

PERKINS LIBRARY

Duke University

Rare Books

*Of course Budget
Fund*



Digitized by the Internet Archive
in 2014

<https://archive.org/details/zionslandmarkser5619unse>

Vol. LVI Complete

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LVI

November 15, 1922

No. 1



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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

ZION'S LANDMARK

279
456

DEVOTED TO THE CAUSE OF JESUS CHRIST

LOVE

Behold a mystery ever so deep,
Tis of thee that I wish to speak,
Yet my words can never express,
This sweet secret of the breast.

Nor can our hearts ever feel,
This soothing spirit of divineness,
Until God this mystery reveal,
And removes our spiritual blindness.

This virtue, be it ever so old,
Grows sweeter as we grow old,
Tis felt by the heart in sweet emotion,
And called by name of love and devotion.

Though be it ever so strange,
When Jesus speaks, He speaks within

With pure love undefiled,
That shall endure, though we shall die.

He gives this wonderful gift to the poor,

It remains steadfast forever more;
Otherwise we could never endure,
The daily trials we have to pass through.

It makes the repenting sinner weep,
And bow humbly before our Saviour's feet;

It bids the wandering cease to roam,
And brings the poor and needy home.

It helps us to bear with the trouble,
It helps us to stand in the strife,
It brightens the skies for the sorrowing eyes,
It lightens the burdens of life.

It makes the rose to bloom in the desert,
And brings down the dew on the sod,

The tempest may beat, but the pathway is sweet,

With this wonderful love of God.

—By (Miss) Mattie Stevenson.
Robersonville, N. C.

AN INTERESTING TRIP

I left home in Atlanta, Ga., June 19th in company of my wife and a number of veterans for Richmond, Va. When we arrived the morning of the 20th at 10:30 o'clock A. M. we went to home of Bro. W. R. Moon, 808 Decatur Ave., S. Richmond, where we spent the night very pleasantly. Wednesday night, the 21st, we had a meeting at the home of Sister Frances Boland. The next night, Thursday 22nd, had a meeting at the home of Bro. W. R. Moon,

Friday my wife and I took the train for Fredericksburg, Va., where we were met by Elder Thos. Alderton and Mr. Chas. Sullivan and went to the home of Mr. Sullivan where we were entertained most pleasantly. Went Saturday to White Oak Church where we had a most pleasant meeting and spent the night at the home of Elder Thos. Alderton. We returned to White Oak for meeting Sunday, this being communion time. We went back to Fredericksburg and spent the night with Sister Ennis. We saw the place where Gen. Washington, the first president of the United States was principally raised, on the Rapahannock River. Visited the Rising Sun tavern where General Washington entertained the celebrities of his day. Saw Thomas Jefferson's desk on which he wrote the Declaration of Independence and also the chair Ex-President James Monroe used in his law office. Also saw the room and bedstead Gen. LaFayette slept on while he was the guest of Gen. Washington. Saw the home of Mary Washington, mother of George Washington, where she died from the results of a fall. We saw her spinning wheel, also her flax wheel, the table of the family in her dining room. We went to the monument erected by the ladies of America over her grave and the grand old home of her daughters called to this day Kenmore.

We left Fredericksburg to go to Occoquan station, and there went to the home of Bro. John Dewey. Next day went to Greenwood church where we had a good meeting and

left the next morning for Washington. From there to Spring Hill and then to Bethel church where we tried to preach morning and evening and went to the home of Bro. Compton at Cherrydale, Va. The next day went with Bro. Compton to Rockville, Md., to the home of Bro. Hickerson and took dinner. From there to Seneca Church, Md., and went back to Washington. Had meeting at the church, spent the night at Sister Garber's and left next morning for Baltimore.

At Baltimore we were met by Elders Dalton and J. T. Rowe. Took supper with Bro. Rowe and then went to the Primitive Baptist church in Baltimore. The next morning we went back to Washington, D. C., where I left my wife. She and Sister McDonald went to the places of interest in the city and I left on the train for Whitaker, N. C., where I arrived at ten o'clock that night. Spent the night at the home of Bro. White and next day went to church at Whitaker, and had good liberty. Saturday and Sunday spent the night again at Bro. White's and went the next morning with Elder J. C. Moore to Williams church and from there to the home of Bro. J. J. Pittman where we rested until morning, Bro. Pittman conveying us to the church at Tarboro. Took dinner with Sister Gillespie in Tarboro and then to Hobgood where I spent the night with Elder W. B. Strickland. The next day had meeting at Mt. Zion church and went from there to Scotland Neck. Went to Kehukee church which is the mother church of the Kehukee Association 156 years old.

I then went to Oak City and to the home of Bro. N. M. Mosely and the next day to Conoho church and from there to Rocky Mount. Spent the night with Mr. Pittman and the next day went to Falls of Tar River church. Had a most glorious meeting Saturday and Sunday. One joined on Saturday and was baptized Sunday morning. This meeting was a green spot in my memory. I spent the night with Bro. H. L. Trevathan. Went Sunday from church to the home of Bro. H. L. Brake and went the next day to Pleasant Hill church. Here I had another grand time and went to the home of Bro. J. J. Hale, who is quite old and feeble, being totally blind. The next day went to Upper Town Creek church and spent the night with Bro. J. M. Williams. From there to Elm City where I had a very pleasant meeting and was endorsed by their pastor, Elder Pridgen. Took dinner with Sister Fannie Winstead and went to the home of Mr. M. W. Wiggins who is not a member but a lover of the Truth. He carried us the next day to Moore's church. Came back to Mr. Wiggins' and he carried us the next day to Mill Branch and his dear wife went with us to Mill Branch.

From there went to the home of T. R. Smith, a member of Contentnea church. The next day went to his church, that being their regular and quarterly meeting which is the annual meeting of churches in Georgia. This is a very large church, over one hundred members and the congregation was very large. Elder George Boswell is the pastor of

this church whom we think is a very safe man. We went to his home Saturday night and there I met Elder Cobb, who lives at 306 Tarboro St., Wilson, N. C. Went Sunday to his home and that night spoke at his church in Wilson, which is one of the finest meeting houses I know of among the Primitive Baptists. My appointment was for Monday night when we met a fine congregation and had good liberty in speaking. Elder C. F. Denny is the pastor of the Wilson church.

Went Tuesday to Greenville, where we had another good meeting. Took dinner with Sister Brown, an excellent lady. Left on evening train for the Briny Swamp church and went to the home of Bro. Wallace. Next day from church went home with Bro. C. L. James and next day to Flat Swamp church where we had a pleasant meeting. The next day went to church at Robersonville and preached that night and the day after went to a fine congregation. Spent the night with Mr. J. D. White, another lover of the Old Baptists and took dinner with Bro. J. L. Roberson. Went to the home of Bro. D. J. Lilly next day and then to the Smithwick Creek church. Here we had another good meeting, both Saturday and Sunday the congregation was large. Spent Saturday and Sunday nights at the home of Bro. J. J. Manning.

Monday night took the train at Williamston for Wilmington where I arrived that evening, going to the home of my son, W. B. Head. Had meeting at the Primitive Baptist church there Saturday and Sunday,

Had a lovely meeting but thought the weather was exceedingly hot. Will speak at this church again if the Lord wills it. Went to Peachland Friday where we were met by Bro. H. M. Baucum after twelve o'clock that night. Attended services at Lawyer Spring next day and Saturday and Sunday had another good meeting.

Was carried to Monroe Sunday evening by Bro. McClelland and there I boarded the train for Atlanta, Georgia, arriving Monday morning and found loved ones well and glad to see me for which the Lord be praised.

I would like to have given a more detailed account of my trip but space would not permit. I feel so thankful to the Lord for his goodness to me on this trip in giving me the strength to fill all the appointments made for me. I am now in my 80th year and today as I write this, it is the sixty-fourth year I have belonged to the Primitive Baptist church, realizing the Lord has been merciful and good to me. I want to express my heartfelt thanks for the reception and kindness shown me while on this trip. May the Lord bless and reward you all is the prayer of your unworthy brother, I hope in Christ Jesus.

T. J. HEAD.

215 Gordon Street,
Atlanta, Georgia.

GOD CREATED ALL THINGS GOOD

God is dishonored and His people confused and divided by misinterpreting a part of His Word and ignoring another part of His Word.

We know, from the first chapter of Genesis, that all things created by God were, when created by Him, "very good," and that man was made by Him "in His own image," and, therefore, without sin; and, from Isaiah 6:3, that He is the "Holy, holy, holy Lord of hosts"; and, from Psalm 145:17, that He is "righteous in all His ways, and holy in all His works," in all His works of creation and providence and redemption and judgment, and thus that He is not the author or approver of sin in angels or in men; and, from James 1:13, that He "can not be tempted with evil, neither tempteth He any man"; and, from 1 John 3:4, that "sin is the transgression of the law"; and, from Rom. 6:23, that "the wages (or just penalty) of sin is death"—the separation of soul and body, and the separation of the reunited soul and body from God, (Gen. 2:17; 3:19; Eccles. 12:7; Matt. 25:41-46; 2 Thess. 1:6-10; Rev. 21:8); and that God chastises His own loved, chosen, redeemed, and regenerated people for their sins for their profit, that they may be partakers of His holiness." (Psalm 89:30-33; Heb. 12:5-11; and that he "reserveth the angel that sinned in chains of darkness unto the judgment of the great day" (2 Pet. 2:4; Jude 6); and that He spares not His own sinless Son any pang of soul or body that we, His poor sinful people deserved, when He bore our sins in His own body, and made reconciliation for our iniquities, the Deity forsaking the humanity, which was cursed and died for our transgressions (Rom. 8:32; 1 Act. 2:21-25; Isa. 53; Gal. 3:13,

14; Mat. 27; Mark 15; Luke 23; John 19; 2 Cor. 5:21; 1 Cor. 5:7). If the words "all" and "every" always in the Scriptures have an unlimited or universal meaning, then all human beings will be saved, which contradicts such Scriptures as Matt. 25:41-46; 2 Thess. 1:6-10; and Rev. 21:8. The meaning has to be determined by the context and the general teachings of the Scriptures. The phrase, "all things" occurs 216 times in the Bible, and certainly has a limited meaning in 22 passages, such as in 2 Sam. 14:20; Prov. 28:5; Eccles. 10:19; Acts 3:21; Cor. 6:12; 9:12; 10:33; Eph. 1:10; Col. 1:20; 1 Tim. 6:13; 1 John 2:20-27). It is plain that "all things" in Rom. 8:28 mean all the sufferings of God's people in this world (Rom. 8:18, 35-39). God is the Maker and upholder of all His creatures, and rules over them in righteousness for His glory. He does not incite, much less compel any of them to sin; but while He suffers, leaves, gives up, endures them in sinning (2 Chron. 32:31; Psalm 81:12; Mark 5:13; Acts 2:23; 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22), He hates, forbids, threatens, and punishes sin, which is rebellion against Him. The reasons why He does not prevent, but suffers sin are, it seems to me, to glorify His justice in punishing it, His wisdom in overruling it, His mercy in pardoning it, and His power in subduing it, as was well expressed several years ago in the London Gospel Standard. We are to be most careful not to charge our sins to God, or to excuse ourselves for them by attributing them to His

foreknowledge or predestination or providence. Adam indirectly blamed God for his deliberate and wilful sin, but God did not excuse him, but justly pronounced the sentence of death upon him and his posterity (Gen. 3:1-19; Rom. 5:12-14.) See My Church History, pages 649 to 657.

Instead of continually thinking, talking and writing of the shameful and hateful sins of men, recorded in the Scriptures for our warning or found in the writing or mouths of men, we, for the glory of God, and the benefit of others and ourselves, ought rather to obey the injunction of the Apostle Paul to "think upon and do the things that are true, honest, just, pure, lovely, reputable, virtuous, and praiseworthy." (Philip 4:8,9).

S. HASSELL.

QUICKENED BY THE SPIRIT

Dear Bro. Denny:

I don't know you personally but I have taken the Landmark for a number of years and somehow I wanted to leave on record some of my views on points of doctrine. Not that I think I can write interestingly but for the people of God to decide whether I am sound in faith or not.

We believe the Scriptures of the Old and New Testaments to be the written word of God. The only rule of faith and practice.

We believe God created all things. We believe that justification of God's people wholly consists in the imputed righteousness of Jesus Christ without any other consideration.

When one is quickened into Divine life it is the spirit of God that quickens them. For one to believe in God is the work of God. "This is the work of God, that you believe on Him, whom he hath sent." Away with human instrumentalities for God does not need their help in any thing.

It is the spirit that quickens. The flesh profits nothing. Our bodies are still corruptible. By and bye that will be changed. Paul knew his vile body had to be changed and he was expecting the Saviour to come from heaven to do this when time shall be no more or at the resurrection. In the resurrection the body will get the same change that the soul got in regeneration.

Bro. Daily said that he had no more to do with the salvation of his soul than he would have to do with the resurrection of his body. This I fully endorse and believe.

We believe in election; Christ to the apostles ye have not chosen me, but I have chosen you."

We believe in predestination. God predestinated that His people shall be conformed to His image.

He controls all events as He is the supreme ruler and has all power. Baptism by immersion is the only true mode.

I must speak of a few more points. There are many blessings to the child of God that is dutiful, that obey their impressions.

Our duties are plainly laid down in God's Word and by experience I know God chastises us in disobedience. Then for one to have peace of mind, obey your impressions.

Don't neglect going to your meetings. Be faithful to help your pastor. Don't neglect to read the scriptures. No one reads them too much. A spirit of jealousy sometimes seems to get in the church.

We should control it or it will control us. Keep our bodies under remember we are all sinners. Be forgiving and kind.

The hope that the people of God are looking for is quite different from the things of the world that men look for.

It cannot be purchased with money. Neither by works of righteousness, but is freely given.

In God's own mysterious way he provides for the sparrow, for you and for me.

Let us be faithful. Finally brethren, farewell. Be of one mind. Live in peace and the God of love and peace shall be with you.

In hope.

ANNIE OSTEN.

Danville, Va., R 6.

LIKES THE LANDMARK

Mr. John D. Gold,

Wilson, N. C.

Dear Brother Gold:

Enclosed you will find check for \$4.00 for the dear old Landmark for two years. My subscription expires this month some time, don't know just when. Trusting I will not miss any copies. I have been a subscriber only two years as I haven't been long away from home. My mother and father were subscribers and both were members of Primitive Baptist church.

My father has been dead eleven years this August and oh, I do miss

him yet when I go home. I went with him so much to church and before he died and I always love to go for some cause. I would go back home and pray alone or rather try for the Lord to pardon my sins and make a change in me as I was not satisfied with the life I was living and often times I would go alone and cry aloud when no one knew but me and at times I could not sleep for thinking where would my soul go if I should die. And after his death I had a dream and I could not get it off my mind no matter where I went or what I went to do.

One Tuesday night I was with my mother and youngest sister at home so I began to tell them of my dream and before I could finish it I knew there was never a soul happier than I was for a while, and if one be as happy when they leave this world of sorrow I can't understand why we should want to stay here.

So the first chance I had, I went with my dear mother and when they began singing the hymn of invitation I couldn't sit there. Something seemed to be calling me saying come and enjoy the blessings of our Lord. So since that day I have been better satisfied.

I was baptized by Bro. N. T. Oakes, have been a member for about six years at Old Springfield. I thought before there was a change in me that when that time came and I joined the church, I would have no more doubts and fears, but I find it not so, for sometimes I feel as though I am the worst sinner on earth. But yet the little hope I have I would not give it for the

world.

Last fall a year ago I was taken sick and doctor thought there was no chance for me to get well, and all my people came to see me. But I prayed to the dear Lord to restore me to health again and I would try to live better than I had ever before. And by the dear Lord's help I am trying to walk in the straight and narrow way. I am now well again thanks be to his name. I went to my home in last January. I went to church only once as my health prevented me. I always love to go home, because I live a good distance from our church, Roanoke being the nearest I know, and too for this reason I love to get the Landmark.

Remember me in your prayers. From your unworthy sister if one at all.

Mrs. Janie Oakes
(Nee Janie Yeath.)

Clifton Forge, Va.

ELDER ISAAC JONES BETTER

Dear Bro. and Sister Denny:

Mr. Jones received your valued letter, and desires me to express to you both his appreciation of your tender remembrance of him in his recent illness. I feel glad to tell you he is some improved, though yet very feeble, and suffers with his sore ankle and foot. But can get about some in the house with the aid of crutch and cane. We trust he may soon be restored to usual health, and able to attend his churches. I trust you both are well, and enjoying the sweet blessings of God. Remember us when you can have a mind.

Now, with love to both, from Mr. Jones and I
SISTER JONES.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. LVI.

No. 1

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., NOV. 15, 1922

THE HOUSE OF THE LORD

Dear Brother Lester:

If not asking too much of you, would be glad for you to give some remarks on the scripture, the furnishings of the house of the Lord, that King Solomon built, the 9th chapter of Second Chronicles and from the 10th verse to the 18th verse through the Landmark. The furnishing of the Lord's house was spiritual was it not? I have been somewhat interested in the reigning of the kings of late, and have read right much on that line, and yet I cannot understand after I read.

I know the Lord is able to give us understanding, if we trust in Him, but I feel like sometimes that He is weary of my cries. I cry unto him day and night for the healing of my daughter, for she is the only one that is left me, and her

affliction is so trying. Therefore I cry unto him day and night for her health to be restored, and therefore I fell that he is weary of my cries, and yet I know that His will must be done and not mine, and I want to be submissive to His blessed will, but while the spirit is willing the flesh is weak. Will all that chance to see this pray for the healing of my daughter, that I may not be left alone? My little daughter was taken from me, her age being some over 8 years, then my oldest son, age 33, and then my husband in 1915 and my younger son came home to take his father's place, and he died in 2 years, he being 31 years of age, and oh! how sad it is to us today in our bereavements, and lonely hours. Yes, lonely, so lonely, but after all we have been blessed for we have had the presence of the Lord to revive us and cheer us up, and there are times when we can say, the Lord giveth and the Lord taketh away and blessed be His name, and rejoice the Lord is king. Indeed, we have something to be thankful for, the Lord is king—the king that reigns in righteousness. Yes the King of righteousness that fills immensity and measures eternity, and omnipotent, omniscient, and omnipresent.

Oh! then we can rejoice the Lord is king, the king, that did right in the sight of the Lord and King. When King Hezekiah prayed to the Lord to be healed the Lord heard his cries and lengthened his days fifteen years. Oh! how blessed are they that are in the hands of the righteous King, the King of glory and honor and salvation.

When we can say, bless the Lord oh my soul, and all that is within me, bless His holy name, and so I will commit this to your better judgment for I feel that my judgment is limited and if it is, it is right for the Lord knows what we need, and He is the giver of every good and perfect gift and that is sufficient. Pray for me and mine—my afflicted children, and may the Lord bless truth and pardon error is my desire.

RUTHA TRIPP.

REMARKS

The literal things used in the old scriptures as figures, types and shadows are, as a rule, fulfilled in the new scriptures and appear as spiritual in their real and true character. Some one has said that, the old scriptures are the new scriptures concealed, and that the new scriptures are the old scriptures revealed. This is not scripture, but it is a pleasing expression and seems to be true; however, have never felt to be gifted in the revelation of the truth of it. That is, have never felt to be gifted to bring those typical things down to the gospel day and point out the revelation of their fulfillment. I think I know in the common faith that a general application of the thought is true, but when I would itemize and apply this and that I am not so certain of the mark as I would sometimes like to be, and when those whom I esteem as able ministers of the testament suggest a spiritual application, I feel that I do not know so well about it. However, I believe we have ministers in our fellow-

ship who are gifted in that line of thought, and bring out and show forth many things which are beautiful, instructive and comforting, and I would be pleased if some one would take up the scriptures referred to by the dear sister that she and our readers generally might have the benefit of their gifts.

The materials designated are of rare kind, the designs are beautiful and no doubt extremely significant, and the quality is pure and rich and the variety is beautiful, enhancing and glorifying, and their relative arrangement is magnifying and charming, all of which no doubt point to and are swallowed up in the spiritual and greater glories revealed in the church, but if I should undertake to say this represents and prefigures that I might have to guess at it, and it might be that Sister Tripp is as good a guesser as I am.

THE DAUGHTER

I have no doubt but that Sister Tripp has the sympathies and prayers of many dear sisters who are carrying their dear afflicted daughters upon their sorrowing hearts. There is, perhaps, in all the course of nature nothing more assuring and unfailling than the fidelity of a mother to and heartfelt sympathy for an afflicted daughter. How wonderfully touching is the humble and yet unfailling persistence of the woman, the mother who came to Jesus asking a blessing of mercy for her daughter, who was grievously vexed with a devil. How sore must have been the grief of this dear mother that made her cry after Jesus and his disciples, in so much that the disciples besought him to

send her away. And to add to her grief Jesus had answered her not a word, but said to His disciples, "I am not sent but unto the lost sheep of the house of Israel. The woman was a Gentile, and had no legal right to the favor sought, yet she felt she needed it, and must have it. "And she came and worshipped Him, saying, Lord help me." How pressing the need, how urgent the supplication, how irresistible the importunity. Sinners must be saved. This woman had come up to the help of the Lord, and it must prevail. Help had been laid upon Jesus, and He was mighty and able to save all them that come unto God by Him." Even to the uttermost he was able to save, and in this case we have the uttermost, one of of them that was afar off, a sinner, a dog. But with all this she had the victory, the faith that prevails with God over all things intermediate.. "But He answered and said, it is not meet to take the children's bread and cast it to dogs." O how repelling this must have been to this grief stricken soul; but she said, "Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table." As much as to say, "Trust, Lord, I am a dog, my daughter is a dog, but you are our master. We are Gentiles without God and without hope in the world, but you are a Jew, and salvation is of the Jews." Then Jesus answered and said unto her, "O, woman, great is thy faith, be it unto thee even as thou wilt, and her daughter was made whole from that very hour."

P. G. L.

MRS. SALLIE ROYSTER

By request of Mrs. J. A. Carver, sister of the deceased, late of Roxboro, Person County, N. C., I am requested to write a few lines. The subject of this note, Mrs. Sallie Royster, was a woman of strong character and of many virtues that we all loved and admired and our love, confidence and fellowship for her will last as long as we live as a precious consecrated and lovely member of the Primitive Baptist Church of so long standing. Her husband preceded her to the grave about 52 years ago. Surviving her is one son Stanfield Royster and Mrs. J. Y. Fox, last named being a precious sister in the membership of Ebenezer Church—another woman strong in the doctrine of salvation by the grace of God; much like her mother, a sister of high example as to the life of sister Royster. She must have been near perfect for she did receive full benefit of God's precious promises to the obedient ones.

With long life, so many friends and good days we can't call to mind any one more beautiful in afflictions, in cold or heat and in all conditions, than she was to attend her meetings, to visit the sick and administer to them in kind acts, words and deed letting her light shine. Oh, she was a great comfort to so many of the Lord's people. But that long life of 85 years, lacking a few days, has closed. God has taken her to Himself, like the full shock of ripe wheat that is gathered, and while I together with so many others loved her personally, words and smiles and shall miss her so much every where yet

we can't wish her back in this poor world of disappointment, sin, sorrow and death, but rejoice that we have a precious little hope in Jesus that one sweet day ere long a few more crosses and trials we shall meet with the same sweet deliverance with which she has met, where we can see our blessed Saviour. So let us all try to finish our faith in God's blessed service.

Sister Royster passed away August 28th at the home of Sister J. A. Carver, and on August 29th, I together with Elder J. J. Hall conducted the funeral services at the Church at Roxboro in the presence of a large gathering of brethren and friends to pay their last tribute of love and respect to Aunt Sallie, and the remains were taken together with her family after the cemetery and laid to rest. Asleep in Jesus blessed sleep from whence none ever wake to wep.

Affectionately submitted, your humble servant and pastor.

J. A. HERNDON.

LUCIEN WRIGHT

The subject of this sketch was born Feb. 1st, 1867. His parents were John and Sarah Wright. At this time there was very little opportunity for acquiring an education but he was of good natural intellect and grew into manhood with bright prospect of being a good and useful citizen which was verified in later life.

Brother Wright was married four times, first to Nettie Genrette in 1886. To this union was born one son. Second to Annie J. Harrelson in 1889 to this union was born nine

children. Third to Viola Williams 1914, to this union one daughter. Fourth to Lola Cox. His last wife and all his children survive him.

Brother Wright was a good, honest, progressive citizen. He held several positions of trust and accumulated a good living.

In his early life he manifested an interest in religion and obtained a hope that his sins were pardoned. He realized that his salvation was alone thru the mercy of God and not by any worth or merit of his own.

He was received into the church at Mill Branch in April, 1883, while the church was considering his application, he requested them to be faithful to discharge their duty in receiving only such as were fit subjects for membership. He proved to be a faithful member for twenty-nine years and during this time there was not a church charge against him.

In 1921 his health began to fail. the best of medical aid was sought, the kindest attention was given by his friends, but his condition was beyond human restoration. He gradually grew weaker but in all his sickness not a word or murmur was heard from him. All his sufferings were apparently borne in perfect submission to the will of God, feeling that He does all things well. About three months before his death these words were spoken to him. "Yet in a little while ye shall be with him and he like him." Also just a few days before he died he had a dream. He dreamed that he was going thru death and thru it was dark but re-

joiced at the brightness he beheld after death.

On the seventh of May 1922 without a struggle his spirit quit its mortal tenement and ascended to the bright mansion of rest. May the Lord's blessing be with his dear family and bring them to a better world.

Submitted in love.

M. MEARES.

Tabor, N. C.

W. R. GALLIMORE

By the order of the church at Lexington, N. C., on Saturday before the fourth Sunday of September, 1922, I will write a sketch of our well beloved W. R. Gallimore.

He was born June 12. 1853, died Sept. 13, 1922, making his stay on earth 69 years, 3 months and 1 day.

He received a hope in Christ and united with the Primitive Baptist church in October 1901. In 1903, he was called to the ministry. His life was well lived out in following the footsteps of Jesus and faithfully contending for the faith once delivered to the saints, and was held in highest esteem by all of his churches, and all who knew him. He was an excellent, good, quiet, moral man, as well as good faithful brother. He lived up to the commands of an elder. He had a good report of them which are without. So he brought no reproach upon himself nor any one that knew him. All who knew him thought well of him.

He leaves a loving wife, who is a member of the Primitive Baptist church, two daughters, and one son, and several grand children and

great-grandchildren and a host of friends to mourn his absence. But we feel sure that our loss was his eternal gain.

He has left us here behind, we hope to meet again, where there will be no more parting, and where doubts and fears are felt and feared no more. On the 15th his funeral was conducted by Elder P. J. Wright and Elder C. A. Davis. A large congregation of brethren and relatives and friends met to pay their last respects and see him laid to rest in the tomb at Tom's Creek Church cemetery, to await the morning of the resurrection.

Written by

J. M. TROGDON.

MRS. SALLIE J. ROYSTER

I feel that I want to write a few lines in memory of my dear mother, Sallie J. Royster, who departed this life the 28th of August, 1922. If she had lived until the 9th of September she would have been 85 years old. She professed a hope 33 years ago and 32 years ago she united with the church at Stories Creek and she took a letter of dismissal from Stories Creek and joined Old Ebenezer church, her mother and father's old church, and lived and died there. Oh, it is so hard to say mother is gone, never to return any more, but God in His wisdom saw fit to take her from her suffering and sorrow to a home of peace and happiness, she often spoke of while she was so sick. She told us that Jim was coming to tell us all goodbye and they were going home and she asked me if I was going with her, and I said, "I don't

know mamma, when are you going?" and she said, "I am going home," and she would say those little children were so sweet, not to fret nor cry nor make any noise, they were so quiet. She told me to look at them and try to show them to me. Oh, Lord give me grace to say thy will be done. I think sometimes I can give her up and the next thing I know it seems my poor heart will break. She was so much comfort to me. She was all I had to raise me. My father died in the civil war. When the world war set in my son had to go and it bore on her poor mind and her mind began to fail her and as she grew weaker her mind grew weaker, until she couldn't talk a general conversation, but she never forgot the Lord. She told her only sister to send for Brother Herndon to come and preach for her. She so much enjoyed preaching and went as long as she lived, for she went to Roxboro to preaching just three weeks before she died and I could hear her dear old sweet voice helping to sing, Oh, how I did miss her last meeting, but I sorrow not as those without hope for I believe she is at the right hand of God and is happy, she looked so pleasant just had a sweet smile on her face. Oh, may I meet her in that home she spoke about so often before she died.

Written by her lonely daughter, trusting in the Lord.

(Mrs.) ROSA A. FOX.

Roxboro, N. C.

RESOLUTIONS OF RESPECT

Whereas, God has seen fit to visit in our midst on August 20th, 1922,

and claim our dear brother and deacon, J. J. Pittman, we feel that our loss is his eternal gain; therefore be it:

Resolved, 1. That we bow unto our heavenly Father's will who doeth all things well.

Resolved 2. That the church at Williams has lost one of her most useful and faithful members and we feel our loss is very great.

He was a most indulgent and loving father and was one of the most useful members of his community, and had a host of friends all over the state and will be greatly missed by relatives and friends.

Resolved 3. That we extend our sympathy to the bereaved relatives and friends.

Resolved 4. That a copy of these resolutions be spread on our minutes and a copy be sent to the family and a copy be sent to the Landmark with a request to publish.

Done by order of the conference, this the 17th day of September, 1922.

Elder J. C. Moore Moderator.
C. H. Spivey, Clerk.

MRS. MARY PROCTOR

By the request of her husband and children and with a sad heart, I will attempt to write the obituary of my dear sister, Mrs. Mary Proctor. She was the daughter of Wesley and Lethie Ann Williams and was born April 18, 1883, and departed this life April the 20, 1922, making her stay here 39 years and two days. She was married to L. W. Proctor, December the 3, 1902, and was a kind and loving companion and mother, and was loved by

all who knew her. She united with the church at Upper Town Creek the third Sunday in July and was baptized the third Saturday in August, 1921, by her pastor, Elder A. M. Crisp. She always filled her seat at church unless providentially hindered. She had been in feeble health for some time, but she was taken with pleurisy and suffered great pain for one week and four days. All was done for her that two good physicians and loving hands could do, but nothing could stay the cold icy hand of death.

On Monday morning before she passed away Thursday morning she sang two songs well enough so we could know what they were. One was 330, and the other was 625. It was so hard to give her up, but we feel like she is at rest with Jesus. She leaves behind a devoted husband and four children, father and mother, three brothers and five sisters to mourn their loss, but our loss is her eternal gain.

We mourn not as those without hope. The burial services were held by Elder T. H. B. Pridgen and Elder Johnnie Williams and she was laid to rest in the family burying ground at her home to await the resurrection morn.

We miss her, yes we miss her,
We miss her everywhere,
But oh, what a blessed thought to
know
That she is at rest over there!

So hard, so hard, to break the ties
That love has bound together,
So hard to speak the words
We must part forever,

With one whom we loved so dear
as mother.

Written by her sister,
MAZIE MORGAN.

MRS. W. F. PASCHAL

It is with a sad heart I attempt to write the death of my dear mother, Mrs. W. F. Paschal. She was born December the 11th, 1847, and departed this life Sept. the 30th, 1922, making her stay on earth 74 years, 9 months and 19 days. She was married to W. F. Paschal the 12th day of August, 1867. To this union was born 9 children. Four preceded her in death. Those living are D. L. Paschal, J. F. Paschal, Mrs. C. R. Allen, R. B. Paschal, and Mrs. J. P. Allen, all of Rockingham county, N. C. She was a kind and dutiful wife and kind and loving mother, always ready to give her children good advice. She had many trials and tribulations in this life. But bore them with great patience. She united with the Primitive Baptist Church at Lick Fork, Rockingham county, N. C., on the first Saturday in September, 1883, and was baptized on the following Sunday by Elder James S. Damon, and remained a faithful member as long as she lived. She was a strong believer in the doctrine of salvation by grace and always enjoyed attending her meetings when able to do so. It seemed hard to give her up but it was God's will to take her home from the troubles and trials and afflictions of this life and I hope He will reconcile us to His holy will. We should not mourn as those that have no hope for I believe she is now enjoying the rest

that remains for the children of God. And may the good Lord enable all of her children by His grace to live in a right and acceptable way with Him and when we are called from time to eternity may we meet our dear mother on that happy shore where we may ever sing His praise forever more. Funeral services were conducted from New Hope church by Elder J. R. Smith and interment followed at the church cemetery in the presence of a large concourse of sorrowing relatives and friends.

Written by her son.

R. B. PASCHAL.

WILLIAM FRANCIS CRAVER

God in His infinite mercy has seen fit to send His angel of death into this home and has taken as the toll this husband and father. The sorrowing family and friends have the one consoling thought that their loved one has gone to reap the reward of a higher and nobler life. William Francis Craver, was born in Putnam County, Ind., October 19th, 1845. He was the son of John and Louise Craver. His early life was spent in the vicinity of Bainbridge, near the place of his birth. December the 9th, 1877, he was united in marriage to Martha Rutledge. To this union were born 7 children, Buford T. and Mary E. of Ladoga, Ind., Mrs. Harry W. Hux of Chicago, Mrs. James G. Kirby of Fredrickstown, Ohio, Mrs. Paul G. Clements and Mrs. Ansol Ferguson of Indianapolis, and William H. Craver of Horse Creek, Mont.

Mr. Craver departed this life Oct. 11th, 1922, at the age of 76

years, 11 months and 26 days. He is survived by the widow and all of the children. Although Mr. Craver had been in ill health for some time, his death was unexpected and came as a profound shock to his host of relatives and friends. The tender care administered by his loved ones added much comfort in the days of his failing health, and now consoles the grief of those who are left to mourn the loss of a faithful and dutiful husband and father, whose first thoughts were always for their welfare and happiness.

Brother Craver never united with any church, but was a firm believer in the Primitive Baptist faith and was active in helping care for the brethren in meeting and associations, and the unworthy writer always felt welcome when at his home. In our talks together he has expressed his belief and hope in salvation by grace. Brother Craver we will miss you, but we know our loss will be your eternal gain.

The funeral was conducted by Elders Wm. J. Stogsdill of Bloomington, Indiana, and W. H. Schenck of Pittsboro, Indiana, to a very large congregation at the home in Ladoga, Ind., and the body was laid to rest in old Palestine cemetery, near where he was raised to await the great resurrection morn.

W. J. Stogsdill,

W. H. Schenck.

SUSAN A. M. OUTERBRIDGE

Whereas it has pleased our Heavenly Father to remove from among us our much beloved and faithful

aged sister Susan Outerbridge.

Therefore in memory of her be it Resolved, That we bow in humble submission to the will of Him who doeth all things well, and that we thank God for the noble example of our departed sister.

Resolved further that we send a copy of these resolutions to Zion's Landmark also one to "The Gospel Messenger" for publication and that a copy of same be spread upon our Church book.

Done by order of the Church of Robersonville in Conference on Sept. 2nd. 1922.

Committee:

J. L. ROBERTSON,
LEONA MOORE.

HELP BUILD THE CHURCH

The Little River Primitive Baptist Association accepted a land deed given by Mr. A. J. Powell of three acres of land to the Old School Baptists, for the purpose of worship of said faith and order. Said Association agreed to build a house on said land. Any brother, sister or friend who will contribute for this purpose will be appreciated. They can send it to Eld. E. C. Jones or J. B. Britt, both of McCullers, N. C., Route 1, or Mr. A. J. Powell, Garner, N. C., Route 1. This land is located about one mile south of Garner, N. C.

Respectfully,

J. B. BRITT.

McCullers, N. C.

ELDER J. W. WYATT

Elder J. W. Wyatt will preach as follows:

Elm City, fourth Sunday, Oct.

22, at night.

Mill Branch, Monday, 23.

Upper Town Creek, Tuesday, 24.

Pleasant Hill, Wednesday, 25.

Tarboro, Thursday, 26.

Thence Skewarkee Union, 27.

Hamilton, Saturday, at night, 28.

Robersonville, Sunday at night, 29.

Conoho, Monday 30.

Dopeland, Tuesday, 31.

Falls of Tar River, Wednesday, Nov. 1.

Mrs. J. B. Gardner.

AN EXPLANATION

On account of the illness of my wife, I called in appointments at Wilmington and south of there, and made my turning point at White Oak Association for my home in Ohio. I desire to thank the dear people of the Southland who showed me kindness, and hope later to have space in Landmark for a brief account of my tour.

Sincerely,

E. J. HARRIS.

Newark, Ohio.

WHITE OAK UNION

The next session of the White Oak Union meeting is appointed to be held with the church at Newport, on the N. S. railroad, Saturday and fifth Sunday in October, 1922. All lovers of the truth are invited to attend this meeting.

In hope, R. W. Gurganus,

Union Clerk.

Zion's Landmark

PUISHED SEMI-MONTHLY

AT

WILSON NORTH CAROLINA

Primitive or School Baptist

Vol. LVI

December 1, 1922

No. 2



P. G. LESTER, Editor Roanoke, Va.

Associate Editors

ELDER J. D. COCKRAMHartsville,, Va.

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

SHOULD BE RESTORED.

Atlantic, N. C.
Nov. 1st, 1922.

Dear Mr. Gold,

Appended to this letter I will send a letter which I received on last evening from sister Margie Rowe with a request that I look it over, and if I thought best to send it to you for publication, if not to return it to her.

This night I have been led out to survey the field of trouble in which that dear sister now stands.

The first sister to declare against the corruptions of the Raleigh church was sister Bettie Everett. Quite a number of us, I for one, thought she acted hastily. What did she do? She declared nonfellowship for the corruption in the Raleigh church. That dear sister saw, and had evidence to believe enough until she had to act even though it cost her life in the church. She acted and went out.

Then sister Bettie Z. Whitley acted, and brother Nathan Worsely brought the matter before the Kehukee Association. Through the advice of Elder Gold and the brotherly entreaties of Elder J. E. Adams the Association did not act, but sister Whitley for herself and brother Worsley for himself acted and held their points. Their respective churches took no action.

Afterwards brother W. C. Rowe with his family moved near Raleigh. Their young daughter had been in school there and had become a member there. The pastor's conduct was very kind and pleasant to the family. Sister Rowe acted too familiarly with him, and confided in him because of the much kindness he showed them until he made approaches on her and her young daughters. She then went before the church and asked to be excluded. The moderator told her there was nothing against her and he saw no reason why she should be excluded. She told him she could not, and would not stay in the church and fellowship the gross disorder there, and she demanded to be excluded. They excluded her.

Later the orderly members of the Raleigh church with the help of the surrounding sister church, and some faithful brethren of churches in some sister Associations went to the help of that church, and withdrew fellowship from that disorder. Still later all the Associations in Eastern North Carolina have endorsed the actions of the Raleigh church in withdrawing fellowship from that disorderly element.

Now, what have we done? We have universally endorsed the actions of sister Bettie Everett, sister Bettie Z. Whitley, brother Nathan

Worsley, and sister Margie Rowe. The church took sister Bettie Everett back, or rather went to her, but sister Margie Rowe, having been a member at Raleigh has to go among the brethren because of the love she has for them, and be considered excluded, when all of us have done just what she felt to do just ahead of us.

I was her pastor eight years and believe I know her. I don't believe she can afford to lie to me. She is no idiot. She knows that her heart is stripped naked before God who knows her very thoughts. He is her Judge, and she knows it. I do not believe her to be guilty of any criminal conduct. She has done what the rest of us have done, and I have fellowship for her, and if she had been a member of our church I would advise her restoration. Therefore I will say in this letter, and say it to the Raleigh church, that sister Rowe should be taken back in the church without confession because we have all gone to her by taking the same steps at a late hour which she was compelled to take ahead of us.

I hope her letter together with this letter may find a place in the Landmark at an early day.

With love and good feelings for all, and for the peace of the house of the Lord, I am your brother in a good hope.

L. H. HARDY.

To the dear children of God scattered abroad throughout the different associations which I have visited this year. Greetings: Dear friends I feel that I must tell you how wonderfully good the Lord has

been to me and how He has blessed me to attend five associations this year.

The first one was the Lower Country Line and no words can describe the suffering I passed through while preparing to go, not knowing how I would be received.

I cried day and night. O, God I cannot go! But there was a compelling power which moved me to go. My husband and I went and the Baptists were so kind and good to us and the preaching was so good and sound we felt it was good to be there and that it was none other than the Lord's people we were with, we felt renewed in spirit and felt we could rejoice in the blessed gospel once more.

We came home and began to talk of going to the Upper Country Line. My husband was anxious to go because it was to be held with the church at Bush Arbor. But alas! I was down again in the depths of woe. I felt I could not go. Yet when the time came to go I found myself going not knowing that we would even get a place to stay. But again the Lord made a way for us and we were tenderly cared for and once more heard wonderful preaching.

While on the train going to Burlington my mind was greatly exercised. I was meditating on why I should be going to this association, when it seemed to me I saw myself more helpless and dependent on the great God of heaven for everything even the breath I breathe and I was reminded of the scripture "Except ye be converted and become as this little child etc." I felt certainly I am as helpless as the

least little child. I knew I had no power to do anything not even to stay at home when I felt I could not go. But God had a purpose in our going and He showed us the weakness of poor, puny, proud man while on that trip. And He also gave us to drink at the fountain of His love and caused His servants to speak sweet, cheering words that comforted our poor wounded hearts and made us glad we went.

And on through all the five associations I have attended it has been the same. I felt I could not go and yet I did go, and at each one I had a wonderful feast and was made to rejoice in God my Saviour. Deep calleth unto deep, and unless we go down in the deep we know not what it means to be brought up out of the deep.

I met many of the dear children of God that were kind and good to me even more than I expected knowing the miserable reports that have gone out about me through all the country, and I want to say to those dear ones that your kindness was indeed sweet to me and I know that some day you will hear the blessed Savior say. Come ye blessed of my Father, inherit the kingdom prepared for you. For I was hungry and yet ye fed me, etc.

And to those that have been deceived by the evil tongue of slander which caused them to turn away from me I can truthfully say, Father forgive them for they know not what they do.

There was a time when I too felt myself a little better than some I knew. A very bad report was circulated on a member of the church where I was a member, circum-

stances were against that one and I readily believed the report, without any cause, for I never personally knew anything wrong against that member, and that one is still an honored member of the church. And I have learned a lesson. Judge not that ye be not judged. There have been many times in the last two years that I wanted to fall at the feet of that dear child of God and beg forgiveness. But we are far from each other now.

Now to all the dear children I want to say, I am a poor miserable sinner; I am not worthy of the great love and mercy the blessed Lord has bestowed upon me. I have gone on headstrong disregarding the dear loving admonitions and advice the dear tried souls offered me. Not because I did not thank them and believed they meant well to me. But because I was deceived, while I believed they were deceived.

I had to go down in the fire of hell and learn these things for myself and I feel now that I can say I have learned of a truth that salvation is of the Lord. And that cursed is man that trusteth in man or maketh flesh his arm.

Now let me say again I am a poor miserable sinner. I have trampled the mercies of God under my feet and do not feel worthy to be called a child of God.

But I want to say to all that those black scandalous reports that have been circulated about me by W. A. Simpkins and others over whom he has influenced, are miserable falsehoods of W. A. Simpkins own make.

I am writing this with love to each dear child of God. Having no ill

will towards any of you and earnestly desiring an interest in your prayers.

The Lord knoweth the way that I take. He hath in times past delivered me from sorrow, and gave me a sweet hope in His grace. I trust he will yet again deliver me from this terrible state of affliction I am under.

Submitted in love,

MARGIE ROWE.

R-6, Raleigh, N. C.

THE CLEANSING POWER OF JESUS' BLOOD.

Elder C. F. Denny,

Dear Brother in the Lord:—Upon my return home last Monday I learned you have been unwell, and yesterday I met sister Louise Aycock who also told me she had recently seen you, and of your poor health. I am hoping by this time, you will have been restored to your usual good health. How soon we frail mortals can be brought low in body, and in mind too. Nations can be sick, Europe especially is in very critical ill health, politically and financially. I have no remedy for their troubles. There is one, a God given one, but there are no indications that the Lord is bestowing this divine panacea: "Thou shalt love thy neighbor as thyself."

I have had moments when I thought this was written in my heart; but O, it was but for just a little while, and then, under deep heart searchings I could not find it. I could find self, selfishness invaded, marred all my life, and that all that I am, must be washed in Jesus' precious blood.

Sometimes typical Israel was sick, and instead of going to the only true physician they went to Egypt for help, or "they sent to King Jareb: yet could he not heal you, nor cure you of your wounds." Hosea 5:13.

"A certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Mark 5:25-26: but Christ drew her to him, she touched the hem of his garments and was made perfectly whole. How gracious is our God when he comes, and tells us plainly "Thou hast no healing medicines" and then also declares unto us "I will restore health unto thee, and I will heal thee of thy wounds." Jer. 30:13:17. O, my brother the sicknesses of my soul have been many, but I am singing "Precious is my dear Physician,

Oft I prove his power to heal,

 Curing every sad condition

When he does his love reveal

 Precious Jesus!

Much I need thy healing power."

But I will close my few lines wishing yourself and sister Denny all prosperity in the kingdom of our Lord and Savior Jesus Christ. I am yours in Him.

FREDERICK W. KEENE,

501 Cleveland St., Raleigh, N. C.

Remarks:—We appreciate being remembered by our brethren and friends very much and in answer to many inquiries I am glad to say my health is better permitting me to be out again.

C. F. DENNY

VISIT TO THE ASSOCIATION

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

Dear Friend, and Brethren, Sisters and friends, readers of the Landmark:

I feel impressed to write a brief sketch of my visit to the Associations, the old Kehukee, Contentnea and White Oak. I desire to feel thankful to the good Lord for His sustaining grace in blessing me in my advanced age near 89. In meeting and filling appointments and preaching the everlasting gospel of our blessed Lord and Master to His people. In meeting so many of the dear brethren, sisters at the associations and seeing the happy and lovely greetings embracing each other in love, I was melted down in humility. Never will I forget such seasons of refreshing from the dear presence of the Lord among His people. The preaching was good, able and sound and in harmony. The business was transacted so far as I saw in decency and order. Thanks to the Lord that I was blessed to be among them.

I returned home Wednesday 28th, found all in usual health. I am well—feel better this beautiful morning than usual, for which I desire to thank the Lord for His great goodness, mercy, and loving kindness to such a poor, imperfect, sinful creature as I feel to be. As I do not wish to consume space in the paper unnecessarily and as there is another subject matter of vital importance on my mind will say to my many precious brethren, sisters and friends, I have not forgotten their kind expressions and words of

encouragement to me, ~~and their~~ deeds of charity. May the good Lord bless you all. I never expect to meet you again in time, but hope we will meet in that upper and better kingdom of glory, where parting will be no more, where we can praise our blessed redeemer forever. Amen. Farewell, remember me.

J. E. Adams.

The other subject I had reference to is gospel order, discipline. I mean the law of Christ, given to His church, for their government and well being here in time, which should be observed and executed.

There has occurred a case in one of our churches, in this the Little River Association, a clear case of departure from gospel order and discipline. I refer to Salem church, in excluding a member without any trial, or gospel proceeding and against the counsel and advice of their old pastor, who had served them faithfully for about 20 years. I preached there on Tuesday after 4th Sunday, our association, using the scripture by the Apostle James, "do not err my beloved brethren and if any of you, my brethren, and one convert him that is try to point out his error and turn him from it let him know that he that converteth that erring brother, shall save a soul from death and hide a multitude of sins." I dwelt upon this teaching of the apostle and tried to impress upon their minds the importance of observing the scriptures, had they faithfully labored with the brother to show him his wrong. They never answered. I have seen two of the correspond-

ents who were there at that meeting. One who had been a member 40 years. He said he had never seen nor heard of such a case of church proceedings in a conference. The other brother told me the same. In speaking there I quoted the language of Nicodemus when they had our Saviour on trial before the king. He said, "does our law condemn a man before it heareth him and knoweth what he has done?"

The law of our state does not take up a man for crime and punish him without due process of law. Does our gospel law take up a member and exclude him, no matter what he has done, without first investigating and bringing a charge, with specifications, stating what he has done. To do so is mob law. I hate and regret to speak of such things, but faithfulness becomes the Lord's people. I do hope and pray that that church may consider their error and retract, or rescind their action and set themselves in order—
SEVEN Landmark

as I feel deeply interested in their welfare. If they do not sister churches will have to labor with them and try to show them their error and mistake. May the Lord direct by His spirit is my prayer for the peace and welfare of Zion.

J. E. Adams.

Angier, N. C.

ENJOYED THE UNION

Dear Brother Denny:

I so much enjoyed the Black Creek Union at Wilson. How sweetly was my hungry soul fed, and how often now do I go back and gather up the fragments and

feel rested and refreshed thereby. I was also greatly comforted and strengthened while hearing you and Brother Sidney Denny tell the "glad tidings of salvation to the poor," at dear Sister J. S. Jame's home.

There is no food on earth so suitable and so quieting to the child of God as the sincere milk of the word. It drives away their tears and sorrows, and hushes into silence their every doubt, and lulls them asleep in the same arms of the promises of God, to wait in hope of eternal life. This scripture is upon my mind, "I have eaten my honeycomb with my honey," says the heavenly lover to his dear people. Solomon's Songs 6. The honey must be eaten with the honeycomb. We read of no strained honey in the Bible, and the empty honeycomb would be poor eating as would also, the letter of the word. In gospel preaching, doctrine and experience can not be separated. Honey and the honeycomb eaten together, as provided in nature is not only sweet above all natural food, but it is also nourishing. A taste of it enlightened the eyes of Jonathan renewed his strength for the battle; so the word of the Lord given to us from His hand filled with His mercy and goodness and grace, is good to enlighten our eyes and make us strong in the Lord to "fight the good fight of faith," and also it is sweeter than honey to our mouth, "yea sweeter than honey and the honeycomb." Psalms 19:10; 109:103.

Your little sister I hope,

Bessie Brooks.

ENJOYED THEIR TRIP

Dear Bros., Sister and Friends:

Dare we claim the relationship? We would be glad to write each of you and express if possible, our love and appreciation for your loving kindness and generous hospitality to us during our recent visit to you in your homes and the attention shown us at the different meetings we were fortunate to attend in N. C.

However, we take this means of conveying our message to you knowing the dear old Landmark is a welcome visitor in nearly all homes.

We would love to make mention of each one, but space forbids, but many of the dear faces will ever be indelibly traced upon our memory.

The introductory sermon so ably preached by dear brother S. B. Denny at the Black Creek Association was fully realized by us in being and feeling at home with brothers and sisters though strangers in the flesh.

The preaching, as a whole was both grand and glorious, such as build up and comfort poor dying sinners and we feel deep in our hearts it was good to be there.

Unworthily Mesdames Ison and Green.

A GOOD MEETING

Eld. C. F. Denny.

Dear Brother: We had a very good meeting at Sand Hill Saturday and Sunday last, there were three baptized Sunday morning by me and one Monday before, making four. There seems to be a great manifestation of the spirit.

Beaulaville, N. C., L. E. Bryan.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol LVI.

No. 2

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., DEC. 1, 1922

EXPERIENCE OF GRACE

Dear Brethren:

I feel to write what I hope to be the dealings of the Lord with me. In early childhood I was in company with some older children playing some musical instruments, when my conscience told me I was wrong. I went away crying. The other children only laughed at me. As I grew older I wanted to go to church, but the preaching condemned me so I did not get much comfort out of going, and I did not want people to see me crying. I was so young I promised the Lord to quit jesting but when I was with the lively people it was the same thing again. My troubles grew worse until all I could do was to beg the Lord for mercy. I felt to be a lost and ruined sinner, and without the mercy of God I was surely lost. I had a dream, I saw Satan in a

able saving some very bad looking horses he was killing all that belonged to him. I was afraid but my husband told me not to be afraid for he could not reach us. I dreamed I went to the door one night and the whole world was on fire. I thought it was judgment day. I closed the door and went back in the house with my husband so we escaped the fire. Then I dreamed a man came to me and my husband and told us he had a place for us. We went and saw the prettiest place I ever saw and off to the left there was a very dark place, but we were not carried there. After this I went to church with Eld. Gardner Bryan; it was a very sad day for me, but if ever I was delivered of my sins it was that night. I awoke praising God. It seemed to me that everything was praising God with me. I went to see an aunt that day, she was mad over something. I told her I didn't believe I ever would be mad any more. She says you will if you live after this. I wanted to go to church but did not feel worthy. I saw the Old Baptists as the best people in the world. This went on for years. When at last I went before the church and told a part of what I have written, and was received, and baptized. I have been with the church about forty years. I am now eighty one years old and blind but still love these people that I have been with forty years.

If this is not an experience of grace I don't know what it is.

Your sister in hope of a better world.

Penny Brinson.

Boulaville, R 1 Box 55, N. C.

REMARKS.

They shall still bring forth fruit in old age. They shall be fat and flourishing; to shew that the Lord is upright; He is my rock and there is no unrighteousness in Him." Ps. 92:14-15.

They shall remember all the way the Lord their God has led them these forty years in the wilderness to humble them and to prove them. This dear sister has thus been led and proven and still loves the people of God. She loves the brethren and thus abides with her and in her heart the never failing assurance that she has passed from death unto life. Along during the exercise of mind and heart which abides with her, and which she appreciates as an experience of grace. She had dreams which came along during her exercises of mind which she felt to relate as she came to them. With respect to dreams we are criticised by even some old school Baptists. While I could not accept an experience, as of grace, which was made up entirely, or even largely of dreams, yet I could not reject one, interspersed now and then here and there with a dream seemingly in accord with the entire relation. Paul says, him that is weak in the faith receive ye, but not to doubtful disputation." Now this weakness consists in part of belief in dreams, for which one should neither be rejected nor criticised. In the promise of the gospel it is said, "And your old men shall dream dreams, and your young men shall see visions. In the ordeal of conviction and conversion the entire ~~Adamic~~ man be-

comes prostrated upon the ground and his soul, body and spirit seems to be conscious of the burden of guilt and condemnation consequent to sin and transgression, it is not to my mind an unreasonable thought that while the inward man is grappling with the real spiritual effects of a convicting law by which the offense abounds the outward man the man of flesh should be affected shadowy as by dreams and other impressions of like character. Much that seems to be inseparable from an experiment of grace a truly spiritual exercise is as the chaff to the wheat? But what is the chaff to the wheat?

Upon the threshing floor the chaff adds nothing to the wheat but is purged or blown away and burned, but formerly the chaff sustained an important, yea, an indispensable relation. At the harvest we may have chaff without wheat, but we can not have wheat without chaff. There may be a sinner without salvation, but there cannot be salvation without a sinner. Sinners must be saved." Salvation implies that sinners are saved and sinners saved implies children of God; yet we read that the children of the flesh are not the children of God, however, if there were no children of the flesh there would be no children of God. While sinners are not saved because they are sinners, yet if there were no sinners, no one would be saved.

While the child of God as such is a veritable embodiment of spirit and life yet in its birth, as such, there is sustained such relation to the sinner man as that mortality is

eventually swallowed up of life. The relation of matter and mind in the child of God involves a mystery which can only be solved by the revelation of Christ in the resurrection. We have it now by faith, in revelation and in vision and in dreams but when that which is spiritual and perfect is come we shall see him as he is and be like him.

Verily without controversy great is the mystery of godliness. God was manifest in the flesh. God manifest in the flesh was the Christ, and Christ manifest in the flesh is the child of God. By this manifestation the children of God are sanctified and in it they are preserved and through it they are called as with a holy calling to be saints of God; and having been born of God they are heirs of God and joint heirs with Christ.

If one has a dream, let him tell it, and if one has the word of the Lord, let him declare it." Whatever there may be in dreams they are not easily forgotten. They are like nails driven in sure places. It is true there are false dreams and filthy dreamers, and there is false religion and evil men and seducers, but just the same there is a true God, pure religion and a spiritual gospel service.

P. G. L.

WARNING

Having had several requests from our brethren suggesting the propriety of warning the readers of the Landmark to be very careful in regards to investing their savings in get rich-quick schemes.

I deem it advisable to insert the following article that appeared in

the News and Observer, Raleigh, N. C., under date of Nov. 2, showing the views of Mr. Stacy W. Wade, State Insurance commissioner whose duty it is to look after the welfare of the people of the State. Read it and consider well.

C. F. Denny.

"Months ago it became apparent to Insurance Commissioner Stacey W. Wade that the oil stock fakirs had got together somewhere and divided up the field of opportunities, one gang of them taking the school teachers, another Methodist preachers and another some other classification. Everybody but the Primitive Baptists seemed to have been allocated among them.

"Yesterday the Primitive Baptists got a hearing in a sheaf of prospectuses addressed to them that began to pour in from every section of the State. They have fallen into the hands of the Ranger-Vindicator Oil and Development Company, Elder J. L. Collings, president, Fort Worth, Texas, and members of the demonination all over the State are being importuned by Elder Collings to buy stock.

"It's a mighty imposing prospectus, four pages of gilded promises of sudden wealth, and right in the middle of the first page of it a picture of Elder Collings himself. He is a devout looking man, lean-jawed, stern of eye, the embodiment of stern and implacable honesty. He addresses the world as "Dear Brother," and desires to help the brethren in the matter of financing the digging of a well that will make everybody immensely wealthy.

"But Commissioner Wade is dubious of Elder Collings, because the Elder has not taken the open road to stock selling in the state. He is using the devious paths of letter-writing, and to combat him and all others in like business, Mr. Wade wrote yesterday himself to all the superior court judges and solicitors asking them to give special attention to the letter-writing stock salesman. They are becoming too numerous. His letter to the judges follows:

"The sale of stocks, leases and patent rights of questionable value, especially to farmers and our citizens in rural districts this year is so general and the result so disastrous, that I am asking for every possible aid in an effort to curb the unscrupulous work of these blue sky wild cat salesmen and give our people a correct view of these investments.

"This department's activities are largely a work of education, and I trust I am not asking too much to request that you will, in your charges to the jury, take every opportunity to emphasize the need for a thorough investigation before investing in these highly lithographed and fake stocks.

"Our law in reference to the sale of these stocks is ample to protect our citizenship, and I am taking the liberty of enclosing you a copy for your convenience. The support of our courts and officers in the past has been gratifying and I desire to thank you for any part you may take in the suppression of this growing evil among our people."

**MRS. KATE ELISABETH
DAMERON.**

This great woman was born in Orange County, N. C., on April 17th, 1842. She was married to Elder James S. Dameron on August 1st, 1860, and died June 6th, 1922. She was eighty years, one month, and nineteen days old.

She was baptized into the fellowship of the Primitive Baptist Church at Moons Creek, Caswell County, N. C., together with her mother Mrs. Arena May Roberts, by Elder James S. Dameron, on the second Sunday in June, 1871.

Sister Dameron was one of the great burden bearers of the earth.

In her early married life her husband became a soldier in the Southern army in the Civil War. When he returned home he soon began the preaching of the gospel which took him from home much of the time. They were both teachers, and farmers, therefore when he was away her burdens were very heavy, but she endured patiently, and bore the burdens of life. She also had the care of four sons, and two daughters. She struggled hard to care for this family, let her husband go in his Master's service, to keep home affairs moving along. She succeeded as few can. She prepared her children so they were among the best teachers in our public schools, and raised them up in an honorable way to be among our best citizens.

Two of her sons preceded her to the grave. Also her husband, who for some years before his death, lost his mind, and was taken from her in a living death which was a great affliction to this great woman. She

leaves behind her, Mr. James W. Dameron, Mr. Samuel Dameron, and Mrs. Kate Mitchell, of Reidsville, N. C., and Mrs. Nannie D. Griffith, of Ruffin, N. C. But those dear children, when they look back over life's pathway, and remember her who gave birth to and tutored them must rejoice that the Lord blessed them that such a woman should be their mother.

It really appeared to me that her mind was always on the alert to get that which was wise, and useful, and to shun, and throw off that which was light, vulgar, and trashy. She was, in my mind, the most intelligent woman with whom I ever conversed. She made no effort to do and say the right things. They were with her all the time.

She was a firm believer in the doctrine of salvation alone by the grace of God. She was an exhortation to all about her to do right. She did not need that some one should be exhorting and reproving her. Her life was a rebuke to wrong doing.

Once after her husband was taken to the asylum I preached at Dan River near her home. She and her youngest daughter were there on a spring wagon. I took sister Dameron on my buggy to her home. Soon after we left the meeting house I found that she was crying. I thought it was caused by her troubles about her husband's condition. I spoke to her about it: she said, "It is not trouble, my dear brother, it is joy. I have heard exhortation, and exhortation, admonition, and admonition until I am almost starved to death. On last 5th Sunday I went to Reidsville and

heart you in both discourses, and again today, and it has so filled my soul with the good things of God that I hardly know how to contain myself. It is for this joy I have to shed tears."

My heart rejoiced with her heart. For the first time I was made to see that there was neither strength nor food in telling people what they ought to do, and how the Lord would reward them with blessings if they would do this or that. Her tears of joy, and the few words she spoke were a wonderful sermon to me which opened up a field of thought in which I have been thinking from then to now.

The great strain of mind under her many cares never led her from the path of true obedience to her God. When it came time for meetings she was numbered with those present unless the providence of God prevented it. As she neared the end her bright, intelligent mind gave way which caused much grief to her children and friends. But the God who gave her with all His blessings in her came to her relief, and took His daughter home to dwell eternally with Him in glory.

She leaves two sons, two daughters, one sister, Mrs. P. D. Gold, Mebane, N. C., with a host of brethren, sisters, and friends to mourn their loss, but all feeling that she has joined the heavenly host in the praise of Him who loved her, and gave Himself for her that He might present her spotless before the holy throne of our dear God.

I will have to stop because I cannot tell her worth to me.

With much love to her children, and all who feel bereaved by her

departure, I am

Their brother, and friend.

L. H. HARDY.

Atlantic, N. C.

October 29th, 1922.

JAMES REDDIN LUPER

I am requested by Sister Mary Luper to write an obituary of her dear husband and our dear brother in Christ, James Reddin Luper. He was also my brother-in-law, as my husband and he were dear brothers in the flesh and also the spirit I believe.

Brother Reddin was the son of J. D. and Mourning Luper and was born July the 7th, 1857, and departed this life very suddenly on the 8th of August, 1922, making his stay on earth 65 years, 1 month and 1 day. He was twice married. His first marriage was to Miss Pennina Flora on February 27th, 1881. Unto this union was born two children, a boy and girl. They both preceded him to the grave. On April the 6th, 1884, the Lord saw fit to take this dear companion from him. He lived alone near five years and then married Miss Mary L. Williams, the daughter of Elder W. B. Williams. There was born unto them five children; two boys and three girls. The boys died while very young. He united with the church at Mill-Branch, N. C. on our fasting and prayer day in July, 1900, and was baptized the next first Sunday by our beloved pastor (then) Elder W. H. Fly. He was ordained deacon of same church the first Sunday in January, 1904, which office he faithfully filled until death. He was also treasurer of the church,

besides he was a faithful and true brother that always filled his seat unless providentially hindered. My husband was also deacon of same church and at his death, Brother Reddin came in and filled his place, and now they are both gone to their eternal homes and their places are vacant here. But at the good Lord's appointed time if He sees fit He will give us another deacon. Let us trust in him. The church, the neighbors and especially his dear family are all greatly grieved at the loss of our dear brother, but we want to say as Job, the Lord gives and he takes away, and blessed be the name of the Lord. On the day of his death he drove down in the field and had filled his wagon with melons and fruit and had gotten on the wagon and we suppose died right away. His wife became anxious about him, he was staying away so long. She went to look for him and found him lying dead on his wagon. Oh, how heartrending, just think what our sister met with, and all so sudden. But blessed thought, the good Lord will not put more on us than he will enable us to bear. And he has promised to be a husband to the widow and father to the fatherless and I know he will for I found him as such in my great loss. I know how to sympathize with my dear sister in her sad bereavement. My husband and hers were so devoted in this life to each other and it causes her to seem so near to me now. I hope the Lord will comfort and bless her in all her undertakings in this life and be a husband to her and a father to her children.

He leaves behind to mourn for him a devoted wife, three daughters, Mrs. A. M. Whitehead, Maggie and Martha Luper, five grandchildren, one brother, three sisters and a host of relatives and friends, we all mourn for him, but feel that our loss is his eternal gain, for we believe that he is now sleeping sweetly in the arms of Jesus.

His funeral was conducted by Elder A. B. Denson and his dear pastor, Elder M. B. Williford. They both spoke very comforting to the bereaved family and friends. His dear body was laid to rest in the cemetery at Upper Town Creek church.

May the Lord be with and comfort his loved ones is my desire.

Written by his sister-in-law,

Mattie Luper Jarrell.

ELDER G. W. HERNDON

By request it becomes my sad duty to write a brief sketch of the life and death of Elder G. W. Herndon, as per information received. He was born a helpless sinner to Mr. Hartwell Herndon and Sister Cora (Collins) Herndon, about August 24th, 1887, and departed this life August 26th, 1922.

Brother Herndon leaves to mourn their loss, a father, mother, a wife, five children, six sisters and four brothers, together with the sweet fellowship of the Church at Canaan of which he was a member, and assistant moderator. Brother Herndon was married to Miss Ethel Oakes, Feb. 11th, 1912, with whom we heard him so many times express their happiness. The writer was blessed to be with his brother

er a great deal after he got a letter from the church at Danville, where he first joined the Baptist church, and put it in with us at Canaan, where we were glad to have Him. He joined us at Canaan church, May 16th, 1914, soon after this the Lord having a work for him to do impressed him and showing the church that he must feed the flock, was liberated to exercise his gift, and on Dec. 17th, 1916, was ordained to the full work of the ministry. Elder Herndon was a sweet experimental preacher being blessed to feed the little ones on the sincere milk of the Word and never advancing any new doctrine other than set forth by the Holy Writ. Brother Herndon was one of the most humble men I ever knew, always at the feet of His brethren. He loved to be with Baptist people and talk of the wonderful works of our God and His sweet mercies to us. He and the humble writer have spent many pleasant hours relating together how we hoped and felt that the good Lord had been so merciful to us while we had been such sinners. Now dear bereaved family and all who may read this, these few remarks as set forth are some evidence which we rejoice to see in all of the brethren, not that we expect to obtain eternal life by so doing, but we believe, to be evidence that we have already been made to know our Saviour, whom to know is eternal life; therefore we take courage that in so many good traits of life which Dear Bro. Herndon possessed was in evidence that the promise was His that there have never been many powers com-

bined that could separate Him from the love of God who had loved him with an everlasting love.

Therefore, dear bereaved family and the household of faith may the God of mercy, bless us all while we wait on Him that we may be kept and guided by His power that we may be of that blessed character who are looking for His appearing, and may you cast a mantle of love and forbearance over imperfections of the writer. Written by one who loved Bro. Herndon, I hope for Christ's sake.

W. R. Dodd.

MARY L. LILLEY

It is with a sad heart, I make the attempt to write a short sketch of the life and death of my dear companion, Mary L. Lilley, who died so suddenly October 11, 1922.

She was the daughter of John A. and Louinda Griffin, born Dec. 9, 1855, married to Kader Lilley May 2, 1872. Unto them were born seven children, four boys and three girls; three boys and two girls now experience the sad farewell of their kind mother.

It is useless to say much of her works in life, as I feel that she is one who has been taken from her labor, and her works will live in the mind of all who knew her. I have often heard her speak of her trouble on account of sin, and that she went to some secret place to ask the Lord for deliverance. She asked Him what had she done that all this trouble was on her; that she had visited the sick and administered to the needy. The answer was, she would receive the benefit

here, but would never get to heaven by that, if so, then what would become of them that didn't have anything to give.

She united with the church at Smithwick's Creek on Saturday before the fourth Sunday in July, 1892, and died in full fellowship. She was afflicted with asthma for several years, finally heart trouble took place. She ate her breakfast well as usual and was sitting by the fire, while my son's wife was holding one of our grandsons and one of my daughters was sitting near her, she smiled at the baby and said she would hold it awhile and to put it in her lap, which was done and she had only had it a minute or two, when she said, "My head feels foolish," and with the last word fell over with the baby. I was just out in the yard, when they called me and when I got to her, she was dead. O! what a shock to poor me, but I am bound to say, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Dear brethren, sisters and friends ten thousand such world couldn't have made me agree to this sad separation, yet I can't ask for her back again, for if she is not better off, then where am I? O! the times that she was not able to go with me to church, but would insist that I go just the same. The two last May meetings, she was unable to attend. At these meetings the church wash feet, and I knowing that she enjoyed it so much, and being so impressed to engage in the service with her, we did so at home. The last time I remarked, that we

didn't know whether it would be the last time or not.

I told my daughter-in-law, that it seemed after having a wife for fifty years, one would probably be willing to give her up. But not so.

She often spoke of the desire to see Brother A. L. Harrison, but died without her desire being fulfilled, but he, with Elders Sylvester Hassell, B. S. Cowing and John N. Rogers conducted the funeral service, and a large number of brethren, sisters and friends witnessed the last farewell.

Now to all that have experienced this sad bereaved condition, know something of what I am undergoing. I desire to look to that source that is able to calm the raging sea, and say, "Be still."

She leaves fifteen grandchildren, five great grand-children with a number of friends and relatives to mourn with me. Perhaps I have imperfectly written enough. O! the lonesome hours I am still passing through. My youngest son and his wife are with me she does all for me she can, but that doesn't soothe my sorrow. If the Lord ever had any mission for me to fill, I have imperfectly filled it. So now, I close this poorly written sketch. It is not in as good form as I desire, but what I have done is just like me.

O, my loneliness! My loneliness! I have experienced this sad bereavement before. My first wife and I were married April 4, 1867, she died Dec. 18, 1868, leaving one infant child, which died 1869. Now, let me impress this one thing on all husbands and wives: husbands' love

your wives. Wives love your husbands. It is useless to relate the lonesome hours I am passing through.

Now, dear brethren, sisters and friends and to all that mourn. Let us be of good cheer, and think, it is I, and when my race is ended, that my Jesus I shall see, and then be able to praise Him forever and ever. Amen.

Good bye. A bereaved husband,
Kader Lilley.

ANGIER UNION

The next session of the Angier Union will if the Lord willing meet with the church at Angier, N. C. on Saturday and 5th Sunday in December, 1922, and Eld. C. B. Hall is appointed to preach the introductory sermon and Eld. J. E. Adams, his alternate, and we extend a general invitation to all the brethren and sisters and friends of our faith and order to come and be with us in this meeting and we extend a special invitation to the ministering brethren to be with us. All coming by railroad will be met at Angier as the church is located in the little town and all trains will be met.

A. H. Dupree, Union Clerk.
Union Springs, R. No. 2, N. C.

ELDER J. P. VIA

Please publish the following appointments for me beginning at Spray, N. C., Dec. 3 at night.

Macedonia 4th. Reidsville at night.

New Hope 5th.
Pleasant Grove 6th.
Arbour 7th.
Gilliams 8th.
Burlington at night.
Mebane 9th.
Harmony 10th.
Prospect Hill 11th.
Wheeler 12th.
Ebenezer 13th.
Stories Creek 14th.
Flat River 15th.
Helena 16th.
Camp Creek 17th.
Tar River 18th.
Surl 19th.
Roxboro 19th at night.
Conveyance needed when off railroad.

Yours in Hops,

J. P. VIA.

Critz, Va.

ELDER W. M. MONSEES.

Goose Creek Island Saturday and fourth Sunday, November.

Beulah, Tuesday and Wednesday after.

Grantsboro, Friday.

Sandy Grove, Saturday and 1st. Sunday December.

Some one meet me at Cash Corner Friday evening before the 4th. Sunday in November.

MINUTES WANTED.

Wanted a copy of the minutes of each Association in the United States especially N. C. and Va., as I want to compile a directory.

C. F. DENNY.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol LVI

December 15, 1922

No. 3



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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly. All lovers of gospel truth are invited to write for it— if so impressed.

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

A TOUR

To those among whom it was my pleasure to mingle in the sweet service of my Dear Lord during the months of August and September beginning at the Primitive Baptist Church in Wilson, N. C., on the night of August 18th, 1922. To those who were so brotherly kind to me I must say I shall never forget you. The first dear friend I met when I landed in Wilson was J. D. Gold, who I met in his office and was kindly cared for by him. By his kind treatment to me he endeared himself to me very much. His daughters in his home did all they could to make me feel welcome. I thank them so much. My meeting in Wilson was very well attended and I enjoyed the meeting real well. I thank the brethren, sisters and friends for all their kindness shown me. My next appointment was at the Falls on 19th of August. My visit to the Falls I enjoyed very much. The brethren and sisters did what they could to make me feel welcome. They have a warm place today in my fellowship. My next appointment was at upper Town Creek on 20th of August. There I met a large congregation and was, I hope, blessed of the Dear Lord to preach with liberty to the comfort of God's dear children.

My next appointment was at Tarboro on the 21st of August. I met at Tarboro a very good sized congregation and was treated with all due respect by them. I shall remember them kindly. In the home of sister J. D. Turner at Tarboro, I was cared for two nights with as much kindness as I ever shared in any home in life. My next appointment was at Kehukee Church on the 22nd August. There I met a small congregation. The meeting was on the dull order to me. I thank them for all kindness shown me. My next appointment was at Farmville on the 23rd of August. There I met a good congregation and a warm reception. I regard the church at Farmville in good order and a pleasant place to go. My next appointment was at New Bern on 24th, of August. There I had a pleasant time. I hope I was blessed of the Lord to preach with a good degree of liberty. I love the church at New Bern. They are so pleasant and kind. My next appointment was at Red Banks on 25th of August. The congregation at Red Banks was small but the meeting was a pleasant one. My next appointment was at Greenville on August 26th. At Greenville I enjoyed the meeting very much. I felt it was good to be there. They took all pains to

make me feel at home among them. My next appointment was at Sand Bottom. The congregation was small, but the meeting was a very pleasant one. My next appointment was at Kinston. There I met a small congregation but enjoyed the meeting very much. They cared for me so kindly. My next appointment was at Robersonville on the night of August 28th on Tuesday 29th and at night. I enjoyed the meeting. They were very kind to me and made me feel at home among them. My next appointment was at Flat Swamp on August 30th. I enjoyed the meeting very much. I wish them much peace and prosperity. My next appointment was at Smithwicks' Creek on the 31st of August. The meeting at Smithwicks was on the dull order, just a small congregation and I was much in gloom. My next appointment was at Skewarkey on the 1st day of September. While my congregation was small I was blessed to preach with a good degree of liberty so I will not forget my good little meeting at Skewarky. There I met Eld. Hassel, a precious good brother to me. My next appointments were at the following churches: Sand Hill on the 3rd of September; Muddy Creek on the 4th of September; Sloans on the 5th of September; Southwest on the 6th of September; Cypress Creek on the 7th of September; Maple Hill on the 8th, of September and at Wilmington on the 10th of September. Sand Hill was an enjoyable meeting. The brethren were so good to me. Muddy Creek meeting was a most enjoyable meeting to me.

Sloans was a most pleasant place to me. Much interest was manifested in the meeting. Southwest was one of the most enjoyable meetings of my tour. The meetings at Cypress Creek and Maple Hill were dull to me. The meeting at Wilmington was an interesting one to me. Surely the brethren and sisters at Wilmington know how to make a poor way-worn preacher feel welcome. Over my trip to see the Baptists of North Carolina, I feel much encouraged during my stay with them. I had from many strong solicitations to visit them again and I aim if the good Lord permits me to live and I have strength to do so comply with those earnest requests. I had in the homes of all the brethren and sisters the very best of treatment and I pray that God's sweet blessings rest upon all who so kindly cared for me during my sojourn among them, and I do hope all my dear brethren and sisters when at a throne of God's grace will remember me.

J. W. Bragg, New Market, Ala.

THE STRENGTH OF CHRIST

184 East Pierrepoint Avenue,
Rutherford, N. J.
Aug. 3, 1922.

Dear Miss Barbour:

Your letter of January 23rd has been held in my file for an answer until now, also your card of July 28th came recently, both of which I appreciate very much, notwithstanding the fact that, according to your statement, it has been over a year since you received a letter from

me. Two of the most prominent contributing causes to the delay are, first, on February 17th, last, Lester, Jr., came and both Mrs. Dodson and myself have had our hands pretty full trying to take care of him. He is a dear little fellow and our hearts are much entwined about him, but it requires a great deal of some one's time to look after him. Mrs. Dodson has really slaved for his welfare and he shows in many ways the unusual care he has received, and in addition to her own efforts have been added mine when at home to assist her. He will be nine months of age tomorrow and is a prize winner for that age. The other reason was the loss of our dear Pastor, Elder John McConnell, which has thrown many duties upon me that are hard to perform, but one of the apostolic writers said, "we can do all things through Christ which strengtheneth us," so as long as His presence is felt, I shall fear no evil; there are many times, however, that one feels to be alone, but is not such an experience needful to teach us what it is to have fellowship with His sufferings? He felt to be alone and of all the people there were none with Him, not even His loved disciple Peter the one who had vowed he would follow Him to prison and into death, and though all men forsake Him, yet would not he, could watch one hour with Him. Jesus knew the weakness of the flesh, for had not His humanity been made to cry out, Father, if it be possible, let this cup pass from me; nevertheless, He said; "not my will, but thine be

done," and Peter was wonderfully blest to have a Master who knew that the Spirit was willing, but the flesh was weak, one whose feelings could be touched with the infirmities of the flesh, and, indeed, is not this the only hope of salvation of every one of God's children, is that when they are brought before the Great Judge, they have a Friend who knows their every weakness and He is in court to plead their case and stands as their Surety, their Justification, their Sanctification, and their Redemption. This is the only name given under Heaven among men whereby we must be saved, for Jesus is the Way, the Truth and the Life, and none cometh unto the Father but by Him, neither cometh any unto Him except the Father which sent Him draw them, so then we see the way is well hedged about; it is so well guarded that the natural man does not even desire to approach unto Him but how about those who are drawn by the cords of His love? Is there any disposition on their part to draw back? They are saying, Lord draw us and we will run after Thee, and when He speaketh, saying, seek ye my face, their hearts are answering, Thy face, Lord, will we seek. The answer is there responding while he speaks, for they are a willing people in the day of His power. Their only complaint is that they cannot behold Him enough; they are continually inquiring of those they meet in the way, tell me, have ye seen Him whom my soul loveth. He is the spring of all their joys, the life of their

delights, the glory of their brightest days, the comfort of their nights.

I have just been writing to a dear aunt, answering her letter written in February last, and I felt to have some understanding of the things about which I was endeavoring to write, and it does seem to me that when I am given a view of heavenly things, and can behold the glory of God in the face of Jesus Christ, it is wonderful indeed. There is nothing that appertains to earth, however dear it may be, that can be compared to God's Kingdom, to that place where God's honor dwelleth, where He reigns and rules and does His will and none can hinder Him. The things of earth are limited and have an end but when our minds are lifted above and we are blessed to survey the things pertaining to the spiritual world, immediately we become amazed and lost in wonder with the infiniteness, the limitless, the matchlessness of those things the more of which we are given to see the more we do but realize that we only see in part, and that above is an height which no man can ascend into, below a depth that cannot be fathomed, and on all sides is a breadth that cannot be circumnavigated nor explored. We find ourselves out upon the great shoreless ocean of God's love. With all the vision that we can command we can but get a glimpse of the true greatness of our God and His wonderful works in the plans of salvation for poor sinners which he hath wrought out. The Psalmist in considering the works of God's fingers was made to ask the question,

What is man, that thou are mindful of him? Are we not made to wonder at times, when our hearts are enlarged as it were with the greatness and goodness of God, how He could think upon even such as we feel to be, less than the least of all saints; and yet, one of the inspired writers calls attention to God's ways in not despising small things by citing the case of two sparrows. He says, are not two sparrows sold for a farthing, and not one of these shall fall without your Father's notice. He continues these glad tidings by assuring the saints that they are of much more value in God's sight than many sparrows. There is an Arminian hymn, I think, which says, "His eye is on the sparrow, and I know he watches me." To be given to feel this within is an entirely different thing than to sing it out of a book simply because the words are there, and I recall, now several years ago as I walked the streets of the great city of New York and saw many sparrows feeding from the oats that were dropped by horses as they ate from bags strung over their heads, at first the thought came that it was a great waste to thus feed the animals, but as I saw the little sparrows being provided for and life sustained through this medium, I was made to think upon the providences of our God and of how wonderfully he had provided for me, and hope sprang up that if He provides for the little sparrow, who can tell but that His goodness and mercy shall follow me all the days of my life, and I feel to say of a truth that He has brought

me thus far and I am persuaded He will take me safely home. We are made to confess from time to time that He has been our dwelling place in all generations; in every condition, in sickness, in health; in poverty's vale, or abounding in wealth; at home and abroad, on the land, on sea, as thy days may demand, shall thy strength ever be. He has been our refuge and strength, a present help in trouble; our shield and buckler, our hiding place from the storm; He has watched over and kept us as the apple of His eye, notwithstanding the many times that we felt our enemies had won the victory, and all thy billows had gone over us, yet our souls were anchored in God and his power to save even unto the uttermost all that come unto Him by Jesus Christ. So, although we have been cast down we have not been destroyed, and yet we love His truth to tell. What a mercy it has been that he should prepare a table for us in the very presence of our enemies. How wonderful to realize that God is on our side. When the Philistines had picked their champion, the great Goliath, to go forth to battle against Israel, with apparent sudden destruction facing them, David, the shepherd's lad, appears on the horizon and, remembering how God had enabled him to slay the lion and the bear as they preyed upon a little lamb of the flock, inquires who is this uncircumcised Philistine that he should defy the armies of the living God? He was a chosen vessel of God, not of men, because when his brothers had passed before to

see whom God had annointed to be King, David was not thought of in that connection, but when all had passed before, it was said unto Jessie, have ye not yet another son. Yes, he said, but he is out with the flock. He was commanded to go and fetch him and this was the one whom God had annointed, and this is the one who is to be a real soldier in battle, he is going to stay upon his God, not fearing what man can do. The armour of King Saul was offered to David, but it did not fit, and besides he said, I have not proven it, but his sling he had proven, and the stone that faith flings finds its mark. How prone we are to doubt, but though we are faithless, God is ever faithful, and His foundations standeth sure, having this seal, the Lord knoweth them that are His. Lord I believe, help thou mine unbelief, is the cry of our poor hearts many a time.

May God increase your faith, and grant you grace sufficient for every need, is my prayer for Jesus sake.

This is probably a very poor letter, but I have been interrupted several times and it seems about the best I can do tonight.

Write me again some time and I shall try and not wait so long to answer next time.

Yours in Christian love,
R. Lester Dodson.

COMFORTING

Eld. J. D. Cockram,
Woolwine, Va.

Dear Brother Elder:

Your effort to comfort me was very fruitful; for it helped to con-

firm me in my hope (if I am not deceived) that I am serving the same God that Elijah, the prophet served who caused that the widows meal did not give out nor her oil fail. Oh, if I could have such faith yet I know faith is the gift of God. "Now faith is the substance of things hoped for the evidence of things not seen." Is not Christ the substance of things hoped for? Then if we are born of the Spirit, we have the evidence (experience) of things hoped for confirming us that Christ is formed in us the hope of glory. This brings about fellowship, one with another when this spirit is in us, for you well know the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance and etc. Then after we see all this manifested in the saints and rejoice with the church, we can say with David, "Praise ye the Lord, O give thanks unto the Lord for He is good and His mercy endureth forever." I remain in this frame of mind sometimes for several days, praising God from whom all blessings flow, rejoicing that I am counted worthy to suffer shame for His name sake, then when I go down in the valley of Achon and have these troubles that causes me to doubt my hope and have fears that I have deceived the saints of the Lord. My condition is indeed pitiful (to me) when my harp is hung on the willow and I cry out, "Are thy mercies clean gone forever?" Is this some of the Christians' warfare in this life? Then at times I feel like if I could know that I was

fighting the good fight of faith as a good soldier, I would be reconciled and satisfied in the humble service of my Lord and Master. Even though (it seems to me at times), I have the smallest talent, if any or gift among the people of God. During this affliction the way has been clear and bright. At times I feel like I can say with Job, "I know that my Redeemer liveth." I am perfectly resigned to the will of Him who doeth all things well. I feel to say in the Spirit (not lip service), "Thy will, Oh God be done in earth as it is in heaven." God's will is to do His pleasure in the army of heaven and among the inhabitants of earth. Our will in the flesh would be to follow the will of the flesh, which is carnal and enmity against God. This will would never suffer nor meet with failure or disappointments. I am made to hope at times by the grace of God that I can abstain from fleshly lusts which war against the soul. I will close for I can't tell it as I hope to in the future. I am in bed flat of my back trying to write. You must look over all mistakes for I know this is like the writer filled with errors though not intentionally. I have suffered severely this morning from 3 o'clock to 8. I am resigned as nearly as possible to the will of Him "who is too wise to err and too good to be unkind." If I live or die it is alright, and if my work is finished, I desire sustaining grace that my race be ended in peace. If I am to live for years and preach His ever lasting gospel and glorify His name as the ministering angel

declared to me years ago it must be so. If I am to be down sometime I hope you will write me often and visit us in our home.

Your little brother in hope of rest after death.

J. G. L. Hash,
Endicott, Va.

Oct. 27, 1922.

A Remarkable Experience

I desire to relate to interested brethren and sisters of our faith a most wonderful experience given me on Sunday, May 28th, 1922.

I went to the eleven o'clock service, it being our regular fourth Sunday meeting. Elder C. F. Denny, pastor of the church at Wilson, read his text: "Who hath believed our report?"

As our brother read this, a prayer arose out of my very heart that he might preach well and that I might feed upon the crumbs falling from the Lord's table.

In a moment, as though changed in the twinkling of an eye, I seemed lifted up, my soul detached from my body—my eyes were opened I saw a vision. I was startled! There fell a great awe upon me. In fear, humility and adoration, (at least a combination of all of these emotions so filled me that my exact feelings are hard to put into words) I looked upon this wonder.

At first I saw something that looked, not unlike a shadow just back of the speaker; and this shadow light and transparent in appearance, seemed to be bearing him up. I closed my eyes, thinking to rid myself of an optical illusion. As I

opened my eyes again I saw the shadow merge with the body of the speaker; so startling was the vision, almost audible words rose to my trembling lips, "Oh, God, what is this?" Instantly the answer came, "I am the spirit of God." I did not hear those words. I saw them as though reading from a book. They were like a white flame of fire in my brain. I was scarcely conscious of my surroundings. The speaker and his discourse were as though they were not. Indeed after the services I had no recollection of anything that had been said. Unless it was the text, "Who hath believed our report?" I saw Christ as a babe in the manger; I saw the wise men; I saw the star of Bethlehem; I saw the angels proclaiming the birth of Christ; I saw Joseph as he stood by Mary, looking at the infant, in wonder. There was a little fear, and faith, too. He did not understand but he had faith. How could I have seen that mingling of emotions, except by the power of God? Tears rolled down my cheeks but I could not tear my eyes from the vision. I was afraid—I trembled feeling the power of the spirit upon me. I saw the flight into Egypt. I was sensuous of the return though there was no vision of this. I remember wondering why I could not see Jesus talking with the doctors and lawyers in the temple. I saw Him among the servants at the marriage feast changing the water into wine. I saw Him on the rugged tree of the cross, with the thieves, one on each side. I saw the cross lying on the ground after Christ had died,

the body still appended. I saw Him in the sepulchre. I saw an angel enter and assist Christ to arise. I did not see the ascension but I was conscious of the knowledge that Christ had ascended; that our Lord, our Saviour is in heaven. I saw a pathway, steep and perilous, leading up to heaven. I saw footsore, weary travelers beset by temptations, but with a blessed hope in their hearts, traveling this pathway. I saw an angel assisting and protecting them. I saw the angel with great, white, protecting wings spreading out over and above and behind shielding us from the evils along the way. I saw myself, as I might see another, bowed down, the last of the travelers. I was afflicted with doubts, with vain world desires, a poor lost sinner except for the mercy of God.

Often I have prayed: Teach me the measure of my days, teach me how frail I am.

This beautiful vision has been, I think, an answer to that prayer. This experience to me is stupendous it can not but be epochal in my life. It is a miracle to me that God should give me such a vision. Poor form of the dust that I am—I do not feel exultation, in the sense that I think I am better than others. I am being taught how frail I am, how far reaching is the power of Almighty God. I am humbled; I lit prostrate in the dust, but my eyes are raised to God, believing that he is able to save me from my sins.

I have been proud, willful, rebellious, but in this experience my troubled spirit is somewhat sub-

dued. No one can realize how thankful I am, to know without doubt His mercy to His people and to feel that I, myself, am one of the chosen, knowing my unworthiness I bless His name.

When I thought of telling this experience, my first thought was, "Who will believe this report?" It came to me then that Elder Denny had used those words for a text—but to be sure I asked him.

I thank God for this blessed experience.

Praise His name above every name under heaven. Praise Him all ye people for His merciful kindness endueth forever. Blessed be the name of our Lord.

Mrs. Sedalia Gold.

THE DEBT ON CHURCH AT TARBORO RAISED

The Town of Tarboro in making street improvements incurred a debt of more than \$1,400-00 on the church property. The membership being small with no one to take the initiative, the town authorities were in the act of selling it at public auction when Mr. J. W. Wiggins a citizen (not a member) came to their rescue with the above result winning for himself the admiration and gratitude of the Baptist Faith and friends not only of Tarboro but throughout the state. May his name be treasured in the annals of our history. This church was constituted with six members on the 7th day of February 1819 by Elders Joshua Lawrence, Martin Ross, Thomas Billings and Thomas Meredith. Elder Laharem was their first pastor.

C. F. DENNY.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol LVI.

No. 3

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., DEC. 15, 1922

WHERE ARE THE NINE?

I have been requested to give my views as to where were the nine lepers that did not return to give God the glory after having been cleansed. As Jesus entered into a certain village there were ten men that met Him who were lepers, who stood afar off. And they lifted up their voices and said, Jesus, Master, have mercy on us. And when he saw them he said, "Go shew yourselves unto the priests. And it came to pass that as they went they were cleansed. And one of them when he saw that he was cleansed, turned back, and with a loud voice glorified God. And fell down on his face at His feet giving Him thanks. And he was a Samaritan. And Jesus answering said, were there not ten cleansed, but where are the nine? These are not found that returned to give glory to God

save this stranger. And He said unto him, arise, go thy way, thy faith hath made thee whole.

In another place when Jesus had healed or cleansed one leper, he told him to go and shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them, see Lev. 14 3:4:10. It is not stated that the nine went to the priest, but it is evident for two reasons that the Samaritan did not. The better one is that he turned back to glorify God for his cleansing, and the other is that the priest was a Jew, generally speaking, and the Jews and Samaritans had no dealings with each other; furthermore the Samaritan was a Gentile heathen and had no legal right to the benefits of the sacrificed service; but he did have a gospel right in grace to turn back to him by whose word he must have been cleansed and glorify God, and thus praise the power that cleansed him. There was no other place for him to go, nor any other authority for him to glorify. He was a stranger in the land but Jesus was his Friend—the Friend of sinners, the cleanser of lepers—the Great High Priest of our—the Gentile profession.

While the nine could go to the priest they could have turned back with the stranger to Jesus, and with him glorified God, which would have been far better, while Jesus told them to go because in the going was their cleansing—not for the keeping, but in the keeping of the commandments there is great reward—yet being, and seeing that they were cleansed it is evident that

it was eminently proper and right in the liberty of the gospel that they should have turned back and came to Jesus the immediate source of the virtue by which they were cleansed and ascribed present and immediate praise to the glory of the riches of His grace which had made them whole and clean every white. They all must have perceived that they were cleansed although it were a matter of faith. He did not tell them as in the instance above cited to make an offering for their cleansing, but to shew themselves unto the priests, but Jesus being the Great High Priest of all gospel profession—the Priest of all priests whose priesthood, being after the power of an endless life was absolutely free from all legalism, it would have been perfect obedience both as to the spirit of the law and of the gospel for all of them to have shown themselves to Jesus and presented before him their bodies and spirits a living sacrifice holy acceptable unto God which would have been their reasonable service; but some seem to be more inclined to legalism than others, disposed to live more after the flesh which if ye do, Paul says, ye shall die. There are those in our congregations who are of this disposition who are always doing and coming but never come to the real gospel knowledge of the truth as it is in Christ. They claim they have a hope in Christ and love the brethren but they are not fit to live with God's people, whereas the real gospel condition is in which he finds he can not live in sin, he can not live in the world with sinners—with lepers—with the dead—when this stranger perceived in himself that he was cleansed he turned back from his hitherto leper companions. The very law itself forbade his association with lepers because he was clean. The time had been that he was not allowed to live with any one but lepers, but now he is cut off for his parts and from all human society, so that with Christ in the church is the only place in which he can live, so it is not a matter of fitness with him but of privilege. It is a God given heaven born privilege for the children of God. Sinners saved by grace to live in the church of God, which is the pillar and ground of the truth. But for such as can not live in the world the church would go down. The church is not dependent upon those who claim not to be fit for membership for all they can do is to sit around and complain and deplore and be moan the fact that the old church is going down, no one is joining, the old pastor is growing feeble and can not keep up the congregation much longer, and the dear old church will have to go down. And it really does look very much like it; but who is responsible for this deplorable state of affairs? No one but these miserable friends. how miserable! They are not fit to belong to the church, they are not fit to class with common ungodly sinners, they are not fit to live in the world and they are afraid they are not fit to die, and pray tell me what are they fit for? **"Where are the nine?"** What are they doing? These are not found that returned to give glory to God, save this stranger.

I have said that the nine like the stranger must have perceived that they were cleansed else it would not have been implied that they like him should have returned to thank God.

There can be none to whom God hath spoken peace by Jesus Christ but that know they have heard the voice of the cleansing word of Him by whom the words were framed, and are sensible of the fact of their cleansing, and therefore they ought to glorify God in their bodies and in their spirits which are His.

The rule by which leprosy was determined was peculiar. If there was a spot here and there the leper was unclean but if he was leprous all over then was he pronounced clean. Leprosy represents sin. If one should come before the church claiming some sin and some righteousness the church could not receive him into fellowship, but if he should come confessing himself to be an utter helpless sinner that in him that is in his flesh there dwells no good things and yet he felt to hope that God for Christ's sake had forgiven his sins and that he felt to be a sinner saved by grace attended with the spirit of sincerity the church could not withhold its fellowship from him; nor would it want to do it. The stranger was a leper but he was a clean leper a sinner saved, and he realized that God through Jesus Christ had cleansed him therefore he felt to thank God and did with a loud voice give glory to God and so should all who feel like sinners saved by grace.

P. G. L.

"Now is the Day of Salvation"

Now is a cardinal doctrine of our Lord, that we must live in the present if our salvation is in Him. There is always a present work—required now; that is the work to do. There is a present happiness; that is the happiness to enjoy. There is a present word of cheer to gladden some one's heart; that is the word to give. "Comfort ye, comfort ye my people, sayeth your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. There is a present lesson of Christian service, which present circumstances suggest the propriety of teaching; that is the lesson to declare; "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and do of his good pleasure. We do not create a salvation by works or violence, but with fear and trembling we give diligence that we do not neglect what God has done in giving us so great a salvation. How willing and able we are to do when it is manifest that it is God that worketh in us both to will and do. The yoke is easy, and the burden is light. The salvation of the Lord is a present salvation. It is manifest that He is author of this eternal salvation, because of the obedience of the saved. What God doeth is forever; and He doeth it that man may fear Him.

What is, has an actual existence. It is a reality, hence of much importance to us. What is to be, does not exist as yet. It has no reality

until it comes.; when it comes then it is no longer that which is to be, but it is a present reality. The future is what we hope, expect or fear. We do not know what it is to be, and when that time becomes the present it is often entirely different to that we had looked. Abe Lincoln said that he never crossed Fox's river until he got to it, it mattered not how high it was. Things that never come to pass vary most. It is after the present we need to be concerned. That is practical and tangible. The future of this world is a myth. The past is equally so for all practical purposes. True, it has left its results; and, we, in some small measure, may profit by it. But the results are in the present; and it is only as the events of the past exist in the present conditions that we must deal with them. To mourn over what has been is to mourn over what is dead and beyond the power of resurrection; beyond the possibility of change. Even to rejoice unduly over what has been, is but dreamy reveries. It is living upon the intangible past, or for what is not instead of what is. "Let the dead bury their dead," is equally the lesson of our Lord as, is "Take no thought for tomorrow."

"That which hath been is now; and that which is to be hath already been: and God requireth that which is past." If we study the past, in reference to its present results, we should profit by its experience, and if we should avoid its errors, is living in the present. Such experience is the harvest of abounding

grace. So also to be able to calculate the future bearings of our present work is living in the present. We should neither be fearing or rejoicing for what tomorrow may bring.

M. L. Gilbert.

"RETURN, O ISRAEL"

The expression—"Israel" as used in the above quotation, means any child of God that has transgressed in word, thought or deed. But when the Lord said to him, "Seek ye my face; his heart said, Thy face, Lord, will I seek." The Lord heals his backslidings, loves him freely, and by faith he sees his transgressions were put away by the atoning blood of Jesus. What manner of love do we behold when He says that I will be as the dew unto Israel, and he shall grow as the lily and cast forth his roots as Lebanon. His beauty shall then be as the olive tree, and your fragrance shall be as Lebanon, because of the abundant fruits from the water of life. There Ephraim who was joined to idols and dwelling in spiritual darkness when the Lord turned him, repented, and his faith said, "What have I to do any more with idols?" The heart's faith says I have heard of thee by the hearings of the ear: but now my eye seeth thee—the Lord. The Lord is the green fir tree from whom all blessings flow, and will say to Israel, from me is thy fruit found. It is of Christ's fulness that he has received and grace for grace.

M. L. GILBERT.

RESOLUTION OF RESPECT.

Where as God has seen fit to take home our dear brother and deacon John B. Burroughs we feel that our loss is his eternal gain.

Therefore be it resolved that we bow in humble submission to the will of Him who doeth all things well and maketh no mistakes that we feel to thank God for his noble example.

Resolved further that we send a copy of these resolutions to Zion's Landmark and a copy of same be spread on our church book. Done by order of the church.

Eld. B. S. COWEN, Mod.
S. L. Grimes, C. C.

DEATH OF MOTHER.

It is with a sad heart that I try to write the obituary of mother. I feel too unworthy of taking such a duty upon myself. Mother was born August 23rd, 1857, died November 3rd, 1922. She was married to H. C. Woodall December 15, 1875. She was the daughter of Willis and Tempie Hobby. To this union were born 9 children, 7 girls and 2 boys. 3 girls preceded her to the grave. Mother joined the Primitive Baptist church at Rehoboth about 18 years ago and lived a faithful member till Cleveland church was built, when with her husband took letters and helped to constitute Cleveland church and lived a consistent member as long as her health would admit her. She was very feeble in health for about 6 years and was confined to her bed 9 months before she died. She had that dreadful disease of tuberculosis. She bore her suffering with much patience, ever having a

kind word with every one. Children, how could we bear up under this great loss if we did not have the fullest confidence that our loss is her eternal gain? Yes we must be submissive to God's will, ever looking unto Him for all things both natural and spiritual and may each of us walk in her foot steps and if its God's will be prepared to meet her in the great beyond where there will be no sickness, sorrows nor death where we all will gather around the great white throne of God and be at rest with Jesus, our Saviour. May God in his mercy guide and protect each of her dear children in life and when each one of us is called to die may He give us grace sufficient to do as our dear mother asked us to. She asked every one of us to meet her for she was going to rest. She said the Saviour came to her one morning and told her she would be saved, and she got up on her bed and shouted and said she wanted to see all her children before she died and tell them she was ready to die and she wanted us all to meet her. But oh how sad to give her up and have no mother to go to see. No one knows until they try it. She was a dear lover of the Landmark and would always give them to me to read after she read them. She leaves a husband and 7 children and 2 sisters, one brother to mourn her loss. She was laid to rest in Oakland cemetery to await the resurrection morning. How can we leave the place where mother is at rest with the cold clay for a pillow and the dew drops on her breast.

Written by her heart broken daughter, MRS. S. W. LEE.

LUCY EMMA WILLIAMS.

Lucy Emma Williams was the daughter of sister Phoebe Wynn, and was born September 13, 1886, and died April the 7th, 1922. She was married to L. C. Williams January the 2nd, 1907. There was five children born unto them, two proceeded their mother to the grave, three little girls living, ages fourteen, eleven and six years. Her father died when she was seventeen months old and her mother worked very hard to support and raise her three little children. I feel that she can say the Lord has been a husband to her and a father to her children. She has a sweet hope for her daughter and says Lucy was a very good girl and loved the Primitive Baptists, but never made any public profession. She said one night she heard Lucy singing, Oh Jesus my Savior I know thou art mine. and she called to her and asked her what was the matter. She told her mother that satan appeared to her with his throng and it frightened her and she called to her and asked her to sing those words and when she commenced to sing they disappeared, she had another dream that she died and left here, she came to a place and on one side it was very dark and on the other it was bright and looked like pearls. She looked in a room and the angels were sitting all around it and there was the sweetest music she ever heard, there was a pearl gate to this room and a little child opened it and said, come in and she went in and was as happy as she could be, and awoke in this happy state. She and her mother lived alone several years before she was married and they con-

tinued to live together until her death, and oh how lonely her dear aged mother feels. She misses Lucy everywhere, but her place is vacant and can never be filled. I do have so much sympathy for dear sister Wynn in her loss for I know by experience what she is passing through, I too have passed through the same sad trial, none but those that have lost dear ones know how heart-breaking it is. But my dear sister the good Lord has promised to be with us in all our losses and crosses of this life and His promises are sure. He gives and he takes away and blessed be his name. Lucy's eleven year old daughter dreamed since her mother's death that she was crying for her, and she came up and said Ruby what are you crying about and took her by the hand and said don't cry for me any more for I am in a better place than I was when I was with you. It is indeed sad for those little children but the Lord had a better place prepared for their mother and has taken her to dwell with Him forever more. May he be with them and their dear old grandmother and cause them to feel that he doeth all things well and may he bless them and comfort them in this life and give them a sweet hope in heaven is the sincere desire of my heart.

Written by request of sister Wynn.

MATTIE (LUPER) JARRELL.

DALTON HUDSON

It is with a sad heart that I attempt to write the death of our little boy, Dalton Hudson. He was born in Hyde County, March 4th,

1912, and departed this life Nov. 4th, 1922, making his stay on earth 10 years, 8 months and 10 days. He was taken sick on the 19th of October with Rheumatism, which struck his heart and the Dr. said **was the cause of his death on Monday night before he died Tuesday night.** He told us that he was going to die and leave us, but he said that he did not want us to grieve after him, he was conscious to the last. Just before he died he said goodbye mama, darling, one more breath and I will be gone. It was so hard to give him up but the good Lord's will will be done, not ours. The good Lord giveth and he taketh Blessed be His name, he only buded on earth to bloom in heaven. He leaves a father and mother, one sister and grandfather and grandmother and a host of relatives and friends to mourn his loss. We hope our loss is His eternal gain. He was loved by all who knew him. A precious one from us is gone, a voice we loved is still; a place is vacant in our home, which never can be filled. We loved, yes we loved him, but Jesus loved him more and He has gently called him to yonder shining shore. He is gone, but not forgotten. Never will his memory fade; sweetest thoughts will ever linger around the grave where he was laid.

Not dead but sleepeth he was laid to rest in the Primitive Baptist Church yard at Beula Church in Hyde County to await the Resurrection morn.

Written by his loving mother.

Lydia Hudson,

Pantego, N. C.

PLEASE GIVE YOUR NAME.

Atlantic, N. C.

Nov. 6th, 1922.

Dear Mr. Gold,

One of your readers at Marianna, Fla., has written to me to write for the Landmark on the Resurrection of the body, but the person making the request didn't sign any name to the letter.

I don't think it good to answer a nameless request, and therefore I ask you to publish this little notice so that person can write to me and give name. Also any others in the future writing will give their name.

Yours in the truth.

L. H. HARDY.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Tabor, Saturday and 5th Sunday in December. All lovers of truth are invited.

Contentnea Union

The next session of the Contentnea Union was appointed to be held with the Church at Autreys' Creek,

ELDER J. S. CORBITT

The following is the list of appointments of Elder J. S. Corbitt:

Kinston, Jan. 3rd at night; Sandhill, Jan. 5th; Muddy Creek, Jan. 6th and 7th; Cyprus Creek, Jan. 8th; Maple Hill, Jan. 9th; Wilmington, Jan. 10th; Stump Sound, Jan. 12th; Yopps, Jan. 13th; Wordswill, Jan. 14th; Bay, Jan. 15th; Southwest, Jan. 16th; Northeast, Jan. 17th; White Oak, Jan. 18th; Hadnotts Creek, Jan. 19th; New Port, Jan. 20th, Morehead City, Jan. 21st.

Edgecombe County, N. C., the last Saturday and Sunday in December, 1922. Eld. T. B. Lancaster was chosen to preach the introductory sermon and Eld. J. B. Roberts, alternate.

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

J. E. Mewborn,
Union Clerk.

UNION MEETING NOTICES

The next session of the Lower County Union is appointed to be held with the church at Helena, Person County, on the 5th Saturday and Sunday in December. All friends are invited; a special invitation is given to ministers who will be met at Helena.

C. T. Hall,
Union Clerk.

Upper County Line Union.

It was agreed that the tenth session of the Upper Country Line Union be held with the Church at Wolfs' Island, the Lord willing, on the 5th Sunday and Saturday before in December, 1922.

Elder J. W. Gilliam was appointed to preach the introductory sermon. A cordial invitation is extended to our brethren and sisters and friends. Those coming by rail will be met at Reidsville and conveyed to church 2 1-2 miles away.

W. C. King,
Union Clerk.

Skewarkey Union.

The Skewarkey Union will be held with the church at the Falls of Tar River, the 5th Sunday in December. Visitors will be met at Rocky Mount on Friday.

W. H. Worsely,
Union Clerk.

The Smithfield Union.

The next session of the Smithfield Union will be held with Salem Church, Johnston County, N. C., on Saturday and 5th Sunday in December, 1922.

Eld. J. T. Coats is appointed to preach the introductory sermon and Eld. L. H. Stephenson appointed his alternate. Brethren, sisters, friends, and ministers especially are cordially invited to attend.

Brethren and friends coming by railroad may get conveyance from Wendell or Clayton, by notifying Mr. M. M. Johnson or Mr. G. R. Stancil, Zebulon, N. C., route 1, or J. I. Whitley, Wendell, N. C.

Give notice of time to be met.

J. A. Batten,
Union Clerk.

Black River Union.

The next session of the Black River Union is appointed to be held with the church at Black River M. H. in the town of Dunn, N. C., on the 5th Sunday and Saturday before in December, 1922. A general invitation is extended to all Baptist and especially to our ministering brethren.

Walter V. Blackman,
Union Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LVI

January 1, 1923

No. 4



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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE POTTER AND THE CLAY.

"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it.

"Then the word of the Lord came to me saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand so are ye in my hand, O house of Israel."

Jeremiah 18-1-6.

"My poor clay ever wants to teach God how to be a good potter."—Berridge.

I read those words awhile ago, how similar have been my poor thoughts. I have many, many times prayed to the Lord to mould me as clay in the hand of the potter, that I might show forth his praise, and be just such a vessel in the service of my God as he would have me. I have thought while thus I have been praying that I was altogether sincere, and surrendered to his sovereign good pleasure; and that I was, and would be all acquiescence

to whatever shape he would fashion me, so long as I could but glorify Him in my body and spirit which are His, I thought it is

"Sweet to be passive in His hands,
And know no will but His."

But when the Potter has wrought me upon the wheels, and this poor sinner has been in affliction, with trials, oppressions, temptations, buffetings, I have thought some other way of moulding me into some shape, making me a vessel would be better, and as Berridge says, "My poor clay ever wants to teach God how to be a good potter." O my soul, how weak, how foolish, how presumptuous thou hast been. I feel ashamed, I blush, I hang down my head, I am in confusion; for just at this moment the words come into my mind, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding."—Isaiah 40-13-14.

Mere natural clay is passive in the hands of the potter; but we poor, puny, sinful pieces of humanity would sometimes resist the Potter, cry out under his forming hands complain at the hard usage we are

subjected to upon the wheels. But, how shall we poor clay resist omnipotence? or frustrate his all wise, and unto his elect, the all gracious determinate counsel of his will?

The chosen of God are described as vessels of mercy, who, as pieces of clay are so wrought of God, they are afore prepared unto glory; and upon whom the Lord will make known the riches of his glory.—Rom. 9-23.

This is the ultimate end of their calling, their sanctification, their redemption, their glorification in the resurrection at the last day, when in their whole spirit and soul and body they shall be conformed to the image of his Son, Jesus Christ our Lord.

Therefore all the fashioning of the clay, all the forming of the elect undergo in the hands of the heavenly Potter is unto God's glory, and to make them an eternal excellency.

Most blessed is the knowledge for the clay to know that it is our heavenly Father who is our Potter, and the clay are his children.

How sacredly instructive is the scene when Israel in sore afflictions under the chastening hands of the Lord appeals unto God, saying, "But, now, O Lord, thou art our Father; we are the clay, and thou our Potter; and we are all the work of thy hand."—Israel 64-8.

An earthly potter in his work may make mistakes, and cannot always perfectly carry out his designs, but our God never makes mistakes, the thoughts of his heart stand fast forever.

"In heaven, and earth, and air, and seas

He executes his firm decrees,
And by his saints it stands confessed

That what he does is ever best."

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What, if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom whom he hath called, not of the Jews only, but also of the Gentiles?"—Rom. 9-21-24.

I find there can be an assent that we may give to the absolute sovereignty of God; we can at times contend for it with our lips, prove it to be taught in the holy scriptures, and yet when God in the good pleasure of His will showeth us hard things, and giveth us tears in great measure to drink we can fret and murmur, be angry and quarrelsome with the Lord our God. It is dreadful shameful but so it is. O how corrupt, perverse, how vile is a sinner.

I, poor base clay in the hands of the Potter have thought the Lord is moulding me to some shape; his dealings with me are such, doubtless I am being made meet for some service in the household of God. Then some providence has befallen me, some new trial has been put upon me; and I have been moved,

worked up in this increase of trouble. All my pleasing thoughts that I was arriving at some shape, to be a vessel of some use to honor in the church are gone: and I feel I am marred in the hand of the Potter, and am now a shapeless mass, no vessel at all, just a useless confused mass of clay in tribulation upon the wheels. And I have not been as clay should be submissive to the will of the Potter.

To be in acquiescence to the moulding hands of God in his working me upon the wheels of tribulation I need our heavenly Potter to tell me, even while he doeth his pleasure with me upon the wheels that he is my Father, that I am His child, and that I may learn that he foreknew me from everlasting, and that he hath predestinated me to be conformed to the image of his dear Son, and that He hath called me unto his eternal glory by Christ Jesus our dear Friend and Husband, our Saviour. O, in the consolation of this hope there is rest in all the dispensations with me a vile transgressor. I find no pleasure in telling of those seasons of irreconciliation to the dealings of the Lord with me; except that amidst these trying times I have proved his mercy endureth forever, that his covenant faithfulness reacheth unto the clouds, and I confess once more that it is very iniquity to quarrel with God, our heavenly Father.

"Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy

work, he hath no hands?—Isaiah 45-9.

Even when in irreconciliation to the fashioning providences of my God how I have sighed over my ways, and mourned unto our heavenly Father, and entreated that He would show me mercy, show me His covenant, that He would give me meekness, and cause me to cleave to Him, that I might say, "Though He slay me, yet will I trust in Him."

The language in Isaiah 64-8-9 has in my very heart been mine, "But now, O Lord, thou art our Father: we are the clay, and thou our Potter: and we are all the work of thy hand." Oh, it is very blessed, in the aboundings of God's grace, to say, Amen, Thy will be done.

"This people have I formed for myself; they shall show forth my praise."—Isaiah 43-21.

And when the apostle Paul reaches unto the heights of our glory and blessedness with Christ, when we shall be like Him; and see Him as He is, when we shall be glorified together with Him, when mortality, shall be swallowed up of life, and His elect, His redeemed, His bride shall be presented to Himself a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish, He says, "Now he that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit."—2 Cor. 5-4-5.

The elect are God's workmanship, and His workmanship is wrought in their regeneration, and sanctification, by the renewing of

their minds, by the revelation of Christ in their hearts, by the efficacy of His redemption, by the preciousness unto them of Christ's atoning, sin-cleansing blood.

"Jesus thy blood and righteousness

My beauty are my glorious dress.
Midst flaming worlds in these arrayed

With joy shall I lift up my head."

In all of which God maketh us meet to be partakers of the glory that shall be revealed, meet to be partakers of the inheritance of the saints in light.

