merciful Lord had done for me and showed to me. I felt like I wanted to tell them (and did.) I wanted them all to be satisfied, and if there was a single one that was not satisfied, I wanted to know it. I wanted them all to be of one mind with me. Of which, I believe with all my heart they were. I was received in full fellowship of the church, and was baptized along with these three dear sisters, by Brother Xure Lee, And when I came up out of the water, Oh, that burden was gone. That heavy weight I felt above my heart, that was pressing down so heavy, was all gone.

I've never felt that burden and heavy weight since. Oh, I felt happy, because I had done what God had enjoined on me to do, and had showed me. When it looked like to me and all them that were with me, that there was no chance to live long, hardly a minute. But God is all wise. He is a merciful God. His promises are sure and true. His Grace is sufficient. His power is greater than all powers of men and devils, and God's Word shall stand forever and God will save all the elect family of whom was chosen before the foundation of the World. I've never doubted

about the Church, but oh this little unworthy sinner, saved by grace if saved at all. Dear brethren and sisters, after baptism that morning and the church met back at the church house, I found the church mostly like I saw them in that vision. It looked like all the brethren and sisters wanted to, and did, come and shake hands with me. Oh it was a glorious meeting to me, and until now and then, and ever since I united with the dear old church at Old Bethsadia, almost 9 years ago. It is always every time we meet in church services. It has been a great comfort and consolation to me, and a joy inexpressible to meet with God's little ones. I feel like that all that feel an impression to join the church and that they've been shown the church, and they've been visited by the Saviour, they should go before the Church, and offer for membership, and not wait for better evidence. For God does his work one time, and no more. He don't do his work over and over. One time only He speaks, and it is done. He commands and stands fast.

Now, may God's blessings and peace forever reign with all thy children of the Heavenly King as they journey sweetly sing, praises unto His Holy Name.

Your little brother, if one at all, the least of all.

JASON ALLEN,

R. F. D. No. 5, Dunn, N. C.

LANDMARK COMFORTING.

Mr. John D. Gold,
Dear Sir:

The time is past for my renewal for September, 1927 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 two dollars 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.

Mrs. H. B. Dodd,
Charlotte C. H., Va.

THE MYSTERY OF PROVIDENCE "A wheel in the middle of a wheel" —Ezek. 1:16.

O wondrous wheel of providence,
Moved by Jehovah's hand;
Mysterious to the sons of sense,
Moved by Divine command.
Each of time's changes like a spoke,
Proceeds from God, its source;
Each fills its station, none are broke
All aid its wondrous course.
Its circle reaches earth's wide
bound,
Its axis is God's will;
On His decrees it must go round
Till He shall say, Be still.
Let atheists vainly talk of chance,
I would this wheel adore,
Which rules and guides each cir-
cumstance
Which angels can't explore.
Through seas, o'er hills it makes its
way,
Though earth and hell oppose;
'Tis hastening on the last great day,
It's wonders to disclose.
—Joseph Irons, 1816.

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

VOL. LXI

No. 22

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C.

Oct. 1, 1928

ELDER SYLVESTER HASSELL.

Dade City, Fla., Aug. 27, 1928

Dear John D. Gold:

I received a letter from Charles Hassell that his father, Elder Sylvester Hassell is dead. He was a great and good man in Israel. I have answered his letter, and am sending you a copy of it. If you find space you may publish it in Zion's Landmark.

Yours in the Lord,

M. L. GILBERT.

Mr. Charles Hassell,
Jacksonville, Fla.

Dear Friend:

Your sorrowful letter received breaking the sad news that your late dear father had fallen asleep; but the sorrow was mingled with joyful tidings of assured comfort, that he had kept the faith, and that there is laid up for him a crown of

life. That by tender and loving ones his body was laid to rest by your dear mother and his beloved wife, who fell asleep many years ago, to await the second coming of Jesus, who shall raise their bodies and fit them for that pure state of eternal glory. This assurance should dry our tears.

Unquestionably, he was one of the meekest and humblest, withal one of the most conservative ministers of God in this age. His wise counsel and peace-loving work have ever been a benediction to the people of God during all the years of his ministry. Were all our preachers imbued with a spirit like unto Paul and Hassell, peace, union and prosperity would reign in all the churches of God, whereas we find in many places of Zion, from another spirit, war, confusion and even bars of non-fellowship raised against sister churches, a thing unknown among apostolic churches.

I feel sure that the desire of your heart as expressed in prayer: "If I could feel that I shall see him again—I loved him so"—such a prayer must be of God, then you shall see him and all the redeemed of the Lord.

Yours in precious hope,

M. L. GILBERT.

CONGREGATIONAL

It seems that one particular feature of the order of the people of God is that they are congregational, "Where two or three are gathered together in my name there am I in the midst of them." They are spoken of as in the plural. The promise is to those that are together. On the first great gospel day they were with one accord in one place—Not only were they to-

gether in one place in body and locally, but they were thus with one accord of one mind, of one purpose. The Lord had told them to tarry at Jerusalem until they were endowed with power from on high. They were sitting together in a house. They were calmly expectantly waiting, patiently waiting, with an abiding assurance of the coming of something the character of which perhaps they did not know. But while they tarried, and together waited and no doubt wondered what it should be, it came as the sound of a rushing mighty wind and filled the whole house wherein they were sitting, which shows that we are to abide in his word or simply tarry where he says until he does what he promises to do, which he does promptly and without stint or measure. We are to be still and know that He is God; and our strength is in being still. We are not to run to and fro, and up and down, but to be still and to stand still and see the salvation of God. With Him is strength and salvation. There is salvation in none other. Then why not abide with him, and wait on him, and wait for his law and his word, and his salvation; and should we feel to be far away from him even to be the very end of the earth, he has said look unto me all ye ends of the earth and be ye saved for save God and me there is none beside me, there is none else. The question is often put, how far may a child of God go from him and yet be his child. He may not go beyond the ends of the earth, in fact he may not go anywhere, nor any distance, nor be anything but that which he is by the grace of God. The provisions of grace are unbounded and never failing. "Thine they were and thou gavest

them me, and all that the Father gavest me shall come to me, and him that cometh unto me I will in no wise cast out." It is said of Christ, He shall see of the travail of his soul and shall be satisfied. We are to wait on the Lord David says, "Wait I say on the Lord." I wait for thy salvation Lord with *long desire I wait.*

The children of God are to be of one mind, and that one mind is the mind of Christ. As each of them is of one mind they are each of the same mind; and each is of the same purpose, they are of the same desire and of the same expectation, of the same hope. Their hope is made up of desire and expectation. They desire the salvation of the Lord, and they pray for it and they must have it, they must be saved.

This is a mere makeshift or an excuse for something from my pen. I have not been in sufficient health to reach the requirement of my hand.

When you come before the Lord by two or three will you, if you can, remember me. P. G. LESTER.

ELDER SYLVESTER HASSELL

Elder Sylvester Hassell departed this life at his home in Williamston, N. C., Saturday, the 13th of August, after a short illness. He died as he had lived, quietly breathing out his life on the bosom of his Saviour whom he loved so well and served all the days of his stay on earth.

The funeral was conducted from the residence Sunday afternoon, by Elder J. C. Moore of Whitakers, assisted by Elders S. B. Deany of Wilson, A. B. Denson of Rocky Mt., N. H. Harrison of Pinetown, and the Baptist minister of Williamston. All of these paid high tribute to him as a minister, teacher, Editor and citizen.

Elder Hassell leaves three children, Messrs. Charles Hassell of Florida, Calvin Hassell of Washington, D. C., and Frank Hassell of Wilson.

Elder Hassell formerly lived in Wilson and conducted the Wilson Collegiate Institute. It was a successful institution until he gave it up in order to write the church history, a most remarkable literary pro-

duction, containing probably as much information regarding matters of religion as any book that has ever been published.

Later on he became Editor of the Gospel Messenger which he conducted with great ability until he sold it to Elder Pittman of Luray, Virginia, and it was merged with his paper. He was associate editor of that paper at the time of his death.

Elder Hassell was one of the best men that has ever lived. He was kindly, generous, hospitable, well educated, well informed, and a soul that desired to help every one.

At one time his school was the leading institution of learning in eastern North Carolina, and many of the older people of Wilson and this section sat under the sound of his voice and received instruction from his saintly lips. It was the pleasure of this writer to be his pupil, and never will I forget the splendid elements of his character and his great learning and nobleness of soul.

He was a man of peace, and seemed to carry with him that peace which passeth all understanding, and that peace that is given from on high to those who trust in Him.

He has gone home to glory, for his passing was that of one who falls on sleep, to awake in the land of the blest in the presence of His Saviour and his God whom he loved to trust, serve, and obey, and whose work in this world it was his pleasure to adorn with a Godly conversation and a life which left its impress upon all with whom he came in contact.

Peace to his ashes and may his life be a benediction to all, for his example was one worthy of constant emulation.

J. D. GOLD.

PREDESTINATION ALL SUFFICIENT

G. B. McClanahan,
Elkins, W. Va.
Route 3.

Dear Brother D. M. Valle:

I will try and answer your good letter, received some days ago, and I think your views on predestination are in harmony with all the ancient worthies, the prophets and apostles, Jesus Christ being the chief corner-stone, the head over all things to His church, all set forth predestination. You take election and predestination and the sovereignty of God from the Bible, and where would be the patience and comfort of the saints of God, that they through patience and comfort of the Scriptures might have hope. All Scriptures are given or written by inspiration. Inspired men wrote them as they were moved by the Holy Ghost, and none but God's chosen spiritual children can understand them spiritually for the spirit searcheth all things, yea, the deep things of God. Now my dear brother, I feel too unworthy to try to write to you on spiritual things, knowing my imperfection, and

feeling that you are so much above me in the ministry. I have read your articles in the Signs of the Times for a number of years, and I never have found anything you had written that I could not endorse, or that I thought was not in harmony with the Scriptures or the word of Truth. Now concerning Absolute Predestination of all things, I am of the belief that absolute is a word that is not necessary in Predestination, as Predestination is a self evident fact, and the word absolute asserts a thing as a fact, so I think as you say, that the Gospel of the Son of God can be preached without using the word. I don't think I use it in trying to preach the Word. In your letter you gave the names of the ministers that never use it, and all old school or Primitive Baptists hold them to be God-called and qualified ministers of the Word. I have read the writings of most all you spoke of in your letter, and can say if I know anything spiritually, they are servants of God! You said you heard Elder McClanahan preach at the Virginia Corresponding Meeting several years ago. He is my oldest brother. His name is J. W. McClanahan. Our ages in the Pittman Book of Ministers is not correct. I will be 77 years old the 20th of next August and J. W. McClanahan is two years and a half older than I am. Now my dear brother, I would love to see you and hear you preach the glorious gospel of the Son of God. My brother has heard you several years ago. One of my daughters wrote you a letter and it was published in the Signs of the Times. Her name is Erna Null. She is a member of the Old School Baptist church. Will it offend you for me to send your letter to my Bro. J. W. McClanahan? Now may God bless you in your declining days. My wife joins with me in our love to you and yours.

G. B. McCLANAHAN.

Now Brother Vall we would like to hear from you, so write us as often as you can for we love to read your letters, and I know that my Bro. J. W. McClanahan would like to have a letter from you. His address is Poca, Putnam Co., West Va.

NON-FELLOWSHIP WITH ELDER HARRINGTON

The Skewarkey Union convening with the Church at Falls of Tar River, Rocky Mount, N. C., July 28, 1928:

Whereas, the Church at Smithwick Creek, in Martin County, N. C., has become divided into two parties on account of Elder W. B. Harrington and his followers and each party has sent messengers to represent said Church in this Union.

Whereas, on Saturday before 2nd Sunday in July the minority conference assembled at Smithwick Creek Church, opposing the extreme views of Elder Harrington, (that besides the work of the holy Spirit, water baptism and the preached gospel

are generally essential to salvation) which is not in accord with our doctrine, also his affiliation with other denominations; said conference did exclude Elder W. B. Harrington and his followers;

Wherefore this Sewardkey Union in Conference assembled has agreed to recognize the minority opposing Elder Harrington and his followers.

For God is not the author of confusion but of peace and we beseech the brethren who have erred to return to Zion, confess their faults and enjoy the short time allotted us in serving the Living God. "Behold how good and pleasant it is for brethren to dwell together in unity." Psalms 133:1.

It was agreed that a copy of this resolution be sent to Zion's Landmark for publication.

Done by order of Conference in session at Falls of Tar River Church, Saturday before the 5th Sunday, July 1928.

A. B. DENSON, Moderator
R. A. BAILEY, Union Clerk.

ELDER MONSEES WILL TAKE SUBSCRIPTIONS TO LANDMARK.

