

PERKINS LIBRARY

Duke University

Rare Books

Library Budget
Fund



Digitized by the Internet Archive
in 2014

IX Camp.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

SEPTEMBER 15, 1925

No. 1

SOLA MEDITATION

*Mrs. Willie H. Gillespie
1 Mar. 26*

My soul, come meditate the day,
And think how near it stands,
When thou must quit this house of clay,
And fly to unknown lands.

O could we die with those that die,
And place us in their stead,
Then would our spirits learn to fly,
And converse with the dead.

How we should scorn these clothes of flesh
These fetters and this load!
And long for evening to undress,
That we may rest with God.

(Watts.)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check; or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK 279

459

DEVOTED TO THE CAUSE OF JESUS CHRIST

COME YE YOURSELVES APART

Mark 6-31-32.

And He said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going and they had no leisure so much as to eat. And they departed into a desert by ship privately.

The curious multitude so intruded itself that Christ and His disciples had no privacy, no leisure moments to rest and eat together, so Jesus and His disciples departed from the disturbing throng. You see the picture, Jesus and His followers in all privacy resting and eating together; there are no intruders, they are apart from the coming and going of disturbing visitors, Jesus and His own are alone, all around them is the desert. There is nothing there; the one attracting green spot is here: Jesus and His disciples resting and eating together. This is the oasis in the desert.

I penned these few lines, and sat musing; after some moments I said within me, How sacred is the mystery of my life since Jesus came into it. Before this I wandered in the world unconcerned with regard to eternal things; I was dead in trespasses and sins, an enemy of God; Jesus was unknown, undesired, at that time. Saith the Apostle Paul, "Ye were without Christ being aliens from the commonwealth of Israel, and strangers from the covenants of promise, hav-

ing no hope, and without God in the world: But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." Ephes. 2-12-13. It is all a divine mystery. Yes, I felt I was a sinner doomed for my sins to endless woe, a poor guilty worm; I trembled with a broken and contrite heart at the feet of Him whom I knew had not only power to take my life from the earth, but had power after he had killed to destroy me both body and soul in hell. Matt. 10-28. In my sin stricken, law condemned heart I feared I should die in my sins, John 8-21 and that I should be driven away in my wickedness from the presence of the Lord, and from the glory of His power. 2 Thess. 1-9. I could see no hope of escape for such a great sinner, but at length the Holy Spirit revealed Jesus to me. He opened up and sealed to my heart the sacred mystery of the shedding of Christ's precious blood; then I tasted the blessedness of the forgiveness of my sins, that all was covered by the blood and righteousness of the Lamb of God. Rom. 4-6-8. As I have expressed it, Jesus came into my life, into my heart; since then the companionship of the Saviour has been my highest blessedness. But I am finding continually that there is much to interfere with this fellowship; it appears at times to be suspended, and sometimes such seasons are so long I

fear that intimacy between Jesus and me, a poor sinful one, will not be resumed. I say in my fearful heart, surely He is wearied of me, one so worthless, perverse, ungrateful, and yet I am forced by a power within me to cry out, "Do not abhor me." Jer. 14-21. Only those who are of God and called unto the fellowship of God's dear Son know what it is to live by faith upon Jesus, and such only know how many are the hindrances from the world, the flesh and the devil that would so interfere as to cause all privacy, rest and communion with our Redeemer; who only hath the words of eternal life. Those words are our sustenance, and only by them can we live, but the coming and going of intruders at times is such that we can find no leisure, and have not a moment to eat a few crumbs with Jesus.

No doubt that was a mixed multitude with mixed purposes that so thronged Christ and His disciples.

So in a spiritual sense there are various things with whose coming and going we are buffeted, and our spiritual leisure with our Saviour is much broken into. If in very truth we are Christ's, believers in Him, we cannot remain very long indifferent, at ease, having no intimacy with Him. No, we are poor sinners, and the pressing needs that the Holy Spirit causes us to feel awaken in us pinnings of soul for the words of eternal life that flow from Emmanuel's lips. "None but Jesus can do helpless sinners good." The cares attending our earthly life, the occupations we are engaged in, the well nigh all engrossing business, and the unceas-

ing intercourse with our fellows, each or all of these as a coming and going through much absorb our time, and then sometimes we are so pestered with incoming and outgoing carnal thoughts, a thievish swarm infests our life, and we are much buffeted, and though Jesus be in our sight, yet there is no leisure, no privacy, no time so much as to eat our morsel with Him, our life becomes so unsatisfying, there is an aching void because of the coming and going of distracting, wearying depravities of our fleshly nature.

The senses of the natural body are the channels by which we have participation in natural things, and are requisite to our living upon the earth. But as our bodies are mortal, vile, dead because of sin, so all the senses are depraved; therefore our seeing, hearing, smelling and feeling are all the inlets and outlets of our depravities in our natural lives, and sometimes every outlet and inlet are so taken possession of by Satan and sin that we have no leisure to rest, or to eat a crumb of the Bread of Life. We have many foes, the world, the flesh and the devil, who are conspired to allure or to vex and to overthrow us. Yes many are our foes, but we have one ever gracious, almighty Friend, who sticketh closer than a brother. Prov. 18-25.

"An earthly brother drops his hold,
Is sometimes hot and sometimes
cold,

But Jesus is the same."

If ever a poor sinner upon the earth has been favored by faith with moments of sacred intimacy with Christ, I feel I can say I have,

and yet very often I find my heart pining for yet nearer and nearer communion. My yearning heart tells me that it is only glimpses that I have seen, only moments of intimacy by faith have been mine; it is only in part, just a little that I know of Him whom to know is life eternal, and I know I can only be satisfied when that which is perfect is come, when I shall be like Him and see Him as He is, then face to face, immortal incorruptible conformed to the image of the Son of God, so shall we ever be with the Lord.

Jesus knows all the hindrances from without and within that we have to encounter, and He knows that we find ourselves at our wit's end in our plans and endeavors to escape from the engrossing harassing throng that so interferes, suspending those intimate private relations with Himself, our Saviour and dear, dear Friend. We have not the sufficiency in ourselves to dismiss the thronging multitude.

The vanities, cares and fleshly lusts of our natural lives come and go, and our lives appear to be the very playground for the world, the flesh and the devil.

There these loathed enemies engage in their vile traffic to the unrest and disconsolation of the quickened sinner. I repeat, we become conscious of our insufficiency in this conflict, we cannot drive the enemy from the field, and if all depended upon us when should we do exploits? Daniel 11-32. "I can do all things," says the Apostle Paul. How? "Through Christ which strengtheneth me." Phil. 4-13. "My grace is sufficient for thee."

1 Cor. 12-9. Here lies the secret of the believers triumphs. "This is the victory that overcometh the world, even our faith." 1 John 5-4. Christ is the nourisher and cherish-er of the church, Ephes. 5-29, and receiving succor from Him we are helped to lift up our heads, yea, in all our trials we are more than conquerors through Him that loved us. The inward man is renewed day by day. 2 Cor. 4-16. Though thronged and disturbed by the multitude Jesus speaks, "Come ye yourself apart into a desert place, and rest awhile."

At His word immediately we privately take ship and sail away. The spouse of Christ exclaimed, "Or ever I was aware, my soul made me like the chariots of Amminadib." Solomon's Song 6-12. So the voice of Christ, a glimpse by faith of His loveliness, is so alluring. His one word, "Come," takes hold of our hearts and we follow Him into the wilderness. Jer. 2-2.

There we are apart from the disturbing powers, and alone with Him. He speaks to the hearts of His people. "I will allure her, and bring her into the wilderness, and speak comfortably unto her." ("Speak to her heart") Hosea 2-14. One word of our Emmanuel spoken to our heart and the vexing powers are held in check, they recede from us and we are apart with Jesus. That word, "Come ye yourselves apart into a desert place," separates us, and all around is a desert. In a moment, in the twinkling of an eye, we see the world with all its inviting charms to be blighted, fading, perishing; it is all to us a desert.

"Let earth's alluring charms combine,
While thou art near in vain they call;
One smile, one blissful smile of thine,
My dearest Lord, outweighs them all."

By the operations of His gracious power the emotions of the depravities of our flesh are stilled. There are quiet resting places in the gospel. Isaiah 32-18. There is the place where Christ maketh His flock to rest at noon. Song 1-7. Ah, sometimes so far have I wandered and become so confused I have forgotten my resting place. Jer. 1-6. Our God has His pavilion in the secret of His tabernacle, where He shelters and consoles His troubled ones. Psa'm 27-5. "And the Lord said unto Noah, Come thou, and all Thy house into the ark." Gen. 7-1. There were eight souls snut in with the Lord in the ark, and all around them was the desolating flood of mighty waters. Those moments when with Jesus we have privately taken our flight by ship to a desert place are very sacred. Because, while the tumult of the vanities and cares of life, while sin and Satan suffer us to have no leisure, we find many things arising that demand attention.

There are hard questions that we would like Jesus to solve; and dark sayings, Psalm 78-2, mysteries of the Kingdom all so wrapped in obscurity and our anxious yearning heart longs to enter into these things. Because we have "no leisure so much as to eat," the pangs

of hunger are felt, we are stricken through for want of the fruits of the field. Lam. 4-9. A true child of God must have food to live, he must have the words of eternal life, he must feed upon Jesus, the Bread of Life. Jesus in the desert is the one attraction, our own consolation, our all. "Without a parable spake he not unto them: and when they were alone, He expounded all things unto His disciples." Mark 4-34.

There is no one else near, no attracting strange good night. Deut. 32-12 our eyes and our hearts are toward Christ when He openeth our understanding to understand the Scriptures. It is so blessed to be by faith alone with Jesus, and to have our soul absorbed in His gospel; here we enter unto rest. Heb. 4-10. Believers are the sheep of His pasture and the people of His hand, and He maketh them to lie down in green pastures, and leadeth them beside the still waters. Ah, everywhere else is a desert place. To rest and eat with our sweet Lord Jesus Christ is the oasis in the desert, the one green, fruitful, happy place. O what a bauble, a waste howling wilderness is all the world (the lust of the flesh, the lust of the eyes, the pride of life.) All is an empty show, vanity of vanities, when we are taken apart into sacred repose and are favored to hold communion with Jesus. "I will come in to Him, and will sup with Him, and He with me." Rev. 3-20.

"Eat, O friends, drink, yea, drink abundantly. O beloved." Song 5-1. Let this be my portion and no one will I envy. While we

are plagued with the coming and going multitude then our devotions decline, our faith and hope, our prayers and praises, all spiritual emotions become languid and ready to die. Rev. 3-2. But when Christ says, "Come up hither," Rev. 4-1. "Come ye yourselves apart," then immediately we are in the spirit, and we privately take ship and sail away with our Beloved. Oh more frequent let this be, Oh Saviour, thou knowest all my conflicts, how buffeted often I am, come and take me away with thyself apart, I will sit down under the shadow with great delight, and thy fruit shall be sweet to my taste.

FREDERICK W. KEENE.

Raleigh, N. C.

EXPERIENCE

Elder C. F. Denny,

Wilson, N. C.

Dear Brother,

The following is a letter from Brother Mark D. Calhoun to me, in which he relates a part of his experience. With his consent I am sending you a copy of the letter. If you think it good matter for the Landmark please publish at your earliest convenience. It was my pleasure to baptize this brother together with his sister in the flesh. Sister Dora Worsley and Sister Mary Robbins.

Your brother in hope,

A. B. DENSON.

The Letter

Dear Brother Denson:

It has been impressed on my mind for some time to write you some of the things that I hope has been the dealings of the good Lord with this poor sinful worm of the

dust. Also some of the things that I did love of this world before I ever had a hope. I don't know whether this impression is of the Lord or whether it is of this vile body. But there is one thing that I do know and that is if it is of this sinful body it will all be in vain and no comfort to me or any one else. But if of the Lord, all will be well.

In 1918 I was drafted in the World War and served overseas about nine months. At that time up until then and until in the summer of 1922 I was one of the most dreadful cursers in the world, also liked dancing, shows and most of the gatherings for the fun of the world. While in France I had a dream that never came to my mind many times before the day I offered to the church. I dreamed on the day of my return home from the army I was going up the path to the Falls Church and in the yard was a crowd of the happiest people I ever saw and no one there that I knew but my father, who I threw my arms around his neck and kissed him. The day I was received into the church in a moment after I shook hands with papa and he kissed me this dream appeared to me beautiful. That the good Master was watching over me even if I was so sinful and reckless and was showing me a home with you dear people, but I was so mean nothing ever crossed my mind like this at that time. In November, 1921 I was united in marriage with Mamie J. Whitfield, who is now a dear and sweet companion to me. At that time I cared nothing for preaching, but she wanted to go and I have never known how it hap-

pened, but the things I once hated had turned to be lovely things to me and the things I once loved had turned to hatred, cursing had been taken from my mouth and all other pleasures of this world, my burden had become heavy. That if I didn't tell some one my feelings I would surely not love. In the following winter my wife was taken seriously sick with flu and was in bed about four weeks. I thought surely this must be because I had been so mean. In February she had recovered enough to go and spend a few days with her mother. While up there I helped her father cut wood about two days and while at work I wanted to tell him of my lost and ruined condition, but could not find any starting point and would look at him and think if I were just one half as good I knew I would feel better. On Saturday he was to go to Peach Tree as a messenger and my wife was not able to go with me to the Falls and I wanted to go so bad I didn't know what to do and was ashamed to let them know it, but couldn't find any excuse, so I told them I had to go home and would take him on to the train so he could go on to Peach Tree. When I reached the Falls church they were singing the sweet songs of Zion and seemed so sweet to me that I couldn't help from crying. It seemed to me that every body in the church was looking at me. About that time you came in at the door, and began to shake hands with the brethren and you looked to be the happiest man I ever saw. I thought it would never do for me to let you see me in that fix and began to wish my-

self at home. You came and shook hands with me and just how I felt I am not able to tell. Papa got up and came and shook hands with me and asked me how my folks were, also Brother Sherron came but I was so full I couldn't speak so I bowed my head to them. Every word of your preaching that day condemned me. I went on back to my father in law's home so full I didn't know what to do, promising the good Master if He would spare my life I would be a better boy, but though Him I often forget I went on in this way until the following summer. I was covering a tobacco rack by myself and my hammer continually kept dropping until one time I spoke aloud and said that is the old devil tempting me to curse. I looked around to see if anyone heard me and didn't see anyone. Then I believe the good Master showed me how merciful He had been to me. I sat down and tried to pray and made a promise that if He would let me live until the next meeting at the Falls I would offer to the church. My burden was gone for a while and I could sing sweet songs.

Not long after that Brother Joe Talbert joined and I wanted to offer myself but the time had not come. This showed me how weak I was. I came back begging the Lord if this was His work to show me some more sign. That night I had a dream, I dreamed that you, my wife and myself were going into the water with two little babies just in front of me, dressed in white seemed as if they were trying to float along, but were almost to sink. I was holding out my hands trying

to help them. Then you and both the babies disappeared, leaving me and my wife in the water alone. Then I awoke. The next morning Brother Talbert was to be baptized and I felt sure I would offer at the water, so I asked my wife if she would pack my clothes. I took them with me but the time hadn't yet come. In February 1924 I was taken suddenly with the appendicitis, and taken to the hospital and underwent an operation the same day. This affliction I believe made me willing to offer to the church whether they received me or not. The second Saturday in April in 1924 I went before the church begging them for a home and was received, I hope in full fellowship. After you baptized me for a while surely my troubles were gone forever; but soon I found myself in the low ground of sorrow, have had my ups and downs ever since, which makes me think sometimes that I am wrong and that it was all of my self. But the dear old Falls has been a sweet place to me ever since and wouldn't if I could exchange my little hope with any one. My whole desire is that I may never give any trouble among God's little ones and that He may bless me to walk the straight and narrow way that leads to life and my last expiring breath be in full fellowship with God. I have already written more than I intended so we will stop, so please excuse all mistakes for I am full of them. May the good Lord continue His rich blessing on you and yours as He has in the past. Pray for me when at a throne of grace.