O, Christ hath redeemed us from the curse of the law, He hath ransomed us from the power of the grave, and redeemed us from death. So, when, on that day the Saviour, the Lord Jesus Christ shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead shall be raised incorruptible, and we shall be changed. We look for thee our precious Lord Jesus Christ from heaven who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Then this corruptible shall have put on incorruption, and this mortal shall have put on immortality. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory.

"Then shall the church, the Lambs own bride,

Both crowned and seated by his side,

Outshine the sun's meridian ray;

While Jesus, smiling at the sight,
Shall then with a supreme delight
The travail of his soul survey."

Frederick W. Keene,
501 Cleveland St., Raleigh, N. C.

HELP THE CHURCH.

Dear Brethren and sisters in Christ Jesus the Lord. There are six members of the Primitive Baptist church here in Rosemary, N. C., and a good many believers in the faith and order and we have one preacher Elder Westbrook, and the nearest church to Rosemary is 45 miles and we have most all denominations here except the Primitive Baptists. and there are grown people here and old people that have told me that they had never heard any old Baptist sermons preached and I do say what a pity it is.

Rosemary is right on the Seaboard Air Line Railroad and if we had a church here the traveling ministers would make appointments here and preach for us. Besides our home minister Elder U. J. Westbrook.

So brethren, sisters and friends I have purchased two lots here in my town Rosemary have paid for them and they are in a pretty place to build a Church House and I will give one of them to build a church on. I will haul the lumber and build the house myself just for the sake of getting a church house built here in Rosemary, N. C., before I depart from this world and I pray to the Lord that he will put it in the hearts of the brethren and sisters and friends to help me. So brethren, sisters and friends I ask you one and all—who feel willing to help us little or much will do so. It will

be thankfully received and rightly applied to the building. I think by my doing all the labor myself that \$200.00 (two hundred dollars) would get material enough to build a house good enough for us.

So dear brethren and sisters and friends please help us. Send donations to J. W. Finch, Rosemary, N. C., Box 414.
Rosemary, N. C.

JESUS ALL THAT'S WORTH WHILE.

All the morning my mind has sought a way to change my lot, to change my course and pursue a way in honor of the new way of life and strength and grace which leads before my Saviour's face.

I look in here, my heart I view, see all that's old and nothing new; the things I hate, from which I'd turn, but can't remove, nor down, nor burn.

I look at my life that's past and gone, see nothing there but to hate and spurn. Nothing to love, culture, nor keep; better I had asleep.

Horses I've curried that would not pull: all I did I see is null; not worth the breath which it expressed, but left my soul sad and distressed.

Why should one's life be thrown away? be with thoughts all gone astray? Why not the sheep in pastures green, be led where Jesus Christ is seen? Be fed on food pure and divine, in heaven's gate their face to shine, to the glory of Him who bled and died, when our dear Lord was crucified?

Oh, for light to leave this sphere,

and speak in the open atmosphere; speak in grace with Jesus there, to shelter with Him in glory where no wolves can prowl nor wildcats howl, nor ravenous bird, nor fowl can rest, disturb the saints, their souls distress, as they lean their heads on Jesus' breast.

The late Deacon John Thorn, of Baltimore, Md., once said to me, (after an hour's argument) "I never curry a horse I think nothing of. I waste no time with him." I have thought more of that and love it better this morning than ever before. It means something whether I see it or not. I see that there is nothing worth anything but Jesus and Him crucified. Jesus is the Bread of Life. The children are made to see their nothingness more as they are brought nearer to Him. The doctrine that exalts Jesus puts us down in the flesh, in ourselves. The more we see of the light of His countenance, the more we see of the darkness in our own hearts.

The whole political world is now like a boiling pot with pieces of meat in it. Some are like dogs which stand by looking for an opportunity to catch a piece as it goes over even if it burns their mouths. When they get it, it is only what they had before; a little of the world, self-aggrandizement to draw the exalting praise of men.

That which is highly pleasing to men is an abomination to God, and yet we hunger for that abomination in both religion and politics. How vain we are and how foolish! the Things of God never perish, nor can they perish who are given the

privilege to use them. They are life from the dead, life forevermore. They are the pure gospel of the Son of God found in the wholesome air of the heavenly kingdom, the church. In it there is love, peace, joy and sweet fellowship. Those who dwell there are predestinated, foreknown, elected (chosen), called, justified and glorified in Jesus their Saviour. To declare this is not currying horses, but feeding sheep, giving the pure water of life from Jesus, The Pure Well Spring of Life. Then whoever drinks of this shall live forever in that world which wars do not distress, whose citizens can breathe no poisonous gas, whose bodies are immune from cannon fire, and the pierce of the shrapnel; from battle lines and war trenches; but the praise of their glorious Lord shall be their employ. To do His will and to be perfectly satisfied with His likeness.

It is unto this end we are predestinated, and to this end we must come. The world with all her forces, satan with his host cannot block the way nor close the door that is open to all the elect of God both day and night forever.

Farewell afflictions, farewell sorrows and convictions; sins, temptations and fears, sore griefs, mournings and tears. Farewell world with false promises and vows, with all wickedness and wounding trows: we bid you farewell for our home above, where all is joy and peace and love.

HOW MY HEART BURNS TO ENTER THERE.

L. H. HARDY, Atlantic, N. C.

THE FATHER MUST DRAW HIM

The following letter was written in answer to an entreaty of a near relative to make self preparation to meet his God. It teaches to conclude that he was already well established in the doctrine of the Sovereign Grace of God as the only means of Salvation, "No man come unto me except my Father who sent me draw him" are the words of Him "who spake as never man spake."

C. F. Denny.

Flat Shoals, Ga., July 20th, 1897.

Dear Babe:

I hope all the divinity and divines generally will pardon the liberty I take with scripture in quoting a text for your delectation. Not being either preacher or professor, it might very properly be considered derogatory to my own good sense and detrimental to the cause of Christ. The only apology I can make is a wholesome desire for the unvarnished truth.

"You hath he quickened who were dead in trespasses and in sins." We infer from the reading of the Bible (and not only infer, but are told in plain language, that man was created, solely for the glory of God. That being settled it is useless to puzzle our limited brains for other reasons that might have existed in the divine mind in regard to our manufacturers, painters, statesmen, warriors and various others laborers, principally or entirely in most cases for fame and glory. How much more proper for God to glorify himself with the work of his own hands. You will say perhaps that we mortals labor for

a living, very well then if glory is meat and drink for God certainly His handiwork has no right to say Him nay. How would you feel if after cutting out a lot of paper figures to adorn your footstool, they for their own nice behavior should demand to be taken up in your arms, after they had become dirty and filthy with no good in them. I should think God as much above us, as we above the aforesaid figures. The Bible declares the earth to be His footstool and Heaven His throne. We then as inhabitants of the earth have as little chance of approaching Him in our manner, as would a flower of your carpet yourself until we are born or made over in spirit like unto Himself. This making over or renewing is absolute, as the Bible plainly declares, to all intents and purposes so far as God is concerned, we are as virtually dead as if we had been laid in our last resting place. This you will perceive is not mere assertions of a biased mind, but facts that have God as their Author through the medium of His chosen recorders. I would not for worlds have you take my word unsupported by God's word, for I should indeed tremble for fear of the consequences, "Pause and consider," is the prime motive of this epistle, and if by a consideration of the all important subject you discover for yourself anything that will throw more light, then my object will have been obtained. But to return, having as we do the divine declaration for our utter unworthiness, it would seem hazard-

ous for anyone to say, "by doing this or that we would be blessed by deliverance," to say nothing of the inability of a dead man to work at all. Excuse me if I seem to ridicule your illustration or preparing oneself to partake of a meal before they can be invited. I have often been invited when in my dirt to a very excellent repast. The invitation always comes before the preparation. But you will say that I had conducted myself in such a manner that I was invited to attend. I would beg you to remember that so far as worldly conduct is concerned, it was possible for me to so act, but spiritually, I am dead and cannot act. If it was in the least degree possible for me to act, then, there would have been no use for Christ to have said, "You must be born again." Nobody would be so foolish to imagine that a child unborn could serve God; but the repast you speak of is precisely the reverse of what you seem to intend, for it must be, "meat for the Master's use." This is prepared by Himself, for He has purified unto Himself a peculiar people zealous of good works. "I will be to them a God and they shall be to me a people." The vessel then does not prepare itself, but is prepared by God, Himself, and then enjoyed for He loveth His people and they love Him. I am well aware that it is impossible for us, as natural beings, to comprehend the fact of being **absolutely dead** when we see, hear and feel so plainly, but our failure to understand does not alter the fact, for God says so. Why all this is, we

know not, but we certainly can afford to be as little inquisitive on the subject as Jesus, who simply prays, "ever so Father for so it seems good in thy sight." I was reading this morning a passage that struck me as very vividly portraying the efforts of some of our enthusiastic religious brethren. "Woe unto you scribes, Pharisees, Hypocrites for you compass sea and land to make one proselyte, and when he is made ye make him twofold more a child of hell than yourselves." Christ refers, as he says, to that class who by loving prayers, giving alms where everybody can see them, and walking very orderly, and lawfully to inspire man with a sense of their religious superiority, because He says they love the chief seats in the synagogues, etc. Well what does all this mean? From the time, place and manner it would indicate plainly, to an unbiased mind, that all the exultations we hear of the number they have converted, and the efforts that were and are being made now, to increase the membership of their respective institutions, was denounced in the severest language; not by blasphemous men of the world, but by Jesus Christ, who is the head and pillar of the church. Well might we shrink back appalled at the consequences of our ungodly exertions, and walk as Christ did in all meekness and humility, striving without purse or scrip to comfort the lonely children of God, who are subject to all manner of persecution in this world of wealth and fashion. "So then it is not of him that runneth, but of God that shew-

eth mercy." For the scripture saith unto Pharaoh, "Even for this same purpose have I raised thee up that I might show my power in thee, and my name might be declared throughout all the earth." (Romans) The above plainly indicates the divine purpose in that particular case, and a careful study of the Bible throughout will reveal the fact that this is very much like His purpose from the beginning.

Shall the thing formed say to Him that formed it, why hast thou made me thus? I may not get the exact words but it is the same. This is conclusive evidence that God is a sovereign power, with all destinies vested in his hands. But you tell me "To prepare" myself. The book tells us that God endured with much long suffering the vessels of wrath fitted to destruction, and that he might make known the riches of His glory on the vessels of mercy which **He had afore prepared** unto glory. Don't you see that I have no more to do with my own salvation than if I were verily dead?

"Not of works lest any man should boast," how often have you heard glowing accounts of the converts made at times by different men? You will probably want to know then what we are to do? Well so far as that is concerned, let us to the "law and testimony." The example of the poor publican seems to me about as good as any, and we see such expressions as these, "Lord what wilt thou have me do?" It would seem to me that an **inclination** to do his will would be the best answer to that question.

But how about the heathen that know nothing about God? Here is what the word says on that, "That the Gentiles that followed not after righteousness, have attained the righteousness even the righteousness which is of faith." The Gentiles were of course Heathens so far as God was concerned, yet they were taught by grace to believe on the Lord; but you will ask if somebody didn't tell them of the glories of God? Very true, but what does God do in a case like that? Jonah was commanded to go to Ninervah to carry the word there, but he was unwilling and even hid himself, but while at sea he was thrown overboard and swallowed and carried by the whale where God wanted him to go. So you see there is no shirking a duty that God has willed. "I was found of them that sought me not." If a minister feels called upon to go, let him go, but without "scrip or purse" for "the laborer is worthy of his hire" he is sent not by man but by God. You will perceive that God is a jealous God and will allow no infringement of His divine prerogative. "And if by grace then it is no more of works; otherwise grace is no more grace." How is it that men can say, "do this or that and God will have mercy on you." I fail to understand what others may think matters little in my own case. Selfishness is the great sin, or the great motive power that prompts us to do, or say, I firmly believe if there was nothing said about a hell in the Bible, you would see far less good works than is at present.

In conclusion allow me to say, that while this letter may appear to you as being inconsistent with my present unchanged state, it is simply a reply to what seems to me a lack on your part of taking the Bible as your only rule of faith and practice some, and perhaps you will hold up their hands in holy horror and cry out "hard shell," but it matters not about the ism or cisms. If you want to do right take God's word for what is right and call every man to the contrary a liar.

He that does not hate father, mother and everything for the love and service of his Christ, He says is not worthy of him. Then lay aside all worldly considerations and take Jesus as your teacher. To do this, and in order that you may do it willingly. You hath He quickened and etc.

May you read and digest without prejudice.

I shall be glad if you find anything herein worth reading.

Write when you feel like it.

Yours and etc.

(Signed) J. D. Sutton.

AFFLICTIONS ARE NECESSARY.

Atlantic, N. C.

Sept. 6, 1922.

Miss Elizabeth H. Barbour,
Benson, N. C.

My Dear Friend and Sister:

Your good letter came on yesterday, and I am glad to hear from you, but sorry for the afflictions of the family. However, these are a part of this life. In all our afflictions our Lord was afflicted, and the angel of His presence saved us, Paul

would learn the fellowship of His sufferings. To do this he must enter into them. To sit by and see the sufferings of the afflicted is not in any wise to enter into those afflictions. For one to know the fellowship of the sufferings he must of necessity have the affliction. Our Lord drank the cup of sufferings to the full depth. We partake of it in our measure. He was pressed as a cart with many sheaves; we have only just a little to endure. Ours are called "Light afflictions." We are told that they work out for us an exceeding, and eternal weight of glory. It is much more than I have felt able to claim, or in any wise worthy to receive.

Think of it; our afflictions sanctified to the glory of God and to the good of the afflicted. Isn't the afflictions more to be gloried in than fretted at? Oh, what poor unthankful beings we are! We murmur at the very blessings of God, the very things which are our strongest evidences of life and salvation by Jesus Christ our Lord.

Paul said, "I glory in tribulation also knowing that tribulation worketh patience, and patience experience and experience hope and hope maketh not ashamed because the love of God is shed abroad in our hearts." Thus the pathway is run from afflictions to the glorious love of God. How precious! The words and the work of God to us is most inexpressible, and it is full of glory.

We are taught very much of our weakness by our inability to bear afflictions. Our Lord endured without a murmur. The salvation of

His bride lay in His ability to endure, and to overcome afflictions. Thus He delivers us by the things He suffered. He was made perfect through sufferings, and He learned obedience by the things He suffered.

To be a true Christian we must be like Jesus. How far short of this I am! I suffer and murmur, and complain because I suffer just a little. Am I a Christian? If I was could I not endure a little for Him who endured so much? O, should I say for me?

The greatness of God is shown in His ability to endure, and in His notice of little things. Even the very hairs of our head are numbered. Not a sparrow falls to the ground without Him. The most minute insect is His creature and He cares for it. He provides it food and shelters it in winter. We crush it under our unhallowed feet just as if it had no God. The same God who cares for us cares for every little thing. Nothing can come into or go out of existence without Him. How little we know of Him! He knows us altogether. He remembers our frame, He knows that we are dust. That is just what we pack under our feet. We are just that and no more.

My heart wells up with love as I am given to contemplate the goodness of such a God, and I am made willing to trust my all in His hands. Surely He is our God, and we are His people.

L. H. Hardy.

P. S. We are all up but wife and sister are not well. H.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. LVI.

No. 4

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., Jan. 1, 1923

CARE OF OXEN

For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God take care of His oxen.

Dear and precious brother Lester, will you oblige me by writing on the above text in the Landmark.

Hoping that God may bless you yet a long time to go in and out before His people, I remain a poor little sister if one at all. Remember me to sister Lester.

Your sister I hope,
(Mrs.) R. N. Williams.

REMARKS

In the days of the children of Israel the chosen people of God, both nationally and spiritually, He gave them special laws and prescribed special regulations by which they were to be governed in their rela-

tion to Him and to one another, and to their servants and possessions.

In what we call threshing wheat, their manner was to prepare a small plat of ground, making it firm, smooth and clean; and to lay the sheaves of wheat in a circle upon this ground and cause the oxen to walk around upon them and thus tread out the corn, or the wheat as we call it. And their manner was to put a muzzle over the mouth of the oxen thus made to serve, to prevent him from eating of the wheat as He walked upon it. But the Lord, in enacting laws for the order of the conduct of the people, in one statute said. Thou shalt not muzzle the mouth of the ox that treadeth out the corn. (Deut. 25:4) However, if the apostle had not incorporated this in his epistle to the saints doubtless we should not have known but that the Lord, in taking care for oxen, simply enacted this law, that as they worked or served they should eat, that as they went their steady rounds, faithful and obedient in the service to which they were assigned, for which they in fact, were created and made, not of their own will but of that of their Master, they should enjoy the privilege of eating of the wheat as they served, which is true as to oxen for their sake, but at the same time there was to be reflected in this the order of a higher calling and service and for the sake more particularly of those serving in a sacred capacity it was written. Doubtless for the sake of the humble faithful minister of the gospel it was written,

Just as the Lord has placed laws in His literal creation for its government and the utility of its elements, in which we have a south-land, the upper and the nether springs, the early and the later rains, the north and the south winds, seed time and harvest, that the earth should yield her increase, so has He placed in the organization of man an inherent knowledge of the nature and working together of these several laws, and how and when to apply his energies so as to make them adaptable to the working of these laws and elements that in the sweat of His face he might so utilize them as to have bread upon his board, that he and his household might eat the bread of faithful and honest toil, and upon its fatness increase and grow and inherit the earth. But while all these serve their literal, natural purpose, they signify their fulfillments in the gospel in the new heavens and the new earth wherein dwelleth righteousness. There is nothing in the scripture of the old testament but that has its fulfillments in some sense and manner in the scripture of the new testament. There is nothing in the new covenant that is not signified in the old covenant. But strange to say, man seems to discern more readily the things of nature than God's people do the things of grace. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Isa. 1-3.

It seems that some had been examining Paul as to his rights and

privilege as a man being also a minister of the gospel. As a man he had the right to wish his own hands to eat bread in the sweat of his own face; and as a minister of the gospel he had the right to eat and to drink in the result of his labors as such. By the grace of God he was exempt from the curse of the law because of sin, that in the sweat of his face he should eat bread, and having been put into the ministry, he had the right to forbear working, and to eat and drink of the substance of his brethren as of the fruits of the vineyard, and as of the milk of the flock. The law gives him this right and the gospel does not annul it. As much as to say, this is the gospel of it, I am preaching to you the gospel of this matter. "Am I not an apostle? Am I not free? Has not the Son of God made me free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? Is it not the same as though Christ Himself were declaring these things? Do not the declarations of Paul constitute scripture of divine truth as much so as do the words of Jesus? Does not Paul mean that the church at Corinth was a vineyard which he as an apostle of Jesus Christ had planted; and were they not a flock of God and of His Son Jesus Christ which the Holy Ghost had committed to his keeping, over seeing and feeding? It seems to me that is what He means, and that therefore He has a gospel right to the enjoyment of so much of their substance as was necessary for his sustenance and comfort as the servant and minister

in charge.

Furthermore, He gives us plainly to understand that He was to be at no personal expense in this service. "Who goeth a warfare any time at His own charge? Shall we muzzle the mouth of the ox that treadeth out the corn, that He shall not eat as He serves, and then charge up to him for board, lodging, and incidental expenses? Or shall we claim that the very privilege of serving in the capacity of an humble burden bearing is a reasonable consideration and ample compensation for such noble service.

The apostle would have us understand that these things are written for the sake of the minister, the servant and pastor of churches, "that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." That if one sows unto the church spiritual things it is his privilege, his right, and he has the power or authority to reap their carnal things.

While the apostle nor Barnabas used this power as partaking of it themselves, yet they abundantly establish the fact that it belongs to the minister of the gospel to use it, yet however, as not abusing at. It does not belong to this power to make demands, to fix terms and to place assessments, but the matter should have free course through a free and open will both upon the part of the ox and the owner of the threshing floor, and the corn that is being trodden out, with but two considerations one of which is expres-

sed and the other implied leave off the muzzle, that the ox may eat, while you shall not prevent him from eating, yet you may not compel him to eat. However, in the course of events the opportunity to eat and the liberty to eat go hand in hand, constituting the power to eat. With equal consideration I have never known of a minister of the gospel in the Primitive Baptist church to ask for a dollar of any one, nor do I know of one having refused to accept a dollar that was offered him. Does the ox refuse to eat?

Elder Isaac Jones once had an appointment, and had money enough to pay his way there but was short a quarter of a dollar to pay his way back, but he started with a proposition in his heart to the effect that if God had called him to preach his gospel, some one would give him the needed quarter, and he went on his way as rich, so as to speak, as a Rothchild, and after he had preached a small boy came up to him and handed him a quarter, asking him perhaps if he would accept so small a sum, and Elder Jones replied, yes, my son, and you have confirmed me in my call to the work of the ministry. We see in this that while only a matter of twenty-five cents was involved, considerations were of vastly more consequence to Elder Jones. And the boy I think owed that quarter, but instead of applying it to the debt, he loaned it to the Lord, and in after years became a man of means and usefulness.

It would seem that the ox is a

regular toiler and a continuous eater. Day in and day out he toils on, hence the necessity that as he goes his weary rounds he should be allowed to eat; and the Master has said to His chosen servants go, and as you go, preach.

Once the ox is put under the yoke and trained to the service it means a life time service even so it is with the man whom the Lord puts into the ministry. And it is not only a life time matter with him but it is a continuous work. "Day unto day uttereth speech and night unto night showeth knowledge." Therefore, that his service may be fruitful of knowledge and of communication he must be on the watch tower, that when required to do so, he may with certain sound cry aloud and spare not. There are no placards hanging along his pathway saying, off on vacation, nor gone to dinner. If the inquiry should sound forth at any time, watchman what of the day, or watchman what of the night he is expected to be on the ram-parts.

It is evident that the apostle is here teaching the gospel relation of the pastor to the church or churches he serves, with respect to literal living, that the liberalities of the brethren should be at hand and in sufficient abundance that the pastor should not be hindered nor embarrassed in the slightest degree compatible with the character and extent of service required of him. For his sake these things are written, and the church that does not respect them is not in line with the apostles' teaching, it seems to me.

While it is said that money answereth all things, it is rather in the simplest thought of a living that the apostle would have this matter considered, that just as the ox that treadeth out the corn is entitled to a living day by day, and must not be deprived of the exercise of the privilege of it, even so it should be of the faithful pastor that goes in and out before the people, day by day in the service of the church.

A law is of no force without a consequent penalty, therefore, we must know that had those Israelites had not complied with the requirement to leave off the muzzle and let the ox eat as he served the Lord would have prosecuted and punished them, and I dare say the church may not escape if it fails to discharge its gospel obligations.

There is a disposition on the part of some good brethren to spiritualize, which to my mind explains away the meaning of the apostle. For instance, Paul says God has ordained that they that preach the gospel should live of the gospel, as the ox that treadeth out the corn shall eat and live of the corn upon which he treadeth, but Paul says, but I have used none of these things neither have I written, that it should be so done unto me. Paul was not writing these things from a personal standpoint, but from a gospel-point of view, as to how the churches should communicate to and care or those who go in and out before them, and serve them in the ministry of the gospel; and that is why I touch now and then upon the

subject just like I do upon other gospel subjects.

It is the privilege of the servants of God and it is their business to know the gospel interpretation of the scriptures, and in faithfulness to declare it. The counsel of God should be declared to all men else we may not be innocent of the blood of all men.

P. G. L.

MRS. O. H. WEAVER.

By the request of Bro. Y. T. Weaver will try to write a short obituary in memory of his dear wife O. H. Weaver. This dear sister was born Aug. 1st, 1857. United in marriage Dec. 23rd 1879. United with the church the third Sunday in May 1892, died the 10th of June 1922.

Dear sister Weaver leaves her dear companion, two girls and five boys to mourn for her. May the good Lord who is rich in his mercy bless them and be a comforter to them. Sister Weaver was a faithful and dutiful member of the Primitive Baptist Church at Black River, Dunn, N. C. She loved her dear old companion and children. Her companion did all for her that loving hands could do. But the time had come that God, who is the wise disposer of His will, has taken her from us and we feel to hope that this sister has fallen asleep in Jesus.

May the Lord bless us all and keep us humble and submissive to His will.

G. O. GODWIN,
Church Clerk.

Dunn, N. C.

EARL HOWARD ALLEN.

My little brother Earl died with diptheria last February 1922, being four years old. It looked hard for him to leave this world, but it was right for God had called him and he must go. I hope I will meet little brother in heaven for I am sure he is at rest there. I had a dream about little Earl a few days after he was buried. I dreamed he got sick and died, but got well again.

We all loved brother but God loved him best.

It came in my mind to write this to the Landmark, but didn't know whether to or not, but felt like I ought to. I would write a lot more if I could. I know what it is but I can't write it or tell it.

I have seen a lot of trouble about little brother, but it was best for him to die.

I am eleven years old, daughter of Mr. and Mrs. J. P. Allen.

KATHERINE ALLEN.

MRS. MOLLIE JOHNSON

The subject of this notice Mollie Harrell was born near Oak City, Martin County, N. C., on June 12, 1848 was married to Asa Johnson on Jan. 5th, 1876, and died in Hamilton July 12, 1922, making her stay 74 years and one month. She lost two children in their infancy. Two children Asa and Lillian Johnson of Hamilton are left to mourn their loss.

They united with the Primitive Baptist church of Hamilton 1st in Aug. 1903 and were baptised by

the pastor Elder M. T. Lawrence and remained a consistent member until her death. She was a widow for a number of years and a great sufferer in her last days. She was a woman that stayed at home and never talked unkindly of other people. She was a very patient loving mother and her children were always respectful and attentive. She had every attention and care that the loving hands of son and daughter and daughter-in-law could give. She told me about a month before she died that it was only the sting of death she dreaded. That she was ready and willing to go. "To do her Savior's bidding". She felt she had a bright home hereafter, and when the end came she passed away so easily that those beside her hardly knew it. Her funeral was preached in the church in Hamilton by Elder John Harrell and she was laid to rest in the cemetery in Hamilton.

"Who: Who: would live always,
away from his God.
Away from yon heaven, that blissful
abode
Where the rivers of pleasure flow
o'er bright plains
And the noon tide of glory eternally
reigns."

By the request of her daughter.

ELDER J. A. SHAW

The Lord willing, I will preach at Martinsville, Va. Monday night, after 1st Sunday in January, 1923; Winston-Salem, Tuesday night, Greensboro, Wednesday night, Durham, Thursday; Raleigh, Friday night; Wilson, 2nd Sunday and Sun-

day night, Farmville, Tuesday at 11:00 A. M.; Greenville, Wednesday night, Washington, Thursday night, Elizabeth City, Friday night, Norfolk, Va., 3rd Sunday and Saturday before.

THREE BOOKS YOU WANT

Book of Sermons

Just as preached by Dr. Chas. H. Waters, of Washington, D. C., together with his picture, sketch of his life, etc. Possibly no minister among our people was better qualified to set forth by spoken sermons "the faith once delivered to the saints" than was this gifted and good man. Good print, silk cloth binding, gold lettered, price \$1.50.

Trial and Decision of Mount Carmel Church.

No other book like this among our people. This noted trial was stenographically reported. Testimony of thirty-five witnesses, argument of counsel, and the judge's decision make very interesting reading. Who are the Primitive, or Old School Baptists? This book tells you. Good binding and good print. Gold lettered, 274 pages. Price \$1.50.

Rightly Dividing the Word of Truth

This little book contains one dozen editorials by Elder R. H. Pittman, the editor of "Zion's Advocate," and also editorial and answers by Elder S. Hassell. Price 35 cents.

All three books to one person for \$3.00. Send orders to Messenger of Peace, St. Joseph, Mo.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LVI

January 15, 1923



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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION' LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE TREE OF LIFE.

The Tree of Life, its loss in Eden and its restoration in the New Jerusalem.

The tree of life was one of the many trees in Eden to which Adam had free access. In fact, no tree in the garden was beyond his reach. He was forbidden to eat the fruit of the tree of the knowledge of good and evil, but no physical restraint was put upon him. These two trees were of special importance, because of their influence on the character and destiny of man.

Some contend that man would not have returned to the dust, had he not violated the law in Eden. But that he did not possess a life that would have sustained his earthly existence through the ages is shown in several ways. 1st. He was commanded to multiply and replenish the earth, which is too small to have furnished food and room for his posterity one half the time it has already existed. Even the earth itself is hastening to its end. 2nd. The scriptures plainly declare, that man was made of dust, and for that reason, should return to it. 3rd. The scriptures teach, that the only way to perpetuate human life, is for him to eat of the fruit of the tree of life, to which he had access before the fall, and he did not eat. But after the transgression, he was cut off from that tree by cherubim

and a flaming sword. This was done, lest the "man put forth his hand, and took also of the tree of life and lived forever." This text clearly shows that the transgression and death in sin, does not nullify the life giving power of the fruit of the tree of life; but to have eaten of its fruit would not have removed the curse, but would have perpetuated a life in sin and separation from God. To prevent such a state of existence, he was driven from the garden to till the ground from which he was taken. Man has ever denied this death in sin, and mocked the angel that guards the tree of life, claiming that they are immortal. That the whole human family fell into death when Adam sinned, is declared by Paul in his Roman letter V, 12 "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned."

We have no account that any man ever returned to Eden, or discovered or ate the fruit of the tree of life; but we have abundant proof in history, and in the Bible, that the whole world lieth in wickedness. Because of sin, God sent the flood in Noah's day, again as a demonstration, that man because of depravity would not, and could not keep the law, God called Abraham, and made him a great nation: Sent his

posterity into bondage four hundred years, that they might know their utter helplessness, and learn as Jonah did, that "Salvation is of the Lord." The Lord delivered Israel from Egyptian bondage, led them across the Red Sea, through the wilderness, across Jordan into Canaan, from whence he drove out the former inhabitants; all by his own almighty hand; preserving their clothing, feeding them by the way, and protecting them from their enemies. What a wonderful miracle of grace and mercy, yet how ungrateful and disobedient they were! God dealt with them on a basis of law, blessing them in obedience, and scourging them in disobedience. Their history shows them to be a stiff necked and rebellious people, whom God sorely punished for their wickedness.

There is no account of any disease among them, yet of the more than a million people who went out from Egypt, with Moses, only a very few of that number crossed Jordan with Joshua to dwell in Canaan. This proves that if God dealt with us in spiritual things, as he did with Israel in temporal things, there would be no hope for the salvation of the church. See Ex **XXII**, 28 Num. **XI**, 33, **XIV**, 23, 32, **49 XXI** 6.

The legal dispensation did not end with the crossing of Jordan. It continued in force for nearly fifteen hundred years longer, with similar results. Pestilences, wars, bondage, famine and death. During all this time, they had many revelations by Moses and the prophets, telling that a new kingdom should be established, under a new

and better covenant, on better principles. In this new covenant, sin was to be destroyed, and to be remembered no more forever. The king was to be born among them in lowliness, and that he would live among them in meekness and humility, "a man of sorrow and acquainted with grief," bearing the sins of his people, and that he should be called the Messiah, the Christ. The Samaritan woman at the well said to Jesus, whom she knew not. "I know the Messiah cometh, which is called Christ: when he cometh he will tell us all things." "Jesus said unto her, I that speak unto thee am he." In surprise and excitement, the woman left her water pot and went into the city saying "Come see a man which told me all things whatsoever I did, is not this the Christ?" She spoke in language familiar to the Jews and all who mingled with the Jews. But when they began to search for what they thought to be marks of his identity, as the Christ, they failed to find them. How strange! for the prophets had given a true, and minute description of him. They were ashamed of his humility, poverty and uncomeliness and they were offended at his rebukes for their sins. Were true to their carnal nature, even as when they asked for a king a thousand years before, and God in his wrath gave them a king after their own wicked hearts. Saul was attractive in appearance, and "From his shoulder and upward, he was taller than any of the people." If this had been true of Jesus, he would have pleased the Jews.

Later, gave them a king that was "a man after God's own heart." The

Lord said to Samuel, Look not on his countenance, nor on the height of his stature." David was small of stature; a lad that his father thought not worth while to call from the care of the sheep to see Samuel anoint one of the sons of Jesse king over Israel, yet David was called by order of the prophet and was anointed as God had purposed. David was a type of Christ.

Jesus denounced the wise scribes and zealous Pharisees as hypocrites because they built the tombs of the prophets and garnished the sepulchers of the righteous, and saying that if they had been in the days of their fathers they would not have been partakers with them in the blood of the prophets. But knowing their guilt and hypocrisy, Jesus said unto them, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell." The crucifixion of Jesus is the crowning act in the condemnation of the nation of Israel, their final rejection, and the end of their temporal service in Jerusalem. They are scattered among all nations, and hated by all people.

Ezekiel saw this deplorable state of all Israel, shown to him in the valley that was "full of dry bones." This completes the lesson on total depravity, and nearly two thousand years of dealing with a specially favored people under a law covenant, demonstrates that "By the deeds of the law there shall no flesh be justified in the sight of God." And with another nineteen hundred years of wickedness, and failure to "bring the world to Christ," the people still refuse to accept the truth revealed to Ezekiel five hun-

dred years before the advent of Christ, and taught by him and his inspired apostles. Ezekiel then saw the dreadful consequences of sin under the law. He also had a prophetic view of the victory over sin through grace. He saw the failure of the old covenant, the advent of the new and better covenant, and the triumph of spiritual Israel by its provisions. Under it the elect are redeemed from sin; the tree of life restored to them, and of its fruit they freely eat and they shall never die. They have one king and his kingdom is everlasting.

John on Patmos Island saw as fulfilled, what Ezekiel saw as prophet of the future. What a wonderful vision from a mountain, many times higher than any earthly mountain! From this viewpoint John saw a city, built of pure gold fifteen hundred miles long, fifteen hundred miles wide and fifteen hundred miles high; the greatness of which cannot be easily comprehended, yet John was able to give a detailed description of it. If the city that John saw was spread over the entire surface of the earth, it would cover it nearly sixteen miles deep. See Rev. XXI. No danger of crowding this city with the remnant that shall be saved from the wreck of this earth.

There shall be no death there, for the tree of life stands in the midst of the street of the city, and on either side of the river. The tree of life is ever bearing, and bears twelve manner of fruit, with no guard about it. This city is the New Jerusalem, cut off from the world, having no commerce, nor any need of it. All her wants are supplied

from within. Her clothing is a robe of righteousness wrought by Jesus that is everlasting, and shall never be soiled. Her food is the fruit of the Tree of life. Her drink is the river of life, clear as crystal flowing from the throne of God, and the leaves of the tree are the medicine for all ills.

W. N. THARP.

TAKING LANDMARK 40 YEARS.

Mr. J. D. Gold,

Dear Sir:

It will soon be time for me to renew my subscription to Landmark, so am sending you a check for two dollars (\$2.00). I have been taking the Landmark over 40 years. Have never tired of reading it, your dear father was a good writer. I do not recall any of his writings which I did not heartily endorse. Now Bro. P. G. Lester is hewing on the same line, so our God still has true witnesses on the Editorial staff as well as other able writers. Bro. L. H. Hardy can not be beat, makes me think of Bro. J. C. Hall knows no man after the flesh. Oh, how I love men who preach sound Doctrine. We have some preachers who claim two salvations, Time and Eternal, while I do not know of but one and I hope I learned it as Jonah did in the belly of hell. Also I hear of some who claim to be Old School or Hardshell Baptists who say God predestinated all the wickedness of the world. I can not see that either. God is good, cannot be tempted with evil neither tempteth He any man. He did see all things from the beginning. Never anything happened to God, never will. He knows

all things. He knew what man would do before they were created therefore He provided a remedy to save his people before any of them were made. Thus all of man's works in regard to eternal life are as nothing, man could as easily change the course of sun, moon and stars as he could change God's plan of salvation. We should remember He is God and knows no changes. He declared the end from the beginning, saying my counsel shall always stand and again we read He has all power in heaven and earth. He works all things after the counsel of His own will. He shuts and none can open and opens and none can shut. Jesus came to do the will of the Father, to give eternal life to all the Father gave Him, no more, no less. All the Father gave Him is sure to be with Him in heaven as Jesus is there Himself. So the Doctrine of Grace thru the Son of God will save some one. Am I one His precious blood was shed for often comes to bother me. I ask all who read this to pray for me a poor sinner if saved it will be by Grace. I am so glad my eternal life does not depend on me, if it did or does I am lost eternally.

Will close, wishing all a Happy New Year.
Lamar, Colorado.

W. C. Perdue.

A NEW DOCTOR.

Dear Mr. Gold:—I thought I would pen a few of my thoughts and meditations had of late for the benefit of some who have requested me to relate the experience of our daughter, Matildia for publica-

tion in the Landmark.

I have lately been made to realize that the blessings of our Lord are above and beneath and all around us, and yet sometimes we get down so low we conclude His mercies are clean gone forever and that He has forgotten us.

Now the experience we have had in our home of late has brought the circumstance of the blind man when Jesus spit upon the ground and made clay of the spittle, then commanding him to go wash in the pool of Siloam and he received his sight.

Now this man was of age and was qualified to testify before and in the presence of those who were doubting the power and authority of performing such wonderful miracles, and they continued to press this poor man until he made use of this language: "One thing I know, wherein I was blind now I see."

What wonderfully convincing evidence which for us establishes his healing power as a Great Physician, not only having power to heal, but we see Him step up to the bier of the widow's son and raise him from the dead and restoring him to his mother, establishing the sacred fact that He is God of the dead as well as of the living.

But back to the experience in our home, which I believe has created a desire and zeal to write you. Some eight weeks ago our daughter, Matildia, who is a member of the Primitive Baptist church here at High Point, was suddenly struck with inflammatory rheumatism.

My choice of physicians was Dr. W. J. McAnnally who attended her

regularly and faithfully, visiting her once and twice a day. Still the disease continued to spread, affecting all her limbs and finally reaching her heart.

Finding from the doctor that her case had become critical, he and I agreed that next morning we would call in a new doctor by the name of Doctor Mann. Her lower limbs had become terribly swollen and drawn and it required us a long time to get her out of bed when necessary.

I was in much trouble concerning her, but somehow after leaving a good fire in the grate I went off to sleep and knew nothing more until twenty minutes after twelve o'clock when she called to me and asked me if I had seen the "New Doctor."

I said no, has he been here, she answered, "yes, and he just left as I spoke to you. He has been here about an hour."

Her little sister Mary, twelve years old, was sleeping beside her, and when I reached the bedside the child said: "Papa Matildia has been trying to show me the new doctor for quite a while and I couldn't see him."

I said, Matildia you surely have been dreaming. She answered: "Papa, I have not been asleep tonight, besides if you don't think he has been here, there is one of my legs he straightened out and cured." At the same time moving her leg at will.

I certainly was astonished and I began to inquire how and what manner he had healed her leg so suddenly and I asked how he looked. She began to describe him in the most simple way as though she

really thought it was the doctor that Doctor McAnnally and myself had agreed upon.

She said he wore a uniform as white as snow and that all the time he was performing the operation he was smiling the brightest smile she ever saw in mortal man, and the very touch of his hands was healing to her limbs.

She said he washed her leg taking out the old drawn leaders and putting in new ones which looked like silk threads of different colors. She said she propped her head on a pillow and watched everything he did, and when he finished he told her to move her leg, which she did and found it well.

She wanted to awaken me and tell me what the new doctor had done, but when she called me he disappeared. She said "Papa, he promised to come back tomorrow night and cure the other one."

She told her little sister, while the new doctor was working on her leg, that if all the sick folks in High Point, knew the doctor was here, all would want him.

The next morning in some way doctor McAnnally learned that his patient was better, and decided to come alone first and if necessary to later phone for the other doctor. He arrived and smilingly said: "I'm sure you are feeling better this morning, Miss Matildia." She answered "Yes, no wonder, doctor our new doctor came last night and cured one of my legs and promised to cure the other one tonight," and in her simple way related part of what I have written.

And with a sweet smile on his face and tears in his eyes, the doc-

tor said: "I hope he will come again to-night." He is ahead of all our doctors here.

And sure enough the pain and misery did leave the other leg the next night and she easily got out of bed herself and ever since she has been recovering fast.

Brethren and sisters, in my night clothes I sat down by my fire and bowed my head feeling I was unworthy for this New Doctor to come under my roof, and but for the proof I would doubt all this myself and Matildia has been interviewed so much and by so many she is in the same condition as the blind and can only say that her legs were so drawn with rheumatism that she couldn't move them, and now they are healed.

Now brethren, this may seem foolish to some, but it has been a source of great comfort to me.

I surely feel that God has remembered His covenant He made to a thousand generations.

Yours in love,

SAMUEL MCMILLON.

809 East Green St.

High Point, N. C.

Note:—She went to work in silk mill in April, was married to Roy H. Hill in July, moved to Petersburg and had an attack of heart failure. She had become the picture of health, was only married 1 month and 28 days.

EXPRESSION.

Dear Brother Denny:—I will try to write some few things that I hope the Lord has done for me. When I was twelve years old (12) I dreamed I was carried to hell and it was a hot, boiling place. I knelt

down and prayed to God to deliver me from there, there were three of us praying at the same time. God took all three of us by our right hand and carried us to heaven and sat us on the second seat in heaven and I was so glad that the Lord had delivered me from hell, but from that dream every day or two I felt like I was so low down. I was up and down something is the matter with me, what shall I do Lord have mercy on me, is there anyone like me? Lord save me, Lord what am I?

I wished I was a bird or anything else. I went on in this feeling until I was eighteen years old, I felt like I was in the dark and there was no light for me. Lord what shall I do I would try to pray, but I couldn't. What shall I do, O Lord, be merciful to me a poor sinner, I cried, I wanted everybody to pray for me I was in the dark, no light for me. I would go to church and it would seem like there wasn't anyone like me. Lord what shall I do, I can't rest, there is no resting place for me.

But the Lord came and delivered me one day and I was made so glad, I felt like if I had wings I would fly. I loved the birds and everything that was living, everything was praising God I would go to church. I would think I couldn't go home. And after a while I joined the church and was baptised and found rest.

In the year of 1913 I was sick and sent to the St. Luke's hospital at Richmond. I stayed there five weeks. I asked that doctor why he kept me there so long, please send me home. I am trying to build

you up you can never go home like you are. I asked him to please tell me why, he says you are very weak, your heart is weak. I said to him go ahead and operate on me and I will pray to God to guide the knife and that was at six o'clock one day and I was made happy and stayed until six the next day, and the Lord was there. I will try to write and tell you all why I know the Lord has been with me. He went with me on the operating table. I asked the doctor to take his time and let me sing a song and he did so I sang to the top of my voice, "Tis religion that can give sweetest pleasure while we live, Tis religion must supply solid comfort when we die. After death, its joy will be lasting as eternity. Be the living God my friend and my bliss shall never end." And it seemed I went up and came down and a voice said no more. So when I knew anything else, I was on my bed and I saw myself on the cross, as our dear Saviour. I sang, "On the Cross my Savior hung, he wept and bled and died," and the next I sang was, "Do not I love thee O my Lord." I was very weak, I didn't eat or drink anything for six days but I would ask the Lord to be with me and He was.

Fifteen years ago my husband died and I was left with six little children and it seemed I was a beggar and have been ever since, asking the good Lord to be with me and my children and I feel like He has blessed me. One night I was in so much trouble I could not sleep while the little children were sleeping at three o'clock that morning I was lying on the bed, saying

Lord what shall I do? A voice said pray and I got up and knelt down by the bed and asked the Lord to be with us all and after that I went to sleep. I dreamed the Lord was on the bed, and I looked to see and He was there in spirit, I asked Him to be with me and I heard a voice it seemed it was from heaven saying I'll be with you always even until the end. And about three years ago I was at the Moore-Herring hospital at Wilson and was very sick, when they went to operate I saw Christ between my feet, He spoke to me saying I will guide you from head to foot. The Lord is with us at all times, blessed be His name. A few days ago I fell out of the door and was taken to the Carolina General Hospital. I could not sleep day or night I called for brother Denny to come, he prayed for me and I went to sleep I felt his prayer was answered.

MRS. A. T. BARNES.

Lucama, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

I have tried once before to write but failed. I want to thank Elder Denny for the remarks in answer to the few words I wrote sometime ago that were published in Landmark, Because it was a great consolation to me to feel, that my thoughts are working in unity with a people that I believe God is directing and leading in his own way to life everlasting. All so enclosed you'll find check for \$2.00 for renewal of the Landmark. I believe the time will be up the first of November.

I love to have it in my home,
It's a bit of sunshine to my soul.
It's pages dear to my thoughts un-
fold

The sweetest promise of a love un-
told.

Of how our Saviour came to us,
Of His long sufferings and His grace
Of how He died upon that cross,
I feel His suffering was not lost.

He knows our every little sin—,
And understands us from within
And oh! the loving mercies He ex-
tends

To every soul that is born again.

Our words cannot express His love,
But we really feel His tender care
And oh! how thankful, He is above
To intercede for His people here.

I ask your prayers.

Yours truly,
Mrs. Nettie Ellis.

New Bern, N. C.

132 Pollock St.

LOVES THE LANDMARK.

Elder C. F. Denny,

Dear Brother:—While in North Carolina in October Elder Lester asked me to write for the Landmark. I very much appreciate his invitation to write and have intended to do so ever since my return. I love the Landmark more than any other paper, it was the Landmark that came to my father's home when I was a boy, and when I came into the church being yet a boy its able and fatherly editor, Elder Gold was kind enough to publish my weak writings and later on invited me to write for its columns, and to this day (although I miss the writ-

ings of our much lamented brother Gold) I look forward to its coming with pleasure. Now I wish to give a short account of my late visit to North Carolina and Virginia. Wife and I left our home on Sept. 28th, and stopped in Richmond, Va., that night where I spoke to a small congregation in their meeting house and spent the night pleasantly with sister Butcher. Next morning, wife went to her father's near Danville, Va., and I went to Robersonville, N. C., was met by dear brother and sister Robert A. Bailey, who took me to their pleasant home and took good care of me. Brother Robert is a son of our late brother Warner G. Bailey, who used to care for me when I first began to visit among the churches of eastern North Carolina, next day I met with the Kehukee Association of which I was a member for some years, here I met many brethren and sisters who have been dear to me for several years and it was a pleasure indeed to meet them again. Among them was my brother-in-law Elder N. H. Harrison, who preached the introductory sermon and a wonderfully good one, it was full of both doctrine and experience and preached in the manner to which I was accustomed to hear in the days of Elders John S. Brinson, Bryan Whitford, Archbell Jones, Clayton Moore, P. D. Gold and a host of others who have passed away and many who now live and preach the plain soul cheering gospel of Jesus Christ, without indulging in speculations or extremes, the association was a good one and the preaching good, God honoring and food to the hungry soul. This meeting over I was taken by brother

H. S. Watson of Pamlico County to my old home neighborhood, where I sopped with my niece, sister Ruth Holadia, who is a member of the church where I first joined, (Sandy Grove). It was my privilege to baptise her and four others while on a visit there a few years back. It is pretty hard to describe my feelings while in this section, while there are many there that I love, I miss so many that were there in my youth that it makes me feel sad, but in this sadness I feel that the Lord blest me in preaching to them. In the cemetery adjoining the church, lie my mother, father and three brothers, among them the late Elder John R. Rowe, all of whom I feel are in the loving embrace of Jesus, their Savior. While in this section brother Wm. Harris, took me one day to Bethel church in Pamlico county, where I met a good company of people and felt very comfortable in speaking to them and after meeting we had a short but pleasant visit with our dear brother Elder John P. Tingle and wife, sister Tingle. Returned at night to the home of my niece, where several came in and we had a pleasant evening. While here I visited my dear brother George M. Hardy and wife, neither of whom were very well, but up and able to attend to their affairs.

On Friday A. M., my niece and her husband took brother Harris, sister Hardy and myself on their machine and started to the Contentnea Association at Mewborn's meeting house near La Grange, N. C. We stopped on the way and had services at old Swift Creek meeting house. Passing through New Bern

we arrived in Kinston just before night and stopped for the night with our dear brother and sister John H. Dawson with whom it is always a pleasure to spend time.

On Saturday we met with the Contentnea Association where I also met many brethren and sisters that I was glad to see again. Here as at the Kehukee were a large number of Elders and all that I heard I thought was intended to give God glory and his children comfort. We spent Saturday night with Mr. Hardy at Jason who very kindly cared for us.

Sunday P. M. I went home with Elder and sister C. F. Denny, Wilson, N. C., and spoke in the Church there at night, here I met many who have been dear to me for years.

Monday P. M. I went to Danville, Va., where I was met by my wife and baby and we spent some time with her parents who live a few miles in the country. While here I filled appointments at Cane Creek, Malmaison and Danville Churches and enjoyed visiting these good old Baptists as I have for several years. We returned to our home on the 19th of Oct. and felt to thank the dear Lord for his goodness to us.

And now dear ones to each and all of you I wish to say, (Should the editors of Zion's Landmark see fit to publish this scribble) that since coming home I was reading the second epistle of John and it came into my heart to ask you all to read it. Contemplate its meaning and put it into practice. You are evidently the children of God and have fewer disturbing things

among you than any people I know. May God enable you to be faithful to Him and to yourselves and endeavor to keep the unity of the spirit in the bond of peace. The children of God are of one spirit and one heart, labor to the end that this oneness of spirit and faith may be kept in the bond of peace. So that ye may be able to see how good and how pleasant it is for brethren to dwell together in unity, and let me say further brethren, sisters, friends, stand by the dear old Landmark, as in the past so at this time. It is conducted along conservative lines, and is earnestly contending for the faith which was once delivered to the saints, and no one is able to improve upon this in sentiment in doctrine or in words used. We understand that the holy ghost directed the apostles what to say and how to say it, and therefore they gave us a form of sound words as well as sound doctrine, and should we undertake to make this form of words stronger or weaker we should be guilty of a perversion of the word of God. Men do not amount to much, but the church of God is important not only to us but to those who shall come after us. May God help us to keep it clean, so that it shall be a safe and pleasant home for the otherwise homeless children of God.

I am I trust your brother in the fellowship of the gospel of Christ.

JOSHUA T. ROWE,

Roland Park,
Baltimore, Md.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. LVI.

No. 5

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., JAN. 15, 1923

THE LANDMARK

It was my privilege and pleasure recently to visit with the friends at Wilson and to inspect the management of The Landmark, and I was pleased to find its management in excellent order, and the personnel and proficiency of its working force up to the standard of reasonable requirement to please. Efficiency, prompt and courteous attention were every where in evidence. They are prepared to do work with neatness and despatch, and stand well in the front line for trade of their character of business. They have not been an exception to the damaging effects of the world war during which conscription was no respecter of persons, nor but little of positions, therefore many active artisans were called from their civil vocations to the service of their country in the war; leaving the civil

business enterprises of the country dependent upon transient journey men and general uncertainties with results and unsatisfactory, but the P. G. Gold Publishing Co., has rallied from these disastrous effects in a large measure and now hopes to have an opportunity to redeem itself from possible and probable effects of the ravages of war, and therefore solicits a fair share of the trade in its line, guaranteeing satisfaction according to the standard of legitimate competition.

I hope our brethren, especially of our associations locally situated will find it agreeable to consider the propriety of having their minutes and other work done by this concern.

The Landmark itself is more prosperous as to circulation than it has ever been and it is desired that it may be of greater worth to its readers. Its columns need to be enriched by communications from more of the able gifts among its readers. It is sincerely desired that brethren who have the mind to do so, and who have the good of the church and cause at heart, will write in words of love the sound and wholesome things which made them able ministers of the New Testament.

Doubtless many of our brethren in the ministry, who talk readily and, feel that they are not gifted as the pen of a ready writer, and therefore hesitate to write, but to write readily does not consist altogether of gift, but there is an acquirement as well. There are two things which at once confront him

who would write what to say, and how to say it. In this I would suggest the propriety of taking care of the what and let the how take care of itself. Good meat is better served when it is cut across the grain, but however served let it be good. Reading matter is better when it is void of contention and insinuations, except it be to contend for the faith once delivered to the saints. Care should be taken not to remove the ancient Landmark, which our Fathers have set. We do not have to be aged sages in order to speak the truth in its simplicity. Truth shines brightest through the simple prattling of little children. The way marks the children of God, the scenes and incidents along the way of their pilgrimage are the things which interest them, therefore, tell of them. Have you had a revelation, a vision, a dream, a special experience, if so, tell us about it. Perhaps others have come along the same way, have seen, and heard, and felt the same things. There is a growth, an expansion, a confirmation in expression. The mind is relieved and at the same time it accumulates as expression is made. You may feel that you have nothing to say, if so, write it down and thus impart the thought and thereby give place for another thought. Something perhaps that you do know. David said, "draw nigh unto me all ye that fear God, and I will tell you what great things He has done for my soul." Why not write what He has done for your soul, and let others read it, that would be interesting. Once upon a time they that feared the Lord

spake often one to another, and why should they not do so now. Through our medium of correspondence thousands may read each others' thoughts thus expressed while otherwise they may sit together in heavenly places in Christ Jesus. We do not have to open up and expound the depth of the riches of the wisdom and knowledge of God, but let us just talk about the things we have seen with our eyes, and heard with our ears, and have handled with our hands of the word of life. There are some things of which we feel to be assured. Things we find in our experience and in our life. Things we must have without which we would have no hope. Some things are too wonderful for us, we can not attain unto them. There are secret things which belong to God, and there are revealed things which belong to us and to our children. The Landmark does not desire to have its readers mystified, confused and distressed by imposing upon them subject matter which they do not count themselves to have apprehended; however, those who may feel to have gone further along the way will readily see where those of limited understanding come short, through weakness in the faith and will bear with them.

We could not have forced upon our readers professed standards for faith which are not universal among our people. To dwell upon and contend for points of difference is not conducive of peaceful results; nor does a compromise of differences produce true results, nor can we truly obtain universal conclusions

from limited considerations.

Life with its environments is largely made up of the simple every day things about us. So in our spiritual life and character the small things are at once present and are more readily and easily pondered in our hearts. The day of small things is not to be despised.

Give us the reasons of the hope that is in you, that makes good reading.

P. G. L.

HOME

My brethren and sisters: I have in mind today what is meant by home and what it takes to constitute home.

So many say when leaving this world, I am going home, or I want to go home.

My grandfather Dehart called my mother to him before he died and said, "Jane, I'm going home to die no more." My little boy who was near three years old, said, before he left us, "I want to go home."

Home, here in this world, full, and as complete as it can be, is where father and mother are both dwelling in harmony and have a heart exercised unto good works. A mother whose delight is in her husband and a husband whose heart goes out to her, and her alone, and whose desire it is to bear all her burdens and lift her above pain. His desire is for her to be with him and her's for him to be with her. The prompting of all this is **love**.

Home without a mother is not home nor is home without father a home, neither can it be complete without the dear little children.

When this relation has been established in love we have home, in the true sense so far as the world is concerned.

Children, by a true father and mother, will be drawn and tutored in loving kindness and when even the chastening rod **must fall**, **love** will be in exercise and when the pleading for mercy is in humility, the heart of a father or mother will pity the case of a rebellious child and be moved with compassion.

A true husband does not want to be found, nor will he be found, where he would be ashamed for his wife to see him or be herself. He will not do a thing he must conceal from her to keep down grief nor withhold from her anything in his power for her comfort.

A true wife, likewise will be found holding the love and confidence of her husband and when she knows she has the love and confidence of a good man she is careful to maintain that degree of prudence and ladyhood that meets her husband's approbation.

Even so, do children delight to honor their father and mother by reflecting in their character the things that make father and mother honorable. When they love home, and have themselves helped to maintain its honor to manhood and womanhood.

In a home, after this order will be found the comforts of life, which is contentment with Godliness; this is gain.

The countenance is right and beautiful, the voice is pleasant, all of which is governed by the heart. When the heart is right all is right

but God alone can make it right and keep it right.

Sometimes the influence of some person, we hold in esteem, that may be in the home, or in our company, serves to the restraining of evil. We would not act in their presence as we would out of it.

I have, myself been shown, not a few times this respect, but I feel that the pulpit is losing its power. That, is the same degree of reverence and respect is not to be found in our nation for gospel truth, which our fathers rendered.

I see, if not mistaken, that homes are likewise losing their power of government and that children are not showing the same degree of love and respect for parents as in days gone by. Now, what shall we say to all these things? The Scripture must be fulfilled.

"Because of iniquity the love of many shall wax cold." When the restraining power of God's Holy Spirit is lifted, then iniquity abounds and love waxes cold.

When this spirit is at work and the love of God is being shed abroad in the hearts of the people, they are drawn together in love.

Some one will say now just stop iniquity for its the cause. Sure enough, if we could stop it, what a home we would have here below and what a glorious world this would be.

But children, this is not home. We are away from home and are just passengers from time to eternity. The enemy will drive us out from here ere long, and it is, when he bears down so heavily upon us

that we want to go home.

I have cried so piteously to go more than once, but my work below was not done and I could not yet go.

The Lord is blessing me for no merit of mine. I have made the decision sometime ago that I'm not staying here to get fit to die but to fill up the measure of my days and then I hope to go home.

Farewell,

J. D. Cockram,

DEACON SAMUEL L. ANDREWS.

Whereas on the 14th day of October, 1922, God in His infinite wisdom did take from our midst our beloved brother and Deacon Samuel L. Andrews. Therefore be it Resolved,

First, Whereas, it has been God's will to bless us with his most exemplary life, and by the resistless hand of death he has been taken from us, and in the death of our much beloved brother and deacon we have an irreparable loss. And Resolved,

Second, That we desire to be submissive, and pray God to give us grace that we may, by His strength, say, "Thy will be done,"

And Resolved Third, That in feeling the loss as we do, yet we know God will never be left without able soldiers to contend for the Faith that was once delivered to the Saints, as our brother and deacon has faithfully done these many years; and Resolved, Fourth, That we pray God to enable us to faithfully follow after the example of our brother, and may the Christian

life of brother Andrews be indelibly stamped in the hearts of each member of this Church that it can be said of them as it was of him, faithful, upright, lived peaceably with all men.

And Resolved, Fifth, That a copy of these resolutions be spread on our Church records, a copy to sent to the bereaved family, and a copy be sent to Zion's Landmark and the Gospel Messenger for publication.

Done by order of the Church of Robersonville in conference the first Saturday in November, 1922.

D. F. Robertson and J. L. Robertson, Committee.

MRS. C. H. FETZER.

Whereas: Since our last meeting God in His infinite wisdom has seen fit to remove from our church by death one of our most loved and lovely sisters, Mrs. C. H. Fetzer, and

Whereas: We deeply feel our bereavement in this respect and sadly realize our loss to the church.

Therefore be it resolved: By the Reidsville Primitive Baptist church in conference assembled. That while we surely realize our loss and bereavement we bow in humble submission to the will of Him who doeth all things well and tender to the bereaved family—husband, sons and brother our tender sympathy in this sore trial.

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

Elder O. J. DENNY, Mod.
 Jas. A. Walker, Clerk
 Nov. meeting 1922.

RESOLUTIONS OF RESPECT.

By order of the Church at Lick Fork, assembled in conference, this Dec. 2nd, 1922. I write, because of the high esteem, and Christian fellowship that we hold for our beloved, but now departed sister, Mrs. W. F. Paschal, who passed away this Sept. 30th, 1922, being 74 years old, joined the Church at Lick Fork in 1883, lived a devoted member, mother and wife until her death, this dear sister was indeed a light in the Church in a respect that cannot be said of all, it was truly inspiring to those of us who really (knew) her life, surely she did bear the image of the earthly, and in the resurrection shall bear the image of the heavenly, and may it please God that her children might be blessed to walk in that same light, in as full essence as did their mother, and since we all feel so keenly our loss.

Therefore be it resolved 1st. That we bow in humble submission unto him, with whom we have to do in taking his own unto himself.

2nd. That a copy of these resolutions be recorded in our Church book, one to be sent to the family and one to Zion's Landmark with request to publish.

Signed:

JOHN R. SMITH,
 Asst. Clerk
 ELD. J. W. GILLIAM,
 Mod.

MARRIED

Mrs. Rhoda Shields and Mr. A. M. Sparks were united in marriage by Elder J. R. Wilson at the home of the latter Jan. 25th at eight o'clock.

INFORMATION

In answer to the many inquiries regarding the past due issues of the Landmark regret to say they have fallen behind and beg indulgence for a short time when they hope to get it out promptly.

Jan. 30, 1923. C. F. Denny.

CORRECTION

In January issue page 64 an advertisement appears of three books published by Elder R. H. Pittman, Luray, Va., should read send all orders to him.

I have read all of them and consider them a valuable addition to any Primitive Baptist's Library.

C. F. Denny.

HAS NOT MISSED AN APPOINTMENT.

Despite his illness Elder George Boswell has not missed an appointment. His eye is no better, and he is still unable to see with it. He is under the care of a physician and there are hopes of his recovery for which his friends and brethren devotedly wish. His trouble is high blood pressure.

CORRECTION

In my article regarding Tarboro Church in Dec. 15th issue should read Elder Lawrence was their first pastor.

In January the 1st issue page 54 second column fourth line should read. It teaches us to conclude that he was already well established in the doctrine of the Sovereign Grace

of God as the only means of Salvation, "No man can come to me, except the Father which hath sent me draw him" are the words of him who spake as never man spake.

C. F. Denny.

THREE BOOKS YOU WANT**Book of Sermons**

Just as preached by Dr. Chas. H. Water, of Washington, D. C., together with his picture, sketch of his life, etc. Possibly no minister among our people was better qualified to set forth by spoken sermons "the faith once delivered to the saints" than was this gifted and good man. Good print, silk cloth binding, gold lettered, price \$1.50.

Trial and Decision of Mount Carmel Church.

No other book like this among our people. his noted trial was stenographically reported. Testimony of thirty-five witnesses, argument of counsel, and the judge's decision make very interesting reading. Who are the Primitive, or Old School Baptists? This book tells you. Good binding and good print. Gold lettered, 274 pages. Price \$1.50.

Rightly Dividing the Word of Truth

This little book contains one dozen editorials by Elder R. H. Pittman, the editor of "Zion's Advocate," and also editorial and answers by Elder S. Hassell. Price 35 cents.

All three books to one person for \$3.00. Send orders to Elder R. H. Pittman, Luray, Va.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LVI

February 1, 1923

No. 6



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

Associate Editors

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

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

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

\$2.00 PER YEAR

Mrs. Edie H. Gillespie
15 Mar 23

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly. All lovers of gospel truth are invited to write for it—
if so impressed.

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

DELIVERANCE WILL COME.

I saw a wayworn traveler
In tattered garments clad.
And, struggling up the mountain
It seemed that he was sad
His back was laden heavy,
His strength was almost gone,
Yet he shouted as he journeyed,
"Deliverance will come."

The summer sun was shining,
The sweat was on his brow,
His garments worn and dusty,
His step was very slow:
But he kept pressing onward
For he was wending home;
Still shouting as he journeyed,
"Deliverance will come."

The songsters in the arbor
That stood beside the way
Attracted his attention.
Inviting his delay:
His watch-word being "Onward!"
He stopped his ears and ran,
Still shouting as he journeyed,
"Deliverance will come."

I saw him in the evening,
The sun was bending low,
He'd overtopped the mountain,
And reached the vale below:
He saw the golden city,
His everlasting home,
And shouted loud, "Hosanna,"
"Deliverance will come."

While gazing on that city,
Just o'er the narrow flood,
A band of holy angels
Came from the throne of God:
They bore him on their pinions
Safe o'er the dashing foam;
And joined him in his triumph,—
"Deliverance has come!"

I heard the song of triumph
They sang upon that shore,
Saying, "Jesus has redeemed us
To suffer nevermore."
Then, casting his eyes backward
On the race which he had run,
He shouted loud, "Hosanna,"
"Deliverance has come!"

Refrain

Then palms of victory, crowns of
glory, palms of victory I shall wear.
(Please publish above, Mrs. J. A.
Adams.)

WAITING.

Mr. R. B. Paschal,
Reidsville, N. C.,
Dear Brother:—

Your letter came on last evening.
I have a mind to want to answer
your request, and after you have
read this letter if you see fit to for-
ward it to Mr. John D. Gold for
publication you are at liberty to do
so, and it may be they will find
time to publish it some time.
Some of the likeness in the lan-

guage of our dear Lord refers to the Jews, and others to the church in the gospel day. Mat. 20:1-16.

The market place is the place occupied between the time of deliverance, and the time of coming into the church. For one to stand in the market place he must be a living being. The dead cannot stand there. When one has been born again he is in the market place, and standing. He is not going forward nor backward. Just standing. He cannot fall back into the old death out of which he has been called, and brought forth by the grace of God, he knows not the watch-word, "Forward." He is waiting. Waiting for the word of the Master. Ask him what he is waiting for he would say, "I am not fit to do otherwise." To wait is all he can do. I am not commanded to go and enlist that one. I am not the Husbandman. The Husbandman, Jesus, comes and commands them to go into His vineyard. The vineyard is his, and He knows just who He will have to work in it. He sends them into His vineyard. He has stored just what they shall receive in their labors. A penny. Just enough for the present need. Just that much and no more. One comes in the early part of spiritual life, and works in the Master's vineyard. Just what he needs is all that is promised. Just a penny. He is in for the twelve hours, the full day. The same Master went out the third hour, and there were some idle. He sent them into His vineyard. They were not at work for no one had hired them. No one could hire them for they were in

the market place where this Master alone would go. He sent them into His vineyard. These wrought only nine hours but they were laborers in the Master's vineyard. Others went in at the sixth, and others at the ninth hours. But remember that each went in as they were commanded by the Master. These last wrought only six, and three hours. It came time to receive that for which they labored. The first came and got just his penny, the nine hour laborer got a penny. Likewise the six, and three hour laborer got just the penny. That was all there was for any of them, and there was just that much for each of them. It was joint heirship. All that belonged to one was all that belonged the whole of them. None lacked anything, and none had anything to spare. The first could not say to the last, "I have done better than you, and therefore I have more than thou." All had alike. It was all in common.

I will now give you some examples, and may call some names because I know it will not be objected to.

When I was 24 years old I baptised brother John Lewis who was 77 years old. He had had a hope 40 years. Or he had been standing that long in the market place. At that late hour the Master said unto him, "Go into my vineyard." Not long afterwards the message came to his son, F. P. Lewis, 28 years old. He came in and was a very useful laborer in the vineyard of the Lord. But he had not been in the market place so long as his father had. He asked me one day the meaning of

this very text. I said to him, your father came in at the ninth hour, and you came in the first hour, but your father will get his penny as well as you. He said, "That is true, but it would look as if the laborer who did the most would receive the most." I said it is not that way, that would be the way in carnal things but in the kingdom of our God we all receive according to what our Jesus has done. In as much as He did as much for the one of us as He did for the rest of us we all will come in and share together all His kingdom. He said, "Nothing truer than that."

Sometimes we get mistaken, and think one is in the market place when he is not. There was at Newport an old friend, lover of the gospel. His name was David Quin. He always sat in a convenient place to hear the word of God, and he believed it. We all thought that he should be a member of the church, and we so exhorted him. He seemed to see different. Sometime before his death he had a long spell of sickness. He made no outer demonstration of his troubles, but he was in deep trouble. One night the Lord came with forgiveness of sins, and so blessed that old man for whom we had been looking for forty years, then he was for the time being healed of his sickness. He received strength to get up and walk. I went to see him and he told me about it. He lived two weeks and had not another doubt to trouble his mind. You see if he had listened to us he would have come to the church and received baptism in unbelief, or before he had a hope

that Jesus was his Savior.

Not all the children of God are fit to dwell in the church. Some are better Christians out of the church than they are in it. Once Elder B. P. Pitt, and James S. Dameron were visiting in a home. The lady of the house was a member of the church. The husband was not but he talked freely on the subject of the Bible. He told a good, feeling experience. The brethren exhorted him that he surely should go to the church and dwell in the house of the Lord. He said, "I don't know about that. There is Mr. A. who does so and so, I could not fellowship him, and Mr. B. does so and so, I don't think that one of that class should be in the church." He went on and pointed out the many wrongs he saw in the church which kept him away.

The next morning as the brethren went on their way brother Pitt said to brother Dameron, "Our friend seems to be better than the church. I think myself it would be better for him to wait until the Lord makes him know his own sins." He doubtless was one of the called as his experience told, but he was not one of the faithful few who are chosen.

Brother Paschal, I have written you a long letter. I hope you may get a few gleanings out of it.

The Gracious Lord remember you and bless you.

Your brother in a good hope.

L. H. HARDY.

Atlantic, N. C.,
Jan. 11th, 1923.

A BEAUTIFUL VISION.

I have had a great desire to write

to Zion's Landmark for some time but I feel so unworthy I have tried so hard to keep from writing, but the more I try the more it bears on my mind, so I must try to write. Sometimes I am so troubled about writing I can't sleep at night. With fear and trembling I will try to tell some of my troubles, but they never can be told. I feel to be such a vile sinner and often feel that I haven't a friend in this world. If my sins have ever been forgiven, it has been in my dreams at night. I dreamed one night several years ago that I was married at Pleasant Grove church and as soon as the solemn vows were spoken I went straight to the pool and was baptized and I looked on my husband and I never have seen any thing in this world, that I loved like him. I can't forget it as long as I stay in this world. It seemed like it was a different love from any I had ever experienced. My dreams bore on my mind. I could not tell what it meant. So in a few months I had another. I was climbing a high mountain all alone and the path was so narrow I could hardly walk. I could see a burning lake below and if I stepped out of that path I was compelled to fall in, but I kept climbing on until I reached a place of safety and all at once I dreamed of shouting and praising God. I had no more fear of that horrible lake. My great burden of trouble left me there and I went to visit my aunt the next day and it seemed it was the happiest day of my life the sun shone brightly and the trees and flowers looked prettier to me than they ever did. It seemed like I loved the world and every thing in it but, Oh, it did not

stay that way I got in trouble again and got so low down that some times I feel like I can't live. One night I was so bothered and wondering about my dreams I don't think I was asleep. It seemed like a vision to me. I looked in the east and I saw letters written in the elements that said "Never doubt and fear always think the Lord is near."

I saw these letters just as I have written them; and they were made of the prettiest tiny rose blossoms in all colors, the two lines were made of flowers. Pray for me and mine, from a lover of the Baptists.

MRS. W. B. COBB.

Reidsville, N. C.

GO TO SEE HER.

Mr. John D. Gold,

Wilson, N. C.

Dear brother Gold:—Enclosed you will find \$2.00 for the good old Landmark which I have been taking for about two years. My subscription expires in this month some time I think.

I hope that I will not miss any of the copies as they are so much comfort to me. I went to see my mother, Mrs. Eliza Brumfield at Gretna, Va., during Christmas and found her suffering right badly from a broken shoulder which she sustained from falling out of a buggy about 4 or 5 weeks ago, she was 79 years old this Christmas day and has 5 children living (2 dead) and 29 Grandchildren living (2 dead) and 41 great grandchildren, (6 dead) and 1 great great grandchild. I thought probably some one might see this and would like to visit her which I am sure she would be glad to see any of the old Bap-

tists and talk with them for I know she gets awful lonesome and tired sitting in her chair all the time.

Written by her daughter,

MRS. C. W. MURPHY.

815 Clay St.

Danville, Va.

EASTERN UNION

The next session of the Eastern Union will be held with the church at Beulah, Hyde Co. and will commence on Friday before the 5th Sunday in April, 1923. A general invitation is given all brethren and sisters and especially ministers.

Visitors will take the train at Belhaven and the boat to Mapleville, where they will be met.

A. W. Ambrose, Clerk.

ASSOCIATION DIRECTORY

On the last page of this issue you will find the Association Directory for 1923.

I have made this directory as complete as possible with the information at hand.

Others will be added when the clerks respond.

Ministers (not familiar with the territory) wishing to visit the churches of any of the Associations above should write the clerk for arrangement of appointments. It is my purpose to arrange a similar directory of our Union Meetings if I can get the co-operation of the clerks.

C. F. Denny.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City, Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. LVI.

No. 6

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C.,

FEB. 1, 1923

JOINED AT ROANOKE.

Hopemont, W. Va.

February 5, 1922

To the readers of Zion's Landmark: As I am many miles away from any Primitive Baptists, the people I love so well, I will write a short letter for publication in the Landmark.

I am not a member of any church but hope I have an experience of grace. I have been a great sufferer with tuberculosis, entering my 4th year of bodily suffering. I am in the West Virginia Tuberculosis Sanatorium at this time. The Lord has wonderfully blessed me all through my afflictions. He has promised never to forsake those who put their trust in him. I am away from all of my relatives among mostly strangers in the flesh and also in the spirit. The Primitive Baptists are not known in this part of the coun-

try. It is mostly Catholic, but the Bible tells us to come ye out from among these kind of people and be not partakers of their evil deeds. I am a Baptist if I am anything. I am living in hope of the resurrection of the body and the coming of Christ to awake the sleeping dead. If I am one of the elect family I am not expecting anything until that time. I am making this letter too long, will have to close when you all have a mind to do so please pray for this poor sinner or worm of the dust. Emmette Stone.

Remarks

Since writing the above letter this dear young brother has come to Roanoke a distance of five hundred miles and came before the church and was received and baptized. At the same time three others came one hundred miles and were received and baptized and they were all with us the 5th Sunday in October to hear preaching and worship with us. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." It would seem that these dear ones were hungry for the fellowship of the saints and the ministration of the word. And yet there are some sitting about here who claim they are not fit to belong to the church, and I reckon they are not. The children of God are not fit to belong to the church as long as they seem to rather stay out with the world than to come into the church and live in her fellowship and ordinances. There is a fitness in the church that can not be obtained outside of it. Baptism is the answer of a good

conscience toward God, and one has to come to the church to get this answer. It may be that those who persist in staying out of the church are not hungry enough. Some are so afraid they would do wrong by joining the church. They do wrong and a far worse wrong by not doing so. Unbelief is their besetting sin. Instead of being unfit they are unbelievers. He that believeth and is baptized has the promise of salvation; otherwise damnation is the result. Are those who we sometimes call friends, who claim to have a Pope really believers? Surely not. That is they do not believe the gospel, they do not believe the preaching, nor the preacher. It would be better for certain ones of these could be sent into the wilderness, where they would get hungry. May the Lord allure them and bring them there, and give them the valley of Achon for a door of hope, that they may sing there as in the days of their youth.

Many of these are a hindrance to the church, they are in the way. They do not come themselves and thereby discourage others who have confidence in them. The only creditable substantial way to prove our faith is by our works.

"We know we have passed from death unto life because we love the brethren." If such love is worth entertaining it is worth confessing to the brethren. Love unconfessed is at once unrequited. There is no experience just like entering into the fellowship of the church. In order to this a confession must be made before these gracious wit-

nesses. When young brother Stone came before the church his face shined as in gospel brightness. He had the blessing.

P. G. L.

DON'T

In perusing Elder G. W. Stewart's writings in Order and Disorder under the above heading, we find much food for thought, especially in the following paragraphs:

C. F. D.

Don't try to spiritualize everything you read in the Bible, especially in the New Testament, in a manner to indicate that you think it has no literal meaning at all, lest you be found explaining away your own comfort, as well as your duty, and explaining hell—or future punishment entirely away.

Don't speak disparagingly of grammars and dictionaries simply because you have not studied them. Don't conclude that preachers should not be educated, or should not post themselves, simply because you are not educated. Remember that the Bible itself was written according to the rules of grammar and good language.

Not only so, but there are, no doubt many words in it which you cannot understand without using a dictionary. Our ignorance may not be a sin but it surely cannot be a virtue and is not to be boasted of under any circumstances. Hence let us try to observe the admonition: "Study."

Don't forget that it is our special duty, as members of the body of Christ, to so deport ourselves in and at our meetings as to make

each member, however poor, illiterate, weak or obscure he or she may be, feel that they are among their dearest friends; feel that in the society which is not of this world, they are of great importance and that their presence among us is highly appreciated.

Don't when speaking or writing upon a subject about which there is an honest difference of opinion among Primitive Baptists, use sharp words and cutting remarks, or by an air of assumption, purity and importance, offend your brethren and drive them further the other way.

Don't give appointments, or agree to attend general meetings in the future, and then, when the time arrives, be somewhere else, your reason for such inconsistency being that your mind had changed, for that mind that leads us to dishonor our given word and promise must be a carnal mind and not the mind of Christ.

Don't forget that one of the strongest defenses we can possibly make for the holy religion of the Lord Jesus Christ is a straightforward, humble, honest, sincere and harmless life.

Don't forget that as a member of the church of Christ you are a representative character, and that all men so regard you, and that all other members will, in a sense and to a degree be judged by you; so you should solemnly reflect in your intercourse with the world and with your brethren, that you occupy a very responsible position; and be guilty of no act of disorder, meanness, or littleness, but let your

conduct at all times and under all circumstances be such as would not offend the brotherhood even if they all knew it.

Don't tell a black story that you would be ashamed for every sister in the church to hear. See Eph. 5:4.

Don't have a great long list of appointments where you are not needed, and especially where you have not been invited and then complain if the churches do not pay your expenses.

Don't have appointments on the railroads and other points easy to reach to the neglect of the obscure, desolate and backwoods places, where are to be found the poor, needy and afflicted, as to do so looks like you are more interested in the fleece than you are in the flock.

Don't forget that this evangelistic or traveling preaching business has gone to an extreme among us and that it is getting high time to call a halt.

Don't become offended at these Don'ts, for I acknowledge that my need of them is as great as yours, and I have merely adopted this method for brevity's sake; and we are directed to "exhort one another daily while it is called today." Again, we are directed to "Suffer the word of exhortation."

CAST DOWN WITH SORROW.

Mr. John D. Gold,

Dear friend:

To the dear brethren, sisters and friends, readers of the Landmark: Being here alone today, feeling sad and gloomy, cast down. I feel like penning a few lines to try to express

my feelings. Perhaps many of you have already heard the sad news of the departure of our much loved and esteemed brother Elder J. T. Coats who passed peacefully away a week ago yesterday 4:30 o'clock after an attack of pneumonia the 5th and was sick about 9 days. I went down Thursday and remained till his burial Friday 2 P. M. I never saw as many people gathered to take the last view and pay the last respects to one whom they loved and respected. I can truly say of him from close spiritual relation and association with him in the ministry for 50 years, that a good man and able minister of the New Testament is gone to his eternal rest and peace with his dear Savior that he so long preached and held up in the gospel as the only Savior and Redeemer of poor lost sinners.

While he is so sadly missed among us I for one feel sure he is resting, asleep in Jesus. It can be truly said in the language of holy writ:

"Blessed are the dead that die in the Lord from hence for yea saith the spirit, they rest from their labors and their works follow them."

While we mourn and feel sorrowful, we sorrow not as others without hope. Many, very many will remember him and the many comforting sermons they have heard fall from his life and heart. None will miss him in the ministry more than his poor writer, having been yoke fellows in preaching so long. I am about 13 years his senior, he being about 76 years, and I have just entered my 90th. It seems remarkable to me that I have been

spared so long, for some purpose, only known to Him who knoweth all things, hope it is for a good purpose.

I wish and desire to say to his weeping companion in her afflicted state and his children, brethren, sisters and friends, let us all be more faithful and obedient children of our Heavenly Father, knowing as we do, that life is short at most. I cannot hope or expect to remain here in this sinful world much longer, neither do I wish to having the blessed good hope, through the grace and mercy of God, that when the appointed time of the Lord comes, I shall follow our dear departed brother Coats to that upper and better kingdom, where sorrow sickness, pain and death will all be done away and we shall enter into that peaceful rest and joy to praise Him who loved and died for us and has washed us from our sins in His own precious blood. O, should we not bless and praise His holy name for such unspeakable love and mercy.

Remember this poor worm of the dust, Amen.

JOS. E. ADAMS.

Angier, N. C.

Jan. 25, 1923.

JOHN H. PARKER

The subject of this notice was born January the 14th, 1846, and died Sept. 16th, 1922. He was married May, 1886, to Miss Elizabeth Massey. To this union was born nine children, six of which preceded him to the grave. Two of them died in infancy. Three are living. Mr. J. E. Parker, of Selma, N. C.;

Mrs. J. P. Temple, of Selma, N. C.; and Mrs. E. F. Pate, of Goldsboro, N. C.

Brother Parker was one of the oldest citizens of Selma. He died suddenly at his home on Raeford street Saturday evening, Sept. the 16th, 1922, of heart failure, after making his usual round on the streets greeting his friends and comrades. He was a native of Johnston county and one of the first settlers in Selma, where he had gathered considerable wealth. He was a Veteran in the war between the States and served as Bugler, earning the title of "Bugler Parker." He was loyal to the "Lost Cause," and attended all the reunions of the Confederate Veterans.

Brother Parker was a close man in his dealings with his fellow man, but strictly honest with all men. He was always ready to speak out plain in either business or church matters, so all knew where he stood in any matter. This was a most comendable trait he possessed.

He was always ready to assist his fellowman when in distress financially or otherwise. I must say he was a father to me since I first knew him, and so well do I remember the many comforting words and deeds of kindness shown me, when I so much needed them. O, how I miss him. I miss him when I go to church, and I miss him so much when I come home, for when I would get blue and would often step over to Brother Parker's home which was not far away, and it was always like going to a good well when thirsty. He always had some-

thing to say to me that would cheer my drooping courage. He had been for many years a staunch member of the Primitive Baptist church and was always loyal to his church and his pastor. Many times in the Conference would rise to his feet and ask permission to speak and as we all heard his good talk and loving advice, our eyes would run over with tears. If all our people could be as forgiving as was Brother Parker, all our differences would soon come to an end.

Such men as was Brother Parker, the churches feel keenly his loss, his townsmen, and his children and in fact all of us. But while we yet toil in a world of sin, we feel that he is at rest. Therefore may we all say, sleep on dear father, grand father and brother, and may we all hope to lay quietly at rest with him some sweet day, to await the glorious Resurrection morn, when all the redeemed shall be raised up to meet our dear Lord and Saviour in the air and then Heaven shall come down our souls to greet. We shall meet in Heaven and no more need a Mercy Seat. This seemed to be Brother Parker's highest ideal. Hence he would quote Job 14:14, if a man die, shall he live again, the humble writer used this as a text at his funeral, followed by Elder J. T. Collier his and my dear pastor. We both spoke briefly to a large crowd assembled at his old homestead, and laid him quietly away to rest until our Lord's second coming. May the dear Lord comfort his aged companion and dear children, is the prayer of one who loved

him dearly. Written by request.
J. W. WYATT.
Selma, N. C.

ELIZABETH A. CORBETT.

Elizabeth R. Corbett, daughter of James and Lydia Eason, born Nov. 29, 1846. Married to my father in the year 1868, who preceded her to the grave eleven years. Unto them were born nine children, five girls and four boys, one boy dying in infancy, one son Eugene died, age 23, one daughter Sallie, died age 19, both dying in less time than twelve months. One son, J. L. D. Corbett died 1914 only leaving four girls and one boy living, Joseph H., Manie and Anna Corbett, Mrs. J. T. Brown and Mrs. W. W. Pittman, all of Macclesfield, N. C. She had three brothers living, S. T. Eason, Elm City, N. C., Joseph Eason, Stan-tonsburg, N. C., J. T. Eason, Macclesfield, N. C. Mother united with the Primitive Baptist church at Austry's Creek, Saturday before the first Sunday in October, 1895, baptized the following Sunday by Elder B. C. Pitt of which she remained a loving and devoted member until death which occurred November 27, 1920, just one day before her birthday when she would have been 74 years old. She had been in very poor health for a long time, but was only confined to her bed two weeks and two days in which she suffered much but was never known to complain. She said her sufferings reminded her of poor old Job but she knew Jesus could make a dying bed soft as downy pillows are. She suffered with chronic bronchitis

followed by paralysis. All of her children and a good nurse and Doctor did all in their power to relieve her but at last 'twas God's own good time to call her home to rest from all of her trials and troubles of this sinful world. She was a precious dear mother to us, always so thoughtful of her children. Her youngest child and only boy living had to leave her and his two sisters living with him and go to that dreadful world war. He was gone from home fourteen months, served overseas twelve months. She said when he was gone she had only to trust in the good Lord for his safe return. When he came back without a wound or hardly a day's sickness, she exclaimed, oh! if I could only praise the Lord enough. We miss her; no tongue can tell, life will be the same no more since mother's gone.

Her home is still and, oh, so lonely. When I enter her room, it seems there is a hushel silence and I miss her presence as a clock that once ticked is now silent. I miss her at church where she loved so much to go. I dreamed since she died of walking by the grave yard and looked back to be sure to see her grave and it was covered with the most beautiful snow I ever saw, and it was still falling, and I said that I knew mother was happy in such a pretty place and I feel like she is not dead but sleepeth. We have said farewell dear mother but only a brief good bye. We hope to some day to meet you In heaven, beyond the sky, Over the border line waiting for us. Ever in fancy her sweet face we see

Glad as the morning and purer than snow,
The love one we miss since so long ago.

Her cheery ways, her smiling face,
Are pleasures to recall,
She had a kindly word for each
And died beloved by all.
Just two years ago you left us
How me miss your loving face,
But you left us to remember
None on earth can take your place.

Dear Lord I've lived the past
year through for grace, always
looking to you, that I may in what-
ever sorrow comes say:

Blessed Saviour Thy will be done.
How sadly I counted the hours that
measured two sorrowful years since
they laid her in her grave. My mo-
ther I loved so well.

But the bitterness of parting can-
not be done away until I meet my
mother on that bright and happy
day. Sleep on dear mother, thy
work is done, the mortal pangs are
passed.

Jesus has come and borne thee
home beyond the stormy blast.

Farewell dear mother, a short
farewell.

Thy voice we'll hear no more,
but may we meet soon ne'er to part
on Canaan's peaceful shore.

Written by her devoted daughter
(Mrs.) Lucy Corbett Pittman.

ELIZABETH STALLINGS

The subject of this notice Eliza-
beth Stallings, daughter of C. F.
Dupree and wife Octavia Stallings
was born on Sunday, July 7, 1918,
and departed this life on Sunday,
November 5, 1922, making her
short stay with us only 4 years and

4 months (lacking two days). Her remains were laid to rest in the old family burying grounds (of her late great grandfather, J. D. Jenkins), in the present ThMlh **pOetaoin in the presence of many sorrowing relatives and friends. Funeral services were conducted by Elder Denson, (A Primitive Baptist Minister) who spoke very consoling, and offered his sympathy to the bereaved ones. Her little grave was made a mound of beautiful flowers which showed the esteem in which she and her fond parents were held. I feel it can be truthfully said of this little one. Those who knew her best loved her most. As she was such a kind and affectionate little girl, always so bright and cheerful and was always talking unless asleep. She was real amusing to listen to when at her play as she would talk to her playthings just as if they really were some one. She seldom ever got lonesome as she talked or sang most all the while. She was taken with diptheria on Friday night, Nov. 3. Dr. Almon Speight of Rocky Mount, one of Edgecombe's best known physicians was summoned early Saturday morning. He also visited her again about noon and late in the afternoon he came back and brought another doctor and after examining her they decided best to take her to Parkview Hospital, where they could make an X-ray picture to see if they could locate her trouble. The second dose of antitoxin was used but to no avail. All was done by loving hands and medical skill, but could not stay the

hands of death. Her time had come and she must go. Yes, she has gone from this life of toil and sorrow, and paid the debt we all must pay (soon or late). She leaves to mourn for her, her heart stricken parents and one little sister, (Julia Jenkins) who will miss her in her play so much, beside three grandparents and lots of relatives and friends.

The death of this little one was such a shock to us. But God knows best and never errs. May God see fit to lift the mantle of gloom away from around this saddened home, and make them willing in his own appointed time to say, "Thy will be done oh, Lard and not mine.

Written in sincerity by one who loved her. Her devoted aunt.

Mrs. W. L. Stallings.

HETTY KNIGHT

I have been requested by the children of sister Hetty Knight to write something of her life and death. I don't know how to do justice, to so noble a personage as I knew her to be. She boarded at my fathers and went to school when she was a young girl and was always so nice, genteel and kind to everybody, and everything. My husband also went to school with her, and said this about her. If during the day she tore her dress, apron or stocking, she came back next day with every thing fixed decently. How different from many of the girls of the present day. She was strictly moral in every sense of the word. She was born May 10th, 1849; was married to Mr. Marcellus Knight February 23, 1871. To this union there were

born nine children; five boys and four girls. Seven of the children and their father are left to mourn the loss of a good mother and wife, but we believe it is gain to her.

She left 26 grandchildren and one great grandchild. In her last years she was a great sufferer, her heart being the seat of the disease. Many times she was not able to attend her church meetings, which was her chief pleasure and comfort to meet with the members and hear preaching. She was taken sick 22 of February, 1922, and died April 10, 1922. She was often heard to say while suffering, God is a just God, and I suffer for a just cause and said so many times while suffering Jesus is near. She joined the Primitive Baptist church at Old Sparta, N. C., and was baptized the 4th Sunday in September, 1889, and was the efficient clerk of that church for many years. In her last sickness all was done that a kind husband, children, neighbors and friends could do, but the Master called for His child and she must go home.

Elder Cobb of Wilson preached the funeral sermon, and she was laid to rest in the family burying ground. Dear children try to follow the beautiful example of your dear mother.

Submitted in love by,

Bettie Z. Whitley.

I feel constrained to write a few lines of the life and death of brother Geo. Hamilton, who was born in Hyde Co., April 12, 1846. Died August 27, 1922. The most of his life was spent in Hyde County, but after the death of his sweet and

noble companion he moved here to Washington with his son and his family with whom he made his home, and they were indeed a son and daughter to him. He joined the Baptist church here in Washington September, 1920, and was baptized with sister Annie Gattin by brother Tilman Sawyer the first ones he baptized after he was ordained to preach. May we all meet in the happy beyond.

Is the prayer of his sister I hope in Christ,

Bettie Z. Whitley.

Washington, N. C.

MARY C. MIDYETTE HARRISS.

"Not dead but sleepeth."

It is through and by the request of the deceased my honored and revered mother that I make or try the fruitless effort at an attempt to portray something pertaining to her eventful career.—Fruitless because I am silent, dumb and have to stand aghast and wonder what a feeble attempt. I, a poor insignificant worm, can make in approaching a life for her price was far above rubies and her death of the righteous, or sleep.

Her life was so noble, so self-sacrificing, living for her loved. She seemed rather to spend and be spent to their comfort and pleasure. She was heavenly in her walk deportment, and her life was Christ-like. It seemed she lived and moved in the divine glow of heaven and her delight was the Father's will in every scene and phase of her life.

She was born Feb. 10th, 1888. Her name was Mary C. Mydette Harris. She was the fond child of

ten. She was married Oct. 3, 1873, to my father, R. W. Harris. To this union was born ten children, seven girls and three boys; two girls dying in infancy, and a married son having preceded her three years ago, whose loss she never ceased mourning over until on November 11 1931, when her spirit and soul was released from her tenement of clay, and soared to worlds on high—there to dwell with the disembodied saints of son and others gone on before.

She united with the old Baptist in 1892 and was baptised by Elder Sylvester Ross, of which faith she lived worthy and walked worthy of her vocation, wherein she was called in all meekness and lowliness with long suffering, forbearing one another, and she ever esteeming them of like faith far better than she was ever at their feet. She felt the weakest of the weak, humble, unworthy, vile, unclean, undone—less than the least and she learned such things as obedience by what she suffered for she was an invalid for forty-two years, and her faith was tried, but oh, such resignation, yes, heavenly. To us children she was perfection radiant and full of glory; was depicted in her every move thought that and act and it seemed her smile had a healing efficacy and expelled all despondency and gloom. Her presence was sunshine. Everything now is gloom, mourning. Our souls droop with grief, for she was everything the word mother could imply. Yes mother of mothers. Oh she excelled all to us; there was none

like her, oh, so gentle and tender.

Parental, maternal and affectionate, congenial to a fault. She was ever looking to the interest of her household, wherein her feet did abide. She was a true wife; a model neighbor; a mother of mothers. She was found dead in bed. Oh such a shock, yet she had desired to die alone, and it was so peaceful, yes just falling asleep in the arms of Jesus so peaceful, undisturbed, unmolested, we had sadly looked for the summons dreading when her Father would call, which was soon to be. She was an invalid for forty-two years. Oh, what resignation she bore her intense suffering, patient, exemplifying the true Christ life. Through it all she longed to depart and be with Jesus, free from all pain, and suffering, yet she was willing to wait. Although she has been gone over one year, yet to me it seems but yesterday.

Oh, how I miss her, how I miss her. I often fancy I hear her sweet tender voice counseling me in a tender, earnest, maternal devotion, yet it is no more. Oh that mighty strong arm of God to lean upon to sustain us in such trying ordeals, if not we would fall by the way. She lacked three months being 64 years old. She leaves to mourn her great loss an aged mother 90 years, three brothers, one sister, husband, five girls, two boys, twenty-four grandchildren, one great grandchild, with other relatives and friends.

Mother, oh, mother. Thou hast left us and our loss we deeply feel, but it's God that has bereft us—He can all our sorrows heal.

Written by her heart broken girl,
Mrs. Effie Harris Carawan,
Swan Quarter, N. C.

PREAMBLE AND RESOLUTIONS.

WHEREAS, the Lord has seen fit in His wise providence to remove from time our faithful young brother, N. N. Smith, who was a faithful member of the church at Bear Creek, and a regular attendant at our meetings, sometimes speaking comfortingly to us: Therefore be it Resolved by the Church at Kinston that we do sympathize and partake with the church at Bear Creek in the loss of so faithful a brother. Resolved further that we do deeply sympathize with his widow and children in their sad bereavement in the loss of husband and father.

We feel to pray almighty God to bless all the beloved, and that He will fill up every vacancy by His holy and divine presence.

Resolved that a copy of these resolutions be spread on our church records, a copy be sent by our Messengers to the Church at Bear Creek, a copy to Zion's Landmark with request to publish the same, and a copy to his bereaved widow.

Done by the church at Kinston on Sunday, January 21st, 1923.

L. H. HARDY, Pastor.

R. H. TEMPLE, Clerk.

J. R. MITCHELL

I am writing this note with almost a broken heart. Mr. Mitchell took his departure from this world on the 14th of December, 1922. He was sick for two years before he died. He was conscious of his condition all the time, often spoke of his departure. This is the way

he expressed himself but would always finish by saying that a great and glorious thought always where there would be no more sickness, pain nor death. I would appreciate it, if you would announce his death in the dear old Landmark. He had been a subscriber and reader for more than 40 years.

Mrs. J. R. Mitchell.

Collards, Va.

THREE BOOKS YOU WANT

Book of Sermons

Just as preached by Dr. Chas. H. Water, of Washington, D. C., together with his picture, sketch of his life, etc. Possibly no minister among our people was better qualified to set forth by spoken sermons "the faith once delivered to the saints" than was this gifted and good man. Good print, silk cloth binding, gold lettered, price \$1.50.

Trial and Decision of Mount Carmel Church.

No other book like this among our people, his noted trial was stenographically reported. Testimony of thirty-five witnesses, argument of counsel, and the judge's decision make very interesting reading. Who are the Primitive, or Old School Baptists? This book tells you. Good binding and good print. Gold lettered, 274 pages. Price \$1.50.

Rightly Dividing the Word of Truth

This little book contains one dozen editorials by Elder R. H. Pittman, the editor of "Zion's Advocate," and also editorial and answers by Elder S. Hassell. Price 35 cents.

All three books to one person for \$3.00. Send orders to Elder R. H. Pittman, Luray, Va.

Association Directory for 1923

Name of Association	Where	Date Nearest R. R. Station
Kehuke— Eld. B. S. Cowen, Clerk Williamston, N. C.	Smithwicks Creek Martin Co.	OCTOBER 6-7-8
Fisher's River— Eld. F. P. Stone, Clerk Francisco, N. C.	Deep Creek Yadkin Co.	AUGUST 10-11-12 SILOAM
Bear Creek— J. W. Jones, Clerk Peachland, N. C.	Spring Session Watson Falls, Union Co. Pleasant Hill Iredell Co.	MAY 5-6-7 OCTOBER 6-7-8
Lower Country Line J. H. Gooch, Clerk Stem, N. C.	Surl Person Co.	AUGUST 4-5-6 STEM
Upper Country Line— Eld. J. W. Gilliam, Clerk Altamahaw, N. C.	Big Meadow Alamance Co.	AUGUST 15-16-17 BURLINGTON
Mayo— S. C. Dobyms, Clerk Claudville, Va.	Wilson Stokes Co.	MAY 19-20-21
Salem— W. L. Teague, Clerk Winston-Salem, N. C.	Abbetts Creek Davidson Co.	OCTOBER 13-14-15 HIGH POINT
Staunton River— R. L. Dodson, Clerk Danville, Va.	Danville Danville, Va.	AUGUST 11-12-13 DANVILLE
Pig River— Eld. E. L. Blankenship, Clk. Boone Mill, Va.	Gills Creek	MAY 5-6-7
Abbotts Creek— A. L. Owens, Clerk Salisbury, N. C.	Lamm's Grove Moore Co.	AUGUST 25-26-27 CARTHAGE
Black Creek— Eld. E. L. Cobb, Clerk Wilson, N. C.	Sandy Grove Nash Co.	OCTOBER 26-27-28 Bailey or Spring Hope

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. LVI.

February 15, 1923

No. 7



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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

NO CONDEMNATION

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. 8:1. There is, therefore now no condemnation means for a reason already stated. There is no condemnation. This reason was stated in the previous chapter and in giving this reason the Apostle compares the law under which all are born to a first husband, and for which we were bound as a wife is bound under her lawful husband as long as he liveth; but when the husband is dead the wife is free from the bonds of her husband, so that she is at liberty to marry again.

"Wherefore, my brethren," he says, "You are also become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

"For we delight in the law of God after the inward man." And are no more under condemnation of the law but are in the liberty of the new man in the grace of God. And there is therefore now no condemnation to them which are in Christ Jesus, they walk not after the flesh, they walk after the spir-

it. How can one who is in Christ Jesus walk after the flesh? He can not walk after the flesh in Christ Jesus for in Christ Jesus he can only walk after the Spirit for the Spirit of Christ is in him and leads him.

I once understood this verse differently, somewhat, from what I do now. I then understood it as though it had read: "There is therefore now no condemnation to them which are in Christ Jesus, if they walk not after the flesh, but after the spirit." That understanding would make our freedom from condemnation conditional on our walking or not walking after the flesh. That would make our works the foundation of our salvation, but the Apostle wrote to the church at Ephesus, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man shall boast." Eph. 2:8-9.

This shows positively that salvation and it asserts positively that salvation is by grace, and it also says that it is not of works, lest any man should boast. My understanding has gradually grown out of my former understanding and into my present understanding without any effort or will of my own until I see

former understanding and into my present understanding without any effort or will of my own until I see it differently; I did not change my understanding but it is changed. And this teaches me that I should bear patiently with these brethren who see this Scripture as I once did. We should not blame our brethren because they do not see the true understanding of the scriptures for we cannot properly understand the Lord's word unless He by His spirit teaches us and all who are taught by His spirit see things alike, but they sometimes misunderstand each other's explanation of the word of truth when their understandings are the same. Therefore there is great need of patience and forbearance with each other. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

Law means a rule of action. The law of the spirit of life in Christ Jesus is the rule or work of grace in the heart of a sinner, and it teaches him his utter sinfulness and vileness and gives him faith and hope in Christ as his Saviour, thus giving him a sense of freedom from the condemnation which he had realized under law of sin and death. This the law could not do for the fleshly or natural man could not obey the law which was faultless, spiritual, and good and the fleshly man was imperfect and defiled and could not live a faultless spiritual life, therefore God sent His own Son in the likeness of sinful flesh and for sin and condemned sin in

the flesh by living a life of true spiritual holiness for us and then sent His Holy Spirit into our poor hearts to fulfill in us the righteousness of the law of the spirit of life and to teach us to not walk after the flesh. "For they that are after the flesh do mind the things of the flesh, but they that are after spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace, because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So they that are in the flesh can not please God," 5, 6, 7, 8, verses. This was written to the church of God at Rome. The beloved of God, the called to be saints and shows the two qualities or the natural and spiritual minds that are manifest in the Lord's children, while they are living in this natural world. The natural opposed to the spiritual and the spiritual against the natural.

"Now if any man have not the Spirit of Christ he is none of His." They that are after the flesh, or in accord with the flesh or carnal mind do mind or obey, heed, or care for the things of the flesh and to be carnally minded is death—death to the joys of God's salvation: "For if ye live after the flesh ye shall die." To live after the flesh is to live in accordance with the fleshly lusts of our carnal nature and that is to be carnally minded which is death. Walking after the flesh may be merely the omission of some Christian duty or it may be the commission of a light

offence that God in His mercy chastises us for. God's judgments are always just and His punishments are in accordance with the gravity or heinousness of the crime committed. Some are punished by a chastening of the conscience. Offences against the church discipline are to be punished by the church according to the gravity of the offence, reproof, rebuke or exclusion. Some offences against the church are to be forgiven after repentance is manifested. But the sin unto death spoken of by John. 1st John 5:16. The church cannot forgive, for it is a sin unto death and the church may not and can not hold the dead in fellowship. The church is a body of living children of God. "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." Now if any man have not the Spirit of Christ, he is none of His." 1st verse How comforting this is to lively children of God. But this does not mean that there is no warfare there, for wherever there is a lively exercise of the spirit there will be the opposition to the carnal nature that is in every descendant of Abram.

"And if Christ be in you the body is dead because of the sin or vileness there is in it, dead to the love of God, dead to the worship of God, not in itself able to partake of these joys, and divine pleasure "But the Spirit is life because of righteousness." The Spirit in itself is life, not merely alive, but is life itself, for it is the Spirit of God, the life that is in God the

Father, and in the Son and it is the Comforter or Holy Ghost which Jesus sent to bear witness of Him after He was crowned with glory and honor. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

He shall quicken your mortal bodies does not refer to the resurrection of the dead bodies in the grave as I once thought it did and as I have heard others preach it, but it is the mortal body that is quickened and it remains a mortal body after it is quickened.

We worship God in Spirit and that Spirit in which we worship Him dwells in our mortal body and by His Spirit that dwells in our mortal bodies He quickens our mortal bodies and enables our mortal bodies to partake with His Spirit in us of His spiritual worship. How could I preach the gospel of Son of God while I am here in the body if the body does not partake in it? And how can the body take part in the true spiritual preaching of the Word of God if it is not quickened into Spiritual life by the Spirit of God that dwells in the preacher. And how can the hearer hear the spiritual word that is preached in the spirit and power of the Holy Ghost if he also is not quickened by the same Spirit which also dwells in the hearer as well as the preacher and gives the hearer a hearer's ear and to both of them an understanding heart that they may both rejoice together in the knowledge

of the truth and Jesus is manifestly present in His Spirit feeding among the lilies of the valley. Oh! how we are enabled to rejoice together when Jesus shows Himself present with us in our worship. The ointment poured on the head runs down the skirts of the garment.

But it would be very wrong in me to blame my brethren for not seeing this quickening as I do for I once did not see it as I do now.

Our mortal bodies are quickened every time we are enabled to worship God in spirit.

D. A. Mewborn.

Farmville, N. C.

NEEDS HELP

Editor Zion's Landmark,
Wilson, N. C.

Dear Sir and Brother: Will you be so kind as to publish the attached notice, marked "copy" in your paper at least one time for me? I hope and believe you will, for which I thank you in advance.

My husband has been down sick about a year, with tuberculosis and an abscess on his lungs, with little hopes of his recovery, as set forth in the three doctors certificates herewith enclosed, therefore it devolves on me to try to make us a living, notwithstanding the fact that I am in a very low state of health and have been for several years, as is also set out in said certificates and the further facts that I am 48 years of age, and my feet cracked open and bleeding from pelagra. Several months ago I went to work in a cotton mill, to try

to support us, but I gave out a few weeks ago and have been in bad shape since, hardly able to leave my room now. Some of our friends have helped us by contributing about one hundred and twenty five dollars in contributions of from one to ten dollars each and my husband's lodge, the Woodmen of the World, has contributed about sixty dollars. But we can not depend on our friends thus always for a living. We have lived in Columbus more than twenty two years and my husband has always, till he got sick, made us a living, even though he has been a cripple all his life. I have the general agency for the embroidery needle mentioned in the notice and have about one hundred on hand and when these are sold, I can get more. But I am not able to get out and sell them from house to house, but if I can get orders for them, the profits on them, though small, will, with my other work, enable us to live. Each and every publisher that I have asked to publish the notice has complied with my request and I am already receiving orders for the needle. The needle is a great fad with the ladies and is very popular and some mighty pretty work can be done with it.

Again thanking you in advance for your kindness in publishing the notice, I am, yours sincerely,

Mrs. Rachel V. Thomas.

3260 River Road, Columbus, Ga.

NOTICE TO THE LADIES

Owing to the continued illness of my husband, who has been down

sick about a year, with tuberculosis and an abscess on his lungs, with little hopes of recovery, it devolves on me to try to make us a living, though I am in a very low state of health myself. Therefore am offering the celebrated, New Perfected Parisian Art Embroidery Needle, the ladies favorite, at half price, fifty cents, instead of one dollar, parcel post paid, as I need the money. Show a Christian Spirit and desire to follow the golden rule, by patronizing me. Agents wanted. Address, Mrs. Rachel V. Thomas, 3260 River Road, Columbus, Ga.

From Dr. Ralph L. Williams, Masonic Temple, Columbus, Ga.: This is to certify that I treated Mrs. Rachel V. Thomas, wife of Mr. F. L. Thomas, some time ago and helped to perform a surgical operation on her at the City Hospital in this city. Mrs. Thomas is in a very low state of health and physically unable to do any kind of work, though I understand she is trying to work in a cotton mill to make support for herself and invalid husband, who has been down sick several months, with what was pronounced tuberculosis and an abscess on his lungs. I have recently visited Mr. Thomas several times, at his home, professionally and prescribed for him and I find him to be in bad shape, with but little hopes of his immediate recovery, even if he ever recovers. He is confined to his bed most of the time and to his room all the time. Mr. Thomas was formerly a drug-

gist of this city, being proprietor of the River Road Pharmacy, which he lost, together with his other property, last year, when he failed in business. I feel assured that Mr. and Mrs. Thomas are worthy of any favors that may be extended them and that same would be appreciated by them.

Signed,

Dr. Ralph L. Williams.

TRY THE SPIRITS.

Beloved, believe not every spirit, but try the spirits whether they are of God, etc. First John 4: 1.

The writer uses the title Beloved to the whole family of God which he had chosen in Christ before the foundation of the world Eph. 1:4. And not one of that family is or will be left out, and there will not be another added to it. Every one in Christ Jesus is accepted of the Father and no more. This beloved family was created of God in Christ Jesus unto good works which God hath before ordained that they should walk in them. This family was created in Christ and brought in to life by birth in due time which God hath set. The generation of Adam was all created in him, and came into the natural kingdom by birth, and that according to a conception in and of the flesh, even where sin and unrighteousness dwells. But the beloved family is the generation of Jesus Christ, by a holy conception in and of the spirit: And are therefore accepted in the beloved. As the husband and the wife, are on flesh in covenant, even so, are Christ and his bride one in the spirit. Heirs of God, and joint

heirs with the Lord and Saviour Jesus Christ. The speech of the covenant of grace says, "My beloved is mine, and I am His. O my love my dove, etc." This agreement is made the sure covenant of grace. In this case there is no divorcement wanted, for God solemnized the right of matrimony when he gave his son to his bride and her—and all his generation to Him, and Jesus said, "of all the Father hath given me shall I lose nothing, this beloved family are believers how does belief come? This is the work of God that ye believe." But believe not every spirit, but try the spirits whether they are of God; God is one, therefore one spirit, but try the "spirits" of men and devils no evil spirit is of God, the spirit of debating, deceit, deception, hypocrisy and all such as gender strife and confusion. All such are of the world. But beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. 1st. John 4: 7.

D. SMITH WEBB.

John D. Gold, I have written the above thoughts, sitting by the bed of my sick wife, though she is much improved at this time. Christmas morning, she was helpless, could not move hands or feet with acute rheumatism. I have given her my special attention, day and night, ever since she was taken sick. You will find enclosed check to pay for the Landmark to 1924.

Your friend,

D. Smith Webb.

Hillsville, Va.
Jan. 31, 1923.

THE DEALINGS OF THE LORD.

Dear Brothers and Sisters: As I feel impressed to write the dealings of the Lord I hope with me, I will try to relate a part of my experience.

When I was a young girl it seemed like I was different from others. I felt like I was different from other did. I felt like I was one to myself. My mother died when I was five years old and my father married again and I was blessed with a good step mother. My father died when I was seventeen years old and seemed like all I had was taken away from me, and I was left in the world alone and I began to think if I should die what would become of my soul, I felt like I was a sinner in the sight of the Lord. I went to stay with my aunt after my father's death. She was a Primitive Baptist. During the time I was staying with her I joined the Missionary Baptist. I had never heard the Primitive Baptists preach many times. My aunt told me that I would not stay with the Missionaries. But I did not know why she thought so. I was very well satisfied for about three years after I joined them and felt I could do something to help save myself. Until I was taken down with rheumatism and I suffered awful day and night for about four weeks. I just lay and begged the Lord for mercy. One morning it seemed like I left the world and I saw Jesus with a little baby in his arms. He came to me and said "Unless you become as this little child you cannot enter into the Kingdom of heaven" and He turned to leave me I said "Lord I want to go" and He said "Take up your cross and

follow me." And I came to, it seemed like to me I had been away from the world. I told my sister I was going to die and she cried. I was perfectly easy and felt that without His goodness and mercy I would be lost. I soon began to get better and got well but this vision was still with me. After I was married I went to hear the Primitive Baptists preach and they could tell my feelings better than I could. I could not sit and listen to them without shedding tears and I desired a home with them above all things, but I felt so unworthy. They all looked so sweet and good and I felt like there was nothing good in me. I had a dream of going to Town Creek church and I wanted to join but did not want anyone to know my feelings. There was an old lady sitting near and she said "you go tell them your feelings and they will take you." I wondered why she knew how I felt. I then awoke. I became so miserable I could not rest day or night. I was not satisfied anywhere. I wished I had died when I was a baby and my soul would have been safe I was troubled and did not want any one to know it. But I went to talk with my husband's mother about my troubles and I could not it seemed like. I went home and spent a restless night and got up next morning still miserable. But while I was cooking breakfast those words came to me as if some one had spoken them and said "come unto me all that labor and are heavy laden and I will give you rest." I then went back to my husband's aunt, which was a very near and dear neighbor to me, and told her my feelings and

I love the Primitive Baptists but I felt too unworthy to ask for a home with them. I did not feel like I could live as a Christian should live and she told me if I was not satisfied and felt it my duty, that I would be better satisfied to do my duty. And I asked the Lord if it was my duty to go and offer to the church that there might be a way provided for me to go as I had no way of my own to go, and on the 3rd. Saturday in September 1921 I went and when the doors opened I felt like I was bound to go and I went forward and told part of what I have written and was received and was baptised the following Sunday by Elder A. M. Crisp. That was the happiest day I ever spent, I felt like all my troubles were gone and I would never see any more. I soon began to have doubts and fears and felt like I had done wrong and had deceived those good people. But I hope I have passed from death unto life, because I love the brethren. I love them. I want to live and die with them and be buried with them. I feel like sometimes my troubles are more than I can bear. But the good Lord has promised never to put any more on us than we can bear and He has made me able so far. I have passed through many fiery trails since I was baptised. And I feel like sometime I am nothing but a hypocrite. For when I would do good evil is present and that I would not do is what I do and that I want to I do not. If I am a child of God I am the least of all. I often feel like I am in a valley of darkness and have not a friend on earth or heaven. But I

would not give up my little hope for the world, and I pray to the Heavenly Father to keep me as an apple of His eye. To keep me in the straight and narrow path that leads to righteousness. But I live far from the way I want to live and if I am wrong I pray that I be made right. I hope when I leave this world of trouble to reach a better place. I often catch myself saying, O, when shall I see Jesus and reign with Him above, and drink the flowing fountain of everlasting love. I could write more for half has never been told, but I won't write any more this time. I just wrote to relieve my mind.

Mrs. Mammie Lee Farmer.

LOUDS.

Eld. C. F. Denny,

Wilson, N. C.

Dear Brother Denny:

My mind again inclines me to write something for the readers of the Landmark, I hope it is the spirit of the Lord, for it seems to me, that if I didn't write there is no rest for me, and these words which will be found in the 97 Psalm, 2nd. verse, are on my mind, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne". Dear readers, are any of you enveloped in these clouds of distress of any kind most or a great deal of your time. If so, this promise is yours, and the Lord is with you, 'tho you feel that you are far from God, and feel to be cast off, this is a sure token of His love, for He dwells in the thick darkness, and that is when and where we are continually at a throne of grace calling on Him for

mercy. My continual cry is, Lord give me wisdom and understanding, for ye know, all grace comes from Him and thus ye are exercised, and this is His working in us to will and to do, of His good pleasure, and this is conforming us more and more to His image, and this predestination, for this working in us, is accomplishing His purpose, making us see more and more of His love and mercy to us.