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

As I go on my regular appointments if the Lord will, I hope to fill these. You may state I hope to take subscriptions to the Landmark. Please publish the list.

W. M. MONSEES.

Durham, N. C.

APPOINTMENTS FOR ELD. D. G. STAPLES, OF GREENSBORO, N. C.

Little River Association, Sept. 21, 22, 23 at Benson.

Smithfield, Monday, Sept. 24-28.
Leulah, Tuesday.
Pittman's Grove, Wednesday.
Memorial, Thursday.
White Oak, Friday.
Contentnea Union, Saturday and 5th Sunday at Upper Town Creek.

Mill Branch, Mon. October 1st.
Sappony, Tuesday.
Sandy Grove, Wednesday.
Nashville, Thursday.

Falls, Thursday night.
Pleasant Hill, Friday.
Kehukee Association at Tarboro, N. C.
Robertsonville, Tuesday.
Greenville, Wednesday.
Red Banks, Thursday.
Handcocks, Friday.
Contentnea Association at Nahunta Church

Kinston, Tuesday.
Newport, Wednesday.
Morehead City, Thursday.
(Brethren please arrange) Friday.
White Oak Asso. at North East church,
Brethren at White Oak Association, please arrange for Tuesday, Wednesday, and Thursday.

Black Creek Asso. at Upper Black Creek.

LITTLE RIVER ASSOCIATION.

Mr. John D. Gold,
Editor Zion's Landmark
Wilson, N. C.
My Dear Sir:

Some weeks ago I sent notice of the Little River Primitive Baptist Association with request that you get same in the Landmark, which I find in the issue of Sept. 15, for which I thank you for the space, but am so badly disappointed over part of it being left out. I am sure my letter or notice stated that it would be held with the church at Mount Zion in the town of Benson, N. C., and you gave it as Mount Zion, N. C. And no such place is in the state that I know of, and I am sure I gave the time as on Friday and Saturday and Fourth Sunday in Sept. and the notice does not give the time or Sunday. So no one knows any more now than they did before. Please correct this error in next issue and let it come out as soon as possible. I am sorry the error or notice is as it is since the time is drawing near and the ministers who might have been planning to come wont have time to arrange appointments as they might have.

Thanking you in advance for the correction, I am,

Yours very truly,

L. H. STEPHENSON.

Willow Springs, N. C., R. 1.

Of course we regret the notice was not as desired, but it was published according to copy. We are pleased to make the correction.

J. D. GOLD.

BLACK RIVER UNION

Editors Zion's Landmark:

Please publish in The Landmark that the next session of the Black River Union meeting is appointed to be held with the church at Bethsaida, M. H., in Harnett Co. near Benson, N. C., about 2 miles west from town. Those traveling via auto, will come on Route 22, by R. R. A. C. L. stopping at Benson. Time fifth Sunday and Saturday before in September, 1928.

W. V. BLACKMAN, Clerk.
Benson, R. F. D. No. 2.

W. M. MONSEES

Oak Grove Wednesday after the first Sunday in October.

Angier, Thursday.
Coats, Friday.
Benson, Saturday and 2nd Sunday.
Dunn, Monday.
Harnett, Tuesday.
Reedy Prong, Wednesday.
Hickory Grove, Thursday.
Handcocks, Saturday and 3rd Sunday.
Briery Swamp, Monday.
Smithwicks Creek, Tuesday.
Jamesville, Wednesday.
Moratock, Thursday.
Concord, Saturday and Fourth Sunday.
Bethel, Monday Night.
Canocho, Tuesday.

Mt. Zion, Wednesday.
 Tarboro, Wednesday night.
 Lower Town Creek, Thursday.
 Mt. Lebanon, Saturday and 1st Sunday.

LITTLE RIVER ASSOCIATION.

John D. Gold,
 Wilson, N. C.

Dear Sir:

I notice a mistake in the notice of Little River Primitive Baptist Association. It did not state where the Association was to be held. The said Primitive Baptist Association will be held with Mount Zion church at Benson, N. C., commencing on Friday before the Fourth Sunday in Sept. 1928, and continue 3 days. Visitors will be met at Benson and cared for. Invitations are extended to all orderly Primitive Baptists and friends to the cause.

R. D. LANGDON, Deacon,
 of Mount Zion Church.

Benson, N. C.

SALEM ASSOCIATION

The next annual session of the Salem Association of Primitive Baptists, will be held, D. V., with the church at No Creek, Davie County, N. C. Beginning on Saturday, before the second Sunday in October, 1928, and continue three days. This church is located on highway No. 90 between Lexington and Mocksville. We invite brethren, sisters and friends to meet with us. A special invitation is extended to ministers of our faith and order.

W. L. TEAGUE, Moderator.

KEHUKEE ASSOCIATION

The one hundred and sixty third annual session of the Primitive Baptist Association will convene with the church at Tarboro, N. C., commencing Saturday, Sunday and Monday, October 6th, 7th, and 8th. To be held at the Fair Grounds, near the depot. A general invitation to all lovers to truth.

T. C. WEST, Clerk,
 Tarboro, N. C.

SKEWARKEY UNION

You will please publish in the next issue of Landmark the next sitting of the Skewarkey Union will be held with Kehukee church Friday, Saturday and Sunday, 28, 29, and 30th of Sept.

Trains expected to stop at church for passengers.

Respectfully,
 WADE BUTTS, Clerk.

EASTERN LITTLE RIVER

Please announce The Eastern Little River Union will meet with Little Creek Church Johnston Co., N. C., on Saturday and 5th Sunday in Sept. 1928. Eld. J. T. Collier is appointed to preach the introductory, Eld. T. F. Adams, appointed his alternate.

Brethren, Sisters, Friends, and Ministers especially are cordially invited to attend.

Respectfully yours,

J. A. BATTEN, Union Clerk,
 R. 3, Clayton, N. C.

MILL BRANCH UNION.

The Mill Branch Union is to meet with the church at Pedee, Horry County, S. C.

Visitors will be met at Conway on Friday. Those wishing to be met at Conway will notify S. M. Paul, Conway, S. C., R. 3.
 M. MEARES.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union will convene with the Church at Camp Creek, Durham County, N. C., the fifth Sunday and Saturday before in September. Brethren, Sisters, friends and ministers especially are cordially invited to attend.

A. P. CLAYTON, Union Clerk,
 Roxboro, N. C.

EASTERN UNION.

The Eastern Union is to be held with the church at Benlah in Hyde County, to commence on Saturday before the 5th Sunday in September. We invite all that have a mind to come and be with us.

Ministers are especially invited to attend.

A. W. AMBRUSE, Clerk.

CONTENTNEA ASSOCIATION.

P. D. Gold, Pub. Co.

Please publish in the Landmark that the next Contentnea Association will be held with the church at Nahunta, Wayne County, N. C., on October 13, 14, 15, 1928.

A cordial invitation to all peace loving Baptists and friends to attend and especially ministers. This church is about 10 miles east of Goldsboro, N. C., and visitors coming by R. R. should write Brethren R. D. Pate and D. A. Lancaster at Saulston, N. C., and they will be met and conveyed.

H. L. BRAKE,
 Rocky Mount, N. C. Asso. Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

October 15, 1928

No. 23

GOD PUNISHES FOR SIN.

"And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

And ere the lamp of the Lord went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

That the Lord called Samuel: and he answered, here am I, for thou didst call me. And he answered, I called out my son, lie down again.

Now Samuel did not yet know the Lord neither was the word of the Lord yet revealed unto him.

And the Lord called Samuel the third time, and Eli perceived that the Lord called Samuel.

And the Lord said to Samuel, Behold I will do a thing in Israel at which both the ears of every one that heareth it shall tingle.

In that day I will perform against Eli all the things which I have spoken concerning his house: when I begin I will also make an end, because his sons made themselves vile and he restrained them not.

—1 Samuel, 3:1-13.

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

ASSOCIATE EDITORS

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

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

J. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

RIGHTLY DIVIDED THE WORD.

Dear Brother Lester:

This morning just before leaving for my office in New York, the postman left in my mail box the Landmark for December 1st. I took it with me and read both of your articles and that of Elder Denny on the train and ferry boat. I enjoyed all three and felt they contained proper food for the lambs and sheep of the fold. Your editorial ONE SAVIOUR—ONE SALVATION attracted my eye and if I rightly understand the teaching of the Scriptures and in reality know anything of the truth by experience, you have rightly divided the word, and according to my humble judgment such writing and preaching is the kind that both the lambs and the sheep can eat with a good relish, without feeling any bad after effects. Such food is nourishing and easily digestible, not hard to assimilate, and there is no need of a strong purgative to get one feeling all right again. In fact, it is the kind that leaves a sweet flavor in one's mouth and causes them to want more. Good, wholesome doctrine is what the Church thrives upon, while the Ashdod stuff is nauseating and sickening. How well you say, those who preach and teach the do and live system plainly display that they themselves have neglected to study to show themselves approved unto God, workmen that needeth not to be ashamed. If

they would only study the scriptures and let them speak for and explain themselves, to my mind, their folly would be so much in evidence that they would be ashamed of themselves and discontinue their pernicious ways and doings. Oh, that the Lord would cause them to "look upon Zion," the city of our solemnities," and their eyes might see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. Does this not mean that nothing that is unclean shall enter therein, and would not the very sound of the hammer (man's work) pollute the building? I am sure, my dear brother, that the work is wholly and entirely of the Lord and that he not only deserves but will have all the praise, for it is declared he will not divide his honor with another.

I want to say also that I can and do endorse what Brother Denny has to say about "The Willing Servant of the Lord." No man taketh this office unto himself, and wherever he gives askance of his wanting to get into the ministry and preach, it causes serious doubts to arise in my mind that he has been called of the Lord. Such, at least shows that he

is not yet qualified to go in and out before the flock which the Lord has purchased with his own blood. When Peter was protesting his ability to go with Jesus into prison and into death, declaring that though all men forsake him yet would not he, he was not told then to feed the sheep. That kind of food for preaching would not comfort God's people, but after Peter's weakness had been clearly manifested and the compassion of our loving and most gracious Lord had been thoroughly proven to fail not, then he was told to feed the lambs and the sheep. I firmly believe that when one is called of God to preach the everlasting gospel of his dear Son, they shrink from and would run away if they knew where to go; they may and do try to escape it, realizing their own inability and weakness to stand in such a holy place, but God never turns from His work and even poor animated lumps of clay, for such we are, can testify that the Great Potter is able to fashion them into a lump that is to His honor and He does cause them to speak forth his praise, and when one is enabled to feel the power of the gospel and to taste its sweetness, they are not ashamed of it; it is indeed the highest calling that ever befell mortal man.

My love and fellowship to you and Sister Lester.

Unworthily, your brother in Christ,

R. LESTER DODSON,
Rutherford, New Jersey.

DEAD TO SIN

To Those in Christ Scattered
Abroad, Greetings:

How can they that are dead to

sin live any longer therein, with a clear conscience. Or, either how can they sing the song of Zion with their harps hung on the willow in a strange land?

Indeed, how strange is the steering of the pilgrim, the stranger, the sojourner, the wayfarer, the beggar. But, I am a sinner in Zion, yet mingling with the rest of you, yet hoping that I know what it is to be in Christ having been permitted in days gone by to hear the joyful sound of the trump of God. And having beheld others walking in the light of His countenance, having been shod with the preparation of the gospel of peace and helmet of faith, sword of the spirit, going forth to battle! How terrible is this army with banners. But me a by-stander only permitted to look on. In my feelings I have attained to none of this honor, yet desiring it above the wealth and wisdom of this natural world. Oh that I could even be a sentinel, to even stand afar-off from the rest of the soldiers just to witness the strength of God, and the glory of his power, would be grace to me. All of this going forth is performed and seen by faith, but my bark is too small to drift into deep waters. Let me come back to shore and talk about more simple matters.