Mark D. Calhoun.

DIVORCES

Dear Brother Hardy,

If a man leave his wife without a cause and marry another woman, he and the woman he married live in adultery. But suppose the wife he left obtains a divorce, and marries again, does she and the man she marries live in adultery? Seeing her first husband committed fornication against her?

Jesus said, "Except it be for fornication."

If a man and a woman while living in adultery by unlawful marriage are led by the grace of God to repent of their sins, believe in the Lord Jesus Christ, love the brethren, can any man forbid water that they should not be baptized? The Lord said to Peter, "What God has cleansed call thou not common nor unclean."

Brother Hardy, please give your views on the above through the Landmark.

W. W. STYRON.

My Dear Brethren of the Landmark and The Lone Pilgrim,

It is my desire to do this thing and hope it may meet your approval for me to do so.

It is our duty in all cases to adhere strictly to the teachings of the Bible it makes no difference how men may receive the testimony.

If a man leaves his wife without a cause it is a self evident fact that he has done her wrong. Then if he be married to another woman, and he undivorced, he is guilty of bigamy, and subject to be dealt with in the courts of our state for that crime. But he has committed adultery against the wife he left, and she is at perfect liberty in the

laws of our country to obtain a divorce from him.. The laws of the Bible require that he be burnt with fire.

There is a difference between adultery and fornication. Adultery is the unlawful cohabitation between married people, while fornication is cohabitation between unmarried people. The teaching of the law of Moses is that when a man marries a woman, and comes in unto her as the manner of married people is, and finds that she has sacrificed her virtue while in her unmarried state; known in the Scriptures as "A matter of uncleanness," he may give her a writing of divorcement and send her out of his house, and she may go and be the wife of another man. Our Lord said it was for the hardness of their own hearts that Moses allowed this. Therefore, it is not a commandment from the Lord. This is actually the only ease in the Bible for which one could obtain a divorce.

In case of adultery the law of Moses required that both the adulterous man and the adulterous woman should be stoned to death, and then burnt with fire. Therefore if one should be stoned to death and burnt with fire, in a case in which only one was guilty, the husband or the wife who was not guilty would be free from marriage, would have no husband or no wife as the case might be. Therefore that one who had no husband or the woman who had no wife would be entitled to marry a wife, or the woman a husband.

In the laws of our government one cannot be stoned nor receive

any other lawful death for such an act. In our law adultery is not a crime unto death, but our law substitutes divorce for the death penalty. The Bible makes it my duty to "Put them in mind to be subject to principalities, and powers, to obey magistrates, to be ready to every good work." Tit. 3:1. To be subject to this act of this principality we do allow those who have to contend with a lewd husband or a lewd wife to have a divorce. This is the same in our law as if the guilty party was stoned to death. Then the innocent one whether it be the husband or the wife is free from their infidel companion, and are as if they did not live. While he or she does live as a man or as a woman, he or she does not live as a husband or as a wife. Then that innocent one, having no wife if it be the man, or no husband if it be a woman, have the right to marry just as much as he or she would have if the unfaithful companion was actually dead. Then, in that case there is absolutely no reason why such an one should not have fellowship with Gods people as any other persons who have the grace of God given to them.

Question No. 2.

"If a man and a woman are living in adultery by unlawful marriage, are led by the grace of God to repent of their sins, believe in the Lord Jesus Christ, love the brethren, can any man forbid water that they should not be baptized?" I shall teach that we have no such right. If they have not put themselves beyond the reach of sovereign mercy, and the Lord, while

they are living in that state, has mercy on them and gives them repentance, and the forgiveness of their sins am I, or is the Church more holy than God? If God can have mercy on them and receive them into His high and holy kingdom, am I so righteous that I cannot receive them into my fellowship? What Think Ye?

I have never committed adultery, but am I not full of adultery? If God has kept me from the very act I should glorify God instead of setting up myself as more holy than my less fortunate brother.

Many of our people will scoff at those who are guilty of some natural lewd act, and then go in among the spiritual adultery of Arminianism, and some of them will even sing with them, pray with them, preach funerals with them. This is the worst kind of adultery. It is more highly condemned in God's word than the natural act of adultery. Our Lord said to the Pharisees, and the Sadducees, the most highly religious people who ever lived on this earth, "The publicans, and the harlots shall enter the kingdom of heaven before this generation." "Thus He condemned their false religious adultery above the adultery of men and women.

Now, brethren, I have written this letter as I see and understand this matter, and I am willing for the Bible test to be put upon it, and any part of it. If I am wrong in any of it I want to be righted in the true spirit of brotherly love, and I promise that I will receive any criticism in that same spirit.

The glorious Lord bless all of us to live unto Him in our bodies and

in our spirits which are His.

Your brother in the love of the purity of our holy gospel which is given to us by Jesus Christ our Lord.

L. H. HARDY.

A FEW SCATTERED THOUGHTS

There is a natural body and there is also a spiritual body, so Jesus said to the natural body (man) "You must be born again."

Then how mysterious. The necessity seems plain, and is needful for we can't be made spiritual without it, so while we are in the natural state we are in darkness for light and light for darkness. No wonder he said, "How can these things be?" for he was in darkness and in wonder so, if these things be true how can I be saved. I can't understand this new way, this is marvelous to me. No wonder for he is now teaching him God's ways. Brethren, when you were quickened to life in Christ didn't you think how can these things be positively your thought, you had to be made spiritual, but how? I don't see any way out, but just think you must be born again. Brethren this is when our spiritual experience commenced, then we began to desiring spiritual things. Then we commenced to moan over our condition. The Lord had begun the work of grace in our hearts to teach us in the way of godliness and I haven't read of a single case that He could not teach. He is a wonderful teacher and as I hope He has taught me. I am of the opinion there is no case too hard for Him to undertake. I thought for a while at first that

my case was so bad that He would not do anything for such a case as mine, though I now believe that was what caused my whole trouble. Listen, you must be born again. The work of the Lord is marvelous in our eyes. Wisdom is justified of all her children. They have all been brought along this mysterious way. It is the way the Lord leads all of His children, and when He has led them from darkness to light He commands them to walk in the light. Brethren how careful we should be to try to stay in the light and if we know of one little one that the Lord has brought out of darkness we should do everything in our power to get him in the fold, do we do that? You know what a bad out we made when we first commenced to make our little step in the service of the Lord and I haven't outgrown it yet, possibly the most of the older ones have. You know the Lord called the good shepherd to take care of the sheep. How pleasant it is to get where you can get a few crumbs from the Lord's table. I live out in an isolated country, the nearest Primitive Baptist church is about fifteen miles off so I hardly ever get the privilege of hearing any preaching. The most of them just accept the Lord and that don't seem to make much change, they don't seem to get into any trouble, don't know that the Lord said you must be born again. From what I can learn it seems that we must have some preachers that cause trouble. It seems like they do more to scatter than to gather the little lambs into the fold. We have the Bible and also articles of our faith.

I would think if he was called of God he could tell when he was in his bounds and if he would not stay in them he ought to stop. It would be better to do nothing than to do wrong, also he might begin to doubt and fear he had not been born again, or he is not walking in the light. If so no wonder he stumbles. If we just would confess our wrongs before they get spread out so far think how much trouble it would save. Just do what the Lord told Peter seven times seventy and stop. But we think if a brother makes one or two mistakes and we forgive him and then he comes the third time we will say or think, well, well I just know he could do better, that we forget they are weak and cannot hardly walk. You know how weakly one is that just grows up just almost out of the Lord. I have lived much of my time that way and I am just a dwarf if anything at all. I get so far away from God it seems He won't hear me. I would love for some one that lives so close to Him, that His sin is not in the way to pray for me. With love and best wishes.

C. J. DRAUGHAN.

Yadkinville, N. C.

HANDING OUT TREASURES

Elder P. G. Lester,

Roanoke, Va.,

Dear Brother,

I write to acknowledge the precious memory of your version of memory's closet in December 1st Landmark brought to mind. Ever since reading it I have been floundering in this (I hope) same old place the long neglected. Why don't we air the contents oftener?

I never knew you had a precious old stump in this "closet" of your memory or the spring either, tho I suspected long ago you had many treasures laid away, handing them out from time to time as you felt the need. My first thought while reading the remarks, was of the old home of my girlhood days, of the rose bush I was planting when I thought to pray. I could kneel down, press the dirt to the plant, and those who saw me would think I only worked. Suddenly the thought, you are lying, trying to make the Lord think you are praying and more that you are at work. So deep was my feeling of hypocrisy that I promised then and there I would never insult a just God again by bending my vile body before Him. Its 42 years since I saw the place. I hear that nothing remains as it was, the grove cut down, the houses replaced by other houses; but sometimes when asleep I dream of flying over the house, the rose bush, and alighting in the same old oak I twined the boughs together for a hammock and often read or learned my lessons there. I could reach the place in an hour's time, but is not the memory better than a disappointment? I can't tell. So deep was the feeling that I could not make myself worthy to approach the Lord in prayer that for probably 15 years I felt that nothing could induce me to prostrate myself again—all this time wondering what prayer really was, nor have I ever been satisfied what is least that can constitute prayer or what oratorical display falls short—but many times have I experienced re-

lief by going even at dead hours at night where I felt no human ear could hear, and beg aloud that He would grant relief—just a token that all was well. At best I only grope in shadows, believing, hoping, doubting, knowing always that He is all things supreme, all powerful, that all the trials of His people here are only to turn them to Him, that all glory, honor and praise shall be to Him, whom to know is life eternal.

Hoping a little of other's experience may brighten your own even as yours has made others take fresh courage, that each shall be taught only of Him who doeth all things well.

Written in love of sweet memories inspired. Your sister in hope,

MOLLIE S. DAVIS.

Roxboro, N. C. R. 1.

A REMARKABLE OCCURRENCE

Dear Brother Denny:

You asked me to write you what I know about the death of Mrs. Rhoda Garris, the lady who died in the Meadow Meeting House many years ago. I will write what I remember to have heard old Brother James Beaman tell me. He told me, he said, what the old members told him. For it took place before he knew or could remember. He joined the church in May, 1839 and he died in September 1882 at the age of 86 years. I joined in November 1872. Sometime between 1872 and 1882 Brother Beaman told me that the old church members told him that Mrs. Rhoda Garris had come before conference and offered herself for membership but that her confession did not give the

church satisfaction and she was not received. He said she remarked that if she ever offered to the church again and was not received she hoped she would die. I do not remember whether this remark was made in conference or privately. Brother Beaman said that afterwards as she was walking with other ladies all going to meeting she asked one of the members to tell her what she told the church when she joined. The sister told her. That day in conference the invitation was extended to those who desired to join and Mrs. Garris came before the conference and when asked to relate the dealings of the Lord with her she attempted to speak but she failed to speak, and she died and was laid out on a bench or benches. They sat up with the corpse that night in the meeting house. She was buried near the southeastern corner of the meeting house as it stood then, and when her husband died he was buried by her side.

The above is correct according to the best of my recollection. These two graves are the only ones in the church yard.

D. A. MEWBORN.

CHURCH HISTORY

Elder C. F. Denny,
Dear Brother,

I have written in answer to your request what Brother James Beaman told me about a very remarkable occurrence. It may have been recorded in the old church book as it should have been but unfortunately the old church book is lost.

Our articles of faith date back to 1785 but the minutes in the

church records that we have only go back to about 1820 so we are without a record of the minutes of the first thirty-five years of the history of the church.

Brother Mills Smith was clerk when I joined and Brother Beaman had been clerk before Brother Smith and they both told me that they had never seen the old book.

I have been sick with influenza for about three or four weeks. I am improving but am not well yet. Hope you and Sister Denny are well.

Yours in bonds of Christian fellowship.

D. A. MEWBORN.

LOVES THE LANDMARK

Elder C. F. Denny,
Dear Brother in Christ,

Enclosed you will find check for Landmark for this year. This past year has indeed been a trying one to us. There has been so much sickness in our family, but could have been much worse. I feel that we can sympathize with others under like circumstances.

We enjoy the dear old Landmark so much, we feel that we could not do without it, although my nerves are not strong enough to read but very little now but enjoy hearing my husband. I am just recovering from a serious operation, have been home three weeks today. Oh, I could not begin to say how thankful I feel to be home with my family, and too, I feel so much improved. Neither could I tell what I have been through with. I was so weak before my operation I did not think I could ever go through

with it, although something had to be done for I was not able to be up but very little of my time. So I put my trust in God, the author and finisher of our faith, I felt brave up until three or four hours before they came to take me to the operating room. That time was continually in prayer to God to give me strength to trust His will might be done. We had the best surgeon in St. Luke's Hospital, Richmond, Va., but I knew God had to guide his hand to do the right thing. He says now, in a reasonable time that he thinks I will be well. I hope I feel thankful to be relieved of my suffering thus far. I was in the hospital five weeks, how sad it was to be from my home Christmas, although I met many friends there that I shall never forget. So many of my dear friends and relatives remembered me by sending the sweetest cards, letters, and gifts. It made me think the Lord had not forgotten to be gracious to me, a poor, weak sister if one at all.

If you think these few broken remarks are worthy of space in your paper you may publish them, if not, cast them aside and all will be well.

Wishing the Landmark a prosperous year.

MRS. E. C. HOUSE.

Robersonville, N. C.

TIMES DRAWING TO A CLOSE

Elder C. F. Denny,

Enclosed find a letter from my dear brother, he has given me the privilege to have it published so I send it to you, you can publish it if you think best. It looks to me judg-

ing from the signs and wickedness of the world that the times are drawing near to a close. I cannot see how things could be much worse before the flood than they are now unless it was because the people lived to be older.

Your little brother in hope.

L. J. H. MEWBORN.

Goldsboro, N. C.

The Letter

Dear Brother Levi,

Yours of the 9th inst., was received yesterday and highly appreciated. I also received one from Lem, telling me about Bettie's death on Saturday.

You asked if I remember when we were kids of hearing people talk of a great battle to be fought in the future in which the blood was to be to the horse bridles. I remember hearing our dear father preach about it. Read in the 14th chapter of Revelations 11th to the 20th verses. I recalled that he thought the reaping of the earth meant the people who will not be professors of religion and the vine of the earth was the false church or the religious class of the people do not have the true religion of God. And the battle in which it will take seven months to bury the dead you may read of in the 39th chapter of Ezekiel and 12th verse. To understand about this I think it is necessary to take the 36th, 37th, 38th and the 39th chapters of Ezekiel in connection for they are connected together in meaning. The 36th and 37th chapters of Ezekiel tell of the Lord's people, the Israelites, (or Jews as they are commonly called) now going back to Palestine, which is the land that the

Lord gave to Abraham's seed. Gen. 12:7. The 38th chapter tells of the enemies of Israel gathering against Israel, after they have returned to Palestine and have become to be a prosperous and wealthy people, to rob them of their wealth (see verses 10-13 and the Lord will fight against the enemies of Israel and cause them to fight against each other. (see vs 18-13). The terrible rain and hail I am inclined to think means a rain of destruction and hail of bombs dropped from a cloud of airplanes as they fight against each other. I think this battle is the same that is called Armageddon in the 16th chapter of Revelation. Compare Ezekiel 39:17-20 with Revelation, 19:17 and 18. There are several other places in the Bible that I think speaks of this same great battle.

May the Lord bless you with all necessary blessings. Love to all,

D. A. MEWBORN.

ANXIETY FOR GOD'S PEOPLE

Elder C. F. Denny,

Wilson, N. C.,

Dear Bro. Denny,

As the time seems to me to be drawing near for some great calamity my mind seems to be almost overshadowed with anxiety for God's people, and the Scripture was given me on my bed, which I quote for what I shall try to write looking to the author, for what I

shall say, "For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live." 8 ch. of Romans and 13 verse. Plain declaration from the mouth of God. Learning after the flesh we become dead in conscience. Our faith is like a bottle in the smoke, lose sight of Him and disobey His commandment, lie, cheat, steal and I do believe it is the cause of much suicide, and many other things. God gives them over to themselves. Oh, what a horrible condition to be left in, living in obedience to the spirit, we have trouble of course and are much in the dark, but we are told to follow Him through evil as well as good, report and they have an easy conscience, and He says "go on up to Jerusalem and I will come. He is before, and behind, and all around to His own, But we know His word is true, and He smiles on His obedient children even as an earthly father. The predestinated children are told "If ye live after the flesh ye shall die." What does this death mean? It is death to holiness which if He takes away they die naturally. I have written as it came in my mind, if you think it is good and will glorify God, publish if not cast it away. I have written because I felt like I must. I ask the prayers of the household of faith, in love.