He is the holy one that inhabits eternity, and cannot look upon iniquity, 'tho we are vile, He sees us washed in the blood of His dear son Jesus Christ, and thus loves us. He makes us to know, by these clouds and darkness that He shall both reverence and serve Him, thus righteousness and judgment are the habitation of His throne. Dear Brother Denny I want to say in conclusion, that the address of Sister S. B. Savage is not Neigh St. but 501 South High St., Franklin, Va., and if any one feels it in his or her heart to assist in the noble cause of rebuilding the old meeting house South Quay, Va., she will be rejoiced to receive and thank any kind donor.

May the Lord add His blessing.

Affectionately,

BETTIE Z. WHITLEY.

Washington, N. C.

GLORIOUS THINGS OF THE GOSPEL.

Mr. J. D. Gold,

Dear Friend:—Enclosed you will please find \$4.00, (four dollars), which you will accept as remittance for Zion's Landmark for the year ending, January 22nd, 1923, also, for the year expiring, Jan. 22nd,

1924. The dear old Landmark is always a welcome visitor. It is so fraught with the rich and glorious things of the gospel, which never fail to feed my hungry soul while journeying through this vale of tears. May the Lord spare you a long and successful career, and add special favors of his sovereign grace to you and yours all the days of your life. I want the dear old paper to keep on coming; there is but one way to keep it coming and that is for every subscriber to be prompt in keeping his dues paid up. If all our brethren and friends who are financially able, would do that it would enable the Publishing Company to perpetuate the existence of our precious periodical and at the same time place it in the homes of those less fortunate in this world's goods, therefore cannot spare the money to that end.

Mr. Gold, I am mailing the money by registered letter so you will please forward the Landmark to my address as above stated, i. e. care Edenton Cotton Mills. Yours sincerely,

J. T. HUDSON.

Edenton, N. C.

GIVE YOUR ADDRESS

John D. Gold,
Wilson, N. C.

I would like to see you put in a little notice in the Landmark asking one and all that write for publication to give their State, County and Post Office. I read so many pieces in the Landmark that I would like to answer and correspond with the writer but cannot on account of

not having their paper address, and I am satisfied that there must be quite a number of other readers who are in the same fix and somehow I feel that they ought to write and visit each other for our comfort and for the betterment of the cause of salvation by grace. It seems to me that such a free salvation for God's people should be more fully declared. With best wishes for a Happy New Year. I am yours respectfully,

J. H. ROBESON,
P. O. Box 112,
Matewan, W. Va.

WILL SELL BAPTIST HYMN BOOKS

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

Dear Sir:

I wish to state to the readers of Zion's Landmark that Mr. J. Alvin Clark having handled Lloyd's Hymn Books for a number of years, but having died recently, we have purchased from his widow Mrs. Clark his entire stock of books with the understanding that we are to have the exclusive agency as far as she is interested. We can furnish the sheep skin binding for \$1.25 prepaid and the Durand & Lester Hymn and Tune Book for \$1.00 prepaid. Address all orders to Elder S. B. Denny, care Denny Bros. Co., Wilson, N. C.

I am,

Yours very truly,
S. B. DENNY.

2t

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. LVI.

No. 7

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. FEB. 15, 1923

ABRAHAM

A dear sister whose name I have gotten misplaced has requested me to write on the life and faith of Abraham. And while it is quite an undertaking, yet perhaps there is no other human set forth in scripture whose character is of greater interest to the children of God than Abraham, for by faith they are his children, and he is the Friend of God and the Father of a great multitude of literal descendants.

Abraham was a native of Ur of Chaldees and so was Sara, his wife. Early in their young lives, Terah, Abraham's father took them and they went forth with him from Ur of the Chaldees to go into the land of Canaan. In this move Terah was working as a wheel within a wheel; for God had said to Abraham, "Get thee out of thy country, and from thy kindred,

and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." The blessings of God to Abraham are reproductive in him to usward. We, his children are blessed in and through him. "And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed. Abraham thus took up his journey and went forth at the instance of his father and at the word of the Lord. All along through the history of the dealings of the Lord with him and the great nation which the Lord made him we will find prominent features of this two-fold character. And we should keep in mind that as He, as our father went forth so do we, his children go forth, so that these readings are not to us a mere narrative but are an actual experience in the faith which had its divine origin and authorship in them. The Son of man is also the Son of God, but from entirely different standpoints. Literally as the sand upon the seashore the multitudes of men and women filled the earth, and spiritually as the stars of heaven the hosts of them fill the heavens. The church is made up of believers, men and women, and the children of God—the saints of God constitute its membership. Men and women through the spirit are by faith the children of God. As men and women they are brought along the pathway of nature and are governed by nature's

laws and are subject to the environments surrounding them just as though they are affected by no other effective cause, and yet they are led and preserved and kept and brought along a divine spiritual way as surely and effectively as though they were subject to no other mind or will.

Abraham went out as surely with his father as he did with his God.

We are not told just how God spake to Abraham whether by oral voice or by impression upon his mind, as by faith. It would seem that the words came into his mind as by faith, just like it came into Abel's mind to make an offering to God, and what to offer and how to offer it. While the Lord leads His people by His spirit it does not necessarily imply that they are aware of being thus led. The Lord deals with His people by faith, and speaks to their faith, and by faith they are obedient, even unto the faith. As men and women they are made sensible of divine pressure and power, but this sensibility is in the faith. There was no inherent resistance on the water upon which Jesus walked and yet the faith made it so. Peter lacked this faith therefore he sank. Jesus walked the walk of faith. We walk by faith. By faith "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." And by faith he tabernacled with Isaac and Jacob in the land of promise as in a strange country." For he looked for a city

which hath foundations, whose builder and maker is God. In this blessed household Sara shared with Abraham in this strange sojourn, during which time they had visions of and visits from God and covenants of promise were sealed unto them. Many years passed as they sat in their tents and thought upon the promise of God, and no doubt wondered if God had forgotten his promise to make of them a great nation. Eventually the time for the purpose drew nigh when the promise became impending and to be made manifestly sure. However, during these years of anxious waiting conditions had become extremely unfavorable, fixed laws of being had become outlawed; Sara through and by whom the promise should come was already an old woman past age, however through faith she herself received strength to conceive seed, and was delivered of a child, because she judged him faithful who had promised. What a wonderful thing it is for creatures of earth to have confidence in God; And yet with all this confidence whereby she judged the faithfulness of God, there was in her an anxiety not in line with this confidence in some peculiar sense or other that seemed to prevail to the moving of Sara to put forth her hand to the work apart from any sufficiency in herself as of herself, as a kind of "aid society" for the furtherance of the good work, and so she resorted to the adoption and use of human means and instrumentalities, doubtless upon the theory that the end would justify

the means. According to the custom of the country at that time, Sara seems to have accomplished her purpose, but she in no respect accomplished the purpose of God. Through this self-appointed auxiliary she only produced an Egyptian Ishmaelite, and brought upon herself the contempt of her handmaiden Hager and upon her real promised son, born of herself the workings of Ishmael, the product of her own devisings, and more than that God would not accept her work but continued to affirm that Isaac was the promised son, in whom the seed should be called, and in whom the nations of the earth should be blessed. Later on the Lord declared that His promise he would not give to another, nor his praise to graven images. The covenant of grace was vested in Isaac, and no devising human hand might affect its fulfillment in any sense whatever except as the means of His own devising. There is a factor in human nature that is ready and prompt to lend a helping hand in the work of the Lord, but we have no account where He has ever authorized or recognized any of the devices of man as his aids, nor his endeavors. The entire theory of self righteousness has its origin in this factor, and its failure is also indicated in this connection. Isaac is the promised seed, and the blessing is in him and comes to us only through him.

When Sara heard the word of the angel to Abraham she laughed at the thought that such a thing could be at her age and of that of Abraham and when the angel ask-

ed why she laughed she said she did not laugh but the angel said she did laugh. However, the angel did not chide her for the prevarication, because she did it, being afraid, and I am glad he did not bring her into judgment for this denial. There are but few, if any, of the children of God that have not at some time felt to deny the work of grace with them, feeling that such a great work could not really be with such a sinner. Sara felt to be too old, the day of grace had passed, she had passed the time of life common with women, and her lord Abraham, was too old, there was no help in him, who was as good as dead, as much as to say, the Lord can do nothing by such lifeless means, but when the question comes, is there anything too hard for the Lord? thus turning her attention to the fact that it is the Lord, He doeth the work, and the work and his word are spirit and they are life, creative life, all-sufficient life, therefore it must be according to His word, she greatly feared and though she had questioned the power of God she inadvertently denied doing so in effect. We do not mean to deny that we have a hope but we do not feel fit or worthy to claim a hope, and so we sometimes really deny in effect that we have a hope, somewhat careless of the fact that it is what we have and not what we are, nor how we are, but what we have, our hope is of God. When we consider our hope which is said to be a good hope, we can say, God has been good to me, He saves poor sinners like me.

Now the other side of us as is characterized directly by Abraham is different. While they twain are one flesh there is an essential sense in which the one is not the other, And that the one is still twain, otherwise there could be no results. **The promise made to Abraham was with reference to Sara, how it should be with her, what she should do.** And Abraham believed it would be just as the Lord said. Sara did not have to believe it was for her to conceive which Abraham believed. Sara received strength to conceive through the faith by which Abraham believed. If Abraham had not been sufficiently strong in the faith to have against hope, hoped in God. the result would have been an utter failure. But matters of faith can not fail or come short. In the most questionable circumstances faith is the more gloriously triumphant. There was no effort nor endeavor in Abraham to believe. He was without strength. There was nothing in him but weakness so that Paul could have it to say, "When I am weak then am I strong, and to know that in weakness is strength made perfect." There was no unbelief in Abraham. That is there was nothing in him that prevailed to the degree of the slightest stagger but the strength of faith prevailed throughout to the uttermost consideration giving glory to God in the blessed assurance that God was able to do that which he had promised. And this was his righteousness in which he was made to shine forth as the sun, and the shining is unto this day, even as

God who commanded the light to shine out of darkness, shines in our hearts to give us the light of the knowledge of his glory in the face of Jesus Christ, who is the author and finisher of our faith.

In those old Testament times the name indicated the character of the individual. Abraham's name while he was a mere heathen, an unbeliever was Abram, meaning high father. This highness was after the flesh and was the father of nothing but when the Lord determined to make him the father of nations and multitudes his name was changed to, or he was called Abraham meaning the father of multitudes and in this he was true to his name. The prevailing power and virtue are in the name, the new name, the faith, name or the name in which is the faith hence the effectual fruitfulness, the imparting, restoring, life giving virtue, "And this name through faith in his name hath made this man strong." Acts 3:16.

Sara, meaning princess was changed to Sarah, meaning princess of the multitude The motherless became a mother, the barren became fruitful. In this new princely name Abraham received faith to believe God, and it was imputed unto him for righteousness; and he was called the Friend of God.

If we are what we hope we are, we are by faith the children of this blessed razed parentage, and when as a household of faith we meet together to worship God in spirit and in truth we sit down in the kingdom with Abraham the Friend of

God, and with Isaac and Jacob, and Sarah and Rebecca and Rachel are there with all the graces which their names imply. It is no wonder that we should feel unworthy when through grace we are given to sit together in such blessed relationship.

P. G. L.

THOMAS E. PAYS.

Could I write papers in his memory I would fail to tell all and it would fail to interest but few save the immediate family. I feel the value of one wreath bestowed upon the dead while living is worth more to them than many laid upon the grave to be blown away by the wind.

Brother Pays was born into this sinful world on April 7, 1852. I have been informed his deportment while in boyhood and young manhood was excellent, above those associates in truthfulness, honesty and sobriety and I believe I can say truthfully he retained this deportment throughout his life for since I have known him it was true. He ate no bread of idleness, his seat in church was always filled if he could get there and I have seen him when others more able than he was to be there were out walking the street, he paid strict attention to the word spoken and appeared to enjoy it and feasted on it. I visited him several times during his sickness which was dropsy and heart often could scarcely get his breath. He said to me on one of my visits, "brother Mewborn until I was taken down as

I am we had plenty of something good to eat and had money laid away for a rainy day which will come to everybody but now I can not work and no one to work but my good loving wife and the money all goes "his eyes filled with tears and his voice failed him and he said no more on that line.

While his eating was not at times such as his appetite called for he always had some are no big eyes among them.

Brother Pays united with the church in Goldsboro on Saturday the last day of September 1911 and was baptized on Sunday October 1, 1911, by Elder John W. Gardner the pastor. He was twice married, his first wife was named Fannie Ellers, his second wife's name was Sukey Carter she is still living and has four children, do not know the number of children by his first wife.

He died on November 10, 1922 and was laid to rest on November 12th, 1922. Funeral services were held by Elder T. B. Lancaster. We feel that a good faithful devoted Christian has been called to ever be with our Lord and Saviour, where there will be no more pain and sorrow.

We trust the Lord will be with the devoted widow and children and prepare them to meet husband and father in the New Jerusalem where there will be no more parting but one eternal happy day.

Written by a friend at their request,

L. J. H. Mewborn,

THE LINVILLE UNION

Please publish in your good paper the Zion's Landmark that the next session of the Linville Union meeting will be held with the church here at Lexington, N. C., the fifth Saturday and Sunday in April, 1923, and we cordially invite all true and orderly Baptists and especially the ministers to come and be with us. All trains will be met on Saturday morning.

The Primitive Monitor and all other Primitive Baptist papers please copy and publish the same and oblige.

Yours truly,

C. E. Gallimore,

Care of Dacotah Mills,
Lexington, N. C.

P. W. Williard.

BEAR CREEK ASSOCIATION

The Spring sessions of the Bear Creek Primitive Baptist Association is to convene with the church at Watson, Union County, N. C., commencing on Saturday before first Sunday in May, 1923, and closing on Monday following. Those coming by railroad from and beyond Charlotte, leave trains at Wingate, N. C. Notify Brother Troy Simpson, R. 2, Unionville, N. C. Those coming by and beyond Wadesboro, leave train at Marshville, N. C. Notify Brother W. A. Hargett, Marshville, N. C. We invite our brethren, sisters and friends.

Done by request of the Association.

Reach points above Friday if possible.

J. W. Jones, Clerk.

Peachland, N. C.

ELDER A. D. JOHNSON

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

Pittman Grove, Monday after the Second Sunday in May.

Tuesday at Elm City.

Wednesday at Mill Branch.

Thursday at Fall Tar River.

Friday at Pleasant Hill.

Saturday and Sunday at Upper Town Creek, the third Sunday in May.

THE ANGIER UNION

Please state in the Landmark that the Lord willing, the next session of the Angier Union will be held with the church at Sandy Grove, three miles East of Angier, N. C., and to be held Saturday and 5th Sunday in April, 1923, and Eld. L. H. Stephenson, was appointed to preach the introductory sermon and Eld. J. E. Adams his alternate and we extend a general invitation to all lovers of the truth as it is in Christ, to come and be with us in this meeting, and we extend a general invitation to the ministering brethren to be with us, and those coming by rail will be met at Angier, Friday evening and conveyed to the church.

A. H. DUPREE,

Union Clerk.

THE SKEWARKEY UNION

The next session of the Skewarkey Union will be held with the church at Kehukee, Halifax county,

near Scotland Neck. All who have a mind to come are cordially invited to do so. Ministers especially. It will begin Friday, Saturday and fifth Sunday in April, 1923.

The train usually stops at the church yard, but if it doesn't stop there you will be met at the depot in Scotland Neck.

W. H. DANIEL,
Union Clerk.

ELDER HARDY TO PREACH

The Lord willing, I will fill the following appointments:

Tuesday, May 1st, Mewborne; Wednesday, 2nd Nahunta. At night Fremont; Thursday, Memorial; Friday, day or night as may be arranged; Wilson; Saturday and first Sunday, Tarboro; Monday, Upper Town Creek; Tuesday, Pleasant Hill; Wednesday, Falls. Thence to meeting at Frying Pan, Virginia, and on to the Eastern Associations, and to appointments which may be arranged by brethren ending up with the meeting in Canada, on 4th Sunday in June.

In hope and love,

L. H. HARDY.

CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Tysons, Pitt Co., N. C., the fifth Saturday and Sunday in April, 1923.

Elder A. M. Crisp was chosen to preach the introductory sermon

and Elder Luther Joyner, alternate.

The meeting house is about 1 mile from Arthur Station on Norfolk Southern railroad and 5 miles from Farmville, N. C. Those desiring information can write Bro. A. P. Turnage and S. M. Smith.

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

J. E. MEWBORN,
Union Clerk.

UPPER COUNTRY LINE

The next session of the Upper Country Line Union will convene the Lord willing on the 5th Sunday and Saturday before in April, 1923, with the church at Prospect Hill, Caswell county, North Carolina.

Those coming on the railroad will be met at Mebane on Friday before. All lovers of the truth are cordially invited.

W. C. KING, Union Clerk.

STAUNTON RIVER UNION

The next Staunton River Union will convene with the church at Canaan to commence Friday before 5th Sunday in April, 1923, and continue three days. Brethren and friends are invited to attend, especially preaching brethren.

Written by order of Church at Canaan.

F. S. SEARCE, Church Clerk,
Whiteville, Va.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

Vol. Lvi.

March 1, 1928

No. 8



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

Associate Editors

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

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

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

\$2.00 PER YEAR

Mrs W L Stalls
607 W Main St.
1 Mar 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 if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

LIGHT

"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick that they which come in may see the light." Luke 11:33. He tells His disciples that they are a city set on a hill that cannot be hid. How brightly would such a city shine with all her candles lighted? While the valleys around would be darkness, she would shine with the light of the place. The church of Christ is this city and she is the light of the world—the bride, the Lamb's wife. This bride is composed of many members, each of whom is a light in the great city set upon a hill. Each individual member is a candle lighted by the hand of God to shine in this great city, which hath foundation, whose builder and maker is God and God has placed them in the building as it pleased Him. One cannot say to another, you are of no use, for every candle that God has lighted will shine and for the very purpose He intended. We understand this light to be the spirit of God implanted in us. Our wise Creator and Preserver did not leave us to create this light in ourselves any more than man would leave a candle to light itself. This light does not shine out to the world. The world may see a change in the outward

acts, but it does not see the light as the candle gives light to all that are in the house, so the light of God's countenance in you shines only to those who are born of the spirit. Has any of the light grown dim? Because iniquity shall abound the love of many shall wax cold. Jesus says, "Let your light shine." What about you who are outside of the church? To no other class of people is the scripture more comforting than to the lambs who linger out of the fold. Do you think any light will shine so brightly out in the storms as it will in the house? The church is a shelter, a home. Then go home and tell your friends what you hope Christ has done for you. How eagerly the family of God would welcome you to that home. Nothing is more pleasant to a child of God than the fellowship of His people. The church of God shall be to the praise of the glory of God's grace and shall display the riches of His grace and shall shine in the resurrection above the brightness of the sun.

Your little sister in hope,
Bessie Brooks.
Greenville, N. C.

SALVATION OF THE LORD

My Dear Brother Dodson:

I am writing to thank you for your good letter to me, and for

the one you wrote to Miss E. H. Barbour. Such good letters as the one she had published is not only evidencing that she is a child of God, but that she knows the truth as it is in Jesus. She is one of the little ones who has been down in deep places, and has heard the roaring of the great deep. The noise of God's waterspouts has been about her, and she has learned in the belly of hell what "Salvation is of the Lord," means.

I notice in the letter to her two things you do not believe. I will call your attention to them:

"He says are not two sparrows sold for a farthing? and not one of these shall fall without your Father's notice." You do not believe that. Do you think that our God just stands by and sees the arrow hit the sparrow and kill it? No. You know that both life and death are in His hand.

He did not stand and see, but guided the deadly dart,

Which struck the fatal blow, and caused the deadly smart,

No one can give life; it is His to make:

No one can bring death that life away to take.

Our dear Lord said, "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father."

Who am I? a sparrow? Yes upon the housetop,

No grain is there, nor yet a water cup,

But God is there, and stays upon the dot,

That not one missile can me out of safety put,

You will see this at a glance. One reason for calling your attention to this mistake is because so many make the same, and it so detracts from the carefulness of God to His people. No evil can befall them but by His let.

Does the Lord punish us? It is to His praise. It is our evidence also. He chasteneth us if He loves us. The hand of judgment is His as well as the hand of mercy. Righteousness and judgment are the habitation of His throne. He is seen in His chastenings, and in His deliverances.

You said, when the Phillistians had picked their champion, the great Goliath, to go forth to battle against Israel with apparent sudden destruction facing them, David, the shepherd's lad appeared on the horizon and, remembering how God had enabled him to slay the lion and the bear as they preyed upon a little lamb of the flock, inquires, who is this uncircumcised Philistine that he should defy the armies of the living God?" etc.

The lion took the lamb to be his prey,

But of this lamb he did not make prey,

The shepherd was there, his sling in hand,

He slew this lion and took the lamb Alive. It was his, and not the lion's prey.

I do not suppose that Goliath would have allowed his army to have chosen him to go to the battle. He was their king, and went of his own accord that all the praise for the victory should be his. But the point is, the lion and the

bear had not made prey of the little helpless lamb. They had not torn it. David rescued it while it was yet alive.

Satan, with all his satanic power can never prey upon one of the least of the flock of the Lord. Our Jesus is ever there for their deliverance.

You may publish this note if you wish so we all may profit. A perfect quotation of scripture is none too good, a careless handling of it is condemned.

I do this because I know you and love you.

I had an excellent visit in Tennessee, only I suffered much with flu, and am yet housed in with it.

TEN

Much love to you and all your family.

I am your brother in a good hope in Christ's gospel.

L. H. Hardy.

Atlantic, N. C.

184 East Pierrepont Ave.,

Rutherford, N. J., Jan. 19. 1923

Dear Brother Hardy:

Seeing now that I shall be unable to write you in detail tomorrow, as I had planned to do, will attempt to write to you tonight, notwithstanding I feel very much tired out. When I do write of late it seems it is invariably under pressure, so to speak—I seldom have the opportunity to check up on my quotations, but usually write just as things come to my mind and oftentimes find myself guilty of just such incorrect quotations as you have called to my attention.

First of all, I wish to assure you of my sincere appreciation of your interest in me. I am one who is sadly in need of the watchcare of a father in Israel and sometimes am inclined to wish that my beloved brethren would call my attention more often than they do to things that would benefit me and make me to be more careful with regard to the things of my Father's House. If I know my heart, I desire above all else to "study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The all-important point, then, is to be approved unto God, and if we rightly divide the word of truth, we may be assured of the approval of our tried and faithful kindred in Christ; therefore, it is needful that we should "hold fast the form of sound words," and as Paul said to the Corinthians, "determined not to know anything among you, save Jesus Christ, and him crucified." The doing of this does not mean that we shall not encounter difficulties and opposition, but rather proves conclusively that our pathway shall be strewn with thorns, "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." If there ever was an age when the servant of the Most High needed to be charged "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his ap-

pearing and his kingdom," to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," this would seem to our finite mind to be the time. Realizing this as I do, I hope I am truly grateful to our Heavenly Father for every one of his servants who shun not to declare all the counsel of God. This embraces his purpose and decree and brings under consideration the thing to which you have called my attention: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." As you say, there is a vast difference between this and saying "without your Father's notice." The Sovereignty of God is, indeed, a most precious theme for meditation to me and I often find myself quoting the Poet, that "Life, death, and hell, and worlds unknown hang on his firm decree; He sits on no precarious throne, nor borrows leave to be." Anything less than this would tend to dethrone him, and I am persuaded that the inborn desire of every child of Jehovah is to hear him declared to be the Omnipotent, Omnipresent and Omniscient God. When I spoke of David, "remembering how God had enabled him to slay the lion and the bear as they preyed upon a little lamb of the flock," I did not intend to convey the impression that they had, or could destroy the life of that little lamb—that, rather that which it prefigured, the life of the child of God, is hid in Christ Jesus the

Lord, and as you have well said, "Satan with all his power can never prey upon one of the least of the flock of the Lord." Certainly not in the sense to destroy the life. This was clearly shown in the case of Job. Satan is ever on the alert, going to and fro in the earth, walking up and down in it, seeking whom he may devour, and preys upon the Lord's people in every conceivable manner in annoying, tempting, harassing and deceiving them, but the Lord is their Shepherd and they shall not want. He makes them lie down in green pastures; he leads them beside the still waters. He restores their soul and leads them in paths of righteousness for his name's sake. He prepares a table for them in the presence of their enemies, and though they walk through the valley of the shadow of death, they fear no evil, for he is with them and his rod and his staff comfort them. This is wonderful, indeed, when we can realize it for ourselves.

I am returning your letter to me which you can use as you see fit, and I again wish to thank you for thus proving your love for me and the truth in manifesting your desire that nothing shall be added to nor taken from it, but that we might all say as did Moses, "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."

Yours in the hope and fellowship of the gospel.

R. Lester Dodson,

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

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

Elder C. F. Denny—Wilson, N. C.

Vol. LVI. No. 8

**Entered at the postoffice at Wilson
as second class matter.**

WILSON, N. C. MARCH 1, 1923

FEET WASHING

Equally faithful and humble brethren regard this subject from a different viewpoint—some literally, and some figuratively. If we did not so often forget our inability as finite creatures to judge aright of all our Lord hath taught, we might be more charitable in our censures of those who do not hold them as we do.

All good works, and things required of the Lord's people, are ordinances. An ordinance is a law established by a sovereign, the doing of it emphasizes the doctrine or principle underlying it. Church ordinances must be administered by an ordained servant of the church; as baptism and the Lord's supper. All things ordained in the way of worshipping Him and serving the brethren, and that which is right in the sight of all men, should be done,

as the blessings of God may constrain, or our natural obligations may lead; as not forsaking to meet for worship, doing good to all men, especially the household of faith, visiting the sick, clothing the naked, feeding the hungry, entertaining strangers, and "feet washing," perhaps would not be out of place, etc. What we should, or ought to do for one another as men and brethren could not properly be called a church ordinance. However feet-washing is not regarded by churches of my own association, the Mt. Enon of Florida, as a church ordinance. I know of no better time for Christians to wash feet than at the communion supper. Some people say that Christ did not wash his disciples' feet on the night of the passover and communion supper, thinking it was previous, from the opening words of John xiii, "Now before the feast of the passover," I do not believe the "passover" and the "feast of the passover" were one and the same; one was before the Lord's crucifixion, the other after. It appears that the communion supper was joined on to the passover supper, and feet washing came in the close. See the coincident statements of Luke and John. At the passover or communion supper, Luke 22:21; and at the feet washing, John 13:21, Christ foretells who shall betray him, which came to pass before morning. In confirmation see Matthew 26:24, 25; Mark 14:18, 21; Luke 22:34; John 3:28. Turning to Lev. 23:5, 6, we read: "In the fourteenth day of the first month even is the Lord's

passover; and on the fifteenth day of the same month is the feast." Num. 28:16, 17, again it is said, in the fourteenth day of the first month is the passover of the Lord; and in the fifteenth day of this month is the feast; seven days shall unleaven bread be eaten. Evidently the passover and the Lord's supper and washing feet were administered the same day; and the feast of the passover was the day following, which was the occasion for the celebration of the passover. Matt. 27:15; Mark 15:6; Luke 23:17, show that our Saviour was crucified on the morning of the feast day.

But here is a lover of the Lord who says, "If I could find that the apostles ever afterward washed each others feet I would do so." John assures us it was in connection with the Lord's supper by Jesus, who said he would give them an example. There never has been a teacher like Jesus, who taught by example as well as precept. An example is worthless if it be not adhered to. "I know," says Objector, "Christ said ye ought to wash each others feet, but there are many in the church that do not." True but is that sufficient to abrogate Christ's teaching by John?

When Jesus had washed his disciples' feet, he said, "If I your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:14. Who is there that will say, "We ought not to wash one another's feet?" "But if any man be ignorant, let him be ignorant." 1 Cor. 14:39.

Jesus says, "If you know these things, happy are you if ye do them." Thus it is apparent that some do not know them in the sense of doing, and it is also true, that some things are revealed to one, that are not to another. Instead of non-fellowshipping the brethren to whom it has not been made clear, it would show more charity, forbearance, long-suffering in doctrine, compassionate love, and manifest more of the spirit of feet washing, to continue in fellowship and thereby indoctrinate some who have held contrary views. Let no brother or church, who observe this example, because of love to the Master and His word, smite them that do not so serve. If such a thing were done, where would be the spirit of feet-washing? Is that the way to let brotherly love continue? Is that the way to "tarry one for another?" If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. 14:37. I am aware that good brethren construe His teachings on this subject to have only a spiritual or figurative significance, that when Jesus said, "If I your Lord and Master wash your feet, ye ought also to wash one another's feet," he did not mean literal feet, or literal washing. I cannot understand such a conjecture, for if that were true we could with the same propriety apply such exegesis to baptism and the Lord's supper. Because the ordinances have a spiritual significance, are we

not to eat the bread and drink the wine literally, or to be baptized with literal water? I know not how to explain away a plain example. If a child of God could always be in that spirit he could esteem his brother better than himself, and manifest that meek and humble mood, by being at his brother's feet, and the love of God constraining him with a will to heed, observe and do all he ought to do, strife to a great extent would cease among the brotherhood.

Objector says, "Feet washing is not an ordinance, but an example." Then why not observe it as an example? Is not Christ's example good enough for any saint? If he had said I wash your feet, but ye ought not to wash each other's feet, who would misunderstand the language? Does he not say, "Why call me Lord, Lord, and do not the things I say?" What right has a believer to refuse to wash feet since Jesus taught it both by example and word.

Objector says, "It is only a Jewish custom or tradition from Abraham." If Christ did that because fathers did, why did he condemn the traditions of men and the rudiments of the world? If He only designed the perpetuation of a Jewish custom, does it look reasonable that Peter should have raised objections, since he himself was a Jew, and zealous of their laws and customs?

I heard one objector once say: they wore sandals, and their feet were dirty." Perhaps he had no idea what Peter 1:20, meant, but

"The reason Christ washed the disciples feet was they needed it; for though the scriptures would cover a thing today that they would not tomorrow. While men change, the word of the Lord endureth forever. Neither can there be any improvement made to the true worship of God. The Lord's ways cannot be bettered.

"He that is washed (washing of water by the word) needeth not save to wash his feet." In our daily walk as pilgrims in this world of evil, our walk often becomes soiled in dust of man's frailty. Naturally being prone to evil, we cannot direct our course aright. Truly, "It is not in men that walketh, to direct his steps." In order that the saints be as a shining light, they have need that Christ cleanse this way, which is symbolized in Christ washing the disciples' feet. Let no one think that by washing feet, we cleanse each other's way. When Christ said to Peter, "If I wash thee not, thou hast no part with me," he became exceedingly willing. While Peter could not understand the purport of the act, for Christ had said, "What I do, thou knowest not now, but thou shalt know hereafter." The Spirit takes of the things of God, and reveals them, and guides in all truth. Jesus shows also by this example his humiliation unto death, and that it would wash them from all sin. So should the saints in the obedience of that faith which worketh by love lay down their lives for one another, which is manifested by being at each other's feet serving each other.

M. L. GILBERT.

OBITUARY

Charlie Allen was born in 1881, departed this life January 13th, 1923, was laid to rest in Surl cemetery to await the great resurrection. He was not a member but he believed in the Primitive Baptists and attended the church.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
That never can be filled.
God in His wisdom has recalled
The boon His love had given,
And though his body slumbers here
His soul is safe in heaven.

Written by his friend,

J. M. Philpott.

Roxboro, N. C.

ELDER J. T. COATS

By the request of the family of our dear departed brother, Elder J. T. Coats, and the church, Gift, at Coats, of which he was a member and pastor, it becomes my sad and sorrowful duty to write a sketch of his life and labors in the gospel of our Lord, Jesus Christ.

I feel like I shall fail to fully set it forth as I would like to, but by the help of the Lord I will, with my weakness do the best I can.

According to the records—as follows: He was the son of William Henry Coats and Martha Ann Coats of Johnston County, N. C. He was born May 3d, 1847. Died January 17, 1923, after a brief illness of pneumonia—the fifth attack. He was married Dec. 4, 1873, to Nancy Isabelle Turlington, daughter of A. J. Turlington, of Harnett County, N. C. Number of children born to

this union, 4 sons and 2 daughters.

He united with the church—Fellowship, Johnston County, N. C., 1876. Was ordained to the full work of the ministry, fourth Sunday in July, 1883. He served Fellowship church faithfully for 28 years and also New Hope, Sandy Grove, Benson, Gift, of which he was pastor. I having been for near 50 years, closely associated with him in the ministry, I can truly say, I never knew a man more faithful and steadfast, in humbly and boldly contending for the faith and doctrine of God, our Saviour. While he was of limited education, he preached with great ability and power—the power of God. Many who heard him when he was blest with liberty were seriously impressed with his gift in holding forth Jesus and Him crucified, as the only name and Saviour of poor sinners.

I traveled with him in this state and South Carolina, preached with him, and always found him faithful and consistent. We seemed to be true yokefellows together. Oh! how I do and shall miss him! as well as many others who had known and heard him, which only to know and love for Christ sake. While we mourn and lament his departure, we feel sure he is sweetly sleeping and at rest in Jesus. "Blessed are the dead that die in the Lord (as we believe He did) "from henceforth saith the spirit, they rest from their labors, and their works follow them." I feel satisfied that he is far better off than we that are left to battle and toil with the cares, afflictions and sufferings of this poor sinful world. I wish to say,

in conclusion, to his dear afflicted companion and children and to his many brethren, sisters and kind friends, weep not, let not your hearts be troubled, if you believe in God and in Jesus Christ who suffered and died for our sins and arose for our justification and peace with God. I feel that I shall soon follow our dear brother, as I am nearing the end of my journey. Now in my 90th year.

What I have said of our dear departed brother to his precious memory. I pray the blessings of God on all the bereaved and grieved.

The grace of our Lord Jesus be with all.

Jos. E. Adams.

Gospel Messenger and Primitive Baptist, please copy.

MRS. JANE E. HARDEE

It now becomes my painful duty according to promise to write a short sketch of some of the life and death of this dear sister in Christ. I could not attempt such a thing in my weakness, if it had not been her request. I will give my reason here in her own words in a letter to me:

Dear Sister Rebecca: I have one request to make of you. I am growing old and will soon have to go the way of all the earth. If you are spared after I am gone I want you to write a little obituary in the Landmark for my dear children.

Oh, dear ones! how can I do justice to so noble a woman as I took her to be?

She was born January 2, 1844, was the daughter of J. S. Smith and

wife. She was raised tenderly knowing no hardships, was well educated at the old Wilson College back in the fifties. I have no data at hand. She was married to John B. Hardee in 1860 or 1861, I don't know the exact date. She and her husband both joined the church at Red Bank several years ago, don't know the date. He was called to the ministry and served the church 'till his death. I think they were as much devoted to each other as it is possible for mortals to be. To this union were only two children born, Mrs. Stella Kittrell of Ayden and Mr. Leon Hardee of Greenville. Both children are living. After the death of her husband she lived at her home with her son. She was an affectionate mother and her children were devoted to her. As a Christian her virtues could not be excelled, always happiest in performing some duty to those less fortunate than her self. In her last days when apparently too feeble to be up she visited her church almost regularly; she was nearly blind as for natural sight, but I do believe her vision was keen for the immortal glories that awaited her. She was taken with a dreadful cold which developed into pneumonia in a few days. She died on December 23, 1922. I did not have the opportunity of being with her, was sick myself.

Children, try to emulate the virtues of your dear devoted parents as much as in you lies.

Affectionately,

Rebecca L. Hardee.

Greenville, N. C.

MARTHA F. OAKES

Martha F. Oakes was born May 29, 1875, and died Dec. 5, 1922. She was the daughter of John and Nannie Motly and was married twice. Her first marriage was to Billie Mills and there was one son born, which she loved as dear as her own life and which she never did recover fully after his death. He died nearly three years before she did and she spent many hours at his grave and always said she felt so good at his grave and she kept his grave in good order until death and the evening before she died that night she reached out both hands and says there's Herbert (that was her boy).

Her second marriage was to the writer. We were married January 3, 1906, and she died Dec. 5, 1922. We lacked about a month of living together 17 years. The third year after we were married she went to St. Lukes Hospital in Richmond and was operated on, from which she never did have any health afterwards. She suffered awfully at times, off and on as long as she lived. She was a fine housekeeper and good cook. She always wanted everything clean and in order. The last year of her life she suffered greatly but when she was able to be up she was putting away and saving for another year. A day or two before she died she called me to her bedside and said, "sit down, Mr. Oakes, I have got something to tell you." She said, "I am going to die and I want to tell you how I want to be buried," and she told me everything about how to bury

her and she also says, "I have got everything in shape, nearer to my notion than I ever had it in my life and she says now I have got to die and leave it." And sure enough she did, and all through the year when her pain would get easy, after suffering so hard, she would burst out and sing religious songs and one of her favorites was the "Consecrated Cross I Will Bear 'Till Death Shall Set Me Free, For there is a crown for every one, and there's a crown for me," but the last day of her life her voice was too weak to sing much. I would say Sis sing me some of those sweet songs and there was a verse of two different songs she would sing, until her voice gave way. One was "I Am Going Over the River of Jordon, Come go along with me, We will enter fair Canaan, and we will have a jubilee." The other was, "I am going over the River of Death, You Will Soon Follow Me. On the Other side the river we will rest under the shade of the tree."

She spoke many times how precious Jesus was to her. She said he was more precious than anything on earth (and may God prepare me to go as willingly as she did.) She belonged to the Primitive Baptist church for many years, but two years before she died there was some trouble arose in the church over things she had said and some of the brethren advised her to withdraw and by so doing it made the church satisfied. The Christian church wanted her to unite with them but she would not hear to that. She died with a smile and

I believe she is resting in the arms of Jesus.

Written by her sorrowing husband who is still hoping in mercy.

J. J. Oakes.

R. 3, Penhook, Va.

Y. M. THOMAS

It is with a sad heart I attempt to write the obituary of dear brother Y. M. Thomas. He was born May the 5, 1839, died Jan. 3, 1923, making his stay on earth 83 years, 7 months and 28 days. He was the son of Micagie and Fannie Thomas. He was married to Miss Siddie Jane Prescott, Jan. 1, 1859. To this union was born 6 children, 5 girls and one boy. One girl died in infancy. The rest all lived to be grown and married. His son and one daughter died eleven years ago. His wife departed this life Aug. 29, 1912. He lived at home for a while then he broke up and lived with his wife's brother, Josiah Prescott until November, 1917, he then was impressed to go to Florida to live with his daughter, Mrs. Eunice Guthrie, where he remained until his death. He was confined to his bed from the 8th of March with paralysis, but did not seem to suffer much pain until the last three weeks, then his suffering seemed to be very great at times, but through all his suffering he was never heard to complain.

This noble man of God contended for the faith that was delivered to the saints; his walk was upright; his conversations Godly. He had been a member of the Primitive Baptist church for about 30 years,

always filled his seat unless unable to go; he was also deacon of Hadenutt's Creek church for years, and was a deacon in deed and in truth. He loved the doctrine of salvation by grace and talked of the goodness and mercies of God as long as he was able. For about six hours he seemed to be easy and passed away without a struggle. He leaves three daughters, Mrs. Ora Watson of Newbern, N. C., Mrs. Addie Peletier of Stella, N. C., Mrs. Eunice Guthrie of Caitz, Fla.; 19 grandchildren, 6 great grandchildren; he had one sister, Mrs. Carr Andra Taylor who preceded him to the grave, three years. To know this dear brother was to love him. Oh, how I do miss him. I have been with him so much and enjoyed him so well, but he has gone home to be with Jesus where there is no pain, no sorrow, nor troubles, that home that God has prepared for them that he loves. While we all loved him, but Jesus loved him best, but we hope to meet him in that great beyond, where all sickness, sorrow, pains and trouble will be done away, where we can all meet around the great white throne to sing praises to the name of Jesus. His body was taken to his church and carried in, placed near the stand where he always sat and the funeral services were conducted by Eld. W. W. Roberts and myself in the presence of a large crowd of sorrowing relatives and friends, after services the body was taken to the family burying ground near the church and was laid to rest until the morning of the resur-

rection. Remember friends as you pass by, as you are now, once was I. So ye must be prepared to die and follow me. May God bless us all to live the life this dear brother lived and prepare as he did him to depart this life.

Written by one that loved him.

E. F. Pollock.

Jacksonville, N. C.

MRS. DORA ELLEN STRICKLAND

Dear brethren and friends: I don't feel worthy of such a task, but by request of her dear loving mother I endeavor to write an obituary notice of her precious daughter, Mrs. Dora Ellen Strickland. She was the daughter of Mr. Miles Joyner and Polly Jane, his wife. She was born March 20, 1894, and died Aug. 8, 1922. She was married to Mr. Sidney Strickland, Jan. 21, 1912. Unto them were born five children, the oldest died in infancy. Dora and Sidney lived very happily together. She was very industrious, helping Sidney all she could. They had recently bought them a little home and thought to be getting along so well. But Dora had been in declining health a long time, and did not seem to improve. So on Aug. sixth at her request Sidney took her to the Moore Herring Hospital at Wilson, N. C., for treatment, hoping it would be beneficial. And on Aug. seventh she underwent an operation for appendicitis and other serious troubles. She did not awake but very little from the effects of the anaesthetics until next morning. She awoke, took a little nourish-

ment and asked had Sidney and her mamma come. They had not yet gone. She became racked with pain. And they gave her some quieting medicine. Soon she went to sleep and never waked up any more.

Oh! Just think dear friends how sad it was to her dear mother and Sidney to see her so near gone when they arrived. She lived only a few minutes after they got there. They said it was weak lungs the cause of her passing away so soon.

I have been acquainted with Dora from a child. Her father died in May, 1900, when she was only six years old. My father died about two months before in March. So then her mother and my mother were left so lonely, surrounded by their dear little fatherless children to care for in this unfriendly world. They being our nearest neighbors, many have been the lonely hours we all have spent together. As we all could witness and sympathize with each other. So Dora seemed almost like my own sister. Dora being six years old and her sister, Fanny only eight years old did so faithfully and willingly help their mother care for their little brothers and sister, who were younger than they. The Lord blessed them all to stay with their mother until they were grown and married. They all were very obedient children, and devoted to each other.

May the blessed Lord continue His blessings on them, and make them reconciled now, they feel the loss of their dear sister to be so

great.

Dora's mother was again married in Dec. 31, 1902, to Brother Needy Williams. Dora loved her step-father, her mother, brothers and sisters, and tried to please them. He said he felt the loss of her to be as great as if she had been his own dear child. She so dearly loved her husband and little children, it grieved her from them to part, but said they would be cared for. Dora was not a member of any church here, but dearly loved the Primitive Baptists and we believe wanted a home with them. For she said in a dream she had a while before she died, a stone was in the way, and she said soon as that stone was rolled away she could come forth, and not before. She did not express it in these words but was of the same meaning we believe. She would often say to her husband that stone has not yet been rolled away.

But we have many evidences that the stone has now been rolled away and now not a wave of trouble rolls across her peaceful breast. The last time I met her on earth (only to meet again in heaven I hope) was at Town Creek third Sunday in July. Three weeks before she died in a letter she wrote her sister Fanny said sister I am not able to prepare to go around much so I don't know when I shall go to see you, but will soon as I can. For I feel I must go to hear preaching. Fanny said by these she felt sister had put aside her people for the love of God. For she felt sister had given up worldly pleasures for

greater things, and said she felt it was a greater power than man that brought her to this. Fanny said she believed sister was better off now though she was her playmate of her lonely childhood days and it grieved her from her heart from her sister to depart. Dora was one of the happiest looking corpse I ever saw. It seemed we could see the very image of our blessed Saviour shining on her dear sweet face as she looked perfectly happy and satisfied. Dora leaves to mourn their loss her lonely bereaved husband, four little children, Dorothy, seven years old, Mattie Ruth, four years old, Leroy two years old, and little Margie Dell, three months old. Her mother, stepfather, two brothers and two sisters, three half brothers and two half sisters, and many relatives and friends, also, but we believe it was her eternal gain. Funeral services were conducted at her residence, August ninth by Elder T. H. B. Pridgen, one of her favorite hymns was sung, which was, "How lost was my condition 'till Jesus made me whole." Afterwards she was gently borne to the family burying ground and tenderly laid by the side of her little child. Many beautiful flowers covered her grave. The nurse said Dora sung a song about Jesus that morning before she died. So sleep on dear sweet Dora and sing sweet Jesus, until the blessed Lord's wills to call the rest of us, then we hope to sing sweet Jesus with you. As some of us I hope have had a little foretaste of singing.

So I will say to all bereaved ones trust in the Lord. For He can make

us reconciled and all our sorrows heal.

Written by one of her bereaved friends.

Dora C. Adams.

Sharpsburg, N. C.

CORNELIUS WHITFIELD.

Cornelius Whitfield was born May 16, 1853 and died Sept. 29, 1922, was married to Nancy Braswell March 6, 1872. To this union were born 7 children, 4 boys and 3 girls. His wife and three children preceded him to the grave. He joined the Primitive Baptist church at the Falls of Tar River Saturday before the 2nd. Sunday in April, 1896, his wife joining the same day and both were baptised the next day by Elder P. D. Gold. He was a faithful member there until he with his wife and others took letters and moved to Nashville to help to constitute Nashville church, was chosen and ordained as deacon which he served faithfully until his death. He was a very quiet, good man always working for peace and lived in peace with as nearly everybody as any man I ever knew. He loved his church and always filled his seat unless providentially hindered. He was in poor health nearly a year, confined to his room all the time and to his bed most of the time. He bore his afflictions with much patience never murmuring or complaining at his lot. In the last weeks of his sickness his mind would give way at times and he thought he was not at home. He would beg them to take him home and would get worried because they could not make him believe he was there. He

had Brights disease and other troubles and was very tenderly cared for and nursed by his daughter in law and son who was always ready and willing to supply his every want. He lacked for nothing that she could do for him day or night and she was by his bedside nearly all the time. He had many sweet evidences of a happy home after death. Had a rich experience of grace and took no part whatever in worldly amusements. He was one of the firmest believers in the doctrine of predestination and election I ever saw and loved to talk on the resurrection. He was a devoted husband and a kind and loving father and a good neighbor. We miss him in our church, in the neighborhood and at his home but we feel that our loss is his gain. The funeral services were conducted by Elder J. T. Williams and his body laid to rest in the family cemetery. We feel that he has gone to reap his reward and is now sweetly resting to await the resurrection when all the elect family of God will be gathered around the throne with all the dear ones that have gone on before to sing praises with the holy angels in a world that never ends. In that bright eternal city death can never, never come. In his own good time he'll call us from our toils to home sweet home.

Written by request.

Hattie A. Whitfield.

Rocky Mount, N. C.

Mr. Gold please publish this obituary in the next issue of the Landmark without fail.

Hattie A. Whitfield,

S. D. CLAYTON.

I am requested by his son to write a few lines regarding his life he was born Aug. 23, 1840 died July 16, 1922. I do not know the date of his marriage nor his wife's name before their marriage but to this union were born six children to honor them, Bro. A. P. Clayton of Roxboro is a member there. It is very pleasant for me to say that while Mr. Clayton was not a member of the church we all feel sure he was a child of God. We all admire the way he proved it in a quiet, well ordered walk and godly conversation, he loved the Primitive Baptist church and the glorious doctrine of salvation by grace alone. He enjoyed being with those who could tell how that poor sinners were saved in this blessed way which is our blessed Jesus alone. He had a sweet hope of this kind yet never offered himself to the church. In his useful life he secured the highest confidence and respect of the citizenship of Person county and was regarded as one of its best citizens. His death brought sorrow and regret to a host of friends together with his kind family. Yet we feel they have nothing but his absence to sorrow over as he now is in the presence of Jesus and his kind influence lingers in the minds and hearts of his children and friends and is refreshing like the morning dew. We are all so fond of his son and wife who are such useful members of the Roxboro church, Bro. A. P. Clayton and sister Anna Clayton his wife, Mr. Clayton also leaves 34 grand children and 6 great grand children. So God blest him to see his children's

children and pass upon Israel. So in conclusion will say let us all strive to live and die as we feel he has and obtain the blessed possession laid up for us. Kindly submitted in love.

J. A. HERNDON.

SKEWARKEY UNION

The next session of the Skewarkey Union is appointed to be held with the church at Kehukee, Friday, Saturday and Sunday in April, 1923. Elder J. C. Moore to preach the introductory sermon; B. G. Strickland as alternate. The nearest depot is Scotland Neck, one mile. The train will stop at the church 9:30 in the morning and return stop at 4:30 p. m. All lovers of truth and especially ministers are cordially invited to attend.

C. C. Allsbrook,
Church Clerk.

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held, the Lord willing, with the church at Wilmington, N. C., Saturday and fifth Sunday in April, 1923.

All lovers of truth are invited to attend.

R. W. GURGANUS,
Clerk.

THE SMITHFIELD UNION

The next session of the Smithfield Union will be held with Mt. Gilead church, Clayton, N. C., on Saturday and 5th Sunday in April, 1923. Eld. Jesse Barnes was chosen to preach the introductory sermon and Eld. L. H. Stephenson, his alternate. Brethren, sisters, friends, and ministers especially are cor-

dially invited to attend. It is convenient to railroad for those coming on train at Clayton.

Yours respectfully,

J. A. Batten,
Union Clerk.

BLACK RIVER UNION MEETING

Please say in the Landmark that the next session of our Union is appointed to be held with the church at Primitive Zion M. H. in Harnett County on the 5th Sunday and Saturday before in April, 1923, about 6 miles west from Benson and Dunn, N. C. Visitors will be met at either Benson or Dunn, N. C., on Friday before, also Coats, N. C. A general invitation is extended to Baptists and especially the ministers.

W. V. Blackman,
Clerk Union.

THE MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Black Creek. All lovers of truth are invited.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Helena, Person County, N. C., on the 5th Sunday and Saturday before in April. A welcome is extended to all friends and especially to visiting brethren who will be met at Helena.

C. T. HALL,
Union Clerk.

Woodsdale, N. C.

ASSOCIATION DIRECTORY FOR 1923

Kehukee—Eld. B. S. Cowan, Clerk, Williamston, N. C., at Smithwicks Creek, Martin County, October 6, 7, 8.

Fisher's River—Eld. F. P. Stone, Clerk, Francisco, N. C., at Deep Creek, Yadkin County, August 10, 11, 12. Nearest station, Siloam.

Bear Creek—J. W. Jones, Clerk, Peachland, N. C., Spring Session at Watson Falls, Union County, May 5, 6, 7. Fall Session Pleasant Hill, Iredell County, October 6, 7, 8.

Lower Country Line, J. H. Gooch, Clerk, Stem, N. C., at Surl, Person County,, August 4, 5, 6. Nearest station, Stem.

Upper Country Line—Eld. J. W. Gilliam, Clerk, Altamahaw, N. C., at Big Meadow, Alamance County, August 15, 16, 17. Nearest station Burlington.

Mayo—S. C. Dobyns, Clerk, Claudville, Va., at Wilson, Stokes County, May 19, 20, 21.

Salem—W. L. Teague, Clerk, Winston-Salem, N. C., at Abbotts Creek, Davidson County, October 13, 14, 15. Nearest station, High Point.

Staunton River—R. L. Dodson, Clerk, Danville, Va., at Danville, Danville, Va., August 11, 12, 13. Nearest station Danville.

Pig River—Eld. E. L. Blankenship, Clerk, Boone Mill, Va., at Gills Creek, May 5, 6, 7.

Abbotts Creek—A. L. Owens, Clerk, Salisbury, N. C., at Lamm's Grove, Moore County, August 25, 26, 27. Nearest station Carthage.

Black Creek—Eld. E. L. Cobb, Clerk, Wilson, N. C., at Sandy Grove, Nash County, October 26, 27, 28. Nearest Station Bailey or Spring Hope.

Smith's River—Eld. J. D. Cockram, Clerk, Floyd, Va., at Dan River, Friday before the 1st Sunday in September.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School

Mrs W L Stalls
807 W Main St.
1 Mar 23

Vol. Lvi

March 15, 1923

No. 9



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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

ALL SCRIPTURE BY INSPIRATION

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

This is Paul's faith in the written word of God, that it is not a production of man but while written by man, it is written as the Holy Ghost directed, in no other way could Moses know of the creation of the earth, cattle and man. God in many ways and at different times revealed himself and his doings unto men and required them to speak to the people in his great and gracious name, not only the Old Testament, but also the New is a revelation of God to man. Jesus said no man knows the Father, save he to whom he (Jesus) reveals Him. Men deny the truth of the scriptures and the divinity of Christ, because they cannot reason out the things said, nor understand the wonderful character of Jesus Christ. A God that the carnal mind of man can understand is not worthy the name. As the heavens are higher than the earth, so are the ways of God above the ways of men. "My kingdom," said Jesus, "is not of this world, and the eyes of men can not see it un-

less they are born again."

A sinner who has been taught the power of God in salvation does not find it hard to believe that God made the earth out of nothing, that He formed man of the dust of the ground, that he did preserve the Hebrews in the fiery furnace, Jonah in the whale's belly, Daniel in the lion's den, or any other miracle declared in the scriptures to be performed by him. He is Almighty and nothing is impossible with him, even the salvation of sinners dead in sin is possible with God (not with man) and hence he sent His Son, Jesus Christ to die the just for the unjust that he might bring them to God, not try to do it, but do it. It is no strain on his strong arm, nor inconsistent with his holiness.

Those who would preach to the people will do well to study the scriptures for they are profitable for doctrine. Any doctrine not consistent with the Scriptures is not the doctrine of God our Saviour, but is the commandments of men instead. Let us be sure that the doctrine we preach is according to the scriptures. Search them not in order to prove some theory we may have in our heads, but that we may find out just what they do teach. If we go wrong or say wrong, these same scriptures reprove us, and do not

leave us standing in wonder as to what we shall do. They correct us, tell us what is right and if we read them carefully they instruct us in righteousness, so that the man of God is throughly or thoroughly furnished unto all good works. This word throughly or thoroughly gives us to understand that in all the scriptures the things necessary for the man of God to do is fully set forth so that he is to add nothing to it, nor take anything from it. When it teaches he should observe, and what it does not teach he should let alone. There are many things and ways invented by men in these latter days which they claim as helps to the church of God, but no man can improve on God's way and so it is for good of the children of God that they neither touch, taste nor handle anything that has not a thus saith the Lord for it. Many who profess to be Christians are today disputing the scriptures and denying the divinity of Christ. Paul, in this third chapter of his second letter to Timothy fully advertizes them. They have a form of Godliness, and deny the children cannot live in the fire, nor a man three days in the whale's belly. All these things we know are impossible with men, but is there anything too hard for the Lord? I answer most emphatically no. I can not tell the how of these things further than this, that God said let it be, and it was so, but while I cannot reason it out I thank God that I can believe all these things, and also that a virgin conceived a body of flesh and bones and that man was the Son of God, and that he came

especially to save sinners and that this Saviour of sinners dwells in those to whom he has manifested himself as a Saviour. Also that those in whom Jesus dwells do not look at the things that are seen, (can be reasoned out by men), but at the things that are not seen, yet are embraced by faith which is the gift of God. For the things which are seen. (understood by the carnal mind), are temporal, but the things which are not seen, (except by faith) are eternal. Let us not think that the God of the Bible is such an one as we. We are poor, ignorant, blind, dumb and dead sinners. God is holy, wise, all seeing and all powerful, and ever lives. Brethren stand fast in the liberty wherewith Christ has made you free and be not carried about by winds of doctrine, for he that has promised your salvation is faithful both for time and eternity. Trust in the Lord forever, for in the Lord Jehovah is everlasting strength. Isaiah.

Your brother in a precious hope.
Joshua T. Rowe.

"HE KNOWETH THE WAY THAT I TAKE."

The way and the fare of "The Wayfaring men," Isaiah 35:8, is such a pathway as none but Zion's Pilgrims know. The Lord at times brings them through floods, and fires, Psalm 66:12, through dry parched lands, Psalm 63:1, through tribulations; and then little seasons of divine blessednesses in green pastures, and where all is unto them as the garden of Eden. Ezek. 36:35 the land flows with milk and

honey, and then in sweet songs of praise, they sing the grace and triumph of Christ their beloved Saviour. O, in blissful hope they sing: "Yes, I to the end shall endure, As sure as the earnest is given; More happy, but not more secure, The glorified spirits in heaven."

But, I have just had called up in my remembrance some very trying times, sore and bitter afflictions that have been mine, and wherein in due season the Lord's own deliverances came, and in the distracting, at times, overwhelming troubles of my soul, the distressing providences of our God; he Himself sustained me, comforted and drew me continually to seek his face, to implore his mercies, and it was mine to prove that word is true "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." Deut. 33:25.

I see there have been seasons when I have been as a partridge hunted in the mountains. 1 Sam. 26:20. Satan has been to me a cruel hunter, and, with his fiery darts has often distressed my soul. Doubts and fear have often pursued and harrassed my life. I am frequently weary, faint and cast down. Let me pen an episode of the past in my life, the remembrance of it all is very sacred to me. For some months, in particular, I had been in depths of trouble. O what anguish of spirit was mine, what sore distress I was enduring. I cannot pen the particulars of all these matters. There are things in God's providences, his tribulations that he has decreed to be in our pathway that we do not feel it to be meet to unbosom to any crea-

ture, perhaps we could not give another fellow mortal to understand our story. But all is opened unto the eyes of Him with whom we have to do; and there we feel all is well. At this time to which I am alluding I was so distressed, troubles were increasing every day, and I feared that God was casting off my soul. Psalm 88:14, that I was as Saul whom God had forsaken and whom he answered not, "neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28:6. I thought this very, very hard. Ah, it appeared as though my God so covered himself with a cloud that I could not penetrate, that my prayer could not pass through. Lam. 3:44. "Also when I cry and shout, he shutteth out my prayer." But amidst my souls distractions, and pressure of the trying providence, that were my portion the enemy was not allowed to triumph altogether, for there was a still small voice that said, "Neither give place to the devil." This was little help; but O, the trouble I was in, I could not pray. I felt to be overwhelmed (but, blessed be the Lord, when I knew not where I was, what I am, or what would become of me, "Thou knewest my path," Psalm 14:2-3. In those days I could sleep but little because of my distress.

One night while feeling my utter weakness, plunged down as I was in darkness, the adversary, the devil, came in like a flood, and, as with a voice of a roaring lion, said, "Persecute and take him for there is none to deliver him." Psalm 71:11.

So sudden and sharp was this,

that I cried out aloud. My dear wife inquired of me, "What is the matter? What is the matter? What made you cry out like that?" I was so filled with anguish, so cast down that I could make her no reply. The next day I felt a little eased for the scripture came with comfort to my heart, "By this I know thou favorest me, because mine enemy doth not triumph over me."

But I have been wonderfully favored. The Lord has been very tender, and of abundant goodness to me, a poor sinner; and but a short time ago, the unchanging, glorious Lord said to my soul: The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry." Hab. 2:3.

In how many ways I have been led to trace the hand of the Lord in leading me through cutting and cruel trials, and how graciously I have been brought into sweet reconciliation to the good pleasure of the Lord concerning me. I have proved the word to be true with which the Holy Spirit has often quieted and comforted my soul. "All things work together for good to them that love God, to them who are the called according to His purpose."

Our lives, dear children of God, are much exercised in inquiring of the Lord. Like the Queen of Sheba, we are constrained to come, being drawn by the Lord; and such pressing needs we are made to feel, that we find it in our hearts to inquire

of, and to commune with a greater than Solomon, even Jesus, of all that is in our hearts. Many are our enquiries, and hard our questions, altogether above what any mere creature can settle and determine. But our beloved Emmanuel alone can answer our enquiries, and fill our hearts with His own consolations. This enquiring of the Lord is what hypocrites, carnal religionists know nothing. But the seed of Jacob shall not seek the face of the Lord in vain.

When Rebekah, the wife of Isaac, was with child, "The children struggled together, within her, and she said, 'If it be so, why am I thus?' And she went to enquire of the Lord." Gen. 25:22. How often, on account of the warfare between the old and the new man, the flesh and the spirit, so bitter are our conflicts, and so many questionings arising, we are led by the Spirit to inquire, "If it be so (that I am a child of God, if the object of Jehovah's love, special care, and infinite delight) why am I thus?"

Why thus plagued? and precious is the season with us when it is shown to us that it is in the Shulamite that there is to be seen, "As it were, the company of two armies." Solomon's Songs 6:13.

David sings: "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 inquire in his temple." Psalm 27:4. This is what has been, and is, and will be, the experience of the living family of God, while here in

this world of conflict and tribulation.

All through the record in the Holy Scriptures this is declared to be a marked characteristic of the elect of God, "They cry unto him day and night." What an exceeding great mercy to be taught and drawn to pray unto the Lord.

Thousands of times has my poor soul been thus led, and Oh how very kind God has been to me a poor, vile sinner. But I have often been forgetful, often ungrateful, and sometimes wretchedly rebellious. Trials (perhaps) greater than I have yet known await me, I ask, How shall I stand? How shall I endure? and I shrink, I would have it otherwise, and I am ready to exclaim: "Not so, my Father." Oh very much grace I need to be to be able to say, "Let the Lord do with me as seemeth good in His sight." I would desire in my heart, Oh, Lord, to say, "Thy will be done."

Frederick W. Keene.

501 Cleveland Street,
Raleigh, N. C.

A VISION

A feeble petition to the God of all mercy, to send me a comforter.

A dream or vision to me on the night of February 12, 1923, it being my birth of seventy-six years.

I dreamed of being in company with my dear companion and Simon Lilley, who died several years ago. We were on the banks of a stream of water; the most beautiful place I ever saw; all the scenery just as clean as could be, and all the same color, which was a clear cream. In

the stream was the most beautiful boat of the same color, it was coming direct to this bank. All at once brother A. B. Ayers, leaped on this boat and his garments were of the same color. There were two steering wheels and it took two men to attend to them. My youngest son, Eason, was at one and brother A. B. Ayers at the other. Just before the boat struck the bank, it gently turned to the right, without noise of any machinery, and went its way.

I awoke, meditating on this. It is not the dream so much, as it is the calm feeling which no human aid can give. Oh! the words of David, "He maketh me to lie down in green pastures, He leadeth me beside the still waters."

Now, a few thoughts: I said to my companion, now in the silent tomb; this boat represents one's experience, when all hope is lost. Then it is that deliverance comes to the wheel and gently removes all fear of being destroyed. It takes two to steer this ship. The Father and His Son, Jesus Christ.

Now, my friend Simon Lilley appeared, one that has been dead for many years; with whom I have had many pleasant conversations. Though never baptized, I had full fellowship with him. The greatest preaching I ever heard, I heard then. While it was so sweet, I can't recall his text nor any of his words, but it was sweet then and not all of the sweetness is out of the honeycomb yet.

I had better stop for it will not be much to others probably, but it has been and is a lot to me. Only a few thoughts now, on the color of

the clothing which was cream. As long as we stay in this vain world, we will cling to the thing of it, but as we grow older they will fade away; and the nearer we are to that clear white throne which is our Lord and Saviour, Jesus Christ, Who guides this beautiful ship of salvation.

Oh! That still small voice that is able to reach the hearts of His people.

Farewell to all, from a lonesome being.

Kader Lilley.

Williamston, N. C.

NO POWER OVER THE SPIRIT

Dear Aunt Alice:

This is Abe Lincoln's birthday anniversary and in the North it is honored by a suspension of business, at least in the Banking and financial institutions, so that I am home and have taken advantage of the opportunity to catch up some of my back correspondence. Sometimes I welcome a holiday, particularly so when I can have the pleasure of answering in the spirit such letters as your's. But, since man hath no power over the Spirit, either to obtain or retain it, I never know in advance whether I shall be able to write with the pen of a ready writer, or whether I shall grope about, as it were in the dark, floundering around for something to say. Of one thing I am sure, the Lord, the Great Potter, can fashion even this lump of clay unto his own name's honor and glory, but, will He, is another question. You will recall that there was no doubt in the mind of the leper as to the ability of

Christ to cleanse him, for he said, "Lord, if thou wilt, thou canst make me clean." There is never any question in the minds of any of the Lord's people as to his ability to do anything—they know that all things are possible with Him and with whom they have to do, but they are oftentimes in serious straits of trouble, encompassed with numerous doubts and fear, as to whether it will be the pleasure of their Lord and Master to condescend to their low estate and give ear unto their prayers and supplications. One is often reminded of the language of Ezekiel, when he was set down in the midst of the valley which was full of bones, and he was asked the question, "Can these bones live?" He could only answer, "Oh, Lord God, thou knowest." While looking at this chapter, the 37th of Ezekiel, and reading how it begins, the hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, etc., the question arises, Does the Lord really decree such experiences in the lives of His people as the one testified to here? Ezekiel was in the place that he could not open his mouth, except to say that if such a miracle could be performed it would have to be the work of the Lord. This was an extreme experience—to be set down in the midst of the valley which was full of bones. Observe his posture; he was not even standing, had no strength of his own, neither was he off on the hillside overlooking the valley, no a thousand times no, but "in the midst of the valley," with

nothing but evidences of death on every hand, for the valley was full of bones—not a few bones scattered here and there, with life within reach; but the valley was FULL of bones, and when anything is full there isn't any room for more or anything else, and this valley was full of "bones." All flesh had disappeared, had been destroyed, being of the earth earthy and as the grass of the field must fade away, it had gone the way of all the earth and was unable to glorify God; but it is declared that when heart and flesh fail, then shall one trust in the name of the Lord. The hand of the Lord was upon Ezekiel and carried him out in the spirit of the Lord and set him down in the midst of this valley. It was the Lord's work from beginning to end, and the end justifies the means, since it was here, in this valley full of bones,, that the great and Almighty power of our adorable God was to be made manifest, and that Ezekiel should be made an eye witness to this power that works effectually in raising the dead and causing, at the command of the Great King, each bone, through a process shaking which according to nature scatters, to come together, bone to his bone, in the order which the infinite wisdom of God had arranged; a perfect arrangement it was, too, for they not only fit in their proper place, but, "lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord

God; come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." We are told that these bones were the whole house of Israel, and I am firmly convinced that each and every inhabitant of that house of God knows something of the significance of that valley full of bones; they know by actual experience of that power that is able to deliver, even unto the utmost, and while it is perfectly true, in making the pilgrim's journey, they will from time to time come to where the road seems to end and of necessity are compelled to leave the entire matter in the hands of the Lord, saying, as did the prophet of old, Oh, Lord God, thou knowest, they will not be left there, but will as the Lord begins to pass by and show them his back parts, behold the bud gradually opening and unfolding the glorious and wonderful purpose of the Lord in laying his hand upon them and carrying them out into that place where they might see the wilderness blossom as the rose and where all of his works are one unit in praising Him and His saints do bless Him. By the further reading of the chapter referred to you will see the Lord had a purpose in his marvellous work, that Israel might know that He the Lord had spoken it and performed it. How comforting to trust in a God of purpose! It seemed unfortunate to Mary and Martha that Jesus was not present when their brother Lazarus had

died, for reasoned they, had Jesus been there their brother had not died, but what said Jesus unto His disciples regarding this: "I am glad for your sakes that I was not there, to the intent ye may believe." Had not Lazarus died, there would have been no occasion or opportunity for the manifesting by Jesus that he had power to raise the dead, but beholding as they did that the tomb must give up its victim at the command of Him who spake as never man spake, they are made eye witnesses of the effectual working of that mighty power of God which wrought in Jesus in raising him from the dead. It is not an incredible thing for such an eye witness then to believe on him, and it is just such witnesses as these that the Lord will have bear testimony of him, and such an witness—like Peter—will be able to affirm with authority that the things which we declare unto you, the children of God, are not cunningly devised fables. Peter, in declaring those things, was feeding the lamb: and the sheep of the fold and flock of God, and these are the things, and only these things, feed God's people today. They rejoice in what the Lord has done and have no confidence in the flesh. At least, this is what I am rejoicing in and it confirms me in this belief and hope to read in Holy Writ, in the light of the understanding which I trust the Lord gives me, that this was what the prophets and Apostles rejoiced in. One so taught can take little comfort in reading, or conversation or preaching that differs in any marked degree from the things which have been brought out so

clearly in their experience and confirmed by a Thus saith the Lord in His written word.

I did not intend writing at such length before coming to your letter, but if the Lord directed my mind to write as I have, it will not return unto Him void, but like the snow and rain that cometh down from heaven, and watereth the earth and causeth it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall the word that goeth forth out of His mouth accomplish that which He please and prosper in the things whereto he sent it. I can't help but believe this, and don't want to believe anything else.

It was sad to learn of the death of your sister, but in view of the evidence left behind in her favor in the eyes of the King of kings, how could you wish her back in this world of sin and suffering. How wonderfully good the Lord is to give to the children of men such unmistakable tokens of His eternal and unchanging love. I am sorry that I did not get to see her while in Virginia last summer, for I am sure my soul would have been refreshed by her heavenly conversation.

I hope Uncle Henry is much better ere this and that all of you are becoming better adjusted to the change brought about by the boys leaving and with all the girls gone but one. We have to look for the bright side of things in this life, and I am persuaded if we could only bring ourselves to see more of the good things and worry less about things which never happen, we would be much happier our-

selves and our friends would also be the better because of it. Look for the rainbow in the cloud. There must be a cloud as a background for the rainbow, but in beholding the beautiful colors of the rainbow, let us forget about the cloud, remembering that it's only use is to show up to better advantages that which appears so beautiful.

Before I close, let me extend a very urgent invitation to you and Uncle Henry to come and visit us. We are nicely fixed in our new home, which Beulah has made so pretty with her artistic ideas of blending colors, both in the selection of rugs, furniture, draperies, curtains and in many other ways. Really, I am very proud of her and of our little home and we are anxious that you two shall share it with us. Get papa and mamma to arrange a trip with you and we shall do our best to see that you enjoy every minute of your stay. I hope this, together with Elder Lefert's invitation will be sufficient inducement to get you to pack up your duds and travel.

We are glad you had such a nice Christmas and are sorry we could not enjoy some of the good cake about which you spoke, but we take pleasure in reflecting upon the happy days of last summer. Those were, indeed, good old days and we shall long remember and cherish them. We have been having good times here of late. For the past six weeks, I think, we have had friends out for the week end and some to spend the night, so you see we are getting to be regular entertainers. Elder McConnell and Sister McCon-

nell were out and spent the night about two or three weeks ago, together with a young sister from England, and last week we had a most delightful party—a professional singer, two of them in fact, and one was a fine entertainer. Five are coming this evening, and by the way it is time for me to close, so will have to stop now, assuring you all of our love.

Fondly,

Lester.

P. S. Am sending you the book about which you made inquiry under another cover, together with William Huntington's "Kingdom of Heaven Taken by Prayer." Hope you enjoy them, and since I have another copy of the Huntington book, you are welcome to retain it, if you care to. R. L. D.

CONSIDER WHAT WE SAY

Dear Mr. Gold:

Enclosed you will find \$2.00 to renew my subscription to the Landmark, for another year. I like to read the Landmark; it is a good sound paper and wish you much success in printing it.

As I'm sending in my remittance I wish to speak a few words to the people of God, hoping the Lord may guide me while I write. I have been studying a great deal of late how the Baptists see so different on some points of the scriptures, and some go so far as to speak hard things about each other. Oh! it is so bad it seems to me, for God's people to be in confusion. I think it is causing a great deal of coldness in the church. We must con-

sider when we speak against each other, we speak against Christ, if we are what we profess to be. He says in His Word: "As much as we did it unto one of his little ones, we did it unto him." let it be good or bad. We don't care so much for the world speaking against us, though it certainly does hurt to hear of God's people speaking against one another.

Now, I want to relate a dream I had not long ago. I dreamed of being in a crowd of people, and in the crowd there was a Primitive Baptist preacher talking about me and saying hard things about me. It was a preacher I had great confidence in and he had none in me. I never will be able to express the trouble I was in, I began to scream to the top of my voice. I was in so much trouble. I did not know what to do. The next thing I knew I was in a conveyance with a little child. It had come to my relief, my trouble was gone and I was satisfied. It started out with me. The people seemed to be very much astonished how the little child could run the conveyance. It seemed I looked back and spoke to the people I left back behind me, and the child backed the conveyance down in a valley and stopped, and laid its hand on my mouth. I was in trouble again, did not know what to do, could not do anything, just had to wait until its time to start again.

And I am just as helpless as I dreamed I was in the way of taking trouble off myself, that the Lord puts on me for my good. After a little bit it started out with me

again and my dear people, I never will be able to tell you all the rough places that little child carried me through. It carried me up a steep hill, it was nearly straight up, and through the woods. I could not see how we could get along. It was such a rough way, we had to travel, though the little child made the rough way smooth and beautiful. He moved every tree and everything out of the way, and made a beautiful road without any trouble. I don't know when this little child left me, the next thing I knew I was over in a field where there were some people standing and all I said to them was: "Just look where I came from," and they all seemed to be astonished at what the little child had done for me. I have thought of this dream a great deal. I believe I had this dream to caution me to make me take heed to myself and be careful how I speak, for with the carnal mind I speak things I ought not to speak, which causes me much trouble. I am often made to cry out, "Lord have mercy on me," and pardon my sins and make me do as I ought to do, and too, I believe this dream is to warn me that I am to have a great deal of trouble to go through while here in this world, and if so, I do hope the good Lord may come to my relief, as I dreamed the child did. I never shall forget the dream whether it means anything or not. I often think of the child, of how it laid its little hand on my mouth. It causes me to be more watchful than ever before about speaking.

Oh! It is so hard to do the things I want to do. That I would not do,

that I do. I believe I have had several warning dreams, though I will not mention them all now.

I dreamed a short while back that I must strive to enter in at the straight gate, and now dear people of God, I'm trying to strive by the help of the Lord for I have learned thoroughly without him I can do nothing, so I have become to be a daily beggar, begging the Lord to keep me in the straight and narrow way. I don't want to turn to the right nor to the left. I want to enter in at the straight gate.

Sometimes I have such a desire to pray for my children to be kept from the evils of this world while here. It just appears to me there is no time to waste with the trifles of this world for the things of this world are not worth striving after, compared with heavenly things; so dear children of God, let us strive to live together in peace as much as lies in us.

I wrote this for relief of mind.

Mary A. Parker.

Spray, N. C.

THEY MUST BE AGREED

I hope you will excuse me for troubling you so much as I am not an able gift at all, yet a few thoughts came into my mind that I felt to give you for you to dispose of as you think best. "How can two walk together except they be agreed?" Are we traveling together in the spirit of the Master? If so we can bear one another's burdens and so fulfill the law of Christ," and not strive about words of no profit, lest there be a contention. We should strive to keep

the unity of the spirit in the bonds of peace, considering each others gifts and calling, let them be small or great, they are all of God and of the same spirit, and all to profit with all they are for the benefit and comfort of God's people, and to the glory of God's great and glorious name. Let us all consider these things well and esteem each one in its own place for the work's sake and strive to keep the unity of the spirit in the bonds of peace, for the sake of Him who is the author of peace, and for our own special benefit. Is there not a cause? What great love the Father hath bestowed upon us, that we are called the sons of God."

Yours in hope.

J. R. JONES.

Revolution Mills, Greensboro,
N. C.

REMARKS

God has set a variety of gifts in the church. There is no friction when each gift is abiding in his calling. It is when one becomes self-willed and a busy body in other men's matters that brings trouble. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Gal. 5:22-23.

C. F. Denny.

MARRIAGES

Married Dec. 27, 1922, at the home of the bride's parents, Elder and Mrs. C. B. Hall, Mr. W. H. Jenkins and Miss Sudie Hall, by C. F. Denny.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

Vol. LVI

No. 9

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MARCH 15, 1923

DEATH AND LIFE

Brother G. E. Coulbourn, Cape Charles, Va., requests me to write on the subject: "For as in Adam all die, even so in Christ shall all be made alive." 1st. Cor. 15:22.

The apostle has under consideration the resurrection of the dead, in which he presents that there are two conditions to which human beings are subject, one of which is to be dead, and the other is to be alive, the embodiment of each of which is death and life," and he presents these as opposing virtues or substantives, each of which has its original existence in a unit embodiment, or representative head. The one as surely so as is the other, each effective of its respective character and virtue; to die as the effect of death, and to live as the effect of life; to live is to have life, and to die is to have death. And he

presents the unity of these two elements or powers as existent in two men respectively, "The first man is of the earth, earthy, and the second man is the Lord from heaven." "The first man, Adam, was made a living soul; the last Adam was made a quickening spirit." The first Adam being made of the earth was made to be mortal, subject to death, and having transgressed the law the penalty of which was to die, death took hold upon him and set up its existence in him and henceforth is found only in him. Adam was commanded to multiply and replenish the earth. This multiplication having set up after the transgression, after Adam had come under the sentence of death, "dying thou shalt die," the entire multiplication is in a dying condition. While we are Adam multiplied yet as sinners we are in the transgression, resolved, for judgment, into the original unity. Death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression." That is but the one individual man transgressed in the garden of Eden, but we are condemned having the sentence of death in us as we have our standing in him, which standing is a state of death, a mortal state. As there is no state of death but in Adam all that die at all, die therein. And as there is no state of life but in Christ all who are made alive are made alive therein. "In Him was life and the life was the light of men."

All the posterity of Adam were created in him and inherited from

him, only that which was in him, the posterity of Christ were created in him, chosen in him and preserved in him, and he only imparts to them the things that are in him. "Of his fullness have we received and grace for grace."

It is the unity in the headship that the apostle has in mind. He does not mean to imply that the same all that die in Adam shall to the same extent be made alive in Christ. That would imply universal redemption, which if true, would be quite pleasing to our natural senses, but it is evident that such is not the case. The Master said to some, "ye will not come unto me that ye might have life." To other some he says, "I am come that the might have life and that they might have it more abundantly."

Christ declares himself to be the resurrection and the life, and that no man cometh unto the Father, whom to know is eternal life, but by him, and all that come unto the Father by him, he will raise up at the last day. These must be raised up, they must live: they must be saved. As Christ is the resurrection and the life, He must therefore Himself be risen from the dead. "But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order. Christ the first fruits, afterward they that are Christ's at His coming.

The first fruits of the harvest

under the law, were to be gathered, a bundle of the first ripe heads of the wheat, and waved before the Lord. This was the Lord's portion in its individual peculiar order in which was preserved the character and quality of the entire harvest. While Adam transgressed as an individual, yet there was that in him that entailed upon his entire posterity the sentence due to his action. Christ died as an individual, yet the quickening that was wrought in him that raised him from the dead was that by which all His people are raised up, or quickened. It was in him a unit, a bundle of life in which they together with him, are bound.

This being made alive in Christ has reference only to those who shall come forth to the resurrection of life or unto eternal life.

For the purpose of judgment both the just and the unjust hear his voice and come forth: but only the just come forth unto justification of life unto Christ who is their resurrection and their life. He has life in Himself for all His people as they are a unit in Him, and He Himself is the life of each one in their individuality. They have the promise, because I live ye shall live also. They grow up into him even as he grows up into the Father, even up into that which was in the beginning with God, and which was God.

In this treatise by the Apostle of the great subject of redemption we have presented the very acme of salvation by grace. By the disobedience of one man many were made sinners, all sinners were thus

made to be such which is at once beyond their power to prevent or to deliver from; so by the obedience of one shall many be made righteous." That which shall be to the sinner saved is by virtue of that which has already been by Christ.

In every gospel consideration it is readily seen why the Apostle was so earnestly insistent that Christ was risen from the dead. The sum and substance of the whole matter of salvation were consequent upon that conclusion. Salvation is life from the dead; but if the dead rise not, the nis Christ not risen, and if Christ be not risen we are yet in our sins, and shall perish in our sins; there is no resurrection, there is no life, there is no salvation. But now is Christ risen from the dead and become the first fruits of them that slept. What a gloriously triumphant declaration! This the first message transmitted from this side of the grave to the sorrowing disciples, filling their mournful hearts with the oil of joy and gladness—giving them the garment of praise for the spirit of heaviness. To us he says, "I am He that was dead and am alive, and behold I live forever more, and because I live ye shall live also."

In this promise our hope is anchored to the fulfillment of which we are kept by the power of God through faith ready to be revealed in the last time.

P. G. L.

GLEANINGS

Sister Pool, of Rocky Mount writes that their last meeting at the Falls was an excellent one. Two were added to the church. Elder Denson is their pastor and is highly esteemed as a minister of the gospel of Christ. He holds forth a form of sound words; a lover of good men not a busy-body in other men's matters; but diligent in the oversight of the flock whereunto the Lord has called him. The marks of a good shepherd is that his flock is healthy, giving evidence that they have been feeding on wholesome food.

Our Quarterly Meeting at Farmville was well attended considering the weather. Brothers E. A. Stanfield's membership is there and is very faithful, never letting anything other than a Providential hindrance prevent him from filling his seat. He is a vocal music teacher and sings well. Many of our churches would be greatly benefited by securing his services. There is nothing adds more to the worship and service of the Master, than a number of well trained voices, in song. We expect to have him at Wilson soon.

C. F. DENNY.

ASSOCIATION DIRECTORY

In this issue you will find an association directory. I hope it will meet with general favor. Others will be added when we can get the proper information. The Pig River and the White Oak should appear, but in some way I have mislaid the minutes. Would be glad to have a duplicate from the clerks.

WRITE ON ONE SIDE

When writing for publication, please write on one side only.

Many articles are written with pencil on poor paper and almost impossible to read. We want to encourage those of the readers of the Landmark to write about their experiences and subjects of general interest to the Baptist Family. When you have a good meeting or special visitation of a divine blessing, write about it, and by conforming to the above request you can lighten the burden of the busy Editor very much.

C. F. DENNY.

THE WONDROUS CROSS

"When I survey the wondrous cross on which the Prince of Glory died, My richest gain I count but loss. And pour contempt on all my pride."

Give me the old time religion that has for its theme rich, rich atoning blood of Jesus as a remedy for sin. It was sufficient for the impotent man that lay at the Pool of Bethesda thirty and eight years, and for the dying thief upon the cross. Will it not be sufficient for you and me?

Give me the old time songs that have a depth of meaning like the above together with:

"How firm a foundation, yet saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled."

Let me be not "ashamed of the gospel of Christ for it is the power

of God unto salvation to every one that believe; life and immortality is brought to light through it."

"How blessed are they that know the joyful sound for they shall walk oh Lord in the light of thy countenance and in thy strength."

C. F. DENNY.

BLACK CREEK UNION

The next meeting of the Black Creek Union will, the Lord willing, meet with the church at Creeches, on the 5th Sunday and Saturday before in April, 1923. All lovers of the truth and friends are cordially invited to meet with us, and especially the preachers, hoping that we might be blessed of the Lord to have a meeting to our comfort. Elder J. C. Hooks of Fremont, N. C., was selected to preach the introductory sermon and the writer his alternate.

Visiting brethren will be met at either Kenly, N. C., or Micro, N. C. Friday evening and Saturday morning.

E. L. COBB, Clerk.

A GOOD MEETING

Wish you and Sister Denny could have been with us at our church meeting Sunday. Brother Hall preached a good sermon and at the close gave an invitation for any who desired to join the church to come. Mrs. A. A. Murdock came boldly to the front, and was unanimously received, don't think I ever saw more people shedding tears.

Yours in hope,

M. G. Markham.

Durham, N. C.

REMARKS

We wish we could have been with you, and shared in your joys. We love the Durham church and our many friends there. Dr. C. B. Hall is their pastor, he is in love with his flock and they esteem him highly for the truth sake.

C. F. D.

RESOLUTIONS OF RESPECT

Whereas, it has been the will of Almighty God to remove from among us by death our beloved sister Betsy Johnson who was a member of Hickory Grove church, in Johnston county, N. C. She became a member in June, 1911, by experience and baptism, and remained a faithful member until death, which came on Oct. 24, 1922.

Now, therefore believing in her death she is crowned in glory and singing praises unto her Redeemer in a happy land beyond, Resolved,

1. We bow in humble submission to the will of Him who doeth all things well.

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

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

Resolutions read and accepted by Church on Saturday before, second Sunday in March, 1923.

W. V. Blackman,

Com. on Resolutions.

ASSOCIATION DIRECTORY
FOR 1923

Kehukee—Eld. B. S. Cowan, Clerk, Williamston, N. C., at Smithwicks Creek, Martin County, October 6, 7, 8.

Fisher's River—Eld. F. P. Stone, Clerk, Francisco, N. C., at Deep Creek, Yadkin County, August 10, 11, 12. Nearest station, Siloam.

Bear Creek—J. W. Jones, Clerk, Peachland, N. C., Spring Session at Watson Falls, Union County, May 5, 6, 7. Fall Session Pleasant Hill, Iredell County, October 6, 7, 8.

Lower Country Line, J. H. Gooch, Clerk, Stem, N. C., at Surl, Person County., August 4, 5, 6. Nearest station, Stem.

Upper Country Line—Eld. J. W. Gilliam, Clerk, Altamahaw, N. C., at Big Meadow, Alamance County, August 15, 16, 17. Nearest station Burlington.

Mayo—S. C. Dobyns, Clerk, Claudville, Va., at Wilson, Stokes County, May 19, 20, 21.

Salem—W. L. Teague, Clerk, Winston-Salem, N. C., at Abbotts Creek, Davidson County, October 13, 14, 15. Nearest station, High Point.

Staunton River—R. L. Dodson, Clerk, Danville, Va., at Danville, Danville, Va., August 11, 12, 13. Nearest station Danville.

Pig River—Eld. E. L. Blankenship, Clerk, Boone Mill, Va., at Gills Creek, May 5, 6, 7.

Abbotts Creek—A. L. Owens, Clerk, Salisbury, N. C., at Lamm's Grove, Moore County, August 25, 26, 27. Nearest station Carthage.

Black Creek—Eld. E. L. Cobb, Clerk, Wilson, N. C., at Sandy Grove, Nash County, October 26, 27, 28. Nearest Station Bailey or Spring Hope.

Smith's River—Eld. J. D. Cockram, Clerk, Floyd, Va., at Dan River, Friday before the 1st Sunday in September.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. Lvi

April 1, 1923

No. 10



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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

GOD'S WONDERFUL POWER.

It appears that I can see more of God's wonderful power displayed in the first five books of the Bible than almost any others. God's master hand in the formation and the creation of everything that was or is made and the creation without anything to make it out of. What other power could have done it, this shows that God has all power and the right to make and do as it seemeth right in his own eyes. Now let me say if a man wishes to build himself a house he first must have the plan of the house fixed in his mind so he sees every piece from the foundation to the topmost piece if he does not he will make mistakes. So it was with God, he saw everything from the beginning to the end. He did not think I will do this or that and see how it will look. He knew before hand how it would be. Was this not foreknowledge and was it not most wonderful. The Bible teaches us in the beginning God created the heaven and earth. Heaven is God's dwelling place therefore He created His own abiding or home first. The heaven cannot contain Him. Could we take the wings of the morning sun and soar away beyond all space, we would find God is there—not only there but there in love, mercy, gentleness, kindness and long for-

bearance. There is no peace or space but what he fills, and there is no place so small but what he can dwell therein. Then is He not a wonderful God? A God of power. We see a wonderful display of His foreknowledge when we take a view of the heavenly bodies, the sun, moon and stars all so harmoniously arranged, every one traveling in its own place that there is no conflict in their movement, what other power could have done this? He did not try or have to try to do anything or try it after He had made it to see how it worked? His foreknowledge, showed He knew how it would do just as He intended it should. Let us take a stroll in the forest and see the massive oaks, the tall pines and the dwarf cedars whose branches come near the earth, the roots of them all crossing and recrossing each other all feeding on the same substance in mother earth, tops though producing different species of wood. Does not this show a wonderful foreknowledge? Then each and every bough drinking of the same air consuming the nitrogen which is poison to the human system. Trees and all vegetation want the nitrogen while man wants the oxygen. Here is more foreknowledge displayed in providing for both human and vegetation in the

same, take the oxygen out of the air and man will die, take the nitrogen away and vegetation will cease to be.

Now let us take a stroll in the field and see the husbandman cultivating the soil preparing to eat bread in the sweat of the face planting his seed corn, wheat etc. In John 12:24 Jesus says "except a corn of wheat fall into the ground and die it abideth alone but if it die it bringeth forth much fruit." When it dieth then it is changed but retains the same relation of its mother grain and brings forth food to sustain life and when it comes forth it is a new creation, so it is with poor lost sinners as long as they abide in their natural sinful state they abide alone but when they fall from that selfish confidential state they then die and cometh forth a new creature bringing praises to the great Redeemer, who left the shining courts of glory to come into this sinful polluted world and died upon the cross that His people should be saved. Did He die for everybody that everybody be saved. No, died for none but his people (sheep). He had no power to redeem only his sheep and he redeemed every one of them. Jesus said to Nicodemus you must be born again. Nicodemus could not see how this could be. Jesus in order to make it more plain said the wind bloweth where it listeth thou couldst hear the sound thereof but canst not tell from whence it cometh or whither it goeth so is every one that is born of the spirit. We feel the wind but cannot see it we know there is something taking

place for we feel the effects of it.
L. J. H. MEWBORN.

WANT TO SEE ZION PROSPER.

Dear Mr. Gold:

Sometimes I feel impressed to write to the Landmark, or somewhere for publication for the brethren and sisters, but I put it off and try to cast such impressions aside, for fear they are not from the right source, I don't want to crowd out other reading matter, and I feel so unworthy. It seems that I can't even have two good thoughts but what an evil one comes in between, but one thing I believe I do know, and that is I desire to see Zion prosper, and be in peace the world over with one another. It is painful to me to hear of so much discord in some places, I believe much of it is caused by trying to interpret some of the scriptures that are too deep for our poor understanding, so we wrestle with it to our own destruction.

I feel like if all could be more reconciled to being just a "little person" and to the plain ways of living, and the simple things of life, esteeming others better than self, there would be more contentment. I have just read Eld. Lester's editorial in the Landmark, and I feel like it is such good food for thought, also Eld. Cockram on the subject of Home, in the same number, Jan. 15th. Especially does the closing remarks of his article correspond with my own feelings, I feel that we are only Pilgrims in a desert land, and this world is not our home. Here we have no continuing city, but we seek one to

come, whose builder and whose maker is God. For quite a while I have felt to be groping along in darkness, and so often wondering, "Oh, is there any one like me?" A few days ago while meditating over my mistakes and follies I took a pencil and wrote the following lines--

"Oh, that I knew how to express what I feel,

But it seems that on my lips there is a seal,

Why, Oh, why do I so often stray
Away from the straight and narrow way?

I often fear I have never been in the way at all,

Or I would not so often stumble and fall.

I feel to be now groping in darkness and grief,

Oh, that the Saviour would come to my relief.

So far from God I have wandered away,

That now I can only grieve and pray.

Surely no one ever felt
To be more lonely and bereft,

Yet though He slay me I will trust
In God the Father, wise and just;

For there is no where else to go.
To soothe my sorrow or ease my woe.

Dear Saviour come, I humbly pray,
And take this load of guilt away.

You may do with this as you think best and it will be alright with me. My husband asked me to send in his renewal to the Landmark, so I decided to write and see if it would relieve my mind.

With best wishes,

HATTIE HINTON,

Benson, N. C.

FEAR NOT, PRESS ON.

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

My dear brother:

I have a mind to write something for the readers of the Landmark and "Woe is me if I write not," and this scripture is on my mind the 66th chapter of Isaiah and the latter clause of the 2nd verse, "but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word."

Oh, poor children of God, you to whom this scripture applies. Fear not, press on, through trials, tribulations and persecutions the crown is at the end of the journey. "They that sow in tears shall reap in joy."

They that are fearing and trembling are not exalted in themselves, "Woe to the world because of offenses, it must need be that offenses come, but woe to that man by whom they do come." Even to this man will I look the one that has this humble and contrite spirit, wishes no harm, intends no harm but pressing on desiring with all the heart to do his or her Master's will, letting their light shine before men, to give the light of the knowledge of the glory of God in the face of Jesus Christ. To you poor tempest tossed children I would say, Look up for now your redemption draweth nigh.

Dear brother Denny,

I feel like I must write this. If you think it worthy of your publishing, why publish, if not cast it aside and all will be well. Pray for me and mine.

Your unworthy sister,

BETTIE Z. WHITLEY.

Washington, N. C.

GREATLY COMFORTED.

Dear Brother Hardy:-

After reading your letter in Jan. 1, issue of Zion's Landmark to Sister Barbour on afflictions, I was very much comforted and made to feel more resigned to my own sickness. With the exception of one spell of sickness a number of years ago I have always been stout and healthy until about eighteen months ago when I had an attack of rheumatism, which affected my heart. Since that time I have been weak, not able to do but little housework. This is a severe cross to me as I love to have the Baptist preachers and brethren and sisters visit me, and am not able to prepare for their comfort as I wish.

My husband by advice of the doctor carried me to Watts hospital, Durham, N. C., where I stayed about one month, was kindly treated and visited by many friends, I will never forget the loving kindness of my dear sister in law, the wife of Dr. H. E. Satterfield who was with me every day while I was in the hospital, I received little benefit from the hospital treatment and have been first better then worse ever since. I am some better at this time for which I hope I feel thankful. Before my illness I loved the Primitive Baptists, I loved to go to their meetings, they preached what I believed and wished I could be one of them, but felt so unworthy, I had no great things to tell them and with tears in my eyes and a heavy heart would cry, God be merciful to me a vile sinner.

I had a dream about brother C. B. Hall and told him about it and he said he was satisfied I was a

child of God and ought to join the church, but I felt so unworthy I could not go, until Friday before the third Sunday in Aug. I went to see my husband's sister Mrs. Dora Smith, and three others baptized where I was made willing to be baptized too. It was one of the happiest times of my life, but I still feel unworthy, I dreamed the other night you said you were satisfied with me and other dear brothers and sisters have told me the same, this is indeed sweet comfort to me.

Sometimes I am so untruthful of my dear Saviour's goodness to me, that I seem to murmur and fret over my afflictions which you say I ought to glory in, I hope my troubles are the blessings of God and evidences of my salvation. I feel so unworthy and have such small evidence that I am one of His little children, Oh, if I could feel that it is necessary that I suffer tribulations here in this life and be reconciled, hoping that in the better life to come I will be prompted to sit at the feet of my dear Saviour and praise Him with everlasting song.

Brother Hardy if you wish, send this to the Landmark if not throw it aside.

Your unworthy sister if one at all.

MRS. IDA WARREN.

WRITTEN IN 1906.

Mr. J. D. Gold,

Dear friend:

I was looking through some books and found a piece I wrote to your father in 1906. Do as you think with it. I have had the sweet assurance since then that all of my

children will be saved in heaven.

Yours in hope,
 J. R. JONES,
 Revolution Mills, N. C.

Reidsville, N. C.
 Feb. 2, 1906.

Elder P. D. Gold,
 Dear brother:

I remember several years ago before I was made to realize that I had a hope though I had been comforted and everything looked beautiful and pleasant and seemed to be in praise to God though I did not take it far a change of heart. As I started to say I was walking a long the road alone, I was in great trouble and did not feel well at all. I got to studying about my future destiny. I was afraid I would be lost, I thought if it would do any good I was willing to suffer all the rest of my life, if I could go to heaven when I died. Some times I think it is coming to pass so far as the suffering is concerned and sometimes I feel like I have the sweet assurance of heaven after death which gives me great satisfaction for a while at the time. At other times I go mourning all the day long and on account of the absent loved ones, some of whom I hope to meet again in this life and some who I shall never be able to see until I meet them on the sunny banks of sweet deliverance. I am made to weep as the woman that would not be comforted, because her children were not. Yet I have the sweet assurance that seven of my children will be saved, but as to the other two I do not know what will become of them, the Lord only knows but I have been willing

for his will to be done, although at times they feel very near to me.

Oh, Lord of rest for thee I sigh,
 When will the moment come,
 When I shall lay my armour by,
 And dwell with Christ at home,
 Farewell for the present
 Your brother in Christ.

J. R. JONES.

LOVES THE LANDMARK.

Rocky Mt., N. C.
 Feb. 6, 1923.

Mr. J. D. Gold,
 Dear sir:

As I always have been so blessed to keep my subscription to the Landmark paid in advance, I desire to continue doing so, and as I always paid your father at our Feb. meeting at the Falls I am reminded that it is due. Please find check for \$2.00 which pays me up to Feb. 1924.

After uniting with the church which has been twenty five years this past June, I had a great desire to take the Landmark. I subscribed for it and have been taking it until the present. The only reason I have for taking the Landmark is: because I enjoy reading it, but Oh the sadness of my heart when looking through to see who has written and don't find the name P. D. Gold. He was so faithful to his duties, he always wrote and preached Jesus the way the truth and the life in the saving of the soul, so he did as Paul said, "feed the flock of God," etc. This kind of preaching never has nor never will divide or scatter the flock, but it feeds them, comforts then and unifies them in such a way that they are being drawn nearer their pastor all the

time instead of getting further from him. In order to love our pastor we must love his preaching and if we love what he preaches we will love him. When this is the case both the pastor and the flock are blessed, and the pastor as well as the flock are glad when it is said let us go up to the house of the Lord. It is a great comfort to the pastor to have the evidence that he feeds the flock, and when he does this its a sweet privilege to the flock to tell him so. The pastor is a servant of the church not a boss, and to serve the church in that sense he must preach the gospel which is the power of God. I know of no greater blessing to the church than a faithful pastor and faithful deacons, and for one to so conduct himself in such a way that he has the sweet fellowship of the church and the pastor is worth more to him than all this world. I hope I have this and if I were cut off from this I would have to cry out with Peter and say, Lord to whom shall I go? Now if we love these things better that we love any thing else let us prove it by our daily walk and Godly conversation, where love is manifested it is proof that God is there and if God give us Christ how shall he not with him also freely give us all things. Then seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Is not such

promises enough to humble us down at the feet of the brethren and cause us to feel as new born babes desiring the sincere milk of the word that we may grow thereby.

Your Friend,
A. B. DENSON.

Rocky Mount, N. C.

PRAISE IN MY HEART.

Dear brethren:

While enclosing the price for another year's subscription for the Landmark I feel impressed to write a few lines for publication. This morning finds me with a spirit of praise in my heart. Why should I not when I am made to believe that Jesus is my Saviour? I dreamed a few nights ago of standing on a mountain and my heart was so faint with the same love that I now feel, that I awoke praising God, and my eyes streaming with tears.

Brethren praise him for I am sure he is worthy to be praised by me and all mankind. There are four of us living here at Standford, W. Va., and the Landmark is all the preaching we have and we enjoy reading the writings of the brethren very much.

Many times we find it food to the hungry soul. Pray for us.

Yours in hope,
SAM W. MOLLEY.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI

NO. 10

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. — APRIL 1, 1923

ABRAHAM.

The Lord proves his spiritual wish with the strongest characters and tests. He tries them until it is proven that they cannot fail. The trial of Job in the integrity of his faith stands good to all coming generations. It bursts through, leaps over, breaks down over sides and triumphs over all things to the contrary and is the victory of all saints by which and in which they are more than conquerors through Him who is the author and finisher of our faith.

God had wonderfully imbued Abraham with this faith, in so much, that he confided in the promise of God to an extent in nature unreasonable and unbelievable, against the very laws of being and against all hope in himself. And after Abraham had reviewed the end of his faith in the fulfillment of the promise that Sarah should bring forth a son, in and by whom more wonderful developments

should be made, God proceeds to double as it were, the tests by trials most severe that Abraham and all of his children might know that there is nothing too hard for the Lord, that he speaks his word to a thousand generations, speaking and it is done commanding and it stands fast. Thereby Abraham and Job and David standing in the far extended line of their faith looked to the end, and saw the blessed day of the Lord and rejoiced.

In the meantime Isaac grew and was full of promise, and his father loved him. And God called Abraham and tempted him to prove him whether he would yet believe in Him and would obey him and stagger not at the promises of God. Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Marah to a place that I will tell thee of, and offer him there for a burnt offering. As awful and unusual as the command of the Lord was Abraham does not remonstrate nor plead for the life of his only son. He did not consider how his seed could be called and the nations of the earth be blessed in this promised son if he slay him and offer him as a burnt offering, but feeling assured that there was nothing too hard for the Lord, and that he had matters in hand, and that God's word could not fail, that he would raise up his son Isaac from the dead and by the faith that thus persuaded him he received him in a figure from the dead. He went far enough to prove that he feared God and in the faith it was the same as tho' he had actually slain his son. It is thus that we worship and give glory to God

when we are fully assured that his divine efficiency is such that his will and purpose and pleasure can not fail, that his promises are yea and amen in his son Christ Jesus and thereby we prevail and receive the promises.

How wonderfully mysterious is the worship of God, and to be a child of God? These things are the Lord's doings and are marvelous in our eyes. How ready was Abraham to hear the word of God, and how prompt he was to obey his voice. What must have been the emotions of his heart and mind as he led his beloved son to the place of slaughter, and as the lad in childlike simplicity and innocency looked into his face with the inquiry, "My father, here is the road, and the fire but where is the lamb for the burnt offering?" And what must have been the conflict of feeling when he replied "my son, God will provide himself a lamb for a burnt offering." How little and yet how surely Abraham knew what manner of speech he was of. Naturally he thought he knew where the lamb was but he did not really know, spiritually he really knew but did not think where it was.

In this wonderful service Abraham wrought by faith through belief in God. The gist of it was belief in God and therein was the work of God, and God knew all about the lamb what it was and where it was. God knew it was his son that should die and live again and that in Him was Isaac's redemption. This is the work of God, that ye believe on Him whom he hath sent. Abraham believed God and it was counted unto him for righte-

ousness. He believed it would be just as God said, that God was able to do that which he promised. A most wonderful and comforting thought in this connection is that it does not differ what may be the state or condition of the one in whose heart this faith is whether weak or ignorant or poor or far away the result is the same. This salvation through faith by grace. Abraham was an unbeliever, ignorant and unlearned, a heathen, but God could talk to him and while so doing Abraham became wise unto salvation through the faith that was in him, even as God talked with him and so does the Lord teach his people now; so he came to us and talked with us and by his presence and the power of his word we believed that he was able to do for us that which we must have, and our belief today is that God is able to keep us and present us faultless before his throne with exceeding glory. And this is about the theme of our religion which is enough.

P. G. L.

THE CHURCH.

Just what it takes to constitute the church of God, as redeemed by Him, through the atoning blood of Jesus, is a great question with the nations and always will be.

That all nations had fallen and become totally depraved by the first man's transgression, I suppose, is not so generally questioned, or that all were redeemed? The entire human family are supposed to be embraced in the fall and likewise in the redemption.

People naturally, can see no

reason for the atonement reaching only a favored few, hence complain at the doctrine of election. It is said, this idea attributes to the creator of all people, in justice of an awful character.

If we attempt to reason it out, from a human standpoint, the doctrine of election must go, for one is no more guilty than another, and certainly the case of one is as pitiful as another. To thus discriminate, as folks put it, between the souls that are led captive by the devil at his will, and elect to glory a part and leave the others to perish in sin and sink in eternal hell, is base and God dishonoring. They say. Now, again I say, if God could be moved by a natural tie, existing in flesh and blood, He must love all alike, and do as much for one as another. To this the entire world readily agrees and tell us, that the hope for the world lays in the fact, that God did love them and sent Jesus into the world, to redeem them from hell, every one, and that they can now go home, by turning from sin and satan and serve the true and living God.

Oh, if the world would only have done this, or in the first place, if Adam had stood, what might have been? Now, its just as it is either as God would have it or the next best thing He could get. I cannot accept the last conclusion, though it separate me from those who have said, "Your usefulness has been greatly crippled." To say, its just as God wants it, or would have it, puts us with the, "Old Baptist" in doctrine, where I've been identified, for more than twenty seven years, (27). Even, among them,

there is a growing tendency to question whether things are just as God would have them. I am made to question it myself and not a few times have gotten far enough away to rebuke myself for accepting the idea that they are just as God would have them. I feel that the same thing is applied to the church now that was applied to Israel in Elijah's day when the Lord told him He had reserved seven thousand (7,000) who had not bowed the knee to the image of Baal. The church finds its identity today in the reserved few who have not departed from the faith once delivered to the saints.

The doctrine of election and predestination, with special atonement, for the elect only, we consider was delivered as taught in the New Testament. To find the church now, we must first find this doctrine and faith, then take them in and bid them God speed. If they bring not this doctrine we must not take them in or bid them God speed.

Let all things be done, decently and in order, then we shall not have dissension.

J. D. COCKRAM.

FORSAKEN.

My God, my God, why hast thou forsaken me? Math. 27:46.

I am requested to consider why God should have forsaken Jesus in this most trying ordeal.

In all the dealings of God with men he has never been careful to give them a reason why, except that it seemed good in his sight. It is written, "By man came death." Now we can not understand why this should have been. However we

find that it brought about a condition which necessitated and demanded as an essential to salvation that it should be further written, by man came also the resurrection of the dead. Since death came by the one man, life must come by the other man. The man by whom came death was of the earth earthy, and the man by whom came life was the Lord from heaven—the man Christ Jesus. It must have been according to the Divine purpose of the Creator that these two men should appear upon the earth in his order respectively; and in the infinite scope of the Divine mind according to the purpose of his own will, we must conclude that the final consummation of all things in setting forth that which it designed, and the judgments of God in his justice, mercy and the riches of his grace will be to the praise of his holy name.

We not only feel that we do not understand why certain things are, but we seem to fail of an agreement in our minds as to how they came about. Some of us hold that in some sense or other the transgression of Adam was comprehended in the thought of predestination, but why was it thus? Others of us hold that Adam being left to the freedom of his own will was permitted to go into transgression through a decree of that character. As God made man upright and declared him to be good, and not only good but very good, no character of freedom of will to which he might have been left could condone for his disobedience as to hold him blameless.

Should we conclude that the

transgression and fall of Adam for any reason must have been or might not have been the fact remains that such was the case and furthermore had it not been the election of grace unto eternal salvation and the ordination into eternal life and the predestination of conformation to the image of Christ would be to us words without meaning, leaving us to grope our way along the pathless track of ever lasting confusion.

The first man being of the earth earthy it is reasonable to conclude that his tendencies could but be toward the earth whence he came until through the subtlety of the devil he is brought by disobedience into the lowest parts of the earth from which he must be delivered and raised up.

The second man being the Lord from heaven his tendencies must be heavenward whence he came. As sin and death came through and by disobedience, righteousness and eternal life must come through and by obedience. Obedience comes or is learned by the things which must be suffered. Christ Jesus learned obedience unto eternal life by the things which he suffered. As sin was committed in the flesh it must be destroyed and made an end of in the flesh, therefore Christ must suffer and die in the flesh. The man Christ Jesus was put to death in the flesh. Christ Jesus was the Lord, God was in Christ. Christ was the God character and Jesus was the man character. God was manifest in the flesh, and as Christ was put to death in the flesh it was necessary that God should withdraw from the flesh that the crucified one might die. The death of Jesus

was ordained of God in that he came down from heaven to do the will of God who sent him in which will he was given commandment authority and power of his Father to lay down his life and to take it again. Hence he was put to death in the flesh but was quickened or made alive or to live by the spirit.

C. F. DENNY.

THE VINE.

Dear brother Denny:

I have had some exercise of mind on the vine and the branches. Jesus said to his disciples "I am the vine, ye are the branches."

Notice the natural vine and most likely you will see some dead branches thereon. Shall we conclude that these branches were not at one time good branches, and bore fruit in season? They surely must have been just like the vine and during the life of it bore the same fruit.

These dead branches have served their time and pass away, returning to the dust. Likewise the Lord's people are living branches abiding in the vine and draw all their life and fruiting from it; but like the natural branches they live in "Jesus" (the true vine). They bear fruit in him and they die in him. We bury them out of our sight to mingle with the dust from whence they came. The husbandman thrusts in his cycle and gather those branches that no longer bear fruit. There is a vacant place where the dead branch has been severed. So it is in the church of God when a fruit bearing saint dies they are missed; but still lives in our memory. Oh, how many

branches have passed on. Others are about through bearing fruit and will soon be taken away. If I see this right it was given me while a brother was talking about the live branches I have never heard any one speak of what use the dead branches had been to the vine.

Yours in hope,

E. A. STANFIELD.

Farmville, N. C.

Remarks

The child of God draws all its spiritual life and sustenance through (the vine) Jesus Christ. Their fruiting is in him. "He hath wrought all our works in us." They die in him. "Blessed are the dead that die in the Lord." But how about the live branch that bears no fruit?

C. F. DENNY.

FORSAKEN

"My God, my God, why has Thou forsaken Me? Math." 27:46.

I am requested to consider why God should have forsaken Jesus in this most trying ordeal.

In all the dealings of God with men he has never been careful to give them a reason why, except that it seemed good in his sight. It is written, "By man came death." Now we can not understand why this should have been. However we find that it brought about a condition which necessitated and demanded as an essential to salvation that it should be further written, "By man came also the resurrection of the dead." Since death came by one man life must come by the other man. The man by whom death was of the earth earthy, and

the man by whom came life was the Lord from heaven—the man Christ Jesus. It must have been according to the Divine purpose of the Creator that these two men should appear upon the earth in his order respectively; and in the infinite scope of the Divine mind according to the purpose of His own will, we must conclude that the final consummation of all things in setting forth that which is designed, and the judgments of God in His justice, mercy and the riches of His grace will be to the praise of His Holy name.

We not only feel that we do not understand why certain things are, but we seem to fail of an agreement in our minds as to how they came about. Some of us hold that in some sense or other the transgression of Adam was comprehended in the thought of predestination, but why was it thus? Others of us hold that Adam being left to the freedom of his own will was permitted to go into transgression through a decree of that character. As God made man upright and declared him to be good, and not only good but very good,, no character of freedom of will to which he might have been left could condone for his disobedience as to hold him blameless.

Should we conclude that the transgression and fall of Adam for any reason must have been or might not have been the fact remains that such was the case and furthermore had it not been the election of grace unto eternal salvation and the ordination into eternal life and the predestination of conformation

to the image of Christ would be to us words without meaning, leaving us to grope our way along the pathless track of everlasting confusion.

The first man being of the earth earthy it is reasonable to conclude that his tendencies could but be toward the earth whence he came until through the subtlety of the devil he is brought by disobedience into the lowest parts of the earth from which he must be delivered and raised up.

The second man being the Lord from heaven his tendencies must be heavenward whence he came. As sin and death came through and by disobedience, righteousness and eternal life must come through and by obedience. Obedience comes or is learned by the things which must be suffered. Christ Jesus learned obedience unto eternal life by the things which he suffered. As sin was committed in the flesh it must be destroyed and made an end of in the flesh. therefore Christ must suffer and die in the flesh. The man Christ Jesus was put to death in the flesh. Christ Jesus was the Lord, God was in Christ. Christ was the God character and Jesus was the man character. God was manifest in the flesh, and as Christ was put to death in the flesh it was necessary that God should withdraw from the flesh that the crucified one might die. The death of Jesus was ordained of God in that he came down from heaven to do the will of God who sent Him in which will he was given commandment authority and power of His Father to lay down his life and to take it again. Hence he was put to

death in the flesh but was quickened or made alive or to live by the spirit.

P. G. L.

ORDINANCES.

In the last issue of Zion's Landmark near the middle of second column of my article on Feet-washing, the wording makes me say just the reverse of that I intended to say; namely, "feet-washing is not regarded," when it should have been, feet-washing is regarded by the churches of my own association, The Mount Enon of Florida, as a church ordinance.

Personally, I do not hold feet-washing to be an ordinance of the church in the same sense as baptism and the Lord's supper. As given by our Master the one seems to be a ceremonial obligation, and the other obligatory. The Lord's people are created in Christ Jesus unto good works, which God has before ordained that they should walk in them. The good works that christians should do are as surely ordained of the Lord as is their salvation or safety.

In a state there are statutory ordinances that are obligatory: as property owners must pay taxes. But only the one who is authorized by the state can legally collect them. To be a member of the church one must be baptized by some one set apart by the church to administer this ordinance. Likewise the Lord's supper is not a private supper but by the church. The state gives every qualified citizen the right of suffrage, but he violates no law of the state by not voting but has neglected his privilege as a loyal citizen. So when we do

not wash feet we are not doing as our Lord said we should do.