We generally talk about things most upmost in our minds and my condition both of natural and spiritual (if indeed I know anything of a spiritual travail) has brought me into the dust of humiliation with so much pain and fear attached thereto that I speak of nothing else of late it seems. While it generally is a relief to us to tell our troubles to suitable characters, yet we fear they will tire of too much of it. For

six months or longer now I have occupied in the most dreadful place that I have ever known. And in my weakness I had concluded that I was alone, that my sins had separated between me and my God to a greater extent possibly than any other ever had, because I cannot even now conceive of the possibility of one being a greater sinner by nature and hardly by practice either in commission or omission and still be retained in the fellowship of the Church. For knowing full well that my God knows me every whit a discernor of the thoughts and intents of the heart and a trier of the reins. I was found to be such a great transgressor that in justice to His Holy cause I was not entitled to that blessed privilege. And let me confess now that if there is any worthiness found in me at all it is Christ in me the hope of glory for in my flesh or carnal nature dwelleth no good thing. Yet if I am God's building my body is His temple and I should not defile that temple by yielding my members of this body as instruments of sin, but rather unto righteousness. Brethren, herein lies a secret that is worthy of a life time's meditation. When we reach this juncture in our experience many of us stumble. But there is a way, and a highway to those that are exercised therein. The gospel interprets the way, the scriptures define the way. And yet we must learn the way. For it is not in man to direct his own steps, but the spirit that directeth also does enable us to perform. Yet we may not trust that power as fully as we should, hence we stumble, and may fall but we cannot lie still. We must prove and be proved again for our going

forth is of Him that calleth us. But as touching the outward performances, such as holding our body under to a certain extent, and to visit and help each other any way that we can, to attend in person our meetings, to look diligent to the proper care and attention of each other for good and not for evil, to see that our pastors do not suffer for natural necessities of life, to pay our debts, stay by our natural business the balance of our time, this we know we ought to do as we have opportunity. But it does not have any influence over the spirit enabling us to attain unto it, but we do have a clear conscience before God in those matters which is worth to us all the sacrifice in natural business or pleasure that we might make. And a clear conscience before God in those things is a good guide for us to go by. But maybe I had better leave off talking about this matter as I am sure my manner of life would not measure up to my definition of our duty. What I thought to say at the outset of this communication was, that in this prison of darkness and wilderness of confusion and shocks of chastisement being subjected to so many wicked spirits of the lower region (that I was brought to my wits end in this humiliating condition. My judgment was gone (spiritual). I really felt to be about crazy and I thought other folks thought so too. But lately I have heard a voice down the way sympathizing with me and another nearby whose condition is also sympathetic, and me and another nearby whose experience is also beyond description, has all been a relief to me. Not that I am glad that any one is anyways like me, yet strange to say that

notwithstanding we don't want our friends to suffer, but somehow we like company.

Will close.

I am, I trust, a companion.

JNO. R. SMITH,
Reidsville, N. C., R. 5.

BY GRACE YE ARE SAVED.

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

My dear sir:

Through the columns of Zion's Landmark I wish to express some of my feelings towards the Primitive Baptists. For quite a while my mind has led me to notice them in their walk and conversation and to think much of the doctrines they preach and the things for which they stand. The thought of being saved by Grace and not of works, lest we should boast is sweet indeed to the child who has been taught of the Lord. As we have traveled from the mountains to the sea and have been in several states we have noticed their churches along the roadside and the thought has been in my mind many times, that I wished I might be worthy to enter in with them and serve God. To follow Christ is not always easy to this old flesh. "But our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory." Here Jesus says to his people to take up your cross and follow me.

"The Primitive or Old School Baptists," have a peculiar charm for me. When I get among them and shake their hand of sweet fellowship where love flows from heart to heart, and it helps one to forget my sorrows and trouble and I feel like saying "Entreat me not to leave thee."

It has been only a few weeks that I have had this pleasure to worship God with this people. To me it is a deep and abiding joy that I am not able to express, that Bro. Robert Boswell and his little church at Nashville, N. C., gave me a place among them that I might worship God as He shall direct.

May Gd bless and comfort Zion everywhere is my prayer.

"Jesus I my cross have taken
All to leave and follow thee
Naked, poor, despised forsaken,
Thou from hence my all shall be.

Perish every fond ambition
All I sought or hoped or known
Yet how rich is my condition,
Christ and heaven are still my own.
J. E. HOCUTT.

THREE GOOD LETTERS.

Rocky Mount, N. C.

Dear Brother Lester:

I have three short letters I recently received from a dear sister that lives in our town, she is too weak to talk but little, she is near eighty years old, and when we visit her she begs the Lord to give her strength to talk of his goodness and mercy. The Sister Hyman she speaks of had an operation and came from the hospital for a short time to stay at my home. She, too, is a spiritually minded woman, loving the things pertaining to God and dying to the things of this world. We visited Sister Redmond when we could, and when they talked I felt so little, willing to be the least of all. I hope my faith may be as strong as this dear sister's in my last days.

You may have seen Sister Red-

mond. Her membership is at Taboro.

A little sister,

LULA WORSLEY.

My Dear Sister Worsley and
Sister Hyman:

I have been talking to you in my mind all the morning. I felt like I wanted you to know how the Lord blessed me last night. I wanted to give God all the glory and Praise His Holy Name. That is my feelings now. Praise God from whom all blessings flow. You know its through him and by him we all live. All our help comes from him. We can do nothing without him. We are poor, sinful creatures, all unclean, unclean in His sight, yet I hope saved in Jesus. Now dear sisters since I commenced writing you have phoned wanting to know how I was. Now to think you remembered me, how sweet of you both. I hope Sister Hyman is feeling better and may the Lord heal her afflictions to her soul's benefit for ever more. Bless the Lord, Oh! my soul, bless His Holy Name, and forget not all His benefits. Not unto us Oh! Lord, but unto Thy Name give glory for Thy mercy and Thy truth's sake. Dear sisters, I enjoyed your visit so much last night. You were such a comfort to me.

May the Lord bless you both in this world, in the Heavens beyond. Glory in the face of Jesus. My mind being on you both, I wanted to write. The comforter has come, it will be gone by tomorrow, I need Jesus all the time.

Yours in tribulation,

SARAH REDMOND.

(The Second Letter)

My Dear Sisters:

I am writing again. I want you to know how I am this morning. I am so different from yesterday.

When I finished your letter and got up to put it in the box, I seemed to give way in strength. I feel the effects yet, weak and feeble, but what I wrote you was as I felt, but it changed so soon, I feel like the Lord was in it all. I do hope Sister Hyman is better, the Lord be with her in her afflictions. Come to see me again, dear sisters. Remember me at a throne of grace.

Can't write any more,

Your Sister in tribulation,

SARAH REDMOND.

(Third Letter)

My beloved sister:

I want to talk to you both tonight. I can write better than I can talk, am so glad I can write. Dear sisters, I just couldn't talk this morning, my breath was so short, I felt like I must say nothing. May the dear Lord bless sister Hyman to live here if I never see her any more, and dear sister Worsley I love you too. Oh! if I was good as you, but I feel myself to be so sinful, nothing good but miserable most all the time. I feel like my affliction is of the Lord. I want to be submissive to His will. Pray for me that my faith may hold out. I must stop, I am weak.

Your sister in tribulation,

SARAH REDMOND.

They shall still bring forth fruit in old age, they shall be fat and flourishing; to show that the Lord is upright.—Psalms 92:14.

GOOD LETTER.

James R. Jones,

Dear Brother:

I will write you a few lines in the

love of God whilst we live. Yesterday I attended the funeral of one of our beloved sisters—Norma Beasley, who was born Nov. the 11th, 1883 and died May, 24, 1928, aged 4 years, 6 months and 5 days. She was married to Brother Andrew Beasley, January, 29, 1902, and unto them were born 13 children, nine of who are living. She joined the Primitive Baptist Church at Pine Grove, and was baptized by Elder John F. Sumner, together with her husband and four others. She was a zealous, lively good member; her voice was distinguishable while singing in her church meetings. In carrying her part gave melody in song. She loved the church and her home was a pleasant home for the brethren. She was very attentive to the sick, lending a helpful hand to the needy. She will be greatly missed, first in her home as a faithful wife and a fond loving mother, and in the church and in the entire community. She was operated on for appendicitis and pneumonia set in and she died, leaving her husband and nine children, and some grand children to grieve for her absence. She joined the church by relating her experience of the wonderful work of the Spirit of God: That taught her to know herself in sin, and revealed unto her the love of God in Christ Jesus for her a poor sinner. She gave full proof of having been taught of the Lord. And as such as are born of the Spirit—do bear the fruit of the Spirit. "or as is the tree, so is the fruit. Make the tree good." It is first pure. Pure in love; then holy—which means fully established in the faith. And faith is the gift of God. So our faith which is given us of God is immutable, unchange-

able, as God is—for it is of God. Then if we come to God we must first believe he is, and that he is a rewarder of them that seek him. "Day and night we diligently sought Him until God set Jesus—The Open Door of Hope, before us. So now abideth hope. It remains unchanged in the Lord, for it is also immutable, as the Lord is unchangeable. We are fearful sometimes that God may withhold his mercy. Therefore, we beg Him continually for His mercy, believing that He is the God of mercy, and that his mercy endureth forever, as a healing fountain, and we drink of it every day we live. And the love of God is in the heart of His people as a well of water springing up into everlasting life." So we have and possess of God three abiding things—Faith, Hope and the Love of God that never changes. Our lameness does not change these gifts of God. We may change about but, the things of God does not, His love and mercy is the same forever.

Bro. Jones we hope your health may be better by this time. May the grace of God be with you.

D. Smith and Lulu Webb.
Hillsville, Va.

A GOOD LETTER.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Sirs:

I am sending you a copy of a good letter which I received from Mrs. Lizzie F. Anderson, of Wilson, to share with the readers of the Landmark if it meets with your approval.

Sincerely,

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

My very dear friend:

How pleased I was to hear from you several days ago! Have thought of you many times, and would like to have written sooner than this, but, as you say of yourself, have felt "my leanness" to such an extent that at times I have almost given up in despair.

"We travel through a barren land,
With danger thick on every hand;
But Jesus guides us through the
vale;
The Christian's hope can never
fail."

It seems to me that I surely know something of a "barren land" and "dangers thick on every hand," and I feel assured you do also, but the point I long to know is "Am I one or am I not" whom Jesus guides through the vale?

I feel that you are His, and I do so much hope that I am numbered among His sheep, and, if we are, then He will surely "guide us through the vale," and all of our "conflicts will end in everlasting rest."

Physically, I am greatly improved. My last operation has proved, so far, to be very beneficial; and I am gaining in weight, for which I desire to return thanks to the Lord.

The greatest trouble I have now is my sinful nature. Perhaps it is the "warfare between the flesh and the spirit." I don't know, but, somehow, I'm constrained to hope that I'm engaged in the Christian warfare.

Only a few nights ago I retired feeling much distressed in my mind concerning some natural affairs, in the midst of that, these words dropped sweetly into my mind, "You

have the testimony of Jesus within you." They were sufficient, and I could go to sleep perfectly satisfied.

But in a short while I was in a miserable frame of mind and felt to be deceived in thinking those words were meant for such a wretch as I.

Thus it is, and I sometimes wonder where the scene will end.

May the Lord continue His blessings upon you,

As ever,
LIZZIE F. ANDERSON.

ELDER SYLVESTER HASSELL.

I feel like I owe this sad tribute to the memory of our noble and lamented brother, Elder Sylvester Hassell, because I corresponded with him for about forty years, much of the time regularly and part of the time irregularly; and was associated with him about sixteen years as associate editor of the Gospel Messenger, while it was published at Williamston, N. C., and in honor of his precious memory I must say that he was the most careful individual I ever corresponded with. When he was at home he would often answer me so promptly as to surprise me. In this there is a lesson for us all, and I am persuaded that he was alike prompt in all his duties and responsibilities, not only to his brethren, but to his fellow man. I have been convinced for a long while that, next to the Golden Rule, the general rule to try to do promptly whatever our brethren, friends and fellow men have a right to expect us to do, is the next best rule.

I was with our beloved brother Hassell in two different sessions of his own Association, the Kehukee,

in years 1903 and 1905, and other meetings and associations in his state, and in all cases, and everywhere, found him to be the same quiet, meek, wise and humble man, to me something sublime among men.

I was with him on a six weeks tour in Georgia and Alabama in the months of May and June 1909, and on that tour I was fully convinced that he was the ablest, most gifted and deeply spiritual man I was ever associated with, and I felt or realized my own weakness and unworthiness most keenly and felt that I was not worthy of the friendship, fellowship and companionship of such a man. He was all-round the best informed man, the most learned man I ever knew. During that long tour I never heard any one ask him a question about the Bible, or on general literature and information that he did not answer them promptly, readily, not in an egotistic manner, but in a quiet, humble manner, for it seemed to me that in his general walk and deportment he was as humble and simple as a child, but in wisdom and intellect he was a giant. When he gave you his understanding of a scripture, or of any matter, and you differed with him, he would listen at you express your views, but he would not engage with you in a contention over the matter.

On our tour in Georgia, while riding in a buggy with Elder W. T. Everett, going out from Dawson, Georgia, we have a narrow escape from physical injury or death, for then Elder Everett was driving a good large, spirited animal which ran away with us and ran about one mile, as I now remember it, but through the kind providential care

none of us were seriously hurt, but it was a dangerous and thrilling experience. Elder Hassell published an account of this in the Gospel Messenger about 1910, I think.