BETTIE Z. WHITLEY.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LIX

No. 1

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., Nov. 15, 1925.

PEACE MEETINGS

I notice in some of our exchanges notices of peace meetings with good results. A peace meeting held in the spirit, true to the name, can but be of good effect. When we all want peace and pray for it and meet together for its reception and promulgation—we already have it—and only have to get close enough together to form a gospel meeting and the good work is done. I feel that—as a rule—we as a people—are only about half hearted—so to speak—in that which we purpose and go about to do. A dear old brother in Kentucky used to say: We never do as well as we can, but only as well as we try. If we are indeed the children of God we are bound together in the bundle of life with our elder brothers in a blessed covenant of peace in which He himself is our peace. The covenant of peace was betwixt them both, and the election of grace was in the midst. While Jesus was here tabernacling among His people He

said unto them, My peace I leave with thee, My peace I give unto thee—not as the world giveth, give I unto thee. How does He give what does He give? By revelation he gives Himself—the peace of God as the God of peace—as the peace of God that passeth all understanding. When I sometimes am given to think seriously what manner of creature God's people are and ought to be I am made in amazement and wonder in my heart to cry out with an enquiring soul and spirit, Can it be after all that the Primitive Baptists are truly the real children of God, and am I truly a real Primitive Baptist. Just last Sunday in my discourse I declared them to be the church of the living God, and that the faith would be found in at least a few of them here on the earth when the Lord should come again; and now shall I retract that declaration upon these pages? No. It must be that they are really and truly the children of God by faith, but their works only prove that they are and must be saved by grace it would seem. It is said, by their fruits ye shall know them. If we, as a people, must be known after that rule what do you suppose we are known to be. Our faith is demonstrated by our works, and we are admonished to be careful to maintain good works. Why good works? Because our faith is good. It is the faith of God's elect. It is an abiding faith. It abides in us and we should examine ourselves whether we be in the faith, and we should abide in it if we should be sound in faith. The fruit of righteousness is peace, and the fruit of peace is righteous-

ness. We should have peace among ourselves and toward our God through our Lord Jesus Christ. The peace that we have is the Lord's peace which he left with us. But can it be said of us that we have peace? If indeed we have no peace what have we done with the peace of God which His Son so graciously left with us and gave to us. Should the Lord suddenly come into His temple and summon us to the great court of reckoning, think you that it would be found in us to make a creditable showing before the great Judge? Be ye also ready for in such an hour as ye think not, the son of man cometh. Would he find peace within our walls and prosperity within our palaces? Shall we pray for the peace of Jerusalem.

Yes, let us pray.

P. G. LESTER.

OBITUARY OF A. A. HOBBS

It is with a sad heart that I attempt to write an obituary of my dear husband who departed this life April 14, 1925. He was born 1872. We were married March 25, 1901, to this union was born eight children, four dead, two boys and two girls living. He was a good man in his family and a good neighbor. His health was good up to seven years ago when he had heart dropsy, he gradually grew worse until death. The doctor said he was liable to fall any time, so you dear readers of the Landmark can imagine how miserable and lonesome I was.

No one knows how I miss him and how lonesome it is here without him, he never united with any church but was a firm believer in salvation by grace. He had a good hope, loved the Primitive Baptists, attended their meetings regular and his home was a home for them. He delighted to be with them and hear them preach. There is no one knows how hard it is of part from the ones you love so well your heart's delight. Only those that have experienced it but I feel satisfied about him from the dream I had about him a short while before he died. I feel he is asleep in the arms of Jesus. Would write the dream but don't want to take up the space in the paper that some one else can fill so much better. He left a lonesome wife, four chil-

dren, one son in law, two brothers, three sisters and a host of relatives and friends to mourn his loss; but we feel our loss is his eternal gain. His funeral was preached at the grave at Old Stump same church by Elder C. F. Pollard, who seemed so near to me. His stay on earth was 52 years, eight months and twenty days.

LENA HOBBS.

Folkstone, N. C.

GREAT MEN ACKNOWLEDGE THEIR WRONGS

Greetings:

I was glad to read in your issue of Oct. 14th that our beloved brethren, Elders L. H. Hardy and Isaac Jones, had settled their differences in "brotherly love and fellowship." It becomes great men to acknowledge their wrong, and it must be a source of comfort to all orderly churches to see that such men, who are so well rooted and grounded in the Truth, are brought to one another's feet in the name and spirit of the Lord Jesus. These are perilous times and there is a great need that strong men in the faith should stand fixed and unmovable, determined to contend earnestly for the faith once delivered unto the saints. I felt in my heart to endorse publicly this example of our beloved and esteemed yoke-fellows in the ministry and desire that others shall profit by their example.

Please note a change in my address: From 184 East Pierrepont Ave. to No. 12 Addison Ave., Rutherford, N. J., and send the Landmark in the future to the latter address.

Very sincerely yours.

R. Lester Dodson.

RESOLUTIONS OF RESPECT

Since it was the will of our Heavenly Father to remove from our midst our beloved sister Sarah Jane Edwards into the great beyond, where we feel she has taken up her abode with all the redeemed of the Lord, where she can sing on in vast eternity to God and the Lamb.

While it seems so sad for our dear sister to be separated from us all, we feel that our loss is her eternal gain.

Now therefore we bow in humble submission to the will of our heavenly Father.

Resolved—that a copy of these resolutions be spread on our minutes and a copy be sent to Zions Landmark for publication and a copy be forwarded to the family of the deceased.

Done by order of the conference at Hancock's Church Nov. 14th, 1925.

W. M. Monsees, Mod.

Julia A. Worthington, Committee
Josephus Cox, Church Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

DECEMBER 1, 1916

No. 2.

LIX

CAST THY BURDEN ON THE LORD

Cast thy burden on the Lord;
Lean thou only on His word:
Ever will He be thy stay,
Though the heavens shall melt away.

Ever in the raging storm,
Thou shalt see His cheering form,
Hear His pledge of coming aid:
"It is I, be not afraid."

Cast thy burden at His feet;
Linger near the mercy seat;
He will lead thee by the hand
Gently to the better land.

(GEORGE RAWSON)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

ENOCH WAS TRANSLATED

"By faith Enoch was translated that he should not see death, and was not found, because God had translated him, for before his translation he had this testimony, that he blessed God." Heb. 11-5.

Enoch was the first of the elect and redeemed of the Lord whose body put on immortality and incorruption. In his translation, his natural body was changed to a spiritual body. "There is a natural body, and there is a spiritual body." 1 Cor. 15-44. He was the first one in heaven of the redeemed to actually experience the redemption of the body. Rom. 8-23. Luke 21-28. He was the first among the glorified in glory to be there, redeemed and glorified in body and soul.

The apostle saith, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." 1 Cor. 15-51-54.

There is doubtless an innumerable host of the redeemed who are absent from their bodies and present with the Lord in their glorified souls, and their bodies are sleeping in the dust of the earth, awaiting their resurrection to immortality and incorruption at the last day. Then shall the Lord change their now vile bodies and fashion them like unto Christ's glorious body, Phil. 3-20-24. Christ Jesus, the eternal Son of God is in heaven in his glorified body. That manhood of his which he took upon him, which was conceived by the Holy Ghost in the womb of the Virgin, which was crucified and slain, and was buried, and rose again from the grave the third day, and forty days after his resurrection was taken up. Acts 1-9.

Our precious Christ is "not entered into the holy places made with hands, which are the figures of the true; but unto heaven itself, now to appear in the presence of God for us, having obtained eternal redemption for us." Heb. 9-12-14.

"And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3-16.

It will be remembered that after Elijah was taken up into heaven these fifty young men of the sons

of the prophets, who had witnessed Elijah's ascension, came to Elisha, saying, "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure, the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And when they urged him till he was ashamed, he said, Send. They sent, therefore, fifty men; and they sought three days, but found him not, and when they came again to him, (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not? 2 Kings 2-16-18. There is nothing more clearly declared in the scriptures of truth than the resurrection of the mortal bodies of the saints to immortality and incorruption. "And if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4-14-18.

It is an awful matter that there should arise among the churches those who attempt to explain away the resurrection of the bodies of the

sts to immortality and incorruption.

There were such in apostolic times, and the apostle describes these wicked ones that "their word doth eat as doth a canker of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." 2 Tim. 2-17-18.

There is but one way to deal with such characters, and all who speak perverse things Acts 20-30 and bring in damnable heresies. 2 Peter 2-1.

Here is the rule in the churches: "A man that is an heretic after the first and second admonition, reject, knowing that he that is such is subverted and sinneth being condemned in himself." Titus 3-10-11.

The canker (gangrene) is a terrible matter, and that church will find it so that is so afflicted.

But this is the faith of those who are taught of the Lord. The Apostle Paul saith, "Of the hope of the resurrection of the dead I am called in question. Acts 23-3. "If the dead rise not, then is not Christ raised: and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15-16-20.

How blessedly and comfortably the apostle declares this our faith in the 8th Romans "Now if any one have not the spirit of Christ he is none of his. And if Christ be in

you the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

"We are waiting for the adoption to wit, the redemption of the body."

We are predestinated to be conformed to the image of Christ, the incarnate Son of God."

FREDERICK W. KEENE.

Raleigh, N. C.

STILL BEING PERSECUTED

Editor The High Point Enterprise:

The Primitive Baptists are still being persecuted and will be until the end of time. We count it a blessing to suffer these persecutions, for as Paul says, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Hence we earnestly desire to strive on, being constant in prayer—not waiting for a revival meeting for all this—but daily, for Paul in eighth chapter Rom. says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, he also did predestinate to be conformed to the image of His Son, etc."

If God be for us who can be against us? God chose the weak and foolish things of this world to confound the wise.

Some of our elders—we dare not call them Reverend, as that title

belongs to our most high God only, our Bible says—are poor and illiterate, but wasn't Peter illiterate, and didn't they complain about Christ's teachings because He hadn't had special training. God is just as able to call ignorant men to preach His gospel now as He was then—or to call the learned now as then—and they are to feed His sheep—and some of them are illiterate who have ears to hear. It comes from above anyway, if they are called of God, not from theological seminaries.

"Judge not and ye shall not be judged," St. Luke 6:37. Has any man a right in the sight of God or man to judge others? Does anyone know who is God's anointed and who isn't—no matter what their faith and practices? We all should have guessed that the thief on the cross was lost, but he wasn't. "Let God be true and every man a liar."

Primitive Baptists—Hard-Shells, if you please, as we can't stick to the faith of our fathers and be so "soft" as to be blown about by every wind of doctrine—are glad to take our blessed Saviour's word for it, and continue in this doctrine. He says twice in the same chapter in John. "Therefore said I unto you, that no man can come unto me, except it were given unto him of My Father," and "No man can come to me except the Father which hath sent me draw him, etc" and to the unbelieving Jews Christ said, "I told you and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you, my sheep hear my voice, and

I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my Father's hand." Blessed truth!

Believing that our God is omnipotent, omniscient, omnipresent, and owns the cattle of a thousand hills, and all the gold of Opher, we Primitive Baptists nor any one else can do anything at all to hinder His almighty hand or His will to be done on earth regarding our eternal salvation, and am sure that we all rejoice when we see signs of His quickening spirit working in the heart of the youth or others of High Point and certainly we are glad to see people love the cause of Christ enough to give up the world and its worldly ways and follow Christ in baptism. Our doctrine is denounced as being from the pit of hell, but in this we are misjudged, for we hold very strictly and reverently to the doctrine of St. Paul—who, God says, is His chosen vessel—who says, "Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?"

St. Paul, not the devil in the pit of hell, contended that God raised Pharaoh up for the specific purpose of begetting glory unto himself, "Therefore it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," for he said "Jacob have I loved and Esau have I hated even before they were born, not having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him

that calleth." This doctrine is denounced by all Arminians the world over, preaching for filthy lucre which Paul says he would not do. "Say, but, O man, who are thou that repliest against God? Shall the thing formed say to him that formed, why hast thou made me thus?"

Primitive Baptists believe it is our duty to live unspotted from the world, and by so doing set a good example to the weak, and thereby helping to turn them from error in this life, but the good book says, "By grace are ye saved, not of works lest any man should boast." Electing grace—which doctrine the world hates.

This doctrine of our blessed Saviour is greatest, broadest doctrine on earth, because it reaches the sinner everywhere—in every order, in every corner of the earth—rich or poor, bond or free—who is quickened and feels the need of a Saviour's love. We had nothing to do with our natural birth, neither can we have anything to do with our spiritual birth.

A dead child can't cry for food, naturally, neither can a dead sinner cry for mercy until he is made alive spiritually or until the light is in him and he sees he's a sinner.

We desire to bless those who persecute us—bless and curse not. Personally we have so many sins to burden us, that we feel that we haven't time to look into nor try to find the sin in others, and if they are blindly led, we pity instead of blame them.

M. D. S.

High Point, N. C.

THE CROSS

At a public place in a large city a man was noticed walking back and forth in a very excited and peculiar manner not noticing anyone and all the time saying to himself "strange, strange, I just can't understand it." Some one asked him what the trouble was. Trouble, he exclaimed, have you not heard the news? no, why the news about the great wreck down the road on the main line. I thought every one had heard about it, good many killed, others with broken and bruised limbs, with yells and screams for help and not many to help. Oh it was awful he said. I in some miraculous way escaped any serious injury. I found myself hurled down an embankment with an overturned car, and in some way was thrown through the glass and narrowly escaped being caught under the overturned car, but there was a young lady that was not so fortunate and this is the thing that was so strange to me and a thing I simply cannot understand. The poor thing was caught under the car with her lower limbs utterly crushed but she was lying there calmly, patiently waiting for help, she was not screaming for help as most of the others were but seemed to be resigned and composed in her awful predicament. I got a bar and tried with all my puny strength to lift the car from her body but could not move it. She smiled and said "Thank you." I started away but went back and tried again with the same result, she smiled and said it is no use, you cannot help me, go and help others that are crying for help. He said, I went away and as I went

I heard her voice ring out clear and sweet with the song of "Leaning on the everlasting Arms."

The thing that was such a mystery to the man, have been a mystery to the "people of the world," for several thousand years and will continue to be as long as time lasts.

There is something about God's people, and have been in all ages that the world, those in darkness, dead in trespasses and sins, cannot understand, they are a peculiar people, great is the mystery of the faith of these people, after they have been brought from the pover of darkness unto the marvelous light of the Blessed Saviour the author and finisher of that faith. They are consecrated to the cause ever willing to run the race set before them with patience and meekness willing at all times to suffer with him, to bear the cross in love remembering always that he suffered and died for them, the just for the unjust.

The man could not understand the woman because he was of the world, and the world do not nor cannot understand God's people. They are of the world, and love the things of the world, and its glory and praise, ever running, striving and planning to gain that glory with its falsity of charm and vain pride.

It has been said by some that a woman was either the best or the worst being on earth. I do not think there is anything in this world more to be praised, admired, and honored than a good Christian woman, not merely one that goes to church reads her Bible occasionally. But a real consecrated modest God fearing woman, showing by

her daily walk and deeds of love and kindness that she is looking forward with the eye of faith to better things to come, and ever striving to please her Master that when her work is finished in the short sojourn here in this world of sin and sorrow that she may be accounted worthy to enter into the joys of her Lord, who shall say "Come in ye blessed of my father inherit the Kingdom prepared for you from the foundation of the world."