M. L. GILBERT.

THERESA GOODWIN

Theresa Goodwin the subject of this sketch was born May 18, 1841 and died Dec. 30, 1922, making her stay on earth 81 years, 7 months and 12 days. She was the daughter of Christopher and Ase-nith Lupton, was married to Thomas B. Goodwin, Sept. 8, 1865. To this union were born ten children four boys and six girls. Four of which preceded her to the grave, two boys and two girls. Her faithful husband departed this life Jan. 6th. 1903. Aunt Theresa, as all her neighbors called her, was a woman of strong character, and many virtues that we all loved and admired. She was kind, loving, gentle and faithful in all her house.

Those who knew her best love! her most Aunt Theresa never made an open profession of religion. She was a firm believer in the doctrine of salvation by grace, and had no confidence in the flesh, and we believe her spirit is now resting in that upper and better kingdom. She leaves behind her six children thirty three grand children and ten great grand children, besides a host of near relatives and friends to mourn their loss.

The funeral services were conducted by the writer on Sunday, Dec. 31, 1922 after which her remains were laid to rest in the family burying ground in the presence of a large assemblage of people.

Written by,

W. W. STYRON,

Roe, N. C.

B. W. GROTT

By request I attempt to write a few words in memory of B. W. Grott. He was born Oct. 17th, 1835 departed this life March 16th 1923. He was the son of Brice and Polly Grott and served in the civil war four years. He was married to Miss Brancey M. Hewitt, Nov. 7th. 1877. To this union were born 9 children, two of which are dead. Left to mourn his absence a loving companion, 7 children, J. H. Grott, Clear Waters, Fla., T. S. Grott, Gastonia, N. C., L. G. Grott, Greenville, S. C., J. C. Grott, Charlotte, N. C., A. W. and Miss Ida Grott, Maysville, N. C., Mrs. Allen Walton, Jacksonville, N. C.

He united with the Primitive Baptist church at White Oak, Jones county, N. C., 4th. Sunday in April 1878, was baptizd by Eld. Job Smith and lived a faithful member until death. He was always ready to respond to all needs of the church or to the poor. To know this noble man of God was to love him. Nothing afforded him more pleasure than to have his brethren, sisters and friends to visit his home. He was an industrious man, made a good living as a farmer. He traveled far and near to meet and mingle with God's people, always filling his seat at his home church when able. Was confined at home several years, but for the past 10 months confined mostly to his bed, from a fall. He suffered very much but bore his sufferings with patience. All was done for him that could be done by his loving companion and children. But the Lord saw fit to take him out of time to

himself. Where there is no more sorrow, pain or trouble. The writer was called to attend his funeral, amongst a host of relatives and friends then the body was taken to the family graveyard, there laid to rest to await the morning of resurrection when he'll be raised and fashioned like the glorious body of Jesus. Would say to his dear companion and children weep not as those that have no hope for we feel our loss is his eternal gain. You have our deepest sympathy in your sad bereavement.

Submitted in love by,

E. F. POLLARD,
Jacksonville, N. C.
March 21st, 1923.

ELDER J. E. ADAMS.

Elder J. E. Adams will preach the Lord willing at the following times and places.

Flat Lake, Montgomery County, N. C., Tuesday after the second Sunday in May.

Cotton Creek, Wednesday.

White Oak Spring, Thursday.

Suggs Creek, Saturday and third Sunday.

Will attend the Bear Creek Association the first Saturday and Sunday in May, and fill appointments up to the second Sunday. I hope I am thankful that I can preach. I am now in my ninetieth year.

Your friend,

J. E. ADAMS.

ELDER A. J. MCLEOD.

Abbotts Creek, May 5th. and 6th.
High Point, May 6th. and night.
Bunkers Hill, May 7th. 11 a. m.

Saints Delight, May 8th, 11 a. m.
 Pine Ridge May 9th. 11 a. m.
 Walnut Cove, May 10th. 11 a. m.
 Clear Spring, May 11th. 11 a. m.
 North View, May 12 and 13, 11 a. m.
 Pine Grove, May 14, 11 a. m.
 Snow Creek, May 15, 11 a. m.
 Russel Creek, May 16, 11 a. m.
 Pleasant Grove, May 17, 11 a. m.
 Buffalo, May 18, 11 a. m.
 Then to Mayo Association the 19th. 20th. 21st.

Stuart, Va., the 23rd. 11 a. m.
 Shady Grove, May 24 11 a. m.
 Center May 25, 11 a. m.
 Bassett, Va., May 26th, 11 a. m.
 Martinsville, Va., May 27, 11 a. m.
 Good Will, May 28, 11 a. m.
 Spray, May 29, 11 a. m.
 Draper, May 30, 11 a. m.
 Reidsville, June 1, 11 a. m.
 Danville, June 2, 11 a. m.

Yours truly,

J. WESLEY MOOREFIELD.

Walnut Cove, N. C.

P. S.—Elder Frank Truitt; please arrange appointments for two weeks further on.

WILL SELL BAPTIST HYMN BOOKS.

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

Dear Sir:—

I wish to state to the readers of Zion's Landmark that Mr. J. Alvin Clark having handled Lloyd's Hymn Books for a number of years, but having died recently, we have

purchased from his widow Mrs. Clark his entire stock of books with the understanding that we are to have the exclusive agency as far as she is interested. We can furnish the sheep skin binding for \$1.25 prepaid and the Durand & Lester Hymn and Tune Book for \$1.00 prepaid. Address all orders to Elder S. B. Denny, care Denny Bros. Co., Wilson, N. C. I am,

Yours very truly,

S. B. DENNY.

DON'TS.

Eld. P. G. Lester,

Dear brother:

I am writing to xepress my appreciation of the "Don'ts" in Zion's Landmark for Feb. 1st. I endorse without any reservations:

It would have been well if you had added one more "Don't" addressed to the churches. Don't abuse your judgment and your conscience by over liberality to "traveling preachers," to the discouragement and neglect of your faithful pastors. This is often done. I knew a case where a traveling preacher received \$10. at one appointment. Their pastor supported himself and family by day labor and did not receive any contribution from the church. One who travels for the money is not worthy of it.

Your brother in the gospel.

W. N. THARP.

THE BLACK CREEK UNION.

The Black Creek Union will be held with Creeches Church Satur-

day and 5th Sunday in April, 1923.
Visitors to meet at Micro, Friday p.
m.

All lovers of truth, especially
ministers, invited to attend.

Done by order of Conference.

J. T. COLYER, Mod.

G. G. CREECH, C. C.

APPOINTMENTS OF ELDER ISSAC JONES.

Reidsville, Wednesday, May
16th. 7:30 night.

Wolf Island, Thursday, May
17th. 11 day.

Draper, Thursday, May 17th,
7:30 night.

Shilo, Friday May 18th. 11 day.

Spray, Friday May 18th. 7:30
night.

Thence to Mayo Association.

Buffalo, Tuesday, May 22nd. 11
day.

Pleasant Grove Wednesday, May
23rd. 11 day.

Russell Creek, Thursday, May
24th. 11 day.

Snow Creek, Friday, May 25th.
11 day.

State Line, Saturday and Sun-
day, May 26th. and 27th. 11 day.

Tom's Creek Monday, May 28th.
11 day.

Pilot Mountain, Tuesday May
29th, 11 day.

Clear Springs, Wednesday May
30th. 11 day.

Walnut Cove, Wednesday, May
30th. 7:30 night.

Winston-Salem, Thursday, May
31st, 7:30 night.

Appointments arranged by,

H. F. HUTCHINS.

ASSOCIATION DIRECTORY FOR 1923

Kehukee—Eld. B. S. Cowan,
Clerk, Williamston, N. C., at Smith-
wicks Creek, Martin County, Octo-
ber 6, 7, 8.

Fisher's River—Eld. F. P. Stone,
Clerk, Francisco, N. C., at Deep
Creek, Yadkin County, August 10,
11, 12. Nearest station, Siloam.

Bear Creek—J. W. Jones, Clerk,
Peachland, N. C., Spring Session at
Watson Falls, Union County, May
5, 6, 7. Fall Session Pleasant Hill,
Iredell County, October 6, 7, 8.

Lower Country Line, J. H. Gooch,
Clerk, Stem, N. C., at Surl, Person
County., August 4, 5, 6. Nearest
station, Stem.

Upper Country Line—Eld. J. W.
Gilliam, Clerk, Altamahaw, N. C.,
at Big Meadow, Alamance County,
August 15, 16, 17. Nearest station
Burlington.

Mayo—S. C. Dobyns, Clerk,
Cladville, Va., at Wilson, Stokes
County, May 19, 20, 21.

Salem—W. L. Teague, Clerk,
Winston-Salem, N. C., at Abbotts
Creek, Davidson County, October
13, 14, 15. Nearest station, High
Point.

Staunton River—R. L. Dodson,
Clerk, Danville, Va., at Danville,
Va., August 11, 12, 13. Nearest
station Danville.

Pig River—Eld. E. L. Blanken-
ship, Clerk, Boone Mill, Va., at Gills
Creek, May 5, 6, 7.

Abbotts Creek—A. L. Owens,
Clerk, Salisbury, N. C., at Lamm's
Grove, Moore County, August 25,
26, 27. Nearest station Carthage.

Black Creek—Eld. E. L. Cobb,
Clerk, Wilson, N. C., at Sandy
Grove, Nash County, October 26,
27, 28. Nearest Station Bailey or
Spring Hope.

Smith's River—Eld. J. D. Cock-
ram, Clerk, Floyd, Va., at Dan Riv-
er, Friday before the 1st Sunday in
September.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

Vol. Lvi

April 15, 1923

No. 11



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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO,

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

"GET THEE OUT," GEN. 12:1-5 "COME," ACTS 7:2-3

It has pleased our God, the high and lofty One that inhabiteth eternity, whose name is Holy, to give His people in the person of Abraham an example of His eternal, electing, covenant grace. Abraham was called, and led and taught of the Lord, and faith was wrought in Him to confide in God, he was taken into such nearness, such amiability with the Lord (though Abraham confessed himself to be but "dust and ashes." Gen. 18:27) he was called the "friend of God." (James 2:23; Isa. 41:8.

Our precious Christ declared "Abraham rejoiced to see my day, he saw it and was glad." John 8:56. Thus, by the graciousness of the Lord he lived and walked, and died in this precious faith." Heb. 11:13. Who, and what was Abraham? Before the Lord called him by his grace he was by nature a child of wrath even as others of Adam's race. He did not know God but was with his fathers, a worshipper of idols in Ur of the Chaldees. Joshua 24:2. All the particulars of what he was in his darkness, ignorance and alienation from God need not here be portrayed, but look yourself, child of God, unto the rock whence ye were hewn, and the hole

of the pit whence ye were digged, and that will suffice. Isaiah 51:1-2.

O, the heights and depths of the sovereign grace of God to us vile, wretched transgressors, who walked according to the course of this world. O the corruptions in the hearts of Adam's race! The hole of this horrible pit is deep and foul, the heart is deceitful above all things and desperately wicked, who can know it?

Poor sinners, quickened by the Holy Ghost are in a measure feelingly made to know how vile they are, and to cry out, "O wretched man that I am who shall deliver me from the body of this death."

The Lord hewed Abraham from the rock, and digged him out of the hole of the pit, and established his goings. Others who lived in Ur of the Chaldees were left in their abominable idolatries, dead in their trespasses and sins

"I called Abraham alone and blessed him." Isaiah 51:2. "God caused me to wander from my father's house." Gen. 20:13. His journeying, then from his father's house were not of his self determination, but God moved him to go. The Lord was the gracious cause. So it is with all Zion's pilgrims who are journeying to the better country, that is a heavenly, to the city which

hath foundations whose builder and maker is God.

The very first step in this path, and all the steps of our faith are wrought and caused by the gracious operations of the Holy Ghost.

The Lord called Abraham alone and blessed him, and he obeyed and went out, but he did not go forth alone. For Stephen, just before he was stoned to death declared, "Men, brethren, and fathers, hearken, the God of glory appeared unto our father Abraham when he was in Mesopotamia before he dwelt in Charran, and said unto him: "Get thee out of thy country, and from thy kindred, and come into the land which I will show thee." Acts 7:2. What power was in this voice! How kind, how assuring was this voice! Abraham knew this was not the voice of any of the devils, the idol gods. Lev. 17:7, which he had been worshipping, but a voice of gracious, commanding, persuading power. It took hold of his heart, and he obeyed and went forth with the invisible, blessed God of glory.

For that word "Come," signified, I will be with thee, I will show thee the way, and show thee the land. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abraham departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he depart-

ed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan and into the land of Canaan they came." Gen 12:1-5.

God brought him to see the land and was his upholder and defense, his counsellor and friend. The Lord was mindful of his gracious covenant with him, and as he went from one nation to another he suffered no man to do them wrong. Yea, he reproved kings for their sakes, saying, "Touch not mine anointed, and do my prophets no harm." Psalm 105:13-15.

Abraham walked by faith in fellowship with God. And if we are of faith and walk in the steps of the faith by our father Abraham, Rom. 4:12, then truly our fellowship will be with God our Father, and with his Son, Jesus Christ, our Lord.

As we remember all the way wherein thus far we have come surely we must acknowledge that his abounding mercies have been our sufficiency. We have been poor, sinful mortals all the way, frail and worthless nothings, often wayward, inconstant, backsliders in heart. I need not attempt to tell the story of our sinfulness and nothingness. Our father Abraham confessed unto the Lord that he was but "dust and ashes." Gen. 18:27

But, by the gracious operations of the Holy Ghost, we have continued to cleave to the Lord, to yearn for His presence to be with us in our pilgrimage to the heavenly

country, the promised inheritance of eternal glory with our dear Saviour, our much loved and worshipped Head and Husband, our Lord Jesus Christ.

Abraham went forth not knowing whither he went, and we do not see what steps we are to take to-day, or what shall be on the morrow.

But to the end of our pilgrimage our path will only be as our allwise God and Father has ordained; this we know that the Lord hath said, "I will never leave thee nor forsake thee." That sweet word "Come" tells us so. The Lord said to Jacob, "Behold, I am with thee, and will keep thee in all places whither thou goest, and bring thee again unto this land; for I will not leave thee until I have done that which I have spoken to thee of." Gen. 28:15.

There will doubtless be rough places before us, temptations and afflictions. It is not the purpose of the Lord to carry us to the skies on flowery beds of ease, and it is not for us to determine how it shall befall us.

But if tomorrow there are floods to pass through, or fiery trials to endure, no strange thing will have happened unto us, for tribulations have ever been the lot of God's elect, and redeemed people while in this world. Jesus said, "In the world ye shall have tribulation, but be of good cheer: I have overcome

the world." John 16:33. Our gracious God saith, "I will instruct thee and teach thee in the way thou shalt go, I will guide thee with mine eye."

Jonah, when in the belly of the whale exclaimed, "I am cast out of thy sight," but he was mistaken.

Ah! how many mistaken thoughts of God have arisen within us. But though the Lord may be often out of our sight, and we may be saying with Job, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work; but I cannot behold him; he hideth himself on the right hand, that I cannot see him," yet we are never out of his sight.

The Lord sees us in the deepest, darkest, dispensations of his providences that we are passing through, for the darkness and the light are both alike to him. Truly, it is wonderful, the love of God our Saviour unto his chosen, redeemed, regenerated people. They are accepted in the Beloved, and in him have obtained an inheritance incorruptible, undefiled and that fadeth not away.

And now, believers in Christ Jesus, we are journeying unto the place of which the Lord hath said, "I will give it thee." Num. 10:29. We can only endure and hold on our way as we are found leaning upon our Beloved." Solomon's Song

8:2. Christ, in his espousals of us unto himself, said, "Come," and we were so drawn to Christ crucified, so leaned upon him, confided in him, that we went after him in the wilderness. Jer. 2:2. And it is our comfortable hope that he will bring us home to our Father's house on high; we shall enter into the King's palace in eternal glory. Oh! we shall be like him in immortal beauty, our whole spirit and soul, and body glorified, and so shall we ever be with the Lord.

Frederick W. Keene.

501 Cleveland Street, Raleigh.

PLEASED WITH THE LANDMARK

Editors of Zion's Landmark.

Dear Brethren: A brother handed me some copies of your paper, and I am well pleased with them. Please permit me to speak a few words to its readers.

In the beginning was the word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. John 1:1-5. We are not in darkness as to the meaning of the above as verse 14, same chapter reads and the same word (Christ) was made flesh and dwelt among us, (and we beheld his glory as of the only begotten of the Father)

full of grace and truth. Thus we see the distinction between the life giving word and the letter. The letter killeth, but the spirit giveth life. 2 Cor. 3:6.

Jesus is the life of his people. We are his by purchase and in him we have a complete Saviour. May the God of all grace bless you dear brethren.

D. C. Bishop.

Riverside, Calif.

MANNA

Dear Brother Denny:

I am enclosing a letter to you from Brother Butcher, one of the deacons of Malmaiso nchurch, which I think is a good letter. He speaks of how he has been led along, and can not point to a certain time of his deliverance. Many of God's dear children have been delivered the same way. All do not need deliverance like Paul. Paul had persecuted the church and needed a bright hope.

As I wrote brother Butcher, they that gathered much had none to spare, and he that gathered little had no lack." The children of Israel were commanded to gather manna each morning sufficient for that day but on the 6th day to gather enough for the 7th and not to go out on the 7th to gather, but some did go out on the 7th day. The 7th day or Sabbath is the day

of rest, when we cease from our labors and enter into the joys of the Lord. The most of us wanted our burden back, so we would know better how it left. That is hunting for manna on the Sabbath day.

Your brother in hope.

T. A. Stanfield.

McIver, N. C.

The Letter

Elder T. A. Stanfield.

Dear Brother: In looking over an old copy of the Landmark of Nov. 1896, I found a letter of yours addressing Elder Oakley, and in relating some of your experience you said, "You did not know just when the burden of sin left you." This was very comforting to me as such was my experience. I was in much trouble over my condition for years and often tried to pray that if not already so I might be truly convicted for my sins, feeling that if such was the case I would be forgiven. My burden gradually left me. I was afraid to claim this as a hope but would find myself praying that if deceived I might be undeceived. As time went on I found that I could not assume that burden of sin and guilt again, nor could I get any new evidence of my sins being pardoned. My desire was for a home with Baptists but felt too unworthy to offer myself to them for membership, but finally went with the same little hope I had carried in my bosom for years, and was received. I have many doubts and fears, but when I read of the travel of others that I love and have confidence in that have been led much in the same way that I have my hope is revived.

I spend much of my time reading of late as I can not get out to work any more. I don't see but few Baptists. Cannot go anywhere only when carried. Come to see me when you can.

Yours in hope,

J. H. BUTCHER,

Witt, Va.

COMPLETE IN HIM.

Miss Eliazbeth H. Barbour,

My dear sister in the gospel of our Lord Jesus Christ.

Your nice card came. I have thought of you many times since I wrote last, and have desired to write but various causes have hindered me. Chief among them is the knowledge of my unfitness for such a thing. Were it not for the fact that we are complete in Him who is the fullness of Him who filleth all in all I could never undertake to do another thing of a spiritual nature. I can truly say, "Who is fit for these things?" I know I am not. I have been taught that it is the Lord who works in us to will and to do of His good pleasure, and that it is on this basis that we work out our own salvation. How very different to work out our salvation, that which is ours, and in working to obtain that we have not.

One preacher said, "Our God spoke to us as a father to his son, you go do this or that and I will give you a stick of candy." I wrote to him about it and told him that our God did not give to us in consequence of what we did. That that would be a wage and not grace. In a letter to me he said, "If I am not going to receive anything for what I do I will not do it." This proved

him to be a hireling working for wages. Another preacher said, "All the Lord's ministers do not learn to preach as Jonah did." I felt that that is why so many have never learned that salvation is of the Lord. Jonah never could have learned that lesson only in the belly of hell. There also he was made to vow that he would pay that he had vowed. If all our preachers had passed through that school under the mighty hand of Father, Son, and Holy spirit they would all preach just as Jonah did. It is a hard lot but He who gave it to us and brought us into it is able to sustain us in it, and He will do so in His own way and time. He brought Jonah, and Jeremiah, and Isaiah, and Paul, and the rest to His word in this way; and shall I say that no one ever preached the pure word of God only as the Lord took him to sea in ships and showed him His wonders in the deep? That is about it. It is there also that the children are led to the banqueting house where they learn that His banner over them is love.

Dear sister, you have been taken down in the deep places of sore afflictions both in body and in spirit therefore we are not afraid but that the pure word of God will find room in your heart, and a responding, "Amen", in your experience. Indeed such as you cannot subsist upon the walsey, linsey legalism of conditionalism, nor any other form of Armenianism. You must have the pure word ground between the upper and the nether millstones, the pure wine from the winefat well ripened upon the lees. Such is God's pure gospel which is learned alone in the

school of grace under the tutorship of the all Eternal Faculty that knows no change. Nothing has ever been added thereto nor taken therefrom since eternity's councils ran and we were given in covenant to our espoused head. All that we have or ever will have in the gift of God was given to us then, but it is now made manifest by the spirit of God in our heart. He that is born of God hath the witness in himself. It is the spirit's witness. It is true. It is He who cannot lie, nor in any wise be mistaken.

I see in Hassell's church history that about one hundred years ago an association in Tennessee got into trouble by some of her ministers preaching conditional salvation. The history states that those preachers went off with the separates or Free Wills.

It will produce trouble every time it is introduced among us. There will always be enough of the issues from death in the church to stand up in defense of the truth of God even though they have to suffer many reproaches therefor. Also there will be some of the lillies growing in the valleys to be nourished by the pure word of God. These are His witnesses, and they will always stand for His truth and rejoice in it. These go down to the sea in ships and do business in great waters. They see the wonders of God in the deep and rejoice in His salvation.

We are suffering with influenza. There is right much here now. We hope you may have the presence of God to direct your mind and thoughts all this year.

Yours in a good hope in Christ.
L. H. HARDY.

IM NOT ASHAMED TO OWN MY LORD.

I have thought so much of late of those words, are we ashamed to own our Lord? We should never be ashamed to confess our loving Saviour who has done so much for us. He died to save us when we were dead in trespasses and sin. He found us in a waste howling place. He has taken our feet out of the mire clay and placed them upon a rock. We should give tithes of what we possess. That is impart to others what the Lord has done for us, don't be ashamed to confess him before men. If he has blessed us with spiritual knowledge and understanding, if we possess that heavenly love, if he has been merciful to our unrighteousness, if he has pardoned our sins and caused us to walk in newness of life, let us not be ashamed to proclaim it to others what a dear Saviour we have found. "Be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." "Quench not the spirit." We should not bury our talent or withhold any good thing that we have received from the Lord. I have often times felt like shouting praises to the great Lord when I was exalted above measure, but withheld it. Was I ashamed to confess Him or just sloth in business. What ever we feel impressed to do, do it willingly or whatsoever thy hand findeth to do, do it with thy might. It proves we are confessing him before men. Lend a helping hand, by taking part with others that are weak, the strong must bear with the weak, tell them the wonderful works of the

Lord to the children of men. Rejoice with them that do rejoice and weep with them that weep. When we are separated from our Lord by a cloud we have nothing to expound. Be not there therefore ashamed of the testimony of our Lord. All our blessings come from Him. Every good gift and every perfect gift is from above. The sunshine by day, the moon light by night, the fresh air we breathe comes from Him. He gives us strength and knowledge, he gives us grace and mercy.

And now, little children abide in Him, that when He shall appear, we may have confidence and not be ashamed to own Him at His coming. We should tell less of self and talk more about how merciful the dear Lord has been to us poor sinful worms of the dust." "Whosoever therefore shall confess me before men will I confess also before my Father which is in heaven." When we meet up with a friend, brother or sister we often begin to talk of worldly things instead of praising the dear Lord and telling of the goodness and mercy towards sinful men. We should thank Him and let His name have all the praise for these great blessings he has for us to enjoy in life. We should not be ashamed to acknowledge him as our only Saviour. "Let our conversation be heavenly things." "Touch not, taste not, handle not the things that perish with the using." If ye be risen with Christ set your affections on things above. This throws me back in touch with the Psalm of David. O give thanks unto the Lord for He is good for His mercy endureth forever. He is

the great physician that cures the sinsick souls. We were once in the hands of the enemy, we were gathered from the east, west, north and south, we wandered in the wilderness in a solitary way, we were hungry and thirsty, our soul fainted in us. We cried unto the Lord in our troubles and he delivered us out of our distress. Let us not be ashamed to praise His name. He led us forth by the right way that we might go to a city of habitation. Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men. He satisfies the longing soul and fills the hungry soul with goodness. We sit in darkness and shadow of death, bound in affliction and iron; because we rebel against the words of God. We cry unto the Lord and He saves us out of our distresses. Oh, praise His holy name. He brings us out of darkness and breaks the bonds asunder. He hath broken the gates of brass and cut the brass of iron asunder, when we drak near unto the gates of death, we cry unto the Lord in our trouble, he saves us out of our distresses. He sent His word and healed us and delivered us from our destruction. Oh that men would praise the Lord for His goodness. We see the works of the Lord and His wonders in the deep, he raiseth the stormy wind which lifteth up the waves. We mount up to the heaven, we go down again to the depths; our soul is melted because of trouble, we reel to and fro and are at our wits end. Then we cry unto the Lord in our trouble, and saves us out of our distresses. He maketh the storm calm and brings

us unto our desired haven. O give thanks unto the Lord for His goodness and mercy. He turns rivers into a wilderness and the water springs into dry ground. He turns wilderness into a standing water and dry grounds into water springs. He sows the fields and plants vineyards, He blesses us also. Again we are brought low through oppression, afflictions and sorrow. Who so is wise and will observe these things shall understand the loving kindness of the Lord. Let us not be ashamed to praise His holy and precious name. Let us exalt him in the congregation of the people and praise in the assembly of the elders. I have thought God's children only had an experience up to the time they were received into the church and baptized, but if I know anything about it we have just only made a start. We have lots to experience daily. We need the mercy of the Lord now as bad as ever or at least we feel more of our weakness and realize all our strength is in the Lord. We feel He has delivered and doth deliver, in whom we trust He will yet deliver. Oh, praise His name. If you good people will bear with me a little longer in my imperfection, I hope to be able to praise Him to the end. Though the world may think it strange, I would not with the world exchange. Surely He is worthy to be loved by me and all mankind. I know the flesh is weak and I am full of mistakes and blunders, but I am not ashamed to own my Lord, how precious He is to my poor soul.

Mrs. J. H. Powell.

Whitmell, Va.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI

NO. 11

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. APRIL 15, 1923

THE SOWER

Brother Lester Williford, Mo-
riah, N. C., requests me to give my
views of the parable of the Sower.
Luke 8:11 to 17.

As the great Teacher expounded
this parable to His disciples it would
seem that we should readily under-
stand it, but to my mind it does not
so appear, therefore I can only give
such thoughts as may come to my
mind as I shall attempt to pur-
sue its consideration. As to the fun-
damental principles of the truth of
the gospel I feel to have decided
convictions, but there are many
things like the parables, incidental
thereto of which I hardly feel to
have a decided opinion; however,
opinions are not necessarily guess
work, but may sometimes so in-
volve our experience in some es-
sential particulars as to become as
fixed and unyielding as our most
abiding and binding convictions.
The substance matter in this par-

able seems to involve matters of doc-
trine.

We are not told who the sower
is, but the seed is the word of God;
nor does he define the field except
that some seed fell into good and
honest hearts, therefore we might
conclude that some seed fell in
hearts not good and honest, but
hard and stony, full of the cares of
the world and the deceitfulness of
riches.

Christ seems to have been speak-
ing to the multitude, the world
apart from the disciples and was
then and there himself sowing the
seed of his own word or the word
of his Father whose will he came
to do; and thus the sower went forth
to sow. Thus we would take it that
while Christ does not say who the
sower is He Himself is the sower of
the seed which He says is the word
of God.

The various conditions upon or
into which the seed fell would
seem to describe the aggregation
of the entire field which would im-
ply that each individual in all the
world during time would answer to
this or that or the other condition,
so that in the day of the restitution
of all things there will not be one
who shall be able to say, "You did
not come my way, you did not
speak to me." This gospel of the
kingdom shall be preached in all the
world for a witness," as well as to
the wayside, the thorns, the stony
ground, as to the good ground.
When saw me thee thus and so, and
did or did not minister unto thee?
As oft as ye have done it unto the
least of these my brethren ye did
it unto me.

We can not say that one is justi-

fiable under any circumstances whatever in rejecting the word of God or for failing that it should be fruitful, nor can we claim that there is anything in thorns that is contrary to their nature and disposition. The stony ground can but be unaffected and irresponsive to the falling seed, nor can it say the word of God never fell on me. There is life in the seed and it sprouts and springs up but there is lack in the depth of soil.

These conditions of earth might be regarded as a gospel proof that the nature of man unaffected uncultivated is a failure—showing that the “hills must be digged with the mattox,” the “stones must be gathered out,” the “thorns must be cleared away,” the “ground must be fallowed and fenced in or enclosed, preparing and making the soil good before the seed, though it be the word of God, will take hold and root downward and spring upward and yield a harvest. “The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned.” Every spiritual manifestation has its natural relation. God was manifest in the flesh. Jesus was God manifest in the flesh. To see and know Jesus was to see and know God. He that hath seen me hath seen my Father also, I and my Father are one.”

This parable it seems would apply to the minister of the gospel now. There is no given way to determine as to the character of the hearers before hand, therefore it is seen in the result each being affected according to his state or con-

dition respectively. For some reason people present themselves before the Lord regardless of class or character and satan often, if not always, presents himself also. It is presumed that all are agreed on the one purpose to present themselves before the Lord, but the heart and mind of one are full of the incidents and scenes by the way and as are the heart and mind, so is he and we would call him a wayside hearer; another is careless and indifferent as to what has been said resulting in only a partial consideration with no depth of thought, leaving an appearing prospect a present failure, a perishing aspiration; another is full of cravings after the riches and pleasures of this life which as he goes forth choke down and crowd out all intentions for better things and there are not profitable conclusions; while here and there is one who is possessed of honest and sincere purposes of heart who by faith takes hold upon the promise in the word and feeds upon it as one who hungers and thirsts after righteousness and the result is spiritual fruitfulness.

I do not understand that there are overtures and offered salvation in the preached word, but that it is preached for a witness which with salvation only comes to the believer. Preaching does not prepare the heart for the reception of its great tidings but witnesses the ready preparation upon the one hand and the lack of it on the other hand. It proves to the believing heart that salvation is the one thing desired, and to the unbelieving heart that salvation is the one thing that it does not desire.” Jesus said to cer-

tain characters, "ye will not come unto me that you might have life." This is the only thing these characters will not do.

The gospel of salvation is only preached to believers, the living creatures of God, not to make them believers, but because they are believers, and they believe being believers; unbelievers do not believe anything, whereas believers believe all things. They have that preparation of heart and answer of tongue which is of the Lord," and with this good and honest heart they believe unto righteousness and with the mouth confession is made unto salvation."

P. G. L.

THE MEMORIAL LIBRARY

Elder C. F. Denny

Dear Brother:

Your letter refering to the establishment of a Memorial Library was forwarded to me here. I think it is a very great undertaking for you. But it would be a wonderful thing to do, and I hope you may be successful in your undertaking. If you would care for one of Fathers books of "Fragments" I will gladly send it to you, and if I hear of any one who has any books that they care to send to you I will communicate with you about them.

Sincerely yours,

MILDRED DURAND GORDY.

Remarks.

I appreciate the many letters of encouragement very much. I now have a collection of about one hundred and fifty books and pamphlets. I want to see it grow to be a valuable source of information for

any one interested in the cause of truth.

C. F. DENNY.

TEMPERATE IN ALL THINGS.

Atlantic, N. C.,

Feb. 8th, 1923.

Dear Brother Denny,

There are some things which I cannot understand and if any of the rest of the brethren can I would like for them to explain.

I am going to write this for publication in Zion's Landmark where it can be read and considered by whoever may read it.

Some time ago Elder Lester made a move through the Landmark that we all stop using terms which were not in the Bible. In the next issue of that paper I seconded that move. Some of us thought that the brethren would have respect to that move, and so stop controversy. But I see it has had no effect on one side of controverted questions. Of course those controverted questions were first: "The Absolute Predestination of all things, "and second, "Conditional time salvation."

Since then I have seen very little reading on the first point. The brethren appear to be charitable towards others so as to not use that term, but the other has had no cessation. Also those who persist in using this second expression use the first in a way to deride it, and to try to make it look as ugly as they can, using the very words.

I want to know why the brethren will continue to be nagging at those things? Don't they know that all of us have some of the spirit of resentment about us? That spirit will rise up when it is goaded.

To me it is a clear case of, "When they smite you on the one cheek turn to them the other also." Have we not done it? Will they continue to expect us to be doing this? Why don't they let these questions alone if they want us to do so. In the log field we used to say, "Men, tote fair." Now why don't the brethren tote fair?

I want to be right. If I am wrong I am open for correction. What I believe I cannot believe otherwise. I am honest in my convictions. When I write or preach I use my language to express what I understand to be the truth. If my brethren see that I am in the wrong it is not brotherly in them to hold and not to tell me. Don't put your objections in a circular letter and try to involve a whole Association with the matter but write to me. If there is a mistake and you will show it to me I will correct it through the same medium in which it was made. To take it to an association in the form of a circular letter would force me to go to that association and claim time to answer that attack on the floor of the association. That would be a question of personal privilege and I could stand and speak all the meeting out and your Moderator could not call me down so long as I spoke on the points at issue! See where a circular letter would lead. Write individually to me. I write more than five hundred letters per year, and will write to you. Try me, and give me your objections. The Lord bless us all to live in love to each other.

In hope and love.

L. H. HARDY.

Remarks.

We hoped no one would feel called upon to open up the columns of the Landmark upon the question at issue. We thought Elder Lester had fully covered the ground and that his long experience as a writer and Editor would command respect and the most careful consideration of the brethren everywhere, our sentiments are whether in writing or preaching "Let your moderation be known to all men." "Be ye temperate in all things. Let nothing be done through strife or vain glory." "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy and the fruit of righteousness is sown in peace of them that make peace."

C. F. DENNY.

TEACHING.

"They must be apt to teach;" is one of the qualifications of a minister of the gospel.

The question is, whether one may choose of himself to become a Christian and hence a teacher.

Very many do this and become what is known, as Doctors of Divinity (D. D.); able divines.

They teach, as they were taught, the freedom of will, saying the human family is created with reason and that the inspiration of God is in them teaching that they have a soul to be saved or lost. Furthermore that they are saved as they hear and yield to gospel teaching and are damned accordingly, as they reject it, or disbelieve the truth of the gospel.

The same teaching will tell us

that gospel truth is, that Christ died to make satisfaction for the sins of the entire human family. This must be published to the world, and all who believe and confess Him before men as the Saviour of the world, being baptized and persevering in righteousness to the end, shall be saved.

There are so many people who sincerely believe this and are so zealous for the salvation of the world that they do not hesitate to give liberally of their means for the accomplishment of this great end.

I wanted to go this way, wanted to believe it, was raised with it, you may say, yet, there was something that led me away from it and taught me differently.

This teaching has been very mysterious to me. It has taken my mind away from every thing in this world and made me sit and cry when a child, being so fearful that I would die and be lost. It surely taught me to pray, and ere long to sing.

Very early in life, I humbly asked for wisdom, for something seemed to be telling me, I must be a teacher in Israel.

At this tender age satan desired me and watched for me laying many snares for me as I advanced to manhood.

When society would have lain hold upon me and claimed me as a young man of good promise naturally I was ready to yield to flowery inducements. I know that I would have gone this way had it not been for an unseen hand directing it otherwise.

This was sufficient to humble me and make me willing to forsake

all and cast my lot with those whom I had felt much love for in early childhood. For twenty seven (27) years they have borne with my imperfections and still gather to hear me tell them how the Lord has led me and made me love them. I still dwell among those with whom I grew up having baptized many of them, married several hundred and preached many of their funerals. Those to stand for this teaching, in our locality are few. In fact, I alone am left, measuring distance for more than twenty five miles each way. My time is taken up entirely teaching in the school room five days in the week and Saturday and Sundays teaching the sacred lesson of salvation by the grace of God, from the pulpit.

Pray for me brethren and the Lord maintain the glory of His cause among us.

J. D. COCKRAM.

12 28 22

DEACON J. J. PITTMAN.

Brother Joseph John Pittman, son of Elder Wiley Pittman and his wife, Elizabeth Parker, was born in Edgecombe county, North Carolina, August 15, 1854, and died at heart, August 18, 1922. He was educated partly at the Wilson Collegiate Institute, Wilson, N. C., while I was principal of the school, and I never had a more diligent, useful and faithful pupil. He was married to Miss Sally L. Bradley, Dec. 7, 1881, and left four children, W. H. Pittman, of Raleigh, N. C.; C. W. E. Pittman, of Beaufort, N. C.; Mrs. A. W. Harper and Miss Mary R. Pittman, of Edgecombe county, N. C. Beginning in

1889, he served his county six years as registrar of deeds.

Convicted of sin and professing a hope in Christ, he was baptized in the fellowship of the Primitive Baptist church at Williams, in Edgemcombe county, North Carolina, the third Sunday in September, 1913; and he was ordained deacon of the church the third Sunday in November, 1917, by a presbytery composed of Elders A. B. Denson, J. C. Moore and Henry Leggett and Deacons Henry Trevatha and C. H. Spivey. He was one of the most faithful members, devoted to the welfare of the church and of the brethren. He was an industrious, kind-hearted, and honorable man, and delighted in serving others, and in attending his church and union, and associational meetings, and is greatly missed by his brethren and sisters and relatives and friends. As a friend and a brother, he was very dear to me.

SYLVESTER HASSELL.

MRS. ZILPHA ELIZABETH LANG

The record of the departure of one so much loved by her many relatives and friends as the subject of this sketch brings sorrow alike to the writer and to the reader. The attempt to portray the nobility of soul, the devotion to others which distinguished the departed, only makes us feel the more keenly that words cannot express our appreciation of her many virtues or our sorrow to know that she has been called away. The last time I saw her well, loving, smiling and now to say "she is dead", were it not for the hope of the resurrection of the dead and of eternal life, frail

humanity could not abide these words.

Born Dec. 24th, 1852, daughter of John Baker and Nancy Horton Baker; fortunate in parentage, her whole life is a testimony to their worth. She was a grand daughter of Mrs. Nancy Outterbridge Horton whom she greatly resembled in strength of mind.

Her children was spent in Pitt county. About the time she grew up her father moved to Morehead City. There they spent several happy years.

In 1872 her father died; being the oldest child, she was called by the feeble health of her mother to take the responsibilities of the head of the family. Well and faithfully did she discharge these duties as all who knew her can attest. At the close of this year the family returned to Pitt county, where she was married to Mr. John A. Lang on Dec. 26th. This union was blessed with two children, Albert Van Meter and Rosa Lee.

"While yet young she began to serve the Lord," uniting with the church at the Meadow in Aug. 1879. Elder Jesse Baker baptized her. The same devotion to duty that marked her secular life shone forth brightly in her spiritual life. Her place in the church was always filled unless providentially hindered. She knew "the depth of the riches both of the wisdom and knowledge of God."

Saturday before the first Sunday in May 1910 she carried her name to the church at Autry's Creek where she remained a devoted member.

In 1908 she sustained a great sorrow in the death of her son.

Since she and Mr. Lang have lived with her daughter, Mrs. Rosa Eagles.

On Saturday the 2nd. of last December she attended church at Autry's Creek, Sunday she was not able to go, pneumonia developed. Wednesday, the 13th she answered the call of the death angel. Sick just ten days: bright and cheerful and patient up to a few hours before the end; she knew everyone and talked much during her sickness. As one gently falls asleep she entered the life beyond the veil.

She was buried on Thursday at the family burial ground near Fountain. A few days would have completed the three score and ten years allotted to man. These years from her youth were filled with loving service. Dutiful and faithful, daughter, sister, wife, mother. In every relation she kept the trust.

Her devoted friend and cousin,

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen proper to remove from our church our worthy brother, Wm. A. Florence, therefore be it resolved by the Primitive Baptist Church at Arbor, Caswell county, N. C.:

While we keenly feel the loss to the church of one of its worthy members, to the community one of its honored citizens, we bow in humble submission to the will of Him who knoweth the end from the beginning and who maketh no mistakes, feeling our loss is his eternal gain.

Resolved further, that a copy of these resolutions be recorded in our church books, a copy be sent

to Zion's Landmark for publication.

Done by order of the Church, this the 10th day of March, 1923.

Eld. B. F. McKinney, Mod.

J. E. Simmons, Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to send the grim messenger of death to the home of our dear brother, and beloved pastor as long as his health would admit, Elder Y. I. Chandler on January the 13th, 1923, to remove him from our midst, and take him we humbly hope to his eternal home, therefore be it resolved:

1. That while we bow in humble submission to the will of Almighty God, we do not the less mourn for our beloved pastor who has been called from his labor. We mourn not as those without hope, believing as we do that our loss is his eternal gain.

2. That we tender our heartfelt sympathy to the bereaved.

3. That these resolutions be entered in our Church book, a copy of them be sent to the Zion's Landmark with request to publish.

Done by order of the Church at Arbor Saturday before second Sunday in March, 1923.

Eld. B. F. McKinney, Mod.

J. E. Simmons, Clerk.

J. B. EVERETT

Whereas God in His infinite wisdom has seen fit to visit our church and take from us one of our most aged and beloved brothers, J. B. Everett on April the 22nd, 1923 He was born April 23rd, 1840, making his stay on earth 82 years.

He was the son of Simeon and

Betsey Everett, and was married to Bettie Everett on March the 1st, 1866. To this union was born five children, only two of these survived him, one daughter, Mrs. Martha E. Smith, and one son, Elisha L. Everett. Besides these he leaves two aged brothers, Simon and Abner Everett, and eight grandchildren, and a host of other relatives and friends to mourn his departure.

Brother Everett united with the church at Flat Swamp, Saturday before the first Sunday in August, 1896, and was baptized the next day by Eld. G. D. Roberson, and there he lived a faithful member until death. Always attending his meetings, when able to do so. He was strong in the faith of Salvation by grace and delighted in talking of the glorious things of the Lord. His home was a welcome place for the Primitive Baptists.

His funeral was preached by his pastor, Eld. J. N. Roberson, in the midst of a large crowd of relatives and friends, he was laid to rest in the family burying grounds, by the side of his wife, who departed this life five years ago. May the Lord bless and protect his children and grandchildren to follow in his footsteps, for he was faithful in his home, his neighborhood, and his church, and will be greatly missed.

Therefore be it resolved:

1. That we, the church at Flat Swamp do feel that we have lost a faithful member, though we must be resigned to the will of Him who doeth all things well, for we feel that our loss is his eternal gain.

2. That a copy of these resolutions be spread on our church book,

a copy sent to the family, also a copy be sent to Zion's Landmark for publication.

Done by order of conference Saturday before first Sunday in May, 1922.

Eld. J. N. Rogerson, Mod
E. C. House, Clerk
Gray Corey,
E. C. House,
Lester House, Committee.

RESOLUTIONS OF RESPECT.

WHEREAS our Heavenly Father in His infinite wisdom did on the 18th day of February, 1923, call home our beloved sister, Cora W. Young, and our highly esteemed brother, D. R. Matthews,

BE IT RESOLVED,

(1) That the Primitive Baptist Church at Angier and the community have sustained an irreparable loss which we hope and have evidence to believe is their eternal gain.

(2) That we desire to bow in humble submission to this dispensation of God's Providence, and to extend to the bereaved ones our love and tender sympathy in this trial,

(3) That a copy of these resolutions be spread on our church records, one sent to each family, one to Zion's Landmark, and one to the Primitive, Baptist for publication.

By order of the church, in Conference, this March 3, 1923.

Eld. C. B. BELL,
Moderator.

A. H. DUPREE,
Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

MAY 1, 1923

NO. 12

NOT PASS AGAIN

—
“The bread that bringeth strength;
The water pure that bids the thirsty live;
I want to help the fainting, day by day.
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to do right from day to day.
I'm sure I shall not pass again this way.

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

Associate Editors

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

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

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

\$2.00 PER YEAR

Mrs. Ella R. Gillespie
15 May 23

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

MARY, THE MOTHER OF HEAVEN

Oh! that sweet name of Mary,
That angels did record,
A sacred and chosen virgin
For the mother of the Lord

One so divine and richly blessed
There never was another,
God's glory shone upon her breast,
She became our heavenly mother.

Away back before the dream of
creation,
God's purpose was decreed,
Her conception was then ordained
of God,
The man child to die and bleed.

To look upon sin through Jesus,
Was the only way Jehovah saw,
God and heaven abode in Mary,
She bore Jesus under the law.

In Adam we dop the shameful tear
For being strayed and lost
God blessed the name of Mary
dear,
She was the mother of the cross.

She bore the pains of her concep-
tion,
To give the church salvation,
Her child, her God, sucked from
her breast,
The saviour of God's creation.
What must have been her divine

impulse,
None but angels could address,
To lift her God, her heaven, her
all,
To the nourishment of her breast.

Language fails to describe,
The tender emotions of Mary's
love,
When her child in spirit made it
manifest,
That He was her God above.

God bless the memory of the sacred
name,
Of Mary, our mother we trust,
She gave to heaven its glory and
fame,
And sleepeth in the dust.

In her body heaven was born,
The light of Revelation,
She gave the resurrection morn,
To the whole of God's creation.

The glorious riches of her concep-
tion
Angels only can tell,
Her sacred groans gave heaven a
God

To save His people from hell.
God's purposes ripened in the man-
ger,
To conquer the devils crave
The star led the shepherds to her
redemption
From death, hell and the grave.

Hell succumbed and death destroy-
ed,
And the grave made a resting
place,

When the swaddle was made the
righteous robe,
Of the King of glory and grace.

Dear old sainted Mother Mary
She gave heaven its crown,
She gave time, eternity, judgment
and justice,
Until Gabriel trumpet shall
sound.

She was crowned the queen of
providence,
Angels worshipped her son,
She glorified heaven with immor-
tality,
And sealed the God head three
in one.

She opened the fountains of the
great deep,
When she gave birth to the tree
of life,

She nursed the children of God's
elect
And became Jehovah's spiritual
wife.

Jehovah crowned her queen of
heaven,
The morning stars sang her
praise,
She gave the life and light of the
world,
And heaven endless, happy days.

Heaven is glowing with her glory,
Hell banished beneath her frown,
Throughout all eternity,
She will wear the Royal crown,

Though Mary in humanity,
She must needs return to dust,
She gave her child to the manger,
To save the elect and just.

The manger is the sinner's heart,
Where condemnation abound,
Where Christ is born to talk our
part,
And by the star was found.

Christ breathed first in the manger,
Where the lamb of God was born,
He first cries in the sinner's heart,
That the break of day might
dawn.

The swaddling clothes was his rai-
ment,
To keep the Saviour warm,
Which points to the poverty of our
souls,
Before heaven doth perform.

Christ first cried in the manger,
What a sacred and humble birth,
When he cries in the sinner's heart,
He is the poorest man on earth.

The child grew and waxed strong,
And triumphed above the man-
ger,
With him he took the swaddlings
along,
To wrap up the stranger.

In the manger we were born,
Condemned under the law,
In rebellion as a stranger
But this the spirit foresaw.

Thus the star stood over the man-
ger,
To reveal the child of grace,
Hence the star shines in our hearts,
When He shows His smiling face.

The shepherds stood as spiritual
figures,

As they watched their sheep,
Of the preachers and under shep-
herds,

For peace in Zion to keep.

With their flocks they followed the
star,

And were led to Bethlehem,
Here the fullness of salvation,
Was represented in them.

This star was Jesus Christ,
The life, the truth, the way,
Whose glory banished nature's
darkness,

With the beams of endless day.

When Christ first comes to us,
With us He is a stranger,
He plants His law in our hearts,
The poverty of the manger.

Under the law we groan and cry,
"Oh! Lord, what shall I do?"

The world is paining my poor heart,
And hell is doomed for you.

Poor mortal man condemned for
hell,

But this he never foresaw,
In his nature he deems it well,
To labor under the law.

His efforts are but vain and failure,
While working to win the prize,
And finds himself lost and ruined,
Under the justice of the skies.

And when he gives it up as lost,
And justice lays its claim,
And the law demanding death the
cost,

Of the inward burning flame.

He then cries to God for mercy,
To save his soul from hell,
But if damned in eternity
Thy righteous law approves it
well.

Then the star lights up the manger
A sinner is born for heaven,
The swaddlings changed to heav-
enly robes,
And the spirit of life is given.

Heaven smiles upon the sinner,
His soul is filled with praise,
Christ doth lift him out of hell,
For heaven's endless days.

The sinner shouts with praise and
joy
At heaven's blissful rays,
Christ doth save and hell destroy,
I will praise Him all my days.

The law abolished the swaddlings
gone,
The manger no more convicts his
case.

The shepherds star upon the throne
Seals his hope with sovereign
grace.

The shepherds sets forth God's
ministers,
And God's people the shepherd's
sheep,

Following the star of their salvation
Whose record angels record and
keep.

Thus regeneration known on earth
The door of heaven unlocked,
He sits in glory the great Shepherd,
The star, the loving Lamb of God
Commanding to feed his flock,

Heaven's Prince and Son,
 Who leadeth the shepherds and
 their flocks
 Then after glory run.

The star of the manger supplieth
 heaven,
 For the children must be fed,
 With Gospel food the manna of
 heaven,
 That the Holy Ghost hath spread.

The ox dwelleth in the manger,
 Where the Lamb of God was
 born,
 The ox a figure of God ministers
 And Gospel duties to perform.
 When we hunger for Gospel food
 That heaven alone can bestow
 The ox walketh out of the manger
 And loaded, begins to low,

The ox when heavy loaded,
 Will fall upon his knees,
 Typical to the weight of the gospel
 That preaching alone can ease.

We sit under the sanctuary
 Of the under shepherd's voice,
 And hear the Lamb speak through
 the preacher,
 And all together rejoice.

In that loving voice of heaven,
 That says "Watch and pray,"
 And look to me ye little flock
 I am your life and way."

Then take courage ye humble poor
 The cross has cleansed from sin
 and strife
 Grace inscribed and glory sealed
 Your names in the Lamb's book
 of life.

A few more days on earth to spend

With the rich promises of heav-
 en's love,
 To dwell with Christ, our heavenly
 friend,
 Who hath revealed it from above.

That God is our heavenly Father,
 Christ our Elder Brother,
 We poor worms, the holy virgin,
 And Mary, heaven's mother.

We now are the glory of the Holy
 Ghost,
 That will command mother to
 call
 Her children to heaven's celestial
 host,
 There to be like them all.

Then heaven shall shout hosanna,
 And the fullness of glory unlock
 For God to glorify himself
 With the glory of His flock.

Oh Lord! we now exclaim
 In thy great name what shall we
 be.
 When we reach heaven!
 There to ever dwell with Thee.

Angels will open the Book of life,
 And heaven shall resound
 God will glorify His saints,
 And mother put on their crown.

Throughout all eternity,
 In glory up above,
 Christ will lead the heavenly
 flock

In the bosom of God's love.
 Then heaven's will, will be fulfilled
 The trinity robed with grace and
 love,
 That Christ might ever glorify
 God and His lambs above.

Through faith we view this Holy
 bliss
 Predestined in Christ's love,
 The realms of glory, the saints shall
 kiss,
 In the divine kingdom above.

Mother Mary glorified all eternity,
 Salvation nursed her sacred breast,
 She gave heaven a Prince and King
 And all that glory possess.

The glorious dawn the appointed
 time,
 When mother, Son shall call,
 Our spirits to that happy clime
 To meet mother, Father and all.

On the wings of glory we shall sail
 To heaven's blissful rest,
 For mother to glorify, greet and
 hale
 With all that God possess.

The star will then light all eternity,
 That the humble manger gave,,
 For Mary, the virgin and angels to
 shout,
 Farewell to death, hell and the
 grave.

Composed and written by
 J. J. THORNE.
 R. 3, Elm City, N. C.

FEET WASHING

Eld M. L. Gilbert.

Dear Brother in Christ:

I have read, with much interest your good letter in The Landmark, on the subject of "Feet Washing," and I want to say to you that it is the best, clearest and strongest plea that I have ever read or heard on the subject. It is also in the same spirit of love and friendship manifested by the act itself. If all Bap-

tist differences were discussed in the same spirit of love and meekness that you have manifested most of them would vanish, and what remained would be minimized.

I grew up under the thought that "Feet-washing" should be observed literally, but as between individuals in meekness and in sincerity, rather than at stated times as an ordinance.

Many years ago I visited some churches in northern Alabama. There were three associations in that part of the state, but each stood aloof from the others because of local minor differences, yet all were agreed on the principles of doctrine. The question of feet-washing was sprung and I asked a brother what was the object of feet-washing and he said it was to teach humility and to keep us at each others feet. I replied that it failed of its object in that section. Do not take this as an effort to controvert your views for it is not so intended. Your editorial would be hard to controvert. I do not want the job.

I have it in mind to spend next winter in the south. Eld. E. W. Harlan (Moderator of our association) has suggested to me that we go to N. C., in the fall. He has a son at Charlotte, N. C., and he spent two weeks there among the Baptists and they urged him to come back next fall and make a long visit. He is serving four churches, and cannot be away very long. It is my intention to go with him, spending about eight weeks in the Carolinas and go to Jacksonville, Fla, about the first of December, remaining in the state two or three months. Now I do not purpose to spend all that

time traveling among the churches. There is one thing I am anxious for them to know before I get there, and that is I am not after their money, but do love to mingle with them and have their fellowship. I think that I have met some preachers who are traveling for the money they get rather than zeal for the cause. While I am not financially able to travel much at my own expenses. If my expenses are met, and there is evidence of fellowship, I am abundantly satisfied. I made a trip once by invitation to the Easter associations when my time at home in my business, was worth five dollars per day. I was gone about one month, and returned home with \$25.00 less money than I started with, yet that trip remains in my memory as one of the most enjoyable trips of my ministerial life. Not because of the financial loss, yet that loss in a way has been a comfort to me. I am disposed to question my own motives, not knowing whether they are prompted by the flesh or by the Spirit. That trip demonstrates that it was not for money received that made my trip pleasant, nor the motive for my going.

I have declined to pastor churches since my wife died, but fill vacancies for other preachers, and appointments wherever called, also carry correspondence among the associations.

In conclusion, let me say in reply to your last letter, your compliment to my excellency of character and wisdom is embarrassing to me as I have always felt to be a mediocre, but it is nothing uncommon for most of us to overestimate our fel-

lows, as it is better for all concerned that we overestimate than to underestimate. I will forgive you.

May the Lord bless your labors among the churches. Remember me in love to your family and the brethren. Your brother in the fellowship of the gospel.

W. N. THARP.

A FINE MEETING AT WATSON Mr. J. D. Gold.

My Dear Friend: On yesterday closed one of the best meetings I ever attended. This was the Spring session of the Bear Creek Association with the church at Watson. Besides our own ministers we had with us our dear beloved ministers, Elders J. E. Adams, J. R. Wilson, W. F. Pruette, M. L. Riner, S. G. Caudill, D. G. Staples, C. A. Davis and J. G. Southern as visitors, all of whom so ably and sweetly proclaimed the gospel of the Son of God much to the comfort and edification of the large and interested congregations present. Such meetings will be long remembered and looked back to as an oasis in the remaining days of natural life. A daughter of Elder Treece and another dear lady both were received by experience and are to soon be baptized. There was not a discordant note during this three days meeting, but perfect peace, love and sweet fellowship prevailed. It is so good to have such soul cheering meetings. May God continue His goodness and mercy keeping us in the straight and narrow way. Praise God all ye His saints.

J. W. JONES.

A BISHOP

Dear Mr. Gold:

For a few weeks my burden has been to write some things about 1st Tim 3:2-6 inclusive.

Paul wrote to Timothy, "This is a true saying, if a man desire the office of a bishop he desireth a good work." 1st verse.

"A bishop then must be blameless." The word, "Bishop" here is from the Greek word, episkopas, and means a superintendent, or a church officer in general charge of a church. Therefore a pastor. It must be that many preachers whom we esteem "good preachers" are not pastors for there are many who show very few of the qualifications. Why ordain one who has not the given qualifications?

On my late trip a wise preacher said, "If we adhere closely to the given qualifications there will be few ordained preachers." But is not that enough? If not why does not the Lord qualify more? They are His and the work is His.

The word "Bishop," does not seem to mean, "An ordained minister," but a pastor, or an overseer.

As to the qualifications I want to consider them more in a lump because the apostle put them together, and one of them is as much required as the others of them. In fact all of them are required. If being strict in these requirements will cut down the number of our preachers let them go down. The requirements are the thing, and not the number of preachers..

"A bishop (pastor) then must be blameless." The words, "must be," are from the Greek word, dehon, means, "It is necessary, as bind-

ing."

This word "must," is used in that one connection, and understood in each of the other connections in the text.

Then say, we need not to be so very careful as there are few who have all these qualifications? But what right has the church to set aside any part of the scriptures? No one but the Pope of Rome claims to have such a right. Then suppose we do set aside one or more of these requirements just because a brother is a good brother, and has the most of the requirements, have we not usurped power over the word of God?

Here is a brother who talks well, he makes me cry, he seems to feel his preaching so much he cried himself but he is not grave. He is given to jesting, and spends much of his time among the brethren in producing mirth; is he a bishop? Is he not just as far from the qualifications as the one who has two or more wives? The requirements are the same. Here is one who is grave, and has one wife only, and he talks well, and makes me cry right much but I do not learn anything from his ministry. Is he a bishop? He has not the qualification of being apt to teach. Then should he come under the imposition of the hands of the prebytery? One might say, "I do learn some good things from him occasionally." But does that fill up the measure? He must be APT to teach.

The word apt is from the Greek word did-ak-tik-os; and means INSTRUCTIVE. That is he must be instructive in the ministry. To ordain one who has not this qualifica-

tion is as much a violation of the requirements as it is to ordain one with two or more wives. SEE!

Knowing a thing, and having the use of words is not all that is needed.

Once I was in the home of a dear brother minister, and this subject was under consideration I asked this question: "Suppose you are going to teach a mathematical problem to a class of boys and girls; you put them on the recitation bench, you go to the board, take your crayon and begin your operation, and your lecture. You make every figure necessary, and put them in their proper places, say every word necessary, and say them in their proper places, but you deliver your lecture in that same singing, grunting tone you use when you preach, what will that class of boys and girls know about that problem when you are through?"

He said, "I don't suppose they will know anything."

I said, "That is true, and why? It is not because you have not performed right, it is not because you have not said the right words, but it is because you have not said them in the proper manner." He answered, "Well, now, Brother Hardy, you know that some of these good old sisters go to meeting, and they expect to cry. Now don't you think that when you are through with preaching in your plain practical way it would be good for you to sing off for ten or fifteen minutes, let those good old sisters cry a little, and go home satisfied?" I replied, "That is what it all means and that is all there is in it. There

is not one bit of teaching nor edification in it, only animation, and sensationalism. That is all there is to it, and all this is unhealthy food for the church." I am of the same opinion yet, and that was twenty-six years ago.

I want to be understood that I am not saying things but just interpreting what the inspired apostle has said, "A bishop must be APT to teach.

Churches should not call pastors for convenience, nor because he is near and will not cost us much to get him here. They should try the spirits, (gifts), and see where the gospel requirements are, and center there.

Don't turn a preacher down because he reproves you. That would be showing the spirit of Ahab. He said, "I hate him because he never prophesies good concerning me." The truth is the thing to teach whether it be for our way or against our way. It cannot be against us however much it may condemn our course.

Is not this the reason why Paul told Timothy to "Study (give diligence) to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth?" How can he teach unless he has himself known the lesson? This is one reason why some are spoken against. The Lord has taken them into deep places and taught them; others have not been taken down there, and they do not want the other to declare what the Lord taught him. The Lord tells us that what we see and hear in secret, to declare it on the house top. Then how can we keep

silent? The word of the Lord is to tell it.

Last summer I heard a young preacher say, "It is not all of the Lord's ministers that learn to preach as Jonah did." Whereas the truth is there are not any of them who learn elsewhere. Jonah did not learn by being in the whale's belly. That would not have taught the lesson, but it was in the belly of hell that he learned. It was there he studied. It is the duty of all God's ministers who can do so to read God's written word, and see what is said there, but to give diligence to be approved of God is another thing. No man by searching can find out God. His way is in the sea, and His path is in the great waters. I do not go down but if He carries me down and shows me the wonders of the deep who can charge me with folly? Then if I teach those things which I see down there, and unto which I am raised up is it not the word of God to me? If the Lord makes one instructive in His ministry is it not the Lord who has prepared him to be bishop? What should one study or give diligence for? "The preacher sought to find out acceptable words (or words of delight); and that which was written was upright, even words of truth." Eccl. 12:10.

Is it not also well to seek to find out the acceptable manner to say those words? I mean a manner which will convey those words to the understanding of those who hear? What good in the house of God is it to make a sensational speech, cause tears to flow and the flesh to be animated? That would

be little better than rain on a hollow rock.

Give the truth of the Bible in such clear, and unmistakable language that those with quickened ears and hearts may grow in the knowledge of the truth.

CHURCHES, before you call one to serve you as pastor, read and with prayerful hearts study to see that he has these gospel requirements as given by Paul in this 3rd chapter of the first epistle to Timothy, not that he has some of them but all of them.

PREACHERS, if you are given to levity, and jesting, if that is a part of your nature, crucify it. It is the flesh crucify it with the affections, and lust thereof. This is your reasonable service. Be ensamples to the flock which our dear Lord has purchased with His own blood, as He is an ensample to you. Give yourselves to reading, to exhortation, and to prayer. Study the life and character of Jesus Christ. That is your example. Show that you do not lightly esteem the confidence of the church, and the presbytery which they have imposed in you. Give all diligence to make your calling and election sure.

Deacon William Travathan of the church of the Fall of Tar River told me that when the church set him apart to the office of Deacon he thought they had made a great mistake but he intended they should never find it out if he could help it. He served in that capacity as long as he lived, and the church never saw any mistake.

Now brethren preachers, let us so live that when the summons comes for us they may see that they

have made no mistake in the confidence they have confided in us.

I want to insist that "A Bishop (pastor) must be blameless, the husband of one wife, vigilant, (watchful), sober, of good behavior, given to hospitality, apt to teach: (That is giving diligence to teach) Not given to wine, no striker, (or fighter), not greedy of filthy lucre: (that is no money hunter,) but patient, not a brawler, not covetous, one that ruleth well his own house, having his children under subjection with all gravity."

If our churches see to it that they do not call any one to the pastorate but those who are thus adorned by these graces of the Spirit you will see Zion flourish and grow strong in the Lord, and in the power of His might.

If they call those who are not themselves taught of God you may expect the church to be starving weaklings, and never able to eat meat, but needing to be taught and to be fed with milk, and the most of it skimmed into mostly spoiled water.

I would love to write in full but must stop with this hint.

Your brother in love of the truth.

L. H. HARDY.

Atlantic, N. C.

LETTER FROM ELDER GOLD

Dear Mr. Gold:

The following letter was written by our dear brother and father in Israel Eld. P. D. Gold, several years ago, as you will see, and as I feel that it would be food for the saints of God, even now, I am sending it to you for the Landmark.

Though he be asleep in Jesus; yet he will speak in the hearts of the children of God for years to come.

Dear Sister Low:

While you have no Baptists in Polkton you have some near by. It is very pleasant to have good company and peaceable dwellers with us.

Behold how good and how pleasant it is for brethren to dwell together in unity. How enriching the dews of Hermon that gently fall upon and refresh the plants in the garden of the Lord.

Why cannot I always feel the blessings of the Word of God—that I am crucified with Christ, yet live in Jesus and He lives in me; I am dead but my life is hid with Christ in God; and that when Christ who is my life, appears, I also shall appear with Him in glory?

Surely I am poor and needy, yet not such a poor man as I would like to be. I am not able to make any decent appearance at the King's table—lame in both feet—squalid—not dressed as it becomes a soldier to be—not good at fighting in the good fight of faith—cowardly in the day of battle. What a great thing that the Lord fights our battles for us, and that is why we are more than conquerors through Him that loved us.

I have just heard of the death of one of the most lovely and useful deacons in my knowledge, Wm. Trevathan, a member at the Falls of Tar River, and was a deacon there for more than 30 years, perhaps. How I shall miss him, but the Lord fills up all waste places and recruits the army of Israel and

supplies all our needs.

I hope you are in a pleasant frame of mind, dwelling in the peace of Jesus, and cherished and nourished by the good doctrine of our Saviour, who has finished the work He came to do.

In love to you.

Affectionately,

P D. GOLD.

Wilson, N. C., June 8, 1908.

PASTORS VISIT MEMBERS

It is on my mind, and it seems I cannot refrain from saying, Pastors visit your members. There has been a great deal said and written and to the time and purpose too, in regard to helping the pastors. But I want to say if pastors would take it turn about and visit all their members—the poor ones, as well as those in more comfortable circumstances they would feel many times that they were doubly repaid, and in that way many poor members could help them spiritually when they could not otherwise.

Sometimes there are members—poor in this world's goods, but rich in the faith of the Lord Jesus—who live a distance from the place of worship, and they live in anxious expectation, and wait impatiently for meeting time to come, hoping against hope, that the dear pastor will go home with them. They feel unworthy of his company—not even worthy that he should come under their roof; yet they feel it would be a little heaven below just to have the privilege of entertaining him for one night and hear him talk of the goodness and mercy of our God to poor lost and ruined sinners, of whom they feel, with Paul

to be chief.

When meeting time comes they can hardly wait to get there they are so anxious to meet the dear brethren and sisters, and especially their dear pastor. In hope that he will go with them, and in fear that he won't in much weakness and trembling they venture to invite him to go home with them. Perhaps he will say he wants to go, but it is too far, or the roads are too bad, or it is too cold and he reckons he will go with brother so and so. Well, the brother is a good brother; but perhaps the pastor has gone with him for two or three times previous and the poor brother has to turn away with an aching heart, and perhaps shed tears all the way home, and about all the consolation he can get is this. Well I am not worthy for such a man of God as my dear pastor to come with me, and I do not blame the other brother for he is able to take care of him and I am not.

Now, dear pastors I know from experience that these are sources of the feelings of members who live a distance from their churches, and perhaps all the other members of the body, and scarcely ever see a Baptist except on meeting days; and if you would visit them some instead of going to one or two places all the time I think you would find that it would be to the mutual benefit of each of you, and you would be revived and strengthened surprisingly; and in so doing you would let those help you when you hinder in a spiritual way when you do not visit them.

Surely you can fare one night with them as they fare all the time;

and I think you could travel the distance once in a while when they are not only willing, but anxious to travel it every time. In your spiritual communications and interviews with each other you would forget poverty and distance, and bad roads, and bad weather, and realize that you and they are rich in the things of the kingdom of our God; and thus prove that you are willing to spend and be spent with and for each other in the service of our Master.

And I feel that you should visit others who are not members, but friends to the cause; for there are believers on the outside of the fold, lambs who are bleating around, who are just as glad for you to visit them as members could be, and I doubt not but they are even more anxious if such a thing could be, judging from my own experience; yet they would not have you know it, or even think it for anything in reason.

Now, I trust that no one will think that I mean to advise for I am not competent of giving advice; but have given this as some of my feelings and observations to get it off my mind.

And in conclusion I feel to say, "Let brotherly love continue." Visit each other and "dwell together in unity"—and that peace which our Master said He would give unto us shall abide with us.

In love and sweet fellowship, I am your little sister in hope

Louisa A. Edwards Coffey.

The above was written several years ago and through unworthiness I laid it aside. I now send it to you and should you judge it un-

fit for use you can cast it aside without offense to me.

L. A. E. C.

Rufus, N. C.

NONE GOOD, NO NOT ONE

Mr. John D. Gold:

Dear Sir:

Enclosed find \$2.00 for the renewal of my Landmark which was due in September. I should have sent it sooner but neglected it of course. Suppose our heavenly Father neglected us as we do each other and as we do His precious Word? Oh! how weak and sinful we are. How short we are in fulfilling our duties, but remember what the Word says: "There is none good, no not one," and there is none righteous, no not one, yet it is my desire to be dutiful, humble, and obedient to the cause of Christ, and to our fellowman. To love, serve and worship His holy name. I feel to witness with Paul when he said "he was the chief of sinners." I know I am a sinner and I hope I am saved by grace, through faith, and that not of our selves it is the gift of God, by him who loved us and gave himself for us, that we might be saved. Oh! what obedient and dutiful children we should be. My greatest and most sincere desire is to be meek, humble, and submissive in the sight of God, ever looking unto Him who is the author and nisher of our faith. Oh! if I only could live the life I desire to live! I want to be found at Jesus feet. Hoping to awake in His likeness on the resurrection morn is the desire of a sinner saved by grace, if at all.

Mrs. Effie Barnhill

Parmelee, N. C., R. No. 1.

LANDMARK CHEAP AT \$2.00

Elder C. F. Denny.

Dear Bro. in Christ:

As my subscription is out, please accept my check for \$5.00, two to pay my own subscription another year and \$3.00 to pay for a year's subscription for some Brother or sister less able than I financially. Oh! how I wish every subscriber could see as I do so far as paying in advance as far as our paper is concerned. I used to read daily papers and had to pay six or seven dollars a year for them when there was not a particle of food for the soul in them. I had to pay in advance for them before I could read them so I decided it was my duty to sacrifice this natural pleasure for a spiritual pleasure. I subscribed to two Primitive Baptist papers, Zion's Landmark and Signs of the Times. Two dollars is not much, it is true, but \$2,000.00 is a great deal to you if you were to have 1,000 delinquent subscribers, and send them our paper 1 year you would be out \$2,000, that would mean very little to each delinquent, but a great deal to you! Honestly and conscientiously I do not believe I would be doing God's will to read my Church papers and not pay for them a year ahead, after God has made me financially able to do so, and if I am able to pay for my own paper in advance let me add \$3.00 to help some one less able to read our paper. I believe in doing what God says do whether it is agreeable to my natural mind or not. Let us all pay up our back dues if we have any and pay for some one else's paper to those whom God has not favored financially as He has favored oth-

ers. Bro. Denny I love Zion's Landmark and Signs of the Times because in them there is no worldly advertisements, no church troubles and if I knew of another paper like these two I would be a paid up subscriber.

Sometimes I feel just like sending you my experience of grace and God's dealing with me. How he has led me in a way that I did not know. How he turned my enemies into my friends. How he gave me a house to live in when there was no house visible.

Your brother in a sweet hope.

H. L. Holmes.

REMARKS:—We deeply appreciate the spirit manifested in Brother Holmes.

C. F. D.

EXPERIENCE

Dear Brother Lester:

I will try and write some of my experience as to what I hope the Lord has done for me. I have had a mind to do so for some time. I was reared by a father and mother that belonged to no church. I was brought up in the Episcopal church attending their meetings and Sunday School very regularly and was taught by them their creeds and doctrine and as far as religion concerned me I was as well satisfied with the world, partaking in all the amusements, enjoying them to the fullest extent. In 1904 I was married and moved to Roanoke, and then took up my duty as housekeeper, being happy and contented with my husband and setting out for the future with my mind set on the affections of the world. In 1906 as well as I can remember a great trou-

ble came over me. It seemed at first that I was thinking of my mother and father, but I found out that the great trouble was about myself. I saw myself a great sinner before a just God. I was made to cry unto him for mercy, and it was "Lord have mercy on me," day and night I couldn't eat, or sleep for I was in so much trouble. All I could say was "Lord have mercy on me." I read my Bible and it seemed every word I read condemned me. It seemed that I had done everything mean that any one could do, and that the Lord would not have mercy on so vile a sinner as I was. Oh! What a miserable creature I was. One day while I was in this great trouble the lady I was living with had joined the Methodist church and her pastor came to sprinkle her and I wanted to talk with him. It seemed if I could only talk with some one I would feel better. I had a little talk with him and he asked me to come back into the room and he prayed and sang a hymn, "Just as I am without one plea," but that did not relieve me

Another time I was reading the Bible and got up to go for a drink of water in the next room and it seemed to me that I was sinking down. I fell on my knees and cried out, "Lord have mercy, what must I do to be saved?" Some of my neighbors got afraid of me and called the doctor, thinking there was something wrong with my mind. The doctor didn't know what was the matter with me any more than they did for I hope I needed that Great Physician that makes the lame to walk and the blind to see.

On another occasion I was in so much trouble I would look out of the window thinking that I couldn't live but a short while longer, and it seemed that I heard a voice saying "Curse God and die." I said, "I will not, and I shall not do it," and if I ever prayed I prayed then. I don't remember but a small portion of my prayer and that was for the Lord to put Satan under my feet.

One night it seemed that I was being made over, that my bones were being unjointed. I couldn't hold myself still. It seemed that something said "You are freezing to death," but I wasn't a bit cold. It seemed that something said, "All you have to do is to trust in the Lord." After this I had a great desire to be baptized and I prayed to the Lord that if it was His will for me to be baptized to show me a sign and I saw a light above me but I doubted seeing it and asked again, but didn't see it any more.

I had a desire to go to the church and I went to the Missionary Baptist. When they began to sing I began to cry and some one came to me and asked me to go up and join. I told them that I was not fit. They asked me didn't I believe that Jesus Christ was the Son of God. I said, "I hope so." I went up and tried to tell them about my trouble, but they didn't seem to understand me. It seemed that I wanted to talk to some one that understood my trouble. I was directed as I hope to the Old Baptist Church, where I tried to relate part of what I had been through and to my surprise I was received into membership and was baptized the 3rd Sunday in January, about 1906, and I have never since

had a desire to be away from that church, but I hope often felt I was afraid that I am not worthy of being among them and at times I have so many doubts and fears and feel so cast down that I am made to say "I am a stranger here below, and what I am 'tis hard to know. I am so vile, so prone to sin, I fear that I am not born again."

So, Brother Lester, if you see anything in this you may publish this in the Landmark and if not just cast it in the waste basket.

Yours in hope of eternal life,
Nora L. Cooper.

1602 Salem Ave., S W.
Roanoke, Va.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to call from the shores of time another one of the loved members of our church, Sister Lizzie Everett, the daughter of M. G. Smith was born November 26, 1869. Her mother died, left her at eleven years old, she was the oldest child. With her father's instruction reared up five little brothers. In a few months took all the family's sewing in hand. In April the third, 1899, she was married to Thomas Everett. There was born to them eight children, seven living, one died in infancy. She was baptized the first Sunday in December, 1911, by Elder J. N. Rogerson always filling her seat if not providentially hindered. Her health wasn't ever good. She was taken with the flu, pneumonia and died January the 27, 1923.

Resolved, First, that we deeply sympathize with the bereaved one's feelings that they have lost a good

mother, the husband a good wife, the church a devout member. We point them to the Lamb of God, who takes away the sin of the world, who is able to heal a broken heart.

Resolved Second, That a copy of these resolutions be spread on our minutes and a copy be sent to the Landmark for publication. Done by order of the church at Flat Swamp, white in conference, March meeting, 1923.

Z. D. F. White.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from earth our beloved sister, Nellie A. Warren, she having been born June 13, 1863, and dying January 26, 1923, made her stay on earth 59 years, 7 months and 11 days.

Sister Warren united with the church at Flat Swamp, Primitive Baptist church on the first Saturday in Sept. 1889, and was baptized on Sunday. She proved to be an attentive member so long as she was able to attend.

Now in humbleness and love for the aged and deceased sister, we, the Church at Flat Swamp do Resolve:

1. To bow in humble submission to the will of Him who endureth forever.

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

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

This written by order of Conference on Saturday before the first

Sunday in March, 1923.

Eld. J. N. Rogerson, Mod.
E. C. House, Clerk.
Z. D. F. White
Augustus Williams,
Committee.

MANNINA HUDSON JARVIS

Dear Brothers, Sisters and Friends:

In my great weakness and with a sad heart I will try to write a word of sweet remembrance of our deceased sister Mannina Hudson Jarvis of Swan Quarter, N. C., Hyde county. Our dear sister was born March 13, 1876, and grew up and was a girl of good character, and at the age of 14 years, she joined the Methodist church and remained there for several years when she became so dissatisfied in this church she asked for her name and left the church and on July 12, 1893, she was married to Mr. Isaac F. Jarvis. To this happy union there were born 7 children, 2 of whom died in infancy, 5 living, 2 married, 3 small ones.

It was several years after she left the M. E. church before she joined the Primitive Baptist and I don't know just how many, but in September 1920, she joined the Baptist church and was baptized by Elder E. E. Lundy. This was the last meeting he held for us at our South Mattamusquette Church, and on November 26, 1922, God saw fit to take our dear sister home to him. She was a great sufferer. She went to Washington hospital to seek relief but found none and she came home and patiently waited for God to summons her on high. She bore her sufferings with so much patience for she never failed to re-

member her Lord and talked of His goodness and how she loved to hear His very name sounded. I fully believe she was one of God's dear children. She had such a sweet hope and a strong faith saying, "Father if Thou wilt pass the bitter cup from me, but not my will but thine be done."

She was a self-sacrificing mother, daughter and wife. She leaves a husband, a mother (Sister Loiser Hudson), 5 children and 2 grandchildren and a host of relatives and friends to mourn her loss, but we mourn not as those who have no hope. She had sweet and loving neighbors and everything was done for her that loving hands could do and Oh! how sweet to know she had a dear good mother to nurse and comfort her as no other one is so good as a dear mother.

We miss her, yes we miss her,
And our loss we deeply feel,
But 'tis God who has bereaved us,
He can all our sorrows heal.

A loving one from her home is gone
A voice they loved is still,
A place is vacant in that home,
Which never can be filled.

Weep not dear mother,
Husband, children,
I have only gone before,
I shall wait up on the river,
Where our parting will be no more.
May God bless and comfort the bereaved ones and may they feel though she is another link in the chain of love that binds the home to heaven.

Written by an unworthy, but loving sister in hope.

Mrs. Leland Baum.
Fairfield, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

MAY 15, 1923

NO. 13

GRACE AND HOLINESS

And grace subdues the power of
So let our lips and lives express
The holy gospel we profess,
So let our works and virtues shine
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Saviour God,
When His salvation reigns within

—Isaac Watts (1674-1748).

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

Associate Editors

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

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

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

\$2.00 PER YEAR

Mrs. Effie R. Gillespie
15 May 23

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE

Dear Brother Denny: I wish to relate what I hope is some of the dealings of the Lord with me.

When I was 13 years old I lost my dear mother by death. Notwithstanding I had a father to look to, I felt that all I had that cared for me was gone, and I became in great distress of mind, and often prayed that God would take me and let me be with my mother, but my prayer was unheard. As I grew older the burden of sin seemed to weigh very heavily upon me, and to intensify my troubles. In a dream I thought Satan made his appearance and said he had come after me. I then thought my doom was sealed. When I awoke I was greatly frightened, but presently I heard a voice saying, "Fear not the devil, but fear God." I was then made to rejoice and to feel that God had delivered me from the wicked one, but still my mind was not at ease. In my 19th year I was in such distress of mind that I could not sleep at night and felt that I must die. I loved my father and grandmother and felt I must tell father about my condition. When opportunity was afforded I asked him if he thought the world was coming to an end. He answered, "No Hester. What do you mean? What is the matter with you?" I

answered, "I do not know, but I feel I must die. Please pray for me. I have tried to pray but to no avail." He cried aloud and said, "Hester, I am proud of this and will pray for you if I can." I continued in an unsettled state of mind until I was 31 years old when in a secluded spot trying to pray a sweet peace of mind came into my soul and a remembrance of a blessed vision of the past. I was made to praise His Holy Name. He put a new song in my mouth. I shall never forget. It was these lines:

"I'll praise Him while He gives me
breath,
I hope to praise Him after death;
I hope to praise him when I die,
And shout salvation as I fly."

Brethren and sisters, this was a happy time with me. I then felt drawn to the church, but from a sense of unworthiness I resolved to keep the precious secret to myself. However, I feel God ordered it otherwise. The Association convened at Rock House and at the close of one of the services an invitation was being extended. I thought to leave the congregation I was seemingly carried forward and was received into their fellowship with beaming faces and eyes streaming with tears. Thus I feel the Lord is graciously leading me every step

of the way. The "half has not yet been told." Pray for me. My father and grandmother have passed on.

Your sister in hope,

HESTER TILLEY.

High Point, N. C., R No. 3.

FROM COLORADO

Mr. John D. Gold.

Dear Sir: Enclosed find three dollars to apply on my subscription to the Landmark. I should have sent this sooner, but I am getting old and forgetful. However, I want to take it as long as it pleases the Lord to let me live. While living in Virginia I had the privilege of hearing Elders Cockram and Lester preach, and I love their writings. We have a church here, but we are scattered over so much territory, we can not get together often. We also have two good preachers here, one is getting old and feeble and the other lives about fifty miles away.

Brethren, pray for us, as we are a little band surrounded with the enemies of truth as it is in Jesus Christ our Lord.

L. S GALYEN.

Crawford, Colo.

A GOOD MEETING

Mr. J. D. Gold.

Dear Friend: I am enclosing check for my subscription to the Landmark for 1923, which is two dollars. I enjoy reading the Landmark very much and also I had the pleasure of having Elder M. L. Gilbert, one of its editors to spend Christmas eve night with me and he preached one of the most able

sermons to a small crowd of very attentive listeners and then he was followed by Elder W. E. Weaver Johnson City, Ill. I feel it was a real blessing from God to have two such able servants of the most High God eat breakfast with me on such a perfect Xmas day.

So hoping God will give us strength and grace to serve him better in the coming New Year than we have in the old year just bidding us farewell never to return, I am, I hope, a little sister in Christ.

Mrs. W. A. LARKINS.

Miami, Florida.

ONE CAN STILL THE HEART

Dear Brother Denny:

As you know I have a great many things to worry me, and to worry over, yet there is one that can still the tempest and calm the troubled seas, and can bring peace and quietude to the troubled soul. The other day while I was in a weary state I heard a small still voice say, "I am that I am the great deliverer." So we see it is by His life giving Word, which is God speaking to us, through His darling Son that another manifestation of the life of Christ is given us, even praise to His great, grand and glorious Name. Then we are delighted in singing the songs of Zion, and in making melody in our hearts unto the Lord, thereby letting our light so shine before men, that others may see our good works and glorify our Father which is in Heaven. Oh! how melodious is the sound and accents of praise, that

goeth out of unfeigned lips to the Father's ear.

Yours in a precious hope.

J. R. JONES.

Revolution Mills,
Greensboro, N. C.

THE LORD IS MY SHEPHERD

My Dear Brethren and Friends:

Many days and weeks have past since I have written. I feel that I want to write a few lines, hoping I am directed of the Lord. He is my Shepherd, I shall not want, I hope and feel to know by experience that He has been leading me and tenderly watching over me in His love and mercies, ever since I was twelve years of age, to the present time. Without His mercies we could not live, sin soon would reduce us to utter despair. My harp has been hung upon the willow a long time. How can we sing the Lord's song in a strange land. Sweet was the time when first I felt the Saviour's pardoning love, Applied to cleanse my soul from guilt, And take me home to God.

Then to His saints I often spoke, Of what His love had done, But now my heart is almost broke, And all my joys are gone, What peaceful hours I then enjoyed; How sweet their memory still, But they have left an aching void, The world can never fill. Absence nor distance can never sever the tie that binds our hearts together in God's love for one another as His children, That soul though all hell should endeavor to shake, He will never, no never forsake. Oh! for a closer walk with Him, a calm and heavenly frame, A light to shine upon the road, That leads us to the

Lamb, What can be compared to Him, His loving kindness O how great.

God's little ones do not live by sight, but by faith, and by every word that proceedeth out of the mouth of God, they do not live by bread alone naturally, but by the crumbs that fall from the Heavenly Father's table.

The world knows nothing about this true religion by grace and revelation from God. Every child of His knows by experience that they are poor helpless sinners depending entirely upon Him for all things. There is no other help they know.

The unbelievers are blind to the knowledge of the truth they persecute, ridicule and misrepresent the children of God and His doctrine. There is no other way but His way saved by grace if saved at all.

I hope I am still standing fast in the faith and doctrine of our Lord and Saviour Jesus Christ. Fear not brethren, joyfully stand, On the borders of your land, Christ your Father's only Son, Bids you undismayed go on.

• Think it not strange of the fiery trials through which you must pass. All things work together for good to them that love God, to them that are called according to His purpose.

'Tis in much fear and trembling that God's little ones travel here, in this sin smitten world hoping He is with them and working in them to will and to do of His own good pleasure. All our help must come from Him. We are kept by His power though faith, unto salvation ready to be revealed in the last time. We only see through the

glass darkly and often feel and fear that we do not see, through it at all, yet that little hope sustains us believing that He knows where we are. He knows them that are His and will care and supply their every need. When the waves and billows are going over you in trials do your doubts and fears arise and you feel that your Heavenly Father has forsaken you in everything, not a ray of light to be seen that you almost give up in despair for a little season. If you get in this valley please think of the writer and pray for me and mine.

We know in His word He has promised that our strength shall be as our day. There are so many hills to climb upward. We often are longing for rest. He who appoints our pathway knows just what is needful and best and when you are foot sore and weary, and sinking in spirit I say all the toils of the road will seem nothing when we get to end of the way, if we are numbered among His few. The Scripture says that ye know ye have passed from death unto life because ye love the brethren. I love my Saviour God and His dear children better than all else, and with tender emotion I love sinners, too. May God forgive all those who persecute His people for they know not what they do, being blind to the knowledge of the truth. His anointed does not expect, nor look for peace from the world, but to Him who giveth them everlasting peace and comfort in Him. I have written more than I expected when I commenced. Pardon all errors.

Mr. Gold if you think this worthy of a place in the Landmark I will

be glad for my Christian friends to hear from me. I have been silent so long, I felt so impressed to write, I cast it forth, asking an interest in their prayers. I feel to be the least if one, in His kingdom.

Mrs. J. E. Speight.

Route 4, Wilson, N. C.

THE LORD'S DOINGS

Dear Brother Lester: I have read a good many of the good letters in the Landmark. And I like to read them. I have had some sweet experiences since I was brought to know myself as God looks at His weak vessels of clay. I always thought that it was something hard to be done to obtain salvation, but I began to read God's Word, and I found that the best of works that I could do was only filthy rags along side of what the Lord Jesus Christ did for me while on the cross. And now I can see it as Titus puts it. Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, and I want to say that I found mercy altogether different from what I ever expected to find it, for I thought all my life up till the month of May, 1916, that it was something I could do to save myself or help do it. But I found by searching the Scriptures I was condemned already, and I was on the broad road that leads to destruction, and I took it home to my heart Whosoever believeth that Jesus is the Christ is born of God. (First John 5 and 1).

Then I knew I was born of God, for I believed that Jesus is the

Christ, and since then I have been in and out and found pasture, and I can say, like one of old: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters." And now the Lord hath loosed me from the bonds of iniquity, and set my feet on a rock, and put a new song in my mouth, and if you have space to print this in Landmark I will thank you for printing it.

I often wonder why God's people are scattered about so much. I have never heard the old Baptists preach, but I want to hear them. I love to read the experiences of the different sisters and brothers, and wish I could meet some of them.

Yours by grace,

LAURA HAMLETT.

Phoenix, Va.

APPRECIATION.

Editor and Publisher,
Zion's Landmark,
Wilson, N. C.

Dear Brothers:—My sick husband and my self, wish to extend to you our sincere and heart felt thanks for your kindness in publishing our little notice some weeks ago. We did not have the pleasure of receiving a copy of the paper, but must say, you must have a very large circulation, or the readers you have are mighty good people, for they have responded most liberally to our little notice. In addition to orders received for the embroidery needle, several have sent us free contributions, which shows a good,

kind christian spirit. If we had our notice in a few more such papers as The Landmark, we might have some hopes of paying off the mortgage of \$1,500.00 against our little home, which is more than a year past due. The gentleman holding the mortgage, has never asked us for the money, as he is a good man and knows our condition. The doctors and the nurses association, whose members come to see us very often, are thinking of sending my husband to the Tuberculosis Sanatorium at Alto, Ga., and I am to have a special treatment for pelagra. Again thanking you sincerely for your kindness and praying God's richest blessings upon you and with kind regards and very best wishes for your success, I am

Yours sincerely,

MRS. RACHEL V. THOMAS.

Columbus, Ga.
3260 River Road.

JUNE ELIZABETH LILLY

Monday, April 19th, 1920, was an eventful and momentous day in the home life of Mr. and Mrs. J. H. Lilly.

After an absence of sixteen years the stork, that kindly bird whose mission is to bring bundles of sunshine and joy from out beyond and leave them in homes in which God's blessing is especially manifested, came and left a baby girl who came as a benediction and filled the hearts of the parents and brother and sister with happiness at the visit of this child who could only

tarry for a short season and then go back to the bosom of the one who said, "Suffer little children to come unto me." As the days and weeks and months went by, the heart strings of the little visitor entwined themselves so closely around the inmates of the home, that every thought, every dream and every vision for the years to come, were centered around "Little June," for she had been named "June," and how much like this month of sunshine, of flowers and of singing birds she was. To know her was to love her and although she was never strong in body, her spirit was of that same fine texture which is only seen in the smallest member of those with whom we come in contact along life's way.

lovingly handled and nurtured by those to whom she had come, and as "Little June" was so tenderly, so her parents and friends built air castles for her day by day, hope was builded upon hope that all would be well and that the frail body would become strong and that she would grow to splendid girlhood and womanhood and with a wider life be the same source of June Sunshine to many instead of the few of her babyhood and childhood days, but such was not God's appointed way, and after a lingering sickness of a month in which like a tender flower she failed day by day, Monday night, April 3, 1922, the spirit of "Little June" "Crossed the bar" and parents and friends have only the memory of the visit of this sweet spirit, who came and filled the home and lives with joy beyond measure

and whom we know with "Beckoning hands" is awaiting those who knew her and loved her and who still tarry here until the call comes to join "Little June."

We cannot understand many of the mysteries of life and death, but now we see through a glass darkly but some day we shall see face to face. God takes his children into His sorrow chamber and there He speaks to them and gives them comfort by the promise of the day to come when we shall meet and greet our loved ones gone before.

By the death of "Little June," earth has lost a blossom but heaven gained a full grown flower. The sound of her voice is stilled but the angels are still singing a chorus of joy at the coming home of one of God's beloved. Time, the great and only healer, will reconcile parents and friends to the going away of "Little June," but her memory will ever remain as fresh as the promise that in the Father's house are many mansions and that there all will be made known and we shall fully understand.

Written by Zed E. Bee, M.D.

CORRECTIONS IN APRIL FIRST LANDMARK

In some unaccountable way Elder P. G. Lester's editorial, "Forsaken," was duplicated in April first number of the Landmark and to the first article Elder C. F. Denny's name was signed. We have never yet been able to find out how it happened, but desire to call our readers' attention to the mistake.

J. D. GOLD.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI No. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAY 15, 1923

LOVES THE BAPTISTS

Dear Mr. Gold: As I feel to write a few lines for publication in the dear old Landmark, I will do so in my weak way, if you good people will bear with me in my weakness.

I love the dear Old Baptist church and its people. Enjoy being with them and in their meetings, but owing to my crippled bedfast invalidism of over six years, nearly two years entirely bedfast, I can not go to any of the meetings. The most of my relatives on father's side are faithful members at Bethel and Cross Roads, Franklin county, Va. Even if I do have to miss many pleasures of this life, I lie here on my lonely bed of pain, giving my Bible much careful study, which helps to keep up my hope and courage, and carry me over the rugged path which lies to my portion, feeling full sure 'tis of God's purpose and I trust a good one. The Lord doeth all things well, and "His will be done."

Brother Gold and dear readers all, I have the most beautiful dreams and visions which could be. And may I tell you of one of my visions which I saw some time ago, which was witnessed by my husband also.

I was awakened one night about midnight, by the light pressure of the fingers of a beautiful woman dressed in half white, a third checks and remainder dark color. She told me as she was bent partly over me, touching my left arm with her fingers, she had come after me to go with her. But never touched me any more after I began to turn, but just stretched her arms out open and wide begging me to go. It being so plain I turned watching her all the time awakening my husband by my right side during which she was stepping backwards from me appearing as if she was sorry I was waking him. By the time he was awake, she had passed a little over half way on the floor from me to the door standing watching me. As he awoke looking across he saw her plainly, and she then started out as he started off the bed, she opened the screen door and went out closing it and saying "Good-bye, I'm going to leave you for a while." My husband walked on right behind her, finding the door latched, as he fixed it on going to bed.

This seems beautiful in my mind. Though I am sorry in a way, while glad in another that I awoke my husband. I have had visions as real before though held in doubt by many, so this made me glad for a witness to prove I was in my natural mind, and knowing and seeing these things do happen every day

and night. I believe this a direct message from the Lord. Fearing I will take up too much space I will close this by asking one and all to pray for me. And all those who can and care to, please send me cheering letters and any thing to help make my life pleasanter. I eagerly look for the mail each day.

May God bless you all. ,

A lover of the Gospel.

EVIE L. MINTER.

Sandy Level, Va., R No. 2.

P. S. Brother Gold, please print this letter in Zion's Landmark if it be fit. And I hope and pray it shall strengthen many a soul's faith. Words cannot express the good I get out of reading the Landmark. And may God bless and help you in all this great work you are doing.

Mrs. E. L. M.

REMARKS

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The opportunity is before our readers to do good to this dear afflicted sister by writing to her, and enclosing tokens of loving remembrance upon which she may look when her heart becomes tired and depressed which might cause it to revive and flow out as in the days of her youth, and the songs of Zion may break forth and kindle upon her longing, hungry soul and cause it to lift up and ever she is aware, make her like the chariots of Amminadib, or set her on the chariots of her willing people. Surely God's people are a willing people in the day of his power.

The Primitive Baptists as a peo-

ple are surely the people of God, and yet as a people they are not careful to prove that their religion is of God and is therefore pure and undefiled, or that they have religion at all before God. The Master says, I will leave in the midst of thee an afflicted and poor people, and the yshall trust in the name of the Lord. As these afflicted ones trust in the name of the Lord those who are not afflicted would do well to visit them and learn how they do. It may be you have never known the feelings of one that is poor in spirit, or it may be that the soreness of afflictions has never seemed to rise up in your very being and threaten to choke the very breathings of your soul which are perchance attended with groanings which can not be uttered. Perhaps these afflicted ones could tell you something about the power and virtue of these unutterable groanings. I have felt to be rebuked by a sense of unworthiness while at the bedside visiting with these dear ones, as they would express a confidence and trust in God seemingly too wonderful for me to express. I once stood by the bedside of a dear sister who was in the last stages of tuberculosis and her face shined as in the sunshine of grace and her eyes sparkled as if "quivers of beams" and with a countenance thus radiant she looked up into my face and said, "Brother Lester get down here and pray God that I may die." The triumphant spirit of reconciliation that seemed to possess her, the brightness of her blessed face and the earnest appeal that I should thus pray rendered glorious the presence: The struggle which

rose up in my heart I cannot depict. I had married her to her husband who was present, I had invoked upon them heaven's most choice blessings incident to the journey of this life, the union had been blessed with a prattling baby boy, and while I felt sure that she could not live long, yet shall I ask the Lord to take her from her husband and babe. Yes she is prepared I felt sure to go; she is willing to depart and be with Christ which is far better; and she desires to be vested of mortality and to lie clothed upon with immortality which must be infinitely beyond anything of which mortals can conceive, and therefore must be infinitely better for her, outweighed every earthly consideration, therefore I tried in my humble manner to comply with her request commensurate with the Divine will. The next day she departed this life to be with Christ. The incident still lingers with me as a kind of inspiration mingled with sadness and pleasure. "Say ye to the righteous it shall be well with him."

P. G. L.

AS YE GO PREACH

Dear Brother Lester:

Your letter found me in a very bad condition. In coming home I was exposed to the cold wind and the exposure was so severe I took deep cold threatened with pneumonia and besides this the rheumatism set in so painful I had to be turned in bed for two days and part of the time my mind on carnal things was gone, could not see—did not even know my loved ones.

However, at times my mind was

active on spiritual things, so Sister Hash has since told me. I sang, prayed and preached, most of the time for one day. Only recollect the view or vision that was presented to me. I was suffering, it seemed to me, all that I could bear, when my body was lowered into a dark pit or dungeon, I was helpless, could not move a muscle. The heavens were opened to me—Jesus and His angels appearing in the midst of glory. This glory was in me, round about me and underneath and I was in it. Mr. Jackson Peters, a good citizen (father-in-law of Bro. M. A. Thomas) who died last December, was in the midst of those angels; his appearance was such as cannot be described for beauty, with such a lovely appearance. Yet, Jesus was the one to whom all honor, praise and adoration was due. He was not only the light of the place, but the life and salvation as well. When this view was presented, the Saviour came near me—(and it seemed) he brought a body or part for my weary soul to rest in. Something seemed to leave my body of flesh and go or was carried from this darkness into light and glory. All pain was now gone and I was supremely happy. When Mr. Peters was first presented the intelligence came to me also, that I would recover and preach the gospel of the Son of God, which is the power of God unto salvation to them that believe.

I remember this view of heaven, as the brightest star on the sky of my mind. Of course, I do not remember all I said in the presence

of those who were here.

I have been told that I said I knew I was preaching the gospel and the doctrine of election, according to his foreknowledge and predetermined council was the truth. I also said God predestinated this sickness from the beginning and also predestinated for each and every one to be here just exactly as it is—this many—no more—no less. God also predestinated in the beginning the vision as it was revealed here today and every word I have said. This may be too strong. Or in other words the written word may not bear this idea out. If so do not hesitate to show me wherein I am wrong. It will not offend me but make me love you more and more as a Father in Israel. We should, it seems to me consult the fathers more than we do, as to whether this or that idea is sound doctrine, such as was preached by the fathers fifty years ago or more. In this way we remove not the ancient landmarks which our fathers have set, providing we are willing to consult the fathers, take their advice and follow in their footsteps. Then if each servant was to abide in his own calling, preach Jesus the way, the truth and the life, there would be no room for selfishness, envy, strife and confusion with contention over words to no profit, but each would esteem the other as better than themselves, then live in peace, where love, union, joy and fellowship would be and abound. In this we would let our moderation be known unto all men—as well as be temperate in all things. Sometimes ministers are neither moder-

ate nor temperate, when this is the case it is always best for us to remain quiet. For we know Solomon was right when he said a fool is known by a multitude of words. How simple and foolish I sometimes feel and realize I am. The same writer said reprove not a scorner lest he hate thee, rebuke a wise man and he will love thee.

I will leave this for your consideration and comment if you wish. I have not written as I thought I would.

In hope.

J. G. L. HASH.

REMARKS

Elder Hash grew up under the ministry of the late and beloved Elder Asa D. Shortt and is making proof of an acceptable ministry in serving the churches. He comes well under the divine injunction of the Master, "As ye go preach." The people give audience to him and his preaching. In humbleness of mind he goes forth in view of the hand of God and in contemplation of His counsel.

It is good to contemplate the works of God, both in providence and in grace. The Lord delivered Job into the hand of Satan to a limited extent and Satan exercised his liberties to their utmost extent, yet Job saw only the hand of God in it all. In the same spirit and in the same breath with which Job said, the Lord hath given he also said, and the Lord hath taken away, blessed be the name of the Lord. The heart of our dear afflicted brother has been seasoned with grace in at least this part of the ex-

perience of Job, in the trial of his faith and proof of its integrity, and having been there and came along that way he feels to know somewhat of these things whereof he speaks, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whither thou wouldst keep His commandments or no." The same power that humbles us and suffers us to hunger in the wilderness, exalts us to a place at the king's table and feeds us with bread from heaven. And again he teaches us that we do not live by bread only, but by every word that proceedeth out of the mouth of the Lord do we live.

We claim with Paul that we received and were taught the things we preach by revelation of God, therefore we should be careful that we do not hold them in theory and not in the experience of them. Theory might do no great harm provided we do not claim for it the virtue of revelation, and require brethren to believe it. Or if they do not through their confidence in us try to persuade themselves that it is true. Elder Asa D. Shortt used to say, I do not feel to have been exercised to the extent claimed by some of the brethren, nor do I feel to gainsay them. On the other hand some, like Thomas, are so full of doubts and incredulity as to become presumptuous in a false zeal, hence the necessity for the moderation and temperance found in the gospel. I often feel that no one needs more to heed the admonition to modera-

tion than I do. I often feel to almost stagger at the suggestion, have I experienced, and do I really thereby know that which I have declared to be the gospel of our salvation, and I have on several occasions in the next breath appealed to the Elders present to know of that which I had just declared would do, would stand the gospel test, and I recall with pleasure the outspoken confirming assurances of such beloved Elders as A. B. Francis, F. A. Chick, Silas H. Durand and P. D. Gold.

I have always felt to submit my stewardship to the judgment of the Father. They are the proper exponents of the doctrine and faith of the Primitive Baptists and I want to be a Primitive Baptist and to be one I must be like them.

P. G. L.

IN MEMORIAM

Inasmuch as the Lord has been pleased to take from our midst and from his home and from our dear Sister Simpkins, our dear brother, Deacon J. W. Simpkins, and her dear husband, we would bow with her under the mighty hand of Almighty God from whom cometh every good and perfect gift, and humbly acknowledge that "the Lord hath given and the Lord hath taken away, blessed be the name of the Lord." We feel that we had in Brother Simpkins a rare gift both as a member and as a deacon. As a member he was truly faithful to the church in attending upon the meetings and services of whatever character as he felt to understand

them, and to show his appreciation for the society, confidence, fellowship and love of the brethren. He loved to go among the members and recognize their presence and to greet them with a word and to extend the hand of fellowship thus manifesting his appreciation of such a favored privilege. In giving expression to his feelings he was rather hearty and demonstrative, which to the casual observer or one inclined to be incredulous might have been to a fault, but when considered from the humble side of his nature and the sincerity of his purpose, apprehensions to the contrary would likely more or less subside, leaving an abiding assurance of a sinner saved by grace with fellowship in a mutual feeling.

As a deacon Brother Simpkins was studious as to the duties of the office, and was fearless of criticism in the faithful discharge of those duties as he felt to interpret them.

He professed an abiding love for the church and its cause, and was vigilant and diligent in his endeavors to maintain its doctrine, order and discipline with the hope of consequent peace and fellowship. In the declaration of his convictions he was frank and decisive.

As a man and a citizen he was of good report and enjoyed the confidence of his associates in the affairs of this life as well as that of his brethren with respect to the things of the life to come. We commend his memory to the appreciative consideration of all whose privilege it was to know him and in our own hearts we will cherish the memory

of those incidents which made his life useful and dear to us.

Done and signed by order of the church at Roanoke, Va., at the February meeting, 1923.

P. G. LESTER, Mod.

M. S. THOMAS Clerk.

FRED HOLLAND

The subject of this notice was born in South Georgia, February 21, 1848, and died in South Florida, August 4, 1922. His death it may be said was due from cancer in eye and face which he suffered from more or less for years. His mind seemed to ramble at times a short while before his death, which made some think his brain may have been somewhat affected by the cancer. Perhaps all who knew him, would be ready to say, it would be hard to find a man truer to his fellowman, to his church, and to his God than was "Uncle Fred," as he was commonly called. I knew him well as it was my happiness to be the pastor of the church of his membership for years. He was one person I never remembered to have seen any fault in. He was the nearest the same man wherever you met him I ever knew, at home, in the church, or with the world, in sickness or health, his was that humble but cheerful spirit, a faithful and uncompromising character. It may be well said of him as said by Paul "for me to live is Christ, and to die is gain." His precious remains were interred at Pains Creek cemetery by his beloved wife who also fell asleep in Christ a little more than one year before.

M. L. Gilbert.

RESOLUTIONS OF RESPECT

The church at Simpson Creek in conference April 7th, 1923, moved that we give the following resolution in love's memory of Elder Geo. W. Gore, who was called from this low land of sorrow on April 3, 1923:

Whereas, it has pleased Almighty God to call from us our beloved Brother Elder Geo. W. Gore, therefore be it resolved:

1. That we render thanks to Almighty God for having blessed us with such a sweet and noble gift.

2. That we regret the loss of such a noble gift, yet we want to bow in humble submission to the will of Him that doeth all things well.

3. That we pray the Father to bless us to walk in the council that he gives us while he sojourned here below.

4. That a copy of these resolutions be recorded on our church book for future reference.

5. That a copy be sent to the bereaved family.

6. That a copy be sent to Zion's Landmark for publication.

Eld. B. H. Harrelson, Mod.
E. L. Vaught, Clerk.

OCTAVIA JENNINGS

Octavia Jennings, daughter of Lewis A. and Ruth Webb Jennings, born Nov. 27, 1876, in Carroll County, Va., died on the 9th day of Feb. 1923, age 46 years, two months and thirteen days. She joined the Primitive Baptist church at the age of 16 years, being a member of New Hope church. She married John M. Corner, son of G. W. and Hahalia T. Carner on the 8th day of April, 1896. She is survived by

her husband and the following children: Elmer, Everel, Ruth, Mary, Lillian and Eleanor. Also father, mother, three brothers and six sisters. She was laid to rest near her home in Corner's Valley on the eleventh day of February. Funeral conducted by Elder McChesney.

MRS. NANNIE RAY

Please publish the death of Old Brother Thomas Ray's wife, Mrs. Nannie Ray, who was about 73 years and eleven months old, had been married about forty eight years. She was the mother of eight children, girls, three dead, five living. She died January 24, about 9:45 o'clock. Had manifested by her talk and the life she had lived for many years a hope in Christ as her Saviour, but had never joined any church, but was one that believed that she was saved by the grace of God, not by works lest any one should boast. She had been afflicted for several years, but bore her afflictions with great ease. not grumbling or saying hard things against any one. She fell some months back while going up on the porch and was not able to walk any more and Friday, Jan. 19, had a bad spell. The doctor said it was paralysis as she could not eat or talk much more until she died.

Now I will say to the husband and children, don't grieve for your wife and your mother as you have a good hope that the change with your loved one is a good one. Afflictions she has left. Gone to sleep to wake up no more, to weep no more. Gone to rest with God

forever blest. Her seat around the fireside is filled by her no more. Her loving voice is heard no more in her home. But she has fought the good fight in this life, it is over to be no more. Now we will say to loved ones, husband and children weep no more for wife and mother, but may you all have a good hope to meet her above, where all is love, where there is no parting.

Written by one who was well acquainted with her in her last days of her affliction, funeral and burial. Funeral was at the home in Reidsville, N. C., then laid away in Wolf-Island cemetery to rise in the morning of the resurrection, when the dead in Christ shall rise first.

Written by W. C. Jones
611 James St.
Burlington, N. C.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has called our beloved and faithful member Mrs. Mollie Burgess Bennett: We feel that our loss is her eternal gain, therefore be it resolved:

First: That we bow unto our Heavenly Father's will, who doeth all things well:

Resolved Second: That the church of Winston-Salem has lost one of her most useful and faithful members. That not only the members but those without the fold will feel their loss greatly.

Resolved Third: That in as much as this dear sister has left us the example of an untiring interest, not only for the church but for the sick and distressed. That we meekly strive to follow her example of seeing the good in every one, endeavor-

ing as she did to hold up the hands of our Pastor:

Fourth: That we may be given a like portion of the faith she had in her precious Savior.

Resolved Fifth: That a copy of these resolutions be spread on our minutes, a copy be sent to the family and a copy to our church papers. Committee:

Mesdames A. C. Chamberlain.
A. L. Ashburn.

Done by order of the church of Winston-Salem in conference on Dec. 23rd, 1922.

J. A. Thomas, Mod.
W. L. Teague, Clerk.

SAMUEL L. ANDREWS.

At ten o'clock on the evening of the 14th. of Oct. 1922, Samuel L. Andrews passed into the great beyond. He was the son of Joseph Andrews and his wife, who was Eliza Briley. He was born the 28th, of April 1853. In 1874 he married Lavinia Roberson, daughter of William Wynus Roberson, and Lucinda Chanse. His wife fell asleep in Jesus just one year and seven days before he passed on to join her in the city of God, to occupy one of the many mansions which Christ has promised to prepare for his own. Samuel and Lavinia urged, in a gentle, loving way, their children to live lovingly together.

They both were members of the Primitive Baptist church at Robersonville, N. C., and lived consistent, beautiful lives, were loved and respected by all who knew them.

They leave three children, Mrs. Joe Manning, Mr. Ira Andrews, and Miss Selma Andrews, all of Robersonville, to mourn their loss, also a

large number of relatives and friends who will miss them.

Samuel was ordained deacon 1st. Sunday in Aug. 1915 and was faithful to his duty as long as he was able. We feel now that his sufferings are over, he has fought a good fight, and kept the faith henceforth there is a crown laid up for him in never ending eternity where all is joy and peace. Children, I cannot say don't grieve, but I can say, O, Lord help them, cause them to bow in humble submission and say, Thy will, not ours, be done. Children follow in the footsteps of your dear father and mother, and remember their kind advice.

The funeral services were conducted by Elder B. S. Cowan. They were both laid to rest in the family burying ground near their old home, to await the great and glorious resurrection.

Written by their cousin,
Mrs. W. E. Cox.

MRS. AMANDA HOPKINS

Whereas, God in His infinite wisdom has seen fit to again send the death angel, and remove from our church another one of our loved and lovely members, Sister Amanda Hopkins, and

Whereas, We realize our loss to the family and the church, therefore be it,

Resolved: By the Reidsville Primitive Baptist church in Conference assembled, that while we deeply feel our loss and bereavement, we bow in humble submission to the will and purpose of Him who makes no mistakes, feeling that our temporal loss is her eternal gain, and tender to the family our sympathy in their bereavement.

Further Resolved: That a copy of these resolutions be recorded in our church book, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Adopted February, 1923 meeting.

O. J. PERRY, Moderator.
J. A. WALKER, Clerk.

**TO MRS. PATTIE FULGHUM ON
HER 77TH BIRTHDAY**

Purity of Heart and mind
A greater virtue 'tis hard to find
To one who possess these
The others come with greater ease
In her who was born this day
Each virtue has had full sway.

Her voice attuned to music sweet,

Full oft ascends the mercy seat
Unstinted in its praise and love
Lifted up to Him who rules above
God gave to her a vision keen
His treasures by her have been seen
Untouched by the world's sin and
strife

May she live many more years a
happy life.

—James Dempsey Bullock.

Wilson, N. C.

This was written in her honor by one of our townsmen a year ago, during her life. She was a blessed spirit and a staunch member of the Wilson church. Since this was written she has been called home to glory.

J. D. G.

KATE ENOCH

Kate Enoch was born May the 11th, 1866. Died May the 7th, 1922. Was married to W. J. Florence November 3, 1907. She leaves her husband, one son, three brothers, five sisters, and a host of friends to mourn their loss. She never united with the Primitive Baptist church, but was a strong believer in the faith, and doctrine maintained by it. She was making preparations to go to the church meeting at Burlington when stricken and passed on, we believe to a better land. To the sorrowing ones let me say this is the Lord's way and while "She cannot return to you, by grave divine you may go to her." The writer tried to speak to their comfort and consigned her body to the grave to await the resurrection.

W. C. JONES.

DOLPH W. OAKLEY

Subject of this notice was born May 12, 1866. Died January 11, 1923, making his stay on earth 57 years, 7 months and 29 days. He leaves to mourn his loss a wife, 3 children and 4 grandchildren. His children are: Mrs. R. L. Oakley, Mrs. I. R. Oakley, and Odell Oakley. He lived a quiet life. He was kind to everybody and everything. He joined the Primitive Baptist church at Tar River with This wife, Julia Mitchel Oakley September 23, 1913. Baptized by Elder J. A. Hurdon, he was made clerk in a short while afterwards, which position he filled satisfactorily up to his death. He was never a very stout man, though he worked and made a good living for his family. He had the flu about three years ago, he never was well after that, though he kept up most of the time till last November he was taken with heart trouble and paralysis. He lived 29 days, his sufferings were great though he bore his sickness with the most patience I ever saw. I waited on him night and day. He was never heard to grumble at anything. Every thing doctor, neighbors and loving wife and children could do did no good. We miss him everywhere. He was a loving husband, a good father. I don't feel like I can do him justice though I can say he lived as he wished to die, while he was sick he was often heard quoting scripture. He was in his right mind to the last.

Oh, I never can tell how we miss him. We had his funeral preached by our pastor, Elder B. F. McKinney. The Lord gaveth, the Lord taketh, blessed be the Lord's name.

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

Written by his heartbroken wife.

JULIA OAKLEY.

Berea, N. C.

MARY JAMES CORBETT

Death again visited our home taking from it my baby child, Mary James. She was born October 18, 1904, and died August 21, 1920, making her stay on earth fifteen years, ten months and three days. Her death was five months and eight days after that of her mother's.