During the tour, I had the pleasure of entertaining brother Hassell in my own humble home for about three days.

It did seem to me that he was the clearest of envy, scorn, pride, prejudice, ill will and jealousy of any mortal I was ever associated with, hence instead of speaking reproachfully or harshly of brethren, friends and others on account of their failures, errors, or inconsistency, he would speak in a way to palliate or excuse them. Satisfied with the holy, simple beautiful and spiritual service of God, as portrayed in the Bible, without addition or subtraction, he with his association, the Kehukee, stood aloof from all invasions upon the doctrine and practice of the apostolic church, and especially those appearing among our people in recent years, in the name of Progressives, protracted meetings, instrumental music in church service, organs, etc., Sunday Schools in the name of Bible Classes, etc., and secret orders of whatever kind of name, like his Divine Master he could say, "In secret have I said nothing."

Wise in the wisdom, righteous in the righteousness of God and humble in the humility of Christ, Elder Sylvester Hassell was doubtless one of the greatest characters of this day and generation, and of all time, and I mourn his loss to us here with sincere and deep mourning that brings tears to my eyes.

G. W. STEWART,

Akron, Ala.

THE DEALINGS OF GOD.

Dear Christian Friends in bonds of love:

I have wanted to write for some-time and tell some things I hope are the dealings of the Lord. My parents were both Methodists so I was raised up to go to the Methodist church and Sunday School every Sunday that we could go.

When I was about fifteen years old I began to wonder what would become of me if I should die. I had been taught in Sunday School all the time if I should do good I would go to Heaven and if I did mean things and told stories I would go to torment, and you know I always dreaded the thought of being burned forever, so I always tried to be good, but was I good? The answer is no, no. I was not good, but still I was taught in Sunday School that I could be, so I thought I could and I certainly did try to, although that was beyond my power but I did not know it then. I was married in 1910, and a few years after I was married my sister-in-law and a friend were going to the Primitive Church to hear Elder Gold preach so I went with them, but I wondered all the time after that how could anybody believe what he preached, Salvation by Grace, so I began to read the Bible. The more I read the more convinced I was that he was right and it was me who could not see the way. I was blind. One night I had a dream and I thought I had cut my finger almost off, so I got up the next morning thinking of my dream, so I went on to work and about nine o'clock that day I went to cut my thread and cut my finger just like I did in my dream, so after that I had several dreams which came

true. So in 1923 we moved away from our home town to the country among strangers. We lived several miles from a church so I did not have any way to go but walk and I could not walk that distance, so in September 1923, I dreamed one night that Jesus was coming to my house to preach and he wanted me to have a great multitude of people there and I wanted him to come but I thought that me and my house was not good enough for Christ to come to. On October 8 after this dream I was taken desperately ill and the first thought that I had, I am going to die, but I never did fear death if it was the Lord's will for me to get well I wanted to get well, and if it was the Lord's will for me to leave this world I was ready and willing to go. I felt like Jesus was with me and I have tried so hard to walk the way He has shown me to walk. It is very straight and narrow, but I pray to God he will give me health and strength to go His way, not mine but His way alone.

May God's richest blessings rest with each one of God's little ones, is my prayer.

MRS. O. G. YEATTS, Jr.
1222 Aspen St.
Danville, Va.

PRAISE GOD IN AFFLICTION.

Mr. J. D. Gold,

Wilson, N. C.

Dear Sir:

I am very sorry I have neglected to send my dues to the Landmark as I have always been renewing the first of the year. My neglect has been caused through ill health. I was so nervous and sick the first of the year and expecting to have to go through with a very serious opera-

tion at any time, but my operation did not take place until the 20th of June, when I underwent two operations, one very serious, one for tumors. I am now at home but am very nervous and weak, yet not able to do any work, as I had some complications, but dear brothers and sisters of the Landmark, I am made to praise God for bringing me through this terrible sickness, I feel that I have been right down near the valley of death, and I know that God has helped me, and been with me through it all. My doctor and friends could not see how I could keep up so well and do my housework right up to the time of my operation. I prayed to God for strength and I believe He heard my feeble prayer. How wonderful it is to feel that we can depend on him to bring us safely through any ordeal which we must pass. My operation was the most serious one that has been at this hospital for some time yet I am back home with my family and made to praise God for His goodness.

I am sending \$2.00 Money Order and am asking pardon for my neglect. With best wishes for the Landmark and all the household of faith.

May peace and love abound.

In Hope,

MRS. ETTA WEIKEL,

Dillard, Oregon.

A GOOD LETTER.

P. D. Gold Pub. Co.,

Dear Sirs:

Find enclosed check for two dollars to pay my subscription to the Landmark up to July 1st, 1928.

I am enclosing a song that I composed when I was studying seriously concerning the welfare of the

church and the necessity of a true and faithful servant and of how careful he ought to be to maintain good works, and to strive to walk the straight and narrow way, thereby setting an example for others to follow:

Keep, oh keep me, gracious Saviour
Teach, oh teach me, day by day
That I may be found a-walking
In the straight and narrow way.

And that I, oh gracious Saviour
Turn not to the left nor right
Oh that I may by thy spirit
Keep the glorious path in sight

Teach me now oh gracious Saviour
That I may be humble still
Ever asking and desiring
To know what's thy glorious will.

For I feel, oh Gracious Saviour
Now to be at thy command,
Ever praising and adoring,
Thy dear sweet and precious name.

Be with me, oh gracious Saviour
While I'm walking here below
That I may when life's departing
Feel sweet heaven will be my home.

Tune 34 in Daily Book.

ELD. J. S. HARRIS,

Indian Valley, Va.

SO MANY GOOD THINGS TO FEAST UPON

Mr. John D. Gold,

Enclosed please find Money Order for \$2.00, to pay for the dear old Landmark from August 1, 1928 to August 9, 1929. I have been a reader of the Landmark for about 27 years and look forward to its coming, it always has so many good things in it to feast upon.

O. A. GILLIKIN,
Vandemere, 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 O. J. Denny, Winston-Salem,
N. C.

VOL. LXI.

No. 23

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. OCT. 15, 1928

THE SAME MIND.

The admonition of Paul is that we be of the same mind, and that should be the mind of Christ, and to let this mind be in us which was also in Christ Jesus. And we are required to be of one mind even the mind of Christ. That means or implies that our mind should run along and into the mind of Christ as it is expressed in the scriptures of truth which are the words of Christ, and his words are to be taken and understood and believed to mean what they say, and to say what they mean. "The words that I speak unto you, they are spirit and they are life;" and in him was life, and the life was the light of men, the understanding, the apprehension, the comprehension. The mind is the spiritual intellect, the faculties of sense in which we know, by which we are sensible of our condi-

tion and our relation to God and Godliness, of what we have been and are and hope to be. With the mind we serve the law of God, but with the flesh the law of sin. The operations of faith are in the mind. We have but the one faith which is in and of the one mind. What we know and believe and hope are in and of the mind. The children of God as such are spiritual, and are the same in every essential feature. They are begotten of God and are born of the Spirit. They are of the same faith, belief and hope and having the same mind they ought to be agreed. The things they know they are taught of God. Therefore to be agreed they have but to consider the features of their religion and hold them fast. They receive these principles of truth not of man, neither are they taught them but by the revelation of God through the spirit. Then why are not all who are taught of God agreed in his teaching? Does not the Lord teach the same truth to each and every one whom he teaches? Does not each one taught of God have the mind of Christ. Are not the reasons of the hope within each one in whom Christ is found the hope of glory the same? If so is not the fellowship the same. If so let this mind be in each one thus hoping. I fail to understand why we so much differ if we have the same mind and are taught by the same teacher and led by the same Spirit. It must be that we do not all let the mind of Christ be in us or it may be that none of us submit to the influence of this mind nor heed its suggestions. We do not examine ourselves whether we be in the faith, but lend our time and efforts to examining each other. By what

mind do we lord it over God's heritage? Who made us overseers of one another? By what right does one say, if you do not believe such and such doctrine you are not a Primitive Baptist. Who makes Primitive Baptists? Are they such by what they preach, or do they preach what they do because they are what they are. They have the mind of Christ and they believe the truth and in this mind and with this mind they preach the truth. They serve the law of God. These are not ashamed of the gospel of Christ.

We should be likeminded. The likeness of our mind should be Christlike. We should see eye to eye, and speak the same thing. We should speak the things which make for peace; using words of a sound mind, having our pure mind stirred up by way of remembrance. We should keep in mind the former things, remembering that whatsoever things were written afore time were written for our learning that we through patience and comfort of the scriptures might have hope. The inspiration of our minds comes from the things of the past and we come again along that way and through scenes, and we remember that the Lord delivered us then from a great death and we feel that he doth now deliver us and we hope that he will yet deliver us. It is not good to run ahead into new things, but it is better to call to mind the things of old and rest in the faith once delivered unto the saints. May we be of the same mind and that the mind of Christ.

P. G. LESTER.

TO ERR IS HUMAN—TO FORGIVE IS DIVINE.

"It has been said that to return evil for good is devilish, to return good for good or evil for evil is human; but to return good for evil is divine.

Our editors and publishers, like our ministers, are human and liable to err. We do not expect perfection of any one, save as they are directed by the Holy Spirit.

Those who write or speak on the subject of religion or who are active in any religious movement are, often, the subjects of severe criticisms. Christ was not exempt from such criticisms; but when he was reviled He reviled not again.

Some of the ablest gifts—ablest ministers, we have known have not always been fully agreed as to the proper interpretation of some scriptures, nor have they always been agreed as to what has constituted order and propriety, still we have seen them labor side by side, each in his order, or in the order of their calling, and so far as we could see, each esteeming the other above themselves.

As the body has many members, so there are "different gifts; but all of the same spirit, and we are taught in Paul's writings to the Corinthians 1st Cor. 12th chapter that the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be feeble, are necessary, and "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ and members in particular."

"And God hath set some in the

Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Are all apostles? are all prophets? are all teachers? are all workers of miracles? and Etc. But, says Paul, I shew you a more excellent way, and then he tells us of the more excellent way of being charitable.

"Charity, suffereth long, and is kind; charity envieth not, charity vaunteth not itself,—is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity; but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Who will gainsay the apostles version of our need and of the benefit in the application of the remedy.—Charity.

Who among us needs the Charity of the brotherhood? All of us. None are perfect. Without Him we can do nothing. Of Him, to Him and through Him be all the glory, dominion and power forever."

Our editors, publishers, and correspondents as well as our ministers need the sympathy and prayerful forbearance of our people. May the mantle of charity be thrown about us all. May we be as willing to be charitable to others as we are to ask it of others.

What of our fears? God rules in Heaven and amongst the children of men. He is enthroned, high above every principality and power. Christ is now, has ever been and will forever be the Alpha and Omega, the beginning and the end, in the SALVATION of the CHURCH of GOD. The Salvation of the

Church, embraces the CONVICT-ION, CONVERSION, PRESERVA-TION, RESURRECTION, ASCEN-SION, PRESENTATION, and the final and ETERNAL GLORIFICA-TION OF THE CHURCH of GOD, which will be made up of every be-liever in His name, of every nation kindred and tongue.

David said, "God is our refuge and strength, a very present help in trouble, therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof be troubled, though the mountains shake with the swelling thereof, there is a river, the streams thereof shall made glad the City of God." God is in the midst of her; she shall not be moved; God shall help her and that right early, the Lord of hosts is with us, the God of Jacob is our refuge."

In the publication of a Church paper or in the preaching of the Gospel, there will be crosses to be borne; but Jesus said, "In the world ye shall find tribulation; but in Me Peace." To those who may have a mind to do so, you will find it comforting to follow this reading, with the reading of the 22nd chapter of Psalms and then the 12th. Chapter of Romans. With David, let us say, "Let the inhabitants of the ROCK sing, let them shout from the top of the mountains."

Yours in hope,

O. J. DENNY.

JESSE L. MEWBORN

Jesse L. Mewborn, son of George Mewborn and Nancy Hardy Mewborn, was born July 30, 1852 and died Jan. 24, 1928.

He was married to Mary Hardy, February, 12, 1871, and to this union were born 11 children, eight of whom survive, namely John L. and Maurice, of Tarboro, V. E. of Saulston, Mrs. Lydia Heath of Cove City, Mrs. L. Jesse Mewborn of Tarboro,

Mrs. William Daniel of Goldsboro, R. 2, Mrs. Frank B. Taylor of Goldsboro and Miss Annie Mewborn of Cove City.

He united with the church at Mewborn's on the 12th day of July and was baptized the following day by Elder Shadrack Pate and lived a faithful member until death.