There have been in all ages some noble woman that showed plainly they were trying to cling to the cross of Jesus to be partakers of His suffering, ready at all times to make a sacrifice of themselves in rendering service to those which He said "inasmuch as ye did it not unto the least of one of these, ye did it not unto me."

There was great mourning in the city of Joppa, in the days of the apostles when it was told that Dorcas the noble Christian woman and disciple of Christ, was dead. I doubt not the mourning was of the poor and afflicted people of the city whom Dorcas had administered to in their need, for it was said the widows stood by her body weeping and showing the garments she had made for them while yet with them in life, many take a great deal of time talking and expressing their sympathy for the suffering of the poor and destitute, but have not the courage of Dorcas to take their needle and go to work and relieve the suffering, when she learned of some poor woman with a sick child on some back street without food and clothing she did not waste time in talking, but went

and helped relieve it, she was ever willing to make the sacrifice to heed the cry of others which can ever be heard in some way today as it has ever been in the history of the world. Dorcas was not doing these deeds of mercy so she might be praised by the high and rich of the land, and get her name in the papers, but that she in so doing was honoring and praising Him that liveth forever, whose dominion is an everlasting dominion and whose kingdom is from generation to generation.

It was said when Josephine died there followed after her body as she was carried out to be buried, ten thousand of the poor of France weeping so they could be heard a great way off. She had been their champion for the cause of the poor in her lifetime, and they knew they had lost their best earthly friend.

Some might say they would now do as those noble women did in former days if the occasion should arise, my friend the occasion arose when you were brought to a knowledge of the truth as it is in Christ when the light shone around you and the scales as it were, fell from your eyes, and the love of God was shed abroad in your heart, and the stony heart was taken from you, and you were given a heart of flesh, and you brought to realize how you had been in darkness and in sin, and what you had been by nature, and what you must be by grace to be a subject of salvation. Are you a Dorcas? a Josephine? if so you like they will have to lay aside your work of mercy and kind deeds to those that are poor and needy and you called to your re-

ward, but I doubt not that your good deeds will go before you into judgment, and there will be great rejoicing with the angels, and your sorrow and sighing will flee away and God will wipe all tears from your eyes, who will say, "well done thou good and faithful servant, thou hast been faithful in the work I gave you to do, but now thou shall receive thy reward. Thou shall have peace and joy forevermore.

But with those left behind, those know and remember what your work of kindness and love for others had been in this life, there will be as much mourning as it was in Joppa when it was told that Dorcas is dead.

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.

W. F. DODSON.

Lynchburg, Va.

EXPERIENCE

Elder P. G. Lester,

Roanoke, Va.,

Dear Brother

After copying papa's, the late Jerry W. Griggs' experience, I am returning it to you. I feel that it was his purpose to send it as it is addressed to you and late Brother Gold, if you think it worthy of print you might have it printed in the Landmark, but do as you think best and it will be all right with me. I would love to see you again sometime, have met you a few times when you visited papa's at Ridgeway, Va. I enjoy your editorials in the Landmark. Hope to be re-

membered in your prayers.

Your unworthy brother,

GEO. L. GRIGGS.

Spray, N. C.

Elders Golds and Lester:

Dear Brethren:

As I have been much comforted by reading the experiences of the many dear brethren and sisters published in Zion's Landmark and feeling perhaps that some poor re-deemed sinner might receive a word of encouragement should I add my little hope to the same columns. I have felt oftentimes to do so but there is a shrinkage. Praying the Heavenly Father may direct my pen that I may write only as was given, I for the first time in my life write for publication.

I was raised I believe by good, Christian parents both belonging to the Primitive Baptist church who were kind and always ready to give their children good advice and to take us to preaching. My father's house was a home for Baptists going to and from the Mayo and Pig River Associations and many times have I sat and heard the dear old people with tears streaming from their eyes relating their experiences. I would sit perhaps and think what foolishness that they were just trying to see who of them could study up and tell the biggest tale and cry at their foolishness was strange to me. But I dared not go to bed before prayer even if it was eleven o'clock before prayer was over with.

Let me digress a little and ask the dear brethren if prayer before retiring at night is not greatly neglected. It has been my lot to be in company with some of our

preaching brethren to spend a night at some brother's house and the conversation would be of a general nature until bedtime and then the preacher not asked to pray and upon a few occasions the preacher when asked would beg to be excused. Brethren, if my memory serves me aright such was not the case when I was a boy and old Elders E. K. Turner, S. Minter, Arthur Eanes and G. W. McKinley, visited my father's house, besides, the children had to stay up and the servants were called in.

What a change has been wrought in me, instead of getting tired and sleepy and sport making and laughing at experience telling I love it. I enjoy it. I feast on it and I too though as hard as my heart is, can shed tears too. Like all of Adam's posterity that has never been made to see their lost and ruined condition, I believed that God had required some duty of some sort for me to perform and that was for me to leave off my sinful habits and pray and He would save me which I intended to not neglect some time in the future would do, but there was time enough yet as I was young healthy and expected to live to be a very old man.

I often went out to preaching but what the preacher said was like reading the Bible, I could not understand it. When I grew to manhood, in the spring of 1863 I entered the Confederate army and here I fell into vices that I had never engaged in before such as swearing, gambling, etc, even the battles that I was engaged in and the dead and wounded did not check me in wickedness. I was

hardened to vice, in fact, as remarked before I expected to live to be an old man and there was no need for me to seek Jesus, get religion and turn my back on young company and wickedness as there was plenty of time in the future. In 1865 I was married (to Miss Emaline E. King, daughter of L. G., and Elizabeth King), a son born unto us in '67 and died at eleven months of age, and yet I continued to drink sin as greedily as the ox doth drink the water. In 1878 I squandered my effects to almost an ought and with my wife and one child went to the state of Missouri in company with Colonel John A. Minter and his kind lady, he was a Missionary Baptist preacher and preached a doctrine of acceptance of salvation that Christ had died for all and that all would be saved if they would only accept Christ as their saviour, join the church and obey the church rules. All this I believed but as I was but 35 years of age, it was not needful for me to be tied down by a church discipline but would attend to this matter in time as I believed there was a place of rest for the people of God and a place of woe and misery for the wicked. Why surely I would not neglect so important a matter. I engaged in business with Mr. Thompson, a very nice gentleman, a cattle dealer, who was exceedingly kind to myself and family and as my work was something new a little excitable handling cattle, wages very fair, everything passed on smoothly until about the middle of November of the same year when sitting reading a letter from my sister, Mrs. Carter, who had writ-

ten me concerning the death of two of my former associates whom I had left in perfect health seemingly, but a few months before something with a more lasting impression than for one to speak in an audible voice rang in my ears saying and you too must die soon, how stands your case at the bar of judgment? Oh wretched man I was. I left the house, walked some little distance as I stood up there seemed to be something wrong with everything, the skies seemed to be covered in darkness. Oh, my time was come what must I do. Die I must, lost, ruined, undone forever. I now became restless, my sleep was broken, often in fright, sometimes I felt weighed down with heavy weight upon me, my appetite failed me, pains, aches that I had never felt before were preying upon me but the greatest trouble had seized hold on my poor heart. I thought it was some heart trouble that would put an end to my life and what to do I know not. I began to hunt some place of concealment to try and ask God to spare me my life until I could return with my wife and child to Virginia. I felt it was useless for me to even ask for mercy as I was so great a sinner that God was angry with me. My wife was distressed with her change and the thought of having to leave her alone among strangers added greatly to my trouble so I at once sat about making arrangements for her return to Virginia where she would have friends and relatives to care for her. So I informed my employer of my intentions which

much surprised him. He insisted that I should abandon the idea and offered greater inducements for me to stay, he said that I had gained his confidence and rather than I should leave him he would give me an interest in the cattle trade with him. But oh, what was gain of gold and silver to me? I then sold the furniture and everything I had bought at a great reduced price and left the state (of Mo.) arriving at my wife's mother's the first of January, 1879. On our return trip was quite different to me to the one just a few months before as we went out. I scarcely have any recollection of what transpired, nothing seemed natural but all was wrong, the towns, cities, steamboats bridges and people seemed as a dream to me. On arriving home I sought my former associates, thinking perhaps that I could wean myself from the idea I was going to die, but when I would meet one he appeared as a stranger and I would soon rid myself of his company for I preferred being as much alone as possible and when asked anything concerning my trip I could tell nothing of note. I would wish for my days back again and think how different I would use them. I would read the Bible but it was a sealed volume to me. Let it suffice to say that I tried to pray without ceasing for I had now become to be a praying man. I felt the need of God's forgiveness though I could not see how a just and holy God could forgive such a wretched sinner as I was. These times passed and what took place or transpir-

ed from the 14th of November 1878 to the 10th of May 1879 outside of my troubles on account of my sinfulness, I have little to note.

JEREMIAH W. GRIGGS.

Brother Griggs was truly an old time Primitive Baptist. For many years it was my privilege to know him and share with him and his family the hospitality of his Primitive Baptist home.

Peace be to the memory of his life and the integrity of his character.

P. G. LESTER.

ELDER JOHN JONES

Elder C. F. Denny,

Dear Brother:

My grandfather Elder John Jones was a preacher of the gospel for over fifty years and Moderator of the Fisher's River Association for twenty-five years, died in the year eighteen and seventy-five in the triumphs of faith in God. I dreamed a few nights ago of seeing him and hearing him preach and oh, he looked so lovely and his voice sounded so sweet to me, yet when I woke up I could not remember what he said and I felt grieved because I could not remember what he said, but oh, his lovely looks and the sweetness of voice helped me a great deal. During the day I was busy at my work and I heard a small still voice talking to me. The voice said what about dreaming of hearing your grandfather preach? What about dreaming of hearing your grandfather preach, spoke these words twice. I said well, I dreamed of hearing him preach and his face looked lovely and his voice sounded sweet

but I can't remember what he said. Then I felt grieved again. Then the voice said to me, that was to show you that you are right up in it, right up in it with Jesus Christ. You have been faithful. I had often felt I had not been faithful; but these words sounded sweet to me and filled my heart with love and gratitude to God and mine eyes to overflowing with tears.

With much love to you and Mr. Gold and all the household of faith, yours to serve,

J. R. JONES.

Revolution Mills,
Greensboro, N. C.

GLAD YOU ARE THINKING

My dear Brother Gilbert:

Your kind reply of the 17th inst. reached us and we are so glad you still have us in your heart. How sweet and pleasant is spirit fellowship. Miles and rivers and state lines do not act as a barrier in the matter of spirit oneness.

I did not receive a letter stating you have sent me year's subscription to Zion's Landmark (if I did I do not recall it) but the Landmark has never reached me, not even one number of it. Do you think you might have given wrong address? Am sorry that I have not received it.

Am happy in the thought that peace reigns among the churches in your state. It is so much to be desired always. God's people are one the wide, wide world over and it is sad when contentions sever us.

I fear you have me too high in your estimate of me as a pastor. I would like to be a good and faith-

ful undershepherd but I am so poor and weak and sometimes I find so much unworthiness in me that I cry out on account of it. I know our churches need pastors. Floating preachers are a good deal worse than nothing. As a rule they have no regard for anyone than themselves. If that was a holy regard they would act differently but some are so anxious to preach, no matter if the dear cause suffers. Well, if that is what a preacher must be I am not one. I want to be a little, humble servant and live at the feet of the Master.

You refer to Brother Long's article in the Messenger of Peace. No preacher has been called at Riverside. The meeting he refers to was an intermediate meeting and not all the members were there. I am not going to Riverside just now, am waiting to see what comes as there is some difference of opinion there. Time you know is a wonderful healer and we pray God to direct us all.

Thanking you for your answer and your effort to get the Landmark to me I close by sending love to Sister G., in which Sister B. joins in love to you both.

Your brother,
GEO. A. BOETZ.

181 W 42 Place.
Los Angeles, Cal.

BRETHREN WANTED

Brother J. M. Amesburg, real estate broker of Beno, Oregon, desires brethren to move to his town, where the truth is needed. He writes he is starving for the gospel and says it is the most fearful hunger he has ever felt.

Remarkable Evidence of Faith

Elder C. F. Denny,

Dear Sir:

I am sending this little clipping for publication. I think it will be of some interest to the readers of Zion's Landmark. I hope you will publish it if you see fit.

MRS. A. B. SWINDELL.

A young girl, helpless since infancy, walks as a result of faith after baptism, is the story told by eye witnesses.

Miss Leota Noonkester, the fifteen-year-old daughter of Mr. and Mrs. N. W. Noonkester, of The Hollow, Va., who has never been able to walk, as a result of infantile paralysis, gave a remarkable exhibition of the power of mind over matter recently when baptized preparatory to uniting with the Mountain View Primitive Baptist church.

Some time ago the young girl became concerned about her salvation and three time the great longing in her heart to walk like other people made its impress on her dreams and she saw herself walking out of the water after baptism.

So distinct were the dreams that she confided in relatives and friends and her faith inspired others so that at least 400 people gathered beside the mountain stream to witness the baptism and miracle, on Sunday.

As the drenched body of the frail girl emerged from the water the witnesses say she actually took steps, supported by the minister and walked three or four yards to the arms of her parents, the wonderful dream had come true and there was not a dry eye among the 400 spectators.

"Do you think she will go on walking a few steps at a time until she gets free use of her limbs?" was asked her father, "No," he said, "I have no hope that she will ever be any better but she actually walked after her baptism."

THUS SAYETH THE LORD

Elder C. F. Denny:

As you kindly made the request for some reader of the Landmark to write on the question asked by Mrs. C. Gibson, the thought came to me to write my thoughts about it in St. Luke 12 chapter, 53rd verse, thus says the Lord, "The father shall be divided against the son, and the son against the father; the mother against the daughter and the daughter against the mother; the mother in law against her daughter in law and the daughter in law against her mother in law and above this in the same chapter, 50th verse is a question "Suppose ye that I am come to give peace on earth I tell you nay: But rather division." I think that means we are not all of the same minds, one with another spiritually I don't think it was so intended. In 52nd verse "for from henceforth there shall be five in one house divided three against two and two against three." Reading these verses serve to explain to me more fully the ones that come later in the same book, chapter 17, verse, 34, 35 and 36. I think if it meant the two spirits within us, it would have said so. If so pleases Christ to take up His abode within us, that will cause a warfare within us. But that is within us and has no body form. I be-

lieve Christ was speaking at that time of His second coming and meant two bodies. He would take one and leave the other. Christ has no respect of person while we are here on earth we are all His to do as He likes with. We are the wheat and tares planted together here on earth to grow up together, live together. He sends His rain on the unjust as well as the just, and His mercies are over us all teaching us if we could only see what a just and merciful advocate we have at the throne of grace. I believe Christ will save all His Father gave Him, as He paid very dear for them giving His life to redeem them on the cross from their own folly and sin, and has a right to have mercy on whom He will, and who shall question the many that will be left. I may not be right in Proverbs, 16 chapter, 25 verse, "There is a way that seemeth right unto a man, but the end thereof are the ways of death and that makes me question myself in what I say or write. It is by your fruits you are known here on earth, and it is within us He works His good pleasure. St. John chapter 3, verse 8, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit.

I will close as I feel what I have written is very imperfect. Remember me at the throne of grace.

MRS. ETTIE ELLIS.

Newport, N. C., R. F. D. No. 1.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LIX

No. 2

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., Dec. 1, 1925.

NONFELLOWSHIP

I have been asked as to the gospel propriety of declarations of non-fellowship, and as able elders have recently enacted such resolutions, I feel a delicacy in attempting to treat the subject, but as the expression does not seem to be found in the gospel in which are precedents for our guidance in all church matters governing our relations to each other and our dealings with each other, it would seem that but little could be said to the question, especially in its favor. I have questioned the propriety of such a declaration with reference to a child of God.