On July 31 she was taken ill with appendicitis, and was taken to the hospital where she was operated on immediately. For the first two weeks after the operation she seemed to be improving fast and we had strong hopes of her returning home in a short time, but she took a relapse developing peritonitis, pleurisy and pneumonia from which she continued to

grow weaker until God relieved her of her pain.

She was devoted to the members of her family and was always ready to do what she could to lighten their burdens. In her mother's death sickness she was especially dutiful and faithful, doing all she could for her. She had a sweet and lovable disposition and her heart was filled with gratitude for the blessings which God had given her.

In all of my grief my oldest sister, Mrs. J. H. Hill, died the day that my daughter lay a corpse, and was buried the day after Mary was put to rest.

More lovely now than e'er before,

Always kindly to the poor;

Remembered me in low estate,

I hope my praise will ne'er abate.

Oh, that all would thus be kind,

New and bright our lights would shine.

JAS. S. CORBITT.

Greenville, N. C.

1116 Myrtle Ave.

RESOLUTIONS OF RESPECT

By request and order of conference, I will try to write something concerning the death of our dear sister, Bettie Fleming. She was the wife of our dear brother, Ausborn Fleming, which departed this life several years ago.

She was born December, 1842, and died January 7th, 1923, making her stay on earth 81 years.

She joined the church at Great Swamp Friday before the 4th Sunday in September, 1884. She was a faithful member until her dear companion was taken away from her so sudden, when she had to break up housekeeping and live with her oldest son, which was so far from church, but came when able.

Therefore, be it resolved:

1. That we bow in humble submission in the loss of our dear and much beloved sister.

2. That in feeling the loss as we do, we know that God doeth all things well.

3. We pray God that to enable us to faithfully follow the example of our dear sister, and may the Christian life be stamped in the hearts of each member of this church.

4. That a copy of the resolutions be spread on the church record and copy be sent to Zion's Landmark for publication.

Done by order of conference at Great Swamp.

ELLA BRILEY

ELDER S. B. DENNY, Mod.

NANA BROWN, C. Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

*Mrs. Elmo R. Gillespie,
15 May 23*

VOL. LVI.

JUNE 1, 1923

NO. 14

IS IT FOR ME?

Is it for me dear Saviour,
Thy glory and Thy rest?
For me so poor and sinful,
Oh! shall I thus be blessed?

Shall I behold Thy beauty;
Behold Thee face to face;
And sing of redemption,
"A sinner saved by grace"?

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE

Elder C. F. Denny.

Very Dear Brother:

Enclosed you will find a copy of my father's experience, also a short epitome of the Mewborn family since he passed away which many would be glad to see in print, but if you feel it will crowd out better matter from the Landmark, or if it is too personal you can return to me and I will send postage for the return of the same. I am often made to think why was he made to experience such sore trials as he did being such a moral, upright boy and man, but while thinking of this my mind takes me back to Joseph, why did he have to undergo the trials he did? The answer is this: God was preparing him for the great work He had for him to do, so it was with father, who had to endure many hard things, his life was threatened if he did not stop preaching like he was, that such things as he was telling were impossible unless the people built railroads to everybody's door and the people should be borne like birds with wings, but we see these things that he said would come are true, people traveling the roads without teams to pull the vehicles and are going through the air. He further said they would go from this coun-

try to Jerusalem to worship and make the trip in a few days, and that crime would increase, wars would cause more destruction, that there would be more money (gold and silver) in the world than ever before, but with all this amount of money every nation would go down in debt, is not this true today? Is there a nation today but that is in debt and is there one that can pay her debt? Is there not more gold and silver in the world now than ever before? Statistics say there is more than nine billions of gold and more than one-third of this locked up in the vaults of the United States. He told of these things about seventy years ago. Now I will give a copy of his experience and may be something on this line later on .

(For the Primitive Baptist)

Dear Brother Temple:

I have often thought of writing out my experience and if I did not offer it for publication I would lay it where the children could get it, but have omitted doing so until now.

I was born in the neighborhood of Falling Creek, Lenoir county, N. Carolina, of religious parents. My father and mother, grandfather and grandmother were all Baptists, of the Primitive Order—then

known by the name of Predestinarian Baptists. My father was clerk and deacon of the church, where he had his membership at the time of his death. I was born January 1st, 1799, my father died when I was in my ninth year. I was brought up by and with my mother, brothers and sisters, nine of us, some older and some younger than myself; I was a hearty boy until about 14 years old; then unhealthy until about 18. When education was in distribution my share was small, and that little obtained at log cabin school houses. I have not as yet seen a house called a college, nor made one track outside of N. Carolina, but when work was in rotation I received a liberal share.

I was convicted of sin by reading the Bible, and found according to that book that I was unprepared to meet the Judge of all the earth, which caused me to have some serious impressions. I read some and neglected it much. I tried to pray to the Lord, not to cut me off in sins, made promises and broke them and sinned the more until I found it useless to make promises to break. In this way I continued a few years, when at length I concluded it would be better for me to marry and get off where I might have a smaller family and perhaps could live nearer the way the Lord had pointed out in His word, and when I came to think seriously on this subject I found myself at a loss to determine upon it, for I feared that marrying would be but for the wore and if I should do so it might be to repent of when too late. So I knew not how to do better than

to present the case before the Lord, who knew all things and could answer the petitions of humble sinners, who trusted in Him; and I believed the Lord heard me and granted my request, and I felt thankful for the gift.

But marrying is not regenerative nor is water baptism, but both are blessings when properly complied with.

My burden of sin continued with me and my troubles became greater. I read the Testament nearly every day. At breakfast I would read one chapter and at dinner or night would read another. I was a very imperfect reader, but learned to read in that way as fast as ever I did at school. I had but two books the Testament and Hymn book. I tried to pray, and sometimes shed many tears, while at other times my prayer did not appear to rise higher than my head, then I would feel greatly dejected. My wife began to question me, and asked me what was the matter and this added more trouble, for I did not want to tell her and expected she felt uneasy. At length she asked if she had done anything to trouble me. I told her no, and requested her to not be uneasy nor ask me any more questions about my appearance or trouble.

One Sabbath I felt quite lonesome, and there appeared to be nothing cheerful or amusing to me; so I went down to the old place, where I was raised in search of something that was amusing, but about the house I could find nothing. I then went down to the causeway, in hopes of finding some

amusement, but all was empty. I then went down round the plantation on the side of the swamp, where, at length my attention was attracted by the many various birds that had gathered together in the branches of the trees at that place, and they were alive with their sweet notes, and as it were praising their Creator with their songs, as pure as they were when first given to their parent bird. Thought I, why is it that these birds so praise God, while I praise him not: Ah! sin hath not spoiled their song of praise. But the top-piece of God's lower creation is fallen. I knelt down in prayer, and continued more humble and lowering until I lay down upon the ground. Here I continued in prayer for sometime and shed many tears and at length, when my sorrows and troubles seemed to be a little abated I arose and sat for a while on the ground thinking whether this was conversion or not, for I felt some what different from what I had before, but was not able to determine it, and trusted that the Lord would teach me aright.

I found there was a change for tears in prayer had left my eyes and conviction increased; and however great was my trouble, no tears came from my eyes, as had done heretofore. I now feared that I had committed the unpardonable sin, and tried to find out what it was and when I committed it, and finally concluded it might have been done in childhood; but was unable to make it out.

I fasted and prayed many days, and followed my plough in as long

summer days as came without putting anything in my mouth.

My cross in fasting was for food and water. I used no tobacco, My want was Jesus Christ and His salvation.

I had gone to two places in the woods and knelt in prayer until I had worn holes in the ground with my knees. Seldom a day passed but what I knelt in prayer three times, besides my prayer was day and night.

I read the Testament, had hope for others, but almost in despair for myself.

During this time my mother had a severe attack of the bilious fever and I spent much time with her, and on visiting her one day I found her very low, and the women had sent her clothes to a young woman that lived near by to have in readiness, as they thought she was dying and requested me to go and tell her that they desired her to have them ready as early as possible. And when I had delivered the message I returned, and on my way there was a large oak. I went to it and in its shade I knelt in prayer that the Lord would raise my mother and restore her to good health. I felt comforted and believed the Lord heard me and would grant my request, and it seemed to go well with me while praying for her I thought of myself and began to ask for His mercies upon me. But when prayer was changed my feelings and faith gave way; for it seemed that part of my prayer relating to myself was not received. I rose up and went on back and when I had come to the house I

asked how mother was. They said she was better; and she continued to mend and was finally restored to her health.

Let all humble mourners who have no faith in their prayers for themselves and they "Alone Wander" pray for me!

The Lord hears and will answer at the proper time, you must live before you die and die to live; or be killed with life. Understand this Christian, you have felt it and rejoiced in it, for the Lord kills with life, but the devil kills with sin.

My burden continued, for without Christ there is no redemption, but in Him there is eternal life.

Sometimes when I would lay down I could go to sleep, and have a good night's rest. But at other times would get up and walk the yard and seek where to pray, and feared to sleep; for if I died without Christ, I was gone, for the better I understood the Scriptures the better I saw the necessity of redemption by Jesus Christ.

At length I was able to take hold of the promises of the Lord. Here they are: Mourners "Alone Wander," and all look at them. They are firmer than the heavens, and the blessed Lord has made them for those that receive them even the chief of sinners. Life is without you, and what do you want but the promise? Come and go with me and let me talk with you, if you will accept of sweet company.

Blessed are they that labor and are heavy laden; for they shall have rest. This was a precious passage to me, for I believed that I did labor and was heavy laden,

and deserved rest; and hoped the Lord would give it. After meditating upon this I found another, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I believed that I did hunger and thirst after righteousness and the Lord had promised to give it to such. And after this I found another: "Blessed are they that mourn; for they shall be comforted."

These passages were better to me than a good bed, for they had a foundation which is firmer than the heavens and earth, and Him that promised was able and willing to perform it for there is no change in him.

The church now was both beautiful and desirable to me, and others stepping in, and some of them unexpected to me for I had not perceived their conviction.

One Sunday morning I awoke I believe it was in November, 1823, and the last day of the month, when I awoke I lay and thought of my condition, and what was the best for me to do, at length I concluded to go in the woods and spend that day in seeking the Lord for His salvation. After early breakfast I went in the woods and knelt in prayer; and it seemed to be a great task for I felt like my prayers were not heard, yet I greatly desired the blessing. Therefore I hurried back toward the house and as I walked away I was noticing what a beautiful day it was; there was not a cloud visible to my view, and the sky was clear and bright. Yet I thought of my unhappy condition, and how long I had sought the bles-

sed promises but had not attained it. And when I had arrived near the house, in a moment, as quick as thought, Christ was revealed to me or to my mind as on the cross, and at the same time these words, "He has borne your burden that you might be free from it." And immediately the tears of love to Jesus Christ flowed freely from my eyes. This was the first time that I had ever felt such love as this. But my burden was not gone. And after these tears had ceased I went on into the house and lay down on the cradle with my feet towards the fire and lay thinking of my condition, whether it would not be best to go and see some preacher, and tell him of my case and see if he could instruct me. But this was overruled, for there was none but the Lord Jesus that could relieve me. And here again Christ was revealed to me with the same good words or impressions to my mind, and like a thought tears of love came in my eyes. I arose took my hat and left the house, with the tears of love falling from my eyes and as I went out of the yard my tears of love were changed to tears of grief; for it seemed that the corruptions of my heart were shown to me, and the fountain of sin was within; and now my burden appeared to be doubly increased, although great before, and I thought and said if I could go to hell and stay there ten thousand years and could then have relief I would have hopes, but also, from there there was no return: Now, if my tears had been blood I expect I could have been tracked along the little footpath that led

through the woods. I came to the rise of the hill and lay down on the ground or straw and leaves, and began to put up my petitions, inquiries and the reason why I had not obtained the desired blessings I had so long sought for. I thought of my having some negroes which my parents and my wife's father had given us, and if this was a hindrance I would give them up, but from this my mind was relieved; it came to my mind to keep them, that they would help me maintain my family, but at that time I had no family but myself and my wife and one child. I then asked the Lord to have mercy on me, and grant that I might not have to go from that place until I obtained relief, and as fair and clear as this day is so clearly may I know that my sins are forgiven. There then came an impression on my mind with force, as though it must be done and that was to give my whole salvation to Christ whether he would have me or not. Here was a trying moment with me, for if I only could know that He would save me, I could do so with great freedom; but if He should cast me away I should be miserable forever; but grace overruled, I yielded with these words: "O, Lord, have mercy on me, and save me, but if thou own me it is just; if thou save me it is an act of thy mercy." And it seemed as if I felt the truth of what I said. Now Christ was again revealed to me. I saw Him not with my natural eyes, for I was lying on the ground with my face down and my head northward and he appeared to be southward in the air, with

hands and feet exposed and ascending upward an impression was made on my mind like words but I heard a voice, "Arise and be baptized and preach the gospel." My burden then left me and just at that moment I did not feel the love that I had twice before, and began to ask the Lord how it was with me now, and if this was not from him to let my burden return that I might be convinced. But it seemed as if my burden would not or could not return. I then turned on my side with my left elbow on the ground and my head on my hand, and it seemed to me if there had been a window opened in heaven and the love of God poured forth to me I would not have had greater love to God or been happier, for I felt that God was reconciled to me and had reconciled me unto himself in Christ, and I felt justified in His sight. My joys were now greater than my troubles had ever been.

I wanted a thousand tongues to praise the Lord, for with one I could not praise Him as I desired and it came to my mind that the angels in heaven praised God for me, and this did me good, for I believed that they praised him better than I could even if I had a thousand tongues, and I loved the angels which were praising God. Before this I thought my case different from others, but now I believed that others had been brought in the same way and I loved them with a new love for this love belongs with the new born soul and is the gift of God.

After being in this happy state for some time I got on my knees and

it came in to my mind as plain as words. Give thanks to God for so good a blessing. I did not have to think for words for they were present with me, and I said Glory to God; for my Redeemer liveth and as bright as fair, and clear as this day is so clearly do I know that my sins are forgiven. When again it came to me like words—these trees are the works of the good God who has done this for me and I loved the trees that grew in the woods as well as all the works of his hand.

I then arose up and started for the house and after walking a few steps I began to notice how changed everything appeared, for there appeared to be a beauty set upon all nature, different from what I had seen before, as though there was a golden tree of beauty with the light or rays of the sun spread upon all the face of nature, much like the sun when setting in the far west throws back the beautiful yellow hues of its clear light.

I now concluded to send for mother, and tell her and others of this great happiness; but I did not get far before having something new to encounter, for such evil thoughts now were thrown in my mind, I had never met with before, not the old fleshly kind nor the unawakened sinner's kind, but such as the wicked spirit wearies the Christians with.

But when I arrived at the house I sent a boy after mother, she soon came, but before she arrived I concluded not to tell her, except she made inquiry of what I wanted for I could not think of what I had felt

without being so much in tears that I could scarcely go through with it. And after she had rested a while she proposed for us to take a walk over to a near neighbor's house and we did so. The next day I took the Testament and began to read, and it appeared to be quite different; for the good things that were there pointed out for the blessed ones were now for me; were now against those that were in that awful state that I had been in. And while I was reading my wife commenced again with her inquiry—for she had left off from the time I requested her until now. She asked me how I was; for said she "Mary Byrd said yesterday that she was satisfied you were changed for she never saw you have the appearance you had yesterday and I perceive there is a change in your appearance." I did not tell her or could scarcely make her an answer. A few days afterward I went to the field and when I got to the fence I rested myself on it and began to pray, and blessings and love of God filled my soul, which made me feel good for this was unexpected to me, but gave me great joy to think the Lord had granted me this blessing of remanifestation of his goodnees, which made me hope the Lord would guide me by his Spirit and would cause me to feel this love when I would walk in his good way. These things I have enjoyed many a time since. Sometimes after this I was at work in the field and not feeling satisfied went to the old place where I was raised, it being near. I found mother and an old sister who had past her three score

and two years, and as I went into the house the old sister asked me if I could not read some for them. I took the Bible and began to read, and as I read I gave some such views as I had, or such explanation an in this way went through one or two chapters. They paid as good attention as though I were preaching. At length the old sister said Parrott, "Do you understand these things?" I said "I think so," she said "you are a changed man and you need not try to hide it."

Mother said she had perceived it for some time. I took my hat and left the two old women to talk these things between themselves. Not long after this I again felt as though all was not right, and began to pray and asked the Lord to teach me and show me my duty, and what he would have me to do; and while in prayer the passage of Scripture concerning baptism and joining the church came so plain to my mind that I felt as though I was doing wrong to ask the Lord these things when he had told them so plainly. I then asked forgiveness and felt my duty to join the church, and at August meeting, 1824, I was received as a member of the church at Bear Creek and was baptized by Elder Lewis Whitfield, who was the pastor of the church at that time.

I now felt like the way was open, and I could take up the cross of family prayer, that I had felt to be my duty before, and I made the attempt. I thought it was the poorest prayer I ever heard, and was inclined to bemean myself for such a sorry prayer. But there was an answer within that overruled and

made me feel that I had done right, and I had the answer of a good conscience which was better than flowery words from the tongue without consolation.

In 1825 I sold my land and moved in Green county about five miles. This distance was short, but the difference in the neighborhood from that in which I was raised was great. It was rare to hear a white man swear or curse an oath and there were but few neighbors in that ill habit but in the neighborhood of my new home it was but common, as well as (I believe) all other sins. I hadn't been here long before an old man who had passed his three score said to me, "I suppose you are a Christian." I said "a professor." He said a Christian for so I'll have it for I was told by a Baptist preacher that he had understood there was not a Christian on Tyson's Marsh and said he, "the best answer I could give was a stream."

Finding myself in such a place of iniquity and here expecting to raise a family caused me to inquire at the throne of grace what to do. I asked the Lord to teach me where to go, and offered my land for sale; and believe the Lord did teach me, and gave me to understand that it was my duty to warn them of sin and teach them the way of life, and this neighbor of mine would change for the better and some others that were so desirable to me would change for the worse. I hope there has been a change for the better, but a greater and better is desirable.

I want to tell of one more partic-

ular and stop for the present:

After trying to preach for a few years I had an attack of rheumatic pains and bilious fever. I was for several days so I could not walk much for pain in one of my ankles, and as I was returning from meeting one day I became very wet from a severe rain and after arriving home the pains were quite severe, which confined me for several weeks, with pain in both ankles and knees so that sometimes I could scarcely move my feet and could not walk at all and besides I was in a cold state with regards to spiritual heart, for I desired to feel the sweet breezes of heavenly grace. One night at a late hour I was lying and thinking about the miracles the Lord and Saviour wrought when on earth and concluded that if it were so I could go to him or send to him as the afflicted did when He was on earth, how glad I should be to God, for I believe He could heal me. And after thinking of these things a little I had faith to believe His power was yet the same, and He could heal me though He be in heaven, and began to say Lord have mercy upon me, and heal me; and in a few minutes I was a happy man as I ever was except at the time of conversion for I believed there came virtue and love and filled my soul and felt the good effects to my knees. I rose up on the floor and after standing for a short time I sat on the bed and gave thanks to the Blessed Redeemer and tried the second time to walk. My wife and children rose up and at first were alarmed and inquired what was the

matter. But I had no talk for them at that time. The negroes came running to see what was the matter and inquired if I had gotten worse. My wife told them that she believed it was of more happiness than pain. More than twenty years have passed since then and thank and praise the Lord I have not had the rheumatic pains since.

(Nor did he ever again.)

Your unworthy brother,

PARROTT MEWBORN.

Greene county, N. C., July 28, 1854. Vol. 18. No. 17.

Elder Parrott Mewborn was the father of ten children, five sons and five daughters, four of these sons were preachers, though one of them would not go in the stand. said his gift was not in the stand but outside. He had good understanding of the Scriptures. His theme was Jesus and literally fulfilled the command of Christ "As ye go preach," in a conversational way wherever he was he delighted to expound the Scriptures to any whom he might be with, and was as able a preacher as either of his brothers and we think much better than many who do go in the stand and make a great display of words. One grandson, one great grandson and four grandsons-in-law have been ordained to the work of the ministry, four of his sons were faithful deacons, four were clerks, the church records show they were kept. One was clerk of the Contentnea Association for 24 years. Two were school teachers, one served his county as a justice of the peace 20 years, also as a member of the Board of Education, 18

years, was twice elected to the General Assembly.

Eleven of his grandchildren were teachers, one a doctor, two are lawyers, one a president of a bank that does a large business. None has ever been required in court for any crime, none ever rich or paupers, always rather eat bread by the sweat of their own faces.

We are thankful that we are of a family so greatly blessed of the Lord. May He have all the honor and the praise and glory.

D. A. MEWBORN

L. J. H. MEWBORN.

Will Brother Temple or some of the brethren give us their views on the 11th chapter of Revelation concerning the two witnesses.

BOAZ AND THE NEARER KINSMAN

Brother I. M. Dearson, of Clanton, Ala., has requested me to write for the Landmark something concerning Ruth 4:6th.

The book of Ruth has never been clear to my mind, therefore I do not suppose that I will be able to say very much on the subject.

Elimelec (to whom God is King) was of Bethlehem, Judah. In the time of famine he went to dwell in Moab among a people whom the Lord had cursed in such a way that they should not enter the congregation of the Lord forever. Deut. 23:3. Therefore they were not a fit people for the Israelites to dwell with.

Here is one place in which the commandment of God is violated by His own providence. By His commandment all of the tribe of Moab

are forever excluded from all affiliation with Israel, but here is a providence by which Ruth, a Moabitess must enter the congregation and become one of the mothers, in the lineal descent, of our Lord Jesus.

Elimelec did not want of Israel because of poverty for he had plenty. See chapter 1, v. 21. There was a famine in the land but not in his house.

I have thought that because the true Church of God is a little flock and does not progress with the world, some of the children of God who are desirous to keep pace with the world, have Sunday Schools and send their children into popular society, have organs and other instruments to attract the attention of their younger folks, so they will be well thought of by the popular of the world, may go into the popular religions, and if they do not go themselves they do not teach their children the danger of thus mixing up, but send them into peoples who never knew the Lord, and whose worship is idolatry, and is going farther from the Lord. Such as these do not see anything in Israel but a famine. They are full but to them Israel is poor. They see more promise in Moab than they do in Israel. They forget that the goodness and mercy of God is with His feet even if they are a little flock and poor in this world; they forget that they are the chosen of God, rich in faith and heirs of the kingdom.

Elimelec's wife was named Naomi or Pleasant. Therefore with plenty in his house and a pleasant wife he was not satisfied. He

must go to a more prosperous and flourishing people. So far as we know the significance of their sons' names was not developed until they came into the stranger's land. The name of one was Mahlon, or a sick person, the other was Chilian or wasting away. We have no account of there being any sickness or wasting in his house, while he lived in Israel even though there was a famine in the land. But when he came in the land of Moab he soon wasted away. Elimelec died, so Naomi became bitter in her soul. Mahlon married Ruth, a friend, but he was "a sick man" and soon died. Thus Ruth was left childless and in desolation with Naomi. She became partaker of Naomi's afflictions, that of widowhood, and by this affliction she became united to Naomi and an Israelite in spirit. When she was united to Mahlon she lost her relations with Moab and became one with her husband, and an Israelite in very truth. The other son, Chilian, married Orpah, a kind of a wild deer. In Chilian is the wasting away of Elimelec's fullness. There was no love to unite Orpah to a poor widow like Naomi, and Orpah had no desire for Naomi's God. Therefore when she saw that her husband was dead she had no hope in Naomi or in her people. Her estate had wasted away and there was nothing left to her but poverty and hardships. Thus as soon as trouble appeared in the way she saw promise in her father's house, among her people and in the house of her gods. The grace of God had not circumcised her heart to see the beauties of the

house of the Lord. This is why some turn back in our day. It is known by their course. They will go to their place of worship if there is service there, but if not they will go as well to some other place and worship with them. They own that they see nothing in the doctrine but think it best to be neighborly and sociable so they go. They do not remember that that which is not of faith is sin. Therefore it is a grievous sin for an Israelite to go and worship with those of another nation. (Denomination).

Thus all such stuffs as Elimelec could take with him was wasted in this land of Moab. There was an inheritance yonder in the land of Israel which could not go out nor waste. It lay dormant. Now Ruth, the widow of Mahlon, was heir to that estate. To inherit it both she and the estate had to be redeemed. She was too poor for such a thing, and if she had been rich she could not have redeemed it because she had never been in possession of it. There were two near kinsmen to Elimelec and to Mahlon, his son. Therefore one of them must redeem it for so was the law of God to Israel.

In mercy Boaz had looked on the low estate of Naomi and Ruth. Naomi's blessings in Elimelec's must come by Ruth for she was the rightful heir. The mercy towards her which was in the heart of Boaz could not cease. It must be satisfied. In that mercy the house of Elimelec must be perpetuated in Israel.

That mercy appealed for that apparently lost house to the nearer

of kin. It appears to me that it was the law which the church of God had violated in the fall and in which violation she went away from God into sin and degradation. This law could not redeem this starving one. The nearer kinsman did not make any plea for the poor. He was satisfied. He held the heir responsible.

Mercy said this one must not be lost, this transgressor must be redeemed. This mercy is in Jesus Christ, our spiritual Boaz. "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

The law must be magnified. There was not and there is not any power of redemption in the law. The law would be violating its own provisions to show mercy to any transgressions of its demand. Therefore the nearer of kin could not redeem the straying one to the inheritance in Israel, nor the inheritance to the straying one. The law must be fully upheld in every jot and tittle or the sinner cannot be saved, and yet the law cannot yield in a single point.

When the nearer of kin refused to redeem he told his reasons. He would mar his own inheritance. Therefore the right of redemption lay in the second, who is full of mercy to the poor wayward one who was now empty in Israel.

In this redemption Ruth became one with her Redeemer, for they became husband and wife, one flesh.

Even so in the redemption which we have in Jesus Christ we are made one with Him. We are taken out from under the curse of the law by having all of its provisions perfectly fulfilled in our husband. He, and not another, has redeemed us unto Himself a peculiar people zealous of good works. Now we are His, not only by the gift of the Father but in that He is our Redeemer God.

When we are born into His kingdom we need the continued renewing of the Holy Spirit. We must be kept in remembrance of the blessings of our Redeemer, and that He saved us from the curse of him who could not redeem us without marring his own inheritance. He must have an eye for an eye, a tooth for a tooth. However, in the blessed mercy of our dear Redeemer the law is so perfectly satisfied that He cries out in justice and says, "This is my beloved Son in whom I am well pleased for His righteousness sake.

Thus the inheritance is redeemed and Ruth is married to Boaz and the house of him to whom God is king is perpetuated in Israel.

The law said that this Moabite shall not enter into the congregation of the Lord forever, but loving mercy changed her into an Israelite and by mercy she entered in forever and our dear Lord, her dear Redeemer came in the flesh through her.

When the church of God among the Jews and the church of God among the Gentiles shall have fully come together in the gospel and will forever enter into their inher-

itance and dwell forever with the Lord in the heavenly Canaan.

Yours in hope and love.

L. H. HARDY.

Atlantic, N. C.

JOHN A. WEST

It is with a feeling of great unworthiness and insufficiency that I attempt to write an obituary notice of such a beloved brother, but inasmuch as Brother West requested me to write after his departure what I knew of him for the Landmark.

He was born January 11th, 1836, and died January 22, 1923, making his stay on earth 87 years and 12 days. He was married to Miss Masouri Johnson, Dec. 11th, 1870. To this union were born one girl who was married to Mr. Malcolm Dalton, who lived with Brother West until his death and will say in behalf of Mr. Dalton and family, they have discharged their duty in waiting on Brother West in meekness and humbleness for which they will reap their reward. Bro. West's wife preceded him to the grave 20 years ago. Brother West united with the church at Weatherford, June 29, 1879, was baptized by Elder Wm. S. McDowell. He was chosen deacon, which office he faithfully filled until unable to attend.

Weatherford church will long mourn the loss of such a good, humble, faithful brother will be missed at home. While he was not expected to do anything, all was done by Mr. Dalton and family that could be done to make him comfortable and happy, and will take the privilege of saying as it has always been a home for the Baptists, it will continue to be a home for them. Whenever he missed a meeting you might expect he was sick.

Brother West wanted to die. He said he would welcome the messenger of death, he thought he could see his way clear.

I know it is said about all the praise a man gets is after he dies, but this is not true in this case. I cannot find language to express our heartfelt sorrow for the loss of this dear father in Israel. His life was well worth imitation. We should be submissive to the will of God, believing our loss is his eternal gain. He apparently just dropped off to sleep without a struggle. Asleep in Jesus, blessed sleep.

His body was returned to its mother dust at his home. Elder C. T. Evans attended burial services and spoke many words of comfort to the bereaved family. His body, which was sown in corruption we believe will be raised in incorruption, fitted and prepared to enjoy that

incorruptible inheritance reserved in heaven for those who are kept by the power of God through faith unto salvation. Brother West served through the four years of war as a faithful soldier. I think he was wounded twice. We all have some idea of the hardships he had to endure.

We are hoping and trusting that when we have to lay our armor down to meet him, where we may sit down with Abraham, Isaac and Jacob in the kingdom, not as we are now. We must be changed as a grain of wheat or corn after it dies and is resurrected. I shall live all my appointed time then will my change come, doctors and friends cannot prolong our appointed time. Job says if a man die, shall he live again? All the days of my appointed time will I wait till my change comes, thou shalt call and I will answer thee.

As ever,

A. B. KEESEE.

WILLIAM VOLIVA

It is with a sad heart that I attempt to write the death of my dear father, William Voliva, the son of William Voliva, who was born Jan. 13, 1860, died Jan. 1, 1923, making his stay on earth 62 years, 11 months and 18 days. He was married to Miss Fannie Parisher, August 11, 1886, to this union was born six children, four boys and two girls. One boy preceded him to the grave. Father joined the Free Will Baptist church September 19, 1894, and remained there until his death, though I believe he loved the Primitive Baptist, for he attended the church when attending any. We miss him everywhere. A precious one from us is gone, a voice we loved is still, a place is vacant in our home which never can be filled.

He was a kind father and a loving companion. None but those that have lost dear ones know how heart-breaking it is, but the good Lord has promised to be with us in all our losses, and crosses in this life and his promises are sure. He gives and he taketh away and blessed be his name.

May the dear Lord cause us to feel that he does all things well, and may he bless us and comfort us in this life and give us sweet hope in heaven. We loved him, yes we loved him, but Jesus loved him more and he has gently called him to yonder shining shore. He is gone, but not forgotten, never will his memory fade; sweetest thoughts will ever linger around the grave where he was laid. Though sad it seems to give him up, we know the Lord maketh we must not murmur at his will, for we know the Lord he taketh he is gone to eternal rest, where parting is no more. We can only hope to meet

him on that happy golden shore, where pain and suffering is not known, only happiness, peace and love where all are fashioned unto him in heaven with God above.

Written by his loving daughter,

Mrs. J. B. Holadia.

ELIZA A. CARLTON

I desire to write a sketch of my mother's life and death. Eliza A. Carlton, born in South Georgia, March 21, 1839, a daughter of Timothy and Sarah Bryant; moved to this, Hillsboro county, Florida, about 1855, the year before the Seminole Indian war, and while the people were fortified for protection from the Indians, she was married to Isaac Carlton, March 22, 1857. To them were born seven children. Three sons and four daughters. All raised to have families, myself being the oldest, now sixty five years old. My two youngest sisters, Mrs. Sallie Franklin of Antioch county, Fla. and I survive; our two older sisters, Georgia Sweet and Mary Brown died several years ago and the two older brothers, James W. Carlton and William Carlton died several years ago, all leaving families, and it is a task for me to number the grandchildren and the great grandchildren with the great great grandchildren; but to consider the age of dear mother being 89 years, three months and thirteen days, being a pioneer resident here in South Florida in the Indian war undergoing the hardships prevalent in a frontier country among the varmints and wild beasts, with no modern convenience to live other than to dig with a hoe a club ax and plow rake, etc., and a few crude pots to cook meat, potatoes, cow peas and Indian corn with vegetables and wild fruits often on the ground as by a camp fire, and to enumerate the many things to encounter with during the Indian war and on during the Civil war between the States and several years after, much of the time not having access to market, sometimes to go to the coast, boil salt water to get salt to salt victuals and to make a fire was to use a flint, striking on steel. Preparing tinder of burned or scorched cotton rags and many hardships to get the needs of the family and to educate the children in private schools and Isaac Carlton, my father having contracted afflictions in the Indian war asthma, rheumatism, etc., suffered about twenty years, died Feb. 21, 1897.

I remember hearing father and mother telling each other of what I understand now to have been the dealings of the Lord with them. Telling their experience. I did not know then, and there being no Primitive Baptists in this country then they joined the Missionary Baptists. I remember going to church with them and

hearing them talk to each other while at home or going to or from church of their understanding of the Bible, their experience, etc., it seemed to me that they were not in full harmony with the doctrine of that church. At last I heard my father tell them they had as well take his name off their books for he could not go with them, and it seems to me they regretted very much to give him up; so, about that time the Primitive Elders came through this country and began to organize churches and they joined about 55 or 56 years ago and the best I have been able to see or understand they lived and died in the faith of Jesus their Saviour, very much devoted to their brethren and sisters in the church, the original Primitive Baptists, holding to and believing in the doctrine of election, predestination, salvation alone, by and in the grace of God their Saviour the final perseverance of all the saints in glory, and though they realized they were sinners in this world, but that Jesus came to save sinners and that His salvation was manifested to them showing them that they had no righteousness only the imputed righteousness of Jesus and that as Jesus their Saviour suffered and died for their sins, which were imputed to him, he also rose again for their justification, thereby giving or imputing his righteousness to them with all the ransomed being their life and resurrection they seemed to realize that the wages of sin was death, but the gift of God was and is eternal life, through Jesus our Lord, therefore, could not believe a divine belief until born of Him, a divine spirit which preceded belief and action or obedience, which caused them to see and know at least in part of their poor, weak, frail and depraved condition in nature to the mortal by itself alone could not put on immortality, but by the quickening spirit of immortality which was in Jesus their Saviour that as he was resurrected to immortal glory that He had with the father in the beginning, would also quicken and raise their mortal bodies immortal with him forever and ever.

I can not remember to state all the wonderful things I have witnessed with and of my dear mother, since her husband, my father died and well it is for I could not find time and space to write it all, so it could be realized by many, but let it suffice to say that many sweet conversations I have spent many hours alone with her, talking of the dealings of the Lord with us relative to our experiences and hope, expressing our weakness and unworthy feelings to each other, and it seems to cause my mind to go back to childhood days, coming up to the year

1885, when I hope the dear Lord revealed to me some of the unsearchable riches of his grace showing me He is just and the justifier of poor lost sinners, the heirs of God and joint heirs with Jesus, their Saviour and that eternal life is alone in Him, altogether the gift of God and when I recall to mind the many years I have lived and had the precious privilege of the loving comfort of a loving mother nearly 65 years I consider only a few have been so blest, not many to fully realize how I feel now to go on without that comfort. No doubt the other children think they knew her as I did and that she was as lovingly kind to them as she was to me, but dear ones to think of the double tie that bound us. I am not grieving, but let me thank our heavenly Father for sparing dear mother to be with me the sixty five years or from April 20, 1858 when I was born in this natural world, to July the 8th, 1922, when she fell asleep in Jesus to rest till Jesus raises to immortality; she was always ready to administer and come to my assistance in any afflictions and trials of life she could not it seemed to me have been more interested in any other than she was to me, tho kind and loving to all and loved by all. I think I knew her not only as a natural, loving earthly mother, but in the dealing of God with us from the date of my knowledge of our Saviour as I hope by the revelation of Jesus Christ in June 1885, she having been a member of the original Primitive Baptist church about 55 years and very much devoted to the church and the dear saints of God always going to meetings when it seemed possible. And of the last 15 years up to a year or two when she was able she seemed to have a great desire to go with me to the churches I tried to serve and those I visited she seemed to have a clear understanding of the doctrine preached and enjoyed it but could not compromise man's work for righteousness did not believe any could help the Lord God, did not believe that God tried to do anything, did not believe that God wanted things as we do, but that He did all His pleasure in heaven and on earth and none could stay His hand. She said God speaks and it is done He commands and it stands and as He thinks it comes to pass, she believing in the predestination of God concerning all things: yet when the absoluters some said that God absolutely predestinated all things that take place or come to pass, good, bad and indifferent, she said well I think many things come to pass that God did not predestinate, many things are wrong and God never did wrong. Many things were done that were against God's law and against His will, but even in that his pre-

destination concerned to work all things to the absolute salvation and glorification of all his, the elect people given to the Son the very elect that He would lose none; that God absolutely saved and does save all his people. That their obedience to Him and in Him emanates from Him and is wrought by His spirit in them that which is born of the flesh is flesh and that born of the spirit is spirit. That the fleshly or natural man ought to be subject to and obey the laws of nature or the laws of his country or kingdom and the spiritual or heavenborn soul ought also to subject himself to the spiritual kingdom realizing that all shall be willing in the day of God's power, that He will do all His pleasure in the salvation of all His ransomed children regardless of conditions or circumstances.

No dear children of our heavenly Father, it is wonderful, so much so that no natural being can fully realize or embrace the doctrine of God, our Saviour and the spirit in which the Scriptures apply to the heaven born soul, except they be born of the spirit, that living word you may cavil, comment, suppose and infer, but God has hid these things from the wise and prudent and hath revealed them unto babes, it is the revelation of Jesus Christ, our Saviour, the godhead bodily, the rock on which the Church is founded, and Jesus said it is written in the prophets and they shall all be taught of God every one therefore that hath heard and hath learned of the Father cometh unto me and he that cometh I will raise him again the last day, so we that have this revelation by the life giving word come as they are drawn and will be raised again with and by him to eternal glory, so our mortal bodies must go to the earth as our dear kindred has to sleep as our dear mother is sleeping and in the resurrection be raised immortal as our Saviour just like him and there know as we know. May we rest in hope of meeting our loved ones, with all the redeemed to praise God forever and ever.

F. M. CARLTON.

MRS. MOZELLE STEVENS

The subject of this notice was born March 4, 1894. She was the daughter of Mr. and Mrs. Lon Coats. She was united in marriage to Floyd Stevens in 1909 and unto this union were born five children, two girls and three boys. She was united to Cleveland Primitive Baptist church in 1919, and was baptized by Elder W. A. Simpkins (then pastor). She was a devoted member until her death. She died January 21, 1923, making her stay on earth 28 years and 9 months. Her remains were laid to rest in Shiloh cemetery, January 22, in the presence of a

large host of mourning relatives and friends. The funeral services were conducted by W. A. Simpkins, former pastor. She leaves to mourn their loss her companion and children, her father, and stepmother, her mother having preceded her to the grave, two sisters, two brothers and a host of mourning relatives and friends. I will say to the bereaved ones, weep not for we feel that she is sweetly asleep in Jesus in a world where pain and suffering is unknown.

The children have lost one of the best of mothers, her husband a faithful wife, and the church a devoted member. She was sick for some time before her death and unable to attend church. May it be the Lord's will that we all may meet her there where sorrow is no more.

A loving sister,

MRS. DANIEL CARVER.

The shades of night are closing in,
The day is past and gone;
And saddest thought my heart within,
The hour is sad and lone.

We friends so faithful hearts so true,
Death draws us far apart,
But my love holds fast to you,
And never can depart.

It has been long since we did part,
Not to meet on earth again;
We feel that you are gone to rest,
From sorrow care and pain.

And when this earthly life does end,
From sorrow pain and care;
I hope to see you then my friend,
And meet each other there.

When safe across death's darksome stream
Then may we wear a crown;
There were King Jesus reigns supreme,
And heavenly joys abound.

We will renew our friendship sweet,
There on that golden shore;
Where all God's chosen ones shall meet,
And parting never more.

ANDREW M. WILLIAMS

Andrew M. Williams was born December the 8th, 1836, and departed this life January 28, 1922, age 85 years, 1 month and 20 days. He had been in declining health for several years and on the morning of January 11, had a stroke of paralysis and fell and was never able to sit up any more after he was laid on the bed. He did not appear to suffer so much only when we had to dress his bed. The last week he said nothing hurt him and when I would ask him if he wanted anything, he would say "No, I only want you to stay with me." On Saturday night we had

company. Besides his children had come home and he asked us to sing for him, and while they were singing he rejoiced and said, I didn't once think that I ever would again feel so rejoiced as I have tonight. I could tell you all something if I could talk, and then said when my children see me dying, I want them to gather round my bed and sing Amazing Grace. We then stood around his bed and sang it for him, and he said "that is so." He retained his mind to the last and died as one going to sleep.

He was married to Polly Williams, October 30, 1858. She preceded him in death in April 15, 1900. To this union was born six children, four boys and two girls. Two boys preceded him in death, his living children are J. M. Williams, Mrs. J. B. Hullin, H. A. Williams and the writer. All belong to the church.

When the war broke out he was forced to leave his weeping wife and two little boys to face the enemy, was captured by the Union Army, taken to Point Lookout and remained a prisoner till the surrender. He then returned home and took up his occupation, which was farming. In the year 1868, with his family started to the state of Missouri, in a wagon and arrived at his destination after eight weeks of travel. He remained in Missouri seven years, there buried my oldest brother in 1875. That fall he with his family returned to his native state and soon professed a hope in Christ which was on the 12th day of June, 1876. After two years he first Sunday in June, 1879, was baptized by Elder Phillip Snider.

There never was a charge preferred against him, he never missed a communion day till September 1912, never missed but five during the time he was a member. He lived to see his family settled in homes of their own.

Written by his lonely daughter,
CYNTHIA L. WILLIAMS.

H. W. AND ALICE HORN

H. W. Horn was born Jan. 5th, 1847, and departed this life Nov. 2, 1922. He was a man of remarkable character, although he never united with the church he was a staunch believer in salvation by grace.

Alice Horn, wife of H. W. Horn was born Aug. 30, 1844, and departed this life, March 1st, 1915. She was a member of the Primitive Baptist church for 30 years or more. She was a very faithful member and always filled her seat if not providently hindered. The church has lost a good member, the community a very good friend and neighbor.

Written by request by
L. E. BRYAN.

SISTER ELIZABETH CARR

The subject of this notice was born in Edgecombe county and lived there nearly all her life. She went with her daughter and son-in-law, Mr. W. A. Williams and four children to Oklahoma City in Aug. 1921, and died there on July 7, 1922.

Sister Carr was 77 years of age on May 17, previous to her death. Her son Mr. Howard Carr has been living in Oklahoma City some time. She also leaves one other son in North Carolina, and one daughter, Mrs. P. A. Lewis, Wilson.

Sister Carr joined the Primitive Baptist church at Tarboro about 12 years before her death. It has been my privilege to know her during this time and visit her in her home. She was of a most kind and amiable disposition, also as we have good reason to hope a subject of the grace of God and it may be truly said that she adorned the profession she made as Peter says even the ornament of a meek and quiet spirit which is in the sight of God of great price. I have often felt that Sister Carr possessed this. If all church members were like her there would be no strife nor confusion, yet she loved the truth and during her last sickness complained to her daughter of the absence of the Lord. She did not complain of her sufferings which were very great, though everything that was possible was done for her. But before she died she said to her daughter he had come and as she expressed it changed her all inside, thus making manifest that she was a blessed subject of the sweet and gracious renewing of the spirit. She has left a good example to all which we would especially commend to her children. May they each one be blessed to follow in her steps and prove at last that her God is theirs. Her body was laid to rest in Greenwood Cemetery, Tarboro to await the glorious morning of the resurrection.

By her pastor.

E. C. STONE.

ATTENTION UNION CLERKS

If the clerks of the various Unions will give me information as to where their next union is to be held, and how to get to them, I will arrange them in directory form so that you can file the issue in which they appear for reference.

C. F. DENNY,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

JUNE 15, 1923

NO.15

NONE BUT THEE

Whom have we, Lord in heaven but Thee
And whom on earth beside?
Where else for succor can we flee,
Or in whose strength confide?

Thou art our portion here below,
Our promised bliss above;
Ne'er may our souls an object know
So precious as Thy love.

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

SAVED BY GRACE

(By J. P. Temple.)

My grief and burden long have
been,
How I might lose this load of sin;
Yet, by free grace and grace alone
We're lifted through faith to God's
Throne.

My thoughts are bad, my ways are
mean,
All unworthy, vile and unclean;
But by free grace I'm made to
stand,
And view, through faith, the prom-
ised-Land.

My best strength cannot keep the
law,
Or free myself from sin and flaw;
But by free-grace I'm made to see,
And through faith my hope must
be.

My clouds are dark, my goodness
flown,
A sinner weak, who's prone to
moan;
But by God's Grace I'm saved
above,
Through faith in Christ I drink his
Love.

Sin convicted, a contrite heart,
Commands my state, I can't depart;
Yet, Grace abounds to give relief,

While faith provides balm and
Peace.

When blind unbelief cast me down,
And no safe refuge could be found;
Unmerited Grace saved my soul,
While faith in Christ good works
unfold.

Much unbelief doth cloud my way,
My steps are frail and prone to
stray;
Amazing Grace my soul did free,
And faith in Christ brought joy to
me.

DEEP CALLETH UNTO DEEP.

Sometimes amid the turmoils of
this life "He leadeth me beside the
still waters," and "maketh me to
lie down in green pastures," and
it is indeed a most restful place.
When permitted to enjoy such
quietude, then it is I am enabled to
meditate upon the "deep things of
God."

My mind has been exercised
some concerning these words
"Deep calleth unto deep", and I
am persuaded if the Lord has directed
my thoughts, the interpreta-
tion is correct.

One morning as I awoke these
words were passing through my
mind "Know ye not that ye are the
temple of God." Upon searching, I

not need so long a letter so I will not consume much space with it.

The Lord bless us all to know and to do His will.

In a good hope, and in the love of God I submit the above.

L. H. HARDY.

A TOUR.

Angier, N. C.

May 23, 1923.

Mr. J. D. Gold,

Dear Friend:

I have a mind to write a few lines for the Landmark. If you see fit to publish. I have returned from a visit to the Bear Creek Association, held with Watson Church, Union County, North Carolina, Saturday and 1st Sunday and Monday in this month. I was at Lower Spring 5th. Saturday and Sunday in April where I met with Elders J. R. Wilson and W. F. Pruett, who are 'able and good sound ministers. We had a good and lovely meeting at this church. Appointments were arranged for us for a week, up to the association. There was good attendance at the Churches considering the busy season. I enjoyed the meeting well and the preaching of the brothers Wilson and Pruitt. Was much favored myself in speaking. The association was well attended, about 6 ministers present. The preaching was able and sound, much interest was manifested by the people.

After the association I filled appointments as arranged by Bro. Willie Jones, clerk of the association. Eld. M. L. Riner was with me

up to the 2nd Sunday at Flat Lake Church in Montgomery county where Eld. R. Riner turned back. I came to Star, preached at White Oak Springs Thursday. Friday rested. Saturday at Suggs Creek. Sunday at Cotton's Creek, the yearly communion meeting. Eld. S. Mc-Millian is pastor. There was a large congregation, good order and good attention. I was much favored in preaching, as I was all the way on the tour.

I never enjoyed a visit more than this one, among these good, kind and faithful Baptists. They seem to be alive to their duty and do it, are not only hearers of the word, but doers of it. I dwelt on practical things, obedience. So did the other brethren, Wilson, Pruitt and others. I feel and have for quite a while, that this gospel of good works to the Lord's children is much needed now as well as the first principles of the doctrine. Church discipline and gospel order should be preached more than it is. As your dear father said once, There was a variety in the gospel. The Lord's people are created in Christ unto good works and we should be careful to maintain the same. They are profitable spiritually to God's children.

I wish to say to the many good brethren, sisters and friends, I have not forgotten their kind words of encouragement to me in my old age, now nearing my 90th year.

The good Lord has wonderfully blessed me and sustained me for low these many years, for which I feel thankful and desire to praise

Him as long as I live and after death in the world of joy and peace—Amen.

J. E. ADAMS.

COMMUNICATION.

Dear Brother Denny:

This is a very rainy morning and as I am off duty I feel impressed to write you.

This rain may quench the thirst of animals and the natural thirst of man; but it takes something like I expect you are having at the Union this A. M. to quench the thirst of the hungry soul.

“As the hart panteth after the water brook so panteth my soul after thee O God.”

My soul thirsts, and panteth for His Courts. A day in thy courts is better than a thousand elsewhere.

I feel like an “Owl of the Desert, a Pelican of the wilderness my Soul is weary, and I am not even able to glory in the beauties of God’s Kingdom.

I know from past experience that there are glorious things there, and He sometimes takes us to His banquetting house where His banner over us is love. Then we can feast on the words of his love, and our spiritual health is perfect, and our pure minds are stirred up in fond remembrance of the blessings that have been ours in the past.

I hope to finish my training here in December and then have more time to attend my church meetings, and in the meantime I am glad my mind is directed where the saints are gathered, and love, and Chris-

tian fellowship abounds.

Your Sister in hope,
MISS SUE MOORE.

Remarks.

Sister Moore is in training at the Edgecombe General Hospital, Tarboro, N. C.

A letter from those that have a mind to do so, would be to her like a shower of rain upon the parched grass.

C. F. D.

A HOLY CALLING.

Washington, N. C.

April 25, 1923.

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

Dear brother:

My mind again inclines me to write for the Landmark and I hope it is of the Lord; and the words that are on my mind will be found in the 8 chapter of Romans, 29 and 30th verses. What I shall write will be what was given me to see one night on my bed between 12 and 1 o’clock and was much comfort to me because of so much that has been said about predestination, now we know that God’s word is true, “Let God be true and every man a liar”. 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 He justified and whom He justified He glorified”. Now I say this, do we believe every body is called, justified and glorified, then God’s predestination is

limited to the called in every nation kindred tongue and people. Who would dare to contradict God's word? God calls with a holy calling. We know this is God's word, and he made everything for His own pleasure and purpose and will dispose of it as He sees fit, despite all the objections of men, devils or angels to prevent, so dear children of God live in peace with one another and the God of all grace, establish you, comfort, make you watchful and prayerful, thoughtful, affectionate, tender, kind and helpful to each other is my humble prayer for Jesus sake. Submitted in love.

BETTIE Z. WHITLEY.

THE CHILD OF GOD.

Hillsville, Va.

April 4, 1923.

James R. Jones loving brother:—We received your letter today, glad to know you still remember us. We often speak to each other of you as an exceptional good kind brother. The poet speaks of where God has bestowed his abundant grace in mercy and says, there generous fruits that never fail, on trees immortal grow. The children of God as fruit bearing trees, have been given immortal life, and bear fruits unto the spirit that is in them. Generous fruits are the fruits of love, and they that love God, when they meet one of his children, they make manifest their love to them. The child of God is sincere,

from a pure, honest, heart. God by his holy law of life purges, and makes pure the heart. Also He purifies the conscience or mind from evil, or dead works to living works. Dead works are of the flesh; but living works are of the spirit. Whilst some say Lord, Lord "and do nothing," but James said, I'll show you my faith by my works." He meant he would bear the fruit of faith, the nature of the fruit must be in the tree. The Lord was hungered and the fig tree bare no fruit, and it was caused to wither, the dear Lord showed his disciples what the consequences were to them that bear not the fruit. The fig tree is required to bear figs, and the apple tree apples, and the grape vine grapes, each in its own order; For one cannot bear the fruit for the other. So are the gifts, you said, you had visited your daughter in the hospital, I hope and trust that God may bless her to sound health. Such as she needs the encouragement of some faithful servants of Christ. They should be brought up in the nurture and admonition of the Lord. The admonition of the Lord is go home to your friends, and tell what great things the Lord has done for you." And again, take my yoke upon you, and learn of me; for I am meek and lowly in heart, and dye shall find rest unto your soul." Nurture means to educate them. The children of God need to be educated what they should do. The Apostle Paul had to be instructed. And others who

have the desire to give honor to God should do so. Some do not believe in admonishing such as have a hope, and say, "They can't do anything but wait." That means "fate." But they may have to wait until the minister of the gospel of Christ comes along, and tells them what to do. Philip preached Jesus to the eunuch, and he evidently preached the baptism of Jesus and the eunuch accepted it.

A preacher that does not teach and admonish such as have hope to go on in the discharge of the duties enjoined upon such as the Lord has blessed, is not worth any thing to the church. Some preachers travel for weeks and preach through the country where there are many living in disobedience, and not one join the church. For no one is taught by their preaching.

If we are to feed the flock of God, there are sheep and lambs both to be fed. The lambs are tenderlings that need the sincere, pure milk of the word. Some can eat the unground corn, whilst others must have the meal. Some few people can eat raw meat, but that is gulping it down too soon. For that leaves the cook (preacher) out of business, only the slicer is in demand. I boiled a few joints of meat since my wife was taken down sick. I boiled the acid out, so it was sweet and tender, grown folks and children could all relish it. After it was cooked I sliced it. A variety is needful and the minister is like a good cook, he comes with a variety of good things, the

rich things of God and the Bible is his cook book, and he must study that well to be successful. And the more wonderful he is blessed of the spirit the less he feels himself to be, and yet, the more powerful he preaches.

I would be glad if I could come down there again but, am doubtful as to whether I may come. I have enjoyed myself in your country. My wife is so she can go around in the house and does some light work. I continually caution her against exerting herself. Am thankful she can wait on herself. Truly hoping that you are well, and may God abundantly bless you is our prayer from us that never will forget you, dear brother.

D. SMITH and
LULA WEBB.

JESUS THE HEAD.

Salem, Va., June 4, 1923.

P. D. Gold Pub. Co.

Wilson, N. C.

Dear brothers:

It looks to me that the Brother who composed Mary, the mother of Heaven has exalted the creature more than God. A child of God cannot do any created creature homage, not even an angel from Heaven. If I am wrong please correct me.

Jesus says "follow me." We have no other one to follow. Christ is all and in all. I send you my check for \$2.00 (two dollars) for Zion's Landmark.

Yours truly,
JOSEPH REED.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI

No. 15

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JUNE 15, 1923

DIVORCE AND REMARRIAGE

In this age wherein so many lax laws in regard to divorce are upon the statutes, when about one-fifth of the marriages are set aside by the courts, it has become an alarming menace to the church of the living God, as she may have no knowledge of such a state of the candidate when received into the church. Some brethren are ready to say that the first marriage was not of the Lord, and we should not offend by refusing to receive a little one, who has given a reason of the hope within him. Why should not brethren interpret the laws given by the Master on this subject just as they would the law on other things? Let us give each the force it is entitled in connection with other inspired laws. There are other good brethren who contend that there is no law either in the Old or New Testament by which a divorced and remarried could be received, or retained in the

church without violating her chastity, quoting Paul: "For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress, but if her husband be dead, she is free from the law, so she is no adulteress, though she be married to another man."—Rom. 7:2,3. "Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery."—Luke 16:18. Now, if nothing more had been said upon this subject than the above quotations from Paul and the Lord, it would be forever true, that every divorced person who remarries, is guilty of adultery and while so living together, the sanctity of the church would have to forbid either one membership. However, Jesus makes one qualifying clause, gives one exception, which will justify the innocent party a divorce and remarriage without being guilty of adultery: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whosoever marrieth her which is put away doth commit adultery."—Matt. 19:9. If this other law of Christ does not give freedom to the man, when there is fornication, to marry again without imputation of guilt, than will I have to confess I do not understand the language.

Paul in 1 Cor. 7:15, gives a reason for another lawful separation of husband and wife, when one is a believer and the other is an unbeliever. "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases but God hath called us to peace." The one with faith in Christ should not press to live with him that departs if he abuses her because of her religion. But he does not sanction a writing of divorcement and remarriage, but in verse 39, he forbids it. "The wife is bound by the law of her husband as long as her husband liveth, but if he be dead, she is at liberty to be married to whom she will, only in the Lord."

I have noticed that certain women of our land are advocating a uniform system for divorce in all the states. I am sure they would not be satisfied with a gospel code, but as Moses gave Israel a writing of divorcement for many causes, from the hardness of their hearts, so for many causes, would they plead.

The Word of God license the innocent man or woman to put away and marry another, only for the cause of fornication, or adultery. This rule governs the church; and no law-makers should allow remarriage, for any other cause in the states.

There are cases in which sympathies are deeply moved. I have just received a letter from a dear and depressed believer, who was excluded from the church some fourteen years ago for divorce and remarriage. I learn that his first wife simply got tired of living with

him and left, and he could not induce her to live any longer with him. His second wife is said to be a very lovely woman.

He is greatly grieved that the church refused to restore him. He says a near-by sister church has a member she received by letter from a church in another association in the same condition as himself, and that the church that non-fellowship him is in fellowship with that church. He implores that I labor with the brethren to restore him, as I am pastor of the church that cut him off. He thinks it as compatible to fellowship him as one in the same state in a sister church. This I will not contest. The church has the key, and the sole right to discipline her own members. If one church holds a member in violation of the express word of God it will not justify another to do the same thing. Doubtless errors have crept into some churches in every age as they did in apostolic churches, and if such were made precedent for other churches to pattern after them, the Scriptures long ago would have ceased to be the church's guide in doctrine and order.

Now, I fearlessly assert that, according to God's Word, nothing but death, or divorce granted from adultery can ever dissolve the tie between husband and wife.

M. L. GILBERT.

ABSENCE OF THE SOUL FROM THE BODY

Ques. What becomes of the soul at death?

Ans. "They shall the dust re-

turn to the earth as it was: and the spirit shall return unto God who gave it. Eccl. 12:7.

Ques. Have men power in the time of death to retain the spirit?

Ans. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." Eccl. 8:3.

Ques. What is said of Moses and Elijah?

Ans. "And behold, there appeared unto them Moses and Elijah talking with him." Matt. 17:3.

Ques. What request was made by the thief on the cross?

Ans. "And he said unto Jesus Lord remember me when thou comest into thy kingdom." Luke 23:42.

Ques. What did Paul say in regard to being absent from the body?

Ans. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 11 Cor. 5:8.

Ques. When is the body to be redeemed?

Ans. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

Ques. Who will put on immortality?

Ans. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible

this mortal must put on immortality." 1 Cor. 15:51-53.

I have selected the above in answer to a question as to what becomes of the soul at the death of the body. That when the saints die a spiritual intelligence takes its flight to the mansion house of God is abundantly proven. "And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying, "How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their brethren, that should be killed as they were, should be fulfilled." Rev. 6:9-11.

C. F. DENNY.

RESOLUTIONS OF RESPECT

Whereas, the Lord has seen fit to again send the death angel to our Church and take from our midst one of our highly esteemed and loved members, Brother James W. Dameron, and,

Whereas, the community has lost a highly respected citizen and the Church an esteemed member. Therefore be it Resolved:

By the Primitive Baptist Church of Reidsville, That while we desire to be submissive to the will of our Lord and Master, yet we keenly feel our loss: but we are comforted by the belief that our loss is his eternal gain

Resolved further: That we tender to the bereaved family our tenderest sympathy and record a copy of these resolutions in our Church Book. Send a copy to the family and a copy to Zion's Landmark for publication.

Adopted by the church at our May meeting, 1923.

ELDER W. M. MONSEES, Mod.
JAS A. WALKER, Clerk

RESOLUTIONS OF RESPECT

By order of the Church at Bethlehem, Tyrrell County, N. C., assembled in conference March 17th, 1923, because of the high esteem and Christian fellowship that we hold for our beloved but now departed brother, Mr. McCagy Phelps, who departed this life December 5th, 1922, being in his 70th year. It can truly be said of him that he lived a life of usefulness in the church which he so much loved and served so faithfully and also in the community where he lived. This dear brother was one among the best disciplinarians, therefore was a blessing to the church in a respect that can not be said of all, and since we so keenly feel our loss.

Therefore, be it resolved:

1. That we bow in humble submission to Him who never makes a mistake and tender to the bereaved family our tender sympathy in this sore trial.

2. That a copy of these resolutions be recorded in our Church book and a copy sent to Zion's Landmark for publication.

ELDER W. B. HERRINGTON,
Moderator.
J. B. HOLIDIA, Clerk.

HOWARD A. SCARCE

By request of the bereaved family, I will send for publication in your dear paper, a brief notice of the life and death of this dear boy. Owing to the weakness of the flesh, I don't feel competent of doing him justice. I will ask the dear Lord to guide my pen and give me strength to write to the comfort of the loved ones left behind. He was born July 11th, 1892, and died January 29, 1923, age 30 years, 6 months and 18 days. He leaves mother, father, five sisters, Ola, Nellie and Geraldine Scarce, Mrs. Lonnie Boaze and Mrs. Eugene Winn, all of Danville, and a host of other near relatives and friends to mourn his demise.

When this dear boy was eleven years old he was caught in a wheel under a mill and the belting dragging him over and over breaking all of his limbs and his face torn up. He never was so stout any more. In 1922 he was taken sick and had to stop his work. He was in a run-down condition which finally developed in a complication of diseases. He was sent to the state sanatorium and stayed a few months but to no avail. He came home in October and gradually grew worse until January 29th he peacefully fell asleep in Jesus, a blessed sleep from which none ever wake to weep. He was up on his wheel-chair preparing for breakfast. He felt the strike and hurried them to take him to his bed. He said: "I am gone," and he was dead in a few minutes.

Howard was always a good moral boy. He was a favorite among his relatives. We

loved him because of his beautiful life. He was honest and upright with his fellowman. He gained the love and admiration of all who knew him. He possessed great patience and quietness during his sickness. He was never heard to murmur nor complain at his lot. He was conscientious and spoke cheerful and greeted every one with a smile that came to see him. So Christ-like. I will long remember his pleasant sweet face though his body was racked in pain and misery. His mother told me she prayed to know his future destiny and to be reconciled to that she was satisfied about him. Oh! his death and her prayers were answered how sweet to have a precious Saviour to trust in time of trouble. While he never made any open profession, he left all evidence that he is basking in the arms of sweet Jesus, where he will have no more rugged roads to travel nor battles to fight. No more broken bones, as not a bone of our Saviour was broken. I believe in the resurrection, his vile body will be changed and fashioned like unto His (God's) glorious body. Then he will be clothed in robes of righteousness and sing the song of redemption in heaven and immortal glory.

To the dear ones left behind, press onward and upward. May the dear Lord through His tender mercies comfort you who mourn and cause them to hope in His mercy and grace and to feel assured that through the merits of Jesus Christ they will meet their loved ones in that bright world that never ends, where all is peace and love. He was laid to rest in the family burying ground near Whitmell, amid a large concourse of sorrowing friends. Bro. Wilson of Danville conducted the funeral services and spoke comforting words and prayed for God's healing power upon the bereaved ones.

Howard has left this world of sin,
Onward to heaven to dwell within,
With cheerful heart he bore his pain,
And greeted with a smile all who came
Rivers of woe shall cease to flow
Dear Howard's done with all below.

And such blessed hope as we all know
Sickness and sin cannot enter there,
Christ has called him to be His heir,
And he will wear a shining crown
Rest from toils and worlds of frown,
Called from earthly and strife,
Eternally to enjoy a heavenly life.

Written by his aunt, who loved him dearly.

MRS. J. H. POWELL.

Whitmell, Va.

The first letter of each line gives the deceased's name.

MRS. MOLLIE STATON KEEL

It is with the keenest sense of incapacity that I make the attempt to record a brief sketch of my dear Aunt, Mollie Staton Keel, who recently left our midst to be with the loved ones who have gone before.

She was born on July 25th, 1865, and departed from those who loved her best on February 7th, 1923, in her 58th year.

To know her was to love her, and to be in her presence was a real sense of joy and to feel that our being together had been worth while. Her greatest pleasure was found in serving and helping in every possible way not only her dear husband and two devoted sons, but every one with whom she came in contact. She seemed to realize so fully that after all we are all one in God, and she always found the good to talk about and left unsaid the things that might in any way cause a gloom. My mother is her older living sister, and their love for each other was very beautiful, and not only did she show this attachment, but for all her brothers and sisters and loved ones. To me it seemed that everybody was her friend and only since her passing do we realize how sorely she is being missed; yet when we feel this loss so keenly we know that her going will mean a source of joy and happiness to those with whom she now lives, that she is only living, loving and waiting until that not far distant day when a complete reunion will again be.

She united with the Primitive Baptist Church at Robersonville, on the 1st Sunday, Nov. 2nd 1919, and was a faithful member to the end.

Were I to say what I think would be her most cherished wish and words to those dear ones she has left behind, is that they keep themselves constantly in touch with the good, striving to begin each day with a new beginning, always looking for the opportunity to help some one in need or to pass a word of cheer to those who seemingly find it difficult to glimpse the sun beyond some dark cloud, and thus not only bring a ray of sunshine into those lives but in so doing enrich their own lives, so that in the day of their passing they may hear the comforting words of the Master "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

We would not wish her back because it would seem a selfish wish; we know that her bright light is still shining where she is and lives are being brightened by her presence. We can but say if we could have many more similar lives among us we could not help but feel the wonderful influence.

A DEVOTED NIECE

Sister Keel was a very dear and precious sister to all who knew her. She

was at church to fill her seat there except when providentially hindered, always manifesting that love which was shed abroad in our hearts by the Holy Ghost which is given unto us. She was a strong believer in the doctrine of salvation by grace alone. She lived the religion which glowed in her bosom, and she died as she lived, having known whom she was trusting, and having the blessed confidence in him that he was able to keep that which she had committed to his trust.

The brethren sadly miss her congenial presence, but feel she is only sleeping till the voice of her precious Redeemer shall awaken her sleeping dust to praise him forever.

B. S. COWAN.

BENJAMIN MATTHEWS

In the Landmark of April 15th, I see resolutions of respect to the memory of our dear deceased brother, Benjamin Matthews, a member of Angier Church and a faithful one. I feel like writing a few lines for the love and esteem I had for this dear and true member of our faith and order, as I had been intimately acquainted with him all his life and is a member of the same church and knew him to be a true and faithful man, in all the relations of life. He was an old Confederate soldier and more, was a soldier of the Cross of Christ, not a minister but a faithful and true member always filling his seat in the church when not providentially hindered.

We miss him at our meetings. He was a quiet-peaceable and unassuming man—was an industrious man and provided well for his family. He became afflicted with kidney and bladder trouble and left his home for Baltimore to go to a hospital for an operation and was taken worse before he reached the hospital and died before an operation; was sent home for burial. I was away at the time. While he is greatly missed by his family, his dear aged companion and the church, we do not sorrow as others without hope, believing as we do, that he has ceased from his labors and toils here and is resting, asleep in Jesus, whose gospel and doctrine he loved to hear proclaimed. He had passed his three score years and ten, didn't exactly know. I can truly quote the Scripture, "Blessed are the dead, that die in the Lord, etc." They rest from their labors here and "their works do follow them." He was a good neighbor, friend and citizen, much esteemed by all who knew him for his upright life in all his dealings with his fellowmen. Too much cannot be said of his good traits of character.

I wish to say in conclusion to his children and grandchildren, to try to emulate his life and good example. What I have

written of him I feel to know is true from personal acquaintance with him for many years—feel that I have failed to fully portray his useful life and labors. May the Lord bless us all to so live and adorn the profession we have made by an orderly walk—circumspectfully as he did. I know that my stay here is short now. I wish and desire to be faithful unto death, to continue to fight the good fight of faith till my race is ended.

With love, good will and wishes to all I am I hope, your poor servant, unworthy though I be.

J. E. ADAMS.

RESOLUTIONS OF RESPECT

On the morning of May 8th, 1923, our beloved brother, A. P. Corbett, while performing his regular duties, was suddenly called from earth to his eternal home his Lord has prepared for those who live Him.

Therefore, be it resolved, that the church at Mebane has lost one of her constant and devoted members, and we mourn his passing, yet we desire to bow in humble submission to the will of Him, who is too wise to err, and too good to be unkind.

Resolved further, That we extend to his beloved companion and children our tender sympathy trusting that God may, in His love and mercy, guide and sustain them throughout life's journey and finally house them in heaven.

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

Done by the church in conference.

C. B. HALL, Moderator.

J. C. CORBETT, Church Clerk.

This May 12th, 1923.

RESOLUTION OF RESPECT

Whereas God in His infinite wisdom has seen proper to remove from our church a worthy sister, Carrie Pickett. Therefore be it resolved by the Primitive Baptist church at Muddy Creek, Duplin County, N. C., while we keenly feel the loss to the church of one of its worthy members, and to the community an honored friend, we bow in humble submission to the will of Him who knoweth the end from the beginning, and who makes no mistakes, believing our loss is her eternal gain.

Resolved further, That a copy of these resolutions be recorded in our church book, and a copy sent to Zion's Landmark for publication.

Done by order of the church the fourth Sunday in May, 1923.

ELDER L. E. BRYAN.

ROBERT C. BARBOUR

Mr. Robert C. Barbour, of Elevation township, Johnston County, who was born March 28th, 1848, died April 12th, 1923. He was a son of Ashley Barbour and wife, Nancy Barbour, and had lived at his farm where he died, for 54 years. His health had been declining for more than a year but he had been confined to his home only since last January. While he suffered greatly he bore it with the greatest of fortitude and patience, without complaint and in subjection to the Master's will. In his last illness he often expressed a desire to go to his home in heaven. His hope for life eternal was deep and profound. Oh! for such faith looking not at the things that are seen, but at the things not seen, and longing "to come up higher." While he was not a member of the visible church, he was a firm believer in the doctrine of the Primitive Baptist, and he placed his trust in the true and living God. We feel that he knew the truth as it is in Christ Jesus. He enjoyed talking of the goodness and mercy of God above all else, and left with that he is gone to meet his Saviour. Those around him the strongest assurance

He was twice married, first to Louie P. Lassiter, February 5th, 1871, to which union there were seven children, three sons and four daughters, three of whom preceded him to the grave. His first wife died June 29th, 1900, an don February 11th, 1918, he was married to Eleanor A. Lassiter who survives him, and who was ever faithful and attentive to him in his afflictions. His children are Elizabeth H. Barbour who lived with him at the old homestead, Robert E. Barbour, who lives nearby, and J. R. and O. A. Barbour of Benson, all of whom were with him at the end. He is also survived by fifteen grandchildren, three sisters and one brother. The Heavenly Father only can give strength in this dark hour of trial, and may He by His grace enable us each to say "Thy will be done."

His remains were laid to rest in the family burying ground the following day in the presence of a large concourse of relatives and friends who had gathered to pay the last tribute of respect to their departed friend and loved one. The beautiful floral offerings were placed on his grave by his grandchildren after the simple burial services, which were conducted by Rev. A. T. Lassiter of Benson. Loved by all who knew him for the uprightness of his life, he will long be remembered for he was a man created in the image of his God, and whose life and being was impressed with a love for his fellowman, and a deep and abiding faith in God's creator.

J. R. BARBOUR.

IN MEMORIAM

Sallie Jesse Aycock, daughter of Polly and Hardy Yelverton, died in Wilson, N. C., December 13, 1922, in the 72nd year of her age. He was born in Wayne county near Goldsboro, Feb. 8, 1850. Her mother and father was called to heaven quite a number of years before her death. She was the youngest sister of the writer's mother and married Jesse Aycock, a brother of my husband, which brought us close together by the ties of nature. Her husband preceded her to the grave several years, leaving her with four little children. Her sorrows and trials were great, though she never complained. Her Christian spirit made her very agreeable in business matters and arrangements made by her friends for her to live in such a lonely condition. She was the mother of only one son. As he grew up to be of some protection in the home, the Lord saw fit to take him away, which was another dreadful shock in her life. But God gave her strength to live without murmuring at His will. In a short while afterwards her eldest daughter died, she was her mother's sole earthly comfort and joy of heart, being a girl of a gentle and lovely nature. Aunt Sallie's beautiful character was constantly unfolding the good that was in her, which was a source of delight to her loved ones and friends. She was an inspiration to me, and I loved her far better for her lovely Christian spirit than the close ties of nature. Two daughters survive her, Mrs. Serene Peacock of Fremont, and Mrs. Lillian Wiggins of Wilson. After her health became too feeble to keep house in Fremont, she made her home in Wilson with her daughter, who tenderly cared for her the remainder of her days on earth. These two daughters and their husbands, were indeed a blessing to their aged mother, they never grew weary in supplying her every need. Aunt Sallie joined the Primitive Baptist church at Memorial in the year 1889 and was baptized by Eld. J. T. Edgerton. Her love for the church was sweet as long as she lived. I called by to see her on my way to church just a few days before she died. I told her I was on my way to church. The tears flowed freely from her eyes as she faintly spoke, "I hope you will have a good meeting." She spoke words of love and truth that was pure as God was pure, which fell deep into my heart, leaving a sweet assurance that she fell asleep in the arms of her dear Saviour. Elder C. F. Denny conducted the funeral services in a very impressive manner, and her body was laid to rest in the family burying ground on the old Aycock farm to await the resurrection morn.

"How sweet it will be in that beautiful

land,

So free from all sorrow and pain:
With songs on our lips and with harps in
our hand,
To meet one another again."

SALLIE F. AYCOCK.

PATRICK H. WILSON

This beloved brother was born July 30th, 1860, and died December 26th, 1922, making his stay on earth 62 years, 5 months, lacking 4 days. He was the son of Martin Wilson and wife Armanda Steven Wilson, grandson of Elder James Wilson. His father died during the civil war. His mother was left with three small children to battle through life. The Lord provided for them. His mother and one sister preceded him to the grave. He professed a hope in Christ and joined the Primitive Baptist church at Oak Grove, Wake county in 1888. On November 27th, 1889, he was married to Mary E. Young. To this union was born five children, three boys and two girls. The oldest boy died in infancy. He leaves to mourn his loss a widow, two daughters, Mrs. T. W. Whitfield near Roxboro and Mrs. L. F. Midgett, East Durham, two sons, Jasper C. and Hubert L. Wilson, both of Durham. Bro. Patrick was greatly afflicted for six years with something like paralysis. He stayed up able to wait upon himself most of the time. He was a great sufferer, but endured it with much patience and Christian fortitude never heard him murmur nor complain, he was so quiet and gentle in his afflictions. He was not a perfect man, but possessed many Christian virtues which is a great gift from God. He was my brother-in-law, so I have known him since he came in the family. He was poor in this world's goods, but was honest and labored hard as long as he was able, the Lord blessing them with the needed blessings of life. I have often heard him say the Lord will provide. He lived to see all of his children except one come home to the church he loved, the old Primitive Baptist, which was a great joy to him. I have made my home at his home the last four years he lived. He always seemed interested in my welfare. When I would leave to visit the rest of my sisters or brothers, I would tell them when I intended to return. He would be out on the porch looking for me, always seemed glad to see me return home. Now when I leave and return I miss his smiling face and welcome voice. I said I would miss him next to his dear good wife. I helped her wait on him all I could to try to work at public work. He was about helpless for about a week. I never saw Baptists so kind and good when they found out he was so low we did not like for company day, nor night. He became

unconscious Saturday a. m. never rallied any more died Tuesday p. m. buried Wednesday at my father's old home place in Wake county. The funeral services were conducted by Elder J. A. Herndon. May the blessed Lord be with his bereaved widow give her grace for her day and trial.

Written by one that loved him.

His sister-in-law,

IRENE M. YOUNG.

East Durham, N. C.

JANE AND RHODA BRAUMAN

Rhoda departed life January 6, 1923, Jane, January 8, 1923. The first being 65, the later 76. The younger joined the church November, 1896. The older Oct. 1897.

They were very faithful members of Salem Primitive Baptist church.

Resolved:

1. The family and community have lost two good friends. The Church two loving sisters.

2. That we spread a copy on our Church book, and send the bereaved family a copy.

Done by order of conference, February meeting, 1923.

ELD. JESSE BARNES, Mod.

J. I. WHITLEY, Church Clerk.

ISHAM HINSON

It is with sad remembrance I write of my dear father, Isham Hinson, who was born Oct. 13, 1842, and died June 13, 1921, making his stay on earth 78 years, 8 months, 8 days. His parents were Rebecca and Arrington Hinson.

He volunteered to go to the army when he was about eighteen years of age and served as a faithful soldier. He received only one wound, this being close to the mouth and the shot coming out behind the ear. He came home just before the war closed and didn't have to go back.

He was married twice, his first wife was Terrecy Wright, to this union four children were born, two boys and two girls. Second he was married to Mary Frances Jones (whom he preceded to the grave.) To this union were born four children, three boys and one girl. The baby, which was a boy died in infancy. To both of these wives he made a good and faithful husband.

He made an honest living and a good citizen. About twenty-five years ago he was permitted to join the Primitive Baptist church and tried to please God in every way. I think if any one goes to visit the angels he will also.

His funeral was preached at the

"Wright Cemetery" close to Mill Branch church, by Elder B. H. Harreison.

We miss him, yes we miss him;
A voice we loved is stilled;
A place is vacant in our home,
That never can be filled.

Sleep on dear father and take thy rest,
We all loved you but God loved you best.
His loving baby daughter.

RESOLUTION OF RESPECT

Whereas, it has been the will of Almighty God to remove from our midst by death our beloved brother, B. W. Trott, who was a member of White Oak Church, Jones county, N. C., he joined the church April, 1878. Baptised June following and remained a faithful member until death, which came on March 16, 1923, making his stay on earth 87 years, 5 months.

Now therefore, be it Resolved by the Church:

We believe our loss is his eternal gain.

1. We bow in humble submission to the will of Him who doeth all things well.

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

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

Resolutions ordered to be written and forwarded April meeting, 1923.

B. F. SCOTT.

Com. on Resolutions.

TO WHOM THIS CONCERNS GREETINGS

In conference on Saturday before 4th Sunday in May, 1923, on motion it was resolved, That this church at Goose Creek Island hold a three days' meeting beginning on Friday before 4th Sunday in August and there after yearly, to be known as a yearly meeting. Quarterly meetings are Saturday before and 4th Sunday in November. February and May.

W. W. STYRON, Mod.

N. W. IRELAND, Clerk.

Hobuckin, N. C.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with the church at Beargrass, Martin county. All visitors coming from the West will be met at Everetts Friday p. m. before. All coming from the East will be met Saturday a. m. at Williamston.

Any one wishing to come sooner will write Ero. J. H. D. Peele, Williamston, Route 2.

W. H. DANIEL,

Union Clerk.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will meet, the Lord willing, with the church at Gilliam Alamance County, N. C., on the 5th Sunday and Saturday before in July, 1923. Those coming by rail will be conveyed to the Union by notifying Eld. J. W. Gilliam, Altamahaw, N. C. Nearest R. R. station, Burlington, N. C. A cordial invitation is extended to all lovers of the truth, especially preachers.

W. C. KING, Union Clerk.

STAUNTON RIVER UNION

The next annual session of the Staunton River Primitive Baptist Association is appointed to be held with the church at Danville, Va., and to begin on Friday before the second Sunday in August, 1923, and continue three days.

Dear brethren we are in peace as far as we know and extend a cordial welcome to all lovers of the truth.

Those coming by rail will be met by a committee at the Southern R. R. station.

Done by order of the Church in conference at Danville, Va., this the 9th day of June 1923.

ELD. J. F. SPANGLER, Mod.

W. L. PARKER, Clerk.

Schoolfield, Va., P. O. Box 490.

ANGIER UNION

Please state in the Landmark that the next session of the Angier Union will, if the Lord willing, be held with the church at Middle Creek, and on Saturday and 5th Sunday in July, 1923. We extend an invitation to the brethren, sisters and friends and a special invitation to the brethren, sisters and friends, and a special ministering brethren to be with us in this meeting.

Those coming by rail will be met at McCullers and Garner by notifying Brother J. B. Britt or Brother S. B. Sauls, McCullers, R. F. D. N. C.

A. H. DUPREE, Union Clerk.

Willow Spring R. 2, Box 21.

PIG RIVER DISTRICT

The fall term of the Pig River District Primitive Baptist Association will be held with the church at Little Hope, beginning on Friday before the 1st Sunday in Aug. 1923, to which all lovers of truth are invited. Those coming by rail will come on the Virginian and get off at Kumis, which is 18 miles west of Roanoke, Va.

ELD. RANDOLPH PERDUE, Mod.
Boone Mills, Va.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Bethel. All lovers of truth are invited.

SILVER CREEK ASSOCIATION

Dear Brother Denny:

Will you please publish in the Landmark that the next session of the Silver Creek Association will meet, if the Lord will, with Baptist Valley Church, Friday Saturday and 1st Sunday in September?

This church is about eight miles west of Blowing Rock, and I am requested to urge all who have a mind to come and especially ministering brethren of the Primitive Baptist faith and order. Those wishing to come will please write to J. P. Coffey, Rufus N. C., and arrangements will be made for you to be met at Lenoir, N. C., on Thursday before.

Your little sister in hope,

MRS. J. P. COFFEY.

Rufus, N. C.

CONTENTNEA UNION

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

Dear Sir: Please give notice in Zion's Landmark that the next Contentnea Union will be held at Hancock's Church in Pitt County, N. C., beginning on Saturday before the fifth Sunday in July next, and holding through Sunday. Anyone coming from the north over the Kinston and Weldon branch of the A. C. L. Railroad will be met at Winterville or Ayden, N. C., on Friday p. m. Those coming over the same road from the south will be met at the same places on Saturday morning and cared for.

A liberal invitation is extended to all who wish to be with us. Would be glad to have as many ministers as can to come.

Yours truly,

B. T. COX.

LOWER COUNTRY LINE UNION

Dear Brother Denny:

The Lower Country Line Union will be held with the church at Wheelers, Person County, N. C., the fifth Saturday and Sunday in July.

Ministers expecting to attend the Lower Country Line Association a week later can arrange their appointments to embrace this meeting also, especially those coming from the west.

Dr H. E. SATTERFIELD,

Assistant Clerk.

Roxboro, N. C.

LINVILLE UNION

Please publish that the next Linville Union is appointed to be held with the church at Salisbury, the fifth Sunday and Saturday before in July, 1923.

All brethren, sisters and friends especially ministering brethren are invited to attend.

Written by order of the Church.

A. L. OWEN, Church Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

JULY 1, 1923

NO. 16

TRUE RELIG.

—
"Let us ask the important question,
Brethren, be not too secure,
How we may our hearts assure,
Vain is all our devotion,
If on false foundation built,
True religion's more than notion—
Something must be known and felt."

—Hart.

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

Associate Editors

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

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

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

\$2.00 PER YEAR

*Mrs Edith H. Gillespie
15 May 23*

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

KINDNESS PAYS

Dear Mr Gold:

I am sending you a letter from Bro. Hardy. If you think it advisable to publish, do so, as I think it is good.

Hoping you success through life.

From one who loves the cause.

Mrs. Jane Edwards.

Greenville, N. C.

Mrs. Jane Edwards,

Greenville, N. C.

My Dear Sister Edwards:

Your good letter came on last evening. I was glad to get it and to hear from you.

I will write this letter and send it directly to you, and you can do as you like about sending it for publication in Zion's Landmark.

Your text, "And whosoever shall compel thee to go a mile, go with him twain," is in a group of scriptures which teach that we should do good for evil, and to overcome evil with good. Read the whole paragraph. Mat. 5:38-42 inclusive.

I will tell two circumstances which will illustrate what I mean.

I have been told that in the semi-early days of the settlement of this country, and when game had begun to get scarce, an Indian got strayed away from his village in hunting for his and his family's support.

He was unsuccessful in the hunt, and had become very hungry. He called at the residence of a farmer and asked for a morsel of something to eat. The well to do farmer said to him, "Get you gone, you Indian dog. How dare you to come to my house?" The Indian took a good look at the farmer, and left without a word. Time passed on and at a time it was necessary for this same farmer to go off in the forest section of the country. In his rambling he got lost, and the more he tried to find his way the worse he got lost. About night he was glad to spy out an Indian village. He went and asked quarters for the night with an Indian. The Indian very readily and kindly took him in and provided for him the best he could. The farmer being quite tired and worn out soon got to sleep and had a refreshing night's rest. In the morning a nice breakfast was prepared for him and he ate. Then he inquired of the Indian how he might find his way. The Indian said, "white man bewildered, he might get lost again. Indian know near way. Indian go show white man." He went with him until the white man well knew just where he was and the way home. He drew his purse to pay the Indian for his kindness. The

Indian got right in front of him and looked him in the face. Then he said, "White man don't know poor Indian. Poor Indian go to white man's house tired and hungry. White man say, 'get you gone, you Indian dog.' Poor Indian go hungry." With this the Indian ran away and would not stop even for the white man to thank him for his kindness.

The other case was that of a tobacco waggoner. Several years ago as you remember as well as I, before the tobacco trust got charge of our government, the up-country farmers manufactured their own tobacco they raised on their farms, put it in their wagons and peddled it out through the country. At one time one of those well-to-do farmers got down in our Eastern section just at the beginning of one of our northeast storms. Close to night he drove up to a nice home in a good nice grove, and requested quarters for the night as the weather was very unlikely. The farmer readily told him that he could not allow him to have quarters in his house. The peddler then asked if he might drive his wagon in the grove under the trees so they would break off some of the storm. This request was also refused. That farmer was a professed Christian, and a deacon in his church. I knew him well. The wagoner had to stay out in his wagon on the road and take the severe weather.

Some years after that this same farmer had business in the up country section. He did not know of the stony roads he had to go over, so he went on with his light tired

buggy just as he drove around home.

One morning after he got up in the rocky country his buggy tire broke and he had to just drive in a walk until he could find a place to have it fixed. About ten o'clock he drove up to a large mansion in a very finely kept grove with a large lawn in front of it, and in this lawn was a blacksmith shop. He stopped and told the proprietor of his troubles. He said "just drive in and up to the shop and I will have everything fixed for you." He called to a large negro man and told him take off this gentleman's buggy wheel and fix it in the best way he knew. He told him to be careful to not put the tire on too tight so as to ruin the wheel, and he took the traveler in his home, entertained him until two o'clock. Then he said he must go, and his horse was soon ready, the tire was inspected and passed as satisfactory. The traveler asked for his bill. The proprietor told him he would go with him to the gate. At the gate he again asked for his bill. The proprietor told him to call on him whenever he was traveling in that section, and whenever a poor smoke dried tobacco wagoner came to his home and desired protection in time of a storm to take him in and take care of him. The traveler looked, and he stood face to face with the very peddler whom he had refused the privilege of stopping in his grove.

The heathen Indian knew nothing about the Bible nor its teachings but he had fulfilled this word of God which is taught in this text.

I do not know that the tobacco wagoner made a profession to any religion, but the other man did, and was loud in his claims to goodness, and to sending the gospel to the heathen, but the wagoner had fulfilled the spirit of our text.

Now, my dear Sister Edwards, that is what our Lord is teaching His disciples.

That they should do good for evil, divide with those in need, and to go further; if an enemy persecuted them they were to go as far as they could in rebuking such evil doings by doing good in return. If he takes away your coat, in persecution because you are a child of God, give him your cloak and if he compels you to go one mile, go with him two miles. Do all he compels you to do, and even more than he requires.

This is practical godliness. Some of our brethren say that if they have any gift in the ministry it is to preach practical godliness. They tell the people to go to the church, tell their experience, be baptized, take of the communion, and wash one another's feet. There they stop, and thus show that they have no gift in practical godliness, therefore no gift to the ministry. Such preachers might do well to exhort the church in conference but they surely do not preach the gospel.

If they have a gift in practical godliness why do they not point out these things which our Lord and His apostles teach, as the things in the text? The gospel does not justify us under any circumstances to get mad, to just fly off the handle, and blow out our anger at any

thing nor under any circumstances.

It is in these things that I am constantly kept in remembrance that I am a poor dependent sinner. I am here shown my utter inability to do the things I would, that when I would do good evil is present with me. I know just what the word of God teaches in these things, and yet I do not do them. To sin is ever present with me. My carnal mind is just as carnal as it ever was. It is yet the enemy of God. How am I to get away from sin when it is always; and at all times a present companion with me? Then it is true that sometimes the pleadings of sin in me are so plausible that they appear to be just the thing to do. In such cases I cannot see the sin in them. Then what am I to do? If I do according to that dictation I feel at the time that it is right. Then I feel that I am doing right. But after it is done I see that I was deceived, and that I have sinned. Herein our Lord is shown to be so very far our Superior. The Father said, "I will put my Spirit upon Him and will make Him of quick understanding." For this cause our Lord was never taken unawares. He was never off His guard. Now this cannot be true of you nor me, nor of any other human being. The first we know we have sinned. We have yielded to temptation, and have sinned. Our Lord was tempted in all points as we are, but He did not sin. Now His perfect life and righteousness is given or imputed to us, and it is our life our righteousness. It is in this we must appear before God. In this we shall hear the blessed call of

our God, "Come ye blessed of My Father, enter into the kingdom prepared for you before the world began."

There is a disposition in me that if one slap my cheek I will want to slap his also, and it might be that I would want to give him double for his slapping, and slap him twice or more times. This is an unChristian spirit in us. This evil principle will not be destroyed only in death. If one steals from me I get mad about it and want to shut him up or in some other way to punish him. These things make me know that I am yet in the flesh, and a poor helpless sinner. Our Jesus, our Head did not resist evil only with good. That is His teachings to us. Our inability to do them does not annual them nor make them of none effect. It only teaches us our weakness, and our dependence on our God. I am glad that His everlasting arm is underneath for it is our salvation.

My dear sister I do not know that you will be able to get anything out of this but if you do I shall be glad, and am willing for others to eat with you.

We are about in our usual health. Hope you are well.

The Lord abundantly bless you. Your brother in a good hope.

L. H. HARDY.

A GOOD LETTER

Elder C. F. Denny.

My Dear Brother in Christ I hope:

Enclosed is one of the most comforting and sweetest letters I ever received, and oh it did my poor soul so much good, more than I can

express. I was sick at our August meeting (which is our yearly meeting) and could not go on Saturday, and my heart was full of sorrow because I could not be with them. I had never missed filling my seat but once before on our August meeting in all the thirty years that my name had been with them. I felt that morning that I could hardly bear the idea of having to miss it. But the good Lord afflicts to draw us nearer him. He knows what we need and what is best for us, so I tried the best I could to be reconciled to his will. I wrote a short note to the church telling them some of my feelings and this is the answer (unexpectedly to me) I received.

Brother Denny I would love to see it in print if you see fit, if not will you please return it back to me, as I want to keep it.

With much love, your sister, I hope.

Mattie L. Jarrell.

Rocky Mt., N. C.

A GOOD MEETING

Elder C. F. Denny,

Wilson, N. C.

Dear Brother:

I was greatly comforted while hearing you, your brother and Elder Hassell tell the "glad tidings of salvation to the poor" at Great Swamp church, 4th Sunday. Oh what a noble calling to be called of the Lord "to preach the unsearchable riches of Christ, to publish peace, to bring the gospel of good tidings to the poor," to say unto them that mourn in Zion, "Thy God reigneth."

After a long spiritual fast, or hunger, weary with our journey how strengthening is that food from above, the manna from heaven, the precious gospel truth, which so strengthens, and refreshes us for many days. O, the blessedness of that food of which, if a man eat he shall never perish, but shall have everlasting life, and the efficacy of that water of which if we drink we shall thirst no more. O, that I could be fed more freely with that wondrous bread, that I could drink more freely from that glorious fountain, whose pure crystal waters alone can satisfy one's spiritual thirst.

It grieves me because I cannot always feel His presence, cannot always "sit at His dear feet," and learn of Him, in whom alone "there is fullness of joy, at whose right hand there are pleasures forevermore."

Oh, may the dear Shepherd give abundant food to His servants to hand out to each trembling soul and you feel yourselves being "led into green pastures," and "beside the still waters," and may you all drink deeply of that "river, the streams whereof make glad the city of our God."

May the rich blessings of our gracious covenant-keeping God ever shield you and dear Sister Denny.

I am your unworthy sister, in hope of a blessed immortality beyond the grave.

Bessie Brooks.

REMARKS

We enjoyed our visit very much, the meeting seemed to be truly

sweet and spiritual. Elder Hassell's discourse Sunday morning was simply sublime. I was deeply touched to see how graciously the Lord is sustaining Him in the recent loss of his only daughter. His "conversation was in Heaven," his mind dwelling on the infallible proofs of the resurrection of these bodies of ours. It was good to be there.

C. F. DENNY.

NEED \$500.00

Rosemary, N. C., Box 414

Dear Brethren and Sisters in Christ Jesus, the Lord. I will try and write out for publication in The Landmark and let you all know how we are getting along with our church in Rosemary, N. C.

The good brethren and sisters have given nearly one hundred dollars up to this writing. I first thought I could get along with about \$300.00, but I have made a few figures on it and it will cost as much as \$500.00 and I do the labor free. I know this is a dry season of the year for money. But any one who has any to spare a little or much any time between this and next year, it will be thankfully received and rightly applied.

Hope the brethren and sisters will think of us in the matter. I believe the Lord is in the matter and if He is we will build the church.

I will here give the names and the amount the brethren, sisters and friends have donated to the house.

Mr. John D. Gold, Wilson, N. C. \$5.00.

Elder L. H. Hardy, Atlantic, N. C., \$5.00.

Rev. John R. Smith, Reidsville, N. C., \$3.00.

Smyths Creek church, Williamston, \$17.00.

C. M. Horner, Burlington, N. C. \$10.00.

Sister Dodd, of Charlotte, Va., I think was \$2.00.

Sister Darcus Comstock, Cresswell, N. C., \$10.00.

W. F. Carroll, Greenville, N. C., \$1.00.

Mrs. Jane Edwards, Greenville, N. C., \$1.00.

B. T. Cox, Winterville, N. C., \$5.00.

Have forgotten the amount this sister sent from Christiansburg, Va. \$1.00.

Alfred Moore, Morehead City, N. C., \$5.00.

Sister Arthur, Morehead City, N. C., \$1.00.

D. C. Vanhoy, Goldsboro, N. C., \$4.00.

Sister Chas. Mason, Goldsboro, N. C., \$1.00.

Sister R. F. Bone, Wilson, N. C., \$1.00.

C. T. Hall, Woodsdale, N. C., \$5.00.

J. H. D. Peel, Williamston, N. C., \$2.00.

This sister sent check and didn't say in her letter the amount. I put check in the bank and I don't remember the amount she sent will say Mrs. H. J. Dodson, Ringgold, Va., \$5.00.

Riley Shepherd, Ausly Co., Island City, Ky., \$10.00.

Mrs. S. A. Bright, Chicod, N. C., \$1.00.

T. A. Jones, Mt. Airy, N. C., \$2.00.

Miss Virgie Newton, Va., \$1.00.

Brethren and sisters please help us all you can. I want to start to work on the house this coming winter.

Yours in hope of eternal life.

J. W. Finch.

Committee Builders of said Church
J. W. Finch, N. J. Westbrook, Silas Bagelle.

GOOD LETTERS FROM THE BRETHREN

Mr. John Gold
Wilson, North Carolina.
Dear Mr. Gold:

From the label on my paper I see that my time is up so I am enclosing you check for \$2 to extend my paper for another year. The good letters from the brethren and sisters mean so much to those of us who seldom get to hear preaching, and I have often wondered if the writers have the least idea how much the good letters mean to the brethren scattered throughout the country, but God knows and surely He gives them a mind to write and may they continue to send the good letters into the Landmark and may it's pages be kept pure in the future as it has been in the past is my earnest desire. May God bless and keep you, and at His own good pleasure may He give you a mind to come and see Him as He is.

L. W. TEMPLE.

Lake View, S. C.

A GOOD LETTER

Rocky Mount, N. C.

Elder C. F. Denny,

Wilson, N. C.

Dear Bro. in Christ:

The following is a letter from Sister Emma Nichols of Rocky Mount, N. C. If you think it good matter for the Landmark please publish.

Your brother in hope.

A. B. Denson.

Dear Brother Denson:

I have been thinking of writing you for some time. I have been sick for two months, hardly could be up though I feel like the Lord has been with me and blessed me in some ways. For every blessing we receive is from above. Really I haven't been well since September. I went to Raleigh and had a cancer removed, have been growing worse all the time. I suffer with weakness more than anything else now. I never will be able to tell how much I have suffered. I have sometimes wondered why some have to suffer so much more than others, but it is all right and if I can only be at rest after I leave this world that will be enough for poor me. I am so vile and sinful that sometimes I fear I am deceived and have deceived the people I love so. Still I have a little hope that I would not exchange for a thousand worlds like this. I often think of these words, "We know we have passed from death unto life because we love the brethren, and think some times that is all the evidence I have. For I know I love the dear old Baptists better than any people on earth. I

craved to be baptized but had so little to tell. I felt like I could never die satisfied with out being baptized and I was continually begging and trying to pray for more evidence to strengthen my little hope (if indeed I have any) I had a dream that was some comfort to me. Oh what a cross it was to me to offer to the church for I felt I had so little to tell and am such a poor hand to talk any way; that I have often wondered why I was received. I could not tell half I wanted to and the joy that filled my heart when I was received into the church is only known to the Lord. I have not regretted being baptized as I feel so much better satisfied. I feel that I have done my duty in that respect. If the dear brethren and sisters will bear with me I want to live and die with them. I am glad that I have a name with you and truly hope I am not deceived, and that I have not deceived the church.

Brother Denson, at our last meeting you and Brother Williams preached good, and the brethren and sisters looked so good to me I was ashamed of it. I came home the singing was sweet. My ^{cup} ran over most of the time of service, and told Brother Williford about it and how I felt. He told me I ought not to be ashamed. He is so comforting to me. He came over not very long ago and asked me how I was feeling. I told him my feelings, which were so low down and I told him I felt the need of his prayers. So he came back that evening and told me he felt impressed to come

back and pray with me. And Bro. Denson that was comforting to me, for I felt that was from the Lord. I asked you Sunday to pray for me and believe you have. I have great faith in prayer. You know the scripture says a righteous man's prayer availeth much. When I was at Raleigh to have the cancer removed no one knows what I suffered, but my faith was stronger than ever, and I trusted God and I felt His presence more than I ever did and during my worst suffering one morning just as I awoke, these words came to me, "In My Father's house are many mansions" and it was so consoling to me.

I am afraid I doubt too much, but I can't help from doubting myself, but don't doubt the Lord. My desire is to live a Christian life, live up to my duty, and live closer to the Lord. Don't forget to pray for me.

Your sister in Christ, I hope,
Emma Nichols.

Rocky Mount, N. C.
R. F. D. 1, Box 169.

AN EXPERIENCE

Mt. Airy, N. C.

Mr. Gold.

Dear Sir:

I am enclosing a letter written by my cousin, Laura Powell to myself it was comforting to us and thought others might enjoy reading it, so am asking you to please publish if you feel to do so.

Yours truly,

J. C. Dunbar.

My dear Cousin Jessie:

Hope you and family are well. I never feel well. I feel like my time

on this sinful earth is near to an end, as my mind is continually out mingling with the dear old Baptist I will try in my weak effort to tell you some of my trials and rugged roads I have passed through of late. Knowing that without the Lord I can do nothing I realize I am a poor weak worm of the dust to thus address the dear saints of the most high God. I am such a sinner and so disobedient I don't feel worthy to claim relationship with His dear children. Like Paul, when I would do good evil is present with me, but when Paul asked for the thorn to be removed the Lord said His grace was sufficient. Oh, if I just could live and walk right I feel like I wouldn't get so low down in the valley and have so many dark seasons. My persecutions have been great, my life has been one of crosses and sad disappointments, my road hard and rugged.

The natural mind will view out some smooth way, but when the inner man overshadows us with some dark future, we are sure to have some hard lessons to learn. I have had so many dark presentments to battle with for quite a season, that I felt to be one alone. My lovers and my friends stood aloof from me, my kinsmen afar off. My tears were my meat day and night, oh wretched one that I was, my very breathing were Lord have mercy on this poor sinner. It seemed every way I turned I would meet some opposition, always something slung at me to have to battle with. But it is through tribulation we enter the kingdom. I think I have had

some experience of being nailed to the cross. Surely if I was a true follower of our blessed Lord that I wouldn't see so much trouble and have so many ups and downs. When I lay down at night I ponder my case over and can look back and see so many mistakes and blunders in life and often promise to do better next day, but seems I get farther behind if possible. The older I get the more I abhor self and have less confidence in the flesh and see more of beauty in divine and heavenly things. I want to abase self and exalt the Lord and ever let His name have the praise.

Dear brother do you ever get low down in feelings? I feel you are called far above earthly things and don't have to be entangled with them as I do. You show so much the image of Christ. When the dark cloud was banished from me, I could realize that the dear Lord had been with me in my trials and I knew it not. How shall we sing the Lord's song in a strange land. "God is our refuge and strength, a very present help in trouble." "The Lord's hand is not shortened that it cannot save, neither His ear heavy that it can not hear. He is ever watching over us and showering His tender mercies upon us. Bless His holy name. It is such a sweet privilege when we are permitted to meet with the dear saints of God and sing the sweet songs of Zion and hear the dear servants preach the unsearchable riches of Christ. My cup has been filled and run over so many times. I have been made to rejoice within and view our Saviour in that beautiful land, that I

have a sweet hope of reaching some sweet day where there will be no more hard battles to fight, no more rugged roads to travel and God will wipe away the tears. We will need no sun to give us light, the Lord shall be unto us an everlasting light. How blessed. Why would we then so often trample His dear mercies under our feet. Though my hope may seem small at times, it is precious to me. This would be a dark and lonely world to me if I were shut out from the dear old Baptists. I don't know of words adequate to express my love for them. My mind is ever mingling with them, and my chief desire is to be with them and confess my faults to them. An open confession is good for the soul.

Dear brother pray for me that I may walk the strait and narrow way and that I may never bring reproach upon the dear church of God. Give my love to your dear family. I would love to see you all. A sinner saved by grace if saved at all.

Mrs. J. H. Powell,
Whitmell, Va.

MRS. ELIZA G. SMITH

On the night of December 25, 1922, at 11:20 o'clock God sent His death angel to remove from our midst my dear grandmother, Mrs. Eliza Gillie Smith, wife of Henry Thomas Smith. She was born March 11, 1852. Making her stay on earth 70 years, 9 months and 15 days.

She was the daughter of Peter L. and Elizabeth Holland, to whom were born 6 boys and 6 girls besides her.

She was a great sufferer for 25 months with Bright's disease and heart dropsy, but bore her afflictions with Christian fortitude, saying she wanted "the Lord's will to be done and live and suffer her number of days out."

She professed a hope in Christ and was baptized by Bro. Bray many years ago.

Being a faithful member of Primitive Baptists as long as able to fill her seat at Bethel church, Franklin County, near her home. She was very strong in her belief. She was ever ready to lend a helping hand unto the sick, needy and distressed. She will be greatly missed by all who knew her. But the Lord knew best and her days being lived out, she must go and fill her place in the heavenly home, for her work on earth was done. She was willing and ready to go. Never murmured through her long months of severe suffering, knowing her suffering was all for God's chosen purpose, and bearing it humbly, and patiently to the last, when she fell asleep in Jesus as one dozing calm and peacefully into slumber.

Her husband and all her children but one were at her bedside when her dear spirit took its flight to the blissful home beyond the sky.

It must seem so hard to give up a dear one, but we must not mourn as those having no hope. She's sleeping the blessed sleep from which none ever wake to weep. Must not wish her back, but let her sleep on and take thy rest.

Besides her 82 year old husband, she leaves three daughters, Mrs. Cora Robertson, Mrs. Kate and Roxie Holland, all of Glade Hill, Va., and one son, W. H. Smith of Petersburg, Va., 4 brothers and three grandchildren and a host of relatives and sisters, 22 grandchildren and seven great-friends to mourn their loss which is her eternal gain.

It is a consolation to feel she's at rest, sweet rest in the Paradise of God where neither sorrow, pain, death nor sad farewells are any more.

During her sickness she had beautiful visions of the heavenly mansions, and sang many sweet songs, praising God. As her time came nearer she fully realized it, rejoicing the more saying "she would soon be at rest from this world of trouble." Her faith grew stronger as her body grew weaker. She believed all works had to come from the Lord. All was done for her by earthly hands which could be, but to no avail, for God's will be done. He gave and He taketh away, blessed be the name of the Lord.

Her last words were talking with the Apostles, being speechless for a few hours before the end came.

Her body was laid to rest near her home in the family burying grounds, six miles from Glade Hill in the presence of a host of relatives and friends. Bros. J. T. Brown and J. A. Brooks conducted burial services. "Going Away to Live With Jesus," "Amazing Grace," and "Sister Thou Wast Mild and Lovely," were sung,

as she was laid away to rest awaiting the resurrection morn.

The flowers were many and beautiful. May the dear Lord be with and sustain her dear ones left behind and enable us to comfort one another in the hope of the resurrection.

Written by her loving granddaughter,
MRS. EVIE L. MINTNER,
Sandy Level, Va.

STEPHEN A. ALTICE

It is with a sad heart that I write, or attempt to write the obituary of Stephen A. Altice, who departed this life on September 5, 1922. He died with bladder trouble. His age was 74 years, had been a stout healthy man until a few years ago and a hard worker. Died at Shenandoah Hospital in Roanoke, Va. He was not a member of any church, but a strong believer in salvation by grace, and earnestly contended for the faith that was once delivered to the Saints. And we believe that He is now enjoying a portion of that rest that remains to the people of God. Although we cannot judge we know that He is in the hands of a just and Allwise God and one who will do right. He leaves to mourn His loss a widow, Julia Altice of Taylor's Store, three sons, four daughters, J. T. Alice and Mrs. J. R. Tyle of Lynchburg, Va., B. T. Altice of Martins, Va., Mrs. T. R. Plyborn of Huddleston, Va., Mrs. J. E. Blackwell and Mrs. T. H. Hicks of Roanoke, Va., and L. F. Altice of Taylors Store, Va. He has one brother and three sisters, 43 grandchildren, several great grandchildren. We cannot weep as those who have no hope. His body was calmly laid to rest at Bethlehem Church, amidst a host of sorrowing friends, to await the resurrection morn, while his spirit had taken its flight to the great beyond and we pray that God may quicken his relatives to a sense of duty and importance to try to strive to meet him in heaven where there will be no parting, no sad farewells, but one bright and eternal happiness always and storms never come.

Written by his son-in-law.

T. R. PLYBORN.

ELBERT GAMMON

Somehow I feel like I wanted to write a piece to the Landmark about my little darling son, Elbert. I feel like I wanted to see it in print. He was born September 25, 1913, died July 6, 1922. He was laid to rest at Wolf Island cemetery. The funeral services were conducted by Elder Flinchman.

He was my baby, and Oh! he was so sweet. It was such a trying time with us all. I did love him so much, but

the Lord loved him best.

Oh! it is so hard to give him up; and to think we will never see his sweet little smiling face any more.

He was such a bright and affectionate little boy. He loved everybody; he did not have an enemy, and was loved by all who knew him.

But it seems like all we can write is to tell how sweet he was; and how we loved him. He was so bright and sweet it seems like everybody that knew him loved him, both young and old, white and colored.

He had such winning ways; he seemed to be more like a grown person than a child; but he was so sweet it is hard to give him up. But God needed him in His mansion, where His sweet little angels stay. He was taken sick the night before he died, about ten o'clock, and died the next day about six. The doctors said he had cholera morbus, and went into ptomaine poisoning. We have lost three little darling ones. It is so hard to give them up; but God knows best. He needs them in His mansion above, where I hope to meet them some sweet day.

Sweet little Elbert leaves four brothers, three sisters, a poor father and mother to mourn over sweet little darling Elbert. It is so hard to give him up; but God does all things well.

Oh! what trials and tribulations I have gone through, and it is still dark and gloomy all around me. It looks like it is trouble on every side, that can cast down but not destroy. I know the Lord can heal the broken heart. I hope I am looking to Him, for it was so hard to give little Elbert up. Oh! how I miss him.

Oh! what a sad day it was when he died, and it is still sad, and looks like it will always be. He died so easy, without a struggle, just looked up in my face as if to say good-bye, and was gone; just taken away without any warning. It is so hard to part with him. Well, I just can't tell how I feel about him; how I loved him, and how I miss him. But I hope to meet him some sweet day when there will be no more sadness nor parting. We have lost our sweet little darling; no more your sweet face we see! he has gone to live in heaven, but some sweet day we hope to be there with him.

But an angel came down from heaven and took him to live with them; there is a little sweet grave, but oh! how sad it looks.

But we hope to meet you when everything will be white and pure.

"A precious one from us is gone;

A voice we loved is still;

A place is vacant in our home;

Which never can be filled."

Written by his broken-hearted father, mother and sister.

JESSIE GAMMON.

J. F. GARRARD

The angel of death entered my once happy little home on the night of January 4th, 1923, and bore away to the realms of eternal bliss, my beloved husband. None knows the pangs of such bereavement except those who have experienced like sorrow. We both contracted influenza the same day. I feared from the first that it would prove too much for his dear frail body.

Strength was given me to minister to him day and night through the four days of his illness, for which I feel so thankful. He had pneumonia about five years ago, which left him with a cough, from which he could get no relief. Skilled physicians failed, the arm of man was too short. The Great Physician has healed him forever, with that sweet rest that remaineth for the people of God; that sweet sleep, from which the chosen in Christ shall never wake to weep.

My loss seems more than I can bear, but I should not grieve for his gain is so great. His life was an open book. Many friends who had known my dear one through most of his life, remarked to me that "A good man had been taken away."

All knew him to be a God-fearing man and I can say of a truth, that he was blessed to meet his every obligation. One of the leading merchants of Durham told me that he had dealt with but one other man who was his equal in honesty and integrity; this same merchant sold him supplies for our country store many years. My heart leaps with ecstasy when I hear these good things said of my dearest one. Surely, such a course through life, is bright evidence of a child of God; he walks out his profession in a Godly way, if he owes a debt, he will deprive himself of any pleasures in order to meet his obligation, and not be spending something that really belongs to another.

"A good name is rather to be chosen than great riches and loving favor rather than silver and gold." How sweet to ponder over the well-spent life of our beloved departed ones, and to know that their character was without a blemish. My dear one met his affliction with Christian fortitude. He was never a stout man, but labored hard to keep within the bounds of his means, and often expressed himself that if he should be taken away, he hoped to leave me in comfortable circumstances, and the Lord blessed him to do so.

The perfect work of patience was es-

pecially manifested in his last illness, and when the precious threads of life were snapped asunder, his emotions were of wonderful exultation, he seemed to be mounting upward with joy, perfectly conscious; but unable to utter a word. His whole life's theme was salvation by grace, and he stood firm in the foreknowledge and predestination of God, our Saviour.

He often said that his every affliction through life was fixed by predestination and it was all a blessing. He hated the ways of the world, and would take no part in the vanities thereof. When he learned that one of the churches in this Association had been insured, he remarked that he did not care to go there to preaching again, because they had placed into the hand of man the House of God, when he had promised to take care of His people, would "never leave nor forsake them," and if the house should be destroyed by fire, it would be built again.

He believed that man's destiny is fixed, and all the vicissitudes of life in God's hands, and often quoted the following Scriptures: "Man deviseth his ways, but the Lord directeth his steps;" "the steps of a good man are ordered of the Lord"; also Isaiah 46:9th and 10th. "Remember the former things of old; for I am God and there is none else; I am God and there is none like me. Declaring the end from the beginning and from ancient times the things not yet done, saying: My counsel shall stand, and I will do all my pleasure." "Calling a ravenous bird from the east, the man that executeth My counsel from a far country; yea, I have spoken it; I will also bring it to pass; I have purposed it, I will also do it." My dear delivered husband gloried in the above with perfect trust, and knew that the expressions "Declaring the end from the beginning," embraced everything intervening, that if he was a child of God, as he hoped, he could trust all his worldly goods in His righteous hands, casting aside the seducing infloenie of man's perishable means, and whose righteousness is but filthy rags.

Could we all who profess to believe in the Great God, live such a life, this world today, would not be "staggering as a drunken man;" falling beneath the weight of sin and pollution; taking hold of the world's popularity, which is declared by Holy Writ to be an abomination to our God; for "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under the foot of man." The church saves the world, it is our salt, when it walks as is command-

ed, to "keep yourselves unspotted from the world." The evils that now beset us, the spreading immorality, crimes of all kinds, could not be, if God's people did not go hand in hand with these popular handouts, many of which are legal, according to the codes of states and nations, but contrary, in full measure, to the laws of Jesus Christ, our Lord. May the Lord have mercy upon our unrighteousness and lead us in the way that the dear one just passed away has trod; who now rests from these ills, sublimely waiting for the blessed resurrection to rise in the image of his Saviour.

Saved by grace; but once in bondage
All rejoice, my husband's free;
God, the Rock of our Salvation,
Gives him rest eternally.

As the eagle, bears her eaglets
In her pinions, safe, secure;
Just so God saved this dear sufferer,
By His mercy, strong and sure.

Dear one's rescued from all trouble
Safe from all the evil days,
God has satisfied his longing,
Filled his dying lips with praise.

He has left a blest assurance
Of a sinner saved by Grace;
With the light of peaceful beauty,
Beaming from his pallid face.