He was a firm believer in the faith and tended earnestly for the same. He tended dearly for the same.

The church and his many relatives and friends will greatly miss him. He was buried on Jan. 25, in the Mewborn Cemetery in the presence of a large assembly of his closest relatives and friends to await the Resurrection morn.

J. E. MEWBORN.

EMMA S. WALLER

Emma Spain Waller was born April 6, 1856 and died May 19, 1928. She was married to Joseph H. Waller, Dec. 24, 1878.

No children were born unto them but in their kindness they were pleased to rear several of their relatives' children and others that were not relatives, among whom are Mr. Lean Spain of Deep Run, Mrs. Lena S. Smith also of Deep Run, Mrs. Emma Smith and Mrs. Tyndale of Pink Hill and a small girl by the name of Smith.

The people of their community highly commend them for their kindness in bringing them up in the way they should go.

Sister Waller united with the Primitive Baptist church at Beaver Dam on Sunday A. M., the 4th Sunday in March, 1884 and was baptized by Elder Isaac Taylor, the same day. In the 40 odd years of her Christian experience she has ever adorned her profession with a well ordered walk and a Godly conversation. She was one of the most peaceful and lovable women it has ever been my privilege to meet, was kind to everything she came in contact with.

She considered the church the highest order of this world and was willing to live and die according to God's ordinances and decrees.

While there were but few members of the church of her membership in her last days she was ever aware of her full duty and performed the same with great ability. Often times she would encourage me to press on and on in as much as our labor is not in vain in the Lord.

Now since she has departed to be with her Blessed Lord, we feel to say that we sorrow not even as others which have no hope. For if we believe that Jesus died and arose again, even so them also which sleep in Jesus will God bring with Him. For the Lord himself shall descend from heaven with a shout, with the voice of the Arch Angel and with the trump of God and the dead in Christ shall rise first. Then we which are alone, and remain shall be

caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words.

J. E. MEWBORN.

ELDER JOSEPH FORD.

University Place Branch,
4618 St. Paul Avenue
Lincoln, Nebraska.

Dear Brother:

It is with a sad heart I must write you that Elder Joseph Ford passed away July 4th., at one P. M. He had been afflicted with diabetes for the last four or five years, and for the last year had two sore toes on his right foot, but it seemed to finally settle in his left foot, affecting the heel as well as the toes and gangrene set in and he was confined to his bed from April 19 until the 4th day of July he slipped away peacefully and his spirit returned to God who gave it.

There will be an obituary appearing soon in the Messenger of Peace.

He has been taking 8 or 9 Baptist papers, but now I can't afford so many, and I will enclose a check for 70 cents, which will pay you up to the present time and I wish you success with your paper, and prosperity in Zion, is the prayer of your unworthy sister in hope of a better life.

MRS. JOSEPH FORD.

RESOLUTION OF RESPECT.

Whereas it pleased our Heavenly Father to remove from our midst by the hand of death on May 18, 1928 our highly esteemed sister, Josephine Hodges. She professed a hope in Christ and united with the church at Bethsaida on Saturday before the first Sunday in October, 1907.

Resolved First, That we bow in humble submission to Him Who doeth all things well. Her church has lost a faithful and lovable member who was strong in the faith of our God. 'Tis sad to give up our beloved sister. We feel our loss is her eternal gain.

Second, That we extend to her children our sympathy and tenderest love, hoping that the dear Lord will be with them in their bereavement.

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

Written by order of Bethsaida church in conference on Saturday before the first Sunday in July, 1928.

Elder Xure Lee, Moderator
J. A. Turlington, Church Clerk,
Jas. G. Turlington,
J. W. Stancil
L. D. Reaves, Committee.

RESOLUTIONS OF RESPECT

Whereas it pleased our Heavenly Father to call home our beloved brother, Mathew

Reaves, who professed a hope in Christ and united with the church at Bethsaida on Saturday before the first Sunday in June 1920 and God saw fit to call him home on June 27, 1928.

Resolved, First, We bow in humble submission to Him Who doeth all things well.

Second, To his relatives we extend our sympathy. We mourn not for him as those who have no hope but feel that our loss is his eternal gain.

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

Done by order of conference, Saturday before first Sunday in July, 1928.

Elder Xure Lee, Moderator,
J. A. Turlington, Church Clerk,
Jas. G. Turlington,
J. W. Stencil,
L. D. Reaves, Committee.

MRS. ANNIE HURDLE

THE PRIMITIVE BAPTIST CHURCH OF REIDSVILLE, N. C., in conference on September 16th., 1928, passed the following resolution:

WHEREAS, God in His providence hath removed from our midst our devoted sister, Mrs. Annie Hurdle, we bow in humble submission to this dispensation of His providence, believing that our loss is to her eternal gain.

RESOLVED FURTHER, That we feel to say that no words of ours can fully express our high regard for our departed sister, who spent her life, unselfishly, in the service of God, and in faithful service of and devotion to those she loved.

RESOLVED, That a copy of these resolutions be mailed to Zion's Landmark for publication, that copies be forwarded to each of her surviving sons and one to her sister, Mrs. Mollie Terry, and that a copy be filed with our Church records.

Adopted by order of the Church in session, this September 16, 1928.

O. J. DENNY, Moderator,
E. L. HARRIS, Church Clerk.

BETTIE LAYTHAM TURNER

Sister Bettie Latham Turner, of Mayslick and Maysville, Kentucky, daughter of the late brother Frank and sister Martha Laytham of Mayslick, Kentucky, was born January 15th, 1862 and departed this life November 17th, 1927. She professed a hope in Christ and joined the Primitive Baptist church in about 1880, and lived in a manner respectful to her profession until she was called to come into the realization of an immortal state in the Paradise of God. Her life was beautiful by which she maintained an abiding confession unto salvation. She loved the church, and was glad when it was said unto her, "Let us go into the house of the Lord," and she was ready to go, and went far and near to be in meeting with the saints in the service of God. She was richly experienced

in the fellowship and doctrine of the church. She adorned the order and faithfulness of a gospel profession of salvation by grace.

At a suitable age of young womanhood she was happily married, by the writer, to brother Robert L. Turner of Turner's Station, Kentucky, to which union were born two children, Frank and Irene, who survive her. She lived truly in the love of her husband, her home, and her children. In all appearances she was a good wife, a good mother and a good home keeper. No one can be more pitiable and apparently helpless than a good man who has sustained the loss of a good wife and a good keeper at home. Early in the morning of time our Creator saw and declared that it was not good for man to be alone and therefore He made an help meet for him which when taken away can but leave the man helpless. The sanctum of the heart of a good husband is made sacred by the presence of a good wife, which is rendered desolate when she is taken therefrom, and while I feel that in special instances I would if I could come as a comforter into this sacred place, and yet I feel that her tender loving presence must have so garished this sanctum that my presence in any respect could but tarnish and spoil the picture, therefore I feel that any effort in that respect on my part could but be repelling to its sacredness and must be abandoned. But is this separation improbable? I have thought to be with our loved ones in that better existence will be a translation, not recognizable only in substance. We will likely know Elijah and Moses and Abraham and others of like character transfigured or in a state of transfiguration, as a spiritual presence, as a disembodied existence, and yet in such comprehensible form as this one and that one. I have thought should I be there I would in some sense know my mother and my wife and those ministers of the gospel with whom I have intimately labored in this life, but I have only this thought of this matter of knowing each other there, but I do not know, only that we shall know as we are known. May the dear brother be comforted with these thoughts as the Lord may seal to the comfort of his heart to the praise of the glory of His grace.

P. G. LESTER.

K. F. SAUNDERS

The subject of this notice was born in Montgomery County, N. C. April 10, 1869 and died October, 1927. He was the son of Elijah and Elizabeth Saunders. He was reared on the farm and was an industrious farmer. On January 12th, 1890 he was married to Mrs. Genevah M. Anman. She died May the 26th 1891, and to this union was born one daughter. His second marriage was to Miss Margaret Rose, and to this union was born six girls

and four boys, thus leaving behind a wife and eleven children to mourn the loss of a good husband and father. During the month of June, 1919, he joined the Primitive Baptist Church at Brush Creek. He was baptized by Elder Sam McMellon and remained a faithful member until his heavenly father called him home.

Two boys came to his peaceful home on the night of July 13th, 1927 in search of some gas. Brother Saunders, always lending a helping hand went to his car which was in the driveway at the barn. He was using a lantern for a light and while he was under the car getting the gas he caught on fire. He called on the boys for help, but the boys ran away and left him. And he lost his car and barn and most all the contents by the fire and was severely burned. He was confined to his bed all the time except sitting in a chair a little until the end came with him. As he was improving from his burns he developed pneumonia and then didn't last many more days. He seemed to endure his suffering very patiently, being well cared for by his wife and children and friends. He was a person who was loved by every one who knew him. He was a very precious brother to me. He was well established in the doctrine of salvation by grace. The funeral service was conducted at his home about four miles from Asheboro, N. C., by Elder S. H. Reed to a large crowd of people. His life and conduct was that of a Christian faithful in all his obligations to his church, family and state. He has left behind to his children the heritage of a good name, which is better than great riches. May they together with their dear mother be reconciled to the holy will of God, knowing that our times are in His hands and that all things are ordered for our good, that He has a remedy for our bereavements and afflictions, and after a time he will take us out of them to himself which is far better. Then we will be satisfied when we awake in his likeness.

Written by the request of Sister Saunders, his bereaved widow.

Eneas Sikes.

RESOLUTIONS OF RESPECT

Day after day, we are reminded that man born of woman, is of few days and full of trouble. He cometh forth like a flower and is cut down—he fleeth also as a shadow, and continueth not.

The death angel has again visited the church at Reidsville and removed from our midst our beloved brother, Deacon B. L. Hurdle. Therefore be it,

Resolved, That the dispensation of God's Providence in removing our dear Brother Hurdle has saddened the hearts of all who knew him.

The church, his family and the community have sustained an irreparable loss, but we feel assured that our loss is his eternal gain, and we bow in humble submission to Him who doeth all things well and makes no mistakes.

Be it further, resolved that in extending our sincere sympathy to the family and friends we would point them to Him who has promised to be with them in the sixth trouble and in the seventh; no harm shall befall them—"He is our only refuge in time of trouble."

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

Approved by church at Reidsville, August meeting, 1928.

ELDER O. J. DENNY,

Moderator.

E. R. Harris, Clerk.

UNION MEETING AT OAK GROVE.

The next session of the Angier Union is appointed to be held with the church at Oak Grove, Wake County, Saturday and Fifth Sunday in September, 1928, Elder J. T. Collier has been chosen to preach the introductory sermon and Elder T. F. Adams as alternate.

Oak Grove is located four miles east from Apex, a station on the Seaboard Air Line Railway.

All lovers of Truth are invited to meet with us especially the ministering brethren.

W. F. YOUNG,

Union Clerk.

Angier, N. C.

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association the Lord willing is to be held with the church Upper Black Creek, near Lucama, N. C., the fourth Sunday in October 1928, and Friday and Saturday before. All lovers of truth are invited to meet with us. Those coming by the way of railroad will be met at the following places, Lucama, N. C. and Kenly, N. C.

E. L. COBB, Asso. Clerk.

WHITE OAK ASSOCIATION.

The next session of the White Oak Association is appointed to be held with the church at North East on Oct. 20, 21, 22, 1928.

The church is about 7 miles east of Jacksonville, N. C., on the Swansboro highway. All orderly Baptist and friends of the cause are invited to attend.

R. W. GURGANUS, Clerk.

Jacksonville, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXI.

November 1, 1928

No. 24

GOD PUNISHES MEN AND NATIONS FOR

"And the Philistines fought, and Israel was smitten, and the ark of God was taken; and there was a very great slaughter: for there fell of Israel 30,000 footmen.

And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

And when he came to, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city and told it all the city cried out.

And when Eli heard the voice of the crying he said, what meaneth the noise of this tumult? And the man came in hastily, and told Eli.

Now Eli was ninety and eight years old and his eyes were dim, that he could not see.

And it came to pass when the messenger made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake and he died;

And his daughter-in-law Phineas' wife was with child, near to be delivered: About the time of her death the women that stood by her said unto her fear not: for thou hast borne a son, but she answered not neither did she regard it. And she named the child Ichabod, and said the glory has departed from Israel, for the ark of God is taken.—Samuel 4:10-22.

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

ASSOCIATE EDITORS

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

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

A GOOD EXPERIENCE.

Mr. John D. Gold,

Dear Mr. Gold:

You will find enclosed an experience written by Sister Martha Strickland. Will you please publish it in your valuable paper, Zion's Landmark, that it may be to others a comfort, as it has been a pleasure and a comfort to me.