I have thought that when one is received as a member of a church there is thereby established for him in that church a status—I will say—which is permanent, indestructible and imperishable in which he abides, and from which he cannot be dislodged or removed as long as

his behaviour is sustained by the order and discipline of his church, but should he become so disorderly as to cause a question as to his right to the privileges of his status in the church, and upon dealing with him in a labor of love the church finds him truly disorderly and unrepentant the church may declare nonfellowship for his conduct and withdraw fellowship from him. And yet he is expected to repent and turn again to the line of right living whereupon he is willingly restored by the church to the privileges of his place in the church and to the enjoyment of the manifest fellowship of the church. Fellowship results in the belief in the church that one is a child of God whereupon he is accorded membership with the church, and a status in the church from which nothing may debar him except it be that sin which is unto death for which John does not say we shall pray. As long as you are favored to believe one to be a child of God, you must hold him to be an heir of God and a joint heir with Christ, against whom you could not well enter a declaration of non fellowship, except you mean to say he is not a child of God, nor an heir of God, nor a joint heir with Christ.

It seems to me that withdrawal of fellowship is with reference to the individual and that nonfellowship can only be referable to his conduct or behaviour.

You can not have fellowship for one that you do not believe is a child of God, but you do not and never have approved of this or that behaviour in any one be he saint or sinner. For that you have not, no

fellowship, you declare non fellowship, which to my mind implies that you have not now and therefore never did have fellowship for. You are not the originator of your fellowship for one you believe to be a child of God. Circumstances have placed it there, and you can not displace it—in fact you do not want to displace it. It is indestructible, it is imperishable. You do not want to destroy it, you do not want it to perish, but you want it and you wish for more of it. As long as you believe one is a child of God as such you have fellowship for him and although his conduct has forced you—as it were—to cut him off from his privileges in the church, with a reversion of his conduct you are ready and willing to restore him to the exercise of church privileges.

The church that holds one's status holds him in it, and protects him in it, and as long as he lives as the grace of God that brought salvation unto him, taught him to live, he can not be dislodged from his status, but should he by his conduct forfeit his rights the church only can cut him off or exclude him as is sometimes termed, and the same church only can restore him to the privileges of membership.

The history of the churches in these parts of our country shows that our Fathers understood these regulations and rules and acted accordingly so that thereby as well as from the scriptures we should know and should not allow ourselves to become careless nor indif-

ferent as though we were ignorant as to the way of the footsteps of our fathers.

I would impress the importance of the consideration of the thought that the declaration of non-fellowship may not be maintained, and that withdrawal of fellowship to be of general effect must be an act of the church and must be respected by sister churches, associations and ministers or individuals whether ministers or members. There seems to be a disposition on the part of some of our ministers to ignore the action of churches both as to their right to act and as to the character of the action. A church may fail of proper action but only Jesus by His servant John may suggest to that church the proper thing to be done, to be undone and to leave off.

This is a day in which our lines are falling in perilous places. How much better it would be if our camps should fall in pleasant places? How much better it would be in our camps if each of us would heed the apostles' command to study to be quiet and to do our own business and to work with our own hands. We talk a great deal about better living, about doing better, and how much better it would be, but we do not do any better, we do not live any better, and it is not any better. Can it be that we just simply can not do any better? If not, why do we not do it? Let us observe the things we have been taught and do them "if the Lord will."

P. G. LESTER.

SARAH JAMES FULCHER

Sister Sarah J. Fulcher was the daughter of Brother James Hill, and Sister Jenny E. Hill. She was born here in Atlantic on September 26th, 1865. Like the rest of our children at that time she grew up with not much education but with a pure life and good moral training. On May 26th, 1866 she was married to Ambrose M. Fulcher with whom she lived happily until her death.

There was born to them one son, and one daughter. Her daughter, Mrs. Olivia Robinson died several years ago leaving a son and daughter who were raised by the grand-parents to be grown, and the grandson married. Their son, Mr. M. D. Fulcher lives in Newbern with his family.

Sister Fulcher was baptized into the fellowship of the Hunting Quarters Primitive Baptist church by me at our July meeting in the year 1893, and lived an honorable and faithful life, loving the brotherhood and the doctrine of God, our Saviour. She believed in salvation by Jesus Christ; that His blood cleanses us from all sin. She saw so much of her own weakness and inability that she had no confidence in the works of men. After she was confined to her bed to rise no more she often spoke of her desires to get well enough to come to our meeting here again and hear the preaching. When we thought it expedient we gathered at her home and held a meeting for her benefit. She was seriously afflicted with a severe, and inoperable cancer, which from the first was entirely beyond the reach of the surgeon's knife. Her sufferings were untellable. All we could do was to look on and pity her. No one had better attention than was given to her by her husband, granddaughter, sisters, and all who could lend a helping hand. Notwithstanding her great sufferings she was never heard to murmur at the hand of God, and she realized that she and all she had with her sufferings were in His hands.

About one month before she died her husband saw a very bright light, brighter than the sunshine on her. Five days before she died he dreamed that he combed her hair and that every hair was gold. Just before she died she called him and said she was going to die and go to her blessed Jesus, and for him not to grieve for her.

She also told one of her sisters that she was going to live with Jesus, her Saviour. While she was very weak from long suffering and the severe loss of blood, from the time she began to talk to her sister she became very happy and praised the Lord with the hands and voice for about two hours. Finally she said, "I am going to go and live with my blessed Jesus forever and be happy."

Thus her last evidences were very bright and there can be no doubt of her peace with our Lord. She died on the 13th of October, 1925, leaving to mourn their loss a beloved husband, one son, grandson, granddaughter and one smaller granddaughter, one brother and four sisters all of her sisters members of our church, a host of relatives, with the brethren and sisters of our church and many who knew her elsewhere, but all our grief is not to be compared to the bright evidences she left with us of her eternal acceptance with our dear Saviour Jesus.

Written by the request of her family by her pastor.

L. H. HARDY.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father, in His infinite wisdom called our beloved sister, Mrs. Eliza Malone, home on August 6, 1925. She was born May 10th, 1839, making her stay on earth, 86 years, two months and 27 days, having lived sixty-six years in the love and fellowship of the church, therefore be it resolved:

First, that the church at Mebane, N. C., has lost one of her most consistent members, yet we desire to bow in humble submission to God, who doeth all things well, feeling assured that our loss is her eternal gain, that she is now sweetly sleeping till the trump of God shall sound, when she will by His power be carried home to be forever with Him, be like Him and be satisfied.

Second, that we extend to the family, our tender sympathy in this sad hour of bereavement, trusting they may by the grace of God be reconciled to his dispensation of providence.

Third, that a copy of these resolutions be spread on our records, a copy sent to the family, and one sent to Zion's Landmark.

Done in conference Sept. 12 th, 1925

C. B. HALL, Moderator.

J. C. CORBETT, Clerk.

MRS. MARTHA SHORT

The death angel visited the home of Mrs. Martha Short on Wednesday last and claimed for its victim her devoted husband, James Short. He had been sick for three weeks, but was taken worse and died within a week. All that could be done by his physician, a constant and faithful wife and his twelve children was done, but God for his own purpose took this good man from this world to be numbered with the blest in a better one. He was a good neighbor, a faithful husband and a kind and good father. He lived an honest, clean life, and was for twenty-six years a devoted member of Weatherford church. He was born Sept. 25, 1859 and was married to Miss Martha Cox, of Hurst, Va., on March 10, 1887.

He is survived by his wife and the fol

lowing five sons and seven daughters: John and Victor of Roanoke, Burl, Thomas and Lundy of this place; Mrs. Rosa Gibson, Mrs. Ernest Hedrick, Mrs. Lee Dalton, Mrs. Sallie Cox, Mrs., Taylor Adams, Misses Ilean and Ora Short of this place.

The following brothers and sisters also survive: Sam Short, of Motley; John of Sycamore, George and Joel of Hurt, Mrs. Mary Roach of Clarion and Mrs. Sallie Shields of Sycamore. His brother, Richard Short preceded him to the grave about twelve days.

Funeral services were conducted by his pastor, Elder Evans and he was laid to rest at his home here amid a throng of sympathizing friends and relatives on Thursday, Nov. 19th.

Sycamore, Route 2.

DEACON N. M. WORSLEY

Whereas, it has pleased Almighty God to call for this sinful world to rest from his labor our beloved brother, Deacon N. M. Worsley, who was ever ready to sacrifice his own interest for the pleasure and comfort of others.

Be it resolved that while we feel sadly our loss we feel it is his eternal gain. Believing that he has received the crown of righteousness which is laid up for all who love our Lord's appearing and we do extend to his bereaved wife and children, our heartfelt sympathy.

Resolved that we commend his good works to all who desire to live right and have a conscience void of offense toward God and man, for he was a man who gave no offense to others, and may God bless us all who loved to hear his words of counsel and admonition. May the sweet memory of his self sacrificing spirit enable us to emulate his pattern of good works. Amen.

W. B. STRICKLAND, Mod.

B. L. JOHNSON, Clerk.

OBITUARY CAROLINA SCOTT

In sympathy and by the request of the bereaved I try to write the obituary notice of Mrs. Carolina Scott, who was the daughter of Mrs. Bryant Kellum and his wife, Alice.

She was born in the year of 1840. It is not known her exact birth date, but as it pleased the Lord to take this faithful daughter, wife, mother and servant of the most high God away August 17, 1924, we feel sure that she had passed her 84th birthday.

She united with the Primitive Baptist Church on the 3rd Sunday in May 1907. Her name was placed upon the church book at "North East" church, and she lived a faithful member until death. She as the dear Lord had given her the blessing is greatly missed at her home church, but ed hope of glory, and while she lived in

the joy of that precious hope, we feel and hope, that she now rests in a peaceful slumber to awake in the likeness of her Saviour on the resurrection morn. It will be then that we hope to meet her and praise the Lord forever and ever in a blissful peace which will have no end. "Happy art thou O Israel, who is like unto thee, O people saved by the Lord."

While he was afflicted by diseases and old age, all was done for her that kind hands could do, but as we know, "we are born to die" we cannot stay here no longer than the blessed Lord sees fit and when our time is up with the Lord O, may we die in peace with God and all mankind. O, may the Lord be with us at the time of the trying article of death, and may we lean our heads upon Jesus' breast and breath our life out sweetly there, and may we soar away in the arms of our blessed Redeemer to that happy home which is mentioned in the holy scriptures, which says: "Come all ye blest of my Father and inherit the Kingdom which was prepared for you from the foundation of the world."

The deceased leaves to mourn their loss the five children mentioned above, 46 grand-children, 15 great-grand children, many other relatives and a great host of friends, but may we say as we feel, that she fought a good fight, and has kept the faith, has finished her course and henceforth there is a crown laid up for her, and happy is she! Oh, may we meet her on that bright and peaceful shore, where there will be no sad parting, but all will be joy in the presence of the Lord.

There, in an ocean all divine,

Her weary soul does rest,

Doth in her Saviour's image shine,

And is completely blest.

There is not a doubt upon our mind,

But victory she obtained;

Although she has left us here behind

We hope we all meet again.

Written by F. W. Rhodes for J. L. Erexson.

Durham, North Carolina.

CHANGE OF ADDRESS

Elder W. R. Craft's address is changed from Wilbor, N. C., to Glade Valley, N. C.

ELDER L. H. HARDY

Smithfield Monday night after the 3rd Sunday, in January 1926.

Clement, Tuesday, Jan. 19.

Hannah's Creek, Wednesday, Jan. 20.

Fellowship, Thursday, January 21.

Sandy Grove, Friday, Jan. 22.

Angler, Friday night, Jan. 22.

Willow Springs, Saturday and 4th Sunday regular meeting time.

L. H. STEPHENSON.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL LIX

DECEMBER 15, 1925

NO. 3

REST

*Mrs. Ellice R. Gillespie
J. May 26*

"Twere vain thoe C. depth to sound,
O where shall rest b
Rest for the weary sou
Or pierce to either pole.

The world can never give,
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die.

Beyond this vale of tears,
There is a life above,
Unmeasured by the flight of years,
And all that life is love.

(Montgomery)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

WANTS PEACE

Elder C. F. Denny:

My Dear Brother:

Your late letter received and contents noted. I sincerely hope that the ministers will meet with the approval of the churches, and in brotherly love heartily agree to leave off unscriptural expressions and let us have peace in our much beloved Zion. I note, dear brother, your very kind invitation to visit you sometime. This I assure you I would love to do and hope I may have the opportunity to do so at some future time. But I am trying to serve three little churches in this country. They are few in number but they are good old Baptists and loving brethren. They called me some years ago to serve them certain days in each month and I promised them to do so, and having given them my promise I feel that those days are theirs and not mine. I feel that I have no right to leave them without their consent and as there are no preachers in this country to call on it is a hard matter to get away often. They are willing for me to go sometimes to mingle with others of like precious faith but I am unwilling to leave them often or for a long time without someone who is satisfactory to them to serve in my place. I feel that when a preacher promises a church to serve them he is honor bound to do so unless

providentially hindered. If the word of a preacher cannot be depended on he is not worthy to be trusted in any other way. I have known preachers to accept the pastoral care of a church and then absent himself from their meetings month after month in succession without their consent, floating around among other churches that have their regular preaching by faithful pastors, whose ministry perhaps is far more profitable to them than that of the habitual traveler. I feel that the churches would do well to mark those floaters who seldom go home to their families, and churches if they have any and find out if they can why such men deprive their families of their society and the church that has called them, of the service they promised to render. Such men sometimes do more harm to the churches and cause than they do good by spreading the local troubles of the brethren broadcast all over the country. Troubles in which brethren are not concerned and can do nothing towards its settlement they are best off not to know about. Most people form opinions from the reports they hear and even if the report is true, they can not judge the matter like those who see the spirit of the thing. Those who feel that their promise is not binding should not agree to serve a church and if they do prom-

ise to serve and fail to do so simply because they take a notion to float around instead should be asked by the church to resign in order that she may call some one who considers his promise binding. The visits of faithful men, faithful pastors are good and I love to have such visit my people. But such as do not love the churches who have called them well enough to spend most of their time with them. I think that churches and associations are best off without. Dear Brother Denny, I have felt impressed to write this for the Landmark (the paper I love best of all) But I leave it to you. Publish it or not, just as you think best.

Yours in the love of the cause of truth.

JOSHUA T. ROWE.

Appreciates Elder Fowe's Recent Article In This Paper

Elder J. T. Rowe,
My Dear Brother:

I have read your article as published in October 1st Landmark and while I cannot give expression so fully to the lead of my mind as you have done, yet I can say I fully endorse your article and would love to see our people more lenient one toward another and not given to so much strife and parleying over words. The vital point it seems to me and the all searching question with me is am I a subject of his grace, am I one for whom he died, and did he atone for my sins when He paid the price for sin?

There is so much for us to talk about and write about of the things which we know that if we confine ourselves strictly to this line of duty it would be far better for us and

our brethren rather than using exaggerated expressions about things that after having affirmed we cannot verify. There is so much to talk about in salvation by grace and the Saviour of sinners that we can spend all our time in this and then even the half would not be told. It seems many feel they are not contending for the faith as once delivered to the saints unless they are fighting at some one. What the other fellow is doing is not near so much concern of mine as my own conduct and I long to be quiet and not rail against my brother, my conversation in the spirit of truth in tenderness and forbearance, longing to adhere to scriptural expressions rather than homemade terms. The word is plain enough and no pet words of our own coining can ever add to its strength but tend to weaken if anything. I once heard a gentleman reprimand a young fellow for offering to bet five dollars if a certain thing was true after his word had been doubted telling him to put his money up if his word was no good neither was his money. So when we have affirmed a thing by the plain declaration of the scriptures if this is not heard and understood we may rest assured that hobby words ridden by us will have no effect but rather tend to detract. There has been an effort on the part of many here recently to try to have less of these unbiblical expressions in our publications, but like all bad habits they are much more easily acquired than given up. We all should be careful to use only scriptural terms and when we have made use of any other and reminded of it by a

brother we should feel rather to be thankful that we have a faithful brother than to want to fight him. There are so many things we all should do and so many we should leave undone, none of us though can be too careful about our walk and talk. It seems the times grow more serious as the days go by and I wonder often if others see it as I do. It appears to me as if the time is short and we should be very careful of our conduct that we should labor for peace and quietness, crying unto Jerusalem that her warfare is accomplished instead of leading a fight. All these different expressions can only be of the flesh, for men can not improve on the scriptures

I feel I have failed to express myself as I would which is hard to do, but I long for quietness and peace within the walls of Jerusalem. May the Lord guide our ways and help us.