No more suffering; no more headache,
No more tossing hours of pain;
Now He dwells within that Eden
Where his Lord and Saviour reigns.

By God's covenant of mercy,
He will save His children all.
All He said: "the Father giveth,"
These are they He came to call.
His devoted wife,
LIZZIE HOLDEN GARRARD.

ANNY E. SPRUILL

The subject of this notice was born February 22, 1852, departed this life May 9, 1922. Sister Spruill was married twice and to her were born eleven girls and two boys. She has four girls living to mourn their loss. She joined the church at Concord several years ago. In her later days she was much afflicted but seemed to bear them patiently. We are often made to mourn when we lose our loved ones, but we feel to say it is best for them to depart and be with the Lord which is far better. Therefore, be it resolved:

1. That we be resigned to the will of God and the church mourn with those

that mourn.

2. That a copy of Sister Spruill's death be sent to Zion's Landmark and a copy be put on our church book.

Written by order of the Church at Concord.

ELD. JAS. S. CORBET, Mod.
A. W. AMBROSE, C. C.

MRS. DIPPIE E. LANG

God in His infinite wisdom saw fit to take from our midst the spirit of one we loved most dear, Mrs. Dippie E. Lang. She was a faithful follower of Christ, and devoted church member, uniting with the Primitive Baptists about forty years ago, at the Old Meadow church in Green county, where her membership remained until later and moved to Center Creek. She was in her seventieth year and was active and apparently in good health until suddenly stricken with pneumonia, living only a few days.

We shall miss not only her presence and companionship, but the inspiration of her great faith, for she walked and talked with God with the confidence of a little child and was faithful until the end.

While unto those most near and dear to her, the world has lost its look of gladness, yet it must be comforting to reflect that she is now a happy saint ever singing forever unto the Lord.

To life's highest ideals, she was ever faithful, loyal and true, moving in a queenly and Godly way, inspiring to those around her, frequently visiting the poor, making an effort to comfort them by means of kindness, neither did she forget the sick, or neglect the community in which she lived.

Surviving her is a husband, John A. Long and one brother and sister, J. I. Baker, and Mrs. Marietta Hemby, a daughter, Mrs. Rosa Eagles with whom she made her home.

The funeral was conducted from the home by Elder Cobb of Wilson. She was laid to rest in the family burial ground at her old home, beside her only son, Albert Lang, who preceded her to the grave several years ago.

Around her brow hath Angels twined laurel wreaths from heaven's shrine.

A RELATIVE.

MISS NANCY HICKS

Miss Nancy Hicks died at the home of her parents, Mr. and Mrs. F. D. Hicks of the Cross Roads neighborhood, Sunday morning, after a lingering illness. Miss Hicks was a trained nurse and contracted tuberculosis two or three years ago. She

spent some time in Asheville, N. C., in the hope that the disease might be checked but she continued to grow weaker and had been at home a number of months. Throughout her long illness she was patient and unmurmuring, fully realizing that the end was near, but with undaunted faith met death calmly and peacefully, with the assurance which comes to the true Christian, that death is only a transition to the fuller, better life. Miss Hicks was a devout member of the Presbyterian church.

The funeral services were held at the Presbyterian church here Monday morning, Rev. L. R. Scott, D.D., of the Valdosta Presbyterian church conducting a most affecting and comforting service, speaking words of comfort to the bereaved ones and paying a beautiful tribute to the life and character of the deceased. Miss Louise Parrish presided at the piano and the choir composed of Mrs. Guy A. Parrish, Mrs. J. J. Littlefield, Mr. J. M. Sutton, Mr. and Mrs. F. R. Footh and Mr. and Mrs. L. P. Booth sang tenderly "Abide With Me," "Think of the Home Over There," and "Goodnight." At the grave the choir sang "Soft in the Arms of Jesus" and Driscott conducted the committal service and pronounced the benediction.

The deceased is survived by her parents, several brothers and sisters and other relatives. In their grief they have the tender sympathy of many friends

(April 8th, 1923.)

(True copy from the Adel News published Friday, April 13, 1923.)

P. S. The deceased was born in Duplin County, N. C.

RESOLUTIONS OF RESPECT

Whereas, it has been the will of Almighty God to remove from among us by death our beloved brother, G. R. Hodges, who was a member of Black River Church in Duinn, Harnett county, N. C., who became a member in August, 1920, by experience and baptism, and remained a faithful member until death, which came February 28th, 1923.

Therefore, Resolved, That in the death of Brother Hodges we have sustained the loss of a friend, whose fellowship it was an honor and pleasure to enjoy.

1. We bow in humble submission to the will of Him who doeth all things well.
2. That we offer to his bereaved family and mourning friends, over whom sorrow has hung her sable mantle, our heartfelt condolence.
3. That copy of the resolutions be placed on our Church record, also a copy be sent to Zion's Landmark for publication.

and a copy be sent to the family of the deceased.

G. O. GODWIN
W. P. GRIFFIN
R. S. JERNIGAN,

Committee.

J. B. WILLIAMS

J. B. Williams, a deacon at the church at Galloways, was born April 5th, 1849, and died April 25, 1921. He was the son of Elder John A. and Eliza Williams. On January 2, 1872, he married Miss Kisey Smith and unto this union was born three children who still survive him. His wife died April 21, 1912. On June 22, 1916, he married Mrs. Sarah E. Jones, who is still living.

On the first Sunday in June, 1894 he offered to the church at Galloways and was received, and was baptized on the following Saturday by the writer. He was ordained to the office of deacon by the laying on of hands and prayer by the Presbytery, Elder C. C. Bland and the writer, on the first Sunday in March, 1896. He filled this office well and made for himself a record equal to the trust imposed in him.

Brother Williams was a hard worker and successful farmer and made for himself and his family a good living. He was able to accumulate enough property to settle his three children near him.

Besides his three children, J. A. and J. D. Williams and Mrs. C. E. Hardee, he leaves to lament their loss one brother, and (I do not remember how many half-brothers) and sixteen grandchildren.

He was a good neighbor, a devoted husband, a kind and loving father, and an humble Christian. He was faithful to his church always ready to do his duty and give his support and never failed to fill his seat unless providentially hindered.

The funeral services were conducted by Elders G. W. Stokes and G. M. Corbitt, the writer being unable to attend.

He is missed at church as well as at home, but he will escape the evil to come.

JAS. S. CORBITT.

Greenville, N. C.
1116 Myrtle Ave.

RESOLUTIONS OF RESPECT

Mt. Zion church assembled in conference on Saturday, February 10, 1923, at Benson, N. C.

Whereas, It has pleased our Heavenly Father to remove from our midst by death on January 17, 1923, our beloved pastor, Elder J. T. Coats, whom God in his omnipotent purpose called and placed as a Gospel messenger on the watch walls of Zion. He had faithfully declared the council of

God as given him for forty one years. He was a deep scriptural expounder and preached with stability and Christian fortitude, ever laboring for peace in Zion.

Therefore, Be it Resolved:

1. That though we feel much sorrow and bereavement, we bow in humble submission to this dispensation of Divine Providence and pray God to reconcile the bereaved family and the churches of his care, to the will of Him who doeth all things well. Let us rest in the promise that the Lord will never leave nor forsake us.

2. That we continue to cherish the life and labors of our departed brother and pastor, let us ever try to heed his good admonitions.

3. To his bereft family we extend our sincere sympathy. We mourn not for him as those who have no hope, we feel our loss is his eternal gain.

4. That a copy of these resolutions be sent to the bereaved family and to Zion's Landmark and Gospel Messenger, and that a page of our church record book be devoted to the memory of our deceased pastor.

Done by order of conference.

ELD. W. G. TURNER, Mod.

J. M. WHITTENTON, Clerk.

RESOLUTION OF RESPECT

Whereas, our God in His all wise Providence has called from His earthly labors one whom we loved and honored, our beloved brother and deacon, W. M. Moore, whose death occurred at home at Macclesfield, N. C., on March 2, 1923, and whereas, we feel keenly the loss of our dear brother, now therefore we the Primitive Baptist Church at Lower Town Creek, N. C., in conference assembled do bow in humble submission to the will of our heavenly Father. Knowing that He doeth all things well and too wise to err and too good to be unkind and what now seems so hard to bear and be reconciled to, may be for good and His Glory.

Resolved, That a copy of these resolutions be sent to The Zion's Landmark and one be sent to his bereaved family and also one be recorded in our Church record-

Done in conference Saturday before second Sunday in April, 1923.

A. M. CRISP, Mod.

H. H. DRAKE, C. C.

AMOS HAYES

The subject of this notice was born November the 4th, 1854. Died June 27th, 1922, making his life on earth 68 years and 5 months. He united with the church at Lower Black Creek, March 10th, 1878. The church soon found that

he was a useful member and that he possessed a greater gift than just being a member of the church. On the second Saturday in January, 1884 he was appointed clerk of the church. His services were so satisfactory and his gift reaching further, on the second Saturday in June, 1886, he was ordained deacon. These offices he filled to the satisfaction of his church until death claimed him. His life was a benediction to his church, to his family, to the community and the country in which he lived. He was quiet, loved and sought peace. He loved his pastor and showed his faith by works, always filling his seat unless providentially hindered. He loved good preaching and it showed in his countenance so bright that it would help the preacher to preach or those that were near to him to hear.

He leaves a widow, seven children and grandchildren to mourn his loss. His funeral was preached by Elder G. W. Boswell, and J. C. Hooks, former and present pastor of his church, after which he was laid to rest in the family burying plat in Maplewood Cemetery at Wilson, N. C., in the presence of a large concourse of friends and relatives.

While he has gone from us he has gone to be with Jesus, to be with him, be like him and be satisfied. Glorious hope of eternal life.

Written by request of the church at Lower Black Creek.

MRS. MOLLIE F. KEEL

Whereas: Since our last meeting God in His infinite wisdom has seen fit to remove from our church by death one of our most loved and lovely sisters, Mrs. Mollie F. Keel, who joined the church at Robertsonville in 1919, lived a devoted member, mother and wife, until her death.

The dear sister was indeed a light in the Church, and her home, surely she did bear the image of the earthly, and in the resurrection shall bear the image of the heavenly, and may it please God that her husband, children, brothers and sisters might be blessed to walk in that same light, in as full essence as did this departed sister, and since we all feel so keenly our loss, therefore be it resolved:

1. That we bow in humble submission unto him, with whom we have in taking his own unto himself.

2. That a copy of these resolutions be recorded in our Church book, one to be sent to the family, and one to Zion's Landmark with request to publish.

ELDER B. S. COWAN, Moderator.
R. A. BAILEY, Clerk.

March meeting, 1923.

MARY F. PAGE

In loving remembrance of Mary F. Page, who was born October 23, 1896, and departed this life October 15, 1918. She was the daughter of E. H. and Alice Rimmer. Five hours after her departure her infant babe passed away and they were both buried in the same casket.

She was married to James Page, May 21, 1914, who with one child survive her, together with her mother, four brothers and many relatives.

She was good and kind to her parents and her dear husband. She was a gift of the Lord to him, a helpmeet indeed. But the Lord loved her and it seemed good in His sight to take her unto Himself. Therefore we should be still and know that He is God.

We all miss dear Mary everywhere, but none miss her like her dear husband and mother.

She never joined the church, but she loved the old Baptist people. She loved to sing with them, and was often seen shedding tears during preaching. We have a good hope for Mary, that it is well with her.

She passed away calmly and peacefully, leaving a quiet sweet expression upon her dear face, which is yet pleasant in our memory. It is hard to endure the severing of cords made precious in the ties of love, but we do not forget. Let us have hope though we must sorrow. May we have hope for ourselves even as we have for her. Them that sleep in Jesus will God bring with him. The mother and babe sleep together in Jesus, may we hope.

Her friend,

W. C. JONES.

Burlington, N. C.

RESOLUTION OF THANKS

The Primitive Baptist church at Tarboro in conference Saturday, January 6, 1923, desire to express our thanks and appreciation of the kindness of Mr. J. W. Wiggins in collecting the money to pay off the assessment against the church for street paving. We also desire to thank all those who contributed to the fund. Mr. Wiggins out of the kindness of his heart took all the time and effort to collect this large amount of money, \$1448 without any pay or reward of any kind except the thanks and gratitude of the church members who are all women except two and most of them widows. We trust God's richest blessing may rest on all.

By order of Conference,

ELDER W. M. MONSEES, Mod.
ELDER E. C. STONE, Clerk.

TO WHOM THIS CONCERNS GREETINGS

In conference on Saturday before 4th Sunday in May, 1923, on motion it was resolved, That this church at Goose Creek Island hold a 3 days meeting, beginning on Friday before 4th Sunday in August, and thereafter yearly, to be known as a Yearly Meeting. Quarterly meetings are Saturday before and 4th Sunday in November, February and May.

Please publish in Landmark.

W. W. STYRON, Mod.

W. W. IRELAND, Clerk.

SKEWARKEY UNION

The Skewarkey Union will be held with the church at Bear Grass, Friday, Saturday and fifth Sunday in July, 1923. Those coming by railroad from the west will be met at Everetts by writing to Brother J. H. D. Peel, stating the train they expect to be on and what day. Those from the east will be met at Williamston, by writing to Brother W. S. Peel. All lovers of truth are invited. J. H. D. Peel for the church at Bear Grass. Brother W. S. Peel and J. H. D. Peel's post office address is Williamston, N. C.

BLACK RIVER UNION

Will you please publish in The Landmark that the next session of the Black River Union is appointed to be held with the church at Reedy Prong Meeting House, in Johnston County, N. C. on the 5th Sunday and Saturday before in July, 1923. Invitation to all lovers of truth and more particularly to the ministering brethren. Leave railroad at Benson, N. C., which is about 12 miles from church.

W. V. BLACKMAN, Clerk.

Bentonville, R. 2, N. C.

FOR THOSE UNABLE TO PAY

We beg to acknowledge receipt of \$7 from Mr. Jesse Brake, of Rocky Mount, N. C., to send the Landmark to those unable to pay.

SMITHFIELD UNION MEETING

The next session of the Smithfield Union will meet with Bethany church at Pine Level, N. C. on Saturday and 5th Sunday in July, 1923. Elder L. H. Stephenson is appointed to preach the introductory and Elder Xure Lee his alternate.

Brethren, sisters, friends, and ministers especially are cordially invited to attend. It is convenient to railroad for travelers.

J. A. BATTEN, Union Clerk.

ELDER J. W. WYATT

Please publish the following appointments for me, in the Landmark as follows

Durham, Wednesday at night, July 18th.
Camp Creek, 19, Tar River 20.
Surlis 21, Flat River 22, Roxboro 23, Wheelers 24, Prospect Hill 25, Mebane 26, at night, Burlington, 27, and on to the Union at Gilliams, the 28th and 29th, and oblige. I am yours truly.

J. W. WYATT.

APPOINTMENTS

Elder J. E. Adams will (D. V.) Fill the following appointments:

Friday night before the first Sunday in August at Durham. Thence to the Lower Country Line Association at Surl.

Tuesday after Association, Camp Creek. Wednesday, Rougemont.

Thursday, Flat River.

Friday, reserved for rest.

Saturday and Sunday, Wheelers.

Monday after, Prospect Hill.

Tuesday, Lynchs Creek.

Wednesday, Bush Arbor.

Thursday, Gilliams.

Thursday night, Burlington.

Thence to the Upper Country Line Association.

NEW RIVER ASSOCIATION

The next session of the New River Association will meet with the church at Fellowship, Carroll, Va., on Friday before the second Sunday in September, 1923.

P. G. LESTER, Moderator.

J. M. DICKERSON, Clerk.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line, Primitive Baptist Association will be held (the Lord willing) with the church at Surl, Person county, eight miles East of Roxboro, N. C., on the first Saturday, Sunday and Monday in August, 1923.

This is the home church, and burial place of Elder David R. Moore. All brethren, sisters and lovers of the truth as preached by us are cordially invited.

Those coming by rail from East or West will leave Durham, N. C., about 7:00 a. m. Saturday morning August 4th. on train for Roxboro. Those coming from Danville, Va., will change at Denningston Junction for Roxboro. Visitors from both trains will be met in Roxboro about 9:00 o'clock, Saturday morning and conveyed to place of meeting.

There is a balance due on 1922 minutes. Churches in sending in their association funds, will govern themselves accordingly.

J. H. GOOCH, Assn. Clerk.

Stem, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

JULY 15, 1923

NO. 17.

PRAYER FOR A REVIVAL

Revive Thy work in Zion, Lord,
There let Thy constant dwelling be,
Then will thy saints rejoice in Thee.
Let faith and hope and love revive,
And humble zeal be kept alive;
Thy wondrous goodness let us see,
Then will thy saints rejoice in Thee.

C. Cole (1792)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

MARK UPON CAIN

The question has often been asked "What mark did the Lord put upon Cain". Nowhere do we find any mention by any of the writers of the Bible of this mark set upon Cain. In Ezek. 9-4 Mention is made about the mark in their forehead, so do many others, but no reference to the mark Cain received.

Some claim this mark was black, that that is where the negro came from. By reference to Gen. 6 1-2 "And it came to pass, when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair (did you ever see a fair negress?) and they took them wives of all which they chose. The 2nd says the daughters of men were fair. I believe these daughters of men were the descendants of Cain.

I do not believe any of the descendants of Cain ever crossed the flood—they were a cursed people. Lamech pronounced the same sentence against himself as was passed upon Cain. Lamech was judge of his own court and gave judgment against himself. I believed there was no outside mark set upon Cain, but the same mark that is upon all wilful murderers—a guilty con-

demnation of a conscious guilty-mind that is ever present with a continually tormenting them let them go where they may, they are an outcast, a fugitive. They feel like everybody is watching them wherever they may be, that guilty conscience is there. They cannot get away from it, they feel everybody can see the mark of guilt though they try to hide it: it is there in his memory. He is a vagabond, the law of God condemns him, the law of the country does the same and where to flee to he does not know for his guilt follows him wherever he goes, he feels there is no protection under the laws of the country and he knows he is condemned by the law of God. Therefore Cain could say my punishment is greater than I can bear he feels he is a fugitive from justice and a vagabond, nowhere to go if any find me they will slay me and I have nowhere to go but to the land of Nod. Cain volunteered and went to the land of Nod.

If these ideas are not correct I would be thankful if some one would give the true work.

—E. J. H. MEWBORN.
Goldsboro, N. C.

1897
1898
1899
EXPERIENCE

It is with a feeling sense of my

unworthiness that I will try to write a few of the feelings that I have had in times past. I cannot give any certain dates when these feelings commenced but it was in my boyhood days that I was impressed with a sense of my sinful ways and thoughts, and I could not help it, though I tried very hard to do better, and made many promises to do better, but always seemed to do worse than ever, always seemed to break all promises I ever made, and I found to my sorrow that I could not control my thoughts nor my actions so I think I can truthfully say that, when I would do good, evil was present with me and how to do good I found not and many times I would go to the woods and try to pray, but all I could say was "God be merciful to me a sinner." I thought surely there was no one so evil as I and I wondered many, many times why the Lord did not strike me dead for taking His holy name on my polluted lips. It seemed that everything condemned me, and justly too. I would read the testament but I could find nothing for me. I felt that I was the worst person that ever lived on the earth. I felt that I was all alone in this world and I wanted to be alone; for I felt that I was not fit company for anyone. I could not rest day or night but one night there came to me a still small voice that said, "If I see fit to judge and forgive you whose business is it" and I said, "no one, Lord (I was given to know that it was the voice of the Lord), but my burden seemed to get heavier and heavier until I thought surely I shall never see the

sun again but that same small voice came to me again, saying, "come unto me," and I was exceedingly afraid, so it came to me again saying, "Come unto me for thou shalt not fall," and immediately I seemed to go, and entered in at the straight gate, and walked in the narrow way till I came to near the end, and two men were standing in the way and I asked them where is the Master? and they said right up there and I looked up just beyond them and I saw a bright shining cloud and out of the cloud a hand was thrust, and one of the men said to me return, and tell your brothers and sisters; and immediately I was back and told them and one brother and two sisters started to go with me to walk in that way; then the spirit of the devil or something said to me, "if I was in your place I would not say anything to your brothers and sisters about that, for they know what a sinner you are, and they will only make fun of you for trying to be what you are not; besides it is only a dream," so in the morning I did not say anything about it, but my burden became so heavy I felt that I would have gladly exchanged places with almost anyone in the world if I could, rather than live a lifetime as I was; and I thought that surely I will never see the sun again but in the night I awoke again and O, what a change. I felt so light and free. My burden was gone and everything seemed to be praising His Holy name. The sun, the trees and everything seemed to be rejoicing with me praising His holy name. I tried to get my burden back to see

how it had gone, but I have never been able to get it again, and I feel that I am glad of it, but I find that I am still the same old sinner, and if saved at all, it is by grace, not for anything that I have ever done or can do, for I have not a single thing to offer as a recompense to him, so all my help must come from him, and he is the only one that I can look to for help. I do not want to look to anyone else, for his name is the only name given under heaven whereby we must be saved, and I am glad it is so; for I know that he knows all about me and I would not have it otherwise, but whether I am one of his children or not he knows, and I know if I am one at all I am the very least and most unworthy, but I would like to be one of his children if it is the least one, for I do think that there is nothing in this world to be compared to being one of his children indeed and in truth. It is worth more than all the world combined in my judgment.

As ever with love and best wishes for all the children of God everywhere,

J. M. MANSFIELD.

Hollansburg, Ohio.

COMFORTED

Elder P. G. Lester:

Dear Brother: While reading your article in the Landmark Jan. 15 I was so much comforted and encouraged I feel that I can no longer refrain from making the attempt to do that which has (so often of late) been in my heart to do. But the two things which you speak of

"What to say and how to say it" confront me, yet the desire to write something for the readers of the dear old Landmark goes with one almost constantly, especially in the night my eyes are held waking and I am enabled, as I hope, by the blessed Comforter to behold by an eye of faith so many precious promises and their application to God's dear children by which my poor heart is made to burn within with a yearning to tell them of the precious truths which we do see and hear and our hands have handled of the word of life. Surely this is the more sure word of prophecy whereunto we do well to take heed, as a light which shineth in a dark place until the day dawn and the day star arise in our heart to give us the light of the knowledge of God in the face of Jesus Christ. O, that God's dear children, everywhere might be enabled to walk in this light and speak of the precious things which they do know and feel. We know (says one) that we have passed from death unto life because we love the brethren. Then how absurd for one to slander and back bite those we love, no one hateth his own flesh but loveth and cherish it. Those who are bound up in the bundle of life and love with our precious Lord are kindred for his dear sake, members of his body, of his flesh and his bones. Know ye not that your bodies are the temple of the living God, then how careful should we be that we defile not the temple. "God is love." Love brought his dear Son from the shining portals of glory to this sin-stricken

world, in which he was a man of sorrow and acquainted with grief, made himself of no reputation, the poorest man that ever lived and yet possessing all things.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. "Beloved, if God so loved us, we ought also to love one another." O, that the fire of that perfect love which casteth out fear, might be seen and felt burning in the hearts of God's dear children more and more enabling them to cast the mantle of charity over one another's imperfections and thus fulfil the law of our blessed Master who hath said in His holy word: "Bear ye one another's burdens," and if any among you "be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." What a wonderful influence has the spirit of meekness over an erring one. How bright it shines in the countenance of those who consider their own weakness, and how tenderly they nurse and care for the weak and lame and thus the weak gain strength and the lame are enabled to walk. As I write I have in memory, some very dear fathers and mothers in Israel, some of whom have gone to their eternal home and others are still among us as monuments of God's great mercy, whose countenance seemed to portray the image of Jesus so vividly that I

have ever felt a sacred awe in their presence that I cannot describe. But if I do love anything that pertains to Godliness, it is in the person of those dear ones in whom the spirit of Jesus dwells. "If we love one another, God dwelleth in us, and his love is perfected in us."

Those who have the spirit of meekness are spiritual because meekness is a fruit of the spirit. When one is enabled to rightly consider his own weakness, his vision clearly enabling him to see the imperfection of his own sinful nature, like Jacob of old, he limps as he goes and this limping makes us meek and lowly desiring to be at the feet of God's children to serve them, comfort, rejoice and weep with those that weep for His dear sake. But dear kindred in Christ, have we not cause to fear that sometimes the erring one may be turned farther out of the way, by one who is exercised by a spirit of vain glory instead of the spirit of meekness. A strife about words or no profit sometimes divide God's dear children and even turn from the door some dear old father in Israel, who perhaps, has labored for the comfort of the children who now turn them out in the cold world denying them the fellowship of the Church which they love and which would be such a comfort in old age and feeble days. Little children everywhere: is there one who cannot weep with and pray for the restoration of such. The aged and infirm who have been faithful have borne the heat and burden of the day, rebuke them not, but entreat them as fathers. "The elder wo-

men as mothers."

How dear our parents seem to us when we see them begin to weaken by age or misfortune. As I write, the sweet, patient face of my own dear angel mother looms up before me, so calm and peaceful, her face radiant from faith and hope, with which she was so wonderfully blest during her great sufferings for about four years. She was helpless as a little child, but so meek and humble, desiring to depart and be with Jesus, but patient to wait his bidding. I have often felt that only those in whom the spirit of Jesus dwell, can be thus reconciled. Some of the brightest evidence of my hope came to me through her suffering. Often I have felt that I was ready to fall out, when a spirit supplication to my heavenly Father would go forth for strength and patience that I might not fail, then a supernatural strength would seem to grow up within and I was enabled to go on in the strength of the daily bread which came to me just in time of need. Now dear little children, who love the Lord indeed, should any of you have cause to deal with a dear old Father or Mother in Israel, we have a very plain example given by Paul to 1st Timothy 5th chapter. Entreat them as we should our own dear aged parents. Nestle them closely to your heart. Show them that you love them for Jesus' sake and that you truly desire and appreciate their fellowship. The Apostle further exhorts, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." I often fear that our

dear elders who the Apostle tells us should be counted worthy of double honour and whose girt maketh room for them, do not always receive that honor which is due them. We so many times might help them bear the burden of every day life by giving them of our carnal things. Let us try to remember that our dear pastor has to have food and raiment also his wife and little ones. I have been thinking very much of late, about the duties and responsibility of an elder's wife, especially those who have pastoral care of a church or churches. Perhaps others do not at all times feel bound to go. But a real pastor whose gift and qualifications make him worthy and teacheth him how to behave in the house of God, feel that he must be there at the appointed time. It may be that he does not always feel that he has a spiritual gift to impart, yet he must go desiring that he may be thus blest together with his people over whom the Holy Ghost hath made him overseer. Those are sacred and solemn obligations not only on the pastor but also on the churches he faithfully serves. But what about the wife who desires to be a helpmate indeed, how closely is she bound up in this sacred cause as a burden bearer. She must bravely and cheerfully make all necessary arrangements for his trips, which generally occur very often (for a good shepherd can not be idle and feed the flock) She has to care for the home and little ones in his absence, sacrifice the pleasure of his company and protection, to the good of the churches he serves, live alone the greater part of the

time, while his charges reap the fruit of his laborious toils. She must ever be ready to encourage him to answer the call of his hungry sheep and little lambs, who so much need the old corn and sincere milk of the word that they may grow thereby, while in her heart she feels an indescribable sadness at the thought of his going, yet she must say goodbye, if possible cheerfully, asking the blessings of Him who has promised to supply all our needs and who taketh notice of even the sparrow's fall, are ye not of more value than many sparrows.

Then while considering all those heartaches and privations of life which are due to being a gospel preacher's companion, should we not consider her as partaking of the afflictions of the gospel of Christ and count her worthy of being remembered as such? Right here I feel like suggesting that if all of our churches who have faithful pastors would also remember his companion by sending her a nice little package made up by the sisters of each church, just a little from each one of such things that we daily need would help in the home and lighten her heart by making her feel that his services were appreciated and that she too was remembered. Our people are glad to see some articles in the Landmark by our dear Elders Adams (who is indeed a dear father in Israel) and Rowe of Baltimore. Of course we have many good writers for the Landmark, all of which we enjoy, but I mention those because they were both born and reared North

Carolinians and because of their spiritual worth and near friendship which existed between our parents and us children in our parental home. I was baptised by the latter and he was our honored pastor until he moved to Baltimore. I learned to love the Baptists and the dear old Landmark when very young, in those days when those mentioned together with others of like precious faith were gathered around the family altar. Those are evergreen tabernacles in memory's waste, more precious to me than gold. I desire the prosperity of the Landmark, always look forward to its coming with pleasure and if I could write profitably I would love to write for its pages, but I do not want to crowd out more worthy matter therefore am submitting this to the better judgment of our worthy editors.

Yours in hope of a better world.
Mrs. Sadie D. (Bazemore) Keaton.
Columbia, N. C., R. F. D. 1 Box 4.

ELDER W. W. STYRON

North River, Saturday and fourth Sunday in July.
Bethel—Monday.
Sandy Grove—Tuesday.
Blounts Creek—Wednesday.
Washington—Thursday.
Thence to the Eastern Union.
Beulah—Monday after 5th Sunday in July.
Rose Bay—Tuesday.
Tiny Oak—Wednesday.
Masons Point—Thursday.
Pungo—Friday.
Concord—Saturday and 1st Sunday in August.
Bethlehem—Monday.
Marattock—Tuesday.
White Plains—Wednesday.
Greenville—Wednesday night.
Red Banks—Thursday.
Handcocks—Friday.
Kinston—Saturday and 2nd Sunday.
J. P. TINGLE.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City, Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI No. 15

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. JULY 15, 1923

THE SIGNS OF THE TIMES

I notice important changes in the Editorial staff of the Signs of the Times in the resignation of Elder H. C. Kerr, therefrom and the addition of Elders R. Lester Dodson, George Rusten, and Charles W. Vaughn thereto. Having been more or less acquainted with the editors of The Signs from its founder, Eld. Gilbert Beebe, to the present time, and having humbly served in the work of the ministry with them in a limited manner, and having been somewhat familiar with the character of the work demanded by the day and generation in which each one served and the adaptability of the gift of each in his day, and of the present requirements and the ability of the present editors, I feel that the paper will have lost none of its wonted prestige required in serving the ends desired by its great founders.

The Landmark wishes for the Signs a full measure of the success

anticipated in placing these able and orderly ministers with Elder Lefferts upon its editorial staff.

P. G. L.

SUPPORT THE CHURCH PAPER

We enjoy our exchanges very much. It is quite helpful to read after so many editors and contributors of our church papers. We are of the opinion that our people have never appreciated their church papers as they should.

None of them are given the support they should have. Somehow I fear that we do not, as people, appreciate the good that the church papers do.

And they would do many times the good they do if they were given better support and read more than they are.

You can find very few Baptists but what take from two to a half dozen secular papers, and then complain that they are not able to take even one church paper.

No Baptist home should be without two or three church papers. It is the best investment that can be made in literature. It is well to know about the things that concern us in nature, but it is far more important to know about the things that concern us in grace.

Our blessings in nature are good and useful, but they must all perish with the using.

The things in grace will last forever, and are to be desired more than earthly knowledge, or gold and silver.

If you are not a subscriber to a church paper, subscribe for one or

more now; and if you are, and know of a Baptist, or friend to them, that is not a subscriber go right after them now, and they will thank you for the favor.

The gospel and its teachings are of great importance to us in this life.

Neglect not your spiritual needs.—S. in Messenger of Zion.

Remarks

It seems to me the above sets forth a situation that is worthy of earnest consideration.

Many do not read any church paper. Many do not pay for theirs promptly.

Many will not co-operate with the publisher by sending a list of names of prospective subscribers that he might send them sample copies.

Co-operation is what is needed. In looking over the mailing list of the Landmark I find a great many that are from one to three years behind, which if forwarded promptly would mean much to the publisher.

C. F. DENNY.

— THE SECOND COMING

Sister Mildred Durand Gordy has asked me to write about the second coming of Christ, which at first thought would seem to be in full accord with what my gift for writing might be, but she does not let me off at writing about this most interesting subject. I am to tell her and our many readers what those two men meant when they said unto the disciples, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like man-

ner as ye have seen him go into heaven."

There are a few subjects, and this is one of them, together with its immediate relations which furnish subject matter exceedingly pleasant to think upon and while I have enjoyed much in writing about them I have not felt to assure the reader of their real gospel meaning, but to rather suggest, that the reader might do the real thinking, and obtain for himself the sweetness of gospel conclusions.

The men seem to have been fully aware of the great anxiety which must have filled the minds of these wondering ones as they stood transfixed with steady gaze extending up into heaven, unable to understand that which their eyes beheld, feeling perhaps that after all they were being bereft of all hope and comfort and that too in this most amazing manner. They had witnessed many wonderful things of him, but nothing like this. They had not anticipated, though he had intimated as much, and therefore they could not attain unto the fullness and height of the most excellent glory that poured down from heaven into their enraptured souls, in which their blessed Lord is being lifted up from them into heaven even into glory where he was. When the disciples were slow to believe that he was the bread of life and that he came down from heaven, he said unto them, what and if ye shall see the Son of man ascend up where he was before. They could contemplate the coming of angels food, such as manna from heaven, yet they could not un-

derstand how that a man as they saw him to be could come as bread from heaven. It is hard for us to believe today that salvation is from heaven as well as it is to heaven. Apart from the spirit that quickeneth we do not, nor can not believe it. Was he there as he is here? and will be he when he is there as he is here now? It would seem so. Being the son of man now, was he not the same while he was there before? What manner of man is he? Whose son is he? According to the flesh or after the manner, shall I say, if the flesh or after the manner of man he was made of the seed of David, made of a woman—made to be of a woman who was of lineal descent through David. In this relation he assumes the name of Adam. Yet not as from that Adam called the first Adam who is of the earth earthy, the lineage of whose literal descent sprang from nothing or from things which do not appear, but as the last Adam, the Lord from heaven, a quickening spirit, who is declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. This same Spirit and power and holiness came upon and overshadowed the tomb, and upon Jesus and took hold upon him, and in him and held him immune from corruption and raised him from the dead, and gave him a name that is above every other name in which he became imbued

with the spirit of infinite Sonship and the spiritual and divine power and holiness of his Father and his God, in the might of whose dominion and power he became the author of eternal salvation, life to all them that obey him, and unto them that look for him shall he appear the second time without sin unto salvation.

The question of the two men would seem to elicit from their own hearts the answer to the great uplifting out-stretching of mind and heart of these anxious ones as they steadfastly beheld the inspiring vision and wondered what manner of man he was, and what it all meant. He had said, I go away, but I will come again. I will not leave you comfortless. I will send you a comforter, but unless I go away he will not come, but if I go away, I will send him in my name, and he shall take of the things of mine and show them unto you.

Jesus had been manifested from heaven, as a sin bearer to put away our sins by the sacrifice of himself. And he said unto his Father, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The time had come when he must ascend and be lifted up on high and be exalted by the right hand of God a Prince and a Saviour to give repentance and remission of sins, and be glorified of his Father in the presence of the holy angels.

This coming again being unto salvation, without sin it would be he had not made an end of sin, and

after all there would be no salvation did he not come. His going, therefore, was as a seal to his coming, which perhaps these men would have the Disciples to understand.

Christ said, I come down from heaven to do the will of the Father who sent me, which will is that I should raise up at the last day that which he had given him. "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now I come to thee." He must go into that within the veil, being made an high priest after the order of an endless life.

Christ as a man was not crucified within the holy place made with hands but in spiritual Sodom and Egypt; however at the same time he must, and did, as the Christ, enter into that most holy place not made with hands the eternal and most holy city of God, into heaven itself, there to appear in that most Holy presence and offer himself without spot to God that he might purge the conscience of his people from dead works to serve the living God. And this same Christ Jesus who thus entered into this most holy place, and made the one offering of himself this once must be delivered unto the sanctified people made perfect thereby, and to show himself openly that all may see him as he descends in the midst of the opened heavens, even as he had also ascended.

Those things which Jesus did on earth literally he also did in heaven spiritually, and as he did in the one he also did in the other, even the will of his Father which is done on earth as it is done in heaven.

The same man Christ Jesus that came down from heaven to do the Father's will also went up to heaven to do it, which is to be evidenced in fact and virtue by his coming to earth again even as he went to heaven. What manner of man was this, or what was the manner of this man? Was he natural or was he spiritual? He was Jesus, who was made to be of a woman, who through the eternal spirit offered himself without spot to God. He was put to death in the flesh but was was quickened by the spirit. He is the body of Christ which the Father prepared him in which he came as the Lord from heaven, the second man, the last Adam who was made to be a quickening spirit—or the last Adam a quickening spirit. This Jesus seems to be a mystical embodiment of heaven and earth, constituting the glorious body of Christ likened to which our vile body is to be changed and fashioned. Then shall we see him as he is and be like him. For when he appears, we shall appear with him in glory.

It seems though Jesus appeared as a man after his resurrection and ate and drank with his disciples, yet he was more than a man, he had been by his resurrection declared to be the Son of God. He walked with men and talked with men, as a man would do; and he appeared and disappeared to men as a spirit only would seem to be capable of doing. Thus he went up into heaven and thus will he come again. I used to think that he was changed from natural to spiritual as the cloud

received him, but does that appear? Will he not have to be changed back to come in like manner as he went? There is a change; we shall be changed, but we shall see him, as he is.

When he shall have come again he will receive his people unto himself, that where he is there they may be also. And when they shall have been gathered together in one, both of which are in heaven and which in earth even him will they not thereby be purged and purified and made holy and perfect even as Christ is perfect; and will not the earth itself be purged of all consequences of sin and made a fit habitation for the sinless? The earth was cursed for man's sake because he had come to be a sinner. Christ was made a curse for his people and thereby redeemed them from the curse of the law, and preserved to them the purity of the land which the Lord had given them. If the curse is removed from people will it not be removed from the earth as well? if the people were pure and holy would there be anything wrong with the earth? Would the earth still bring forth briars and thorns? Would man any more eat bread in the sweat of his face?

The effect of sin is death to all species of natural life, therefore when sin shall have been destroyed or made an end of its effects must necessarily cease as to those for whom Jesus died. Where sin once reigned unto death, now grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Wherever grace thus reigns

mortality will be swallowed up of life. When Jesus shall come the second time without sin unto salvation, his reign will be from everlasting to everlasting, even as his kingdom is an everlasting kingdom and his dominion endureth throughout all generations. When his kingdom shall have come and his will shall have been done on earth as it is done in heaven, will not the perfect will of God be the same here as there, and when in its blessed and perfect revelation, it shall have been perfected in his people, even as it is in him, will there be any difference in character, condition, state and place with reference to Jesus and his saved people.

When we shall have fully realized, if indeed we do, the things I have been talking about will not the blessed condition be what we sometimes think perhaps the millennium might be.

Heaven and all it means must be where Jesus is and to be infinitely happy must be to be with him. Where he is therefore it will be the same whether it is then or now, here or there. If his presence is here it is there and everywhere. If it is now with him it is then and it is forever. He is the same Lord Jesus Christ yesterday, today, and forever; and, lo, I am with you always, even unto the end of the world. Amen. I am glad for this Amen. As it is so it is, and so let it be. It seems to me that in the like manner the same scenes and circumstances which attended his going will attend him in his coming. They will all be there with Jesus in the midst. The Disciples will be there, the

saints will be there, Peter and Paul, Thomas and Phillip, the aged and the infant will be there, the general assembly and church of the first-born will be there, the spirits of just men made perfect, and those of us who are alive and remain will be there. And all these will the Lord catch up and gather and receive unto himself that where he is there they may be also to behold his glory.

Blessed Coming,
P. G. L.

MRS. WALTER T. BATTS

It is with a sad heart that I make the attempt to write an obituary of my dear and only sister, Bessie Frances Batts, who died April 13th, 1923.

She was the daughter of the late James R. and Spicie J. Raper, born Jan. 5th, 1877 and was married to Walter T. Eatts Nov. 11th, 1897.

To this union was born seven children of whom three are now living. She is also survived by a heart-broken husband, one devoted sister and a brother besides a host of relatives and friends to mourn her demise.

However, I feel that our loss is her eternal gain. Sister united with the Primitive Baptist church at Whitakers in the year 1909—was baptized by Bro. A. J. Moore. Whitakers was their former home although at the time of her death and several years previously they had located in Wilson. Mrs. Batts had been in declining health since last August. In the meantime she had not been confined to her bed until about four weeks prior to her death. She had a complication of diseases. She underwent an operation at a local hospital from which she never recovered.

A lovely temperament was hers and she always tried to make those happy with whom she came in contact. During her illness she was visited by Bro. C. F. Denny and Bro. Robert Boswell. She told Bro. Boswell that she turned her face to the wall and his face appeared and O what a happy face his was and he began preaching the sweetest doctrine she ever heard. Surely this was a spiritual sermon as she had not been unconscious at any time prior to this beautiful sermon by Bro. Boswell.

Sister was a good neighbor and in return she had good friends. The many

acts of kindness was a proof of their loyalty to her. They visited her frequently and rendered any assistance that was possible for them to. Sister was a regular attendant to her church and filled her seat as long as possible as she loved her church devotedly. She loved the doctrine of Salvation saved by grace as God is our Father in that sense and gives us what we need, for we have just as much work to do to be born of our own selves in a natural way as we do in a spiritual way. It is utterly impossible for us to bring ourselves in the Heavenly kingdom. It is the power of God unto Salvation to every one that believes.

I feel that I must say something of the vision that I saw about two hours after I heard of my sister's death. Her face appeared to me looking upward. She was smiling and showing such beautiful teeth and seemed to be perfectly happy. There is no tongue that can describe the contentment and happiness that I derived from this vision. During this period of time the following words came to me: "She was triumphant in death."

On the day of my sister's death she anxiously looked up to me and said that her and during the time she also mentioned babies lying on her bed and she was smiling sweetly. This seemed to be a representation of angels or the Heavenly Host which had come to accompany her to her Heavenly Home.

Funeral services were conducted by Bro. Robert Boswell, assisted by Bro. Julius Moore which were very impressive.

Interment was made in the cemetery at Whitakers, the deceased's former home as has been stated in a former paragraph and in the presence of a large concourse of relations.

Numerous and beautiful floral wreaths were placed on the grave as their last tribute of respect.

O! that I could live as I desire and praise and worship God as I should. He is so kind to me, I hope the object of his care. I sometimes long to leave this world of sorrow and afflictions and go to that sweet home above if indeed it is mine, and meet my dear loved ones gone on before. They have paid the debt that I have got to pay. I can't understand why I am spared to live to see all of my loved ones taken except my brother, however God knows best.

Heaven seems nearer since my loved ones have been taken. I know He will safely house His children in that beautiful home some sweet day. O! may I be numbered in that Heavenly Band.

A heart-broken sister,

MRS. JAS. H. ALFORD.

Kenly, N. C.

MRS. MARY HASSELL

My lovely, precious, Christian daughter, whose mother was my second wife, and whose maiden name was Fannie Louise Woodard, daughter of Brother Calvin and Sister Winnifred Woodard, was born August 14, 1885, in Wilson, N. C., was reared most kindly, after her mother's death Jan. 6, 1889, by my half-sister Cordelia and her husband Brother William Slade, in their commodious home in Williamston, N. C., who sent her to school in Wilson and Winston-Salem; she was married June 4, 1914 to John Lanier Hassell, son of my half-brother, Dr. Alonza Hassell and his wife, Ida Lanier, who was also kindly reared, after the death of his father in 1888, by Brother and Sister Slade; after five years of spiritual exercise, she went to our church at Skewarky, one mile south of Williamston Saturday, Aug. 17, 1916, and professed her faith in the Lord Jesus Christ as her Saviour, and her love for His people, in whom, as she entered the house, she saw a heavenly beauty, and was gladly received to membership, and she baptized by myself next day in Sweeten Water Creek, at Leggetts Bridge, about 2 1/2 miles southeast of Williamston, and remained a devoted member of the Primitive Baptist Church until her sudden death Sunday, June 10th, 1923, at 1:10 p. m. She was humble, beautiful and gracious, gentle, thoughtful, industrious, kind and pleasant to all, and beloved by all, both white and colored, who knew her and delighted to keep everything at her home cleanly and orderly, and to entertain her brethren and sisters and friends, and to visit and help the poor and afflicted, and to hear the gospel and encourage the ministry, and to read the Scriptures and our religious periodicals, and to superintend the house and kitchen and yard and garden and the cow and mill and pastures, and to visit her neighbors, and to supply my every need in health and sickness, by day and by night, and she cared nothing for the vain and sinful pleasures of the world. She was very serious and attentive in family worship. She wronged no one in word or deed. She was my chief earthly comfort in my declining years. She kept a seven-passenger car to take poor and feeble members to our meetings, unions and associations far and near. She said to me the night of the second Sunday in April, very much to my astonishment, that she expected to become a mother during the first half of June, and said she had not told me sooner because she thought it would trouble me. She was uncomplaining, unselfish and self-sacrificing. The next day, she had my clothing moved up stairs to her room and she and her husband's clothing moved downstairs to my room (each of those rooms having a

bath) as her physician advised, since he did not wish her to be going upstairs. She had prepared the little clothes for her expected child, but it was never born. She was nauseated Saturday night, and that was the only night she had a nurse, and she requested the nurse to lie down and rest on another bed in the room. About 6 a. m., Sunday she became unconscious and breathed heavily from uraemic poison. We had three physicians and three nurses with her, and several ladies in the neighborhood came and kindly did all they could for her, but in vain. Her breathing became easier, and we did not know when she had breathed her last. Her husband had her body nicely embalmed. On Monday afternoon, June 11th, a large number of relatives and friends from five counties and Washington, D. C. met at our home. Elder E. C. Stone, spoke appropriately, beautifully and comfortingly from 1 Cor. 15:55. And I added a few words in regard to her lovely life. As she had requested, her body was buried in the cemetery at Skewarky beside those of her infant sister and mother and grandfather and grandmother, the casket being placed in a metallic vault, and all of the five graves were covered with beautiful flowers. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

SYLVESTER HASSELL.

Primitive Baptist Please Copy.

SISTER JOANNA LEE HIGGINS

Was born Oct. 20, 1864, died May 21, 1923. She was the daughter of J. C. and Bettie Smith, of Brogue, N. C.

Was married to Brother G. A. Higgins the 27th day of December, 1882. To this union was born ten children, four of whom died in infancy, six survive her. Mrs. Mittie Yatts, of Brogue, Mrs. Mattie Taylor of Brogue, Mrs. Effie Lee Miller, of Morehead City, N. C., Mr. L. L. Higgins of Morehead City, N. C., Mr. R. L. Higgins of Morehead City, N. C., and Mr. P. J. Higgins of Morehead City, N. C.

Sister Higgins united with the Primitive Baptist church at Hadnots Creek, 1st Sunday, June 1912 and lived a consecrated member, always filling her seat on meetings when able. She was highly esteemed and loved by the church and all who knew her.

She was the second wife of Brother Higgins. They lived several years at Brogue, near where she was raised, but just a few months before she died they moved to Morehead City, N. C., where she made many friends for the short time she stayed and was well satisfied. She was in usual health until about two weeks before she died. She was taken suddenly with what the doctors pronounced rheumatism and suffered intense pain at times but bore

her suffering with much patience. All was done for her that loving and skillful hands could do but none could stay the hand of death. Though we feel the Lord made death easy, for we feel that she fell asleep in Christ in the full triumph of faith, two days before she passed away. The writer was at her home and she asked that we have prayer and singing for she wanted to engage in worship again. She called the family and friends together. We entered in worship with this dear sainted sister, she seemed to enjoy it very much and helped sing two songs. She said she felt that she was dying but didn't seem to fear the end. Her faith was strong and her words sweet though mingled with tears. We know her dear husband and children will greatly miss her in the home and everywhere but we feel that their loss is her eternal gain for the Lord has called her out of a world of sin and sorrow to the home of the blest.

The funeral was held at Hadnot's Creek church by the writer. Her remains were laid to rest in the church burying ground.

Written by request of her husband.

By W. W. ROBERTS.

MRS. PATTIE HART FULGHUM

Our most spiritual and beloved sister, Mrs. Pattie Hart Fulghum, daughter of Elder Robert Diggs Hart and his wife, Sister Martha Ann Arrington, was born April 15, 1845, at Kinderhook, Edgecombe County, North Carolina, and settled in Wilson in 1872; was baptized May 19th of that year by her distinguished and excellent father, who was sick at the time; married Mr. Garry Fulghum Oct. 15, 1874 and of their nine children, three are dead. Mrs. Lenore Hopkins Bryant, Mrs. Mary Kate Crane, and a infant son; and six are living, Robert H., Edwin C., Garry T., Mrs. Pattie R. Shannon, Miss Cora Jessie, all of Wilson, N. C., and Thomas Arthur Fulghum of Danville, Va. Left with seven children at her husband's death, and a large mortgage on her home, she worked hard and lived economically, and paid off the mortgage, and brought up her children in the nurture and admonition of the Lord, and, helped by admiring and sympathetic brethren and sisters and friends, she fed and clothed and educated them, and led them to useful and honorable manhood and womanhood.

Sister Fulghum was a member of the Primitive Baptist church at Wilson for nearly fifty-one years, and she was strong and unswerving in the faith of God's elect, and devoted most unselfishly to her children and fellow-members and friends, and to nursing the sick in her neighborhood, and bright and cheerful in her disposition, well versed in the Scriptures, kind and pleasant to all, had a wonderful memory

and many comforting revelations from the Lord, was a fine musician and singer, and highly esteemed by all who knew her well. While residing and teaching in Wilson from 1872 to 1886 and always when visiting Wilson since that time, it was one of my chief pleasures to call to see her and hear her highly interesting conversation on spiritual themes, especially the dealings of the Lord with her and her children. I have often thought and spoken of what she told me of her daughter Lenore, who, when only three years of age, came down stairs, and said to her, "Mamma, me see God." It reminded me of God's speaking to Samuel in his early childhood; and of Paul's testimony in regard to Timothy, who had the same unfeigned faith that dwelt in his grandmother Lois and his mother Eunice, and who had from a child known the Holy Scriptures, which were able to make him wise unto salvation through faith that is in Christ Jesus (2 Timothy 1:5; 3:15). All of God's children are taught of Him (Isa. 54:13; John 6:45); no other teaching avails for the salvation of any human being (1 John 2:27).

Our dear sister was very feeble the last year of her life, but, faithful to the last, she attended her church services the Sunday morning three weeks before she died. Her physician said that none of her organs were diseased except her heart, which was worn out from her unusual amount of energy. She was taken Friday night, Feb. 9, 1923, and died two weeks from the next Monday morning, Feb. 26, 1923. She suffered no pain, but only weakness. All of her children were with her. A few nights just before her death she repeated the whole of the hymn "There is Rest for the Weary on the Other Side of Jordan." After she had finished one of her sons sat on the bed beside her, and asked if she wanted anything, or if he could do anything for her. She looked at him with a sweet expression on her face, and said, "All has been done that mortal can do. I must go on this journey alone." But we doubt not that the dear Saviour, who had stood by her in the many trials of nearly 78 years, was with her to the end. Elders C. F. and S. B. Denny spoke feelingly at her burial in the Wilson cemetery. 121 floral offerings were sent for her grave.

SYLVESTER HASELL.

JOHN D. MORGAN

By request of our dear Sister Morgan, I will try to write something in memory of her dear, departed husband, Jesse D. Morgan, who fell asleep in Jesus about 4 o'clock in the morning of March 21, 1923 at his home in Benson, aged 66 years and 18 days. Brother Morgan had been af-

flicted for several years with kidney troubles and high blood pressure, but kept his nerves and mind under wonderful control. Last October he suffered a stroke of paralysis, from which he partially recovered for a short while, only to suffer repeated attacks, when it would seem for days at a time that he could not live throughout another day, then he would revive, regain consciousness, and finally we began to hope that he would regain a portion of his usefulness, in mind if not otherwise, but alas, it was not to be. He had become so weakened that he couldn't bear the treatment to keep the poisons thrown out of his system. He began to decline, and we hope passed away unconscious of his suffering.. Bro. Morgan had every attention a devoted wife and family could give. Much of the time he was attended by two doctors and two trained nurses. Dear Sister Morgan was so constant and faithful that she never even went down in town for anything.

His body was embalmed, and the funeral appointed to be held at his residence at 4 o'clock P. M., March 22, at which time all the business houses in Benson were closed from 4:00 until 5:30.

The funeral services were conducted by Elder Xure Lee, his pastor, assisted by Elder Wm. Turner, after which his body was laid to rest in Benson Cemetery, in the presence of possibly the largest congregation ever attending a funeral at that place. His grave was banked with many and most beautiful floral offerings from far and near.

He was loved by all, wealthy and poor, youth and aged, all felt a personal loss. If anyone had enmity against him or if he had enmity toward any one I never discovered it in any way in my acquaintance of nearly 25 years. It was pathetic to see the line of colored servants and tenants who had served him so many years, marching by to take the last look upon one who was their friend.

He was married January 19, 1887 to Miss Tabitha Turlington, of near Benson, N. C., daughter of the late Eli and Sarah Turlington. To this union was born nine children, three of whom died in infancy. Those surviving are, Mrs. E. D. Langdon of Benson, Mr. Eli Morgan, teacher of agriculture at Creedmore High School, Mr. Jesse T. Morgan of Peacock Drug Co., Benson, and Miss Ellie and Esther Morgan, teachers in Princeton High School, and Mr. Gardner Morgan, graduating this term from Benson High School. Besides his immediate family, he leaves two sisters and two brothers, Mrs. Dr. Willis Turlington, Mrs. W. Wood, Mr. Junius and Mr. Newet Morgan, all of Benson.

Brother Morgan was born and reared on a farm in Johnston County, N. C., was

of a high moral character, studious, and of a pleasing personality. In early manhood, he attended school at the University of North Carolina, and was a classmate of ex-Governor Aycock, but owing to the long illness and death of his father, he did not complete his course. He then settled down to teaching school in his home county, for several years; was elected Register of Deeds of Johnston County, about the year 1886, served two terms, and refused nomination for third term. He then moved out on his nice farm in Elevation township where he spent the greater part of his married life rearing his family, looking after and improving his farms, taking active interest in schools, and being a good neighbor and citizen.

He was a man of such high integrity, such clear reasoning power, and such wisdom, and was such a friend to man, that his advice and counsel were much sought after, not only by people of his own vicinity but from other sections as well. He was a peace-maker, and loved and sought peace. "Blessed are the peace-makers, for they shall be called the children of God."

He was hospitable and kind, and courteous, never turning a deaf ear to the cries of the needy, full of charity and loving kindness, as courteous to the poor as he was to the wealthy and honored, never overlooked a little child, but always had a word or a prank for them. All this was perfectly natural with him. He loved his fellow-man. He loved righteousness and pitied the erring.

Brother Morgan had a hope for many years, but never united with the church until third Saturday in June, 1903. He was baptized into the fellowship of Hannah's Creek Church the next day by Eld. Lewis P. Adams. He lived a consistent member, and was our efficient clerk for several years before he died.

Seven or eight years ago he moved to Benson to live, and served several years as a member of the school board of Benson High School, and his wisdom and experience were a guide to his brother members, and they regretted very much when he resigned.

So passes from mortal life our esteemed brother. He will be missed not only by his family and the church, but by hosts of friends throughout our section of the county.

"A beautiful life ends not in death." May we all emulate his example. "Blessed are the dead who die in the Lord; Yea, saith the Spirit; from henceforth they shall rest from their labors, and their works do follow them."

Affectionately submitted.

MRS. EMMA GILBERT.

Benson, N. C.

Primitive Baptist please copy.

D. W. OAKLEY

This beloved brother was born May 12, 1866. Died Jan. 11, 1923. Age 57 years 7 months, 29 days. He together with his wife united with the church at Tar River September 28, 1913. He remained a faithful and consistent member and clerk of church until it pleased the Lord to remove him by death. I was personally acquainted with Bro. Oakley for several years. I feel that I can safely say that he manifested as much appreciation for the church and his brethren as we generally see in anyone. He was blest to enjoy a goodly portion of the world's goods, it was one of his greatest pleasures to have his brethren to visit him. I feel sure that his community has lost one of its best citizens and neighbors and the church one of its useful members.

Brother Oakley was well established in the doctrine of salvation by grace and was well informed in the Scriptures. Therefore the church together with his bereaved companion feels that their loss is great but we hope it is his eternal gain.

We trust that the blessings of God may abide with his heart-broken wife and children.

Written by request of Sister Oakley.

B. F. MCKINNEY.

ELDER GEO. W. GORE

After a brief illness of pneumonia, about 1 o'clock April 3rd, 1923. Elder Geo. W. Gore, of Loris, Horry Co., S. C., in his sixty-sixth year gently fell asleep in Jesus. He was born January 14th, 1858 and so unfortunate as to lose both father and mother in his young days, was reared with out advantage of an education. He was married October 27th, 1878 to Mary Anne Cox. To this union were born ten children, one of whom preceded him to the grave. In 1880 he was arrested by a supernatural power by which he was shown his total depravity and utter helplessness to redeem himself from the curse of the law. He tried to hide his troubles, but manifested a deep interest in the way, the truth and the life as it is in Christ Jesus, the doctrine of salvation by grace. Being unable to read and others differing in their interpretations of the Scriptures caused him to want to read and understand for himself, consequently, he learned to read so quickly 'till it seemed like a gift. Soon he was advocating the doctrine of Salvation by Grace without knowing that any sect of people believed as he did. This is an example of being taken from the wild forest of nature and prepared for the church without the aid of human beings.

He joined the church at Simpson Creek, Horry county, in 1881, and was ordained to the full work of the ministry in 1891.

As a minister he was faithful, sound in doctrine and practice. He had a special

gift in feeding the little lambs and comforting those in trouble. While limited in education, he preached with great ability and power—the power of God.

As a citizen he was peaceable, kind and accommodating, never failing to discharge his Christian duty to the utmost of his ability. He never had a quarrel, a law suit nor spoke an unkind word to his wife. Peace was a great theme with him. Some of his last words were "Peace I give unto you, peace I leave with you. Happy art thou, O Israel who is like unto thee, O people saved by the Lord." As a husband and father he seemed to possess all the elements seasoned with grace that constitute a model husband and father.

On the morning of April 4th sympathetic friends gathered at the home of the deceased. Almost the entire population of the community accompanied the remains to the grave. In tearful silence they gathered around the body of their father and friend and looked for the last time in this world upon the loved features. The body was then interred in the family cemetery near Simpson Creek Church.

On the morning of the last day the body thus sown in weakness will be raised in power and glory and welcomed to a blissful and everlasting association with his God. May divine grace prepare us to follow him to that better world.

Writer by M. Mears at request of his wife.

MARY A. GORE.

THE BLACK CREEK UNION

The next meeting of the Black Creek Union will, the Lord willing, meet with the Church Sappony, 14 miles from Wilson, N. C., and six miles of Nashville, N. C. On the fifth Sunday and Saturday before in July 1923. All lovers of Gospel truth are invited to meet with us, and shall be glad to have as many of the preaching brethren to meet with us as have a mind to do so, may the Lord bless us to have a good meeting at this time and place.

Elder G. W. Boswell was chosen to preach the introductory sermon and the writer his alternate. The visiting brethren will be met at Nashville, N. C., Friday evening and Saturday morning.

E. L. COBB, Union Clerk.

WILL ATTEND ASSOCIATIONS

I will attend a number of the Associations this summer and fall and represent the Landmark. We shall appreciate any assistance that the brethren and sisters may give to increase the circulation of the paper and pay its expenses of publication which are high at this time.

Yours in Love,

C. F. DENNY,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

AUGUST 1, 1923

NO. 18.

PRAYER FOR A REVIVAL

Revive Thy work, O Lord,
There let Thy constant dwelling be,
Then will thy saints rejoice in Thee.
Let faith and hope and humble zeal
And humble zeal be kept alive;
Thy wondrous goodness let us see,
Then will thy saints rejoice in Thee.

C. Cole (1792)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

BLESSED RAYS OF SUNSHINE.

The little rays of sunshine
Are like the flowers that bloom
Sometimes it is within our reach
And then again its gone.

It comes in our darkest hour
And shines with all its might
It's that little still small voice
That make us turn a right.
It comes when we most need it
And shines the gloom away
It brings roses and stately tulips
And it is gone again.

It brings us nearer to Jesus
These sunshine rays of hope
It is his way of reaching us
As we'er straying from his fold.

WORK OUT YOUR OWN SALVATION.

More than once the above words
have embraced my mind and heart
and I am impressed to write something
concerning them.

Though I am vile and weak and
cannot approach unto righteousness
except by Grace through faith
and that is not of myself, it is the
gift of God.

Holy Father, we beg thee
through the mercies of Jesus, our
Redeemer, to look down in tender
mercy and loving compassion upon
all of our little children. We real-

ize that they are ten thousand talents
in debt and not a farthing to
pay with. They are black and vile
and all unclean but Jesus' blood
hath made them whiter than snow,
and that is the only hope they have.
All of their Salvation, peace and
good works are treasured up in the
most wonderful love, mercy and
woe of their eternal king of God.

Preaching the Gospel of Peace
to the children of men should be to
Glorify Christ, feed his sheep and
lambs and praise God from whom
all blessings flow.

We will turn to Paul's letter to
the Church at Philippi with the
bishops and deacons and read in
connection with the above words I
have quoted for consideration:

Phil. 2.-12—Wherefore, my beloved,
as ye have always obeyed, not in my
presence only, but now much more in
my absence, work out your own
Salvation with fear and trembling.

Phil. 2.-13—For it is God which
worketh in you both to will and to
do of his good pleasure.

Phil. 2.-14—Do all things without
murmurings and disputings:

Phil. 2.-15—That ye may be
blameless and harmless, the sons of
God, without rebuke, in the midst
of a crooked and perverse nation,
among whom ye shine as lights in

the world.

Phil. 2.-16—Holding forth the word of life that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Paul was here speaking to a chosen and redeemed people of God who was even better in his absence than they were in his presence. Paul was then rejoicing that those lovely and orderly band of saints were praising God and honoring and obeying the teachings of Christ by their christian walk and conversation. To be sure it is worth rejoicing in and praying for.

Where, and what is this Salvation they are commanded to work out? I have heard some people contend that this up to the commands of the Divine Law of God, that those who should live good enough in the sight of God to win it would be the only ones to get it, but that can't be true because those brethren already had it and were in a very acceptable way Glorifying Christ, honoring God and greatly enjoying the Peace of it. There is no place anywhere in all the Holy Bible that gives an account of where a redeemed soul ever did any thing to, in any way, merit or partly merit their Redemption of being born again into this blessed and glorious salvation.

If we do not work for it or merit it in any way, some one might ask how do we get this wonderful and desirable Salvation from the Courts of Glory?

Beloved in Jesus Christ, I must tell you with all earnestness that it is obtained only by Grace through faith in the Immortal King, Jesus;

It is a gift from the Holy God of Heaven. A living and merciful God, who is without end or beginning; Who doe s all of his pleasure in Heaven and o n earth, who speaks and it is done, commands and it stands fast an d there is nothing new o r old with Him. Everything is, ever has been and ever will one Etern- al now in His all wise presence.

Must I give you some proof why I think it came from God only, through faith in Christ. I will first ask how did you first get your experience in Grace? Did you work it out by serving God in an acceptable way? or did you find yourself in a waste howling wilderness, among thieves and robbers and as helpless as a new born babe; did you find yourself a very wicked, dirty sinner too vile to receive the mercies of God or to be considered by man, did the thieves and robbers knock you down, rob you and leave you wounded and mangled by the way; if this was your condition can you not say of your own knowledge how you were moved from the road side, who doctored your wounds, paid all of your bills, set you free and gave you peace, sweet peace. Jesus did it all freely according to the will of the Father:

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved,

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1: 4, 5, 6, 9, 11.

Then these facts being true and every heaven born soul having a witness within themselves as to where this Glorious Salvation came from if in deed it is his; yet we see through a glass dimly and hope we are not deceived, because the glory of the Holy Spirit came suddenly upon us and we could not tell from whence it came or whither it went.

This beautiful, sweet and unmerited salvation which Paul was talking about and encouraging the saints at Philippi to work out should be used according to God's Word.

From Genesis to Revelation we are taught the very great importance of good works by the live sinners.

We cannot afford to try to hide behind predestination in an effort to shield or justify our wayward, wanton or criminal course.

All flesh, hearts and intentions are naked before God.

A good tree should bring forth good fruit from every view point; It does not bear good and acceptable fruit on the one side and thistles, thorns and all manner of corruption on the other side.

The fig tree was not found worth cumbering the ground until it was dunged and it brought forth fruit.

"Be not deceived, God is not

mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6, 7, 8, 9, 10.

Do not understand me to believe that a person is redeemed for living a moral, honest, loving, upright life, but I firmly believe we are blessed in a most wonderful way in using, to the best of our ability, a walk which becometh a Christian.

When God gave us a talent we were expected to use it, and grow in Grace. Grace is love, and if we have the Grace of God in our hearts we have a fountain of love there, a beautiful river of love, which never goes dry, and reaches from the Throne of God in heaven to the sinner's heart on earth.

The scriptures testify of Jesus and are written to the promised seed of Abraham. The world looks to them for Eternal life, but the law cannot give life. Only God, in Jesus His Son, has been able to keep the perfect law. The law is so holy and pure that if we break any portion of it we are guilty of it all, therefore we are all guilty criminals before God's Justice in the perfect law.

This being true our only hope to possess this Eternal Salvation is

through the love, mercy and atoning blood of Jesus—

His wonderful love, full of grace
Came to our hearts and took its
place;

With constant use it doesn't grow
old,
But soothes the heart and saves the
soul;

'Tis like the eagle on the wing,
High in service, swift to bring
The greatest pleasures while we
live,
A heart that's willing to forgive;

And hold high the wonderful
light of the Lord. "I beseech you,
therefore, brethren, by the mercies
of God, that ye present your bodies
a living sacrifice, holy, acceptable
unto God, which is your reasonable
service and be not conformed to
this world: but be ye transformed
by the renewing of your mind, that
ye may prove what is that good,
and acceptable, and perfect, will
of God.

Abhor that which is evil; cleave
to that which is good. Rom. 12-1, 2,
9. But if thou do that which is evil,
be afraid; for he beareth not the
sword in vain: for he is the minister
of God, a revenger to execute
wrath upon him that doeth evil.

Owe no man anything, but love
one another: for he that loveth an-
other hath fulfilled the law.

For this, Thou shalt not commit
adultery, Thou shalt not kill, Thou
shalt not steal, Thou shalt not bear
false witness, Thou shall not covet;
and if there be any other com-
mandment, it is briefly compre-

hended in this saying, namely, Thou
shalt love thy neighbor as thyself.
Rom. 13-4, 8, 9.

There is a world of thought in
connection with this our own sal-
vation, and this puny hand of mine
cannot reach the depth of it. I can-
not express what I feel and believe
I see. When I view the deceit, thirst
for money, honor and pleasure and
multiplied wickedness in high
places; and the Church, which I
love so dearly, I am made to shud-
der and wonder what the outcome
will be. There seems to be a falling
away in the church and a spirit of
contention in some places.

This is all caused by unfaithful-
ness of some of the saints who are
failing to faithfully work out that
wonderful Salvation of their own.
In the Saviour's parable of the
pounds it was said, "Thou hath
been faithful in a very little, have
thou authority over ten cities." Luke 19:17. If you will think and
pray over it we may learn a use-
ful lesson from this parable. What-
soever is given let it be much or
little it increases by using.

Devotedly,

J. P. TEMPLE.

A GOOD TRIP.

To the Beloved in the Lord with
whom I met on my recent tour.
Greeting:

Beloved Brethren, Sisters, and
Friends,

As many of you in this state and
others as well as in Canada request-
ed me to write something of my
trip when I got home, both for the
Landmark and the Signs, I am now
writing this letter for the two pa-

pers, hoping it may find its way among you, and be of some comfort to you as well as a benefit.

I left my home on the 30th day of April to make the visit amongst you, by the grace of God I made it and got home on June 29th. During the time I was blessed to speak forty eight times, and to travel 3672 miles. It was very laborious but one among the most pleasant trips of my life.

I felt well received by the children of God every place I went which made me feel that I was at home with them. They of Canada were just like our own people at home. Indeed they are our people, we are one. In all the trip I saw not one thing to complain at. Peace appeared to be the goal of the brethren so far as they are concerned, and the glory of God in their service of Him.

I visited some parts which I had never visited before. These were up in the mountains of New York far above Middletown, and in Canada. These places were just as were those I had visited before. The friends had become partially acquainted with me through my writings, and therefore I was not altogether a stranger to them, and as I am so peculiarly constructed that I feel at home everywhere with Primitive or Old School Baptist and their friends, they were no strangers to me. I never met a more lovely set of Primitive Baptists.

They have been badly troubled with witchcraft for a few years, and probably there is not any one more fitted to sympathize with

them in this trouble than I for I have had much sorrow to contend with on this very deception. I will give a little sketch of my sufferings in this line:

About the year 1884, or 1885 there was one among us who spoke fluently and freely. He took well with all of us. I recommended him to the brethren and churches any where I went. I assisted in his ordination. Soon he began to try to bewitch the brethren to believe that he was the ideal man to be their pastor. They had to go after me on their boats and after the meetings to go and take me back home. He had a boat of his own and could go without being all that trouble to them. I talked to the churches also to let them know that they were at liberty so far as I was concerned to let me go and call him. They would not hear to that. Then he began to do all in his power to convince them that that was the thing to do. This went on for a good while. We talked to him but he would not hear. We had to exclude ten members from this very church in which I live on his account. He got twelve more and held himself a conference with them without the knowledge of the church and received into their fellowship the ten we had excluded so set himself up a church. They went through all the acts of conference and communion. They wrote to Elder Joshua T. Rowe to come and preach for them. He wrote back to them about as follows: "You have my brother John, and brother Hardy there to preach for

you and to advise you. Go to them they are more competent to advise you than I am." Others did go and gave them encouragement. However the Lord revealed the true character of their leader to them, they all quit him and came back to the church confessing their sins. That man died in disgrace and out of the church. He had our people thoroughly bewitched.

Later on there was another who came along about in the same way. His witchcraft was more widespread and embraced several churches, some more, some less. He lasted longer and carried more influence, but he could not outlive the grace of God. The Lord took him away, and he died out of the Church. That was the end of those cases of witchcraft in this section.

"Thou shalt not suffer a witch to live." Ex. 22:18. "There shall not be found among you any that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch." Deut. 18:10.

It appears that one hundred and two years ago one Elder Campbell came into Canada and gathered together a congregation and they were organized into a Church, covenanting themselves together in that way. That Church took the name of The Covenanted Church of Canada. As there were occasions for it they built meeting houses in some other sections and had regular preaching at those places, yet professing to hold their membership together, so they did not have

separate organization at each of those places at which they had preaching. That Covenanted church has for a long time held correspondence with the Eastern associations while such men as Elders Gilbert Beebe, W. L. Beebe, S. H. Durand, F. A. Chick, the Purringtons, Elder Poulson, Elder Wm. Grafton, Elder E. Rittenhouse, and all those old soldiers of the cross were living, and Moderators of those associations. Even now the brethren who are the present Moderators are just as those old men whose minds were minds of peace and good order. But there have come in others who have taught the brethren that it is not gospel order for them to have membership all in one place, and under the one pastor, and have so bewitched them as to get some to believe them. Some have departed from their church membership without any letters of dismissal and allowed themselves organized into a so-called church after which they have written to their former brethren to give them letters for such organization. They had already committed suicide, and had to be excluded. Of course no orderly church could listen to such a request as that.

Some years ago I sent to England to get a book of discipline of our people over there. I did this because I wanted to know their mode of procedure. In that book I find that it is their minds that a member cannot leave the Church when once united with her without a regular dismissal by the voice of the church. To do so, they hold is to

commit self murder. I have been a member of the Primitive Baptist church fifty years and know that that has been the order of all of our churches. I have familiarized myself with our Church Covenants and disciplines, and have never seen one which did not have a statement in it to that effect. Therefore for any preacher or preachers to go among the brethren and teach them that it is their right to just go and get together and organize themselves into a body and call themselves a church is a case of clear witchcraft. It is to be condemned by all peace-loving Baptists everywhere.

Then where a church which is in order with the brethren generally has excluded a member for any cause, and another church receives said excluded member into her number until he or she goes and reconciles himself or herself to the Church from which they were excluded that Church that receives such excluded member is in the same gross disorder in which that excluded person is which they have now received into their number, and any brother or sister protesting against such highhanded disorder is the church at that place though they be in the minority, and any sister church has a perfect right to receive such protesting brother or sister in their communion, and if there are not any members left to give them a letter of dismissal any sister Church has a perfect right to receive such protesting member into her fellowship on confession of faith.

This has always been Primitive Baptist usage in every place I have known, and for any preacher or preachers to set up any other rule than the old paths is to be leaders astray of the children of God, and therefore witches in the house of the Lord. These the word of God says shall not live.

Children, stop and think! Were your parents Old School Baptists? How did they conduct matters? Are you wiser than they were? Or will you let others who have come in among you set aside in your hearts the teachings of your fathers, set up another theory, and lead you away from the pathway of your fathers? Stop and think. Why jump entirely out of the church to follow with those witches? The word of God has condemned them, will it not condemn you? If you have gone off with them come back to the brethren and confess your departure. To sin and hold to it is base cowardice; to confess your sins is spiritual boldness. It is Christian.

The servants of God are commanded to "Lift up their voice like a trumpet, to cry aloud, to show the house of Jacob their sins, and Israel their transgressions." We must be faithful to our God or suffer the evil consequences of the transgression.

I want to state that in Hyde County, North Carolina, the Primitive Baptist Church was one as long ago as I knew them. They were under the pastoral care of Elder Albert Cartwright. No one thought of calling them in disorder. That church was a member of the old

Kehukee Association which is the oldest Old School Baptist Association in the world. Some years ago some of the members in the several sections where they had preaching wanted to organize into separate bodies of the Church, they took letters of dismissal and so organized in gospel order, and are today orderly bodies just as the mother Church is.

Here at our home we have two preaching places. We have no trouble about it since we got rid of those who bewitched the brethren.

To do anything to cause a rebellion in the church is as the sin of witchcraft. Brethren should beware of any and all preachers and any others who are so acting as to bring about such a state of affairs in the house of the Lord. Your pastor has burden enough to bear to do his common duty to the church without having to look after the wolves who come to destroy the flock.

However it is just as much his duty to the church to see that no others preach unsound doctrine as it is to preach only sound doctrine. It is his indispensable duty to those under his care to warn them against any and all who come among them sowing the seeds of discord.

It is also the duty of the membership to listen to the teaching of their pastor. If they find him in an error they should go to him individually and tell him as a brother.

None of us have any right to go to the meetings of any factions even if our choice preacher is conducting such meeting. Rebuke him with your absence, and if he wants to know your reasons tell him plain-

ly that you esteem him to be in disorder. That is the only way you can show your real love to him.

The Church in any section has the right, if she sees that the visits of any preacher is causing trouble in her midst, to object to that preacher going there, and if he has the love of God and the love of the Church at heart he will listen to such objections and stay away. The Lord has not called any man to go to any section and preach when his preaching or conduct is causing trouble in the Church, and the members of such church should take notice of these things.

In conclusion of this letter I want to say to those among whom I visited that I am glad I went. I went to see you that I might impart unto you some spiritual gift and not trouble hunting, nor for the purpose of fault finding. All I saw was good, good to me and I believe good in the house of our God, and now may the God of peace and love be with you. Brethren, sisters and friends, pray for me that I may be faithful unto the end.

As ever your brother in the Lord's gospel.

L. H. HARDY.
Atlantic, N. C.

ENJOYED THE TRIP.

Dear readers of the Landmark:- I desire to give a short sketch of my tour recently in North Carolina and West Virginia. I wish to say I appreciate the kind hospitality and brotherly love that was extended to me on my trip. I have never met sweeter Baptists than they are in North Carolina and Virginia. I enjoyed a grand meeting at most all

churches where I went. I visited the Mayo Association and was delighted to be at such a good association as the Mayo. It is a wonderful body of Baptists. The Lord was good to me and me and felt to speak at most all places. There were many handshakes and expressions stating doctrine I preached was what they needed and it would never confuse the Baptist. I feel so thankful of such expressions from my brethren. I find some that are confused over the agitation of absolute predestination if the word absolute is offensive to the Baptist. Quit using it in your preaching if the word time is offensive to the brethren. Quit using it. We don't need these applied words. I don't use them in my preaching and I have no trouble with my brethren on the doctrine. We are commanded to preach Jesus and him crucified and when this is done by our preachers we will have less trouble. Yours in love.

A. J. MCLEOD.

Belham, Ga.

GIFT OF THE LANDMARK

Elder C. F. Denny,

Wilson, N. C.,

Dear Brother Denny,

Enclosed find money order for \$2.00 for the dear old Landmark for Mrs. Lucretia Evans, R. F. D. No. 3, Greenville, N. C., County Home.

This is a dear old sister who was so unfortunate as to be placed at the county home and the church at Red Banks sends her the Landmark

which is a precious gift to her. She is blessed with a good recollection and can talk beautifully on the blessed written word of our precious Saviour and His wonderful and blessed works to the children of men. She is one of the most gifted sisters I know of. She just makes me feel my unworthiness and imperfections. I feel I want to get down at her feet.

I hope my trust is in Him and sometime I can say that the Lord is my shepherd, I shall not want and that He has been precious to my soul, but the most of the time I am in the valley but our blessed Jesus has said thou shall fear no evil for thou art with me, this is one of the many sweet promises of our dear Lord.

Pardon me for taking up so much of your valuable time. Hope the Lord will be with you in your work.

Brother Denny, if it is not asking too much of you I would like to have your view of St. John 7 chapter, 8 verse, Go ye up unto this feast for my time is not yet full come. These words were given to me twenty-five years ago, fifteen years before I went to the church and at times they have greatly impressed upon my mind as to know if they were for me or not. The book, chapter and verse were all given at the same time.

If saved at all it is by grace. I desire your prayers.

Your little sister I hope,

Mrs Mittie Stokes Bright, A

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI.

No. 16

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., AUGUST 1, 1923

WELSH MOTHER CHURCH

Elder C. F. Denny,

Wilson, N. C.,

Dear Brother Denny:

During our late Eastern Association held in May, I had the pleasure of entertaining our beloved brethren and servants of the Most High, Elders L. H. Hardy and C. B. Hall, at my home, on their way North. In a conversation with Brother Hall we were discussing our old Welsh Mother church at Newark, Welsh Tract church which originally came from Wales in 1701, and the first sixteen members who came over and were the constituted church, under the old London Confession of Faith, you will observe one, a Thomas Griffith, who was their first pastor, and my mother descended directly from him. We just recently buried her, nearly 84 years of age.

We have a complete record of our church affairs and thanks to a

warm friends of ours, Judge Henry C. Conrad, of the Delaware Courts, the old Welsh church records were translated and transcribed by the Historical Society of Delaware. The first records up to 1800 were in Welsh language, and even the tomb stones inscriptions were recorded in English. I have in my possession and owner of, a chair large enough to be comfortable, and well preserved, and a Chippendale table which came over in the James and Mary (vessel) with our ancestors. The chair was over a hundred years old when it started, making it 322 years old now. Brother Hall suggested that I send the library at Wilson, N. C., a copy of these records for the benefit of the Primitive Baptists in your country. I am mailing you a set under separate cover, at his suggestion, and hope they may be read with interest by the people of God, who have a hope in Christ, our Saviour. We have entertained our late Bro. Elder P. D. Gold at our home, and only yesterday we laid away in the earth, the remains of a very dear brother, Elder Benj. F. Coulter, of Salem Church. Philadelphia, Pa., at old Welsh Tract Cemetery, only a stone's throw from the place on which he was born. He and my mother were playmates. Brother Coulter was 77 years of age, and always firm and faithful in doctrine and in church order. Brother John G. Eubanks is our pastor at Welsh Tract, and has been with us about 21 years, will be 80 if he lives until next September. The doctrine and order has never been changed or assailed at old Welsh Tract since they instituted the

church. We have never yet been made to see the necessity or scriptural authority for feet washing but we do not allow it to stand in our way as a test of fellowship.

Hoping you receive the copies, I am

Your Brother in hope,
J. B. MILLER.

(Sec.-Treas. Board of Trustees of Welsh Tract Church).

Remarks

I appreciate Brother Miller's letter, and Elder Hall's thoughtful suggestion in behalf of the Library.

I received the copies of the record of the Welch Tract church, and in time I purpose to have them bound.

I appreciate any book, pamphlet or anything of interest pertaining to the Old School Baptists, that our brethren or friends care to donate in memory of any one dear to them.

I regret to hear of Elder Coulter's passing, though I never met him, I esteemed him highly as a servant of God.

The example of feet washing is not disturbing the churches in these parts now. Some observe it, others do not. The churches I am serving at this time have never observed it. Our brethren when visiting other churches that observe it, are in no way embarrassed; but are free to exercise their feelings in the matter. So brother Miller I believe you would feel at home with us.

C. F. DENNY.

CONGREGATIONAL SINGING

We believe that singing is a part of the worship of God. "Let the

word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," is Paul's instruction to the Collossians, and the Psalmist says, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

There is no instrumental music that can surpass a well trained congregation in the different parts properly harmonized together. By invitation I went to Robersonville Friday evening before the third Sunday, where Brother E. A. Stanfield is teaching a class. The congregation seems to be deeply interested, making good use of their opportunity.

I wish more of our churches would encourage their children, and friends, to take greater interest in this part of the service.

Other orders train theirs, why not we? Oftentimes this has been so neglected that when a death occurs, outside help is called for. This should not be. We should not only encourage, but develop the talents that God has given us. To be forced to do the above is not to our credit. Brother Stanfield is a gifted singer, any of our churches would do well to employ him.

Saturday morning Brother Stanfield and myself accompanied Brother R. A. Bailey and family to a meeting at Bear Grass. Here we met Elder John Rogerson (their pastor) and Elder Cowen, both able gifts to the church. I felt that the meeting was a good one, at the close one came asking for a home with

them, dating her experience nineteen years ago. I cannot understand why it is, that so many blessed with a good hope through grace, will linger around the fold so long. "Go home to your friends is the divine command."

In the afternoon Brother Bailey carried us on a pleasure trip to Williamston, embracing a pause at Skewarky church where Elder C. B. Hassell and many others whose memory is dear, sleep. Driving through the historic town we had the pleasure of crossing the Roanoke river on the new bridge recently opened for the public. The bridge including the earth work spanning the swamp is four miles long and is a wonderful piece of work.

On our return we had the pleasure of seeing the home where Elder Sylvester Hassell resides, recently made so sad by the loss of his only daughter, his chief earthly support and comfort in his declining years. A sympathetic chord in our heart was touched for those left behind.

Sunday 3 P. M., we met with the church at Hamilton. The singing was good, all the service sweet and spiritual. On our return, we stopped at Spring Green long enough to visit the tomb of Elder G. D. Roberson. A block of marble carved into the shape of a pulpit with a large open Bible thereon marks the spot, and carries the following inscription: "Preached 5th Month, 1st day, 1904 Col. 3rd Chap. 3-4. Reading—For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear,

then shall we also appear with him in glory," and was considered by many to be the ablest discourse of his life.

Sunday night I again met an attentive congregation at Robersonville, and was made at home with them.

C. F. DENNY.

DEGREES IN HEAVEN

Elder P. G. Lester,
Roanoke, Va.,
Dear Sir:—

I am writing to ask you to give your points of view on Math. 19-28; and 20:20, 22.

I heard a preacher say today that there were degrees in heaven, and he tried to prove it by these verses

Yours truly,
VIRGIA NEWTON.

Nelson, Va.

From the expression of my enquiring friend, I feel sure she does not believe that the preacher proved his point, not that there is any such condition in heaven, therefore I am to give what I understand the text to teach.

The scriptures are a key to themselves, that are given by revelation or inspiration, and are also written in our hearts as by revelation, and as revealed to us are a living and true interpretation of the words written on the pages of the book, therefore when one does not preach their true interpretation our hearts will not, or the key in our hearts will not confirm the opinion, nor do we believe it, nor can we believe it.

Math. 19-28: And Jesus said unto them, verily I say unto you, that ye which have followed me in the re-

generation when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. "The life of Christ was a living creative work, doing the will of his father that sent him. It is said of him that he want about doing good. This good that he did never had been done before, nor has it been since only as it is said of his people that they are created in Christ Jesus unto the good works which God before ordained that they should walk in them."

It is said of Jesus that he was made of a woman, made under the law to redeem them that are under the law. This work of redemption was a creative regenerative work. New heaven and a new earth wherein dwelleth righteousness are brought forth by it, and new creatures are developed in it. The power of heaven and of earth were constituent element of this new creation. Principalities, dominion and power with thrones of glory and crowns of righteousness were built into its walls and bulwarks—even strength and salvation—wherein the King of Glory should reign in righteousness and princes should rule in judgment.

When Jesus became to be fully about his Father's business, he called unto himself twelve men who should be eye witnesses of his majesty and share with him in his glory. His Father's business was the work of redemption and salvation. While the whole family of God are regenerated and born again, these twelve eye witnesses were chosen to follow him and to be

with him who should thus learn of him, upon whom he breathed the breath of eternal life, the spirit of which should lead them into all truth and inspire them to write in Apostolic character and power the dealings of the Lord with them in the work of regeneration and being born again, which by inspiration are given to us as the scriptures of truth—in which we have the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Upon the twelve apostolic features of this foundation there are twelve thrones upon which the apostles sit; and underneath in the midst and above are the foundation and cap stone upon which is the throne of glory in which Jesus sits.

It is as apostles and not as mere men or children of God that the twelve sit upon these thrones, and as such they are judges. Their acts and their writings are laws the gospel of our salvation. As our fellowship is with him it is with the Father and with his son Jesus Christ. No man now may aspire to apostolic character and power. The Patriarch Prophets, Apostles and Disciples have their distinctive standing in the sacred scriptures to which dignity we may not aspire, but when the end for which all things are shall have come the Saviour will declare, "Behold I and the children which God hath given me." It is said the beloved Christ to be made in all things like unto his brethren; and John says, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall

be like him! for we shall see him as he is. With him, like us and we like him, in what sense could there be degrees in heaven? To desire to be better or better situated in heaven than others can be nothing short of vain glory. It is not commendable in this life, not even to feel to be better than publicans and sinners. It would seem to have been a commendable thing in that dear mother who out of a mother's heart full of mother love for her two sons bring them to Jesus and ask of him for them, she knew not what; yes, to sit one on his right and the other on his left hand. **What it is to be on his right and and on his left hand is one thing and to be what she wanted is different.** To be as she desired for her sons to be one on either side in close personal contact with him would be wonderful indeed, but for one to be sheep on one hand and the other to be a goat for the other hand would be wonderfully different. When the son of man shall come in his glory, and all the holy angels with him, then shall he sit in the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from the other, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and unto them on his left hand, Depart from ye cursed, into everlasting fire, prepared for the devil and his angels. It is evident that posi-

tions and conditions in the world to come whether in heaven or in hell are for those for whom they are prepared, whether on this hand or that whether for the sheep or for the goats. There seems to be in this life, or the life of the children of God here in this time state degrees and measures as pertaining to their faith. "According to the measure of faith," "Great is thy faith," "O ye of little faith," and there are those strong in the faith and others weak in the faith. And there are gifts differing but all of the same spirit. All these are in the spirit and in faith which is a fruit of the spirit, none of which enter into the arminian idea that one is in heaven is proportion to what he is here, if he is a great worker for God here he will be great there, in the highest class, having a brighter crown with more stars in it, but when mortality shall have been swallowed up of life, all these literal or time conditions will have also been swallowed up in the greater, spiritual and divine condition.

We can not do things and make conditions like God does nor can we charge that which he has arranged. He can so impart his grace to one who feels himself to be less than the least of all saints a great apostle of the Gentiles as make him that he is not a whit behind the chifest of the apostles. He does not make this little one to grow to be a big man and a great preacher but he makes this less than the least of all saints a great apostle or the gentiles to preach among them the unsearchable riches of Christ. It is true there was an exceeding great-

ness about the Apostle Paul, but its consistency was in the riches of grace. While he felt himself to be verily the chief of sinners, he was at the same time a most wonderful demonstration of the efficiency of salvation by grace. As a sinner he was chief of all, as a saint he was less than all. As an apostle and preacher he was great in the stature of Christ, and as a saint he was great in the greatness of grace in which infants will share with him in anthems of praise.

P. G. L.

Nelson, Va.

ELDER G. W. STOKES.

Elder G. W. Stokes passed away about one o'clock on the morning of August 6 at his home in Greenville, N. C. He lacked three days of having been sick three weeks. His illness was sleeping sickness. He slept the time away and passed away quietly. He was troubled much with hiccoughs. A specialist from Baltimore was called in and he relieved him very much of the hiccoughs.

The burial was held at two o'clock on the afternoon of August 7. Brother Stokes will be missed very much having the care of Red Banks church where his membership was and also having the care of Hand Clasp church. He was 52 years old.

JAS. S. CORBITT,

Greenville, N. C.

SEVEN MILE ASSOCIATION

Editor Zion's Landmark,
Wilson, N. C.

Gentlemen:—My notice of the sitting of the Seven Mile Association, which appears in the Directory reads Aug. 21-22-23. Please be sure and change it in very next issue. I thank you in advance, and I particularly like the Directory.

Yours very truly,

W. V. BLACKMAN.

DEACON JAMES TILFORD McCOUN

Commonly known as "Tip" McCoun, of Frankfort, Ky., formerly of Farmdale, Ky., was born in Mercer County, Ky., June 8th, 1838, and recently passed away at the ripe old age of 84 years. He was the son of James and Elvina Cardwell McCoun. Brother McCoun grew up to early man-

hood on the farm in Anderson County, after which for years he engaged in the mercantile business with the late Benedict Farmer, at Farmdale, Ky. Owing to failing health he removed to the farm and became one of the most successful and progressive farmers of his State. In 1869 he was married to Miss Susan Emma, only daughter of the late and well beloved Benedict and Lucy Farmer. To this union were born two children; Ernest and Lucy. Ernest departed this life some years ago. Lucy is the beloved wife of Mr. A. C. Morris, of Frankfort, Ky. In 1888 brother and sister McCoun came before the church at Little Flock, Anderson Co., Ky., during which time I was pastor of that church, and I had the pleasure of baptizing them. Brother McCoun being found possessed of the qualification for the office of deacon, was duly set apart to that service, and well and truly did he serve as such, magnifying his office, and getting unto himself a good degree and great boldness in the faith. He was a great and good reader, clear, eloquent and forceful, perhaps one of the very few of the first class. He possessed much brightness of intellect, and was truly spiritually minded and strong in the faith, therefore his conversation and reading were instructive and edifying, and evidenced much of the saltiness of grace, which in many respects might class him with Stephen and Phillip, except that he did not attempt to speak in a public way. In fact, he was in that sense timid and reserved, but in the sense in which he was gifted he was well in evidence as a humble, spiritual, faithful servant in the church.

Elder P. W. Swain, who is specially gifted on such occasions, conducted the funeral service much to the satisfaction and comfort of the sorrowing ones, and I am sorry to have it to regret that sickness in my family prevented my being present to take a part with him in this solemn service.

Peace to his memory.

P. G. LESTER.

JULIA SCOTT

At the request of my wife and others, I will try to write a sketch of our beloved sister, Aunt Julia Scott, who is one of the younger sisters of my wife's mother. She was born June 5, 1852 and died June 6, 1923 making her stay on earth 71 years and one day. She was the daughter of G. S. Dixon, Sa., and Julia Paul, his wife and twin to her sister, Elvery Jane. There were three children older and three younger than the twins.

On May 28, 1874, she was married to Henderson Scott and unto this union there

were born two girls, Fannie and Lottie. Lottie died at about the age of 8 years. Aunt Julia leaves her husband, one daughter four grand-children, two brothers and one sister together with many friends and neighbors to mourn their loss, yet we cannot weep like we weep for those who have no hope, for we all feel that her spirit has returned to God who gave it and is now resting in the bosom of his love. She received a hope long before she offered to the church. On Sept. 13., 1884 she was received into the church at Bethel, Pamlico county, N. C., and on the next day at Goose Creek Bridge was baptized by Elder John R. Rouse.

She loved the cause and had it at heart, for no one was more faithful to live up to her profession, always filling her seat when not providentially hindered, even when she knew the preacher was sick or away so that he could not be present. She would at such time go to the place of meeting with no other view than to see those that would meet, for as she would sometimes say, "I want to see the other members just as bad as I want to see the preacher."

Some few years ago she had an attack of appendicitis which left her feeble, when later she began having some heart trouble. Then about two weeks before her death she was taken with high blood pressure which increased until the end came, when she gently fell asleep and on the next day her body was taken to Bethel church-yard and there laid to rest to await the resurrection morn when the trumpet of God shall sound and the dead in Christ shall arise, mortality swallowed up of life and these vile bodies fashioned like unto the glorious body of our Lord Jesus Christ.

A few remarks with reading and prayer were offered at the grave by the writer in the presence of a large congregation of people.

May we all be reconciled to the will of Him who doeth all things well.

Yours in hope of eternal life,

J. P. TINGLE.

GEO. M. BELL

George M. Bell was born March 23, 1872, died January 3rd, 1923, making his stay on earth 50 years, 9 months and 11 days. He was taken sick December 30th and passed away January 3rd. His death was a shock to the entire neighborhood. He died of influenza. His suffering was intense. Mr. Bell was a model man, he was a quiet, unassuming man, industrious a mechanic and when neighbors had any difficult task to perform he was first in their minds to seek his advice. He was a faithful attendant at the Primitive Baptist church and loved the doctrine of salvation

by grace. We all believed that he had a hope, though he was silent on that subject.

Mr. Bell and his family were unfortunate, and had to spend much of their time in hospitals. His neighbors paid \$300 of his expenses, thereby showing their appreciation of this good man. He was an affectionate father and husband.

He was twice married, first to Catherine Norolin, to this union were born Eldridge S. Bell and Oscar D. Bell, both living. His second wife was Lucy A. Kelly, to this union was born one daughter, Stella Mae, so that he has left these children with an afflicted widow, two whole brothers, and two sisters, Thomas B., and Steven Bell, Mrs. Dinah Farrow, wife of C. K. Farrow and Mrs. Parmelia Ruffin, wife of R. M. Ruffin and five half brothers, Walter, Luther, Posey, Harley and Carly, with five half brothers, Walter, Wilbur, Ruseger, Harley and Carly, with 8 grand-children and a step mother, Mrs. M. D. Bell. 3 grand-children and a step mother, Mrs. M. D. Bell.

We can only say to the bereaved widow and children that his life and character will live within you, and you have the consoling thought that while he did not make an open confession of religion before men yet his loving manner was such that was compelled to have confidence in Him as an answerable child of grace. I never heard an unkind remark by any one about him.

May it be the Lord's will to strengthen you and to lead you in his footsteps.

I would say to the widow we all sympathize with you in your lonely affliction, and that there is a special attachment for you by the church.

H. V. COLE.

RESOLUTIONS OF RESPECT

Whereas, Since our last meeting death, the great reaper has again visited our church and claimed as its victim another of our loved and older sisters, Sister Nannie Somers and,

Whereas, We feel and realize our loss to the church, therefore be it resolved, by the Reidsville Primitive Baptist Church in Conference assembled:

That while we mourn our loss we bow in humble submission to the voice of our God and tender to the family our tenderest sympathy in this their hour of bereavement.

Resolved further, That a copy of these resolutions be recorded in our Church book, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Resolution adopted April meeting, 1923.

ELDER O. J. PERRY, Mod.

JAS. A. WALKER, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI

AUGUST 15, 1923

NO. 19.

REST

O sacred day of peace and joy,
Thy hours are ever dear to me
Ne'er may a sinful thought
The holy calm I find in thee

Dear are Thy peaceful hours
For God has given them in his love
To tell how calm, how blest shall
The endless rest of heaven above.

(Select a)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE

Elder A. B. Denson,
Dear Brother in Hope,

Having been requested I will try and write what I hope has been the dealings of the Lord with me, please do with it as you see fit.

Oh, how I do desire the presence of our Blessed Saviour, that I may write something that will be a comfort to even one of His little ones, and that He will guide my pen to say nothing that will not be in honor of His precious name.

I was reared by Primitive Baptist parents and taught to go to church from infancy. They both have long since fallen asleep in Jesus. My father's name J. Haverson Griffin is still remembered by some of the older Baptists.

When quite young I often thought of death and the dreadful place of punishment, oh, how it filled my soul with fear. On one occasion which was about my first recollection of fearing the Lord, was one morning while minding the turkeys in a tobacco field for the purpose of catching the worms on the tobacco. My sister was at one end of the field and I at the other so we could turn them back as they went through the tobacco. they became unruly and wanted to leave the field whereupon we became angry and

began throwing sticks and dirt at them, when someone called my name, "Pattie" in the most kind and gentle voice I ever heard. I became alarmed and went across the field where my sister was, and said to her "did you hear someone call me?" she said "no but someone called me," we talked it over and said, "I think it was God that spoke to us for we were acting ugly." I was so frightened I told her to let's go to the house I couldn't stay out there any longer.

Many were the times I mourned over my sins and as time passed on my burden grew heavier, when I lay down at night my prayers would be Lord have mercy upon me and keep me through this night for I was afraid that I would never live to see morning. Many were the times I watched the sun go down feeling that I would never live to see it any more, I wept and mourned over my lost condition, my very breath was, Lord save me, save me, I am so vile, so full of sin. My father noticed my actions and often spoke comfortingly to me, telling me to read the Bible for it is the dealings of the Lord, but I could not see it that way. Time passed on, when I was in young company I was jolly and tried to make those around me enjoy themselves for I did not want

them to know how I felt. I tried to throw this feeling off, I did not want to be that way, I wanted to be young and full of fun. One day when I was bowed down with grief on account of my sins these words came to me: "Curse God and die." I was so overwhelmed with fear I went crying to my father (who was always ready to say something comforting) and told him about it. He said "child that is the devil. God will never allow him to lead you astray like that, you just pray to Him and He will remove all your troubles in due time." How well do I remember reading the Bible to him and as I read he would explain certain portions of the Scripture. Oh, how I would enjoy it. It went on in this way, sometimes trying to throw it all aside and then again falling on my knees begging God to save me, save me until the year 1900 in the month of October. The family retired, I with a burdened heart, had gone to sleep when suddenly I awoke bounding from my bed. I began walking up and down the room calling on the Lord for mercy, for I thought surely I was dying and without God. Oh! how I tried to pray for His mercies. In an instant my father was by my side, we walked the floor he with his arms around me and mine around his neck pleading and begging Jesus to have mercy upon my poor soul and he praying to God to hear my prayers. How I did beg my father, mother and sisters to pray that Jesus would save my soul. My father said "child I am praying for you but God will surely hear your prayers for He has promised never

to leave or forsake one of His children." The whole family was aroused and trying to do something for me, but I needed nothing but Jesus. I can never describe the anguish of my poor soul, I was so condemned I could not raise my eyes higher than the walls of the room. I was so vile, so full of sin I knew the Lord would never hear my prayer, but I could do nothing more than beg for His mercies, as I seemed to get no better and my pulse was getting weak a physician was called for. I will never forget that night and how I felt as an old colored woman (who had been sent for) came to me, how willingly I would have exchanged places with her. I would gladly have exchanged with the poor worm of the dust. When the medical physician had already been and spoken peace to my poor soul and I was rejoicing in my Saviour for He had indeed heard my prayers. Oh! what wondrous love was this. I was praising His precious name, when the doctor came in I looked into his face and said, "Doctor Braswell help me to praise Jesus, praise His holy name for He is able to save the worst of sinners and none can hinder." He was so astounded, he did not know what to say, I continued to talk so he just gave me a hypodermic, this put me to sleep when I awoke in the morning the sun was shining the most beautiful I have ever beheld, it was a beautiful day and a peaceful one. I thought again for a while my troubles were gone and I loved the Primitive Baptists more than before and oh, how I longed to

be one, but felt to be so unworthy I knew that I could never live as they. Elder Gold was spending a night in our home sometime after this, he asked me this question next morning, "Well what did you dream last night?"

I told him I dreamed he baptized me, he said, "I am ready." He opened the door of the church that day, but I could not go, I was so afraid that I would deceive those good people. In the year 1903 on the 3rd of February I was married to G. W. Bradley by Elder M. B. Williford. While not a member of any church, he has always taken me to church whenever it was so I could go. I can truly say that God has blessed me with a good companion.

Brother Denson I had so many doubts and fears that I was mistaken in it all that I decided years ago that I would never go before the church, but would go to hear them preach and be with them in that way, for I could never live as I felt it my duty. I looked upon it as such a solemn, such a sacred place to fill I could never hold out, so time passed on until 2nd Sunday in February, 1923; we had planned to go to church on that day, but our little boy had a severe attack of earache on Saturday night; he was better following morning, my husband told me to go on to church that he would stay with the baby. I did so but not the slightest idea of going before the church had entered my mind until singing the last two lines in Hymn 382. While sorrow encompass me around, etc. When I be-

lieve that God showed me that he was going to send a severe punishment upon me if I did not go. I feel to know that it was God speaking, I was so overcome with fear I fell to my seat trembling as a leaf in a storm, afraid to go and afraid not to go. I tried to put it off until the next meeting for I wanted my husband to be there when I went, but God would take no excuse, for His ways are not our ways. I was made willing to go but it was with much fear and trembling. I cannot express how humble and unworthy I felt, to be before these people for such a cause, I am persuaded to believe it was surely of the Lord. I could not talk but I said I am before you do with me as you see fit, but feel as poor Ruth did when she said entreat me not to leave thee, nor to keep from following after thee, for where thou goest I will go, where thou lodgest I will lodge, thy people shall be my people and thy God my God. I was received into that dear old Falls church and baptized along with another sister on second Sunday in March by the pastor, Elder A. B. Denson, a never to be forgotten day. Every line in hymn 109 (Jesus My Saviour I know Thou Art Mine) was most precious to me, oh! how I felt that those words were mine.

There is much that I have left out, as I fear that I have been too lengthy, but the half has never been told.

I hope that I have said nothing that is not giving God all the power and all the glory, for without Him

we can do nothing. Brother Denson, I have many doubts and fears and often am made to wonder if I am one of the number that Jesus died for. May the Lord bless you and all His people everywhere.

Desiring an interest in your prayers for me who feels to be one of the least of His followers if one at all.

Your little sister in hope
 PATTIE GRIFFIN BRADLEY,
 Rocky Mount, N. C.

"WHOM HE MAY DEVOUR"

1 Peter 5-8

It is our comfort to believe it is not in the power of our wicked adversary, the devil to devour us. Our God will not suffer him to destroy one of His elect. The devil may not, he shall not, he cannot devour one of Christ's flock.

Satan is wicked enough to eat up the whole human race, and does what he may, what God suffers him to do.

For our Lord God omnipotent reigneth, and had the devil chained: and the roaring lion, though ever so vicious, though he roar ever so loudly, shall never devour and destroy any of the loved, elect and redeemed of the Lord. But though our adversary, this roaring lion is chained, we do not always see he is chained.

We need that faith of God's elect, which is of the operation of God, in exercise in our hearts to see the chain.

The devil roars, and we may tremble. O sometimes we have not only trembled, but have felt we were given up to him, as his prey,

in his clutches, held in the paws of this lion, bitten, torn and mangled by his fierce insinuations, his temptations. How we are buffeted, and feel to be without power to deliver ourselves from the snares of the devil. What then? The Apostle Paul when so buffeted by the messenger of Satan besought the Lord thrice, that it might depart from him. 2 Cor. 12-8. What a mercy it is to have a mind to cry unto the Lord in our distresses. And, so when as by a lion we are torn in pieces, and there is none to deliver. Psalm 7-2. The Lord graciously moves us to cry unto himself in our troubles. Though we feel to be in the very belly of hell, carried off in the teeth of our adversary to his den: and he roaret hover us as though we were his lawful prey. O, children of God, do we not learn, and in our very souls know that salvation is of the Lord?

Jehovah is the Shepherd of Israel. Therefore thus saith the Lord God, "As the shepherd taketh out of the mouth of the lion two legs, or the piece of an ear, so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch." Amos 3-12.

Ah, we sometimes feel that our legs are gone, that unbelief, and the devil have torn them off, that we cannot walk, we cannot run away, and we cannot even creep away out of our miseries. We feel we are as the helpless prey of our fears, of sin and satan. But the Lord our Shepherd is omnipotent, and He hears the bleatings of the sick, torn helpless ones of His

nock. He seeketh out His sheep, and delivereth them out of all the places where they have been scattered in the cloudy and dark day. Ezek. 34-12. O He is so all gracious, and works miracles of grace in, and in behalf of his flock. For He cometh to us while we are buffeted, while we are torn and bleeding, "two legs and a piece of an ear" in the mouth of the lion: and when He speaks in our heart saying: "Whom resist steadfast in the faith." Then our faith is revived, nourished, increased by His gracious power in our souls, we are turned unto the Lord, we are given to contemplate His counsel, and doings, and our heart goes out unto His everlasting covenant of grace; ordered in all things and sure, our faith in His everlasting love, steadfast in our faith in Christ crucified, in Jesus' blood and righteousness, in God's exceeding great and precious promises. O if this in some measure, in some of these gracious manifestations of our God in Christ's gospel our souls are confiding, then we begin to triumph over our adversary the Devil, and all adversities. What! Shall a poor torn, half eaten up sheep, be made strong, wax valiant in the fight, and so in faith in Christ, in looking unto Jesus so resist the devil that he will flee away from one of Christ's lambs? Well, though you have not heard of such a case in natural history of a roaring lion fleeing from a lamb; nevertheless, this is no fable: For unnumbered miracles of grace are wrought by our God in Christ's kingdom. We read: "These shall make war with the

Lamb, and the Lamb shall overcome them; for He is the Lord of lords, and King of kings: and they that are with him, are called and chosen and faithful." Rev. 17-14. And it is in this one with Christ the Lamb, who goeth forth conquering and to conquer, that we triumph. Rev. 12-11. When by the faith of the operation of God we are enabled like the Apostle Paul to sing, yet, to challenge the whole world, and say, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth, It is Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8-33,34. Then the mouth of all iniquity is shut, and the devil, the roaring cannot roar over us. "Through faith they stopped the mouths of lions." Heb. 11-33.

Nevertheless, O our God, Deliver us from presumption, let us not be carried away unto any vain confidences, but in the riches of thy mercy grant us thy grace that we may be sober, be vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. May we be enabled to resist him steadfast in the faith.

FREDERICK W. KEENE.

501 Cleveland Street.

Raleigh, N. C.

A GOOD SHEPHERD

Elder C. F. Denny:

Dear Brother in hope of life beyond, enclosed please find money order for \$2.00 to renew my subscription for the Landmark another

year. The time is passed for my remittance, I have been reminded so often in my mind and each week I thought I would send it but did not. As I did want to write and tell you some of the joys and sorrows that I have had. I do enjoy reading the dear old Landmark. For many years I have been a reader more or less from a very young girl even when I did not cherish it as I do now. For I find in reading it in these days as I grow older there is so much comfort from the pen of many able writers, and it does seem I am drawn to them in sweeter ties of love and fellowship for they do tell of the mixtures of joy and sorrow I daily do pass through.

I feel to say the Lord is my hiding place for he hath given me a home with this dear people, and I feel to say their joy is my joy and their sorrow is mine. I am blest of the Lord to attend the meeting every Sunday and hear our young and gifted pastor Elder R. Lester Dodson, who I feel the Lord raised up to comfort the dear little church in city of New York which after so many years was blessed in having dear Elder John McConnell, who was so Christ like, he always seems to have a word of comfort to the least of the least one and I felt like and do until this very moment to be the least among them all, yet I find this same comfort in going from time to time for Elder Dodson preaches the same precious doctrine, Jesus and Him crucified. So I can say not unto us but unto thy name O Lord be all the honor both now and forever. I do so much desire to see the people of God when dwelling

together in peace and willing to be satisfied with plain truth, not men's pleasures for there is no good thing in flesh, it is not subject to grace and neither can be. It must be destroyed and I find the worst trial I have is in my vile nature, the things I most desire to do they are so far from me, and the things I hate are with me most, yet at times I am comforted to feel and rest assured that salvation is alone by divine graces and it is not in man to direct his steps. It is all ordered by the Lord who is of everlasting to everlasting and who can stay his hand? None no, not one. If there was ever a time I feel that the Lord's people need each other's love and fellowship it is now, for there is so much going on now yet when I read what the preacher said in the days of old there is nothing new under the sun, all is vanity and vexation of spirit. In the days of old there were false teachers and it is still going on, only waxing worse and worse; but God's power will last and his grace shall only to Zion be given. My heart mourns when I hear of the distress among the dear people of God anywhere. May the blessed Lord revive them who are at war with each other and may he give them that same peace and gentle spirit to be at each other's feet only desiring the journey together through this wilderness of woe, knowing this world and all that is seen is as a shadow, must pass away and be no more.

Dear Elder Denny please correct all mistakes and do with this as you think best for I have written as my mind was led. If not in the right

way all is in vain. I feel to be so ignorant and unlearned, yet I feel to say there is something that dwelleth within, that flesh and blood did not reveal. May the God of all pity and long suffering be with you and the dear ones whom he has called to stand on the walls of Zion and sound the alarm, direct you to cry aloud and spare not, may the dear children come together everywhere they are at war. They are all helpless and need each other's comfort to cheer them as they journey through after storms doth rise dark over the way. But Jesus, yes blessed Jesus is the captain and the only one who has never lost a battle for he hath conquered death, hell and the grave. Praise his holy name for ever and ever. Amen.

Farewell. Your in hope,

MELISSA GRIMES

53 Brookfield St., White Plains, N. Y.

A GOOD LETTER

Dear Christian Friends:

I am so deprived of meeting with you that my mind leads me to write, yet I feel unworthy and 'tis with fear and trembling that I make the attempt, but hope God is directing me.

What shall we render unto Him for all His benefits towards us? I will take the cup of salvation, and call upon the name of the Lord.

In all the paths through which I've passed, what mercies I've enjoyed. This shall be my song and theme, cast down but not destroyed.

"Though we pass through the valley and shadow of death, we will fear no evil, Thou art with us, Thy

rod and Thy staff, they do comfort us, why art thou cast down, oh my soul, why art thou disquieted within me. Hope thou in God for I shall yet praise Him for He is the help of my countenance."

What can be compared to Him who died upon the rugged cross? Did He devote that sacred love for such a worm as I? Oft it causes us anxious thought, when meditating over the spiritual kingdom, are we embraced in this ever lasting love He shed His blood for His people, He is the treasure I desire, though He slay me yet will I trust Him who has power and will save to the utmost all those who come unto Him. Look unto me all ye ends of the earth and be ye saved for I am God and there is none beside Me, says His word. Therefore His little ones know by experience this sweet and precious truth. His promises are sure, but oftimes we can't claim them as ours, fearing we have caught the shadow, and missed the substance of this sacred and divine calling from darkness into His marvelous light, but our little hope of this light keeps us still clinging to the cross, as true soldiers, enduring all trials, sufferings, persecutions, sorrows of this life, presenting self as living sacrifice unto Him, always bearing about in their bodies the dying of our Lord Jesus, ye are dead and your life is hid with Christ in God.

His word says, His people are a peculiar people, jealous unto good works, therefore, the unbelievers do not understand them. If in this world only, we have hope, we are of all men the most miserable, says

His word. The secret of the Lord is with them that fear Him, and they that feared Him spake often one to another, and we are to comfort each other with the things wherewith we are comforted, but what a sad decline in day and time, they seem to be void of that sweet Christian love and fellowship like in the past, because iniquity abounds the love of many waxes cold.

Saviour visit thy plantation,
Grant us Lord a gracious rain,

All will come to desolation, unless thou return again, Lord revive us all our help must come from thee.

Though His little ones are so tempest-tossed by satan, they fear and tremble, lest they should fall by the wayside, nevertheless let us be steadfast and not unstable in our ways and profession, always abounding in the work of the Lord, doing His will, work for things that make for peace, loving one another, bearing each other's burdens, comfort one another with the things wherewith we are comforted.

I feel and hope He has shown us His way. May He help us to live and walk therein as followers of Him, laying 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 Jesus who is the author and finisher of our faith.

Oh to grace how great a debtor,
Daily I am constrained to be
Prone to wonder Lord I feel it,
Prone to leave the God I love

Here's my heart, oh take and seal it,

Seal it for thy courts above.

These lines express my feeling. Sin is mixed with all we do, when we would do good evil is always present, causing us to stumble about feeling our way, as it were in moans and groans that can't be uttered, hoping that we are numbered among His few. 'Tis a hope for a hope.

Brother Denny pray for me and mine, and do with this poor missive if you think it fit for a place in the Landmark, I have written for relief of mind hoping 'tis of the Lord. I cast it forth leaving it to you for perusal, forgive all errors and imperfections herein for I am very weak, and feel to be the least in the household of faith, yet while in afflictions valley I am treading the load of care. He helps us to carry our burden when heavy to bear.