With love and in hope,

XURE LEE.

Dunn, N. C.

Dear Saints of God:

This is the evidence of my hope that I am in the faith of life. Now if it is the will of the Lord I want to write some things I have felt and seen along this path I hope to travel. I hardly know how to give a reason for making this attempt.

I want to say I feel so unworthy and so imperfect and I realize the weakness of the flesh so much so that I dare not lean unto my own understanding. But I want to trust in the Lord with all my heart to lead me the straight and narrow way.

I had a great desire in 1923 to write my experience if indeed I have ever had one which I hope the Lord has blessed me with one. I could not get away from the impression to satisfy my mind until I finally did the writing so that my people might see the evidence I wanted to leave them when I was taken from this sinful world.

Now I have been very much im-

pressed to write again of the things that have taken place since Feb. 11th., 1923. The desire to write has become so heavy on my mind until I feel like it will be a great relief for me. So to satisfy the weak flesh and mind I will write some more. I hope to stand in fear of the Lord and I want to trust in him for my leader. Trusting he will guide my mind while I try to write.

I fully thought my troubles were gone in 1923 when I had finished my writing. But oh what a bad mistake. It soon came again in double force. I was about twenty miles from any church and no way to go. Only one family living near us of the Primitive Baptist faith that I could ever get a word of comfort from. It seemed some times I would lose by mind completely. I was about thirteen miles from home working in a store. Day after day my mind would wander and ponder over my lost and unfit condition. I would go home every week end seeking a word of comfort and pleasure from my father as he would sit up at night and explain the scripture so plain to me. It was lots of help to me. I thought I knew no one ever felt just as I did.

But at this time my trouble increased on me so much I felt like I could not stand all that was put on me at one time.

My oldest brother was killed and two cases of fever came into the

family almost at one time. And it seemed all the responsibility rested on me. I began to think I was being punished with trouble. No one to comfort or encourage me through the sickness as everybody was afraid of the fever. It looked like my time must be short here on this earth. At that time when the sweet words were given to me so plain. (How sweet the name of Jesus sounds, in a believer's ear. It soothes his sorrows, heals his wounds and drives away his fear.)

Words can't express the change these few words made in my feeling. I felt reconciled for God's will to be done not mine.

I went on for a little while very well satisfied. But the dark hours came again. I would go praying and begging the good Lord for mercy, seeking a crumb from every table from whom it might fall.

Oh I felt to be completely forsaken by all my friends and people. I begged until I felt like my begging was in vain to be led the right way.

My life has been one of mourning over my unfit condition and I can so plainly see nothing good I can do without the help of the Lord. My everlasting sins are before me and my prayer is O Lord remember me and lead me in thy loving kindness in which I should go.

I see in myself so little evidence of being one of God's little ones. A feeling of unworthiness often weights me down and a failure to speak and tell God's people what has been done for me. But what a sweet privilege it is to make all our troubles known to God. He says seek and ye shall find, ask and it shall be given. He has never turned away poor beggars empty. In our grief and sorrow we have

none other to go to but Jesus. He cares for all that is His. But I so often feel like I am left out. I want to do what ever the Lord would have me do and be submissive to His will as much as lies in my power.

I desire to say I want to live and die with his people. They are the people I love and not others. I have no desire to go with the others than God's humble poor.

I want to confess freely I love the dear old despised Primitive Baptist church and its people, surely with a God given love. Nothing else could have ever persuaded me, a proud hearted young girl to have ever forsaken all the entertainments and worldly things and all my young friends to have to suffer the scorn and shame of the world. I want to walk in humble obedience to my God and live with his poor, persecuted people. I love them and I want to die with them.

I felt it my whole duty to leave from where I was and go among the people I loved where I could go to church. As I was living about twenty-two miles from any Primitive Baptist church and had no way to go. The good Lord so wonderfully blessed me to sell out everything and get away to where I could enjoy the presence of God's dear saints. It seemed then all my troubles and burdens were gone again and the pleasure there was for me for a short while.

It seemed that everybody brought joy to me for a short time and then oh the sad trouble came into the church.

I can't ever express in words the trouble I was in on account of it. I prayed day and night to be led the right way as both sides it seemed

wanted to be right and I knew there was only one right way. And above all things in the world I wanted to go the right way. I would not talk about it much. I just only hoped to be led by the Lord. For I felt to be in deep water and no way out. It seemed I was made to stand still in one lonely silent place for several months not knowing which way to turn. But the good Lord saw fit to bless me and I began to see the way open up for me to travel on my way which was more pleasure than tongue can ever express in words.

I was then desiring a home with these dear people I so much loved. But could not get the consent of mind to ask a home with them while in a distress or trouble. I went praying and trusting that peace might be restored as I could not be satisfied anywhere only among the people I loved.

But the thought came to me that God's people were not divided and why should I worry. His people were the ones I desired to live with. I felt my weakness and unfitness in every way and feared and trembled that I might yet be deceived. But I have the greatest desire to live so that God's people will not be ashamed of me as a member of that blessed family. My heart's desire is to prove that there is a sincerity in my profession. Only my God, my hope and myself know the many trials, troubles, afflictions, doubts and fears that I am called to pass through. But the dark hours of trouble rolled away at times and the glory of God's love fills my poor weary soul until I go shouting and praising his holy name. The time had come for me to give up and was made willing to say God's will be

done not mine. I will be one of his servants for anything and not put up any more excuses. Use me as you see fit and I will let the church be my judge. I had six weeks to study over my unfit condition, after I fully made up my mind that I would go. And oh the trouble I was in to think of offering myself up to people I had trusted in so much to be God's people. I wanted Elder Xure Lee to baptize me for he had been brought to me in three plain dreams, and I saw him as being a good man, with no evil reports at all against him. This was a great comfort to me. His time was all filled up and I did not know what to do about it as I felt like it would not do for such an excuse as I was to ask him to come to our church on my account. I went on hoping the Lord might see fit to open up a way for him to come some time. I would not tell it to a living soul for fear they might go tell him. But the time rolled on and a few days before our meeting the glad news came that he was to be at our next meeting in June. I did not say much. But I was made to rejoice that my prayer had been answered and my way was opened up for me to travel. I can't ever express my feelings at that time. But it looked like all the temptations came up before me until I didn't know what to do or where to go.

But on Saturday, June 18, 1927 the good Lord blessed me with strength to ask for a home with them. I was received and baptized on Sunday, June 19th by Elder Xure Lee.

That day was a happy day of long to live and trust in his holy name. I had just stepped over in God's glory to live and trust in his holy name. I

still find up and downs in this life but not that dissatisfied heavy burden I had carried for more than 12 or 15 years. I want to thank the God of heaven for these many many blessings he has bestowed upon me during all my life. And especially during my many troubles and afflictions.

The Lord giveth and the Lord taketh. Blessed be the name of the Lord.

A sister in bonds of love,

MARTHA STRICKLAND

Coats, N. C.

THE CHILDREN OF GOD.

"Behold, I and the children which God hath given me." Heb. 2:13.

Before regeneration those children of God were "Children of wrath even as others." They are first born of the flesh, and that which is born of the flesh is flesh. And to become the children of God they must be born of God, born from above, born of an incorruptible seed for that which is born of the spirit is spirit. Ye must be born again. When Abraham was old and had no child, God promised him one. "At this time will I come and Sarah shall have a son." Isaac was in the loins of his father when God promised that he should be born, hence he was the child of promise. In the mind and purpose of God—according to the foreknowledge of God he had some existence before he was born, but he must be born to indeed be Isaac. And God said, Sarah thy wife shall bear thee a son "indeed". The word indeed here as in many other places in Bible means what actually exists. "We knew that this is indeed the Christ." Behold an Israelite indeed. Not only one in the

mind and purpose of God, but one having indeed been born of God.

The Children of the flesh (of Abraham) these are not the children of God, but the children of the promise are accounted for the seed. "And we brethren as Isaac was are the children of promise." But the promise is "In multiplying I will multiply thee." So there are tens of thousands more children of God indeed today than there were a thousand years ago and they will be multiplied until there will be a great company which no man can number.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." "For as many as are led by the Spirit of God, they are the sons of God." "The spirit itself beareth witness with our spirit that we are the children of God." "And if children then heirs, heirs of God and joint heirs with Christ." There was no Isaac indeed until he was born into the world.

God had said "Thou shalt call his name Isaac. So when he was born and not until then was he indeed Isaac. The Lord said unto Zacharias, thy wife Elizabeth shall bear thee a son and thou shalt call his name John, but he must be born before he is indeed the child. And then his father said, His name is John. The angel said unto Mary, that holy thing which shall be born of thee shall be called the "Son of God." This name shall be called Jesus. All of these things were according to the determinate counsel and foreknowledge of God. God who cannot lie promised before the world began, but in time these promises are fulfilled and we become by faith the children of God

in Christ Jesus.

He has saved us and called us with an holy calling, not according to our works but according to His own purpose and grace given us in Christ Jesus before the world began.

J. T. SATTERWHITE.

MT. ENON ASSOCIATION.

Dear Editors and Brethren:

I feel inclined to make mention of my recent visit to the Mt. Enon Association, held at Orlando, Fla. I felt that the meeting as a whole was very good, but found that I was up against a situation wherein I did not know what to do, but after meditating for awhile I felt somewhat reconciled, knowing that I had nothing to do with the arrangement. And I really believe that it is the part of wisdom not to be hasty in drawing lines for fellowship where trouble of that nature has not already arisen, for we cannot tell what will be, and too, I feel that if God should deal justly with me that I would not be permitted the blessed privilege of lifting my head among the sons of God. And things that we cannot well help we should endeavor to endure, for circumstances alter cases. We cannot live in this world without being entangled many times with things and conditions that we can't well help. And where our faith sensibly abides in our God we can look beyond all literal ordinances of the Church and one another too, knowing full well what man is, in the body, and make due allowances for all his weakness. Therefore brethren let us endeavor to thus abide in our calling and place and be considerate in our manner and when we do daub let us daub with

tempered mortar. We can't help from feeling in this our day there is a great lack of observing the teaching of the scriptures by the laity of the church. I do not believe the Church should allow her preachers to be continually going all the time in times like this, for God has not left the keeping of the church in the hands of the preacher for he (God) knows that they will go wrong if they are not kept also by his mighty power. The Bible teaches that the ministers of God are the servants of the Church, therefore they should do their bidding for the mind of Christ is with them as well as the servant. May our God keep us in my desire.

Day, Fla.

Jno. R. Smith,

LETTER WRITTEN 45 YEARS AGO.

Dear Editors and Publishers:

I am enclosing herewith a letter written by a beloved brother, forty five years ago, who was then living in Bell County, Texas. By some means his address became misplaced, and I finally lost touch with him. His letter was only recently found in some old files that had not been disturbed for many years. His address at the time, is given, and I feel to hope this will come to his notice if living, or if not perhaps some later member of his family, if published in the Landmark.

To the publisher, I wish to say it was my privilege to meet his father, in 1871, at the Warwick Association in Middleton, New York, where I heard him with many others of the old fathers in Israel preach and set forth the wonderful truths of heaven so clearly and understandingly that I was built up in

the most holy faith. This was my first attendance at an Eastern Association. Elders Hassell, Gold, and Respass represented the Kehukee Association, if my memory serves correctly. The number of ministers present at that session numbered about fifteen, all of whom have been gathered home and rest from their labors, and their works do follow them, but the unworthy writer, who feels himself to be the very least of all, and is patiently waiting the summons to go beyond all earthly cares and conflicts.

The sweet story of salvation by grace, free and unmerited, has never been exhausted. All the humanly devised schemes to change and modify the Lord's plans and purposes will come to naught.

For sixty seven years I have been trying to preach Christ and Him crucified to the saints and faithful in Christ Jesus and now, having past my four and a half score years and must be nearing the end of my journey, no shadow dims that blessed God given faith, that has been my stay and comfort in every time of need. I can now admonish the dear disciples of Christ to stand fast in the truth, and hold to that which is good, and above all let brotherly love abound among you.

Yours in the blessed hope,

J. G. SAWIN.

Elder J. G. Sawin,
Laxa, Ill.,

Dearly beloved, Elder and brother in hope, faith and love, that is free and unmerited—the joy of which is unspeakable.

We can never utter the full force of feeling and sentiment that we realize from that fountain of all comfort. There are many, yea

many secret emotions of our poor hearts delight in our daily sojourn, that are only known to God and ourselves. We feel the weight and influence of that love, but find no words or language to express our feelings. Yet, the faint expressions that we give, and the evidences that we manifest are of such a peculiar nature, and so simple, too, that we can understand and read, as it were by signs and symbols. And at the same time, while we understand each others language, and can freely converse and enjoy the theme of our conversation, we see and know that there are those of another nation that cannot understand nor interpret our language.