Remember me in Christian love to they of your house.

Your unworthy brother,

F. SELBY FISHER

Salisbury, Md

EXPLANATORY

Having recently asked the question, Would it be asking too much, to ask our ministers and representative deacons and members to meet in council in an honest, earnest effort to find Bible ground on which all lovers of the old time doctrine of salvation by grace, and those who are willing to abide by gospel order in our churches, might live in harmony and correspondence and fellowship with and for each other, and having before me a

number of letters written to my brother Elder C. F. Denny, of Wilson, N. C., and others bearing on the above idea of the advisability of our attempting to meet in council, I want to say, that the opinions of our ministers and brethren, as to the propriety of calling such a council, is not such as to encourage me to believe that such a meeting would result in accomplishing the purpose of uniting our people, as above indicated, at this time.

Some of our ablest ministers want a council, others are lukewarm, others are opposed to such an effort at this time, and still others are not disposed to express an opinion until the object of such a meeting is more clearly defined; therefore I am asking for space to say, by way of explanation, that I do not think it advisable to attempt such a meeting in the immediate future; but knowing that we who have suggested such a meeting are being misunderstood, I want to say that such a council, if called, cannot be an official call. Second, as no one knows who would attend such a meeting, it is impossible to say just what questions of Order or Doctrine might be debated or considered. Third, the findings and advice of such a meeting could only be advisory, and would be subjected to the acceptance of our churches and associations.

From the limited effort put forth by my brother and others to try to get an expression from our brethren as to the propriety of such a meeting, some are inclined to make it appear that the object behind this effort is to railroad, so to speak, men and members, both public and

private, back into the fellowship of churches and associations, over the heads of churches, or in other words to abridge the right of churches to discipline its own members.

I take the liberty to say that I am sure no one desires to take away or abridge the internal right of churches; but on the contrary I believe I am right in saying that the supreme effort of such a council would be to more firmly establish, in the minds of all who want order among us, to recognize the old, and time honored custom of requiring excluded members or those who have left the fellowship of churches by other than orderly procedure to get back to basic principals on which our churches are standing, as sovereign bodies, and if that can be made clear to the minds of all, we will see those who want a renewal of fellowship and correspondence, and unity among true Baptists, laboring, earnestly, for restoration in their respective churches.

If we have or have had those among us who are not of us, we should not try to restore or hold such in our churches; but many good folks become confused and some are drawn away, in times of division, that we love and in whom we have fellowship, and if by bestowing patience and labor we can restore or save such, we have both saved ourselves and those that hear us much trouble.

I am still of the opinion, that no general division is necessary nor do I believe that such is coming, for I think I see among most our folks, a willingness to stand still and see

the salvation of our God.

Yours in hope,

O. J. DENNY.

Winston-Salem, N. C.

THE BASIS OF FELLOWSHIP

What is the basis of Christian fellowship? What is it that binds the children of God together and makes it possible for them to dwell together in love and peace and unity? Is it love or knowledge or good works, or belief? What are the essentials for church membership.

When a person unites with a Primitive Baptist church, is he not supposed to possess the essentials for church membership? If he is, and the church into which I was received acted faithfully, they did not consider a knowledge of the doctrine essential to membership, for I did not possess it. They did not ask me if I believed absolute predestination or conditional time salvation, or any other doctrine or dogma. If they had they would not have received a very intelligent answer. At that time I had never heard of absolute predestination or conditional time salvation. I knew nothing of doctrine. Like all men in nature, I was an arminian, I did not believe a person could save himself, but I thought he could have the Lord to save him any time he took the notion, and I believed he had the ability to take the notion.

If a knowledge of Baptist doctrine is essential to church membership, I was not prepared to be received into the church. Well do I remember my astonishment when I learned that my brethren believed in election, predestination and sal-

vation by grace without any meritorious works on the part of the creature. I was so certain that these doctrines were false that I went to reading my Bible for the express purpose of condemning them. I believed I could show the brethren where they were wrong and get them out of their "errors." But instead of getting them out, I got myself in.

While I was opposing these fundamental truths, the brethren did not declare nonfellowship for me, nor exclude me for heresy. They bore with me, instructed me and won me to the truth. Did they do right in bearing with me? Or should they have excluded me and kept me out of the church until I became converted to the doctrine? Or rather, when I presented myself for church membership should they have questioned me on the doctrine, and refused to receive me because I did not believe it?

Should belief be made a test of fellowship? Take an example. There are brethren and sisters whose religion you can not doubt. You have the evidence that they have been born of the spirit. They have the love of God in their souls and manifest it in their dealings with their fellowman. Their conversation and daily walks are such as become the disciples of Jesus. But they do not believe many things as we believe them. They are not orthodox. But they are honest in their belief and you know one can not change one's belief without evidence that one is wrong. They would gladly relinquish their belief if they could only see that they are wrong.

What shall we do with them? Shall we exclude them from the church until they see their errors, forsake their false theories and confess their belief in the truth as we hold it? Or should we treat them as my brethren and sisters treated me—bear with them, show them that we love them, are interested in their spiritual welfare, and reason with them concerning the doctrine? Should we not in the spirit of love and humility set the truth before them, and leave the Holy Spirit to direct them? This kind treatment will reclaim almost any heaven-born soul from error. But if we try to force them to believe as we believe we are certain to alienate their feelings from the church and drive them where it will be impossible for us to ever reach them.

One fact that we should never overlook is that it might be we who are all fallible beings not only subject to error, but certain to be wrong once, might I not be wrong again? And suppose my brother is in error. Is it any worse for him to believe false doctrines today than it was for me to have believed it yesterday? And if the brethren bore with me when I was in error, is it not but fair that I should bear with him when he is standing where I stood? And if I refuse to do this, am I not like the servant who was forgiven ten thousand talents and refused to forgive a fellow-servant one hundred pence?

I know we should stand firm in the truth and be faithful in administering the rules of the church, but I see now that many times when I thought I was firm and faithful, I

was really ignorant and self-willed. Many times in my life I have mistaken stubbornness for faithfulness. When I see how frequently I have been in error and the heart-rending mistakes I have made, I do not feel like casting a stone at a brother because he does not agree with me on points of doctrine. As long as I can see evidence that he has been with Jesus and His walks show him still a follower of Christ, I am willing to live with him in the church. Are not you?

J. W. FAIRCHILD.

Winter Garden, Florida.

THE MORE EXCELLENT WAY

Elder C. F. Denny,

Wilson, N. C.,

My Dear Sir,

I am enclosing you a letter that my father, Y. I. Chandler wrote to the church some time before he died, might have been written just before he died as he didn't have it published. (I thank you for same)

Yours respectfully,

J. Y. CHANDLER.

Yanceyville, N. C.

The Letter

Dear Brethren:

This perhaps will be the last circular letter I will ever write and the subject one of the greatest importance,—A More Excellent Way—implies another way that is excellent. The latter is set forth in 1st Cor. 12 chapter, the former in 13th chapter, one is the way of gifts, the other the way of charity. The different gifts in the church are for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, etc., but we are taught that one having

the greatest gifts and making the greatest sacrifices is nothing without charity. So we can see that to walk in "love" is "the more excellent way." The trouble with the Corinthian church was that they were lacking in charity. They had their gifts and were very jealous in the exercise of the same and had become puffed up for one against another and hence we find that there were divisions, strifes and jealousies among them, also fornication. Brother going to law with brother, idolatry, disorder at communion seasons, also heresies, even some saying there is no resurrection of the dead. Now if these brethren had been walking in the more excellent way there would have been none of these things but all of the same mind and the same judgment. Now brethren, is it not much the same case with the church today? if so, do we not need to be shown the more excellent way and grace to enable us to walk therein? Charity is better than gifts, because it never faileth, prophecy shall fail, tongues shall cease, knowledge vanish away, but love is everlasting, charity suffereth long and is kind i. e. endures under afflictions, bears with and forgives them that offend. Charity vaunteth not itself does not boast and exalt self, important but meek and lowly it believeth all that God hath spoken according to the Scriptures. Hopeth all and beareth all things to come upon the Godly in Christ Jesus. It is not taught in the Scriptures that one is known as a child of God because he is smart, a fluent talker, and seems to know a great deal, but if any man love God the same is

known of Him. i. e. God recognizes such a one as His child. Again we know we have passed from death to life because we love the brethren again. By this shall all know that ye are my disciples if ye have love one to another. He that loveth is born of God. Charity is the bond of perfecting it, binds the people of God together with cords stronger than death, casts out fear, hides a multitude of sins. Those who have charity and put it on follow in the footsteps of Jesus who when he was reviled, reviled not again, when He suffered, threatened not and like Paul deny themselves all things rather than offend their weaker brethren. It renders good for evil, blessings for cursing it works no ill to his neighbor, but is the fulfilling of the law. The end of the commandment is charity out of a pure heart and of a good conscience of faith unfeigned. Brethren let us love one another for love is of God and he that endureth in love dwelleth in love, dwelleth in God and God in him.

Y. I. CHANDLER.

SWEETLY UNITED IN LOVE

Elder C. F. Denny,

Wilson, N. C.

My Dear Brother

I so much admire the good, kind peace-loving spirit you exhibit. I so much enjoyed Elder Rowe's article. I am sure the great body of our people will accept his and your kind suggestions for peace. The great body of our people are agreed on the essentials and should all lay down the hobbies and carnal weapons and be sweetly united in love.

I have traveled a great deal this year and have been in some glorious meetings. I have never seen more anxiety for peace than now. I believe our dear people are praying for peace. But few but what have made some mistake in word or deed, we are all imperfect and we need forbearance and forgiveness and a general striving for the things that make for peace. I have been in two wonderful peace meetings of late. Sweet peace was restored in each meeting. Elders Cayee, Fuqua, Bishop and I were called on to sit in a council in the bounds of the Buffalo association, Tenn., last Friday, Saturday and Sunday to adjust a sad division there. Their differences were adjusted and all embraced each other in love and fellowship They shouted praises to God. It was a glorious meeting indeed. We so much need each other. The children of God need much forbearance and forgiveness. They also need to confess their faults one to another and pray with and for one another that they may be healed. We should not return railing for railing. If persecuted and abused just bear it. God will fight our battles.

We, the council, insisted that our people use Bible expressions on controverted points. If all will do that and be gentle and kind, the war will soon be over.

Our people most generally endorse Elder Hassell's writings. The council and brethren generally all accepted his writings on controverted points.

I have always admired the writings of Elder Gold. Our brethren here loved him. He was a good,

safe man. The agitation of questions often cause confusion where there is no real difference. It is good and safe to speak the truth in love and labor to unify our poor afflicted people. If all will hush and from this on labor for peace and leave off hobbies, there will soon be a general reunion. We should be good and kind to each other. When we come to press a dying pillow, none of us will regret being too loving and kind to our brethren and our right-acts but our wrong deeds will cause us grief. Oh, that we all may love God supremely and love one another with pure hearts fervently. May God bless you in your labor of love for the good of Zion.

Yours in love.

LEE HANKS.

Atlanta, Ga.

A. L. HOLOWAY SET ASIDE TO THE MINISTRY

State of North Carolina,
Durham County,

This is to certify that A. L. Holloway (a minister of the Durham Primitive Church in the County and State aforesaid, being before proved and recommended by said church) was set apart by prayers, on the 15th day of November 1925, by the imposition of hands of C. B. Hall, J. A. Herndon and C. F. Denny, C. L. Wood and Everett Jones, ministers of the gospel, who were called as a Presbytery for that purpose; whereby the said A. L. Holloway is ordained a minister of the gospel, and entitled to the administration of all the ordinances thereof.

Witness our hands, the day and date above written.

ELDER. C. B. HALL,

Moderator

ELDER J. A. HERNDON

ELDER C. F. DENNY,

ELDER C. L. WOOD,

ELD. EVERETT JONES,

Presbytery.

M. G. Markham, Clerk.

REPORT OF COMMITTEE BUF- FALO ASSOCIATION, TENN.

We, your committee, having been requested by you to come and investigate the trouble existing among your churches, having heard the evidence that both sides said they desired to introduce, beg leave to make the following report:

We find that mistakes, errors and wrongs have been done on both sides. We do not deem it advisable or necessary to itemize those wrongs or errors in this writing, but, if necessary, will point them out orally.

Now we wish to submit the following recommendations:

First: That the brethren and churches on both sides mutually confess your faults and your wrongs to each other and ask forgiveness for all wrongs done, and come together, forgiving each other, and live together in peace and fellowship, endeavoring to keep the unity of the spirit in the bonds of peace.

We further recommend that the brethren and sisters of Coon Creek Church confess wrongs to each other and forgive each other of all wrongs done, and come back together as one band of brethren and sisters in the Lord, and thus be a

reunited band, forgiving each other of all wrongs and errors committed.

We further recommend that all official work that has been done on both sides since the trouble began be received and recognized and accepted. This may be done upon the principle of Christian charity, and should be done upon that ground, if for no other reason.

We further recommend that this mutual forgiveness of all wrongs, and mutual confession of wrongs, should include and mean a restoration to fellowship of all those who have been excluded or withdrawn from on account of this trouble; and also a transfer of membership of those who may have joined another church on confession of faith, so that their membership may remain where they are now.

As this trouble seems to have arisen on account of the standing and order of Elder J. B. Hardy being called in question, and as Brother Hardy says that he is willing to do what this committee says in order that his standing and recognition among our people may be unquestioned, we therefore recommend that Brother Hardy go before one of our churches whose standing among our people is unquestioned and lay his case before that church. If that church receives him into her fellowship we are sure that the sister churches would all then recognize Brother Hardy.

We further recommend that all our people leave off the use of expressions that confuse the minds of our dear brethren which are not found in the Bible, and adopt the use of Bible expressions as much

as possible on controverted points. Let us all try to labor to unify our dear people, and strive for the things that make for peace and for the things whereby we may edify one another.

ELDER LEE HANKS,
ELDER J M FUQUA
ELDER C. H. CAYCE.
ELDER W. A. BISHOP.

A VISION

Dear Brother Denny and Landmark Readers:

There is a spirit within me saying, write and another saying who have nothing to write, which I feel is very true, yet I have constantly in my mind a vision or dream, that came to me last February while I was sick and suffering intensely with my head. I seemed to be in a large grove of straight tall trees. They were evergreens, more like pines. Near me stood a large white building resembling a hospital. Also near me was Dr. Joe Speight and a woman dressed as a nurse. I did not know her. While I was rejoicing in the beauty of the surroundings and looking toward the east, there appeared in the distance a flock of large white birds, resembling in size geese. They came flying slowly, direct toward me. As they came, they begun to alight in the trees. They were snow white, beautiful and without numbers.

It seemed near sunset and Dr. Speight said he was going to drive them away. They were not annoying me at all but as he went on the other side of the building I heard the report of a gun and I was awake. The thoughts of this dream seldom leaves me for the meaning

of it seemed quickly clear to me. These white birds were the angels of heaven coming for me to join them. They are probably waiting now and at times I feel they will not leave me and what a joy it will be to me to go on with them, stopping for other poor sinners to join.

Bro. Denny I trust to your good judgment whether this should be published or not.

Yours in Christian love,

H. L. BRAKE.

Rocky Mount, N. C.

LANDMARK A WELCOME VISITOR

Elder C. F. Denny,

Dear Brother:

I enclose a money order for renewal of my subscription to the Landmark. It is my only means of hearing from the Baptists of the Atlantic states as I take no other paper now and am not in regular correspondence with any Baptists there. I was raised in Bedford County, Va., and knew both Elder Gold and Elder Lester. My acquaintance with the Baptists there makes the Landmark a very welcome visitor indeed, because I occasionally see a name with which I am somewhat acquainted. Not only this but the fact that the paper contends for the truth as set forth in the Scriptures makes it a source of comfort and strength, to those who have no confidence in the flesh and do not prescribe means and methods for obtaining salvation, and eternal life which Christ alone can give, and does give to His people as He plainly declares saying, "I give unto them eternal life and they shall never perish."