FANNIE C. SPEIGHT.

Wilson, N. C., route No. 4.

APPOINTMENTS, FOR ELDER W. R. CRAFT and ELDER J. W. WYATT

Eurlington, Monday, Aug. 20, at night.
Mebane 21, at night.
Durham 22, at night.
Clayton, 23rd.
Pine Level, 25th and 26th.
Smithfield, 27th.
Four Oaks, 28th.
Little Creek 24th.
Oak Forest, 29th.
Hickory Grove, 30th.
Hornett, September 1 and 2.
Beulah, 4th.
Pittman's Grove, 5th.
Upper Black Creek, 6th.
Scotts, 7th.
Wilson, at night, Sept. 7th.
Elm City, 8th and 9th.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City, Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI.

No. 17

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. AUGUST 15, 1923

WERE THE TWELVE BELIEVERS BAPTIZED?

Some weeks ago Deacon Walter Crews, of Jacksonville, Fla., said Elder E. A. Hogarth did not think that they were baptized, and asked me what I thought of the matter. At that time I did not have any settled opinion; but after some prayerful consideration I will express an opinion through Zion's Landmark, with the desire, if not in accord with the proportional faith of the gospel, some dear brother may give a true exposition of it.

When asked by Paul if they had received the Holy Ghost since believing, and they answered, "We have not so much as heard whether there be any Holy Ghost." The expression, "since ye believed" shows that they believed in Christ. Evidently many children of God may live and act in the divine life without personal knowledge of the Holy Ghost; for it seems that aft-

er the death of Malachi He had not manifested Himself only to a few until after the resurrection of Christ.

Mark you, Paul did not command them to be baptized or to be re-baptized. Verily Jesus said to the chief priest and elders of the people: "The baptism of John, whence was it? from heaven or of men?" They were not willing to answer. I am persuaded it was from heaven and will stand. He baptised Jesus, Andrew, John and many others. It is said of Apollos, the companion of Paul, that he "taught diligently the things of the Lord, knowing only the baptism of John". It is not recorded that John preached either the Holy Ghost or the gift of the Holy Ghost; and when Apollos went to Ephesus he doubtless did not preach anything respecting the Holy Ghost; yet it is said that Aquilla Priscilla took him and instructed him more perfectly in the things of the Lord, but it is not said they baptised him again.

Now Paul would catechise these twelve as the man and wife did Apollos that the baptism of John was a real baptism in the name and belief of Him that was to come, which was Christ, who then had come. The fact that they were disciples and followers of Jesus is fully set forth by the question, "Have ye received the Holy Ghost since ye believed?" Note their reply, "We have not so much as heard whether there be any Holy Ghost." He answered, "Unto what then were ye baptized?" and they said, "Unto John's baptism." Evidently Paul did not know that they had been

baptized by John until they said so, then he assured them by his reply, "John verily baptized with the baptism of repentance, saying unto the people (whom he baptized), that they should believe on Him that should come after him, that is, on Christ Jesus. When they heard this, (believers who came to be baptized), they (that is, John's hearers) were to be baptized in the name of the Lord Jesus." Paul was simply giving testimony concerning John's baptism, and that it was performed in the name and belief of Him that was to come. As John was divinely authorized to baptize, and virtually by the Lord Jesus Himself, Paul could not consistently baptize them. Then Luke tells what Paul did to these baptized believers: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

M. L. GILBERT.

MARY JANE OWENS

Mary Jane Owens was born Nov. 6th, 1843. Died May 26th, 1923. Aged 79 years, 6 months and 20 days. She leaves to mourn her loss six children, four sons and two daughters, fifty-eight grand-children and thirty-one great grand-children.

She professed a hope in Christ at a tender age and has been a faithful member of the Primitive Baptist church for about 60 years.

By the request of the family I attended her funeral at her son's, Bro. Lee Owens, where she made her home in her last days. She had been afflicted for several years and was blind for some time. She was faithful to her church as long as she was able. She died sitting in her rocking chair without a struggle.

There was a large congregation of relatives and friends at her funeral. She was laid to rest in the family burial ground near the old home by the side of her husband near Salisbury church, where his membership was.

Empires decay and nations die

Bright hopes to winds are driven

The yernal flowers in fair his
Nothing lives but heaven.

ELDER C. A. DAVIS,
P. S.—Primitive Baptist please copy.

ELDER B. WOOD

Elder B. Wood was born May 14, 1845, and died May 13, 1922. He was twice married, his first wife was Miss Annie Denning, and his second wife was Mrs. Fotty O'Neal of Benson, N. C. He was the father of nine children, eight by his first wife and one son by his second wife. He was for several years, until his health failed, pastor of three churches, Bethsaida, Hickory Grove and Oak Forest, and at the time of his death, was closely associated with Primitive Zion church, of Haruett county, N. C., near his home. Elder Wood was a hard working, capable farmer and a diligent servant of God for the cause of the church. If I could write volumes in his memory, I could not tell half the good influence sent out into the world by this good man. He was afflicted with paralysis for four or five years, before his death. He bore his afflictions with great patience. I had the opportunity of talking with him a few times during his illness, and in all his talk he was continually praising God. He was deeply grieved over the sins of the people and his religious nature was so deep that all who came in contact with his daily life felt the influence of his close spiritual union with God. I can truly say that Elder Wood was loved and honored by all who knew him, and the community in which he lived felt a great loss when he passed away. 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, always showing great patience and gentleness, a kind father, a loving husband, a devout Christian, who tried to help, and did point the way of salvation to sinners, that they might turn to God. He was the most industrious man I ever knew or heard of. He was never idle a moment as long as he could walk. A great and good man has gone home, safe at last from the trials and tribulations of this sinful world.

Written at the request of his faithful and loving wife.

By D. McGOVERN.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to call from our midst our beloved brother, Alex W. Norris, who was born May 6th, 1849, dying April 18th, 1923 at the age of 73 years, 11 months and 12 days. Although heavily burdened

by the hand of affliction, he was a faithful member, always promptly attended his church of which he was a member for several years and now in consideration for love for our deceased brother;

1. We bow in humble submission to Him who doeth all things well.

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

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

Written by order of the church at Black River in conference Saturday before third Sunday, May 19th, 1923.

W. P. GRIFFIN,

C. C. SURLS,

R. S. JERNIGAN,

Committee.

ELDER T. R. SAWYER

Elder Sawyer will preach the following times and places:

Wednesday night after first Sunday in October, Greenville Cotton Mills.

Thursday night, Kinston.

Saturday and 2nd Sunday, Sand Hills.

Tuesday, Muddy Creek.

Wednesday, Sloan's Chapel.

Thursday, Cypress Creek.

Thence to White Oak Association.

Tuesday after 3rd Sunday, South West.

Wednesday, Yopps.

Thursday, Ward's Will.

Saturday and 4th Sunday, North East.

Monday, White Oak.

Wednesday and Thursday, Hadnott's Creek.

Saturday and 1st Sunday in November, Newport.

Monday, Morehead City.

Tuesday, North River.

Wednesday, Marshallburg.

Thursday night, Davis.

Saturday night, Hog Island.

Second Sunday, Cedar Island.

Tuesday and Wednesday, Sea Level.

Saturday and 3rd Sunday, Atlantic.

Monday night and Tuesday night, Portsmouth.

Thence to Ocracoke.

Will need conveyance.

T. R. SAWYER,

Ransomville, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from earth our beloved sister, Octavius Houston, she having been born Oct. 28, 1882 and dying Dec. 5, 1922 making her stay on earth 40 years, 1

months and 7 days.

[Therefore be it resolved;

1. That the Primitive Baptist church at Sand Hill has lost a faithful member, which we hope is her eternal gain.

2. That we desire to bow in humble submission to God's Providence and to extend to the bereaved our love and tender sympathy in this trial.

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

Done by order of the church in conference Saturday before the second Sunday in June.

L. E. BRYAN, Moderator.

J. B. KENNEDY, Clerk.

EILZA A. CARLTON

As I have just received and read your paper addressed to my dear mother, Eliza A. Carlton, in other words, Mrs. E. A. Carlton, Winnanna, Florida, and noticing the date her subscription expired, I am reminded that dear mother said to me last year that I might remit for her or for myself, as I saw fit, and I have neglected to do so until now. You will find enclosed money order for two dollars to pay the back dues on the paper; and also a short sketch of her life and death.

Mrs. Eliza A. Carlton was born in South Georgia March 21, 1839, came to Hillsboro county, Florida, with her parents, Timothy and Sarah Bryant in 1855, or about a year before the Seminole Indian war. She was married to Isaac Carlton March 22, 1857. To them were born seven children: four girls and three sons, myself being the oldest, now 65.

My father, Isaac Carlton died February 21, 1897, and mother died July 8th, 1922, at the age of 83 years, three months, and thirteen days. She joined the original Primitive Baptist church about the year 1866 and was very devoted to the church, and lived in the faith of God's Elect, and loved by all that knew her. We are not grieving after dear mother, as those who have no hope, but having the hope and we trust the evidence of meeting her with all the redeemed of the Lord. We hope to walk in obedience to our heavenly Master as we may be led by His spirit, as we trust she was led. However, we are thankful that our dear mother was spared to be a witness with and for us so long in this world of sorrow, yet sharing the manifestation of God's grace. We too, are strengthened to know that though she felt her weakness and imperfections as we do, yet she em-

braced that sweet hope and assurance that Jesus, her Saviour, came into this world of sin and sorrow to save sinners, such as she was.

Though we miss her here, we hope to meet in the Resurrection to praise God, our Heavenly Father, and Jesus Christ, His son, the Holy Ghost, Three-in-One, in that world without end. Amen.

F. M. CARLTON.

THOMAS W. KIMBRO

I will try to write a memory of my dear father, Thomas W. Kimbro, who was born March 12, 1861, and died December the 5th, 1921, making his stay on earth 61 years 8 months, 21 days. Cancer of the stomach was the cause of his death. He leaves to mourn a widow who was Bettie King before her marriage and six children as follows: J. T. and J. E. Kimbro, Mrs. John Somers, Mrs. Robert Soyars, Mrs. Lawrence Soyars, Mrs. Nat Gooch, and 18 grandchildren, and one brother, Will H. Kimbro, of Alamance County. He was not a member of any church, but was a believer of the Primitive Baptist.

He suffered a great deal, but did not complain much, for he seemed to think that his suffering would soon be over.

He would tell us that he would not be with us much longer, and that he felt so happy and felt like he was going to rest.

It was hard to give him up, and his vacant place can never be filled, while I hope that our loss is his eternal gain. For he was a good and kind husband and father.

Sleep on dear father and take thy rest, for your troubles are over in this world of sorrow.

The funeral services were conducted by Elder J. W. Monsoes and J. W. Gilliam, at Wolf Island church, and the remains were laid to rest in the cemetery to await the resurrection morning.

May we all hope and trust in the Lord that we may meet him in a better land where we will say farewell no more.

ANNIE SOMERS.

RESOLUTIONS OF RESPECT

Whereas in the Providence of God, our beloved brother J. G. H. Mitchell has been removed from our membership by death; we the members of Walnut Cove Primitive Baptist Church, in conference assembled, desire to adopt the following resolutions of respect to our deceased brother:

Therefore be it Resolved: That we bow in humble submission to the will of God, believing that our loss is Brother Mitchell's eternal gain. We are deprived of the companionship and fellowship of this brother who served his day and generation with honor and distinction. We com-

mend his life and example as being worthy of emulation.

Resolved, further, That we send a copy of these resolutions to Zion's Landmark and to Zion's Advocate, and that we spread the same on our Church record, and see that the bereaved family be given a copy of the same.

By order of the Church.

ELDER J. A. FAGG, Mod.
LAW H. MURPHY, Ch. Clerk.

MRS. LUCK HOOKER

It becomes my painful duty to write something of the life of Sister Lucy Hooker, wife of H. L. Hooker and daughter of James and Sally Newman.

She was born in Patrick County, Va., on September 13th, 1843, was married to H. L. Hooker in April 1862.

She was a good wife and loving mother and a kind neighbor. She was the mother of ten children, six boys and two girls living and two girls dead. She joined the Primitive Baptist church at Rockhouse, in Patrick County, Va., in 1895, then moved to North Carolina and moved her membership to Buffalo Church, later she obtained a letter and joined at Macedonia in July, 1916. She died on April 10, 1919.

She lived as nearly a Christian life as on can live. She always filled her seat in the church as long as she was able.

She leaves a husband, six sons and two daughters and a host of brethren, sisters and friends to mourn her loss, but we hope to meet her in the Glory Land when life shall cease to be.

Written by her unworthy brother,
Spray, N. C.

R. W. WRAY.

CHARLOTTE BOBBITT

Charlotte Bobbitt, our beloved sister, departed this life in February 1923 making her stay on earth about 39 years. She was, it is supposed, raised in Durham and was a Stanfield and married to D. Bobbitt 1879. Eleven children were born unto them, four preceded her to the grave. Seven survive her, three boys and four girls. She was a faithful wife, good mother and a kind neighbor, a friend to all. I feel to say I know enough of the life she lived of her godly walk and conversation that I am fully confident she was a consecrated Christian.

She battled the conflicts of this life with patience and would say the Lord will work all things right in the end.

I think about twenty odd years ago she joined the Missionary Baptist church but was not with them long. As soon as she had the opportunity to hear the old Primitive Baptists preach she knew that was the place for her. She loved them and

loved the doctrine and asked for a home with them at the Falls of Tar River and was received and baptized by Elder P. D. Gold.

She lived a consistent member until her death. She would go to church unless providence hindered.

A true Primitive Baptist she was. She loved the name believing what it set forth was wrapped up it seemed in heaven's divine things. She was a very smart and industrious lady, always trying to prepare for future welfare, but never forget her Captain, her leader, one from whom we receive every gift and blessing. We all receive every gift and blessing from. I think she always was or it seems that she was as much reconciled to God's will as anyone I ever knew. I had often heard her say as she would hear people remark it was such a pity for such a person to die. No it is no pity. God saw fit to take them and what he does is right. It is appointed to all men to die, but the gracious part is we don't die we just go to sleep. There is life beyond the grave. If we are embraced in that sweet covenant above."

She said she had felt at times that death would be sweet so while on a visit to her son's house in Wakefield she was taken with pneumonia and only lived a few days. When death came it seemed she was conscious of it and called her children to the bed and asked them not to grieve for her but try to be prepared to meet her in that bright world above and that she was going home leaning on Jesus' breast. What good news to leave, dying in Christ! May her children be strengthened and kept by the power of the all wise God and consider her life and try to follow the example she left and may some day be with mother where parting is no more.

Written by one who loved her, a friend and sister in hope of eternal life.

HATTIE DEAL COOPER.

Nashville, N. C. Route 4.

MRS. MATILDA B. NEWMAN

I feel it my painful duty to write some thing of the life and death of Sister Matilda B. Newman. She was the daughter of Tom Harvil. She was born Feb. 7, 1882. She was first married to William Pascal the 28th of February 1897, to this union were born two children, one son and one daughter.

After Mr. Pascal's death, she married Brother A. L. Newman in May 1905. To this union were born eight children, seven boys and one girl.

She joined the church at Macedonia by experience on the 24th day of May, 1919 and lived a faithful and devoted Christian life until her death on the 26th day of

Feb. 1923. She was a kind and loving mother a loving and true wife and a gentle and good neighbor. She leaves her husband, ten children and a host of friends and brethren and sisters to mourn her death, but she left bright evidence that our loss is her eternal gain, and that she is basking in the sunshine of God's eternal love and will in the dateless ages of eternity, to sing praise to the God of all. Grace forevermore.

Written by your humble brother, if one at all.

R. W. WRAY,

Spray, N. C.

TO THE CHAPEL AT CROSS ROADS
Dear Saint; in Christ:

I feel impressed to write to you again, acknowledging my love for you, and the cause which you advocate. While I am deprived of the privilege and sweet pleasure of being in your midst at this, our monthly meeting and communion time, I trust while I am absent in body, I am with you in spirit.

I haven't been to preaching but twice since our association out there in October, 1922, so you can imagine I am hungry for the crumbs that fall from the Master's table.

It is my great desire to meet with you all once more; but my affliction is so great and my joints are so stiff and drawn in such a manner that it renders it impossible for me to walk and get about at all. But Gods knows what is best for me, therefore I will trust and pray to Him for strength to enable me to be patient and bear all my suffering to the end, hoping for a better inheritance after death.

I hope you all will remember the absent one at a rich throne of grace, that I may be ready and willing when the summons comes for me to depart. If it is not God's will for us to meet again in this life, I hope it may be His will to meet around His throne to sing sweet anthems of praise to His holy name. May God bless you all for Christ's sake. Is my prayer. Farewell.

Your sister in affliction.

MATTIE EVERETT.

ROBERT L. CORUM

I feel it my painful duty to write you some of the life of our beloved Robert L. Corum, a beloved brother and a faithful member of the Primitive Baptist Church.

He was born the 26th day of February, 1842 and died October the 26th, 1922, making his stay on earth eighty years and eight months. He leaves a wife, a daughter and a host of friends, brethren and sisters to mourn his death; but we hope and believe that our loss is his gain.

He was loyal to his country and when the Civil War broke out, he was ready to

volunteer to stand for what he thought was right. When the war was over, he came home and went to farming which he followed until he became so infirm that he could not work.

He was married to Miss Martha Delancy in 1886, to this union was born one daughter who is still living. He professed a hope in Christ and joined the church at Wolf Island in June 1877. He moved his membership to Pleasantville in 1884. When his father and mother joined the church at Wolf Island, they wanted him to come back there with them, which he did in 1887 and remained there until they died, and then he obtained a letter and joined at Pleasantville again in May 1893, and remained there until November 1905 when he obtained a letter and moved to Spray where he remained until 1911; when the church was organized at Macedonia near his home where he joined by letter and he and Brother W. S. Smith were ordained deacons of Macedonia church; and there he lived a faithful and true member in every sense until the Lord called him to his bright reward, as we hope and believe in the sweet beyond in the Paradise of God.

Written by one who is not worthy to write of such a good man, but feeling a sense of duty I do attempt with the ability the Lord affords me, the unworthy Clerk of Macedonia Church, an humble brother in hope,

R. W. WRAY.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from earth our beloved brother, Thomas T. Clayton, who was born Oct. 11, 1843 and died Jan. 14, 1923. Making his stay on earth 79 years, 3 months, and 3 days.

He was a member of the Primitive Baptist church at Helena, N. C., in full fellowship and good standing.

We bow in humble submission to Him who endureth forever.

Done by order of conference, Saturday June 2, 1923.

J. J. HALL, Mod.
J. M. CLAYTON,
WILLIAM WEAVER,
J. L. MONK, Clerk,
Committee.

WHITE OAK ASSOCIATION.

The next session of the White Oak, Primitive Baptist Association will be held with the church at Bay Saturday, third Sunday and Monday in October 1923.

Visitors coming by railroad via Wilmington will be met at Dixon, Friday p. m. Those coming via New Bern will be met at Verona, Saturday at 11 a. m.

R. W. GURGANUS.

BEAR CREEK ASSOCIATION.

Dear Mr. Gold:

Please publish in the Landmark that the Fall session of the Bear Creek Primitive Baptist Association is to convene with the church at Pleasant Hill, Iredell county, N. C., embracing 6, 7 and 8th. of October 1923. Those coming east or west from Statesville should reach Statesville Friday before or early Saturday morning. Those south of Statesville from Charlotte and intermediate points should leave train at Troutman's Friday or Saturday. Those coming by railroad please notify any of the following and you will be met and conveyed to the meeting.

Elder S. G. CAUDILL,

Statesville, N. C., R. F. D.

H. P. CASHION,

Barber, N. C., R. F. D.

A cordial invitation is extended to those desiring to attend. Done by order of the Association.

J. W. JONES, Clerk.

Peachland, N. C.

UPPER COUNTRY LINE UNION.

The next session of the Upper Country Line Union will convene the Lord willing on the 5th Sunday and Saturday before in September, 1923, with the church at Harmony in Orange county, North Carolina. Those coming on the railroad will be met at Mebane on Friday evening before 5th. Sunday. All lovers of the truth are invited to come. The church is about seven miles north of Mebane. The train reaches Mebane from the west about 5:30 and from the east about 6 o'clock.

Ministers who can are invited to come who are in peace at home.

Your friend,

W. C. JONES.

ELDER J. E. ADAMS.

I write to send some appointments to be published in the Landmark.

If the Lord will, I shall visit—the Little River Association. After which I will preach at Old Union, Monday 11 a. m. In the evening 4 p. m. Bethany at Pine Level, N. C. Beulah Tuesday, Wilson Tuesday night.

Farmville Wednesday night. Thursday at Greenville, Friday Red Banks. Then to Kehukee Association, week after Hyde county. Tiney Oak Tuesday and Wednesday, Beulah Thursday. Then to Contentnea Association at Sandy Grove, Beaufort county, N. C. Please publish the above appointments in time and oblige.

Your friend and well wisher,

J. E. ADAMS.

Angier, N. C.

ELDER L. J. GRESHAM OF TEXAS.

Will preach as follows:

- Salisbury 3rd. Saturday and Sunday in Sept. 15 and 16.
- Monday, High Point, Sept. 17 night.
- Tuesday, Abbott's Creek, Sept. 18, 11 a. m.
- Wednesday, Mt. Vernon, Sept. 19, 11 a. m.
- Thursday, Winston-Salem, Sept. 20, at night.
- Friday, Saint's Delight, Sept. 21, 11 a. m.
- Saturday and Sunday, Bunker's, Sept. 22 and 23.
- Monday, Greensboro, Sept. 24 at night.
- Tuesday, Rock Hill, Sept. 25, 11 a. m.
- Wednesday, White Oak Springs, Sept. 26, 11 a. m.
- Thursday, Cotton Creek, Sept. 27, 11 a. m.
- Friday, Sept. 28—Rest.
- Saturday and Sunday, Sept. 29 and 30, Suggs Creek, 11 a. m.
- Monday, Pierce's Chapel, Oct. 1st, 11 a. m.
- Tuesday, Tom's Creek, Oct. 2, 11 a. m.
- Wednesday, Lexington, Oct. 3, at night.
- Thursday, Pine, Oct. 4, 11 a. m.
- Then to the Bear Creek Association:
- Tuesday, Mooresville Oct. 9, at night.
- Wednesday, Salisbury, Oct. 10, at night.
- Thursday, High Point, Oct. 11 at night.
- Thence to the Salem Association.

ELD. J. W. BRAGG

- Elder J. W. Bragg to preach at—
- Wilson, Sunday, Sept. 16.
- Falls, Monday, Sept. 17.
- Tarboro, Tuesday, Sept. 18.
- Farmville, Wednesday, Sept. 19.
- Mewborn's, Thursday, Sept. 20.
- Greenville, Friday, Sept. 21.
- Spring Green, (Yearly meeting) Saturday, Sunday, Sept. 22, and 23.
- Skewarkey, Monday, Sept. 24.
- Bear Grass, Tuesday, Sept. 25.
- Robersonville, Wednesday and at night, Sept. 26.
- Flat Swamp, Thursday, Sept. 27.
- Kinston, Friday and at night, Sept. 28.
- Sand Hill, Saturday, Sept. 29.
- Muddy Creek, Sunday, Sept. 30.
- Sloan's Chapel, Monday, Oct. 1.
- Southwest, Tuesday, Oct. 2.
- Cypress Creek, Wednesday, Oct. 3.
- Wilmington and at night, Thursday, Oct. 4.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Simpson Creek, Saturday and 5th Sunday in September.
All lovers of truth are invited;

WILL PREACH AT WASHINGTON FRIDAY NIGHT

I mailed some appointments on my way to the Kekukee Association, the last place at Red Banks Friday before the First Sunday in October, and then to the Association at Smithwick Creek. Please publish that I will preach at Washington Friday night, thence to Association. I will write Sister, Bettie Z. Whitley. I am well and enjoyed the Association at the Lower and Upper Country Line, and visited churches between the Associations. I feel the Lord blessed me.

Yours truly,
J. E. ADAMS.

Angier, N. C.

SEVEN MILE ASSOCIATION.

Please publish in the Landmark that the next sitting of the Seven Mile Primitive Association will be on Sept. 21, 22, 23, Friday, Saturday and Sunday in Johnston county, N. C. Nearest railroad station Benson, N. C. Visitors will be met on Thursday evening before. Invitation extended to all Baptist and friends.

M. V. BLOCKMAN, Clerk.
Bentonville, R-2, N. C.

SALEM ASSOCIATION.

Will you please state in the Landmark that the next session of the Salem Association will be held at Abbott's Creek the second Sunday in October, beginning Saturday before and continue three days.

People coming on the train will be met at High Point Saturday, also Friday.

Best regards,
ELD. P. W. WILLIARD.

UNION NOTICE

The next meeting of the Black Creek Union will, the Lord willing, meet with the Church, New Chapel, near Goldsboro, N. C., on the fifth Sunday and Saturday before in September, 1923.

All lovers of the gospel truth are invited to meet with us, and share the blessings of the meeting.

The visiting brethren, sisters and friends will be met at a little siding one mile of the church called Rose, Friday evening and Saturday morning; also, some can be met at Goldsboro as well.

Elder J. C. Hooks was appointed to preach the introductory sermon, and the writer his alternate.

E. L. COBB, Union Clerk.
August 20, 1923

W. M. ADAMS

Dear Brother Gold, you will find enclosed money order for \$2.00 for renewal

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held, the Lord willing, with the church at Stump Sound, one mile from Holly Kidge station.

All lovers of truth are invited to meet with us.

Yours in hope,
K. W. GURGANUS, Clerk.

SKEWARKEY UNION

Please publish through the Landmark that the setting of the Skewarkey Union will be held with the church at Flat Swamp, Martin county, Friday and Saturday and fifth Sunday in September. All lovers of the true gospel are invited, especially ministers.

Visitors will be met at Robersonville, Parmele and Leens.

E. C. HOUSE, Church Clerk.

CONTENTNEA ASSOCIATION

Rocky Mount, N. C., Aug. 3, 1923

The ninety-third annual session of the Contentnea Association will be held with the church at Sandy Grove, Beaufort county, N. C., on Oct. 13, 14, 15, 1923.

Visitors by railroad will come to Aurora, N. C., on Friday p. m., before, where they will be met and cared for.

H. L. BRAKE, Asst. Clerk.

Rocky Mount, N. C.

KEHUKEE ASSOCIATION

The next session of the Kehukee Association will be held with the church at Smithwicks Creek, Martin county, N. C., about ten miles south of Williamston. All visitors coming from the west will be met at Williamston at 6:30 P. M., on Friday before the first Sunday in October. Any one coming any other time will write Brethren J. J. Manning or Samuel J. Liley, Williamston, N. C.

All visitors coming from the east will be met at Jamesville at 4:30 p. m., the same day. Any one coming any other time from the east will write Brethren B. McManning or Jno. D. Mizzell at Jamesville, N. C.

W. H. DANIEL, Clerk.

ELDER A. D. JOHNSON

Elder A. D. Johnson will preach as follows:

Pittman Grove Monday after the 3rd Sunday in September.

Elm City Tuesday at night.

Mill Branch Wednesday.

Falls Tar River Thursday.

Pleasant Hill Saturday and 44th Sunday.

Lower Town Creek Monday.

Autrees Creek, Tuesday.
Moore's Creek Wednesday.
Upper Town Creek, Thursday.

THE LINVILLE UNION

The next meeting of the Linville Union will, the Lord willing, meet with the Church at Suggs Creek, 6 miles from Seagrove, N. C., on the fifth Sunday and Saturday before in September, 1923. All lovers of gospel truth are invited to meet with us, and shall be glad to have as many of the preaching brethren to meet with us as have a mind to do so, may the Lord bless us to have a good meeting at this time and place.

The visiting brethren will be met at Seagrove, N. C., Friday evening and Saturday morning by Person Auman and A. Boroughs.

T. W. MANESS, Clerk.

ELDER ISAAC JONES

September 13.—Stewart's Creek.

Thence to Zion's Association.

Sept. 17—Mt. Lebanon.

Sept. 18—Galax.

Sept. 19—Cross Roads.

Sept. 20—Crabb's Creek.

Thence to Mountain Association.

Sept. 24—Rocky Creek.

Sept. 25—Saddle Creek.

Sept. 26—Fox Creek.

Sept. 27—Elk Creek.

Sept. 28—Antioch.

Sept. 29—Union.

Sept. 30—Little River.

Respectfully,
G. F. DENNY.

ELDER A. B. KEY

Oct. 14—Conner's Grove.

Oct. 15—Albion.

Oct. 16—State Line

Oct. 17—Russell Creek.

Oct. 18.—Chestnut Grove.

Oct. 19—Buffalo.

Oct. 19—Spray, at night.

Thence to Mayo Association.

Oct. 23.—Walnut Cove.

Oct. 24.—Clear Springs.

Oct. 25.—Pine Grove.

Oct. 26.—Rock House.

Oct. 27.—Stony Creek.

Oct. 28.—Union.

Will need conveyance.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

SEPTEMBER 1, 1923

NO. 20.

REFUGE

God is our Refuge, tried and proved,
Amid a stormy world;
We will not fear, though earth be moved,
And hills in ocean hurled.

The waves may roar, the mountains shake,
Our comforts shall not cease;
The Lord His saints will not forsake,
The Lord will give us peace.

(Selected)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

*Mrs. M. H. H. Gillespie
15 May 23*

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

TWO OLD LETTERS.

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

My Dear Sir:—I am enclosing you a letter that my father wrote in 1880, 43 years ago. I am sure it will be read with interest, especially with his children as he recently died. I also am enclosing another letter written 23 years ago to my father from Vandelia E. Jones, which please publish in the Zion's Landmark if you have space.

I am yours truly
J. Y. CHANDLER.

Yanceyville, N. C.

EXPERIENCE.

Dear Brother Gold:—

I have thought for some time that I would write out my "experience of God's dealing with sinners. It seems that my desire for so doing is for the comfort of the Lord's people and his glory.

My case appears to be somewhat peculiar, and thinking that perhaps some other poor pilgrim has been led in a similar way and might be edified and encouraged by these lines, as I have been by the writings of others, and especially the experience of sister Bettie Langley, which providentially fell into my hands soon after I obtained a hope, and was as a feast of fat things to me. And as I read and reread it with joy I could not help feeling

that we were kindred spirits.

I shall try to pen some of the effects of God's goodness and mercy bestowed upon me, a poor sinner, also my own ruinous course.

When I was quite young I sometimes had serious thoughts of my conditions after death, but went on in my wild career of sin until I was about the age of twenty, at which time I found myself deeply concerned about my soul's salvation. I was brought to reflect upon the uncertainty of my life and the many ways in which I might be taken from the world, feeling that if I died without a change I would be lost in my troubles. I became very anxious to know whether a sinner could do anything for the salvation of his soul or not, for I felt that it was time for me to begin if I could. It appeared that there were two systems of salvation taught in the world, one by grace, and another of works which seemed to my mind the most reasonable. In the meantime there was a protracted meeting coming on, and I resolved to go and try my strength. I went but could not feel as I thought I ought to, could not shed tears and feel my heart soften and myself growing better, but rather grew worse, I felt troubled, choked up, and hard hearted, and knew not what to do. At last I began to think of giving up and turning back

to the world as I had done all that I could and was nothing benefitted, but towards the close of the meeting, when I was not looking for anything by my works, when I had given up, just as I rose to go out of the house I felt that my burden was gone and the weight that had been pressing me down was removed, and I began to feel light and free. And before I reached home I was very happy and said within me, thank the Lord, thank the Lord. So I began to hope the Lord had at last given me an evidence that he would be gracious! At the same time I was made to feel that the God of heaven was my Father and he could do more for me than all earthly parents could do, (my father was dead). By the next day I began to feel gloomy and was afraid that what I had felt was not of the Lord. I acknowledged some change but on my way from that meeting I met with some provocation which tempted me to do wrong, and then I began to be miserable, thinking I was deceived. For two or three days I was in much distress trying to determine whether I had changed or not, and finally concluded that I was not; poor ignorant creature. I thought that a christian was changed in the nature of the flesh, had no evil thoughts, &c., and because I could discover no change in my flesh, concluded it was all a delusion, and turned back to the world to try its foolish pleasures once more. Yes, instead of beseeching and waiting on the Lord for instruction, I foolishly trusted to my own understanding and went astray. "Cursed be the man that trusteth in

man and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17; 5. And like the Prodigal Son, I soon gathered up my stock of self-conceit, self-importance, pride, &c., and went into a far country and spent my substance in riotous living, and inhabited the parched places in the wilderness.

For six years I lived in sin and was as wicked in my life as I ever was before; engaged in many sinful sports and pleasures trying to enjoy myself, but all my pleasures were embittered, I could not roll sin as a sweet morsel under my tongue. I strove hard to enjoy the ways of earth, would often do things that I knew were wrong to wear off my sad and gloomy feelings, but alas for me, I could find no solid enjoyment under the sun. All joy was darkened, the mirth of the land was gone, and as the wise man says, "even in laughter the heart is sorrowful, but the end of that mirth is heaviness," and I would often wonder why I could not enjoy myself like others. But during this time I believe the Lord taught me some lessons that I will not soon forget. One was my weakness, there were some sins that I desired to give up, as I saw they were unprofitable and ruinous, as all sin is. Yea, I became a lover of morality and took great delight in reading the proverbs of Solomon, in which morality and vice are contrasted, and other books on moral excellence, and would feign have filled myself with the husks that the swine did eat, but these husks of morality did not satisfy my hungry soul. Indeed I soon found

that I was so much under the power of sin and satan that I could not break their iron yoke and deliver myself. I would often bind myself with promises and resolves to stop certain things, but like the man in the tombs, I would burst my bands asunder and do as bad as ever. I would often feel so wicked and vile that I would think it was a wonder God did not crush me in the earth and send me to hell.

Another thing that I learned, was the total depravity of the human heart. I saw that the fountain was corrupt, and consequently all its streams. It seems that the judgment was set up in my own breast, and all my thoughts and imaginations were brought to judgment and condemned as evil, and that continually, my actions weighed in the balance and found wanting. I was made to feel the truth of these words, "out of the heart proceed evil thoughts, murder, fornication, thefts, covetousness," &c.

I could feel evil rise out of my heart like water out of the earth, and noblest deeds sprung from corrupt motives—self-love and not from love to God, and obedience to his laws, therefore were sinful in his sight. So I found that in my flesh dwelt no good thing, and contrary to the pride of my nature I had to acknowledge myself the chief of sinners, and thus I stood before a heart-searching God a poor vile miserable sinner, acknowledging my condemnation just, and feeling that my nature rendered me unfit for his heavenly kingdom.

I was now convinced that if I was ever saved it must be by a Sovereign

act of God's mercy, not according to my works.

And in those days, the latter part of the six years I have mentioned, I was a miserable wretch. Indeed it seemed that everything was against me, nothing prospered in my hands. I thought I did not have confidence enough in myself, and yet I had less every day till I had none. Everything seemed to be empty and vain, the earth appeared to mourn, the world to languish and fade away; and I expected after a few more miserable days to lie down in sorrow to rise no more, for I felt like the pains of hell had got hold on me in this world—And yet there were some things strange to me. I could not feel afraid of hell as I once did. I attributed this to my hardness of heart and reprobacy of mind, and though I was satisfied there was no good thing in me, yet underneath all this I sometimes found a desire for something good, even a desire to serve the Lord. And there would be such a conflict and struggling within me that I would think of Jacob and Esau when they struggled in Rebecca's womb. But what it all meant I could not tell, and though I felt so wicked that I would not try to pray, yet the breathing of my soul was, from day to day, Lord have mercy on me a poor sinner. And sometimes I would take notice of these breathings and wonder what it was, but at last deliverance came on this wise, Elder McNeely visited us and preached from these words: "I form the lights and create darkness, I make peace and create evil, I the Lord do all these things." Isa. 45:

7. And it seemed that I could witness in my breast the truth of his discourse and believe it with the heart, but yet could not think that I was a christian. I went home a little buoyed up in my feelings, and while meditating on what I had heard and my condition, this thought came into my mind, I have heard people say when they got religion it came in a way they never thought of. At that instant these words sounded in my breast by a small still voice, "I will bring the blind by a way that they know not and lead them in paths they have not known." Isa. 42;16. Then my mind was instantly caught back to the time I lost my burden six years before, and the whole way that I had been led was presented to my mind. And I could see how the Lord in his mercy had brought me by a way that I knew not. I could also distinguish between my ways and works and the works of the Lord. Mine were nothing but sin, shame, and disgrace, while God's were to the praise of the glory of his grace. Then hope seemed to spring up in my soul. It also occurred to my mind that the Lord had created a darkness over my mind, and that for some purpose. And then presently Christ was revealed in my soul the hope of glory. I felt that Jesus had borne my sins in his own body on the tree, that he had lived a perfect life of righteousness in my room and stead, and in a word was my Saviour. And then it was that I felt justified by faith in Christ and had peace with God through our Lord Jesus Christ. And while beholding

my blessed Saviour and his unspeakable love I was so filled with joy and gratitude that I fell on the earth and wept tears of joy and of grief. Tears of joy because God had been so good and kind to me; tears of grief because I had been such a rebellious child and had sinned so much against the Lord.—

"O taste and see that the Lord is good; blessed is the man that trusteth in him." Psa. 34: 8. I then felt that it would be my chief joy to serve the Lord, and promised in my mind that I would by his help, but oh how hard to deny self and bear the cross at times. By the next day under some temptation I began to doubt and think I was deceived, and sometimes it seemed that all the sins that I ever committed would rise up before me with all their horrible deformity, and I would think surely the Lord would not have such a wretch as I was, and would be almost ready to give up in despair, when these words would come to my mind. "Who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace," &c. And from this scripture I was led to consider that we are not saved according to our works either good or bad, but according to God's own purpose and grace which was given us in Christ before the world began. This kept me from sinking in despair. I soon had the privilege of hearing the glad tidings of salvation proclaimed and my own path and feelings, described, which strengthened and confirmed my hope, which has been as an anchor

to the soul both sure and steadfast from then till now, though upon one or two occasions when in darkness, and the corruptions of the flesh have put forth themselves to a great degree. And when it seemed that I could not discover even a good desire I have been ready to give up all this little hope, but would not let loose. But would look away from self and earth to Jêsus Christ, and hope in him for salvation. I soon united with the church and received the answer of a good conscience in following the Saviour in the watery grave, and then went on my way rejoicing for a season, but have met with much trouble and distress since from another source. But I must stop lest I weary you. I am well pleased with your editorials.

Your unworthy brother,
 ● Y. I. CHANDLER.

Eld. J. D. Chandler,

Dear Brother:—It has been a long time since I have written to or received a letter from you but I often think of you and have a desire to see you one time more in this life. I have had many losses and crosses and disappointments since I saw you but I did not expect any flowery beds of ease in this life and what comes doesn't surprise me. I have seen buried many dear relatives since I saw you. It seems all my people are passing away one by one till there are but few left except small ones of the young generation. But I sat down to tell you of a very strange incident that occurred lately. My husband's youngest sister aged some-

thing over 40 had been afflicted about ten years with something like bowel consumption, through the winter she took dropsy and lingered along till three weeks ago. One night she had a beautiful vision, she said everything was as white as snow wherever she went or looked (she could walk about a little but was very weak) all was white, white, she shouted and sang praises to the Lord from midnight till day. The people gathered in to see her expecting she would die in a short time. They were all Methodists around her. She told them she had been an old Baptist in principle for a long time that the Baptists were so much better people than the Methodists although she had been a member of the Methodist church ever since she was quite young. She sent for my husband to come to see her, she wanted to tell him who she wanted to preach her funeral when she was gone. She told him and her other brothers and two of her sisters that she wanted you. Told them where and when she had seen you and heard you preach and had had a conversation with you. I suppose it has been 20 years ago. You certainly must have made a great impression on her mind and she had to let it out before she died. But she lived two weeks after that night. She would take spells every day and night shouting and singing. They said she would sing hymn after hymn, the words and song all through. She never could sing before, had no gift at all for singing and could not read to do any good and I am sure she did not know the words by

heart. They must have been presented to her at the time. Her brother Francis told her that you lived so far that he did not suppose they could get you to preach on the occasion. Well she said, "If you can't get him don't get anybody, don't have any funeral preached at all." She was buried last Tuesday. Her sisters requested me to write to you and see whether you could come or not. They are all Methodist, I told them it was left to them whether you should speak in remembrance of her or not that if you preached it would be to the living and not the dead. She had heard other Baptists preach before and since she saw you but it seems you were impressed upon her mind in her dying hours. Her name was Mrs. Neicy Wilkerson. She leaves a husband and one child. Bro. W. C. Jones told me he had seen you lately and that you were very feeble. If your health permits, could you not come sometime this summer. Perhaps you will come to our Association. If you could and have some appointments so as to get back here by the 5th. Sunday in August it would be very agreeable.

Our church only numbered 4 till last meeting one joined by letter, Sister Mary Buckner of Big Meadow. I will have to close hoping to hear from you soon. Remember me and family in your prayers.

VANDELIA E. JONES.

Mullen, N. C., May 10, 1897.

LETTER FROM ELDER HARDY

Benson, N. C.

August 8th, 1923.

P. D. Gold Publishing Co.,

Dear Sirs:

I am sending you a good letter from Elder Hardy, which I wish to share with the readers of the Landmark if it meets with your approval.

Sincerely yours,

ELIZABETH H. BARBOUR.

Atlantic, N. C., July 28, 1923

Miss Elizabeth H. Barbour,

My Dear Friend and Sister in Christ's Gospel,

Your sweet letter, so full of sorrow and yet so full of sweet submission to the will and doings of our dear God, came in due time. I was indeed glad to get it, and to see the sweet guiding hand of the Lord so richly manifested in your life.

I am made to say what a God is our God! Surely there is none but Him who can save after this sort. Other helpers can show us nothing, can do nothing for us. They are no better than stacks of wood or stone. Their words and works are vanity and flee from our memory like the fleeting winds of yesterday. But the works of our God are from eternity to eternity and none can question either His right, purpose nor power to do this or that. In His wonderful works and way the poor sinner is sought out and saved. The law has no power to condemn for every demand of its powers are perfectly satisfied in His adorable righteousness. Satan with all his serpentine charms cannot bring about another fall, cannot

bring another curse on the little ones of the Holy One. His word to them is, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Is. 54:8.

How sweet are these words! They are words showing the perfect work of our Redeemer, and how fully the Holy and Just One is pleased with His work. Once we felt in our hearts the stern demands of divine justice. We knew they were just. We could make no charge against these demands. All we could do was to writhe in our pain and acknowledge the justice of our punishment even though it be ever so severe. That is what we had merited, and we could not find fault with the Prosecutor. There we had a view of the wrath of God against sin. Oh how terrible!

But, praise and bless His holy name. He turns an open bosom to us. It is His love. He has not cast us off forever. With everlasting kindness He has had mercy on us. Thus we see in Him justice satisfied and the plea of mercy given. There we have an insight of the bosom of our Lord and feel the thrills of joy and peace as we hear Him say, "Come ye blessed of my Father; enter into the joys of thy Lord."

No more do we feel the requirements of the law nor feel the obligation to pay; but on the other hand we see justice satisfied and mercy freely given. Now instead of Sinar's curse we are housed in the shadow of the Great Rock. Our hearts are filled with praise to Him who has done all things well.

Henceforth His bosom is our dwelling place, and there He carries us. This is a place where the adversary never was, and never can be. There we are safe, walled around with salvation; all of grace.

Here we are kept by the powers of God unto salvation ready to be revealed in the last time.

Sister, this is the glorious resurrection. You can see this dust returning to the dust, you can see this mortal giving up in its mortality. But you live in the blessed hope that this mortal shall put on immortality and that which is now so weak it cannot resist death will be raised in power. Then you will see and feel death swallowed up in victory, and Him who so loved us as to give His only begotten Son to do all this for us will stand out in the full blaze of eternal light, and we in Him.

You will need no rolling chair to move around in. Your sweet deliverance will be in the house of the Lord there to abide forever.

"There loved ones, long parted, will meet again," and farewells will be said no more forever. Amen.

Come, Lord Jesus, come and take us into Thy bosom of eternal rest and happiness.

May this be the rich blessing of God to us.

Your friend and brother in hope,

L. H. HARDY.

AN EXPERIENCE

Dear Brother Denny:

Your letter to hand and contents noted. Would say I am a paid in

advance subscriber and have been for the last 15 or 20 years, and I greatly desire the Landmark to continue. It does seem to me if all would pay in advance the Landmark would be at least self-sustaining while I don't suppose it ever was a money making proposition. I have reason to believe dear Brother Gold published it for many years for very small remuneration. I would be very glad to help you in any way I could, but I do not know of any in my neighborhood who would be interested in the Landmark. You know we are told not to cast our pearls before swine. We cannot force our religion on the world, this you know. Later I will try to send you some money to send the Landmark to some worthy brother or sister who desires it. These you know better than I. May the Lord bless you and sustain you, is my prayer for Christ's sake.

Your unworthy brother in hope.

B. F. SCOTT.

Trenton, N. C.

Remarks

I appreciate the spirit of the above. There are many who can render valuable assistance in our effort to increase the circulation of the Landmark by sending the names of those that you think might be interested. I will be glad to mail them sample copies. A post card would do. Yes if all who are behind (if in a position to do so) would pay up the burden would be lightened greatly.

C. F. DENNY.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City, Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI.

NO. 18

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., SEPT 1, 1923

MUZZLE NOT THE OX

Elder P. G. Lester,

Roanoke, Va.,

Dear Brother,

Please write and explain the meaning of the Scripture "Muzzle not the ox that treadeth out the corn." I hear it explained more than one way, but not to my satisfaction.

Yours in hope of Heaven.

J. W. BASS.

Remarks

I remarked upon this question some months ago, which doubtless Brother Bass did not see, but as there are differences of opinion yet, as to what it means, it might be well to treat it again, yet I do not presume that I shall escape the course of contrary opinions, however there should be no opinions to the contrary. If the Lord, the great teacher of his children, and the Apostle Paul, ordained of God to open our eyes and turn our hearts to God, does not present to our understanding a principle of truth like

the one under consideration it would seem that we might be rather identified with those that believe not, in whom the God of this world hath blinded the mind lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Ordinarily we may readily know what a muzzle is, and what it is for, and why it is used, and it follows that we may readily know why it should not be used. The natural disposition of the ox is to eat as he goes if opportunity affords, and to ruminate or chew the cud while he is resting from his labor.

In the day of the giving of the law of Moses it was the custom to spread down the sheaves of corn—we call it wheat—upon the threshing floor, and bring the oxen upon the floor and cause them to walk around upon it and tread it out; and if you know anything about the nature and disposition of the ox, you know that just as surely as he comes in reach of the wheat he is going to eat it, unless you muzzle his mouth—that is, put something over and around his mouth so that he cannot eat. Therefore the owner of the ox would muzzle him and yet make him tread out the corn, whereas the Creator and maker of the ox and the giver of his disposition had arranged that he should eat as he went—treading out the corn—even as it is said in another place, “as ye go preach” and the Lord said, “Thou shalt not muzzle the ox when he treadeth out the corn.” Deut. 25-4. Now while this is written in the law of Moses, yet Paul brings it into the gospel, and shows that while

God takes care of oxen, yet he said this is altogether for our sakes, that is for him and Barnabas, for those who preach the gospel, as he says in another place. They that preach the gospel shall live of the gospel, even as they who ministered at the altar lived of the things of the altars—what things? The things that they ministered, the things they offered upon the altar, the meat and the bread that was offered. The priests with their families lived among and upon the substance of their brethren, and there can be no sort of doubt but that God has ordained that the ministers of the gospel in the churches shall live of the substance of the brethren whom he serves.

There is a disposition to spiritualize these sayings of the apostle, but if it is spiritual things he is to eat why muzzle him? If it is spiritual eating who shall let it? “Have we not power to eat and drink?” Have we not power to lead about a sister, a wife as well as other apostles? What sort of a sister, or wife, spiritual or natural? Who goeth a warfare at his own charge? Do soldiers fight and pay their way? Does he mean a natural warfare? If spiritual, how spiritual, except it be preaching the gospel in demonstration of the spirit and of power? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Shall we spiritualize carnal things?

Paul does not mean that preaching should be for a consideration that he should be paid for preaching. Preaching is of necessity, but that does not annul the obligations

of the church to supply him with their carnal things while he supplies them with spiritual things. If a man should work his oxen and not allow them to eat nor feed them and thus allow them to suffer hunger the very laws of the land would prosecute and punish him for cruelty to animals.

The church or a church has no sort of right to request and accept the services of a minister and not communicate to him, as unto him that teacheth in all good things. Gal. 6-6.

Doth God take care for oxen? Most assuredly he does, for which he enacts laws for their upkeep. If he demands that the man who exacts the service of his ox shall feed him or rather allow him to eat at will, will he not, does he not, demand that the church that requires the time and services of one whom he has put into the ministry shall take care for him? Has not God thus ordained it, and does not the Scriptures declare that it is for the minister's sake that these things are written? Now for the minister's sake if he does not mean that he shall preach as he goes and eat as he preaches and thus live. The disciples rubbed out the heads of wheat and ate it as they went through the fields, to which the Pharisees objected as being contrary to law, but the master said, have ye not read how David and his men went into the house of God and did eat the shew bread which was not lawful for anyone to eat but the priests. This bread was part of the things of the altar of which the priests lived. This was not angels food but

literal bread. Preachers as men are not angels and do not live upon spiritual bread.

Paul says to Timothy, "Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine, for the Scripture sayeth thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward." He no doubt has reference to the pastor as the one who thus labors and is thus worthy. How else could a church show its appreciation for the faithful services of its chosen pastor and prove him worthy of honor? How shall the church do her pastor double honor except it be to respect him with their presence and with words of good cheer expressive of their appreciation of his preaching and their endorsement of the doctrine and the fellowship of the gospel with him as a minister and then contribute to his necessary requirements as a man. Not in suffering his needs, he should not need anything. Let the ox eat as he goes and he will need nothing but to rest and ruminate when his day's work is done. Or will you make him work with the muzzle on or without eating, and turn him out in the old field to graze as perchance upon the commons to browse,

Things pertaining to the church are either spiritual or natural, some are purely spiritual and some are purely natural, and it is for us to determine which is this and which is that. The church is built as a spiritual house and yet it is constituted of men and women who meet together and join in the worship of

God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh, and yet as men and women they eat and drink just like other men and women. A church calls for the spiritual service of a man as its pastor, but it cannot do this without also exacting natural service of him, and not only so but for his immediate convenience and comfort he has to bring into service his ox or his ass or his auto, all of which require muscle, brawn and gasoline. And what about the provender for this ox and this ass, and automobile? Would common sense suggest that it is the Lord's business to furnish these things? Or shall we let the pastor walk? He perhaps deserves nothing better in as much as he enjoys the distinction of being our pastor.

When we consider the fact that as we claim to be the church and believe our claims are fully sustained by the gospel of our salvation, that we would be readily and truly up to the gospel standard on all questions and would not have to be considering whether a church that calls a faithful, humble man of God to serve it as pastor should readily and properly feel a desire of heart to make good to that beloved man. To say, "I enjoyed your sermon" is good in a sense but it does not buy biscuits. It is but muzzling the ox when you do not contribute.

Every order but the Primitive Baptists that I know of except perhaps the dunkards have a definite and certain way of taking care of their preachers but not one of them according to the gospel, after a godly sort. The difference between us and them is that we are different

and as a rule the difference is considerable. That is right or wrong we come short of the gospel requirement. Nothing is gospel but God's way. You may stall feed the ox and make him ever so fat and strong for the service of treading out the corn, and yet the purpose of God is not conserved. Thou shalt not muzzle him, which can only mean that he shall be free to eat as he goes which is God's way, he has ordained it so. It is not a matter of money, you did not hire the ox nor pay him for his services, but you are not to muzzle him, but let him eat. His living is in the substance of his owner and, ox as he is, he knows it, not as a matter of intellectual sense, but from the very inateness of his being. "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider." Would it be too far fetched to apply that text to the Primitive Baptist today? That they do not consider would seem to be evident; whereas Paul says— Consider what I say, and the Lord give thee understanding in all things.

P. G. L.

CHARLES JEFFERSON BROWN.

It is with a sad heart I make the attempt to write the death of my baby boy. He was born November 30, 1917 and died January 18, 1923, making his stay on earth 6 years, one month and a few days.

He was taken with measles and developed pneumonia and was sick only two weeks. He was so bright and sweet all the time I feel like sometimes I can't live without him. He was the only little one I had and O it is so hard to give him up. We loved him so good, but God loved him better.

He went to school about one month and was so bright with his studies.

He learned to write his name 'Charles' which will always be sweet to me.

His aunt Mattie Jarrell came to see him the Sunday he was so sick and he was so glad to see her. He wanted her to stay with him all the time. She stayed until he was taken away from us and O, it was so hard to see one we loved so dear leave us never to see him again. I miss him every where I go and hear his little foot steps so plain. He leaves father, mother, 2 brothers and 5 sisters to mourn his loss.

This is written by his mother who feels too unworthy to write anything for the Landmark and if there is anything wrong, please look over and pray for so little a one as I. Written by a heart broken mother,

EMMA BROWN,
Tarboro, N. C.

YOUNG A. BARBOUR.

Resolutions to the memory of Bro. Y. A. Barbour.

WHEREAS: God has seen fit to remove from us our Bro. Y. A. Barbour who departed this life Dec. 21, 1922, and

WHEREAS: Bro. Barbour united with us on Saturday Aug. 14, 1915, and was appointed as our Clerk on Nov. 18, 1916, and,

WHEREAS: He was a faithful member, and Clerk, never failing to fill his seat when able to attend, and was a good neighbor and citizen.

NOW THEREFORE: Be it resolved that we the Primitive Baptist church at Sandy Grove in Johnston County, N. C. Bow our heads in submission to him that doeth all things well. Though calling from us our highly esteemed brother we trust Him, that He in his infinite wisdom will continue His mercy upon us.

RESOLVED FURTHER, That a copy of resolutions be sent to his widow and only little daughter 'Ruth' and a copy to Zion's Landmark and other papers for publication.

B. G. MCGEE,
W. C. LANGDON,
A. M. COBB,
Committee.

Primitive Baptist please copy.

OBITUARY OF S. W. HOLLEY.

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

Dear Mr. Gold:

Please publish the death of my husband in next Landmark if it doesn't find it way to the wastebasket, if it does it will be alright, for I have such a poor way of expressing myself about anything. Bro. C. F. Denny writes so comfortingly to the children of God about writing for the Landmark. I so often have a mind to write, but don't know if it's of the Lord

or not.

MRS. S. W. HOLLEY.

I will attempt to write with a feeling of sadness and weakness a few lines to express to the dear people of God the death of my dear and precious husband S. W. Holley who died Feb. 5, 1922. He had been in feeble health for several years, commenced giving away fast two or three months before his death. His general health seemed to give away so fast it was impossible to be restored to any extent. He took his bed just ten days before he died with slight attack of pneumonia, the doctor said. All the doctor could do, good neighbors, kind friends and myself was done, but could not keep him here. God's will must be done. His walk in life was such that it proved he loved God, his home was a home for God's people. He has paid the debt we all must pay sooner or later. Oh, how I miss my loving husband, all these lonely days are long and sad without him, nothing for delight, weeping for my loved one. I truly believe we lived as happy and devoted to each other as husband and wife ever did for ten years and twenty seven days. He was one of those quiet, meek and humble men, he was a husband indeed, was highly esteemed by neighbors and friends, it seems to me I can never get over it, but I know the good Lord had a purpose in taking him. Oh, how I do hope God's people will pray for me to be reconciled to God's will. He was a deacon in the Primitive Baptist church always visiting and making inquiries for the needs of the poor and afflicted of the church, he seemed to never want to go to church or any where and leave me behind always wanted me beside him. What a good husband I can't write as I wish to for crying I hope all who may read this may remember me in their prayers, I am trying to look forward to the time of the resurrection with hope of glorious event and the saints will meet as God's glorified children.

Then I hope to meet my loved ones who now sleep in dust and I truly believe sleep in Jesus and will bring with him. It will be enough to know that we are alive and blessed to be with the Father and his children and see him and be like him and all the saved shall enter the heaven of eternal bliss, all be with Jesus I can not help but weep since my dear husband died.

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

Written by his sad, loving and devoted wife,

MRS. S. W. HOLLEY.

Dry Fork, Va.

Pittsylvania County.

April 18, 1923.

MRS. PETRONELLA C. SCARCE

In sad, but loving remembrance of our dear mother, Mrs. Petronella C. Scarce, who died at the residence of her daughter, Mrs. Thos. Cameron on Gray street, Danville, Va., on June 21, 1922. She was born in Pitts. Co., Va., April 6, 1858, was married to Milton W. Scarce February 8, 1877. She joined Mt. Ararat Primitive Baptist Church July 5, 1883. She was the mother of seven children, one son having preceded her to the grave, leaving five girls and one boy and also husband to mourn her demise. She was a loving, good wife, a kind and affectionate mother. Oh how we lonely children miss her. She was laid to rest in the Green Hill cemetery to await the resurrection morn. Three days after my mother's death the death angel visited our home and took our little darling Jewel May Taylor away from us, our only child. Words cannot express the anguish of my heart, today as I write these lines the tears blind my eyes, we miss our precious darling so much. I pray the Lord to reconcile us according to His will and lead and guide us in wisdom's way and reunite us in that home where separation never comes, is my humble prayer.

We miss thee from our home dear mother.
And Jewel we miss thee from thy place
A shadow over our life is cast
For we miss the sunshine of their face.
Dear mother we miss thy kind and loving hand,

Thy fond and earnest care,
Our home is dark without thee mother,
For we miss thee everywhere.
In the cemetery silently sleeping
Where the flowers gently wave,
Lies our mother and babe we loved so dearly,

In the dark and silent grave.
Twelve months ago dear mother,
You all were laid beneath the sods,
You are gone but not forgotten
Gone home to your loving God.
Through the pearly gates of Heaven
Passed the ones we loved so dear,
God thought best to take them from us
Though He left our home so drear.

Hard we strove to keep them with us,
But love and skill were all in vain,
The angel came and bore them
From their weary world of pain.
When the Holy angels meet us
As we go to join their band,
Shall we know the friends that greet us
In that glorious happy land

Shall we see the same ones shining
On us as in days of yore?
Shall we feel their dear arms twining
Fondly around us as before?
Oh ye weary sad and tossed ones,
Droop not, faint not by the way
You shall join the loved and just ones,
In the land of perfect day.
Harp strings touched by angel fingers,
Murmur in my raptured ear
Ever more their sweet songs linger
We shall know each other there.
Mother some day we hope to meet thee,
When this life's last sparks have fled
And in Heaven dear mother and Jewel
We'll greet thee where no farewell tears
are shed.

Written by her devoted daughter,
MRS. CARRIE TAYLOR.

SARAH J. SMITH

It is with sadness that I write for publication the death of my oldest sister, Sarah. She passed away about 1 o'clock on June 23, 1923, just lived out her 76 years and a day. She was born June 21st 1847. She seemed almost like mother to me, our mother being dead and gone so many long years ago. Father passed away too, in nine or ten years after she did.

They were both members of the Primitive Baptist church at White Oak, where I now hold my membership. Father was a preacher by the name of Job Smith. Nancy M., his wife. Sister leaves two brothers, and two sisters beside myself, eight own nieces, eleven own nephews to mourn the loss of such a kind hearted aunt and sister besides other relatives and friends will miss her. She had been in the old home so long, was never married. She united with the dear old Primitive Baptist church years ago and continued there. I just don't remember how long, but some little difference arose and she had her name taken off the church book, but I feel like her name is recorded in Heaven, sure she was a Baptist right on and was punished here in this old world for all she did amiss. She was not down sick long. The old home seems so sad to me now when I go there. So many of us children raised there, now only two remain there, but such must be, we will go too sometime. Oh Lord make us willing and resigned as I believe she was.

Written by her loving sister,
SUSAN HIGGINS.
White Oak, N. C., Aug. 10, 1923.

JESSE D. MORGAN

Resolutions of respect to the memory of our dear brother, Jesse D. Morgan, our faithful and efficient clerk who departed this life March 21st, 1923.

Resolved First: That in the death of Brother Morgan the church at Hannah's Creek has sustained an irreparable loss; the community a kind friend and neighbor, and the entire county one of its most noble 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 doeth all things well and always for the best.

Resolved Third: That we extend our heartfelt sympathy to his bereaved family, and most especially to his dear children and devoted wife, who so kindly and tenderly cared for and waited on him through his afflictions.

May the Good Lord bless her and her children, and may the children be blessed to follow the good example and precepts of their dear father, and may the church remember his counsel and instruction.

We feel that all of us would do well to follow his example and godly life. Peace be to his ashes.

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

Done by order of the church in conference Primitive Baptist church, May the 19th, 1923.

G. W. JOHNSON,
J. WILLIS CREECH.
D. G. ALLEN,

Committee.

JAS. A. WALKER, OF THIS COUNTY

"Man that is 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."

Perhaps Job had as much cause to make this statement as any man that we have any account of, but it seems that all of God's people suffer affliction more than the ungodly, and but for the promise, they would be as Paul said: "If in this life only we have hope we would of all men be most miserable," but it is said, "I leave in thy midst an afflicted and poor people and they shall trust in the name of the Lord." He was the hope and salvation by grace and the total depravity of mankind and it was by the grace of God that he was enabled to lead the Christian life that he spent in our midst through establishing the unblemished character of a Christian gentleman. Everybody who knew Jimmie Walker, as he was familiarly called, had the utmost confidence in his integrity also in his judgment as a wise and safe counsellor, whose life was an

inspiration to the community in which he lived; a man of sound judgment and conservative in his deliberations. The writer was associated with him in matters pertaining to the church which tried the manhood and Christianity of those who were interested in such matters and Deacon James A. Walker proved to be what he had already established—a high-toned Christian gentleman, firm in his convictions and faithful in the discharge of every duty. Having the confidence of all who knew him, he had a large influence, not only in his church but also with the general public, having represented his county in both houses of the legislature, as we remember. He had been in declining health for some time and his friends realized that he would not survive a great while, but did not think he would be taken from this world so soon. On Tuesday before his death on Friday he had an attack of acute indigestion which grew worse until the end Friday night. Elder O. J. Denny conducted funeral at Speedwell church on Sunday in the presence of the largest crowd we ever witnessed at a country funeral. There was a quantity of beautiful flowers, all of which was further proof of his unusual popularity. Brother Walker was about sixty years of age. He leaves a widow and five children, three daughters and two sons, with a host of relatives and friends to mourn their serious loss. The church will miss him so much as one of the most efficient deacons that it has been our pleasure to know, his family an affectionate husband and father, and the community one of its most respected citizens, and the writer of this article one of his most devoted, true friends, whose heart goes out in full sympathy for the bereaved ones.

Respectfully submitted,

E. R. HARRIS.

Reidsville, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst, our beloved sister Mary J. Owen, who departed this life May 26th, 1923, at the age of 79 years, 6 months and 20 days, and had been a consistent and attentive member of the Primitive Baptist Church for 60 years.

In humbleness, and love to the departed sister, "We the Church at Salisbury do resolve:"

1. To bow in submission to God who doth according to His will.
2. That we sympathize with the family, and relatives in their bereavement.
3. That a copy of these resolutions be of my subscription to the Landmark. I will write a few lines of my dear husband who passed away the 18th of June, 1923.

He was 50 years, 9 months and 14 days old. He was sick in bed 14 weeks; he had cancer of the stomach. He never did complain while he was sick; was so patient with his sickness. He said he was ready to go. He sang on his dying bed "Amazing Grace, How Sweet the Sound," and sang "I am Going Home to Die No More." He talked so sweet before he died. He looked up at me and said, this was a sweet home. It is so hard to give him up. I miss him everywhere I go. He was so good to me. He was loved by everybody who knew him. He was always ready to lend a helping hand to help anybody in a time of need. He joined the Old Baptist Church about 30 years ago.

Brother Gold, pray for me and my two little children. I am so lonely without my dear husband, but the good Lord called him to come home, and he had to go.

MRS. W. M. ADAMS.

High Point, N. C., Route No. 3.

RESOLUTIONS OF RESPECT

Whereas. The angel of death has again visited our church and removed from our midst our dear Brother Deacon J. A. Walker; therefore be it

Resolved, That in this sad dispensation of God's Providence the Primitive Baptist Church of Reidsville, loses one of its most lovely members and officient officers. And while we feel to be submissive to the will of Him who makes no mistakes; yet we keenly feel our sad loss, considering it as being the most serious since the church was organized owing to his executive ability, smooth manner as an officer. We shall sadly miss him.

Resolved Further, That we tender to the bereaved family our deepest sympathy and that a copy of these resolutions be spread upon our minutes, a copy sent to the family and a copy to Zion's Landmark for publication.

Approved in conference July meeting, 1923.

ELD. O. J. DENNY, Mod.

E. R. HARRIS, Clerk.

SHOULD HAVE BEEN JESSE D.

MORGAN

Benson, N. C., Aug. 17, 1923.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold,

In the July 15 Landmark I find you have the obituary of Brother Jesse D. Morgan announced as John D. Morgan, a typographical mistake I suppose. Please

make the correction in the next issue of the Landmark. It should read Jesse D. Morgan instead of John D. Morgan.

Yours very truly,

MRS. A. R. GILBERT.

DEATHS

Katherine (the little 13 months old) daughter of Elder and Mrs. S. B. Denny, of Wilson, N. C., succumbed to a complication of diseases July 20, 1923. The funeral was conducted at the Primitive Baptist church by Elders J. C. Hooks and R. H. Boswell in the presence of a large attendance.

Mrs. Ellen Denny, wife of Elder O. J. Denny, Winston-Salem, N. C., peacefully fell asleep July 21st, 1923. She was a consistent member of the church, a good wife and mother. Funeral services were conducted by Dr. C. B. Hall in the presence of a large congregation of relatives and friends. She will be greatly missed.

Mrs. Sallie Ferrell, widow of Dr. W. M. Ferrell, of Cedar Grove, N. C., died August 8th, 1923. She had been a member of the church about half a century. She was a refined lady, an able writer. Funeral services were conducted by Dr. C. B. Hall in the presence of a large attendance.

Mrs. Martha Satterfield fell asleep at the home of her son, Mr. D. D. Satterfield, August 26, 1923. She is probably known better among us as the mother of Dr. H. E. Satterfield, Roxboro, N. C. She only lacked a few days of being 92 years old. She will be remembered by many who attended the Lower Country Line Association. She was in many respects a remarkable woman. Funeral was conducted by Elders B. F. McKinney and C. B. Hall. The pall bearers were her grandsons. The attendance was large. Truly a good woman is gone.

ELDERS J. T. SPENCER and E. C. JONES

- Kehneke Assosiation, Oct. 6, 7, 8.
- Morattock, Tuesday, October 9.
- White Plains, Wednesday, Oct. 10.
- North Creek, Thursday, Oct. 11.
- Beulah, Friday, Oct. 12.
- Goose Creek Island, Friday night.
- Thence to Contentnea Association.
- Bethel Monday night.
- Newport, Tuesday, Oct. 16.
- Hadnots Creek, Wednesday, Oct. 17.
- North East, Thursday, Oct. 18.
- Ward's Mill, Friday, Oct. 19.
- Thence to White Oak Association.
- South West, Tuesday, Oct. 23.
- Cypress Creek, Wednesday, Oct. 24.
- Thence to Black Creek Association.

J. P. TINGLE,

RESOLUTIONS OF RESPECT

Whereas in the Providence of God our beloved sister, Bettie Martin, has been removed from our membership by death.

We the members of the Primitive Baptist church of Christ at Walnut Cove, N. C. in conference assembled, desire to adopt the following resolutions of respect to our deceased sister.

Therefore be it resolved, that we bow in humble submission to the will of God, believing that our loss is her eternal gain.

We are deprived of the companionship and fellowship of this dear sister. And be it resolved further that we send a copy of these resolutions to Zion's Landmark and Zion's Advocate for publication, and that we spread a copy of same on our church record.

Also that a copy be sent to her dear daughter.

Done by order of the church,
ELDER J. A. FAGG, Mod.
LIN H. MURPHY, Clerk.

CONTENTNEA UNION

The next session of the Contentnea Union will be held with Bear Creek Church in the town of Lagrange, N. C., Saturday and fifth Sunday in September. Elder A. M. Crisp was appointed to preach the introductory sermon, and Elder G. W. Stokes his alternate.

Elder Stokes has since passed away.

SALEM ASSOCIATION

Kindly call attention through the columns of the Landmark to an error appearing in our 1922 minutes which the printers made as to the time of holding 1923 session. There was no change made, and the minutes should read: "Beginning on Saturday before the Second Sunday in October, 1923." This session will convene with the Old Abbotts Creek church, which is located near the hard surfaced road leading from Winston-Salem to High Point, N. C.

W. L. TEAGUE, Clerk.
Salem Association.

LOWER COUNTRY LINE

The next session of the Lower County Line Union is appointed to be held with the church at Ebenezer on the 5th Saturday and Sunday in September. A special invitation is extended to friends and especially to ministers who will be met at Roxboro.

C. T. HALL, Clerk.

ELDER J. J. HALL

Elder J. J. Hall will preach as follows:
Sunday, October 15, Cane Creek.
Tuesday, Oct. 16, Malmalson.
Wednesday, Oct. 17, Mountain Springs

Thursday, Oct. 18, White Thorn.
Friday, Oct. 19, Springfield.
Saturday and Sunday union.
Monday, Oct. 22, Gallilee.
Tuesday, Oct. 23, Strawberry.
Wednesday, Oct. 24, Mount Arrarat.
Thursday, Oct. 25., Canaan.
Friday, Oct. 26, Sugar Tree.
Saturday, Oct. 27, Axton.
Sunday, Oct. 28., Martinsville.
Monday, Oct. 29, Danville
Roxboro, N. C., route 5.

EXCLUDED FROM THE CHURCH

Please publish in the Landmark that at our regular church conference held at the Primitive Baptist church at Danville, Va., on the second Saturday night, Sept. 9th, 1923, that because of abusive language used by Elder J. R. Wilson, in church conference against the church and the moderator it became necessary to enter a charge of contempt against him and he was excluded from the membership of the church. This notice is to notify the brethren that Elder Wilson is no longer associated with the Primitive Baptist church.

Done by order of the Primitive Baptist church at Danville, Va.

J. F. SPANGLER, Moderator.
W. L. PARKER, Church Clerk.

ELDER E. J. HARRISS TO PREACH
Dade City, Fla., July 18, 1923.

Elder E. J. Harriss,
Dear Brother:

According to promise I will arrange some appointments for you as follows: You will attend our association, the Mount Enon, which convenes with the church, Providence in Medella, Fla., Friday, Oct. 26, 1923. Thence go to Sebring preach there Tuesday and Wednesday nights, Oct. 30, 31; Frost Proof Friday night, Nov. 2; Corinth Saturday and Sunday, Nov. 3, 4; Mount Carmel, Wauchula Nov. 6, 7; Pilgrim Rest, Bradentown, Nov. 10, 11; Hopewell Tuesday and Wednesday, Nov. 13, 14; Salem, Saturday and Sunday, Nov. 17, 18; Mount Enon Nov. 20, 21; Tuesday and Wednesday; Bethel Dade City, Nov. 23, 24, 25; St. Petersburg Tuesday night, Nov. 27; Lone Pilgrim Largo, Nov. 28 Wednesday; Wednesday night in Green Springs; El-Bethel in Tampa, Nov. 30, Dec. 1, 2; Empire Tuesday, Dec. 4 and Tuesday night in Mascotte; in church at Winter Garden, Wednesday night, Dec. 5; Thursday night, Dec. 6 Orange church, Orlando; Zions Rest, Jacksonville, Dec. 8, 9.

Elder Harriss is highly recommended by faithful brethren who know him as a sound, orderly Primitive Old School Baptist.

M. I. GILBERT.

ZION'S AND MARK

Mrs W L Stalls
607 W Main St.

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

SEPTEMBER 15, 1923

No. 21

ON ZION'S WALLS

Elder Lester Stands on Zion's Walls
To open the gates of Adam's fall,
He bringeth the lowly upon high
And shouts Salvation as they fly.

He proclaims the gospel to the flock
He preaches Jesus our refuge and Rock,
His speech distils as dew upon the grass
Refreshes our minds of things of the past.

MRS. J. H. POWELL
Whitmell, Va.

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE

Elder H. V. Cole,

Dear Brother:

I will try in my weak way to write of my little experience as I promised. When I was very small I dreamed one night my aunt and my two oldest sisters and myself were out gathering grapes and a beautiful white bird came to us. It had the largest and the prettiest white wings I ever saw and followed me everywhere I went. I thought it came to judge the righteous from the wicked. It followed me home and flew in the house and looked all around and looked at one of my sisters and said she was a good girl then went away and didn't say anything to the rest of us. Then I thought I was surely lost then I went to a place they called torment, it was a great large place dug deep down in the ground and all those in there were burning and the fire was popping out and burning all those around except myself and I just looked on for a little while, then found myself lifted up off of the ground. Coming away the next morning I told mother my dream and she told me I must be a good girl or I would go there. Then I told it to one of my sisters and she told me I was going there when I died or I never would have had this dream. Then my trouble began. I

couldn't think of anything else only being lost. Oh, how my little heart did throb with pain, but after so long that wore off and I went on with my little playmates having a good time, not thinking much about my soul until I was about 16 years old. Then I began to lose sight of the things of this world. I felt to be friendless on earth and in heaven I felt to be a cast down orphan without home or friends or either parents. As it seemed they had forsaken me. Oh, then was when I begged for a friend. I felt there was nothing could help my awful condition but a higher power and I asked the Lord to please look down upon my sinful flesh and send anything on it that was His will to suffer in the flesh if it would only give me a home with Him after death, and He took my health, then I thought my prayers certainly must have been too unworthy for I thought He sent that spell of sickness on me to take me from this world and oh, I felt so unprepared to die. I went mourning from morning till night and one night after I had retired I felt so hungry and thirsty for God's righteousness I asked him would He please look down upon my weary soul but felt I never reached His ear so I thought to myself, I had just as well to try to go to sleep for it seemed there

was no answer for my cries then after I worried off to sleep, was waked in a few minutes with these words, oh, how I love Jesus because He first loved me. Then I was made to wonder why those words waked me, for I didn't know then they were in the Bible, so I didn't take it to be anything much and as time passed by I began to think maybe it was the Lord speaking to my soul as I had found it in the Bible but yet I felt so cast down and thought if I had been changed from nature to grace I would have more evidence than that and I begged the good Lord if my soul was hid in Christ Jesus He would give me more evidence and one night just after retiring these words came to me, he has loved me, I cried, he has suffered and died to redeem such a rebel as I. It started in my heart and went all over me. I felt so rejoiced I felt I was bound to sing as I thought my Lord had died for me and I began to sing and sang those beautiful words over and if singing was ever sweet to me it was that night. My mother asked me wasn't I crazy. If I was it was a very happy feeling but it wasn't long until I began to get doubtful again, so I went on for a while and I hope it pleased the good Lord to show me in a dream not to be doubtful that He was in the beginning and would be until the end. It seemed He showed me the dark road I had been traveling through but showed me His great love and power and showed me how He had held to my hand when I was trying to partake of those worldly things but showed

me His love and mercy had been following me all the time and that He would still hold to my hand and stand by my side until the last trial was over then again one night after I had laid down I began to think over my condition and wondered why I couldn't enjoy myself like other friends around. It seemed I had so much to go through with and all earthly joys had fled away and my heart began to ache with grief but in a few minutes I received a little message I hope was from heaven. And these were the word, Suffer little children to come unto me for of such is the kingdom of heaven. And then I was made to believe I was suffering for His sake. I felt calm and peaceful then. After I was shown the things of this world were nothing for the soul, my heart gave them up in peace. Sometimes I get so doubtful about my soul being changed and if may be lost. I do not know but that beautiful little message has never been thought but what it was spoken by a higher power. I felt such a great pierce thru my soul from head to foot and I felt like if this little message was taken away I wouldn't have much to lean upon. As it follows me every day and it seems as clear today as it did that night then sometime after that I was standing in the door one day thinking over a bitter trial I would have to soon face in the flesh and was thinking it was almost more than I could bear when these words came to me as natural as if they had been spoken by the natural voice, I'll be with thee, thy troubles to bless thee. It was made willing to undergo my bitter trial as I felt His

presence so dear. One of my sisters said to me some time ago, she didn't see how I did endure so much and I told her that was all the evidence I had of being on my way home for without my trials I was very sure I would go astray and I needed all of them to keep me down at His loving feet, and told her if she ever was changed from nature to grace she would be glad to take His sufferings. I professed a hope when I was about 18 years old and have spent an awfully dissatisfied life ever since as I have been hungering and thirsting after something the world couldn't give but thought I would try to stay away from the church as long as I could as I thought I would be watched so close in the church, but oh, I came to the place where I felt I had to go. It seemed more than I could hardly bear to stay away but Brother Cole I can't express my feelings the next morning after I had talked with you and Brother Maran. I felt so awful before a just God I felt like I had disgraced His loving throne. I told my aunt after you all left I felt like I wanted to tell you all something about my heavy burden but for some cause did not.

Please remember my little weary soul in your many prayers.

Your little sister,

In Christ I hope,

Oakey May Conner.

PLEASED WITH THE MEETING

Greenville, N. C., Aug. 13, 1923

Elder W. M. Monsees:

Dear Brother in a precious hope of eternal life if I'm not deceived, I live by hope.

If the Lord will enable me I will try to fulfill my promise to you, also Brother Denny at the Union.

Dear brother, I was comforted and edified so much during the union meeting. It was a union indeed to me. It was a heavenly feast to my soul. It seemed to me my cup of joy was filled to an overflowing and my poor aching heart that was sobbing, sighing so pensively, was made to rejoice in spirit and in truth I believe. I had been thirsting for spiritual comfort, the real attributes of God. He, I hope, heard my feeble cries and enabled me to patiently wait till it was His will for me to go in the green pastures of His love; and feast on the rich dainties of grace, while I felt to be the most unworthy of all the flock as it were, and my anxious inquiries were continually arising in my mind, Lord am I one of thy children or am I not? If not forgive me of all my past sins and transgressions and enable me to sing the song of Moses and the lamb giving God all the honor, power and glory for His goodness and mercy to the children of men endureth forever.

I know the scripture teaches us that we may know we've passed from death unto life because we love the brethren. Do I love thee God or not, Am I His or am I not? But I hope I have a witness within my breast testifying those things are true, when the brethren so beautifully declare the mysteries of God's wisdom and power, it seems to thrill me through. I feel it is the truth. I believe with all my heart, mind, soul and strength, it's the gospel of Jesus Christ. But I am such

a poor, frail mortal I doubt myself. I don't doubt the Lord's power but what He is able to do and fulfill every promise He has made in the Bible. I firmly believe He will save every one of His little ones to utmost through grace, love and His power. His everlasting arm is underneath, bearing us upon the wind of His love.

Dear Brother I believe I have felt that His everlasting arm was underneath me in my sad bereavement. The most trying ordeal of my life. I had been distressed almost beyond degree before his death, miserable and wretched and a nervous wreck physically too, suffering intensely from hernia on my left side. But my operation at the Memorial Hospital over a year ago proved a success. I would thrive with a fair showing I believe now. But I am harassed perpetual to such a degree I feel like it is better for me to die than to live. But I am pulling for this short life for all I am worth, striving to overcome evil with good, trusting and hoping to be delivered from under my oppressors some bright day. He knows best. I desire to be submissive to His holy will as much as I possibly can. Now my brother, remember me in prayer for I don't know which way to go, nor what step to take for the best while I am blessed in various ways I can't content myself anywhere long at a time.

Your little sister I hope.

MELISSA BROOKS TYSON.

As I have closed and forgotten to tell or write you, Brother George Stokes, pastor of Red Banks, died first Sunday in August. I am in

sympathy with his family and the sorrowing ones around in the church and out for he will be greatly missed. I hope the Lord will be with his widow and children and shower His rich blessings down upon them, and provide for them food and raiment and make them all submissive to His holy will. He is able, His grace is sufficient to support us in all of our trials here below both materially and spiritually. Visit that church as often as you can conveniently do so. May God direct you right and visit our little body. We are few in number but all in peace.

Enclosed please find check for one dollar for me, 50c for Pattie. Go again preach for the needy ones.

May God bless us all.

MRS. MALISSA TYSON.

EXPLANATION

Household of faith:—It seems as though Brother Joseph Reed does not understand my idea conveyed in the poem recently printed in the Landmark, entitled "Mary the Mother of Heaven." I will state that a dear sister of the church having a copy of it sent to Mr. Gold for publication. I never felt worthy of writing nor having a poem printed but do hope and believe with all my heart that every word and line of the poem is true and praises God, and I also hope and trust that the good Lord inspired me to compose the poem, if so then somebody is already comforted by reading the poem. Brother Reed says it looks to him that I exalted the creature more than God. I suppose he meant Mary, the virgin. No the whole poem, if I know what exaltation

means, exalts God. For illustration we will take the natural sun, it is God's handiwork. God so decreed, it giveth light, heat, health, raiment, food, water and life to the whole world and serves the purpose that God intended it to serve, while the sun is powerless of itself, yet it is the source of our very existence and natural life of which all proceeds direct and through the providence of God and the sun is filling and fulfilling the way designed. Please consider Mary the mother of Jesus, the head of all to the church and Heaven, spiritually to speak. As the natural sun is the light and life of all naturally you have caught my idea of the poem. I endeavored to render no fealty nor homage to virgin Mary only to write it as I received from God. How wonderfully and graciously she was blessed of the Lord, a chosen vessel from the foundation to birth and give her meek and lowly child in the flesh but mighty God and prince of peace to heaven the head of all things to salvation and the church. God bless the word Mary, the sweetest name under heaven and glory be unto Jesus, her lowly son whom I hope saved me.

When we do not understand each other's ideas, sermons, editorials, poetry and writings in praise of God as we hope then let the clergy as well as the laity see the one to whom they do not understand person or write them for required information, this being the only scales to balance misunderstandings according to gospel order and to eliminate criticism cut of our religious papers which is not and cannot be edi-

fying to the church.

Let us strive for union of mind and heart in the church and counsel each other on the outside for that we do not know, ever looking to the Lord for wisdom in all things written in brotherly love I hope.

J. J. THORN.

Elm City, N. C., July 16, 1923.

A GOOD LETTER

Dear Editor:

Enclosed you will find a good letter from Elder George W. Hundley. Will you give it space in the Landmark, as he was pastor of Weatherford church for several years, and highly esteemed for his gift and faithfulness.

Respectfully,

A. B. KEESEE.

Sycamore, Va.

The letter follows:

Dear Brother:

Your letter received and contents noted. You said "You are ashamed to answer such a good letter. Despise not the day of small things. My letters are weak, showing my weakness in spiritual things, but as I am so unfortunate, I can't visit among the brethren I feel to talk to them through the medium of letters. If I was able I would like to visit the brethren and pass some of the time with them. I am deaf, can't hear conversation and somewhat crippled up, can't stir a great deal. I am near 76 years old. I am here at my old home place alone most of the time, although I have sold my place, but reserve the right to stay as long as I live if I so desire. In my condition it is not prudent to be alone, but it seems I can't

be contented elsewhere. My fare is rough you may know, but perhaps as good as I deserve. I do not get out to our preaching places much, but try to encourage the young preachers to be faithful, and contend for the truth, and let hobbies alone. From your old brother,
 GEORGE W. HUNDLY.

HUMILITY

Dear Editors:

I feel inclined to drop a few thoughts for your consideration.

Today I had no way of getting out to any of our meetings. I could have walked but my feet and knees would not justify a long distance. I hope never to feel to be alone walking however. I judge that Christ Himself traveled the most of his time on foot and I remember when but a small child my father and mother would walk to meeting and carry the baby several miles and after father got old I have known him to walk 20 miles to his meetings and with a broken leg at that. How I do desire to be that faithful now, but I am not and do not know of many that are. Has the Lord withheld his faithfulness? Has He forgotten to be gracious? No not in any wise, but Israel has backslidden, shall I include myself. The old prophet said "Oh Lord we have sinned." (not they). Do the Scriptures teach, or even history, that the Lord's chosen people called out, in a way from the world and have prophesied to put on Christ in precept and example, have proven to be faithful when the Lord sees fit to bless them with natural prosperity and wealth and ev-

en the whole nation in which they dwell? Is it not a fact that a goodly number of our people have gone a whirling after pride, customs and worldly amusements, mixing up with different societies in order to be popular. Attending Babylonian meetings and revivals to the satisfying of their natural desires; attending moving picture shows and other places of amusement to the fulfilling of their lust and fancy and then come before the Lord and say that we are delivered to do all these abominations. Nay, but rather after the Lord has blest us with such a good and sure hope, should we be formed of him in love, meeting and speaking oft in His name, of the sure mercies of David, doing the things that He has blessed us with that spiritual knowledge to know is right. It is not a matter as to whether we feel like doing the things that we feel to be right, according to that law written in our hearts and printed in our minds or not, but that we should be careful to maintain those things. If we did not go to meeting, or visit the sick or widows (those that feel to be forsaken) or administer to the needy, or pastor and in fact everything that the Scriptures admonishes us to observe only when we felt like it or had a special exercise or leading of mind in that direction, then where would be the cross? And if we are not careful to abstain from every place of idolatry or worldly amusement then where would be any evidence of our keeping our body under subjection and would we feel to excuse ourselves before God by saying we couldn't help it?

"If that light in us be darkness, how great is that darkness," for I speak from my own experience. I feel to be mixed up in a way with all these wicked things which gives me more trouble than all of my brethren's faults, but we never have to suffer a guilty conscience for doing the things that we know are right, for an example, today as I had no way of getting to any of our own meetings, I went down to hear one of our colored brethren preach, which was about three miles distant and while I had in special mind to go more than usual, yet I must say that I was truly glad that I went. I especially enjoyed the meeting. After preaching one old uncle came forward and related as good an experience as I most ever heard, but many of my natural friends would say to me, "I wouldn't go down there to hear those negroes, go with your own color." Even some of my home folks would say that I might damage my standing and theirs too by going and I must acknowledge that there is something in me that says the same thing, but the point is, must I yield to that or be governed by what I hope to be my spiritual judgment which is far safer, for I must say that I have never enjoyed preaching anywhere better than I have with these colored people. Just to sit and hear those old illiterate people preach, talk and sing with the spirit and with the understanding, fills us with praise to him from whom all blessings flow. We remember the language of Peter that "God is no respecter of persons." Then let me never be ashamed of his people for I feel that the

most ignorant, blackest negro is far more worthy than I when it comes to the deeds of the body. Then let us be governed and do according to the way we feel that God Himself beholds and judges things.

As ever,

JNO. R. SMITH.

Reidsville, N. C., Po. Box 311.

EXPERIENCE OF AN AFFLICTED SISTER

Bro. J. D. Gold,

Dear Sir:

I am enclosing the experience of an afflicted young sister whom we received into the fellowship of Salem church, Floyd County, Virginia which I desire you to publish and correct and punctuate. I wish to express my appreciation of the Landmark, which I have read nearly from the first publication.

Its subject matter consists entirely of the unsearchable riches of Christ and His Kingdom and has never engaged in the rabbles that get up among the brethren. I trust that it will continue so and that you and your father will be blessed to still pursue the course that he has for so many years.

I would love to meet him one more time on this side of the cold and chilly river though if we can feel His presence in that hour, "The dying bed will feel soft as downy pillows are."

In hope,

H. V. COLE.

Simpson, Virginia.

EXPERIENCE

Elder C. F. Denny:

Enclosed you will find the experience of my uncle, Right A. Reeves, who wrote it for the Landmark but failed to ever send it, he has long since changed worlds and I hope he is better off. You will also find a copy of my mother's experience (my uncle's sister) who is still living and whom you met when you were here in May. If you think them worthy of space in the Landmark, please publish, if not why just throw them aside.

Yours in hope of eternal life,
J. L. GRIFFIN.

Wake County, N. C., Dec. 18, 1871

Experience of Wright A. Reeves about the date 1852 or 3, I was about 14 or 15 years of age. I had some every serious impressions about like these. I wanted to go to heaven when I died and to go there I must be good, and get religion, and to work I went I would select places to go to pray. I thought I was in earnest, I would do the best I could. I had thoughts like these: That as none of father's family was professors I would go and live with some preacher and do like he did, and then I would be good, and God would love and save me too, for I thought every preacher was good. We had plenty of preaching, such as it was. They said everybody could get religion if they would try, and I, for one thought I would try. I went to one of their revivals, as they called them, after the meeting went on for some time they called for mourners. I sat there on the bench thinking but I did not intend to get down for a mourner for I be-

lieved I was in earnest with myself. I did the best I could and these feelings would leave me and I was bad as ever. These feelings would not stay with me when the meeting would break. Then I would go to hear the Primitive Baptists preach but their preaching was no good news to me for I could not understand them. Still I had more confidence in them than any other. Well I went along as well as I could. Sometimes I thought I was doing pretty well, and when I could think of going to heaven I felt unworthy to go there, and so I tried to throw it all by, and I did worse than ever I would curse and swear and get drunk and do wonderfully wicked until some time in 1853 I think. I had a dream. I thought the steps were falling and bursting. I started to the door to see them fall when something struck me in the forehead and I understood that I was sealed to be saved. I thought there was seven red dots made on my forehead. That dream ever has been a comfort to me when I would think of it and you may guess I think of it often. I did not believe I was changed but I hoped I would be brought to a knowledge of the truth sometime. Well I went on in my wicked habits until sometime in 1862. I had to go in the war. I believe I tried from the depths of my heart to ask God to bless me and that I never should have to fight in it and it has seemed to me that prayer was answered. I hope I feel at this time to thank God for His kind Providence toward me in answering that prayer as well as others. I served in the war most three

years. I never fired a shot at any one. I had procured a pocket Bible while I was in the war and had read the new testament a great deal but I never had read the old Bible but very little and so I began to read it. Well it seemed like it was a sealed book but I continued to read and study and pray and I had some of the most dreadful dreams. One, however, I think I was troubled with for almost two years. It seems it was a big dog that was trying to catch me, but he never did hurt me for I would always give up to him and then he did not want to bite me, but I thought if I were to resist him he would kill me. I could hardly sleep at night. Sometimes I would be sticking up to the side of the house and nothing to hold and would stick there till my strength would fail and then would wake up so tired, I could not tell the cause of all this. I thought one night I was climbing a rock and I thought the rock was the chief corner stone. This was a dream but when I was not asleep I was troubled and trying to pray but my prayers seemed of naught. I was trying to learn the way to Heaven. I would carry every religious book I could and read them. One Sunday when I had almost despaired of getting any better I was alone at home reading and praying and crying for mercy when these words came into my mind, "Jesus will stand by you. He will lead you to His Throne." I seemed to be rid of that load of guilt and condemnation. I got up and put up my book, singing the words that came to my mind. I felt like God

was a friend to me then. But this I did not think would do for religion for I had had it planned out and fixed, that if anyone was ever forgiven of their sins they would know about it by being made to rejoice and be happy and stay so always and I did not feel happy all the time. And so I thought I should be changed sometime. I felt clear of my burden. I was not satisfied to claim that for religion and some time passed off, a month or two I reckon. I was very anxious to know whether or not I was in any way deceived. I tried to ask God to show me whether I was deceived or not. One night I dreamed I was at a little meeting where some were trying to worship God and I was lying on a bed and I was made happy and laughed what I thought was of such. This rejoicing was doubled to me on this occasion. In five the Holy laugh. I had heard talk minutes after that I did not feel any better than I did before. Then I was convinced that anyone was not always happy in their feelings. Then I began to think that a change had taken place with me. Then I would have such thoughts as these, If I am changed I ought to follow my Saviour, but it seems to me that it was the Christian's duty to be baptized and I did not feel good. I felt unworthy for the ordinance of baptism to be applied to me and so it went on and I would read the scripture and it would seem to clash and I was badly shaken in my mind until Brother Q. A. Ward came through here preaching and when he would take the law and gospel

and would run the parallels be- that there was a lawn that anybody could see. Then I could, for the tween them. It appeared to me first time, see how any one could settle down to one faith. I then thought I could see plain that all except the Primitive Baptists were preaching law for gospel and man works for righteousness. I would think sometimes I would offer to the church. But I felt so unworthy I thought it would never do. So put it off till Saturday before the 4th Sunday in Oct. 1871 at Willow Springs. Bro. A. Partin took his stand and said he had not a subject to talk from, but very soon he said that one had presented itself. This was his subject, he wanted to show the difference between the "True possessor and the false possessor" and it seems to me that he pictured me out according to my feelings and when he drew the line he sat me on the right side and when conference opened my wife went tforward and was received. I had such thoughts as these, if I was to go, some would say I went because she did. I waited till they were ready to close then I went forward and was baptised.

WRIGHT A. REEVES.

BY GRACE ARE YE SAVED

Dear kindred in Christ:

For some reason, best known un- to God, these words have deeply drifted into my mind, and through meditation the thought arises (What is the grace of God?) The answers begin to come. The unlim- ited power, love, foreknowledge of an alwise God, manifested in righ-

teous Abel's day, to continue through all ages, to open the eyes of the blind, unstop the deaf ears and take away the hard and stony hearts and give to his blood bought elect a heart of flesh, that they by his grace can see and understand, the deep mysteries of Godliness. The blind see, the deaf hear, the lame walk, and the poor have the gospel preached to them. Let not your heart be troubled, if ye believe in God believe also in me, be not afraid it is (I) By grace Peter was made able to say, "Lord save or I perish." and by grace poor old Jon- ah was made able to say while in the belly of hell, that salvation is of the Lord, though the seaweeds were wrapped about his head. The unlimited power of God spoke to that master fish, and commanded it to go, and heave him up on dry land. Have you ever thought about what a great imitator the devil is? Notice the difference in his work and the work of grace, the devil pol- ishes over the flesh and tells them that they are living above sin. The grace of God works in the heart and shows them what a great sinner they are by nature and by practice.

To illustrate it and bring it a lit- tle plainer to our minds, I'll tell an instance that I heard once, of a man who had a son who was so bad and unruly that he could not control him so the thought came to his fa- ther to try another remedy on him, seeing it did no good to use the whip. So one day he called him to the yard gate post, and said, "Son you do so bad and don't mind what I tell you, so I am going to drive a nail in this post every time you

don't mind me, and every time you do obey I'll pull one out." and every time he passed through the gate he saw that there was another nail driven in the post, so after a while there was so many nails driven in and not one had been pulled out, he was astonished so it struck him to the very depth of his heart and he would go out another way so he could not see those nails that had been driven in for his disobedience, so something got hold of him and he went on with his head bowed down with a heavy heart until one day his father called to him and said, "Son your disobedience drove those nails in this post, and by the gaze of God your obedience has drawn the last one out." This son quickly replied, "Yes father the nails are all out. But the scars are there still."

Dear little children do you well remember those old scars of sin that have been heaped upon you like mountains and no way to escape death, a day of condemnation; but the God of all grace has prepared a way for our escape from a dreadful death when we are permitted to behold the Lamb of God, that taketh away the sin of the world. We then have faith in an omnipotent God, and by that still small voice we hear him whispering peace to our hungry and thirsting souls. There we are blessed to see him by an eye of faith; but Oh the dark and gloomy day when He hides His face behind these dark and gloomy clouds, we fear that bright and morning star will never again appear. We can only sigh and mourn, for our winters are so long, but by the grace of God we

are blessed once more to hear the singing birds when spring sunshine warms up our cold spirits, and then we are blessed to hear the voice of the turtle dove in our land, and by an eye of faith we see that blood washed garment made and fitted upon that virtuous (Woman) that was clothed with the sun wearing the crown of stars, the moon under her feet, the Church of Christ. His Bride, no spot or blemish found on her, happy thought. O how sweet is the name of (Jesus) the one who did it all, through suffering and bearing His cross, doing the will of His (Father) who sent him, bleed and die the just for the unjust, here we can see what the word (grace) means to a dying sinner. Jesus is the only name given under heaven whereby we must be saved. It is by grace, and not of works. We want to notice the effect the grace of God had once on the head of an unthoughtful doctor when he was going to perform a serious operation upon a little boy, while they were getting ready for the operation, the Lord placed his grace in the heart of this child, so he said to the doctor, I want you all to stop and pray before you go any further with me. There the doctor was completely unnerved so they said to the child, (John) we can't pray. He said, "Well doctor, do you care if I pray?" They answered no. Johnny's faith was in God. Deep down in his heart asked God to guide the hands of those unmindful doctors, (of thee, O Lord) increase their faith, that their operation may be done in faith and through the strength of (Jesus), Amen. The op-

eration was performed nicely and Johnny was soon well. When his bill was inquired after, the answer was, "not a cent Johnny: but keep on praying for us that our work may be done in the faith of God."

Your unworthy brother if one at all.

A. W. THOMPSON.

Route 1, Selma, N. C.

EXPERIENCE

Elder P. G. Lester,

Dear Brother:

I will try and write you a part of my experience and if you think it is worth publishing in the Landmark you can do so, if not cast it aside. I was shown the Primitive Baptist church about three years ago I saw two groups of people; one group was the Primitive Baptist and the other was of another faith. Elder A. L. Moore, who is now dead, was preaching to the Baptists and he pointed to the east saying, the pearly gates are open. This was when I was confined to the bed not able to be up at all. I saw such pretty streams of water, and I heard such pretty singing. At one time I saw Elder Via out in the river baptizing. During all of this time I was praying to be shown the right church, and I haven't the least doubt but that the Old Baptist is the church. I prayed for strength enough to be baptized. Several expert doctors had said there was no chance for me to ever get up. That has been three years ago and I have been baptized since that time and am now able to do a little work. One night as I lay on my bed there was a voice spoke unto me

saying these words, "Let not your heart be troubled if you believe in God, believe also in me, in my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there you may be also." This I believe was a voice from Heaven that you preached so wonderfully about on last 5th Sunday. I have only written a part of what I hope to be my experience, as I am a very poor writer I will write more some other time.

I ask to be remembered in your prayers, I am your Brother, I hope.

EMMETT STONE.

Hopemont, W. Va.

A VISION

Elder C. F. Denny,

Dear Brother:

I want to give you and the readers of the Landmark a little sketch of a vision that was presented to me recently. There appeared to me two bright stars one above the other in the midst of a pale red cloud. I was astonished at this view, and said, O Lord what does this represent? I heard a small still voice say "Me and My Son, and the blood that was shed for the world." While meditating upon the scene, I heard the same voice saying, "what of the blood"? I exclaimed, "Oh! Glory to God, it was shed for me, for me, a poor vile sinner." I again said, "Glory to God and to the Lamb," continue to be my guide and save me at last.

J. R. JONES.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI. NO. 20

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., SEPT. 15, 1923

DISCIPLINE

Brethren, I find that the lack of proper discipline is causing confusion among us; which if we understood should rectify some trouble that now exists.

No minister has a right to come into an association of which he is not a member, and meddle with the internal affairs of any church therein. When such is the case and dissension is caused, that preacher is a transgressor. Not only does it apply to a preacher but to the private member as well.

How a church should proceed in such cases. First, file a specific complaint against the minister (if he is one) that has meddled with the internal affairs of your church, with the clerk of his home church and if his church is a sound, orderly body doing business upon gospel principles, they will honor your complaint, and notify you to appear in their conference on a certain day with church evidence to sustain

your charges. This being done and the church hears you not, or in other words, sustains their minister, the report is made in your conference at home, and the grievance remains unsettled. Then your messengers as delegated by the church, carry their complaint to the association, of which that church is a member. The association should then send up a petitionary letter to the offending preacher's association praying them to look after the conduct of his home church. If the association is a sound and orderly body doing business upon gospel principles, they will proceed to look after said church and hence give satisfaction to her sister association.

In case she does not and does not honor you by sending you a satisfactory reply in your' next general assembly of churches, no minister of that association, which is an offending body, is in order to preach in your association.

The exchanges of minutes is to inform sister associations, who if sound in discipline and gospel order, will condemn the disorder of the offending association. In case a minister from any other association comes among you indorsing the action of the association you hold in disorder, then you, of course, hold him in disorder.

This is the regular order of discipline, which will show who is in fault, when trouble arises between churches and associations, if followed out properly. In some cases, where disorder is said to exist, it is said, it is caused by the way brethren express themselves, on doctrinal points. I believe this.

MCIAGY PHELPS

Now, what is more briefly the "two salvations" is in, a very great measure, a misunderstanding. In this this question is, does what we do evilly, cause God to withdraw His presence from us and thus chasten us, or does He withdraw His presence and then we stray?

"Time salvation," says, we do wrong, being left to the freedom of our will, and then He leaves us for a season to repent.

"Absolute predestination," says, His will controls our will, in the walk of the Christian, as in regeneration and at no time is he left to the freedom of will, saying with David, if He leave me a moment, "I will go astray."

It is seen in "Time salvation," that says God is either indifferent, as to His children's walk here in life, after they are made alive, or fails to get His desires, such denies God's power.

Which is in harmony with regeneration? What is found to be in harmony is sound doctrine.

All will agree (who are Baptists). There is no freedom of will in regeneration. Then it is the same God, all the way through, to do His will, as in regeneration, is it not? I say so, and must tell you in the close that the Holy Ghost is not proclaiming the doctrine that God's will is not done on earth as in heaven. Men are doing this and it is pleasing to the carnal mind.

Ye must be tried, as by fire.

J. D. COCKRAM.

The subject of this notice was born April 29th, 1853, died December 5th, 1922, making his stay on earth 69 years, 7 months and 5 days. In the year of 1872 he was married to Miss Lois Yong, of Washington county, N. C. She died the eleventh month after their marriage. In the year of 1878 December 4th he married Miss Edith Tarkenton, of Tyrrell county, N. C. To this union was born six children, one died in infancy, one son died after he grew up, a man and was married.

Brother Phelps was a faithful Christian and a faithful brother in the church and always filled his seat in time of preaching when able and always ready to teach and advise what was right in the church. He had book knowledge. He did not know the alphabet. He was well known among all of the surrounding churches and was well loved among the churches. Generally he was a good provider in his family so he was what we would call a good neighbor as well as a good church member. He was a great sufferer in his late days. He was confined to the house for over a year but he did not murmur nor complain but very little, so he is mostly missed by those who knew him best.

I have heard him tell of his reason of a hope through grace and I would call it a good one.

Please correct all mistakes. Written by

T. F. HOLADA.

With a hope through grace.

MRS. C. H. DAVENPORT

It is with a sad and lonely heart that I attempt to write the obituary of my precious mother, Anna Mae Davenport, who departed this life August 23, 1923. She was born February 12, 1866, making her stay on earth fifty-seven years, six months and ten days.

She was married to C. H. Davenport February 17, 1866 and lived happily together for nearly thirty-four years.

To their union was born six children, two dying in infancy. She is survived by four children, three sons, M. A. Davenport, H. C. Davenport and Raymond Davenport, all of Columbia, N. C., and one daughter, Mrs. F. E. Swain, of Norfolk, Va. Three grand-children, three brothers and two sisters and a large number of other relatives and friends to mourn for her. But we pray that our loss is her eternal gain. We will not only miss her presence and companionship but the inspiration of her great faith, her tender care and sunny life for she always tried

to make everybody happy and was always so sacrificing, ever faithful and true to all who knew her.

She united with the Primitive Baptist church at Bethlehem, Tyrrell Co., Saturday before the third Sunday in June 1891 and was baptized by Elder J. T. Rowe. She lived a faithful member until her death (which was caused by paralysis) always filling her seat when not providentially hindered and she missed only a few Kehukee associations. One of her greatest pleasures was going to church and entertaining her brethren at her home. She attended the last Kehukee association and enjoyed it more than words can express.

She has been feeble since the 4th of July but nothing serious until Tuesday morning before she died Thursday. She had a stroke about 10 o'clock Tuesday morning and never gained consciousness any more. I came home Tuesday night and she never knew me. She would say I wasn't here. Oh, it was so hard to see her little life passing away and knew we could do nothing for her, for everything was done for her that could be done by loving hands and physicians but none could stay the icy hands of death.

I feel that I have lost one of the best and dearest mothers that ever lived and I know not words to express her life as it ought to befit but her life was an open book. All who knew her loved her and that was proved as her many friends followed her to the grave and grieved for her. Though her precious body is gone and we mourn for her, the memory of her sweet life will ever linger with us.

Funeral services were held at her home by Elder Harrington, of Jamesville, and her precious body was laid to rest in the family burying ground beside her dear companion who preceded her to the grave nearly four years ago.

A precious one from us is gone, a voice we loved is still, a place is vacant in our home which never can be filled. Sleep on dear mother and take thy rest. God knew best when He called you home to rest.

Written by her daughter.

MRS. FRED B. SWAIN.

W. A. JAMES, JR.

By the order of conference at Flat Swamp, Saturday before the first Sunday in August, 1923 I will try to write the obituary of our dear brother.

W. A. James, Jr., son of Alfred and Elizabeth James, was born in Pitt County, Oct. 18, 1850 and died in Rocky Mount July 19, 1923. He married Miss Mary E. Vainwright and they lived happily together fifty-two years. Twelve children were born to bless this home, six of whom died in infancy. His early life was spent in and near Pitt County but he moved to

Asheville, N. C., thirty years ago. Brother James had been a great sufferer of asthma for forty years, but kept at his work until three years ago when other complications set in that caused him to have to give up work, then he and his good wife broke up and lived among their children and friends, making their home with their youngest son, Hubert in Rocky Mount. They were at the home of their niece, Mrs. W. B. Reid near Rocky Mount when he was taken violently ill on July 15. He was rushed to the sanitarium at that place, where he died four days later. He bore his suffering with Christian faith and patience, and was never heard to complain. He had belonged to the Missionary Baptist church for a number of years of his life, but the last few were spent in the faith and service of the Primitive Baptists. He joined the church at Flat Swamp first Saturday in July 1922 and was baptized the following Sunday morning by Elder J. N. Rodgers.

Brother James is survived by his widow and six children, Mrs. W. O. Roberts, of Milling, Ga.; five sons, J. S., Spartanburg, S. C.; Harvey, Savannah, Ga.; W. L., New Orleans, La.; G. C., Richmond, Va., and Hubert, of Rocky Mount. These with three sisters and two brothers are left to mourn the loss of a faithful father, affectionate husband and brother. A good citizen, a kind neighbor, a true friend loved by all is gone from us. His remains were brought to the family burial ground near Bethel and buried with his deceased children by his sons and nephew S. D. Ward acting as pallbearers.

GRAY COREY.

DEACON JAMES THOMAS DUNN

It is with a sad heart I write or attempt to write the obituary of our beloved Deacon James Thomas Dunn. By the request of his wife I will try. He was born August 29th, 1857, and died May 18th, 1923, making his stay on earth 65 years, nine months and eleven days. He was married to Miss Georgia Ann Carney, June 27th, 1892. Brother Dunn was received by let-Creek and was baptized the first Sunday in September, 1892 and was dismissed by letter to join the church at Red Banks Saturday before the first Sunday in December, 1892. Brother Dunn was received by letter in full fellowship in the church at Red Banks Saturday before the second Sunday in January, 1893, was ordained deacon by Elders H. B. Tucker and J. S. Corbett, on the second Sunday morning in July, 1905. His wife, Sister Georgia Ann Dunn, joined the church at Red Banks the second Sunday in June, 1893. He and wife were devoted to each other dearly. They did not have any children. He was a great sufferer in childhood with bladder

trouble, seemed to be lots better by the operation which was given him when quite small. He grew to be a strong man seemingly and then in his latter days suffered greatly and died with bladder trouble. He was a hard worker and provided well for his wife and self and several orphan children. We all loved him as our dear deacon he was so faithful and true. The good Lord knew best. He must be still and know that He is God. He rules and reigns. We all miss him so much. His mother was a Primitive Baptist. He reminded me so much of her. He leaves behind him to mourn his loss a faithful wife, one brother, one sister John Dunn, Esther Stocks. Both members of the same church. We all believed he had a good hope of his eternal rest.

Written by a sister in the same church
Knew him from a little boy. May we all be reconciled to the will of him who
knoweth all things well.

Yours in hope of eternal life,

Mrs. E. J. HARDEE.

DEACON STEPHEN KEARNEY

Dear Brother Kearney was born July 31st 1859, and departed this life, September 14th, 1922, making his stay on earth 63 years, one month and 15 days.

He was married to Miss Mary A. Radford about 37 years ago. Unto this union was born nine children. They were blessed to raise only two of them, the rest died in infancy. His wife, Sister Kearney, died about three years before he did. Brother Kearney had several strokes of paralysis. His mind became impaired a year or two before his death, and gradually grew worse until the end came. His parents died when he was small, and left him a poor orphan boy, to battle with the hardships of this life. But the Lord blessed the labors of his hands to accumulate a good home. He was a good father, a loving husband, and a kind neighbor. The Lord blessed him with a good hope through grace, several years before he united with the church.

I have often heard him, in relating his experience, go back to his childhood days and tell how the Lord in some wonderful way, had dealt with him, all along through the journey of life. He stayed out of the church a long time, after he received a hope, pleading his unworthiness. He joined the Free Will Baptists and stayed with them a while, and soon became dissatisfied with them, and feeling to be such a great sinner he was afraid that he was mistaken in the whole matter, therefore, he determined never to offer himself to that sect that is everywhere spoken against, (the Primitive Baptists). Though he loved them dearly. But the chastening hand of God was upon him to

the end that he became afraid of his judgments. Therefore on Saturday before the second Sunday in July, 1905 he came before the church at Mewborn, related his experience to her and manifested the truth of those words that are written. Thy people shall be willing in the day of thy power, in the beauties of holiness. He was gladly received and baptized the next day, together with Sister Temesia Mewborn and the unworthy writer, by our beloved pastor, T. B. Lancaster.

The church soon saw that he had the gift of deacon, therefore he was chosen as such and ordained, which office he filled to the satisfaction of the church until his mind gave way and he became disabled by the reason of affliction.

He leaves two sons, their wives, three grand children, one sister, one half-brother, and a host of relatives and friends together with the church to mourn their loss, but I would not have you to be ignorant brethren concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again even so they also who sleep in Jesus will God bring with Him.

Written by his nephew,

W. B. KEARNEY.

THE MILL BRANCH UNION

The Mill Branch Union will be held with the church at Pleasant Hill, Harry Co., S. C., November 2, 3, 4. The nearest station is Myrtle Beach.

M. MEARES, Clerk.

Tabor, N. C.

W. R. CRAFT AND G. M. TRENT

Please publish the following appointments for Elder W. R. Craft and Elder G. M. Trent.

Tarboro, October 1st.
Robersonville, Oct. 2nd.
Williamston, Oct. 3rd.
Bear Grass, Oct. 4th.
Then to the Kehukee Association 5, 6 and 7th.
Farmville, Oct. 8th, at night.
Kinston, Oct. 9th at night.
New Port 10th and 11th.
Thence to the Contentnea Association.
Grantsboro, Oct. 16th.
South West, Oct. 17th and 18th.
Thence to the White Oak Association.
Wilmington, Oct. 23rd.
Goldsboro, Oct. 24th at night.
Falls of Tar River, Oct. 25th.
Thence to the Black Creek Association.
Sapponia, Oct. 29th.
Mill Branch, Oct. 30th.
Elm City, Oct. 31st.
Old Hornett, Nov. 3rd and 4th.
Durham, Nov. 6th at night.
Greensboro, Nov. 7th at night.
Winston, Nov. 8th at night.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LVI.

OCTOBER 1, 1923

No. 22

HEAVEN

There is a home
Where storms assail no more
The stream of endless pleasure
On that celestial shore.

There purity with love appears,
And bliss without alloy;
There they that oft had sown in tears
Shall reap again in joy.

(Selected)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

REMINISCENCES

Atlantic, N. C., Aug. 7, 1923.

Dear Mr. Gold,

For sometime it has been in my mind to write some reminiscences of the past, especially of the past fifty years, it being just fifty years since I wrote my first article for Zion's Landmark.

I first want to think of God, my Saviour even when I was a child. It was when I was four years old. It was in a vision. I had this ministry in my hand, and loved it very much, and did all in my power to take care of it so as to not let it touch the ground. In that vision I was then a grown-up man. After I awoke I mused on the vision in my childlike way, but felt sure that I had the gospel ministry given to me by the Lord. This was in my mind for about four days.

At seven years old I was given myself a poor sinner before God. This was a great trouble to me for a few days, then it did not trouble me so much only at intervals. All this time I was given to love the Primitive Baptists and the doctrine which they preached. I knew it from any other which I heard, and never had the least confidence in any other doctrine. Nor any belief in any other faith I ever heard expressed. I never had a doubt in my mind as to whether the faith and doctrine of the Primitive Baptist doctrine was true. I felt that I

knew it to be true and all the rest false.