Why is this? We might ask the question, Who made thee to differ? Now comes in the Sovereignty of God, and when I speak of a Sovereign, I mean it in every sense of the term. God being the Sovereign of all things, precludes any other power that is equal with or superior to Him. And He, being a Sovereign has all power. He must know all things, and knowing all things from the beginning, I see no chance to exclude His will, and He could not have a will without a purpose, and now then to purpose a thing is to determine, fix, settle and predestinate or conclude, and to say that one thing was settled or predestinated, and that there are other things that God does not have anything to do with, in disposing of, or that the destiny of the wicked was not according to the purpose or predestination of God. I cannot for my life see any difference in the predestination or purpose of God in any particular. I cannot see why the damnation of the wicked and

their doom was not as much settled and fixed as the redemption of the souls, and their perseverance in heaven, was settled and sealed before the foundation of the world.

Dear brother, there are many things mysterious concerning the plan of redemption. Yea, it is all a mystery only as revealed, and so far as the wicked are concerned we should be reconciled to let things be as they are as we cannot affect or hinder God's purposes.

I see that some of our ministers have been agitating and cutting at each other on the subject of predestination of all things, of late, and my mind has been led to investigate more closely than ever before on the subject. You can probably gather my sentiments from the foregoing scattering thoughts. I write to you in full confidence that if you see me in error you will gently lead me out. Your precious letter came to me in due time, over a month ago, and I have been intending to write long before this but am a creature of circumstances, and am governed by the impressions of my mind a good deal about writing. Sometimes I feel like writing and sometimes I do not. I think of you often, and do hope it may be my good privilege to meet you some time in the future. If we do not meet face to face on these earthly shores, I have the sweet assurance we will meet on the blissful shores of immortality. This thought should cheer us to press onward.

May the Lord bless you and yours is my desire.

Your brother in hope,

J. HARVEY WEBB.

Saluda, Bell County, Texas.

HELP SKEWARKEY CHURCH.

Williamston, N. C.

Mr. John D. Gold,

Dear Sir:

I am trying to raise funds enough to repair our church at Skewarkey. Our membership is small and very poor. There are so many in Wil-son that knew both Elder C. B. Hassell and Elder Sylvester Hassell that an idea suggested itself to my mind to write to you and ask you to speak to some of the Baptists and see if any of them would contribute towards restoring our building—unless we do it will soon be unfit for a meeting house. I am the oldest member and am determined with the dear Lord's help to put it in a good creditable condition. I have already been able to have given me over two hundred dollars—it will take four hundred to put a new roof on. The old roof will have to be taken off. I want to have this done as soon as I can collect the money. Any amount they will send will be very gratefully received. It can be sent either to me or to Skewarky Building Fund, Farmers & Merchants Bank, Williamston, N. C.

Let it be known this work is to be done in memory of Elder C. B. Hassell and Elder Sylvester Hassell. After I get the building in good repair—to put a tablet on either side of the pulpit in memory of our dear departed pastors.

Mr. Gold, I often think of your dear father, and would be glad to see you.

MRS. JAS. E. MOORE.

Remarks

We trust the brethren, sisters and friends will respond to this call and help Mrs. Moore in her worthy en-

deaver to repair this church, one of the oldest in the Kehukee Association, as a memorial to Elders C. B. and Sylvester Hassell. I am starting this with a contribution of \$10. Contributions to this cause will be acknowledged through the Landmark and forwarded to Mrs. Moore or they can be forwarded directly to her.

John D. Gold

FIRST UP AND THEN DOWN.

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

My dear Mr. Gold:

With all the Editors permission and God's help, I have a mind, (and I hope it is of God) to again cast my poor feeble little mite, hoping that if it be of God some little child of God may be comforted and reassured as I feel I have been. Those are the words that have come into my mind. 7th Chap. and 6th verse of the apostle John, "My time is not yet come, but your time is always ready." This text brings to mind the first time it came to me, which I think has been some 25 or 30 years ago, when I was much afflicted, and in this affliction was living, meditating, contemplating dying and how it would be with me, when these words came and made me lift my head up. Then I prayed to God as he had thus comforted me, to let me live as long as I could be of any use in the world. I have always been of a timid desponding nature and lately have been in the same condition, but I saw a friend who was in trouble and I thought I would try to help her out, not telling her I would, though, and didn't know that I could or would, but did try and succeeded and thinking about it, it came to me just like one

talking, Didn't you ask the Lord to let you live as long as you could be of any use? I said, yes Lord, and instantly I felt revived, but I'm first up and then down all the time, but sometimes this is a little comfort to me when I am made to think that the saints of God have always traveled this road, and I hope I am in the way.

Your poor little unworthy sister,
if one at all,

BETTIE Z. WHITLEY,
Washington, N. C.

AN APPRECIATION

Mr. John D. Gold,

Dear Friend:

Allow me space in the Landmark to return thanks to the many good brethren and sisters that I have recently visited in the Black Creek Association. I did not reach all of the churches I hoped to. I was taken sick with a deep cold. Had to return home. Missed three churches. All that I visited were in peace and love. Elder Hooks was with me in some of the churches that he served. I always love to meet him. Elder George Boswell was with me in all of his churches that he served. I greatly enjoyed being with him. His churches are all in peace and all united in Christian love. Brother Boswell naturally is weak, but he is sound in the faith and in the doctrine. The Lord has blessed him with four good churches that love and respect him, and he loves them. I know when time comes for him to depart this life, he'll hate to give up his good brethren more than anything on earth. For he reminds me of the apostle Paul. He said that he feared after his departure grievous words would enter in and spare

not the flock. All of God's true called ministers have this to fear. May God bless dear brother Boswell and brother Hooks to live many years with their brethren, is my prayer.

Thanks to all the brethren and sisters for their hospitality that they extended to me. May God bless you all to live in peace, one with another. To love your pastors, and to love one another.

Love hides the multitude of faults. God so loved the world that he gave His only begotten Son, a perfect sacrifice for sin. And if we be born of God we will be begotten of love and this love will enable us to lay down our lives for our brethren. May God bless his people with the spirit of love.

Written by one I hope that loves God's people.

Yours truly,

TILMAN SAWYER,

Greenville, N. C.

THE PURPOSE OF GOD.

Dear Brother Lester:

It has come into my mind to write to you again, feeling unworthy to do so, yet I will make the attempt, not knowing what the outcome will be. If the Lord has a purpose in it, He is able to make it manifest to the glory of His grace and to the comfort and consolation of His dear little ones. If they feel like I do they often feel the need of being comforted. I heard a small still voice say, "Of the flesh, I could not take the Book and loose the seals, but the God head was given to me and His spirit is in you," in me. This was very sweet indeed and I felt like my Saviour was just up above me. Though I did not see Him, yet I could feel His presence

and enjoyed myself, and hope I spoke some words of praise to His Holy Name, yet it seemed to me that His expression teaches a lesson. Also that the flesh profiteth nothing, that it is through and by the opposition of the spirit of God in us, that we serve the true and living God, or worship Him in Spirit and in Truth, for He seeketh such to worship Him as do worship Him in Spirit and in Truth. Christ is the Truth, and Christ being formed in us, the hope of glory, it is through and by this medium that we are enabled to worship God in spirit. When Christ, who is our life, doth appear, we shall also appear with Him in glory, for He is the life and light of His people. It is through and by Divine revelation that we are enabled to see, feel and realize His goodness, and mercy unto us and the objects of His love to those who Christ came to save, and will save. He said, "He came not to do His own will, but the will of His Father who sent Him." and the will of His Father was of all them that He gives Him, that He should lose nothing and He has promised to present them blameless before the Father in love, without spot or wrinkle or any such thing.

"Glory to His Holy Name."

J. R. JONES,

Greensboro, N. C.

APPOINTMENTS

Please publish the following appointments for Elders Sam McMillan and H. S. Williams at White Oak Association at North East on Saturday, 3rd Sunday and Monday in October.

Southwest, Tuesday.

Muddy Creek, Wednesday.

Sand Hill, Thursday.

Thence to Black Creek Association.

In hope,

R. W. GURGANUS,

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

VOL. LXI.

No. 24

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. NOV. 1, 1928

LIBERTY.

We read that, if the Son make you free, you shall be free indeed. This liberty is naturally free, it is inherent. It belongs to us as though it were a part of us. One said to Paul "With a great price I obtained this liberty," to which Paul replied, "I was born free." Paul was free born. His mother was a free woman. Sarah was a free woman, therefore Isaac was born free; he came forth into the elements of liberty. He was never under bondage, representing the election of grace. Jesus was of a woman, made under the law to redeem them that were under the law, he thereby became a bondsman, a servant. He was thus of no reputation and became obedient unto death even the death of the cross. Thus was, as he was a man, made of the seed of David according to the flesh in

which he learned obedience by the things which he suffered, yet he was declared to be the Son of God with power from on high. And His name was called Jesus. This Jesus was called Christ, or was declared to be the Christ, and as such he proceeded forth and came out from God. Thus he was born from heaven, born of the elements of power, holiness and virtue, the power and wisdom of God, the revelation of eternal truth, the way, the truth and the life. As the Christ he was in Mary that holy thing which should be born of her. He was the embodiment of the attributes of God, hence the infirmity, the wisdom and power that was inherently his. There was no effort in him that caused him to be what he was, nor to do what he did. He could see the thoughts of man afar off and he spoke as never man spake, and in him was no guile. At once he knew what was in man and what he must do to free his people from sin and bring them into the knowledge of his ways and the liberty of his being, and the virtue of his kingdom in which and to which they are born and thus come into liberty with him, being given his Spirit in which there is liberty, and to them is eternal life.

Christ did not have to learn to know, he never learned letters, nor do his people have to learn to know the truth. They know the truth and the doctrine. They have the doctrine in their hearts with which they believe it unto righteousness and with their tongues they make confession unto salvation. They know the truth of the way of salvation and they can tell it to the obtaining of the fellowship of the saints. One may never have heard

the gospel preached, but when he hears it he knows it. It is to him a joyful sound and he walks in the light of it. He feels that a part of himself has been preached to him. He cannot tell why nor how he knows the truth has been preached but he knows it is the truth. It is to him salvation and strength and liberty. He feels that the things preached belong to him, that he has a sacred right to them that he can not live without them, and he wonders how he has survived without knowing that he had them, and he would not exchange them for the world and its fullness, and yet sometimes he feels to be the poorest of the poor. He hungers and thirsts after righteousness. He wants to live right, and do right, yet he does not know what is right, nor how to do it, and he insists that so and so is the way, but he can not attain unto it. That way seems open unto him and can walk therein and finds liberty of thought in walking that way and you can not convince him that he is wrong. He knows it for himself, he was born unto this liberty, he is free to think for himself and yet he rejoices to find others for whom he has fellowship in the truth who think and talk like he thinks and whose talk pleases him, and he loves them, and yet he has not thought that he would like to exchange conditions with them. He esteems it a privilege to believe what he does, he wonders whence it came, yet it is salvation to him. The life that he lives in it and by it, and it is a profound mystery to him. He feels the resurrecting power about him and a life that he had not lived is in him and with great hope he looks unto the future and rejoices in hope

of the glory of God.

"How strange is the course that a Christian must steer,
How perplexed is the path he must tread;
The hope of his happiness rises for fear,
And his life he receives from the dead.

His fairest pretensions must wholly be waived,
And his best resolutions be crossed,
Nor can he expect to be perfectly saved,
Till he finds himself utterly lost.

When all this is done and his heart is assured,
Of the total remission of sins
When his pardon is signed and his peace is procured
From that moment his conflict begins."

When he enters bondage he appreciates the elements of liberty, and when he feels to be free from condemnation, he knows what it is to be in bondage.

P. G. LESTER.

THE CHURCH NOW KNOWN AS PRIMITIVE BAPTIST REMAINS APOSTOLIC.

We have been made to appreciate the fact that the Primitive Baptists are the only Christian order that has kept their pulpits and papers free from that political propaganda of "whispering" religious intolerance. They are not Protestant, being some 250 years older than the Catholic Church, and nearly 1500 years older than any of the Protestant churches, so have nothing in common to be religiously

prejudiced against either standard-bearers for President.

It never seemed well to us to hear sons or daughters speak evil, unkindly and disgraceful of a parent. At least such would not reflect any honor upon the children. If some one else should say the children are more noble, and made better men and women than their parents, the observation might be received by some children with pride.