While we are admonished to be careful to maintain good works, we are not told that such works are the price of salvation, and that without these good works we may be lost. Such a doctrine ignores the one sacrifice which has perfected forever them that are saved. Good works are an ornament to any one and therefore are a part of the Christian life, but ceremonies, regularity in prayer, and in tithes etc. do not of themselves even constitute good works, unless the motive is pure and unselfish and this is a matter that cannot always be determined in haste.

Paul puts the matter in this light: Pure religion and undefiled before God, the Father is this to visit the fatherless and widows in their afflictions and keep yourselves unspotted from the world, nor did he say that it is necessary for everybody to know that you do these things. I feel that the true follower rather shrinks from publicity than courts it, not because he is ashamed of the name of Christ, but because he feels his own unworthiness and does not wish to deceive others and above all he does not feel as the Pharisee did who informed the Lord in the form of prayer that he himself prayed regularly and gave tithes of all he had. We can readily see that good works, while the true Christian does not proclaim his own performances but Jesus as The Way, and speaks not of himself. Both alms and prayer are pointed out as more suitable for secrecy than publicity. When I hear people announcing how much they read their Bibles, etc., I can not help but wonder

what the motive may be.

Brother Denny, from reading the columns of the Landmark I conclude that there has been considerable agitation of useless doctrinal points, which should not be. There is only one way of salvation, and when this way is understood and accepted, useless contentions should not mar our happiness, because many are weak and cannot take strong meat. Lambs can and do feed upon the sincere milk of the word, until they become mature sheep, hence; no offense should be offered other lambs by insisting that they take strong meat when milk is needed.

But in this connection I may say that lambs should never become presumptuous and try to dictate doctrines to the sheep. We are told to maintain the form as well as the sincerity of sound doctrine, and we cannot, therefore, compromise with those who are unable to take the strong meat, because such compromises usually reflect upon the omnipotence of God and the completeness of His salvation, which is free and cannot be added to or taken from.

But I am not worthy or able to teach others and must desist.

Brother Denny, in reading the Landmark I often wish for addresses and locations. Often we read articles which we approve or disapprove and would like to communicate with the writer privately, stating our approval or giving our own views. In such cases the address is needed, and I find further that in reading experiences and obituaries, I often want to know where the writer or subject of po-

tice was born and raised or where his church is located as well as his old home and present home.

Perhaps these things appeal to me more forcibly because I am so far from my native state, but I think all readers would appreciate fuller information. Many times we see the name of a church mentioned and not even the state or county is given.

Unworthily,

E. D. OVERSTREET.

Ajeune, Washington.

SARAH HENRIETTA BROWN

It is with a very sad heart that I attempt to write the death of my only daughter, Sarah Henrietta Brown. She was born September 22nd, 1909, died October 29th, 1925, making her stay here on earth 16 years, one month, seven days. Sarah was a very good girl to papa and was loved by many friends who will miss her so much and especially her school friends and who we feel thankful to in remembering her in death the school at Crisp gave the most beautiful wreath I ever saw. I wish to thank others, her teachers and all in remembering her with flowers and in other ways.

Sarah we miss you so much and our hearts doth ache within us for we loved you more than tongue can tell but we must be still and know that He is God and what He doeth is surely right. I want to say a word concerning her three brothers that stood over her in her sickness and did all in their power for her. She did not ask for anything that they could get that was not gotten for her and papa is so lonely without his only daughter when he comes home and cannot see her smiling face to greet him but have hope that she is better off and is with her Blessed Jesus. I feel like there is a vacancy in our home that never can be filled.

The funeral was conducted by our Pastor, Elder A. M. Crisp and then she was laid to rest in the family burying ground at home.

Sleep on and take your rest. We loved you with our whole heart, but God loved you best.

Her Sad Father.

Macesfield, N. C.

ZION'S LANDMARK

“Remove not the ancient Landmark
which thy fathers have set.”

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LIX

No. 3

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., Dec. 15, 1925

THE LANDMARK

During the time I was associated with Elder Gold on the Landmark which was nearly 40 years, there was never a jar between us and so far as I knew the paper held its circulation and maintained its usual degree of usefulness and appreciation among its readers; and since I have been at the helm in chief, I have desired and expended my best efforts to have the old ship continue to cut the waves on gospel lines ever headed for the peaceful port of salvation by grace through faith in Him who governs and rules the destinies in the sea and on the dry land—whose will is done in earth as it is done in heaven; and the friends have not advised me that the proper course has not been pursued and regarding them as faithful and true to the best interest of the paper and its purposes, I take this silence as indicating their favor, and sincere-

ly trust that they are not over confident in their judgment, and from other sources I am not looking for encouragement.

Considering that our readers and our critics are fellow humans, it is hardly probable that even a church paper could be conducted so as to meet the hearty approval of its readers generally throughout the bounds of its circulation: but feeling that the readers of the Landmark are a charitable, peace loving people its editors are disposed in the same spirit to approve and disapprove as they may determine of the various winds of doctrine that may now and then blow over the land. The Landmark has never posed as an organ for the propagation of side lines to the main doctrine of salvation by grace. Elder Gold never entertained a side issue, but endeavored to evade the traditions and institutions and abstract principles devised, gotten up by men seemingly ambitious to be leaders of men in ways of new thought; but was careful to regard only “thus saith the Lord,” or the scriptures of truth as the standard of truth. His walk was in the line of good works unto which God had created him in Christ Jesus, and had ordained that he should walk that way, and he preached gospel obedience as obeying Jesus in the Holy Hill of Zion, and that those professing godliness should keep themselves unspotted from the world.

In the gospel, he preached, there were no conditions apart from Christ Jesus the Lord—and I as his unworthy successor to the editorship of the Landmark, I have de-

sired to hold its columns true to the prospectus under which it has been published all these 57 years. Its readers know what it has contended for, and I feel sure they will not allow their peace of mind disturbed as to what the claims of certain partizan editors may be with respect to this or that as believed by Elder Gold nor as to what the present editor might believe.

I have not felt to appear unduly aggressive with respect to conditions in the long established bounds of the circulation of the Landmark nor of certain rights that I might have therein that ought to be respected—rights that conditions would seem to readily and amply justify. But rights and respect it seems have become lost arts with some people.

The Landmark does not admit the disposition to push its circulation into regions beyond its established metes and bounds where this or that one of its exchanges by common courtesy should be respected as having by doctrinal character and usage the right of way, but it is readily willing to limit its circulation to the homes of its friends and minds of like previous faith, which faith it would prefer that the contents of its columns should identify. It would prefer to hold on its way in the line of faith once delivered unto the saints. It desires to maintain the unity of that faith in the bond of peace.

The Landmark would like to learn to attend to its own business and leave matters belonging entirely to the churches in the bounds of its exchanges gone to them—

that is to the churches, believing and holding that each church is sovereign over all matters with which it has directly to do.

The Landmark does not feel to be authorized to employ the use of ultra expressions, but desires to be allowed to use such language as shall at once comport with the scriptures of divine truth. It is not willing to grant that there is in reality anything in point of doctrine to the apparent scramble attempted to have been waged among us during these years. Our people are not depending upon editors and traveling preachers for the shaping of the doctrine of our destiny, but we have pastors of our respective choosing, and with pardonable pride we feel to point to them as being an orderly, peace loving class—such as are keepers of sheep and feeders of lambs. In their raising, their meat was venison and wild honey and their raiment was homespun of wool and flax: at school they studied the old blue back spelling book and at their mother's knees they learned to read the scriptures of truth which made them wise unto salvation, through faith which is in Christ Jesus, their Lord. Nor are they to be materially moved from the way of their Fathers by the winds of doctrine which are being blown over the land.

The Landmark is persuaded that as a rule these pastors are not going to endorse the bolsheviki order or disorder rather that is being set up and propagated among us in certain quarters.

I think of this and that good pastor and wish they would write for

the paper and upon inquiry after them as to where they are and what they are doing the response is: They are here looking after and feeding the sheep and lambs of the flesh over which the Holy Ghost has made them overseers, and I am made to feel glad for the thoughts that they have the cause of their calling at heart, and I am fondly persuaded that therefore after peacefully progressing in the good old way for more than one hundred years they will not allow their ears to be turned away therefrom and turned unto the fabulous propaganda that is being waged among us. Do we not know in whom we have believed, and do we not know how we ought to live and how we ought to behave ourselves in the house of God. During all these years we have professed to have been committed to the doctrine of gospel obedience and good works? Now is that not enough? Is it not good enough? Does the gospel require anything else of us? Is there one among us who does not believe this? If so, his unbelief should not be chargeable to the entire correspondence. If so, what has the Landmark or its editors to do with it; who said God's people are passive in the regeneration but alive in obedience? Who said they were not? Where does the inspiration of God say either way? The Apostles followed Jesus through the regeneration. Is not that active? And afterward that they sit on twelve thrones judging the twelve tribes of the Children of Israel, is that not active? Then where are they passive? Jacob and Esau struggled together before they were born and

they opposed each other after they were born, were they active or passive? We need no argument along this line. God's people live unto the Lord and they die unto the Lord, therefore whether they live or die they are the Lord's. Are they not a living people, an active people? In him they live and move and have their being. Are they not a living moving being people? Then where were they passive? There is no question in the proposition; unless for argument's sake we want to claim that out of God, we may live, and move and have our being.

It is argued that it is better to do right than to do wrong. Who ever heard of the like? Why not claim that it is better to be wrong than it is not to be right. If you can not be hot, it is better to be cold than to be lukewarm. "I would that thou wert either cold or hot." Perhaps the trouble with us now is that we are undecided what we ought not to be.

If we could and I would leave off our new spun theoretical discussions of the seeming differences among us we would at once be agreed along gospel lines and would be at peace among ourselves as we are admonished by the apostle to be how much like Christian people we would seem to be, and how much clearer and brighter would our light shine before men.

Much of the confusion among us arises from the almost prevailing disposition on the part of many of our visiting brethren to take up and air out to a general congregation doctrine and questions of a local character in their respective localities whereas what we need and

what we ought to have is the benefit of their able gifts in setting forth the pure, simple gospel after the old fashioned manner of the Father and if we preachers are not able to do that we had better tarry at Jericho until our beards be grown and then venture out. The doctrine of the Primitive Baptists is universal with salvation by grace as its golden text. If any come among you and bring not this doctrine receive him not into your house neither bid him God speed, what doctrine do you mean, Paul? The doctrine that I preach—salvation by grace—By grace are ye saved, through faith and that not of yourselves, it is the gift of God, not of works, lest any man should boast I received this doctrine, not of man, neither was I taught it but by the revelation of Jesus Christ. When God teaches one the way of salvation he brings him along in the way of grace. When from the belly of hell he looked again toward the holy temple of God he learned that they who observe lying vanities forsake their own mercy; but he sacrifices unto God with the voice of thanksgiving and pays that which he has vowed, salvation is of the Lord. This salutation is the certificate of his graduation and hence forth he preaches the truth salvation is of the Lord, by grace, thru faith. And that kind of preaching breeds no confusion among Primitive Baptist churches and associations.

If our churches would stand true to the foregoing information by the apostle Paul confusion would cease from among our people.

P. G. LESTER

RESOLUTIONS OF RESPECT

Whereas, it pleased our Heavenly Father to call home our dearly beloved sister, Susan J. Smith on the 14th day of November 1925.

Resolved; First that we bow in humble submission to this dispensation of God's providence, weeping not for her but rather for ourselves, because we shall miss her so much.

Resolved, second: That we extend to the family our love and tender sympathy in this sad trial.

Resolved: Third, that a copy of these resolutions be spread on our church record, a copy sent to Zion's Landmark and a copy sent to the family.

Done by order of the church at Angier in conference this Dec. 5, 1925.

ELD. C. B. HALL, Mod.
A. H. DUPREE, Clerk.

OBITUARY OF FANNIE LANGLEY

The subject of this notice was born in Orange county in 1884 making her stay on earth 74 years and two months when the death angel visited her and took her home to rest the 18th day of June, 1925, after a long lingering illness. She had borne all her suffering without a murmur, never complained, never found fault with anything, she was just as sweet and loving as she could be and left a bright hope behind. She was a kind, loving mother and a devoted wife. She leaves four children, two girls and two boys, Mr. L. H. Langley, of Tarboro, Mr. H. V. Langley of Newport News, Va., Mrs. H. C. Dunn of Grimesland, N. C., and Mrs. J. F. Brody, of Washington, one sister, Mrs. Lora Butler, one brother, Mr. L. B. Carrington.

We hope our loss is her eternal gain, she united with the church at Briery Swamp several years ago. I don't know the date, always filling her seat when able.

Done by order of the church while in conference Saturday before the second Sunday in September, 1925.

Written by

BETTIE WARREN.
JENNIE ROBERSON.

THE ANGIER UNION

Please publish in the Landmark that the next session of the Angier Union will be held with the church at Willow Springs and was appointed to be held Saturday and 5th Sunday in January 1926, and we invite all peace loving Baptists to be with us in this meeting and we especially invite the preaching brethren to be with us. And those coming by railroad will be met at Willow Springs by notifying Bro. T. F. Adams, Willow Springs, Route 1., N. C.

A. H. DUPREE, Union Clerk.

ELDER LEANDER DE HART

Please publish the following appointments for Elder Leander De Hart:

Stewart's Creek, January 15th.
 Pilot Mountain, January 16 and 17.
 Walnut Cove, January 18.
 Winston-Salem, Jan. 19 at night.
 Burlington, January 21, at night.
 Greensboro, January 20 at night.
 Mebane, January 22 at night.
 Durham, Saturday and 3rd Sunday.
 Raleigh, January 25. at night.
 Clayton, January 26.
 Little Creek, January 27.
 Smithfield, January 28.
 Pine Level, January 29.
 Smithfield Union, Jan. 30 and 31.
 Old Union, February 1.
 Cross Roads, February 2.
 New Chapel, February 3.
 Goldsboro, February 4 at night.
 LaGrange, February 5 at night.
 February 6 rest.
 Kinston, February 7.
 Newport, February 8.
 Morehead City, February 9.
 Marshallburg, February 10.
 Hagers Island, February 11.
 Cedar Island, February 12.
 Atlantic, February 13 and 14th.

MILL BRANCH UNION

The Mill Branch Union Will be Held with the church at Simpson's Creek, Saturday and 5th Sunday in January, 1926, all lovers of truth invited to attend.

M. MEARS, Clerk.

STAUNTON RIVER UNION

Please publish in the Zions Landmark that the next Staunton River Union meeting will be held at Canaan church, Pittsylvania County, Va., near Hinesville, Whitnell, Va. P. O. R. F. D., on January 29th and 30th and 31st. Ministering brethren and sisters of the same faith and order are invited to attend.

Done by order of the church at Canaan, December 19, 1925.

W. R. DODD, Moderator.

F. S. SCARCE, Clerk.

Whitnell, Va.

EASTERN UNION

The Eastern Union is to be held with the church at Bethlehem, Tyrrell County to commence on Friday before the 5th Sunday in January, 1926. All who will come by rail will be met at Columbia, N. C., by notifying G. W. Barnes or Joe Bodwill.

A. W. AMBROSE, Union Clerk.

Columbia, N. C.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUESTED BY THE

ACT OF CONGRESS OF

AUGUST 24, 1912

Of Zion's Landmark published twice a month at Wilson, N. C., October, 1925.

STATE OF NORTH CAROLINA,

COUNTY OF WILSON, ss:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared John D. Gold, who, having been duly sworn according to law, deposes and says he is business manager of Zion's Landmark and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912 embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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

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

Editors, Elder P. G. Lester, Roanoke, Va., Elder M. L. Gilbert, Dade City, Fla., Elder C. F. Denny, Wilson, N. C.