I grew up in the troubles of the burden of being a sinner before God, and in the weight of having to preach the gospel of our Lord Jesus Christ. At sixteen years old I saw that a minister was to the church about what the flag bearer is to an army, and I had the flag of the army of the Lord. I have never lost sight of that vision, and have tried to see that that flag should never trail in the dust of moral corruption, and that not a spot should ever be put upon it by me. It has also made me very jealous for the word of God when I have heard others preach. Nothing does me more good than to hear the word of God preached in its purity, and nothing is more boring to me than to hear it messed over, and not preached. However, I have not been a back-biter of my brethren. The word of God with me has compelled me to keep the rule given us in the Bible: "As you would that others should do unto you do ye even so to them." The observing of this commandment has caused some of my best brethren whom I love very dearly to look down on me, and even to persecute me, but none can take away that answer of a good conscience towards God.

On the third day of June 1873 the Lord gave me peace in Him in the forgiveness of my sins. It was

fifty years ago last June. On that day this year I spoke twice to the people in New York City, and spoke of it being my fifty years day. What I felt on that day of the goodness of God to me I will never tell. The blessed singing of "Amazing Grace (how sweet the sound)," which I had sung many times in the worship of God, and which my poor soul hoped would one day be mine was mine at that time, and has been at times from then till now. It appeared to me that all nature, and the angels of heaven were singing with me. That view of the angels singing is yet with me. It appears to me that we sing together. They have gone on before but I humbly trust that I soon shall pass the gloomy veil and join in the sweet song of those who have passed on before, and are now singing in the presence of God.

On Saturday before the 2nd Sunday in July 1873 I offered to the church at Mewborne in Greene county, N. C., my esteemed cousin, Jesse L. Mewborn, going with me. We were received, and on the fourth Sunday in July we were baptized by Elder Shardick Pate.

Our baptism was at a place where my first memory reaches. It was about the time I was three years old. My grandfather Elder Parrott Mewborn, Sr., baptized some one and I remember it as well as if it was yesterday, only I do not remember whether it was a man or a woman, white or colored.

After our baptism it appeared to me that the time was at hand that should take upon me the burden of the ministry which I had labored under more or less from four years

old up to that time. I felt that it was so sacred a thing and so great that I never could do it. It was very obstinate in my determinations and fought it in perfect silence. My mourning was let out when I was alone where no one could see it nor know anything of any feelings in regard to it, nor that anything of the kind ever was in my mind.

That summer I had bilious fever which lasted me at times for seven weeks. During the time I had a congestive chill. I felt it was because of my rebellion, and was an evidence that the Lord was displeased with me. I grieved much because of this but kept up my resolution to not try to do what I knew I could not do. All this was in perfect silence so no one should know anything of what was in my mind but myself. On January 29th, 1874 I was married. I felt that I had enough to do to take care of home, and tried to pass off the feeling of trying to preach. In April I had two more congestive chills. I felt sure in my mind that it was a visitation of God's disapproval of my rebellion. I then told my wife of some of my troubles, and that I felt that the Lord would not let so rebellious a creature live. The last of those chills was very severe. I felt that the time had come to die. I begged all my family to not to rub me but let me die. About that time everything passed from me that stood between me and the glory of God. I was in a world of beautiful light. I saw no one but the light. I had passed all pain and all fear. The glory of God appeared to me as I had never seen it before. I had not a pain in all my being. I turned

my head to my mother who stood by my bed and said, "Mother, what have I been doing?" She said, "Son, die in peace mother will not bother you." She cried and I again broke out in singing, "Amazing Grace, etc." When they all saw my joy they sang with me, and I tried to offer to God a prayer of thanks giving for His goodness to me. This last congestive chill was on Friday after the second Sunday in April, 1874. In that I was made willing to try to obey the Lord in taking up the yoke of the ministry. On Saturday before the 2nd Sunday in May, same year, I went to meeting with the family. When time came to begin the meeting our preacher asked if some one would not open the meeting for him. I then undertook the task, but felt the effort was so weak that surely no one would ever desire that I should do it again. But that did not excuse me. It had to be done again and again for several times each month. I had no liberty of mind until Saturday before the 3rd Sunday in January, 1876. That morning my brother and I rode thirty-five miles to get to the meeting. It was on Goose Creek Island. When we went in Elder John R. Rowe was preaching. He stopped and pushed me in front. I went expecting to do as I had done every time in the past. But it pleased the good Lord to loose my tongue that day, and I spoke freely for forty-five minutes. Again the next day I did the same. I was greatly comforted, and given some strength to trust the Lord, that he would enable me to do what I had seen from four years old I must one day do. It was in March of that year I came

to Cedar Island. There the Lord opened to me again the door of sweet liberty in His word. I came again in May and Elder John R. Rowe came with me. At that time he baptized a sister and was chosen pastor of that church, which place he filled until the Lord took him home. This is forty-seven years ago. In June of that year I came to this church where I now live. At the solicitation of this church and North River I was ordained on the first day of July, 1877, and in that afternoon I baptized my baby sister, who is now Sister R. E. Adams, of Wilson, N. C. In August 1877 I accepted the care of this and the North River churches. Both were in a low state at that time. There were fifteen members here and ten at North River. I felt my inability to be a pastor. I was young and ignorant, just a boy still with childish notions. I felt that I very much needed the Lord to keep me. That feeling is yet with me. Though I have had a hope fifty years, and have been in the ministry forty-nine years I feel that I am passive in the hands of the Lord. I cannot go unless He lead me by my right hand. I cannot get by the side of still waters nor in the green pastures but by His great almighty power. I cannot still the tempest nor cause the clouds to pass away, nor the winds to cease to blow. I am yet a child, and am daily in need of a Father's care.

In the ministry I have travelled about three hundred and forty-nine thousand miles, and have spoken in nine thousand eight hundred sermons. This has been a very heavy work but it has been performed in

the love of the work. The Lord has abundantly sustained me in it. At first, and for several years I did much walking serving six churches and trying to care for my family. I have many tears scattered over the country which I shed in crying to the Lord to know what to do. These prayers were answered in my being moved from place to place, and almost always on the same old vehicle on which He sent the apostles and His former ministers, but He has cared for me in it all. I have wept over the debts which I could not pay and which were made for the sole purpose of taking care of my dear family. These were all paid, and I do not know how. On one occasion while I was hoeing sweet potatoes and weeping to know what to do, the word came to me, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added to you." I wept aloud, and said, "Lord how shall these things be done?" The answer came back, "What is that to you? Is not the Lord able to do all He has said? Is not the world with the fullness thereof His? Can He not do all His Pleasure?" I felt ashamed but I just could not turn loose, and trust Him. Eventually persecution arose, and I had to obey. Then where I went there was no more promise for a living than there was where I had left. I have gone to my table, asked a blessing and my heart was so heavy that I have gotten up and gone away without eating a mouthful. A times it felt as if my heart would burst. But the Lord moved me from place to place until He put me here by the little church which he first gave me

to serve. I feel to say today that all my steps were ordered of the Lord, and everywhere He sent me there was work for me to do until He had gotten done with me there, and then He put me on His vehicle in safety and sent me to another abode He had prepared for me.

I can bear Him witness wherever He has sent me and whatever befell me there. He has been my strength and my shield. When He called me to pass through the waters they did not flow over me, or in the fire it has not destroyed me. Devils have assailed me but He has cast them out and I got no hurt. I have walked among serpents but they could not destroy me. When I think of these things I take courage, and press onward.

I am now well down on the sunset side of the hill of life, and watching for the sun to set. I have been given to feel that I can hail that time with joy, and say, "Even so come Lord Jesus."

The few remaining days of my natural life I long to live in the doctrine of God my dear Savior, and in the fellowship of my brethren. Yet, as well as I love them, I love the doctrine of God better. All I know about Christian experience is what I have been taught in the doctrine, and the doctrine has been taught to me in the experience I have in it. I know neither any other way. Christian experience is an everyday thing. We have no right to believe any doctrine nor experience which are not fully sustained by the Bible. I read that and find that the old servants suffered, and endured just as we have to do, and here I get strength to go forward trusting in

the Lord.

I have not written half what I wished but my letter is so long I will stop, hoping the Lord will keep us all.

In the love of the truth I am your true friend.

L. H. HARDY.

THE TRAVELING PREACHER

Ministers visiting churches other than those they are connected with or are attending as pastor is a subject of much importance to both churches and pastors. It requires careful and prayerful study. Practices have been existing for some time which have been hurtful to our cause, and about the same condition seems to exist in all sections of our country, but until recently little or nothing has been said on this subject. Elder G. A. Bretz has an editorial in "Advocate and Messenger" for June which we think is exceptionally good and we herewith copy in full. I feel that it is a clear, kind, yet forcible presentation of this subject and beg all readers to study it carefully.

"Another matter worthy of our attention, and that is the relation of pastor and visiting ministers or traveling ministers. During our short ministry, the major part being as pastor, this has been in our mind. The churches and pastors here and there have often invited me to their homes and pulpits. How much to go and how much to stay is a question preachers should think about. Such a thing as a man taking his suitcase and starting out among the churches without any solicitation is not to be looked upon as very commendable. It is a poor recommen-

ation for a preacher when he has nothing else to do at home and must seek a field of labor among churches already supplied with pastors. It has been said by some such jobless men that they are impressed to travel and do not need to wait for an invitation to come and go. Well, when a preacher depends entirely upon his impressions he takes too much upon himself. We have known a good many preachers who have impressions to run when they have no tidings to bear. Such men are to be pitied as well as to be dreaded.

"The tie that unites church and pastor is mutual. It should be as I once heard an old sister say about the marriage of herself and husband. She said they were both willing enough. Nothing is more disgusting to a true lady than to have some man try to thrust his attentions upon her when she is happier in his absence. The same thing applies to preacher and church. There should be mutual feeling between them and when this is true they flow together—both are willing, so to speak.

"When, in God's providence, a preacher who is in good standing at home does visit other churches, he is always received as a welcome visitor, but should even such a man insist on remaining in the bounds of such church he becomes burdensome—is surely much out of place—and good brethren should plainly tell him so. He should read Solomon, "Withdraw thy foot from thy neighbor's house, lest he weary of thee and so hate thee." There is something radically wrong here. Perhaps Solomon had something of

this kind in mind when he said. "Whoso boasteth himself of a false gift is like clouds and wind without rain." A visiting preacher should feel that it is an act of courtesy on the part of pastor and church to ask him into the pulpit. He should feel this an honor to himself, but should be manly enough not to misuse this privilege. Do not misunderstand me here. I have known cases in which a few women who were but little real help to the church became so infatuated with some transient preacher as to urge him to remain. This would cause any man of a little common sense to leave for other parts. In my travels years ago a case like this came under my observation. It would have caused division had not good, firm and sensible members taken the matter in hand.

"It has been the case, sometimes, that preachers in their zeal have allowed themselves to go beyond the bounds of propriety, and attempted to do the pastor's work. The pastor should take the leadership, God-given and sanctioned by the church, and in this should be upheld by those he serves. It is better for a church and pastor that he attend the funerals, solemnize marriages and administer the ordinances. This is not selfishness and it causes closer union between church and pastor. There are exceptions to all this, but as a rule, it is for the health of the body, and when followed, unholy jealousies are kept out. Pastors are only men and have all the weaknesses and passions of other men—but they know when they are rightly treated.

"Preachers can travel and be

useful to both pastor and church, and have done and are doing this. You all remember our departed brother, Elder C. H. Waters. He visited churches of my acquaintance and his labor was to cement the hearts of preacher and church. That was helpful, and this kind of traveling preacher honors God and provokes to love and good works. It is also good for pastors to exchange pulpits at times, and visit each other and to be subject to one another. There is enough work for all whom God has called into the harvest field, and if they will ask of God for direction they will not get in each other's way."

About the same time appeared an editorial by Elder W. H. Crouse in "Banner Herald" on the same subject. In this he describes conditions as they have come under his own observation, and shows clearly the ruinous results of such practices. I am quoting that part of his editorial which deals directly with this subject.

"The traveling preachers have been the ruin of Primitive Baptists." That's as true as the gospel itself. These preachers on wheels have been self appointed regulators of the denomination and have come sowing seeds of discord while they lived off the labors of the ministers whom they opposed. Having trouble at home they have set out to line up the denomination and have carried the trouble everywhere they have gone. Through their influence churches in peace have been divided and destroyed. Hearing of trouble somewhere, instead of leaving the pastors to attend to their own field they have hurried to the scene

of battle to do or die.

"We all love to see good, worthy, peace loving ministers come among us. They are always welcome. But this cheap and unscriptural troupe of evangelists (?) who have made it a point to live off the labors of others have well nigh ruined us. They were too lazy to work, had no churches to pastor, and so they spent the time feeding in our pasture, poisoning the flock and laying mines to blow us up.

"A traveling minister once went to one of my churches and as soon as he was on the ground he began to buttonhole the brethren—take them around the corner of the building or into some secret chamber one by one and question them as to my position on certain things. He also went through the painful (?) ordeal of telling them some things he had HEARD about me. He assured them he was my friend and he really didn't believe the report, but he felt that it was his duty to tell them what he had heard. When it came time to preach he spent the hour in warning them against a man of straw and did all he could to turn them against me and the positions I held.

"A few of the brethren were wise enough to "catch on" and blessed him out. But the majority were unsuspecting, gave him a good donation and urged him to come again and he left feeling that he had sunk my ship and he had an impression from the Lord (?) to visit them again soon.

"Brethren who preach the gospel and who are willing to labor with me for the peace and union of the brotherhood are always welcome at

my churches whenever the church feels that it would be advisable to have them come. But I for one can say that those who preach strife and division and who seek to turn my brethren against me and against one another ARE NOT WANTED.

"Paul said, "Take heed unto yourselves and to all the flock over which the Holy Ghost has made you overseer." In other words tend your own patch and leave the other fellows' alone.

"When I lived in Kentucky I sent a traveling preacher up into Indiana to Uncle Jeff Richardson. In a few days after he landed there I received a letter from Uncle Jeff something like this: "Dear Brother; If you have any God called and spirit filled preachers send them this way. Don't send us any more religious tramps." It was a deserved rebuke, and since then I have had courage to say no when such have asked me to "arrange" for them.

I consider this article, also worthy of careful study.

J. C. Jones in Messenger of Peace

GOOD PREACHING

To the readers of the dear old Landmark:

Since our association at Danville it seems to relieve my mind, I must say a few words in praise of this good preaching. To me it was wonderful. Am sure I've never heard God's name exalted more—all honor and glory was given Him who rightly deserves it in my mind. It fills my heart with joy to see some youthful faces stand up and declare the riches of God's grace, surely they are upheld, strengthened and comforted by that strong

arm that is ever about his own. Inclosed is a letter from Elder Dodson, which has been so much comfort to me, am asking that you please publish same in the Landmark, also my few lines if you deem it fit, if not all is well with me.

Please remember me and my dear little family at a throne of grace.

Unworthily,

MRS. ELLA W. RICHARDSON.

Keeling, Va.

Rutherford, N. J., June 26, 1923.

Dear Ella:

I am glad you finally found the impression to write me irresistible, for I much enjoyed and appreciated your letter of April 14th. We have our Associations here in the Spring and as I attended three, including our own, with other things that my hands found to do, has caused me to wait until this late day to attempt to answer your letter. Though having known me all of my life, judging from some of the things you say, I am convinced you are not at all acquainted with me. I feel, first of all, not to know anything as I ought to know when it comes to things that are spiritual and divine, and that the taking of that law. Yet I hope I do earnestly crave a growth in grace and in the knowledge of our Lord and Savior Jesus Christ. Unless there is a corresponding growth in the knowledge of my own weakness and nothingness, I fear there is little evidence in my favor. I have come to believe (however, that one will never trust in the Lord until they have been made to realize that man is a failure from start to finish. The Jews, unto whom were committed the oracles of God, were unable

to keep the commandments of the law, but "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This is the only door of hope for the Gentiles, since they were not under the Mosaic law and would have been cut out altogether if salvation was to come. "But grace and truth came by Jesus Christ," and "in Him was life; and the life was the light of men." He "was the true Light, which lighteth every man who cometh into the world." In his world, or kingdom, which he said was not of this world (the natural world) he it is that lighteth every man; they shall walk in his light, and as the warming rays of the natural sun draws forth life and all the vegetation of earth is directed upward, so every one who is born of the Spirit will look to Christ, and their prayers and songs of praise shall all be heavenward, all to the glory of God and for the lifting of the name of Jesus on high. There are those today who seem to feel they can kindle a fire and walk in the light thereof, who can eat the fat of the land that flows with milk and honey by their own obedience, but the Lord, speaking by the mouth of the Prophet Isaiah, says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." In Proverbs we read: "There is a

way which seemeth right unto a man, but the end thereof are the ways of death." We are also told that as high as the heavens are above the earth, so are his thoughts and ways above our thoughts and ways, and that no flesh shall glory in his presence, but he that glorieth let him glory in the Lord. This does not cause one to feel or say, Let us do evil that good may come, but it is the measuring rod by which we are shown how crooked we are, and when we are made to know that God is holy and pure in all his ways and we are evil and full of corruption and cannot do the thing we would, which is seen and known only in the light of him that lighteth every man that cometh into the world, we are made to cry out, O wretched man that I am, who shall deliver me from the body of this death? This is what the grace of God works in the heart and the result is not to drive us to the obedience of law, for we know by sad experience that even if it gave life we could not thus obtain it, having proven over and over again our utter failure, but like Paul we can say, "I thank God through Jesus Christ our Lord. So then with the mind. I myself serve the law of God but with the flesh the law of son. The flesh does not serve the law of God, but if we have the mind of Christ, with that mind we can and do serve the law of God.

We had the pleasure of Elder L. H. Hardy being with us at our Associations, as well as one Sunday at New York City, and he preached well every time I heard him. He is well established in the doctrine of God our Savior, as well as being wise to the doctrines of men, which

he can expose to such a degree as to warn the saints to shun all who have not, thus saith the Lord for what they preach and teach.

I am glad you are mindful of the wonderful blessing bestowed upon you through the gift of God of such God fearing people as your father and mother. Some who have them do not appreciate them, others are slow to show or express their gratitude. You should feel thankful, indeed, to the giver of every good and perfect gift that he has spared them to you for so many years, and while according to nature we know they must soon, at best, pass the way of all the earth, yet if it is God's will that they should go before you, this same God who gave and who will take away will sustain you and cause you to say beneath his afflicting rod, "Blessed be the name of the Lord." There are some things that you and I have been taught by similar experiences and I think of you many times, hoping the Lord will be our strength and shield, that he will bear us up above them as on wings of eagles and enable us to walk and not grow weary, to run and not faint.

I am taught daily to know that God's ways are not my ways, but that he works in a mysterious way his wonders to perform. Sometimes I hope I can and do realize that he plants his footsteps in the sea and rides upon the storm. Then, I am glad that deep in unfathomable mines of never-failing skill, He treasures up his bright designs, and works his sovereign will. This same hymn tells us "His purposes will ripen fast, unfolding every hour. The bud may have a bitter taste, but sweet will be the flower."

Have you not found it so in the past; have you not tasted and known that the Lord is good and merciful and gracious, not willing that any, even one so small as you may have felt to be, should perish? It is, indeed, a great consolation to the weakest of the flock to know that none shall be able to pluck them out of the hands of their great Shepherd. This is the firm foundation upon which they stand, and all other ground is sinking sand, and the gates of hell shall not prevail against his church. These are the glad tidings of great joy that are proclaimed upon the walls of Zion, not one of whose stakes shall ever be removed, nor one of her cords broken. These stakes are the promises of God to his people, and the cords are those of his love, from which Paul ably declared nothing shall ever be able to separate us. I have sometimes asked the question, why is it that affliction, things present, things to come, nor life, nor death, nor anything else shall be able to separate us from that love, and the answer has come. It is because it is in Christ Jesus and he hath overcome principalities and powers, be they visible or invisible, and has risen conqueror over all enemies to God, and we are presented through him that loved us and gave himself for us. This being true, why should we not desire to sing that new song of praise unto God for all his wonderful and marvelous works among the children of men. To be sure, He deserves to be crowned Lord of all. And his honor will be not suffer to be given to another. He is a jealous God and not a single one throughout all the realm of time will ever be sent empty away who comes un-

to him by Jesus Christ, and there is no other way, so let us plead the merits of Jesus alone.

I had thought to touch some upon the meaning of the three words which you mentioned, but since your mind has been exercised upon them, I will leave them for you to write about, which I hope you will do without hesitation.

I want to write to Aunt Alice before I leave my desk, so will bring this to a close, hoping that your pure mind may be stirred up by way of remembrance through some of the things I have written, and that the Lord will watch over and keep you. Give my best love to your father and mother, as well as others who I hope have a love for me for the truth's sake. I fear I shall not be able to attend the Staunton River Association in August. Ministers are scarce up here and I have no vacant Sundays and feel that my first duty is to those in this section, if indeed the Lord has called me to feed the flock which he has purchased with his own blood.

Write me again when you feel so inclined.

Yours in Christian love and fellowship,

R. LESTER DODSON.

PLEASED WITH THE LANDMARK

Mr. J. D. Gold,

I will enclose \$1.50 for Zion's Landmark for Dec. 15, 1922. Please send it on for another year. I feel like I cannot stop taking it, it is all the preaching I get. My health is bad so I have not been in a long time. I hardly ever see a Primitive Baptist except old Mr. John Sheam.

He is such a good old Baptist. He lives close to me. I love to see him come. He is always full of talk that I love to hear John. I guess you have forgotten me, but I have not forgotten you all. I used to go to school with you all. My maiden name was Lula Moore. Your papa and mama have been to see us a great deal when we lived in Wilson and at Tarboro too. Since I have been married and my health so bad I hope I will meet our loved ones and your dear ones too some sweet day.

Yours truly,
MRS. THAD DAVIS,
 Route 3 Box 7 637 Columbia Ave.
 Rocky Mount, N. C.

AN ACROSTIC

Eternal Spirit, heavenly dove,
 Lo what an entertaining love,
 Do thy praise our lips employ,
 Eternal source of every joy,
 Rest must youth and time employ.

P. stands for perfect and for peace,
D. stands for Dove, the essence of grace.

God has taken him upon high,
On to heaven beyond the sky,
Lord I believe he is at rest,
Dear one to be forever blest.

While sorrow did compass him
 around,
I feel that he knew the joyful
 sound.
Lo many years he preached the
 word,
So his flock knew he was called of
 God.

O could he find some peaceful
 bower
No sin hath neither place nor

power.

Never to sorrow or suffer pain
 Christians will ever be the same.

Where not one sinful thought can
 roam,

Return ye ransomed sinners home.
 I'm happy I can but taste,
 Though fierce temptations' fiery
 blasts,

That where soever faith is strong,
 Each moment in virtue short or long
 None betray us into sin.

But the foes that dwell within
 Ye sinners love the bleeding lamb.

Love ye saints, adore His name,
 Away my unbelieving fear
 Uphold me Savior oft I hear
 Remark my soul, the narrow bound
 Assembled at thy great command.

Pure are the joys above the sky,
 Of him who did salvation bring
 When lifted up on high I fly
 Earth rejoice, our Lord is king
 Lord I believe a rest remains
 Loving Jesus thou gentle lamb.

When on the cross, my Lord I see
 Here's love and peace beyond de-
 gree.

In vain we seek for peace with God
 Tis by thy death we live, O Lord,
 My God my portion, and my love,
 E'en none but thee in heaven above,
 Long ere the sun began his days
 Long have I tried terrestrial praise.

Vain are the hopes, the son of men
 And their hearts by nature all un-
 clean.

Composed by,
MRS. J. H. POWELL,
 Whitmell, Va.

TO HELP PAY FOR THE LANDMARK

High Point, N. C., R5, Aug 15, 1923
Mr. J. D. Gold,

Dear Sir:

Find enclosed check for \$6.00 (six dollars) to renew my subscription, put \$4.00 to my credit and \$2.00 to some one that is not able to pay for it if you have any on your list and excuse me for not sending it sooner. I just neglected it. I have been taking it for about 25 or 30 years and I look for it very anxiously and read it through before I lay it down. It is all the church paper I take. I used to take it before it came out in pamphlet form, hope you will continue to publish it for a long time and continue for the same faith like your father did, I mean Zion's Landmark. You can publish this if you see fit and if not it will be all right, as ever, your friend,

T. J. GREEN.

P. S.—I send the check in your name. I always sent it in your father's name.

MR. HARRISON IS REGARDED AS A GREAT ORATOR

Elder Newsom H. Harrison, who lives ten miles from Plymouth, has been pastor of Morratock Primitive Baptist church for 59 years in October, and has served in the same capacity for the churches at White Plains and Pungo for 58 years each.

Elder Harrison is 78 years old and was ordained at the age of 19 years. He served through the Civil War in the 10th Regiment, N. C. troops. He farms in the week and preaches Saturdays and Sundays.

When asked if he expected to attend Kehukee Association at Smith-

wick's Creek in Martin County in October, the elder replied, "Yes, I am appointed to preach the introductory sermon."

Many good judges regard Mr. Harrison as the strongest natural orator they ever heard. While he had few school advantages in early life, his experience has been wide and his power to absorb knowledge was unusually strong and for that reason he is a man of great learning. A person, listening to him, is quickly reminded of Calhoun, Webster and Clay, and that day when American oratory was such a moving power in the business, political and religious life of this country.

One of the regrettable things, as we see it, is that the condition, the real atmosphere itself, seems to have so changed, and boys are so stunted that we are not now producing men of this type. We need a greater mixture of nature with the raising of our children, and not quite so many of the artificial handicaps that are sapping the mentality of our children.

Dear Bro. Denny:

The above was taken from a local newspaper and I am not aware of the author, but it is all true.

Elder Harrison preached at Pleasant Hill church today, the house being filled to its capacity, and a most attentive congregation. One was baptized and a deacon ordained at this meeting and over two hundred partook of the Lord's Supper. Surely there is no greater pleasure on earth, than attending such meetings. Besides Elder Harrison, we had five other ministers with us today.

Yours in love,

H. L. BRAKE,

Rocky Mount, N. C., Aug. 26, 1923.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City, Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI. NO. 22

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., OCT. 1, 1923

THE OLD PATHS—THE GOOD WAY

The first sentence of the prospectus of this paper is: Ask for the old paths, where is the good way? And the scripture continuing, says, and walk therein, and ye shall find rest for your souls. But they said we will not walk therein."

Elder Gold, for so many years the beloved editor of this paper, succeeded well in searching out these paths; and it is the purpose of the present management that the present editorial course shall continue in the way he so dearly blazed out, indicating his findings and thereby maintaining a becoming steadfastness in the faith; and in the editorship due regard for the principles before set out.

Sister Julia, Elder Gold's first wife, said to me once, when anything is to be done in Dan's line of work in his absence I try to think how he would want it done, and have it done that way. I admired the principle and my mind is to pat-

ronize it. Therefore when I have to decide whether this or that should appear in the Landmark, I would feel to have his mind and judgment.

I have been apprised of a move that is on foot for a general conference of the varying shades of our people who claim to be of Primitive Baptist persuasion to be held in the city of Atlanta some time in the coming fall, with the hope that they may so adjust their differences as to be able to unite in one common principle of faith in certain respects of doctrine.

For some time there has been standing as a kind of headline the exhortation "Brethren, let us unify," but it has not been specifically indicated as to what should be the basis of unification, except it should be the doctrine underlying that head-line—but then the Landmark might be ready to put forth the exhortations to unite with it, unify with it, and declare that it has been endeavoring to keep the unity of the spirit in the bond of peace, and to maintain an even tenor of way along gospel lines and has not gone anywhere, has not turned away its ears—what is the matter with me? Why should I have to turn aside to unify with anybody or anything?

I would suggest that any one contemplating attending this proposed conference should examine himself whether he be in the faith and not only in the faith, but sound in the faith, for no one should be admitted to the meeting who does not feel that his very bones are made strong in the strength of gospel soundness. It is true for the time being the place of meeting would be a kind of gospel sanitorium

and those composing or conducting the clinic would necessarily be doctors, and if so, where were the patients? In the line of consistency the leading contention would be the subject of old wives' fables which would at once subdivide the question as to whether the apostle meant old wives or old fables. If old wives, they are proverbially antiquated, and if old fables they do not fit into the advanced condition of things nor meet the present gospel requirements. My judgment is that a gospel diagnosis will readily determine the fact that those who need to be unified are such as have turned away their ears from the truth and been turned into fables, and these will not walk in the good old way. In fact they have already said it. Jer. 6-16.

God teaches men his gospel, and men thus taught can have no excuse for not preaching it. The best evidence that one is called to preach is that he preaches the gospel, and the evidence is equally as good when he does not preach it, that he is not called. Those who preach the gospel are already unified and those who do not preach the gospel will not unify.

A dear brother in Kentucky said to me once, "I dreamed the other night that I was lost in a wilderness, and I heard singing in the distance and I knew the voice of the singer and said, that is Brother Lester singing, I will go to him, and following the sound of your voice, I directly came to where you were and placing my hand upon your shoulder I awoke to the realities of home, and I was glad. The hymn you were singing was

"Jesus the great, the mighty God,

A man of grief became
In paths of meekness here he trod
And bore the sinner's shame"

Now this instance would suggest that if any brother feels to be lost, let him hearken to and follow that voice and it will indicate the place where he ought to be. If our gospel be hid, it is hid to them who are lost, whom the good of this world hath blinded the minds of them that believe not."

Some years ago there was a similar conference to this proposed one, held at Fulton, Ky., and it seems that instead of the brethren who met there trimming themselves down and shaping themselves up to fit the old articles of faith provided by the Father, they revised those articles to fit their offshot views which only left the greater necessity for this meeting which perhaps will do about the same.

I do not hold to the idea of the church dividing, but there is such a thing as those who are not of us withdrawing or quietly going out from us. That is those who are not Primitive Baptists are not of us and may go out according to scripture, and according to history, may assume a new name, New Lights, for instance, and let the old church remain in the unity of the spirit and in the bond of peace.

I feel to have been born to see the Primitive Baptist church a little more than fifty years ago, and was given to enter into its fellowship, and its doctrine of salvation by grace, and for nearly fifty years have preached the doctrine with its approval and I do not now feel that I could afford, in the line of consistency, to repudiate the course of fifty years for the work of my

remaining few years, which might be worse. If I am not sound in the faith now I do not see how I could ever hope to be. I do not feel to be subject to ordinances and winds of doctrine cunningly devised by designing spirits of which the fathers never as much as heard. I do not recall to have held and advocated a fundamental principle of doctrine as fully sustained by the scriptures which I have repudiated and now verify.

Note the text, "Stand ye in the ways and see and ask for the old paths where is the good way and walk ye therein."

I have in mind two rather noted elders, one of whom when he commenced to exercise in public would not tolerate the advanced principles of predestination as advocated by some of his brethren, but directly grew into them and became a strong advocate of those same principles, and remained strong and firm in them as long as he lived, and the other took up and advocated these same things contending that the scriptures sustained them and that they should be defended but some time since he has turned from them and holds them in derision and disrepute. Now how can such men unify? It can but be encouraging to see men with clean hands going on their way growing stronger and stronger in the strength of God, but when you see one retrograding and rendering questionable his former professed integrity you can but question as to whether or not his hands are clean, and whether he could be unified and what he would be if he were.

They that have clean hands shall go on their way and grow stronger and stronger, but evil men and seducers shall wax worse and worse deceiving and being deceived. With these the conditions considered unification is impossible. The unity is at once alright, which leaves the trouble with the brethren. They must dwell together and how can they do so except they be agreed? "Behold, how good and how pleasant it is for brethren to dwell together in unity."

P. G. L.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from our midst by death on August 13th, 1923, our beloved sister, Mrs. Sarah M. Beddard, who was a member of Red Banks church.

Now, Therefore, believing in her death she is crowned in glory and singing praises unto her Redeemer in a happy land beyond.

Resolved, 1st, we bow in humble submission to the will of Him who doeth all things well.

2nd, That we extend to her children our sympathy trusting that God may in His love and mercy, guide and sustain them throughout life's journey and finally house them in heaven.

3rd, That a copy of these resolutions be sent to Zion's Landmark for publication.

Done by order of conference at Red Banks, second Saturday in September, 1923.

BESSIE BROOKS.

Eder Luther Joyner, Moderator.

J. Dail, Clerk.

MRS. EDITH PHELPS

I am requested to write the obituary of Mrs. Edith Phelps, who departed this life Sept. 28, 1922. She was the daughter of Isaac Tarkenton and Nancy, his wife. Her mother was a West before she was married to Mr. Tarkenton. She was born Sept. 1, 1851. She grew up a very feasible and affectionate girl and was well liked by all who knew her. After she grew up she was married to Micagy Phelps, the 4th of December in the year 1878. Unto this union was born six children, one died in infancy. In 1910 the good Lord took her son Edmond, leaving two sons and two daughters to mourn their loss, but we believe our loss is her eternal gain. We believe she has entered into that rest

that remains to the people of God, where the wicked cease from troubling and the weary are at rest. She was a good mother and a kind companion, a good neighbor, and all ways watching over the home. She never united with any church, her mind led toward the Primitive Baptist, her husband told me some time before she died that she wanted to join the Baptist church but she never did come to the church. Her walk before the world was that of a Christian-like nature, showing forth the works of grace in the heart. She lived to be seventy-one years and 27 days. She was born and raised in Tyrrell Co., N. C.

Written by

T. F. HOLADIA.

MRS. G. T. WALTON

By request I attempt to write a short sketch of the life and death of Mrs. G. T. Walton. She was born March 22, 1859 and departed this life February 10, 1923. She was married to G. T. Walton February 25, 1875. Unto this union was born thirteen children, eight living. She was the daughter of W. M. and Nancy Shepard. She has one brother and one sister, W. H. Shepard and Mrs. Elda Sewell. She united with the church at Southwest thirty years ago and was a faithful member until death. She suffered for seventeen years, most of the time in bed, but bore her sufferings with patience. She seemed cheerful to be in the condition she was in. Her home was a home for all Baptists and she loved for them to come. Her husband and children were so devoted to their dear wife and mother and did everything for her comfort that could be done but could not stay the hand of death. Oh, it was so hard to give her up, but God's will be done and not ours. We feel our loss is her eternal gain. To know her was to love her.

Many times I visited this good home together with the brethren and sisters and tried to speak in the Master's name. She did enjoy it so much, but would say she felt unworthy of such blessings. By her request the writer tried to speak words of comfort to the bereaved family. Her husband being sick at the time we held services at the home. The body was taken to the church of her membership. Old Southwest, there placed in the family grave yard to wait the morning of the resurrection when she will be raised and fashioned like the glorious body of Jesus.

A large crowd of sorrowing relatives and friends were present. Oh that home, that lonely home. The voice we loved is

stilled. A chair is vacant in that home which never can be filled.

Weep not dear husband; breath not a sigh. You will join your dear wife again in the sweet bye and bye. Weep not dear children, cheer up for a while, for she has crossed Canaan's shore with a sweet loving smile. Weep not dear friend, build up a better heart. Pray that we will meet her where we will never part.

Written in love by

E. F. POLLARD.

Jacksonville, Onslow County, N. C.

RESOLUTIONS OF RESPECT

Our beloved pastor, Elder G. W. Stokes, has been called away by death, and we do so deeply mourn his absence, because he was so faithful, so meek and humble; and we all loved him dearly for his faithfulness, and for the blessed gospel he preached.

We deeply sympathize with his dear companion, Sister Stokes, who so untiringly stood by him in his sorrows, and was a partaker of his joys.

May God abundantly bless her, may His loving arm ever be underneath, and may she feel in her lonely hours that Jesus is a husband to the widow.

We deeply sympathize with their tender offspring whom God gave them to brighten their home. May they be led to love the blessed doctrine their dear Father preached and loved so well and may they walk in his footsteps.

Resolved; That we bow in humble submission to Almighty God in this solemn stroke of His providence, and be still and know that He is God.

Be it Further Resolved; That a copy of these resolutions be spread upon our church book, and a copy be sent to Zion's Landmark for publication.

Done by order of conference in the church at Hancock's on Saturday before the third Sunday in August, 1923.

W. M. MONSEES, Moderator.

JOSEPHUS COX, Clerk.

ANNOUNCEMENT

The Mill Branch Association is to convene with the church at Pleasant Hill, Horry County, S. C., on the 2, 3, 4th of November. Visitors will be met at Conway Thursday.

All lovers of truth are invited.

M. MEARES.

Tabor, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. LVI.

NOVEMBER 15, 1923

No. 23

Mrs. Effie R. Gillespie

15 May 23

HEAVEN

There is a home of sweet repose,
Where storms assail no more;
The stream of endless pleasure flows
On that celestial shore.

There purity with love appears,
And bliss without alloy;
There they that oft had sown in tears
Shall reap again in joy.

(Selected)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffice. When one wishes his paper stopped, let him send what is due and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

**"LET YOUR MODERATION BE
KNOWN TO ALL MEN."**

Phil. 4-5.

We publish the following article from the pen of Elder P. G. Lester, the late Elder P. D. Gold, and Elder G. W. Stewart, in the order named. I think these Fathers in Israel are worthy to be heard, and their advice considered in the most careful and prayerful manner.

Note Elder Lester's instructions, as to how to deal with offending preachers. If all our churches would take this course, many a sad division would be prevented.

Most of our serious troubles have originated from the pulpit by men seeking notoriety, not willing to just be servants in the Masters Kingdom.

May God bless this to the good of the cause.

C. F. DENNY.

I am of the opinion that what ever lack of unity might exist at this time is in the ministry and not in the church. "O my people, they which lead thee cause thee to err, and destroy thy paths." "Thus sayeth the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls. But they said, we

will not walk therein." Now to whom do these sayings refer among the leaders of the people of God today?

Surely we should all readily feel that we should stand in the ways, and see, and ask for the old way, the right way, but who of us is saying we will not do it? My human nature says you are the man. You are the one who is bringing in these new things, these hobby horses which the boys are riding and causing such confusion and distress among the saints and that I am riding the white horse of the gospel. But what has human nature to do with the preaching of the gospel of the truth of the salvation of our God? Paul says, woe is unto me if I preach not the gospel. Not if you do not preach it, but if I do not preach it. We are admonished if not commanded to, "take heed unto thyself and unto the doctrine and continue therein, that thou mightest both save thyself and them that hear thee." Why should we not need the admonition to "speak the things which become sound doctrine." Why should a gospel trumpet give an uncertain sound. Why should we not use the form of sound speech, speaking the truth in love.

Brethren should have salt in themselves, and let their speech be always with grace, seasoned with salt, that they may know how to

answer every man." We should ever keep in mind that we are professedly brethren, if indeed we are not truly so and therefore should have due regard for each other's feelings, and in speaking of points of difference it should be with respect becoming the speaker, at least. The use of offensive comparisons and questionable insinuations are unworthy of one professing to be a minister of the gospel of the Son of God. We should examine ourselves to see if we might not be sometimes hateful and hating one another. Should we not forbear one another in love?

Sometime ago I kindly moved that hereafter we leave out of our preaching and writing the phrases absolute, as applied to predestination, and conditional time, as applied to salvation, and that the agitation of these questions and the consequent contentions should be allowed to subside, which motion was duly and heartily seconded, and I had flattered myself in the hope that my suggestions would be respected; and that the lowering condition which seems to be hovering over our beloved Zion, threatening the disruption of associations and churches and the destruction of their peace might clear away.

I am sure there can come no good to our people thru the agitation of these questions. It is true that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins but this is not to be accomplished, I dare say, by indulging in criticisms which in their very nature are unkind, un-

fair, unjust and untrue.

James is speaking of one of the brethren who might err from the truth. When I would criticize my brother, if I dare do it, I should keep in mind the fact that he is a brother; and when I would bring to an issue any principle of doctrine as held by my brother I should first be assured that he really believes what I understand him to believe. It may be that I do not understand what he believes, and when I go to him and ask him if he really believes so and so, he will probably say no. And tho he may not be able to explain to me just what he does believe, I should believe him when he tells me what he does not believe. If I think I believe something that I am not able to show to the brother I should leave it off and talk about things that I can have him to see and be agreed in the unity of the faith. But by what law or rule or authority do I undertake to criticize and correct my brother, who is in good standing with his brethren at home, and who perchance upon general principles is a better man than I am?

It is not my right to make a gospel preacher nor to unmake him, but if I feel assured that he is not preaching in harmony with sound doctrine as interpreted in our articles of faith to be the truth of the gospel according to the scriptures, it is my right to go before the church of his membership and file my charge and have his church to call the presbytery—**THE ELDERS OF THE ASSOCIATION—AND LET THEM DETERMINE AS TO HIS SOUNDNESS. BRETHREN I**

DECLARE THIS TO BE A GOSPEL PROCEDURE, AND IF FOLLOWED FAITHFULLY MEN AMONG US WHO MAY BE UNSOUND WILL BE SET RIGHT OR SILENCED.

What right have I to go around over the country preaching that for doctrine which is not sanctioned by the articles of faith common among Primitive Baptists? If I have soundness enough to preach the gospel I should have and must have sense enough to know when I am preaching that which is not indicated by the articles of faith of my association and church, and I should have grace enough to leave it off. When my preaching produces confusion among the brethren, I should at once know that there is a wrong somewhere and I should have charity enough for my brethren to fear that the wrong is in me. I would have it kept in mind that the fact that I differ from my brother does not prove that I am right.

The Landmark does not pretend to prescribe metes and bounds for controverted questions but it does not approve of contentious discussions, but would again suggest that we leave them off, and devote our time and talents to preaching the gospel according to whatever principle of the doctrine may be peculiar to our gifts respectively, which principle the Scriptures clearly define.

The articles of our faith are designed to define what we as Primitive Baptists understand the scriptures to teach, and we should be required to govern ourselves accordingly.

P. G. LESTER.

MODERATION.

Let your moderation be known unto all men.—Philippians IV. 5.

Attention to this beautiful admonition will help us all through life, because it is a happy medium between extremes. Sometimes when brethren differ on some point of doctrine or order, one or both sides will press that difference to such a degree that serious trouble is often generated out of a trifling matter, just by an immoderate pressure; but our old nature is such that it wants the victory, and hence it wants to "dig up" its opponent and show then and there that it is right. Brethren in private conversation discussing certain scriptures will sometimes differ in their views, and instead of a friendly exchange of views, press their opinion till somebody is hurt. We should remember that while a brother cannot accept our thought at once, it may be that after he has had time for investigation and reflection, he will do so. So in all cases the moderate way is to give our views with our reasons, and there stop, remembering that we may be wrong and the other right. We should be moderate in our intercourse with all men.

The moderate man is not chagrined by defeat nor is he over-elated by victory. Moderation will help us to eliminate extremes, settle difficulties, remove obstacles, reconcile the alienated, to heal many a wound and to bring order out of confusion in harmony with this lovely admonition: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. "Phillipians IV. 8. And be sure to read Romans XIV.; 1 Corinthians XI. 16 and context; and 1 Corinthians VIII.

We, as ministers of the word, have need to "take heed" unto ourselves, and see that we are moderate. We are liable to get up some pet theory, hobby or extreme, and be led away from moderation. Whenever we, in our preaching, think we must make certain points and explanations before we conclude our sermon in nearly every one we preach, although perhaps we have made the same points and the same explanations in the same words at that very place and to the same persons forty times before, we may know that we have a hobby, and to that extent we are immoderate. Some of us may think our sermon is not complete unless we show up how infant salvation is consistent with the doctrine of election and predestination and have our brethren with their heads down mourning over our hobby. Another one may think our discourse is not complete unless we show that we believe in the "absolute predestination of all things" if so, "absolute predestination of all things" is our hobby. Another may think his sermon is not complete if he does not show his opposition to the "absolute predestination of all things." Another hobby, and two hobbies will not help the cause at all. It is wrong for us to take an extreme position in anything, be-

cause we are commanded to be moderate, but a persistent advocacy of an extreme position makes A DOWNRIGHT DISORDER, and when brethren of the two disorders meet, they are at once ready to non-fellowship each other. I believe it is the duty of the churches and elders everywhere, to FROWN DOWN EXTREMES, HOBBIES, ETC., especially so when the extreme or hobby tends to disturb and confuse Zion. We should not make hobbies of election and predestination, but preach them in connection with other revealed and soul cheering truths, and so much as is in us, in the proportion that they bear to other portions of the gospel of Christ; in fact, to the extent of our ability we should not "shun to declare all the counsel of God," and to the extent that we do this, that far will we be clear of hobbies and extremes; and if we study to show ourselves approved unto God and declare his counsel faithfully we will be kept so busy that we will have no time or desire to run after hobbies and extremes.

The reason why I am so particular upon these points is, that I know most of the hurtful quarrels, dissensions and divisions among our people today were originated and are perpetuated by the ministry—by not taking heed unto ourselves and continuing to do so; we are not saving ourselves and those who hear us; then let us be moderate, and take such heed, and we will soon see the improvement for the better in our midst. Oh, Lord, grant that we may do so in the light and love of the truth as it is in Jesus,

Elder G. W. STEWART,
In Order and Disorder.

CONTROVERSY.

A contention is being held among Baptists. On one side are such as insist on what they call a time salvation, dependent on the conduct of the creature man: if he does well he receives a present reward; if he does evil he receives a present punishment. On the other side are arrayed such as hold that God hath pre-determined all events that come to pass, whether good or evil, and this they call the absolute predestination of all things.

Men usually dispute about what they do not understand, and about what they have never done and never can do. Also, because men are limited in knowledge they cannot comprehend infinite things, and therefore they disagree about them.

Are there not things about which Baptists agree? What one of us would say that he can do any good thing without Christ? If one of us is saved, is it not now? If I have no present salvation, what evidence have I of any salvation? If I have any present salvation, do not I ascribe all to God, who works in me both to will and to do of his good pleasure? Yet if I am negligent, or sin, have I any excuse for it? Dare I charge the Lord God with any of my wrong doing? If I sin is it not against God? Can I attempt to cover my iniquity under the predestination of God to justify or excuse my wrong? I am sure I cannot do so. His word affords no

excuse for any neglect, nor any apology for any sin.

We are taught that God's word condemns sin, and commends obedience. We know if any man sin it is through his own lust he is enticed, or that sin is of the creature, and not of God. He that sinneth is of that wicked one the devil, who sinneth from the beginning, and we know that he that doeth righteousness is of God.

We know that God is righteous in punishing sin. When he grants us repentance, or works in us a godly sorrow that leads to repentance, we condemn ourselves and justify him.

These plain principles we all agree on, it seems to me.

If any of us give diligence to make our calling and election sure, who has caused us to be diligent? Can we ascribe it to our own merit or carefulness, or great prudence? If we have so lived that we have escaped the corruption that is in the world through lust, do we not thank God for it? If we have not watched and been faithful, do we not blame ourselves for it? If we have the will to seek and to serve the Lord, has he not given it to us, and do we not thank him for it? Yet if we have not that will, can we excuse ourselves and charge it to God?

This is a close place, a strait gate, and a narrow way; yet not too strait, or narrow, for the one circumcised in heart to love God.

On the other hand, what Baptist would contend that either man or the devil can predestinate any thing? Who but God can predestinate anything? What is it to be

by chance? By chance a priest passed by on the other side of the poor fellow that fell among thieves, and he failed to relieve him. By chance also a Levite passed by, and he also failed to help him at all. Chance, then, does not help the helpless sinner. But a certain good Samaritan took a journey (no chance about it), and came to that place, and wonderfully relieved the poor fellow. This is predestination. What wickedness has it caused! But it has brought the goodness of God to view.

Does not God declare the end from the beginning? Then there is nothing hid from him. Must he not know all things before they come to pass, and must they not all be in his power, in order for him to do all his pleasure? Could you worship a God that does not have perfect dominion, and all power, wisdom and knowledge, and can not do wrong?

I am sure that the more one truly knows of God the more he knows that God cannot do wrong. His character, when revealed to us, calls forth our love, produces trust in him, inspires true fear and reverence for his holiness, and praise for his goodness.

If the devil, who is the destroyer, who sows tares, who brings discord and division, can induce the Lord's people to strive and wrangle about any subject, it suits him. But the wisdom of God is such that he makes the wrath of man praise him, and restrains the remainder of wrath; yet not so that we may say, Shall we do evil that good may come? God forbid.

Let brotherly love continue. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, 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 3:8.

Be at peace among yourselves. Strive together for the unity of the Spirit in the bond of peace.

P. D. GOLD.

HOBBIES.

There are men that wish to become notorious, and they generally succeed, by championing something, it may be right and proper, but by exalting it into too much prominence, like pinning the foot on the top of the head where it would not only be of no service, but be in the way as a hindrance; and they will take up and defend some special thing and talk, write and preach or speak on that to the neglect of other matters much more dwelt upon, or much oftener stated in scripture, and they will disturb the minds of brethren by this constant reiteration of something that no Bible reader denies, but such men will endeavor to magnify this thing into far greater importance than any thing else. Such men cause themselves to be remembered as one remembers an old sore that has given him so much pain he cannot forget it.

How much sweeter to be remembered as one that counseled peace, love, charity, obedience to the faith in all things, giving proper importance to every thing commanded in

the Bible, and thus letting his moderation be known to all men.

P. D. GOLD.

We hope these articles have been read and prayerfully considered and resulted in a sobering effect in the minds of some.

The extremes referred to are being made an issue in some sections, and threaten to involve many brethren and churches hitherto undisturbed, the lines are being drawn, and division is the result.

The sentiment expressed in an extract from the pen of another able writer is so much in harmony with my feelings that I append it.

Now listen! Suppose we go ahead and divide our people? What have we accomplished? Of course some preacher would have the pleasure of setting at nought and ignoring some other preacher whom he does not like. Some brethren would rejoice at the thought that "now we have gotten rid of them." But great God! at what cost. No matter which side had the majority, both crowds would be ruined.

Jesus said that "it were better that a mill stone were hanged about your neck, and you drowned in the depths of the sea, than to offend one of his little ones," (on either side of this question).

Suppose the lines were drawn? what would follow? I dread to think of it. Ministers who have long loved each other and labored together in heats and colds, in poverty and perils, in joys and sorrows—who understand each other as no

one else does, would be forced apart and would become estranged from each other, and would have to stand by and see the labor of a life time dashed to pieces. Ministers would be prohibited from visiting and preaching to churches that they love, and that love them. Churches would be divided, and brethren and sisters who have lived a long time in the service of God together would become enemies for life. Families would be divided, fellowship broken, peace destroyed, and there would be a reign of crimination, re-crimination, evil reports and falsehood. Our children, many of them, would turn away from us in disgust; many lovers of truth on the outside who are looking to us to show them the way would be discouraged and turn elsewhere for help. It means suicide.

Is there not enough Christian manhood and charity among us to manage these matters in the fear of God, and save our cause? Do we realize what our cause means to us, and to the children of God about us? Men of other denominations who are sick and tired of the foolishness there, are looking our way. Many have told me so. A prominent preacher among them told me recently that there is the greatest opportunity now for our people to build up that has ever been in this country. God's children in many destitute places are crying, "Come over and help us." They are tired of human traditions on the one hand, and Arminianism on the other. Ours is a great mission. Are we tied in unholy wrangling, and sell our birthright for a

mess of pottage?

This matter can be settled, and we can be healed for the great work that lies before us. But it cannot be done so long as the ministry is fighting each other. Brother, if you think you see a good opportunity to bring some other minister whom you don't like into disrepute, by talking reproachfully about him to others, stop and think—has there been a time in your own life when you begged God for mercy? And was God merciful to you? Think of it.

If each minister will cease talk about others, attend to his own work, strive to keep self in subjection, cultivate love, and pray much, the danger is over. If some one else needs chastening, he has a Master. "To his own Master he standeth, or falleth." Can we not calmly await the day of God's visitation? Is vengeance so sweet that we will endanger our own peace and the peace of God's innocent sheep, in order to gratify it? God says, "vengeance is mine; I will repay."

O, brethren! I am nothing but a poor sinner, but as God has been merciful to me, I want to show mercy to others. I want your fellowship and your prayers.

—Editor, Pilgrim's Banner.

ALL THINGS

"All things work together for good to them that love the Lord who are the called, according to His purpose."

We will notice here that there is somebody that loves the Lord, and that that somebody is the ones who are called with an Holy calling according to His purpose, though it

sometimes seems very strange to us to think that all things good or bad work together for good to the people of God. So did it seem very cruel to old Father Jacob even when his own sons, had told him stories regarding Joseph that some ravenous beast had destroyed him (Joseph) and brings for a testimony Joseph's coat of many colors dipped in the blood of an animal. If Jacob had known at that time that Joseph's brethren had sold him as they did to an Ishmaelite traded to be carried to the land of Egypt he would have been exceedingly wrath with them and things would not have been so well at that time with them. But he was ignorant of the fact as he believed their stories, yet it seems all the way that there is some little part of a doubt there. But this was all in the arrangements of Almighty God from the beginning as it goes to prove so for Joseph was carried right to Pharaoh's house, the king of Egypt and sold to Pharaoh. This seems to have been very cruel and wicked to us, so do the false accusations of Pharaoh's wife to have Joseph placed in the prison. But this was all in the divine arrangements of Almighty God and see how it was brought that Joseph became in so great favor with Pharaoh. There were chief bakers and chief butlers in the prison with Joseph and both had a dream in one night and when related to Joseph he gave the interpretations and told one that in three days the king will have hanged and the other, in three days, the king will restore thee to thy kingdomship. Remember me when it goes well with thee, and when did

that man remember Joseph? think of it, after he had interpreted the dream, it came true and never did he remember Joseph. While he was asked to interpret the king's dream after the king Pharoah had dreamed these dreams and was so worried that he could not sleep nor rest, had all the wise men brought forth and none could interpret the king's dream, why? because that was not predestination by God that they should, then the man remembered Joseph and said, "while I was in prison with the butler and baker there was a young Hebrew who did when we both had a dream, interpret them and they came true." Pharoah, being so worried, was anxious to get an interpretation to his dreams and had Joseph brought out, I imagine as the judge of court would a prisoner. But when the king told his dream to Joseph it seems that the interpretation was ready. He did not have to study at all and Pharoah was satisfied with the interpretation that Joseph gave and right here Joseph became in favor with Pharoah and was made ruler over all Egypt and see how it all worked out, Joseph was the means of keeping the nations and even his own brethren who had hurt him and sold him, after some of them wanted to destroy him and many years passed yet he became the means of their support and safeguarded them from starvations and when old Father Jacob heard the wagons coming, though he was blind he then was made to believe, my son Joseph is still alive, I'll go see him before I die. So then to the text, all things work together for good to them that love the Lord who

are the called, according to His purpose. So after Joseph had died the Lord sent Moses to the land of Egypt to deliver the children of Israel out of the land of Egypt and he the Lord told Moses that He would harden Pharoah's heart so that he would not deliver the children of Israel until a certain time and it was true absolutely. Do not the Scriptures teach us that the water in the buckets and in streams and rivers turned to blood and they digged about the banks to try to find water but could not. He can turn water to blood or wine or anything just as he sees fit and when Pharoah did deliver the children of Israel to Moses and they started on their journey, Pharoah became wrath and started after them but could not overtake them for the hand of Almighty God guided Moses and the Children of Israel by a pillar of a cloud by day and a pillar of fire by night. This same pillar of cloud and fire that guided Moses and the children of Israel was smoke and darkness to Pharoah and his host all the way and when they came to the Red Sea the sea confronting them and Pharoah and his host behind them Moses lifted up his right hand and stretched out his hand and the sea parted and stood as a wall on both sides so that the children crossed over dry shod. Pharoah and his host pressing after them, the chariot wheels ran off and just enough happened that it worked out just as God had intended it should. When the Children of Israel were across Pharoah and his host were about the midst of the sea the water closed in and they were drowned. Now how can

anyone who believes in God help but believe that all things work together for good to them that love the Lord who are the called, according to His purpose for don't we hear Him say after all this is most of it in speaking to Pharaoh for this same purpose. Here I raised thee up that I might show forth my powers in thee and that my name might be declared throughout all the earth. Now I haven't given the Scriptural book, chapter nor verse of my remarks as I haven't a Bible at my observation at the time of this writing and too the reader may have as much time as I to look it up and in looking for this you can find something else that may be a great benefit to you for we are told to search the Scriptures for in them you think you have eternal life and these are they that do testify of me, remember me when it goes well with you. I desire the prayers of all God's chosen people to pray for me that I may hold out faithful to the end and finally be saved in Heaven, asking to be excused of all mistakes as I know I am full of them and willing to be corrected. I have long since learned that without God I can do nothing and with God I can do all things.

Respectively submitted,

T. R. PLYBON.

Huddleston, Va.

THE WALLS OF JERUSALEM

Elders J. D. Cockram and P. G. Lester,

Dear Brethren in the Lord:

These words dropped into my mind a few days ago, Peace be within thy walls oh Jerusalem.

There is peace within her pal-

aces, for there is peace within Jerusalem. Are not these walls the walls of salvation?

Peace be within thy walls of Jerusalem, and when this peace is stilled within these walls, then there is peace within her palaces for all are made to rejoice, for it is the peace of God that passeth all understanding and flows as a river for Zion's peace and consolation, just as I now write, a precious thought drops into my mind. It's the Holy Ghost that gives sweet peace unto us, for the Holy Ghost is mighty to the spiritual teaching of the word to the bringing to light the hidden mysteries of Jesus.

Peace be within thy walls oh Jerusalem. Then there is peace within her palaces and peace with thy neighbors and within their families. Christian people are not out raising confusion with their neighbors for they are lovers of peace. This peace causes the church to long for each other's welfare, prosperity and happiness. Peace be within thy walls, oh Jerusalem. This peace rests within the ministers of the gospel of God's grace, for it is within these walls that God goes forth by his Holy Spirit to transact the glorious affairs of His kingdom, to display of His wisdom and His numerous blessings to poor dependent creatures.

Your unworthy sister in hope of eternal life.

(Miss) MOLLIE SALMONS,

Floyd, Va.

EXPERIENCE

W. Durham, N. C., July 21, 1923

Dear Bro. Denny,

I shall try in my weak way to write out some of what I hope was the Lord's dealings with a poor unworthy feeling sinner. It was when I was about 18 years old I was shown what I was. I began to see that I was lost, and to think seriously about myself. I would go off in the back of the field to work and would carry a little Testament with me so I could read it. I would read it and all of it condemned me. I could not eat nor sleep very much and did not want anyone to question me as to what was the matter. I remember I would read my Testament and pray. It seemed I could not get low down enough so I would lay my Bible on the ground and my head on it and pray. At night when all the rest would be asleep I would be wide awake thinking of myself. Oftimes I would raise up on my pillow and look over at my side for she looked so pure, so undefiled and I so much wanted to be like her for I thought she was a Christian. Finally as I could not eat I had to give some reason and I told my sister (Nancy) something about it, as little as possible, and she told mother. None of us were members at that time. After a while my sister (Nancy) married and I felt ruined forever for she was the only one I had to tell my troubles to or at least did not tell them to anyone else. Brother Parker used to go to our home and talk with mother and one night I dreamed he preached the gospel for me. A little later I was married and was relieved for a short while of

part of my troubles, but they came back after a while, seemingly worse than ever. I began to pray and ask the Lord to show me the right way.

Now I will tell some of my dreams. I thought I was at Hannah's Creek meeting house and a nation of people were there. Old Brother Wilson came in and said Jesus was coming in a few minutes and all who are dressed in white could go to him. I saw him come in and they began to go to him, and hug him. At last I went and fell down at his feet and begged for mercy and he said, "Arise, your sins are forgiven you," he then took sister (Nancy) Brother Wilson and myself and stood us outside the door and said wait there till he went to heaven and got three of his angels and he would come back after us. This seemed to help me some but I soon found myself praying and asking him to show me in a dream some way if I was a Christian. After a little I dreamed sister (Nancy) and I were traveling and a nation of people behind when we came to the River of Jordan and I looked as far on the water as I could see and saw Jesus on the other side and he said, all who can cross shall be saved, but I did not see anything to cross on. This troubled me the more. While we were standing there a wave came rolling over and I put my foot on it to see if it would hold me up, and it did, so I took my sister by the hand and walked on the water. When we were in reach of him he took me by the hand and said you shall be saved. Then I felt happy for a while and wanted to go to the church (Primitive Bap-

tist' but was afraid my evidence was not sufficient so I prayed for a better evidence and I dreamed the same thing again. Then I went to my brother-in-law and told him my feelings, who was a deacon, and he advised me to go and do my duty and I would feel better. But I felt so unworthy to even be with such good people much less be in the church with them. One night I saw two of my own self. I was lying on the bed (naturally) and I saw my spirit standing looking at me. After this I was sick and always praying for more evidence. When something spoke these words to me, "Come unto me all ye that labor and are heavy laden and will give you rest." I thought sure I was going to die and sent for my brother (Haywood Reeves) to come at once. When I told him what I had heard he began to explain it and told me it was the words of Jesus and I soon felt better. Sometimes after this I offered and was received at Black River meeting house at Dunn, N. C., and was baptised by Bro. Jimmie Lee. I felt like my trouble was all gone and I would never have any more, but ere long I began to have trials and temptation and feared I had deceived the whole church. I had many trials and was tempted by Satan but I would pray for strength to overcome him and one night I dreamed I was standing out on the ground and all at once the ground began to break and I heard a noise as a chain rattling and I looked and saw a hole and I reached down and took the chain and pulled the devil out and told him to get in a tub that was setting nearby and he jumped

in and lay down and I took the chain and fastened it to a tree so he could not bother me any more.

This is a small part of my feelings and I have many more dreams but I shall stop here by saying I did not feel worthy of a home with the dear saints of God then and I do not now, although I have had my name with them for forty odd years if memory serves me right.

Your unworthy sister in hope of eternal life.

MARY E. GRIFFIN.

WANTS TO HEAR FROM YOU

Dear readers of the Landmark,

If the kind editor can spare me a little space I would like to speak a few words to you all, as I have some dear friends among the readers of this good paper, and I enjoy the writings of many whose faces I have never seen.

I have met with many trials through life. My people have one by one been called to their long home, till only one dear sister and her family is all the near relatives I have left, but the hardest trial came near two years ago when I had to give up my dear companion. Since then I have been passing through dark days and starless nights. Each day seems so dark and dreary that I am glad to see the evening shades appear, and the nights seem so long and lonesome, I long for the dawning of another day, but when the sun arises in all its splendor it cannot cheer my sad heart. Although its brilliant rays come down around me they afford no light within. But nearer my God to Thee is my desire, even though it be a cross that raiseth me. Still this my song shall

be: Nearer My Go To Thee. And sometimes I do feel that He is very near me and His everlasting arm is underneath me. It is then that I can hope that He will at His own good time raise me up, and to some extent heal my wounded heart, and calm my troubled breast. But if I am so blessed as to be an heir of Heaven and life eternal am I not just as much an heir to trials and tribulations? for can we live with Christ in glory and not suffer with Him here? The great number that John saw were those that had come up out of great tribulations and it is certain that we must go down before we can come up; but yet how we dread going down the depths and walking such dark roads leading through such lonesome valleys, but is it not under such conditions that we learn more of the blessed Saviour, and the lowly life that He led, and think more of how He suffered for us, and how He was nailed to the cross for our sins, and of His resurrection and ascension to Heaven? It is the resurrection that we are looking forward to, and rejoicing in the thought of rising in His own likeness. Yet we dread to go down and cross death's chilly tide, or to see our loved ones cross over and be confined to the cold and silent tomb as the poet said.

Death is the gate to endless joy
And yet we dread to enter there.

But whether it will be the entrance of endless joy for me I can not know, for what I am it is hard to know. I sometimes think if I was of the world I could enjoy worldly things more, and again, I

think if I was one of God's little ones I would feel different to what I do and could go on my way rejoicing and not have to look through a veil so darkly. But I do feel that I love the church and love to meet with them and sit with them in heavenly places and hear the sweet sound of the gospel as it falls from the lips of God's called and chosen servants. So I just don't know what I am, and if I have a place to fill any longer I don't know what it is. If I compose any part of this wonderful glorious building, the church of the living God, I don't see what it is, as it must be built up of lively stones, and it seems that I no longer had any place to fill naturally, as there is no one living that especially needs my care or attention. The days of my youth were spent in caring for my afflicted parents and not until at the age of 27 was I blessed with a kind and devoted husband who later became much afflicted and I often prayed that I might be spared to live for his comfort, and greatly feared at times that I would be taken away and leave him alone. but he has gone, I believe, to a much brighter home than this; and I am still here having been on life's journey 52 years, and as to what use I can be for this I don't see, but God moves in a mysterious way, and His purposes will ripen fast, unfolding every hour.

I must not weary the readers longer. I have not written thinking to interest anyone but only for relief of my own mind. If any of the dear children of the Heavenly King feels to drop me a few lines I would appreciate it. Nothing cheers me any more than to go to my mail box

and find a letter from some of the poor and afflicted telling of their joys and sorrows and how they get along.

From a little sister if one at all.

ANGIE LEE.

Willis, Va.

AN INFIDEL ANSWERED

Atlantic, N. C., Aug 19, 1923.

Dear Brethren:

An infidel once said to me: "How do you know that book of yours (referring to the Bible) is true?"

In answered him, "Prophecy, and the fulfillment of prophecy." This same thing teaches me that predestination is true.

God sent a prophet to Samaria prophesied against the altar which Jerebohem set up, (1st Kings 13:2), and told that Josiah would destroy it after he had burnt the bones of the priest upon it. Three hundred and forty-nine years later Josiah had been born, was king in Judea and came and slew the priest of that altar and burnt them up; went to the graves of the dead priests who had sacrificed upon it, dug up their bones and burned them on that altar. 2nd Kings 23:15. That prophet had no more knowledge of the future than one of us has but he prophesied what God had appointed and revealed to him.

A very striking incident is the slaying of the children of Bethlehem by Herod. His wicked purpose was to kill the young child, Jesus, but it was done to fulfill that which was spoken by Jeremiah (Matt. 2:17.) Jeremiah 31:15. This prophecy was 600 years before its fulfillment but it was fulfilled to the letter. When Isaac blessed his son

Esau (see Gen. 27:40) he told him of the time when he should break off the yoke of Jacob. This was 1760 years before it was fulfilled by Herod who was one of the descendants of Esau, and who, under the authority of the Roman government, reigned over Jacob. This proves that the words of Isaac were spoken by divine inspiration, and is proof of the truth of the Bible and of the predestinated purpose of God even though it was fulfilled by the wicked, God hating Jacob persecuting Herod.

His desire to destroy the Son of God fulfilled other prophesies such as, "Out of Egypt have I called my son," Hos. 11:1, Mat. 2:15, and "He shall be called a Nazarine." Jud. 2:23. These prophesies were 1143 and 1171 years before their fulfillment, and the wicked Herod was used as the vehicle to fulfill God's eternal purpose.

Seven hundred and twelve years before our Lord came in the flesh Isaiah said, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law. Is. 42:1-4.

In Matthew 12:14-21 we find the Pharisees taking council to destroy the Lord Jesus, He withdrawing Himself from them, the multitudes following Him, an dbeing healed for

the fulfillment of the words of the prophet. There appears to have been 743 years between the prophecy and the fulfillment of the prophecy.

Again in Isaiah 61:1-3 we find some of the most blessed promises, and it appears as if the prophet was speaking of himself, but in Luke 4: 18, 19 the Lord reads the words of the prophet and in the 21st verse He says, "This day is this scripture fulfilled in your ears." When the Lord was to be betrayed John, nor James, nor Peter, nor any other of the true disciples could do it. A devil had been chosen to do that part of the will of God. Up to that time his true character was hidden even from the apostles, and, so far as we know, from Judas himself. But when the time was fulfilled he is shown, and the word of God by Zachariah, a commandment of God to the wicked, is fulfilled. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Zech. 13:7.

But the question might be asked, Who is this sword to whom such a commandment is given? "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword. Ps. 17: 13. Here it appears that the Psalmist was looking directly at Judas Iscariot. The wicked is the Lord's sword. In Psalm 109 from the 6th to the 16th verses we find the prayer of the Lord against Judas and all his seed, blotting them off of the earth forever. This was about 1,000 years before the fulfillment

came, and Zechariah's prophecy; of its fulfillment came. But the length of time should not change the predestinated purpose of God. The day was set, the time was fixed, it came, the work was done.

Notwithstanding the part of the wicked had in it the salvation of the church was fully dependent upon it and the purpose of God fully covered it all, and it must be done in its time.

Notwithstanding all this the wicked are held fully accountable to God for all their wicked conduct, and shall be punished accordingly.

Much, very much more might be added to what I have written but by letter is long even now so I will stop for this time.

The good Lord bless all of us.

Your brother in a good hope,
L. H. HARDY.

WILL BUILD CHURCH SOON

Dear Brethren and Sisters in Christ Jesus our Lord.

It was published in the Landmark the amount the dear brethren, sisters and friends have sent us on helping build our church here in Rosemary, N. C., and since it was published I have received \$51.00 on same, making a total of about one hundred and fifty-one dollars.

So dear brethren, sisters and friends, we hope to start to building our church this winter, as money is now more in circulation and more plentiful than it has been in some time. Both cotton and tobacco are selling high and dear brethren, sisters and friends, I hope you will all remember us in the good cause, if the Lord is willing I will be at Sandy Grove, N. C., at the association on October 26, 27 and 28th.

Any of the brethren, sisters and friends feel willing to help us on this occasion can see me on those dates mentioned above. Any amount they feel willing to give will be thankfully received and and rightly applied by the building committee.

J. W. Finch, Silas Bagitte and Rev. N. J. Westbrook.

A RESTLESS AGE

Dear Brother Denny:

This seems to be a restless age, with many of us at least, there are so many things happening that mars the peace of our people all over the country, among all classes and conditions of almost all the people. Of course some of our churches are prospering and living in peace. If all of our people could be blessed with the spirit of prayer for peace and prosperity and could watch unto the end thereof and do our duty in all things pertaining to God and Godliness, no doubt we would be blessed more abundantly. You know that the Savior in speaking of the various duties, He told His disciples, "If you know these things, happy are ye if you do them." He did not say you will be happy whether you do them or not. The reward comes in the doing of our duty. I know that I, a poor, weak worm of the dust often fail to do many of the things that I desire to do. There are so many things that step in my way, yet I have been greatly blessed at times far beyond what I justly deserved. It is through and by His goodness and mercy extended to us, through and by the sufferings and death that we are permitted to enjoy thte wonderful

things prepared for the benefit, comfort, and consolation of God's dear little ones, while we sojourn here as pilgrims and strangers, seeking the city tot come; whose Maker and Builder is God. Oh, we are of all people the most blessed, Yours in hope of this blessed im-

mortality.
J. R. JONES.
Revolution Mills, N. C.

ANNOUNCEMENTS.

Elder W. N. Tharp
of Liberty, Indiana,
will (D. V.) fill the following appointments.

Wednesday Night Oct. 24, Greenville.
Thursday at 11 o'clock 25th, Farmville

Thursday Night with Elder Isaac Jones
at Wilson, Thence to the Black Creek Association.

Tuesday Night, Oct. 27, Goldsboro.

Wednesday Night, Oct. 28, Wilmington.

Thence to the Mill Branch Association.
It is probable that Elder T. B. Lancaster will accompany him.

SPECIAL NOTICE.

We have requests to publish resolutions on both sides the question that is producing division in the bounds of some of our sister Associations.

After conferring with Elder Lester, Editor of this paper we deem it unwise to publish them, as it would only serve to disturb the mind: of many who are at peace among themselves.

While Mr. Farncomb (the Editor of the Gospel Standard of London, England, now deceased) was visiting the United States several years ago, some one said to him—You must not have the troubles we do, as I never see any account of them in your paper? He replied "O yes we have them, butt we do not publish them in our magazines.

This is a worthy example for us to follow.

Brethren—Let us be calm and considerate in these matters. May these pages be constantly filled with that which serves to "bind up the broken hearted" to "proclaim liberty to the captives, and the opening of the prison to them that are bound."

Let us earnestly and prayerfully seek for the things that make for peace.

C. F. DENNY.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. LVI.

NOVEMBER 1, 1923

No. 24

PRAYER

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

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

(Newton)

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

Associate Editors

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

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes its changed, then he should state both the old and the new names.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

EXPERIENCE

1

When I was a little girl
About twelve years of age
I became concerned about my soul
And wondered if it would be saved.

2

At that time I was away from home,
And the days seemed long to me.
I thought if I could but die at home,
Perhaps I might be saved.

3

My playmates would come to play
with me
And wonder why I should act so,
They would ask grandma what was
the matter with me.
She would say she did not know.

4

I would go behind the house
And there I would try to pray,
And ask the Lord to have mercy
And my poor soul to save.

5

It seemed my prayers were not loud
enough
The Lord knew not such as I
And surely the Devil would get me
if I was called to die.

6

I thought if I could have a dream
As I had heard others tell
It would be an assurance
That I would be saved from hell.

7

And at last I fell asleep
Seeing myself in a dream,
I was placed in a wilderness
As helpless as could be.

8

I was in a deserted land
All was grief and woe
I felt to have no friends on earth
And nowhere to go.

9

For all was dark around me
I was completely shut in.
I could not see a glimmering light
I had not on earth a friend.

10

So often I wished for a light,
That I might see the road
Though rough and rugged seemed
the path,
In which I had to go.

11

At last I saw a very dim light
In the far distant west
And went in that direction
To see if I could find rest.

12

For I was weary of my wondering
I cared not to be alone
In this deserted land
Without friends and home.

13

But when I knocked upon the door
I beheld old Satan's face
He extended to me his outstretched
arm and beckoned me to come
in.

He tried to impress upon me, he
would be my friend.

14

I could see people dancing in a
quadrille,
And flames of fire came through the
bars

Oh, this was an awful place
So far from God.

15

I thought this was Hell and dam-
nation

For the wicked, this was the place.
And if God saw not fit to save me
I would be numbered with this race.

16

Oh! I was so miserable, I knew not
where to go

For I was completely surrounded
With darkness, grief and woe.

17

It was at this moment,
The Lord came to my relief
And took me by the right hand
Said, "Come thou, follow me."

18

He carried me to the loveliest man-
sion

That ever I did behold.

It was then I was made to believe
Christ would save my soul.

19

For I was so happy and thought
I would always be
Just as happy as I was then
For it was real joy to me.

20

But in this lovely mansion
Only a few there did dwell,
But it was peace and joy to me
To know that I was saved from
Hell.

21

Oh! My on waking, what a joy came
to me

To know of the heavy burden
Once more I was free.

I wanted to see my Mother
And tell her of my dream.
That she too may rejoice, the Sa-
•••••our I had seen.

22

And when I told her of my dream
It gave me some relief.

She said when the Lord began His
work,

That finished it should be.

23

Though, yet I am a sinner
I know I am prone to sin
And often made to wonder
If ever I was born again.

24

So often I find myself in this wilder-
ness of woe

Friendless and helpless and no
where to go.

But the Lord has been my helper.
He has been my friend and guide.

Surely He has protected
Thi slonely orphan child.

25

And day by day, I feel to know
I need His presence more and more
For I have been made to realize
I am nothing more than a child.

MRS. W. L. STALLINGS.

Tarboro, N. C.

"YE HAVE OBEYED FROM THE HEART"—Rcm. 6-17

There is very much profession of
Christ's name today that the Holy
Ghost is not the author of. I have
reference to the self-sufficient, self
satisfied religionists. They are fill-
ed with self admiration. In this
atmosphere they thrive, and have
their being.

They may talk religiously, speak
about this and that doctrine, give
their views upon texts of scripture,
"do their duty," as it is phrased,
and then they are at ease, well con-
•••••ented with themselves. Such car-
nal religionists are no companions
for those who are taught of God,
and to some of the tried, tossed
about children of God they are a
veritable nuisance, and to babes in
grace a stumbling block.

It is certain, whilst we are in the earthly house of this tabernacle that all our duties will taste of our sinful selves. Our frailties, defilements, the plague, I Kings 8-38, the deceitfulness of our treacherous hearts: yes, so much there is arising within us from our corrupt fleshly natures that all our duties are contaminated; and we are made at times, to our dismay, to our shame, yes, and to our grief before the Lord to confess that "all our righteousness as filthy rags." Outside performances will satisfy outside professors of Christ's name. With a smattering of doctrines in their heads, a talkative tongue, and a few external acts how well satisfied they are.

They do not serve God for nought Job 1-9 not they. They can declare that they are serving God for what they expect to get. They have no higher view of serving the Lord than the hireling system. They earn what they get, and in their ignorance imagine God is in debt to them for their bodily religious exercises. For it ever will be that to him that worketh is the reward not reckoned of grace, but of debt. Rom. 4-4. And surely the believer in Jesus learns, he knows that all his happiness, all his blessedness, all his mercies are of grace. "Unto you therefor that believe Jesus is precious." I Peter 2-7. So essential it is that we live in fellowship with, in sacred dependence upon our Saviour, to grow up in Christ in all things every day.

Without this heartfelt nearness to Jesus, how lifeless, how vain are all our doings, we have to sigh over it all.

In truth, the more spiritual a

child of God is the more he is conscious of his lack of spirituality of the felt need of abundance of grace from God that he may indeed worship God in spirit and in truth.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12-28-29. All the performance of our duties, all our service, all our praises, all our prayers, all our preaching, and hearing preaching must needs be washed in the cleansing blood of Christ, the dear Lamb of God.

"Jesus gives us pure affections;
Wills to do what he requires;
Makes us follow his directions,
And what he commands inspires;
All our prayers and all our praises,
Rightly offered in his name,
He that dictates them is Jesus;
He that answers is the same."

There is a work wrought upon the soul suited unto all the truths of the gospel of Christ: and as the Spirit of Truth guides us into the truth as it is in Jesus then we in vital experience enter therein. Christ saith, "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall show it unto you." John 16-14-15.

And when thus the truth of Christ is shown us there will be gracious effects, God glorifying fruits put forth in us: and thus it is manifest that we know the grace of God in truth. Col. 1-6. How vain is all profession of the name of Christ, and yet that person to be, in his every day life, living in wan-

topness, dishonesty, drunkenness, and making provision for the flesh to fulfill the lusts thereof. This is turning the grace of our Lord Jesus Christ into lasciviousness, and shows that person to be a graceless character who has never been taught of the grace of God. Titus 2-11-12.

O sin is so odious, so detestable to a child of God; and when we see our very best, all our righteousness to be filthy rags; Isaiah 64-6 (for there is iniquity in our holy things. Exod. 28-38 which Christ our great High Priest must bear and make atonement for.") That so imperfect is our obedience, then we renounce it all and look alone to Jehovah Jesus, the Lord our Righteousness. How far short daily we come of glorifying our Father who is in heaven. Our infirmities abound, such vileness is in our flesh that even though the outward life is circumspect, and as we are seen by others we appear to be good; and yet there are with us times of such self loathing because of the felt inward corruptions of our Adamic nature that in our conflicts therewith we are made to cry out, "O wretched man that I am, who shall deliver me from the body of this death?"

But let us consider this; that our help is in our precious Christ; and that our victory over sin, temptations, and all adversities is in Him; in his precious blood and righteousness.

All the mercies, tranquility, peace, rest, joy and happiness of the everlasting covenant of grace are gospel blessedness: and everything therein flows freely in exceeding riches of grace: for Christ's gospel is called "the gospel of grace of

God." There is not a spiritual blessing flowing unto us in any other channel: and there are seasons with us when we can sing in adoring gratitude with the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Ephs. 1-3-6. All the mercies of the gospel are "the sure mercies of our spiritual David," Isaiah 55-3 and are sure to all Christ's seed. Rom. 4-16. No spiritual blessedness whatsoever is suspended upon any creature performances. Our God hath made with his own elect, in Christ Jesus their Head and Husband, an everlasting covenant ordered in all things and sure, and this is all their salvation and all their desire. 2 Sam. 23-5. All the graces in the hearts of believers are wrought by God's Spirit; and are expressly called "the fruit of the Spirit." Gal. 5-22. "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. "All the fruit that the believer brings forth unto God, Rom. 7-4 our walking in newness of life, Rom. 6-4, is all of the graciousness of the Lord: and if in truth we know the grace of God there will be fruit. Col. 1-6. "From

me is thy fruit found." Hosea 14-8. All to the praise of our heavenly Father.

Thus our dear Saviour speaks, "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." John 15-8. All the mercies of Christ's gospel are without money and without price to us poor, unworthy vile transgressors. Every moment of happiness in the things of Christ, our joy in salvation, our peace of mind, every thrill of blessedness in Jesus, every sensation of comfort and delight in the gospel, all are in the exceeding riches of God's grace.

"To thee every mercy I owe

Above what the fiends have in hell;

And shall I not sing as I go,

My Jesus does everything well?"

There are multitudes who account themselves believers in Christ who have never felt themselves poor, perishing sinners, and never knew the wretchedness of knowing themselves to be vile transgressors: consequently never, from a distressed and contrite heart, cried out, "Behold, I am vile, I abhor myself and repent in dust and ashes." Job 40-4, 42-6. This being dust and ashes is unknown except among the spiritual children of Abraham. Gen. 18-27. And if there is not that loathing of ourselves there can be no entrance into, and experience of the mercy of God, the Father of all mercies, and God of all comfort. God, even our God who blesseth us is the Father of all the mercies treasured up for His elect in the heart of Christ himself: for it is through Christ's heart unto us that all the mercies of Jehovah Father, Son and Holy Ghost flow unto us: and this according to the eternal purpose

which the Father purposed in Christ Jesus our Lord. Trace all the streams of love of mercy and grace up to their fountain, God, and in the bosom of Him who inhabiteth eternity we see eternal thoughts of love to us in Christ Jesus.

"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." John 1-18. In every thought and act and step we take to the showing forth the praises of him who hath called us out of darkness into his marvelous light it is all to the praise of the glory of God's grace who hath made us accepted in the beloved.

Grace reigns!

FREDERICK W. KEENE.

ONE GOD

Dear Brother Lester:

For relief of my mind I will write you a few lines as I have thought so many times I would. You may print same in Zion's Landmark if you judge it worthy of space. I am a believer in One God, the only wise and true God, the maker of both heaven and earth and his only begotten son, Jesus, who was conceived by the Holy Ghost and born of the Virgin Mary. I believe He was the Lamb slain before formation of the world. He it was that came to do his father's will. I believe he always did what was the Holy Father's will, for He prayed the Father if it were possible to let the bitter cup pass from him. I believe he was speaking of his death that was pointed out to him by the Father. Nevertheless not my will but thine be done. He endured this. Contradiction of sinners against

Himself to fulfill the Father's will. Then he had meat to eat that the world was not aware of. I believe he died on the cross for the sin of all who put their trust in Him and I believe he was buried and that God raised Him up the third day for the justification of those He died for. And I believe it pleased the Lord to bruise Him knowing He had all power to raise Him up again. See Isaiah 53:10. I have seen the Lord by faith doing good and healing all that was oppressed while He stayed in this howling wilderness. I've seen how that He was treated during his stay here. Of all the people there was none that stood with him. He trod the wine press alone. I am impressed to write some of my experiences. I tremble while I write for fear that I will fill good space with something that will not profit. I have had some dark and gloomy experiences and some sweet experience since trusting in the great I AM.

When I was only seven years of age I used to attend a Presbyterian Sunday school and I was taught to do the best I could and God would do His part and I would be all right. I joined the Presbyterian church when I was about eight years old and I thought I was surely all right. I went on thinking this until I was about twelve years of age. When I heard some preachers preach the gospel of grace, then I began to reason and study God's word. The more I read the more condemned I felt.

My mother and father were both Christians. This worried me much to think they were born again and I could not understand anything about the new birth they spoke of. I knew by God's word that except

a man be born again he could not enter heaven and in this dark experience of my life I cannot tell all I felt. I knew I was lost and I could not sleep at night for thinking of my lost condition. I could see I had to be born again and this was something I could not do myself.

I remember in May 1916 I heard a preacher preach that there were only two ways and I knew I was on the broad way that leads to destruction. I did not see any possible chance for me. I was at a complete end of myself and saw Jesus Christ as my saviour dying in my room and stead on May 16, 1916 and what a glorious change. I could see then I was born in God's own time that I haven't one thing to do with salvation. It's of the Lord.

May the grace of our Lord Jesus Christ be with all his people.

Yours in hope,

D. L. HAMLET, Jr.

TWO MINDS

Dear Brother Lester and all the dear brethren and readers of the Landmark—I have two minds this morning, one is to write and the other is not to, but as the impression seems so forcible, and has for several weeks, I will draw the bow at a venture. I will make the attempt, the Lord being my helper, hoping that He will guard and guide me, and cause my mind to be as the pen of a ready writer. It is on my mind this morning that the Lord is my Shepherd, I shall not want, and we read, if the Lord be for us, who shall be against us? Thanks to his great name, He is Lord over all.

Brother Lester, your remarks on the piece that wrote was a source

of comfort to me and such a great consolation, reminding us of the stars that sang together and sang over the babe of Bethlehem, our dear saviour who was born in a manger, as there was not room in the inn. I have thought that the inn meant the world, for we feel sure that there is no room in the world for a true believer, much less for our Saviour. I mean in the minds of the world. Brother Lester, is it a true meaning concerning the inn? Yes Bro. Lester you put the true construction on the word. It must have been the word of the Lord that spoke these things to me, for it could not have been otherwise. And on another occasion, a star claimed my attention, just after retiring at night. I was made to notice or they claimed my attention. I noticed the star through the window, and it seemed to be different from the rest and it was made plain that it was the star of Bethlehem, and I looked down through a lower window light and that same star was shining through the lower light and it was still sounding in my mind, the star, the star of Bethlehem and in my slumber and meditation night before last, I was where there was a congregation of people all seated and all outdoors and I was fixing to be buried and an angel appeared and went from toward me around the congregation, the prettiest person I ever saw and she was dressed in pure white and on her head was the prettiest crown of frills, all white except just a little red as if it was her ribbon and on each elbow she bore a little child and their dresses were just like hers and her face was turned from the congregation. She seem-

ed to be prancing along at first and then she floated away.

I and my afflicted daughter are living alone, yet we do not seem to be alone, for it seems that we have the presence of the Lord, not at all times, but sufficient to help us through. The brethren visit us and sing and pray and talk for us and it does revive us up so much and helps us on our way and our friends are so nice to us, oh it does so much to revive the feeble and those that are in trouble. How thankful we are to them and to the blessed Lord, for the blessings that have been bestowed upon us, and it comes to my mind how blessed are they whose hope the Lord is. For in darkest hour and greatest grief a view of Christ gives day and light; and he is our strength and help in every time of need and we hope to be guarded and guided by him, who has all power in heaven and on earth.

Dear Bro. Lester, guess you will tire reading this poor composition. You may not have this poorly written letter published for it is not worthy of a place in the precious Landmark, but would be glad for some commendation from you again, for it would be so much comfort to the poor in spirit. Remember me and my afflicted children while at a throne of grace.

Yours in hope of eternal happiness.

RUTHA TRIPP.

Stokes, N. C.

LOVES THE LANDMARK

Mr. John D. Gold,

My Dear Sir:

Enclosed find check for Five Dollars (\$5.00) which please enter

same the credit on my subscription. I don't know just how much I am behind. You will please mail me statement so that I will know just how I stand. It seems that I can hardly leave off taking your Landmark, as a greater part of the writings seems to conform with what I feel to be a manifestation of God's work or power among his people. We sometimes think that probably tradition has the better part of us and that we have obtained our ideas and beliefs from what we have read and occasionally heard proclaimed from men whom we believe have been called of God. Yes at times we seem to hear that still, low voice which seems to say, "This is the way walk ye in it." We feel to believe that as far as man's way is in this world that it is altogether natural and all his works and doings are natural hence he can only satisfy or please the natural mind, but if it pleases God to give us his natural creation, "a mind to view the workmanship of this great master and builder then we can say of a truth that the Lord God omnipotent doth reign, or in other words when we can behold as it were the fourth morn likened unto the Son of God, we can say He is our God, and we hope to be His people.

Respectively yours,

JOHN D. CRAFT.

Belva, Ky.

A GOOD EXPERIENCE

Elder C. F. Denny,

Dear Mr. Denny:

In the name of one who is given hope I trust to be with you, each and every one pertaining to the household of faith. So different to our distance on earth having a zeal

of knowledge we are brought as one to God's holy mount and made to sit in heavenly places as one.

I believe God has given me faith that this hope I now am about to write you of will soon be fulfilled.

Somewhere about the space of four years ago, I was given the promise of light by invisible lips unknown to me. I had the promise of wisdom in this light, as pertaining to the tabernacle of God.

"God will make thee wise into the light of his tabernacle."

As this would not apply to a vision. As I looked not upon any sun, like St. Paul and many who have seen the light, my natural eye was not permitted to look beyond the veil intervening between the spokes man and myself. There is no reason for doubt, yet I am very much so. If we be made wise in the things pertaining to his kingdom, it is not of ourselves but of him that willeth to reveal his word, and manifest his glory in all ages to all men whom he giveth power to become the sons of God, as his promises are sure and his words steadfast, he changes not, where of we are blessed to know if we have the least promise of any of the things as pertaining to his kingdom of righteousness.

It's a gift beyond any power of men on earth to give, as hidden things belong to God, and revealed things to man, it is through his infinite power that man has a heart opened up to the revealed gifts of God's revelation wherein containeth an unquenchable desire as to the gift of his only son Jesus Christ, our Lord who redeemed us from under the law.

Being the bread of life he further

says, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," for he says, "I came down from Heaven not to do mine own will but the will of him that sent me, and this is the Father's will which hath sent me, that of ail which he hath given me I should lose nothing but should raise it up at the last day. So in both giving and taking up his life, in death and the resurrection from the dead he redeems us from the old works of bondage making us free through faith in his righteousness that he hath shed abroad in our hearts to enable us to stand in the brightness of his coming to make up his jewels. So we should not think ourselves able to do any among the least of all things that pertain to our righteousness, for we can only see as we are given to see and hear only as we are given to hear. Having our minds furnished with understanding to bow ourselves in submission to his Holy will.

While we behold our saviour king
 He's always just the same
 In laudable praise we shall sing.
 All glory to his name.

In the joys of sweet Beulah land
 All glories there arise
 Undaunted by all worldly stand.
 His glory never dies.

Yours in hope,

HARLOW STAMPER.

Independence, Va. R. 3.

SUBSCRIBER 25 YEARS

Jessup, Ga., May 8th, 1923

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Find enclosed check for \$4.00, which you will please place to the

credit of my subscription and oblige,
 Yours respectfully, B. F. Woodcock.

P. S.—I should have sent in my remittance long before this but have just carelessly neglected it. It was not because I do not enjoy reading the Landmark for I certainly do for I have been a subscriber for I think at least 25 years and I am minded to continue on for I dearly loved your father and had the privilege of hearing him preach once in life: and much desired to hear him again. I always enjoyed his editorials and have had a mind for several years to visit some of the churches (as a little preacher) in the state of North and South Carolina, also in Virginia and if the Lord wills it so, I hope to be able to do so this summer and fall. With best wishes to you and the Landmark and all the household of faith everywhere, I remain as ever your little brother in hope of heaven.

B. F. W.

Jessup, Ga.

A WORTHY WALK

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love," Chapter 4th, Ephesians.

What anxiety the apostle here show himself possessed of that the saints should walk worthy of the high and important vocation wherewith they have been called, and that they "grieve not the Holy Spirit of God whereby they are sealed unto the day of redemption." 30th verse Ephesians.

That they "grieve not the Holy Spirit," how terrible the thought that we, poor, dependent creatures

should grieve the Holy Spirit. How softly should we walk before Him in love in all lowliness and meekness being careful of our walk and our conversation! that we "grieve not the Holy Spirit." I will also write my thoughts upon the portion of Scripture which reads thus:

"Be ye angry, and sin not; let not the sun go down upon your wrath." Eph. IV:26.

"Be ye angry and sin not," appears to me to mean that should we be angry (which we certainly will be at times), we should not sin by using bad language, by speaking bitterly, unkindly and harshly, remembering that He whom we profess to follow when He was reviled, reviled not again, when He was buffeted, He threatened not, "Let not the sun go down upon your wrath," also appears to me to mean that whatever may have been our cause for anger, whatever perplexities and vexation may have beset our pathway during the busy scenes of the day, let not the certain of night, as it draws its peaceful shades about us find our minds filled with anger and wrath. And as one of the writers has said, "Let not the going down of the sun find us in this state, for if ever there is a time when the child of God feels the need of tranquility of mind, it is at the coming of nightfall, when the body is about to be laid down to rest so like an emblematic of the sleep of death.

I now commend you all to the love and ever-tender watch-care of our ever-dear and blessed shepherd who careth for His sheep.

BESSIE BROOKS.

Greenville, N. C.

CENTENNIAL OF CONSTITUTION

By request I attended the one hundredth anniversary of the organization of the Primitive Baptist Pitt County, N. C., on the third Saturday at Tyson's Meeting House in urday and Sunday in September, 1923.

On the third Saturday and Sunday in September in the year 1873 I attended that church as messenger from the Meadow. I had not commenced speaking in public at that time, but did commence the next year. I have been attending that church sometimes occasionally and for a part of the time monthly on Saturday and third Sunday during the intervening fifty years. I have never been nominally the pastor of that church but I felt almost as much interested in it as if I had been the nominal pastor.

The original church book has been lost but the minutes of the September 1823 meeting has been copied into a book now in possession of the church and that minute shows that Elder Benjamin Bynum served as moderator, John Joyner as clerk. The following names appear as being admitted as members into the church in its constitution, viz: Josiah Collins, Willoughby Jones, Lucy Tyson and Austin, who belonged to a man named Tyson, and Austin's wife (the names of Austin and wife are not very plain, writing fades) It is not stated whether John Joiner was admitted as a member or not his name being merely signed to the minute as clerk and Eld. Bynum merely mentioned as moderator. Those admitted to membership had letters of dismission from the Meadow church of Greene County, N. C.

The next minute recorded in the

book is that of Oct. 1869. Elder Josiah Nelson was moderator. At this meeting Lambert P. Beadsley was restored and was ordained a deacon in July 1870. The church had become almost extinct during the war between the states, there being but one member, a Sister Violet Joyner, a colored woman. She lived to be old and was helped to live by contributions from the church.

The church was reorganized and was received back into the Contentnea Association in Oct. 1870.

The following named elders were chosen pastors: Jesse Baker in March 1872; B. C. Pitt, Sept. 1875; Wm. Woodard, Oct. 1878; W. B. Williams, May 1882; James S. Woodard, Sept. 1889; L. E. Everett, Sept. 1900; Dec. 1902, A. M. Crisp.

The above was taken from the old church book. After Elder Crisp resigned then Eld. J. S. Corbitt served for a number of years. Their present pastor is Eld. Lather Joyner whose membership is with the Tyson's church and I hope the Lord will bless his ministry to the welfare of the church for many years.

Brother Denny you may do with the above rough sketch as you may see proper.

Yours in gospel fellowship,

D. A. MEWBORN,
R. F. D. 1, Farmville, N. C.

FAITH

(J. P. Temple)

"Faith is the evidence of things hoped for," yet unseen—

The belief in Christ by a sinner vile, unclean,

The glory of expectations in perfect love,

The peace we get here below of Heaven above.

Faith was born through Christ and is the anchor of our hope;

It is the Dew of Heavenly Love with broadest scope;

'Tis the will of God in the living hope of man;

Its fountain head is grace and must forever stand.

Faith's the author of glory in a pilgrim's heart,

Its beauties are great while its soothing chimes are smart

In glorious expectations of that wonderful day

Which will resurrect this body of mortal clay.

It is the field of God which bears the priceless Pearl

To all weary, heavy laden hearts in the world—

It's a light to their paths and a lamp to their feet—

And through duty and good works, it is the Christian's meat.

In the morning of time, 'twas faith where Abel stood,

Which pleased God and made the sacred offering good;

Its substance was glory in his abiding day,

And surety from God when he passed away.

On earth it is the great and never failing guide

To test our love, do good deeds, 'tis a believer's pride;

It commits no evil, and does not stand for strife—

It's the light the Children need to lead them right in life.

ZION'S LANDMARK

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

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

Elder J. D. Cockram—Stuart, Va.

Elder M. L. Gilbert—Dade City,
Fla.

Elder C. F. Denny—Wilson, N. C.

VOL. LVI.

NO. 24

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., NOV. 1, 1923.

BORN OF THE FLESH AND BORN OF THE SPIRIT

When Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit," he gave the keynote of the two natures in the believer. The man is the workmanship of God: he was first created in Adam of the dust of the earth and, afterward in Christ of the spirit of the Lord. Hence, he is not a chance production, the outcome of evolution, or the result of special environments that he is being both in the natural and spiritual realm. Manifestly there was an old creature before there was a new creature; and the great mystery to the world is how a man can be born again—then be both the old and the new man. It is unseen by Armenian, hated by the world, but loved and rejoiced in by the true believer. Evidently the believer's experience, as well as the teaching of the word of truth, teach that in the one nature he has sin, disobedience and death; and in the other,

righteousness, obedience and life. By generation he got the nature of Adam the second. Thus the peculiar energies of each nature is manifested—"For the flesh lusteth (not did lust) against the spirit and the spirit against the flesh: and these are contrary the one to the other: so that ye (that have both natures) cannot do the things that ye would." The infant is incapable of sinning after the similitude of Adam's transgression, but is a sinner, being of his offspring and nature. So when one is born again he partakes of Christ's nature and obedience while utterly incapable of doing anything to acquire relationship.

To be born of the flesh is to partake of human nature and its adjuncts: to be born of the spirit is to partake of the divine nature and its adjuncts. That which is of nature is according to the will of man, and that which is of the spirit is according to the will of God. When blessed to hunger and thirst after righteousness must not be held as a change in the old nature, but a new creation, the implantation of the life of Christ by the operation of the spirit based upon the atonement of Christ. Man's depravity is not destroyed by being born again in the essential feature; but in the face of the new nature, the old seems to have grown worse, or rather a greater display of the evil is manifest by the life of faith he lives in the flesh. Evidently Christ did not mean by born of the flesh to convey the idea to Nicodemus the material body simply, but that man could not produce more than pertains to the flesh; for he is by nature a child of wrath, dead in sins, follows things understood by the

wisdom of the world only, carnal commandments. To the believing man the Lord says, "Blessed art thou: for flesh and blood (intellectual qualities and refined abilities) hath not revealed it unto thee, but my Father who is heaven." It is clear that that which is born (produced) of the flesh is flesh. Also, that which is born (created) of the spirit is spirit, or spiritual. Spirit repeated: the first is the spirit of God by which there is a new creation. Thus man is not born over, as Nicodemus vainly thought, but born again; Yes, "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." "Which were born, not of blood, nor the will of the flesh, nor the will of man, but of God." In the new creation the Lord was alone and unaided, as in the creation of the heaven and the earth. As in the natural life, so in the spiritual, the Lord breathed upon him by his spirit, and he lived; he spake and he was created in Christ Jesus. Creation is the work of Jehovah, and none can share it with him. "Created in Christ Jesus." Hence the new life of this new man is a creation, and did not exist before he was born again. Now he is a son of God, whereas before he was only a creature of God; hence the unscriptural idea that this new man was an eternal child of God, having eternal vital union with Christ. If such statements were true there would have been no necessity for the vicarious death of the Son of God, and "born again" a non-essential. Jesus could not have given man eternal life, or adopted him heirship, seeing he possessed life

and sonship from eternity. When new created the two natures in the man are manifestly distinct and antagonistic, and until his vile body is changed and made like unto the glorified body of his Lord in the resurrection, these opposing principles will remain in the believer. Man born only once, that of flesh, the wisdom of the world, will assert what he can do, what he can be, what he can keep; but when born again, if he will let his own experience talk, will acknowledge that salvation is of the Lord—What Christ is, what He does and what He keeps. Thus the divinely believer only has Christ's works to glory in. However, the believer's warfare continues during his earthly pilgrimage; for he cannot eliminate either principle or nature, purify the one, or corrupt the other: the "Old man" is entirely depraved; the "new man" is essentially holy. So the former cannot foreslide, the latter cannot backslide; but he who possesses both natures may so live after the flesh as to lose the joys of salvation, and bring the chastening of the Lord upon him; or if he should through the spirit worship the fruits of the flesh and in the obedience of faith he will be found reaping life at the straight gate while he sojourns. "Seeing that ye have put off the old man with his deeds," said Paul to certain ones who had so done. Mark, he did not say that they had improved the old man. Again, "Ye have put on the new man"—which was only manifesting the fruits of the spirit. Who is there that cannot see the difference in trying to mend an old garment and casting it off, or putting on a new one? The believer by the

operation of faith puts off the one, and puts on the other—that is he walks or lives in the spirit and not in or after flesh.

M. L. G.

MRS. JAMES H. BARKLEY

Mrs. Nancy Ann Edwards Barkley, wife of the late James H. Barkley, departed this life Sept. 19th, at 7 o'clock P. M., aged 76 years, at the home of her daughter, Mrs. Zeb L. Dawes.

She was stricken with neuritis and sciatica in the past March, of which she had several attacks and from which she never sufficiently recovered to be able to walk; Her relatives were hopeful of her recovery until about two weeks before the end when she began to grow weaker gradually and passed out quietly, surrounded by her children and friends. She bore all the long months of suffering patiently.

The death of Mrs. Barkley removes from this community one of the oldest residents and best beloved characters. She was an exemplary Christian, a true mother, a loyal friend and a good neighbor. All who knew her loved and admired her.

The deceased was the daughter of Briton and Winifred Edwards and was born in Edgecombe county January 15, 1847. Her parents later moved to Wilson County after which she was married to James H. Barkley, April 4th, 1883. She was the mother of three children, Mrs. Zeb Dawes, Will and Wiley Barkley and the step mother of J. F., J. H., and H. S. Barkley all of whom survive her. She also leaves two sisters, Mrs. J. C. Williams and Mrs. J. J. Miller and one brother, Mr. Lafayette Edwards.

Her daughter, sons and grandchildren, of which there were several, were the glory of her life and she was never so happy as when they were about her. They contributed to her comfort in loving ministrations. She prayed that He who doeth all things well would take care of her loved ones and bring them into His fold. Few have ministered to others in time of need and distress more than she for wherever there was sickness and suffering near her she turned a willing hand and heart as long as she was able.

She was a consistent member of the Primitive Baptist church, at Town Creek for twenty-eight years and was a regular attendant only missing two quarterly meetings in the time until her sickness.

Her funeral services were conducted by her pastor, Elder A. M. Crisp and R. H. Boswell at Town Creek church. The service and songs were touching and appropriate. The songs were her favorites. "Father I Stretch My Hands to Thee"

and "Jesus Lover of My Soul," rendered by the choir.

Her well ordered walk in life and her Godly conversation and her hope in God have been a shining light to the church and to all others within its glow. Elder Crisp spoke of the many virtues of her life and character but, like those to which Paul refers, they stand and speak for themselves. Her life has been a written epistle which lives in the hearts of all. She was, truly, a mother in Israel, and we feel that she is gone to her eternal home where a crown of glory awaits her coming.

While we grieve to give her up and her going has left us lonely, bereaved and desolate, we know that she is not lost to us. She has passed out of this world of sorrow and affliction to the Great Beyond where she is with the Blood Washed throng of the redeemed, so we rest in that sweet assurance that some day we hope to meet her there, where pain, sorrow and parting are no more.

She had been a subscriber and reader of the Zion's Landmark for a number of years and looked forward with pleasure to the coming of each copy.

She was laid to rest in Maplewood Cemetery in Wilson, her grave being covered with beautiful flowers which silently spoke of the esteem in which she was held.

MRS. PATTIE SKINNER-LANGSTON

Was born November 12th, 1906, and died September 9th, 1923 at a local hospital. Living only the short life of sixteen years, nine months and twenty-five days. She was the only child of John and Geneva Skinner. In 1921 she was happily married to Clic Langston, and they lived a happy life together until death parted them. I have known Pattie since she was a small girl, and she has ever had a spotless name. She was always devoted to her mother and father, and they loved her dearly, but she was too good to stay with us, so God called her to her eternal home. Her suffering was great for a few hours but we feel they are all over now.

All was done for her that physicians, kind and loving hands could do but nothing could stay the icy hands of death. Her life was a benediction and the sixteen years she lived she made as many friends as some who live until old age takes them away. She had only been married one year and ten months, but they set a good example for many to live by, she was an affectionate wife. She was always kind and good to her husband and for the last few months of her life she could hardly bear for him to be out of her sight. She often said she would like for them both to go together if it was God's will but if not she wanted to go first.

On the evening she was taken to the

hospital, as her young husband was returning home (for some things that were needed) in great trouble over her a light appeared in the car he was riding in and a voice spoke to him that seemed to be her's and said, "Don't worry over me." We feel that he need not worry over her for she is enjoying a better world than this, where there is no sorrow, tears, nor longings, where there is no darkness, but everything is right, and where she is singing songs of praise to the most high and Holy God. Oh! would not it be better if all of us had gone through the hour of death and had reached a better world on high where peace reigns until the resurrection morn. "When the dead shall rise and be like Him."

Pattie never united with any church but we feel she had a hope, she was a believer of the Primitive Baptist doctrine of which church she had attended all her life. She loved to hear them proclaim this faith, she has often told me so. She was not like most young women, when a single girl, she could often be seen sitting in deep thought. I'm sure she tried to live a Christian life.

So weep not dear friends, for her, altho she's left you here behind, but prepare yourself to meet her in this some consolation you may find.

She left behind her her husband and infant, her mother and father, and many relatives and friends to mourn their loss, which is her eternal gain.

Funeral services were conducted by Elder G. W. B. Swell in Contentnea church, where there was a large crowd assembled. She was quietly laid to rest in the Contentnea cemetery.

Sleep on dear Pattie,
And take thy rest,
We all loved you,
But God loved you best.
Know that Pattie now is with Him
Who has called her spirit home.
Crowned her with a crown of glory,
And with angels she will roam.
Tho' your hearts are sad and lonely,
As you see the empty seat,
In God's own time He'll call you
And with Pattie you shall meet.
Then there will be a happy union,
As you walk the golden street
No more grieving, no more sorrow,
For your joys will be complete.

One who loved her,

Written by her sister-in-law.

MRS. ELMA LANGSTON.

ELDER M. B. WILLIFORD

Rocky Mount, N. C., Sept. 19, 1923.
503 Carolina Ave.

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

Dear Brother Gold:

Will you please publish this letter in the Zion's Landmark and also in the Primitive

Baptist paper, the death of Brother M. B. Williford. I was impressed very much.

I began nursing Brother Williford the thirteenth (13th) day of April. He said in the beginning of his illness he would be glad when the time came for him to go home. He preached a sermon each day from the beginning of his illness until five days before he died.

During his last five days on earth, he said: "I have fought a good fight, I have finished my cause, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearance." Titus 4:7-8.

He told his children he had not lived the life he wanted to live, but he was not ashamed of the life he had lived because his flesh was weak, the Lord knew the spirit was willing.

He told his children and grandchildren to follow his example.

He asked me to tell the Nashville church and the Primitive Baptists of this faith and order that he died in perfect peace and full fellowship.

To his children at home, if I saw any difference between the daughter and daughter-in-law I don't know it, toward their father.

As long as I have nursed that was one of the most pleasant homes I have ever been in. I was there five months.

I ask your prayers for the children at home and especially Mrs. Leslie Lyttle, that she will take up her cross and follow Jesus as father has done and did all of his life.

I saw that she needed to go home to her friends. She has heavy troubles and I told her as soon as she did what the Lord has commanded her to do she would find rest. I told her whenever one acknowledged his or her unworthiness and poorness there was a place for him to go for rest, the Lord said: "Take my yoke upon you, and learn of me; for I am meek and lonely in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11, 29-30.

Your sister,

HATTIE BOON.

RESOLUTIONS OF RESPECT

Our dear Sister Mattie L. Jarrell. We received your message of love to us. Our hearts were glad, and yet saddened by your absence, and to know of your afflictions. Yet the message was so encouraging that joy came into our hearts to know of your faithfulness and hope in Christ, our Redeemer. We want you to know that you have our prayers, and love. Though we missed you in your seat, yet your presence was felt in your letter.

We pray if God wills it, that you may yet fill our place in church, and that God

may be with you in all of your afflictions and sorrows to comfort and bless you.

May your life be tranquil and undisturbed by outside influences of the devil, that your trust and faith in God and Christ Jesus to enable you to fight a good fight and when you fall asleep in the arms of Jesus, though your place in the church may be vacant, yet we hope too to meet you in the Great Beyond in the City of our God. Where you will fill your place there, and we the Church of Jesus Christ, fill our places. There to mingle together once more to sing sweeter songs, the eternal praises of Him who loved us that He sacrificed His life that we poor lost sinners should have a place with Him.

Though your place in the church be vacant, yet a vacancy will be filled in the eternal church above, though our hearts be full, and your lovable Christian presence gone from out our midst, yet God's will be done and we will abide in hopes of meeting again where sorrow never comes, where love and gladness will reign.

Yes, Sister Jarrell, we pray that God may comfort your soul. While we meet to serve our God, may He speak peace to your soul, and that all is well.

You have our prayers and love, and we appreciate and thank you for your beautiful letter.

Your brethren and sisters of Mill Branch church. Done by order of the church in conference August 5th, 1922.

Eld. T. H. B. PRIDGEN, Mod.

ALFRED JOYNER, Clerk.

Mill Branch Church, Nash Co.

GEORGE H. ROUSE

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

Resolved, that a copy of these resolutions be entered on our Church Record, a copy be sent to Zion's Landmark for publication, and a copy be sent to the widow of Brother Rouse.

Done in conference of the Church at Kinston, N. C., on Saturday before the third Sunday in August, 1923.

L. H. HARDY, Moderator.

R. H. TEMPLE, Clerk.

ELD. F. W. KEENE

Hancock's, Saturday and 3rd Sunday, November 17 and 18, 1923.
Greenville, Sunday night, Nov. 18.
Red Banks, Monday, Nov. 19.
Briery Swamp, Tuesday, Nov. 20.
Flat Swamp, Wednesday Nov. 21.
Robersonville, at night, Nov. 21.
Bear Grass, Thursday, Nov. 22.
Skewarkey, Friday, Nov. 23.
Smithwick's Creek, Saturday and Sunday, November 24 and 25th.
Jamesville, Monday, Nov. 26.
Spring Green Tuesday, Nov. 27.
Hamilton at night, Nov. 27.
Coneho, Wednesday, Nov. 28.
Kehukee, Thursday, Nov. 29.
Mt. Zion, Friday, Nov. 30.

NOTICE

Send all orders for Lloyd's Hymn Book, Lester and Durand Hymn and Tune Books, Bibles, Testaments and Fox's Book of Martyrs to C. F. Denny, Wilson, N. C.

NOTICE

Elder G. M. Trent, of Reidsville, N. C., wishes to state that the appointments made for him from the Contentnea Association to Wilmington, were unauthorized. He regrets they were made.

ELDER W. H. SCHENCK.

Please publish the following appointments for Elder W. H. Schenck of Pittsboro, Ind.

Spray, Saturday night and Sunday Nov 3, 4.
Draper, Monday night, Nov. 5.
Greensboro, Wednesday night Nov. 7.
Mebane, Thursday night, Nov. 8.
Durham, Friday night, Nov. 9.
Raleigh, Saturday, Nov. 10.
Smithfield, Sunday Nov. 11.
Beulah, Monday, Nov. 12.
Wilson, Monday night, Nov. 12.
Falls of Tar River, Tuesday, Nov. 13.
Elm City, Tuesday night, Nov. 13.
Upper Town Creek, Wednesday, Nov. 14.
Lower Black Creek, Thursday, Nov. 15.
New Chapel, Friday, Nov. 16.
Goldsboro, Friday night, Nov. 16.
Muddy Creek, Sunday, Nov. 18.
Sand Hill, Monday, Nov. 19.
Sloans Chapel, Tuesday, Nov. 20.
Cypress Creek, Wednesday, Nov. 21.
South West, Thursday, Nov. 22.
North East, Friday, Nov. 23.
Ward's Will, Saturday and Sunday, Nov. 24, 25.
Yopp's, Monday, Nov. 26.
Bay, Tuesday, Nov. 27.
Stump Sound, Wednesday, Nov. 28.
Wilmington, Thursday, Nov. 29.
Elder Schenck expects to be at Jacksonville, Fla., the Second Saturday and Sunday in December. Elder M. L. Gilbert will please arrange appointments for him the rest of December in the State of Florida.

H. F. HUTCHENS.

X Per Z79 v.56 218986

Zion's Landmark

X Per Z79 v.56 218986