The Church at Rome as founded or established by Paul about A. D. 63 remained for a long time in Apostolic order and sound in the doctrine of salvation by grace, and of the Lord; but by and by had become so mingled with grace and creature ability that there appeared a leader about the year 252 A. D. by the name of Cyprian, a Bishop of Carthage, whom history accredits as the father of the Catholic Church.

From that date until the Reformation there were only two Christian orders: one was the church of Christ, now known as the Primitive Baptist church and the other the Catholic Church. Evidently all the Protestant churches retain some of the doctrines and practice of their mother church. The Primitive Baptist Church still stands steadfastly in the Apostolic doctrine and order.

M. L. GILBERT.

THE ETERNITY OF GOD.

God is a Spirit, and such, only, worship Him as doth worship in Spirit and in Truth. All earthly things, the earth included, must pass away. Time itself will come to an end; but God is ETERNAL,—one everlasting now,—a self-existing being, who is and has ever been

and will ever be the same, perfect in all His attributes.

It is in Him that we live, move and have our being. His presence fills immensity, He being without the beginning of days or end of time. If men live they grow older each passing moment; but nothing is new or old with God, therefore He is the same yesterday, today and forever.

As God does not change with time or age, neither doth he change in his attributes. His love, mercy, goodness, holiness, righteousness and peace, like a river flows, from beneath the Throne of God and the Lamb, and as it flows outward, every living being it touches is made alive or lively, and, as such, the dews distill, and the small rain falls gently upon the mown grass and the inmates of the garden of His grace are refreshed and made to rejoice anew in the hope of their salvation.

The gods, in the plural, have no life in them; but the true and living God, is life and light and in Him no darkness at all. As God lives forever, so His love is an eternal love. The love of men is often replaced by jealousy and even by hate; but God having loved, loveth forever. Love (The love of God) is the fountain from whence all true obedience flows. We read, "He that loveth not knoweth not God for God is love."

Love is the golden chain, that binds, Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."
(Is from the God of love.)

The law of God is the law of love. There is no amending or repealing of that law. For it is of God and is a perfect law of life and of love.

Our natural laws attempt to restrain and to correct or to discipline its subjects; but no law of the land has yet changed the hearts of its subjects. The law of God is written upon the fleshly tablets of the heart and the result of this law of love is seen in the willingness of His subjects in the day of His power.

Our laws rule by force, the law of God by love. From our Courts, set up to enforce our laws, men have the right of appeal; but from the law of the Spirit of Life there is no higher tribunal to which to appeal, and the law of love in the heart makes no appeal to any other principality or power save to appeal to the God of all grace, and through Christ to beg for mercy and favor, realizing that there is no other fountain from which pardon and blessings can come.

In our courts of last appeal, we often read that those who have violated the law have lost their final appeal and therefore must pay the penalty, even to the death sentence, and though perhaps, justly so, it brings a feeling sense of sadness. In the courts of our God, there is no miscarriage of justice, no proving an alibi, no giving of false testimony; but even the condemned sinner desires that his case may be humbly set before God in its true light, and though justly condemned, he pleads, not for a hearing in some other court; but for the mercy of the Judge, the Lord, to whom all judgment hath been given, and therefore it is a plea for mercy, first, last and all the time.

He remembereth our frame, He remembereth that we are dust, and doth not reward us according to our sins, but according to the abundance and fulness of His mercy. He loves

the broken and contrite spirit, and though we may be too poor in this world's goods to have our cause brought before our natural courts; there is no price set upon an appeal to the God of all grace through the Councillor and Mediator the Lord Jesus Christ, who gave himself for a sacrifice and became the ransom of His people.

Having redeemed them without money and without price, He leadeth them to fountains of living water whereof if a man drink he shall never perish.

This God of our salvation is not the author of confusion; but of peace in all the Churches of the saints. 1st. Cor. 14th.-33rd. The wages of sin is death; but the gift of God is eternal life through our Lord Jesus Christ.

Submitted in love,

O. J. DENNY.

WHERE IS THE GOOD WAY.

Stand ye in the ways and see, and ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls. Jer. 6:16. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." This implies that we should consider the former things. But the Lord says "My people doth not consider." Paul says, consider what I say, and the Lord give thee understanding. Do we need understanding? It would seem that we certainly do. Shall we have it? If we consider what the Lord says we certainly shall. What does the Lord say? Stand ye in the ways and see. If any man look for wisdom let him ask of God who giveth to all men

liberally and upbraideth not, and it shall be given him.

With our people there are many ways at this time, and there are many following in these ways and each many claim that they are right and all others are wrong. One class would take my test and declare at once that there is something we have got to do and they proceed to set up a do doctrine and contend for it just as though all of us did not believe there was this something to do. Do what? Stand in the ways and see, and ask—God—for the paths that are old and well trodden, the way the Fathers trod, the good old way that leads to God. Paul says, be ye followers of me, even as I am also of Christ. We have Paul's writings. We should see the way he went. We are to go our way forth by the footsteps of the flock. As we plod our way along the way of this pilgrimage we often become footsore and become heavy laden and are in a laboring condition, and the Lord knowing us altogether bids us to come unto Him and He will give us rest, and to take his yoke upon us and learn of Him and we shall find rest unto our souls. Get under His yoke and learn of Him and humble ourselves and take up the burden of Gospel service, being fellow helpers to the truth, observing His ordinances and keeping his commandments.

There is nothing older than these ways, and there is nothing better than this way. Nor is there sweeter rest found other than walking in this way, serving the Lord in the good works in which it has been ordained that we should walk in. If she have washed the saints feet and been diligent in every good work

she shall be cared for. Faithfulness and diligence in the maintenance of good works is restful and strengthening, assuring and confirming. To stand in the way of the ordinances of the church and ask for the one we really need to specially walk in is restful indeed, is good indeed, and it is confirming as the good old way the fathers walked in and it binds our hearts with them in a bundle of life and love with them and makes us feel that we must have the religion binding us in the ties of fellowship with them and with the saints generally and we feel that it is good to be thus affected. It is good to be found in line with those in the faith who have gone on before and follow in it.

We have become a scattered sheep, every one going his way. We read there is a way which seemeth right unto a man, but the end there of are the ways of death. Christ says, I am the way, the truth and the life. He is the old way and the good way. When he is our way we have the truth and the life. He is the true way and the living way. He is the way of truth and he is the way of life. He is the way of eternal truth and of everlasting life. How good is this way: it is good to walk in, to stand in, to rest in, to be in, but we are commanded to walk in this good old way; and we have the promise that we shall find rest for our souls. Good is the Lord to give us this blessed rest. Sweet is the rest for our souls. This rest is a foretaste of that rest that remains to the children of God. It is Christ in us the hope of glory.

"But they said we will not walk therein." That is the trouble. It

is about as bad not to do what we are commanded of the Lord to do than to will or determine not to do it, unless we should afterwards repent and do it. We should be willing to repent as well as should be ready and willing to do the Lord's bidding. We should be obedient as well as willing. Paul says to will was present with him, but to do that which was good he found not. Yet we have no account of where he was commanded to do any thing that he did not do it. It seems that he would have done extra good or more than was required, but he could not find such a thing. To walk in the good works unto which we are created in Christ Jesus is sufficient. He is the way, stand ye in Him and ask for the way in which he has gone. Follow Him, He is the prepared way, the highway, the sure way, the true way, the unfailing way. Walk ye in it.

P. G. LESTER.

LANDMARK A WELCOME VISITOR.

Mr. John D. Gold,

Wilson, N. C.

Dear Brother:

Enclosed you will find check for \$2.50 to pay for the Landmark to March 1, 1929. Please pardon me for not sending sooner as I am 78 and very feeble and forgetful, and so full of mistakes and neglect. I enjoy reading the dear old Landmark and experiences and letters from dear brothers and sisters. They tell my travels which makes me hope that I am one of that happy number.

From your poor, afflicted and unworthy sister if one at all.

NANCY J. SHEPHERD,
Island City, Kentucky.

MARY S. MILLS

By request I write the obituary notice of my precious cousin and sister, Mary S. Mills, daughter of Elder J. C. Hewitt, and Sarah E. Weeks, his wife, departed this life May 13th 1928. Her husband, cousin John Mills, died 2 years ago, leaving her a lonely widow. Twins were born unto them, but died infants. She leaves 5 brothers, one aged afflicted sister, two step-sons and a step-daughter, several nieces and nephews, besides other relatives and many friends who mourn the loss of so mild and patient a woman as cousin Mary. Her nearest kindred were at the grave except two brothers. Elders E. F. Pollard and B. F. Eubanks held funeral services amidst a large congregation. I regret that I did not see her dead form, didn't hear of it in time. Now she is gone and I miss her. I feel unable to write of such a sister. I had known her from my early recollection, no one found fault of her, though she could see them herself. We were both born in 1856, both had parents who were Primitive Baptists, our Fathers ministers, and as time rolled on we became members of the same dear old faith that our faithful parents loved and served so well. Cousin Mary was born and raised near Maysville, N. C. I do not remember the date of her baptism, but she has been a member of our church a long time and was always there at White Oak Church to our quarterly meetings unless providentially hindered. So many times we knelt together in prayer, and sang too the sweet old hymns, trying as we would say to serve sweet Jesus. I'll never forget her. Seems as if we were in some way knit together. She was to our union meeting 5th Sunday in April. Was taking sick shortly after with pneumonia. We again had quarterly meeting in July and Oh I shed tears when I would view the vacant seats of this sweet sister, and too Bro. B. F. Scott, our Church Clerk, passed away, I think about a week before. I hope to bow in humble submission feeling that the Lord knows best. I hope to meet them both in that bright world above, and sing the Heavenly songs together more sweet, more loud than while here.

SUSAN HIGGINS,

Jacksonville, N. C., R. F. D.

JOSEPH FLEMING

Whereas, on August the 5th, 1928, Our Heavenly Father saw fit to remove from earth our dear Brother, Deacon Joseph Fleming.

In his passing Great Swamp Church has lost a devoted member. He seemed ever to carry a deep interest in the welfare of

the Church, was devoted to his family and was kind and tender towards his friends.

We miss him and mourn the departure of our dear Brother, but not as for those without hope.

Therefore be it resolved: First that we bow in humble submission to this divine dispensation. We have the assurance that our loss is his gain. It is far better for him to depart and be with Christ.

Second: We extend to his bereaved family our deepest sympathy in this hour of sadness and pray the guiding hand of the Lord will direct and comfort them.

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

Done by order of conference Saturday before the fourth Sunday in Aug. 1928.

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

MILL BRANCH ASSOCIATION.

The Mill Branch Association is to convene with the church at Pireway, Columbus County, N. C., Friday, Saturday and First Sunday in November.

Visitors will be met at Tabor on Thursday. For further information write R. C. Gore, Pireway, N. C.

All lovers of truth are invited.

M. MEARES,

Tabor, N. C.

APPOINTMENTS FOR

ELDER W. M. MONSEES

Mebane Thursday night before the second Sunday in November.

Durham, Friday night.

Bethel Saturday and 2nd. Sunday.

Angier Sunday night.

Sandy Grove, Monday.

Willow Springs Tuesday.

Middle Creek, Wednesday.

Fellowship Thursday.

Hancocks Saturday and 3rd. Sunday.

Hyde Co. as the brethren may arrange until Thursday.

Concord Saturday and 4th Sunday.

White Oak Tuesday.

Autrey's Creek Wednesday.

Wilson prayer meeting at night.

Elm City Thursday night.

Falls Friday night.

Mt. Lebanon Saturday and 1st Sunday.

Mr. Gold please publish the above and I will be glad to take subscriptions for the Landmark.

Yours very truly,

W. M. MONSEES.

Bessemer Branch, Greensboro, N. C.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUESTED BY THE ACT OF CONGRESS OF AUGUST 24, 1912

Of the Zion's Landmark, published twice a month, at Wilson, N. C., October 1, 1928.

STATE OF NORTH CAROLINA COUNTY OF WILSON

Before me, a Notary Public for the state and county aforesaid, personally appeared John D. Gold, who having been duly sworn according to the law, deposes and says that he is the Business Manager of Zion's Landmark, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, 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, P. G. Lester, Roanoke, Va., O. J. Denay, Winston-Salem, N. C., M. L. Gilbert, Dade City, Fla.

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, mortgages, and other security holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: First National Bank, L. S. Hadley, Mergenthaler Linotype Co., Brooklyn, N. Y.

4. That the two paragraphs next above giving the names of the owners, stockholders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company but also, in cases where the stockholders or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of bona fide owner; and this affiant has no reason to believe that any 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 25th day of October, 1928.

H. A. BRANCH,
Notary Public.

My commission expires Jan. 1, 1929.

X Per 279 v.61 218990

Zion's Landmark

X Per 279 v.61 218990