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

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

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

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

JOHN D. GOLD.

Sworn to and subscribed before me this 29th day of December, 1925.

C. T. HARRIS, Notary Public

(My Comm. expires Nov. 2 1927.)

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

JANUARY 1, 1926

NO. 4

GRACE FOR TODAY

Show us the way to see good
That comes into our lives day,
The blessings dimly understood,
That give us cheer along the way.

Give us content with gold and gear—
Though much or little we possess—
Let us be glad for what is here
On this our day of thankfulness.

(WILBUR D. NESBIT.)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST

BEYOND

Dear Brother Denny:

I am enclosing a poem I read a few days ago, that some how struck a responsive cord in my heart, which if you think it proper would like to see it in the Landmark. Love to all.

MRS. W. T. CARRINGTON,

Durham, N. C.

Beyond life's toils and cares,
Its hopes and joys, its weariness
and sorrow,
Its sleepless nights, its days of
smiles and tears,
Will be a long sweet life, unmarked
by years,
One bright, unending morrow!

Beyond Time's troubled stream,
Beyond the chilling waves of
death's dark river,
Beyond life's lowering clouds and
fitful gleams,
Its dark realities and brighter
dreams
A beautiful forever.

No aching hearts are there.
No tear-dimmed eye, no form by
sickness wasted,
No cheek grown pale through pen-
ury or care,
No spirits crushed beneath the
woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail for loving ones de-
parted,
No dark remorse is there o'er mem-
ories stirred,
No smile of scorn, no harsh or cruel
word
To grieve the broken-hearted.

No dark night is there,
No light from sun or silvery moon
is given;
But Christ the Lamb of God, all
bright and fair,
Illumes the city with effulgence
rare,
The glorious light of heaven!

No mortal eye hath seen
The glories of that land beyond
that river,
Its crystal lakes, its fields of living
green,
Its fadeless flowers, and the un-
changing sheen
Around the throne forever.

Ear hath not heard the song
Of rapturous praise within the
shining portal;
No heart of man hath dreamed
what joys belong
To that redeemed and happy blood-
washed throng,
All glorious and immortal.

"Give Not That Which is Holy Unto Dogs, Neither Cast Your Pearls Before Swine, Lest They Trample Them Under Their Feet, and Turn Again and Rend You." Mat. 7:6.

My dear Brother Editors:

It is in my mind to give a part of my early experience in this text in connection with some other things.

For ten years after I began the exercise of the ministry my mind was led almost altogether in exhortations and experience, having very little knowledge of any special point of the doctrine of the Church. At one time a Missionary Baptist preacher attacked me on the doctrine of predestination and I found that he believed in that blessed doctrine more fully than I did. In those days I preached much in school houses and private homes as well as in our meeting houses. Then anyone might have called me a Conditionalist. I would have resented it but the accuser would have had but little trouble to prove his charge. During this period I was in demand among the Arminian denominations, and our brethren universally received me, and I did not know any trouble. I had never been down in the deep places of the sea to learn the treasures which were there. If an Arminian said, "Come to our church and preach for us" which they did, I thought nothing of it only I must go. I even thought it might be the Macedonian cry.

Thus I went on until the Lord was pleased to send me to school in the great deep of His electing grace. This came about in this way: The scripture at the head of this article began to be a trouble to

me. I became fearful that I was doing this very forbidden thing. I could not see how the dogs could receive and eat the children's bread. I had not thought of the fact that dogs will eat almost anything. I had not seen that pearls under swine's feet were no more than mud. That they did not any more esteem them than they would any dead or non valuable stones.

I had never thought that they could not any more know the doctrine of God our Saviour after they had heard it preached than they did just in reading the Bible. This state of things went on until August 1884. The Methodists had made an appointment for me in one of their meeting houses. I did not know about it until I got to a brother's home in the neighborhood and he told me.

The Lord had given me this text: "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again in the last day." John 6:39. I did not know one thing about this text. However I had to read it. After I had read it there appeared just before me a small open space not more than one foot wide. It was light, and in that narrow light I began to talk. As I talked that narrow space just went before me just that wide and I had just that much light. It so lasted to the end of my discourse. Things opened as I was led, things I had never known before and yet I was as familiar with them, and knew them as well as if they were old sayings to me.

For four months before this I was in the belly of hell and no way

of escape. What I suffered I will not try to tell. I had read these words: "Woe unto you, when all men shall speak well of you! for so did their fathers of the false prophets." Luke 6:26. I knew I was the man against whom this woe was passed and the great weight which was on me no man will ever know. I can now look back and think of that day of darkness, and the terrible suffering of that dreadful night, and my poor heart says, Oh Lord let me die the death rather than to go again into that dreadful suffering. On that August night above referred to the dear Lord sent to me sweet deliverance from that awful pit of darkness. My deliverance was in the opening up to some extent of the blessed doctrine of predestination and election. From then till now that is the sweetest doctrine I can think of, and I love to preach it more than I love to eat my natural food when I am hungry. I cannot think of any deliverance in the whole line of my experience of more than fifty years which has not in some way been connected with predestination and election.

After this deliverance came to me I saw the utter folly of listening to invitations from the Arminian religionist to, "Come and preach for us." It did not mean anything but to make sport of the word of God. They did not believe it nor did they want to believe it. They simply wanted to be courteous for the purpose of gain in some way, and to make sport of us. That is all the use the Philistians had for Sampson, and it is all the use the Arminians have for us. I knew an

old brother preacher who had a son who is an Arminian preacher. I heard that Arminian preacher say the reason his father preached predestination and election was his ignorance. I fully believe that that is all any of them know about us.

You may take the literary knowledge of Philpot of England and they would charge his faith to his ignorance. Why should I cast my pearls to such as these? Am I not guilty before God to do so? Think. They can make absolutely no use of my pearls. They are things of the kingdom. All they can do is to trample them under their feet and then turn on me. Did they do it? Yes, and they hate me. They thought, and they said that I would soon be with them preaching their doctrine. Some of them gave me only till their next protracted meeting to be fully in their ranks. Could they have known the death I was in how different they would have felt towards me. Every word of their praise was only another shovel full of dirt on my grave. Natural death and burial would have been far preferable, but no such blessing was mine to enjoy. I must live on and in this school of grace to learn that the "Lord reigneth." If some Arminian really wants to know what are my true principles, and the true principles of our doctrine as I am given to understand it let him go to my appointments in our own church houses. They are convenient. There I have witnesses that I do preach the truth which we believe, and know to be the truth of God. If they charge me the brethren know if I am guilty of turning to the right hand or the

left, or if I go straight forward in the word of God. In the mouth of two or three witnesses every word shall be established. The word of God to Israel is, "Now therefore make confession to the Lord God of your fathers, and do His pleasure: and separate yourselves from the people of the land," Ezra X:11.

If men shall hate us, for being a separate people hear the word of the Lord, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven: for in like manner did their fathers unto the prophets." Luke 6:22, 23. Again, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2nd. Cor. 6:17, 18.

But how much more testimony is needed to show that we should not cast our pearls before swine? Should we even try to give that which is holy unto dogs? Why not be content to have things as the Lord has fixed them? It surely is not His will that this Arminian world should know the mysteries of His will nor the things of His kingdom. He said so in so many words. It is given to the saints to know these things just as the Lord reveals them unto us. Why not be content with the works of our great, high, and holy God? Oh vain man! He would change all the way of

God even to the exclusion of the saints from His glory. Oh God look not upon our iniquity to cast us off, but be merciful unto us, and forgive us all the many sins of Thy people Israel, for the sake of Thy dear Son, Amen and Amen.

Yours in gospel hope.
L. H. HARDY.

WIDOWS

Miss Nannie B. Shelton,
Chatham, Virginia,
Dear Sister in Christ:

I will now try to comply with the request contained in your letter of October 17th, with regard to the ninth, tenth and eleventh verses of the first chapter of 1st Timothy: "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry." In writing on this scripture I will pass on to you largely the views of a fellow laborer in the ministry who was at my home not so very long ago.

In studying the scriptures, it is important to note who it is that is speaking, the character that is being addressed and the subject matter under consideration, also to acquaint one's self as far as it is possible to do so with the time, the conditions and environment surrounding the occasion. In the days of the Apostle Paul it was not an

uncommon thing for the strong to bear the burdens of the weak, for the church to aid the poor of the flock. Too little thought is given to this matter nowadays. There are instances recorded which indicate that the saints pooled, as it were, their possessions; what was one's was the other's, and they had all things in common, while those who kept back part were made to give up the ghost and die. There is a true proverb which says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11-24. Paul in the case in question, was addressing his son in the faith, and calls attention to many things which are of vital importance to the household of faith. Each chapter of this first epistle to Timothy, as well as all of the inspired word, is worthy of careful study, but we will confine our remarks for the present to the fifth chapter. The Apostle seems to be laying down certain rules, or principles, for dealing with given things. He opens the chapter with the statement, Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. Honor widows that are widows indeed. But if any widow have children, or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. What a wonderful pattern to follow: To deal with an elder as a father, with the young men as brethren, with elder women as mothers, and the younger as sisters; with all purity.

The last three words could well be emphasized. Then we are to honor widows that are widows indeed, and he goes on to recite a case where a widow is not a widow indeed—where she has children or nephews (able to care for her), for he tells us in the eighth verse, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is more than an infidel." The apostle not only sets forth who are not widows indeed, but by way of contrast shows clearly who are widows indeed: "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." Here is a widow indeed: she is desolate; there is no man to whom she can look, no eye to pity, no arm to save; what can she do? Trust in God, and continue, a perpetual making of prayers and supplications, day and night, showing that there shall never be a time in this life when she can afford to break off her communication with her God; though he slay her, yet will she trust in him; every day and every hour in the day will she need her most gracious Lord. Then he says, "But she that liveth in pleasure is dead while she lives." That is to say, the woman, or people who do not feel their need of the Saviour, is dead even while living in this world. "And these things give in charge, that they may be blameless." We might illustrate this rule, or system of providing for the widow, as a certain fund to be used for that purpose, but there are certain qualifications governing the eligibility of the beneficiaries: Let not

a widow be taken into the number under three score years old, having been the wife of one man. First, she is to be three score years old, or over, denoting the age of inability, and then she must have been the wife of only one man, or a pure woman; second, she must be "well reported of for good works;" and in order that we may not be allowed to speculate as to what shall constitute "good works," they are defined for us: "If she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work." Remember now we are considering those of the household of faith, those who have sold all that they possess in this world and are giving of their poverty to the wayworn traveler; those who have absolutely no confidence in the flesh who have washed the saints' feet indeed and in truth with the tears which flow from a broken heart and a contrite spirit, thus comforting the afflicted and relieving them by declaring their confidence and trust in the God of Israel, taking in or lodging, showing love and fellowship for the stranger, for the one who realizes this world is not his home. This widow "diligently followed every good work." What manner of men and women ought we who profess to follow the meek and lowly Jesus be. We should be diligent in every good work, be alive in every respect to the things pertaining to the house of God, the Church; not slothful, cold or indifferent; not careless about our meetings, neither should we see our brother in need and close our eyes and walk away, but such

as we have should give unto him. "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry." The younger widows to be refused are those more or less independent, capable of providing their own apparel and eating their own bread, not yet having been brought to the end of the law; not being a widow indeed, but still clinging to creature effort as a means whereby she is to gain favor with God. How different is the case of the poor woman at the well, where though she had had five husbands, representing the five books of the law, she had come to know that, as Jesus told her, he whom thou now hast is not thy husband, for she had tried them all and been brought to realize that nothing short of grace, unmerited favor of the Almighty, could help her, and so by experience she was led to see the Messiah, who was the altogether lovely one to her, the one in whom she could delight, for he was a husband indeed who could provide for all her needs. Do we not see all about us in this day and time the type of the younger widows, "who have begun to wax wanton against Christ." They are even claiming, it seems to us, to be able to work independent of him; they profess to have been born again and quickened by his mighty power, and at the same time deny that "without him they can do nothing". All such will marry; they will have many husbands, but if they are God's children, they will be living in adultery. for they cannot be married exclusively unto Christ without giving up all that which robs him of his honor and glory. He is

the one husband, the head over all things to the Church, and God will not divide his honor with another, but demands and deserves all the praise for the salvation of his people in time and eternity.

When I started out I said I would pass on to you certain views of a yoke-fellow in the ministry, but I will not hold him accountable for all that I have presented. I have written as my mind was led, and have addressed my letter to you, and not the Landmark, as you suggested; however, if after you have read it you judge it worthy of space in the Landmark, so far as I am concerned, you are at liberty to send it in for publication. I hope you will be given something satisfying and that your mind will be at ease with regard to this scripture. If not, and the inquiry is of God, rest assured He will answer your question some how. We are certain His work is perfect and that He does not begin without carrying on to final accomplishment of all that he hath pleased. May he bless you and all the household of faith throughout the years which are to come is our prayer.

Yours in a precious hope,

R. LESTER DODSON.

12 Addison Avenue.

Rutherford, N. J.

A CHRISTMAS CARD TO MY BRETHREN

In the night as I slept I dreamed, and in my dream I was in a meeting with my brethren. I do not remember that I knew a single one in the meeting. For a cause entirely unknown to me a man and his wife had been excluded from the

church. They were both there and wanted to come back in the Church. There appeared to be one man between them and the Church, and this one who was so anxious for restoration was talking the most to that one. The woman looked penitent but did not appear to have but little to say. The man who appeared to stand between them and the Church did not appear to give any encouragement nor did he appear to have much desire to talk with the one who was so anxious for the fellowship of the brethren. It made him look very much distressed to see that that brother would not give him a hearing in patience.

The penitent one came back to me and talked of his desire to be in fellowship with us all but I do not remember to tell any part of the conversation. He turned from me to go and try to talk with the brother who appeared to be against him, and as he turned from me these words were given to me, "Blessed are the merciful: for they shall obtain mercy." Mat. 5:17. I then had a great desire to preach from that text, and I awoke with my heart full of pity for those who are in trouble, and seeking a tender heart in the brethren, and being denied. I was given to feel that one could not do so much to me that I could not forgive their sins.

Now that I am writing this to my brethren it is in my heart to say that none of you, even all of you cannot do so much to me as my dear Lord Jesus has already forgiven to me. I am yet a sinner against Him, and day by day does this evil disposition show itself in me. I hate it but I cannot put it away. I cry to

God because of it but there is but one answer to my petitions: "Is not my grace sufficient for you?" When I am made to consider this it so fills my heart with joy that I feel every sin, every trespass against me is forgiven, and my heart is overflowing with love to my brethren.

As I lay and thought of this little dream I felt the Lord had favored me with a short visit of His Spirit. It is a Christmas greeting indeed to me, and I want my brethren and sisters generally to know of it. I desire to pray that the dear Lord will give to all of you a sweet visit of His presence, and especially to those who are in any way held in bondage, may He bring them into the opening up of the Jubilee that they may again enter upon their inheritance.

This December 23, 1925.

L. H. HARDY.

ORDINATION

Whereas the church at Pleasant Grove at her May meeting, 1925 in conference, thought it proper to set apart by ordination to the office of Deacons, Brethren Henry Ware and Samuel Gwyn, the following Elders and Deacons were asked to serve as a Presbytery, whereupon the Presbytery was organized by electing Elder J. W. Gilliam moderator and Elder T. A. Stanfield, clerk.

1st. On motion the 3rd chapter 1st Timothy was read before the Presbytery by Elder T. A. Stanfield, after which the examination and inquiry was conducted by Elder J. W. Gilliam. The ordination prayer was offered by Elder B. B. McKinney, accompanied by the laying on

of hands by the Presbytery, after which Elder J. W. Gilliam charged or directed the newly ordained Deacons concerning the duties of their office.

2nd. On motion the business of the Presbytery having been finished, conference adjourned for preaching.

Agreed that a copy of these proceedings be spread on our minutes and a copy sent to the Landmark for publication.

(Signed)

ELD. J. W. GILLIAM.

EID. T. A. STANFIELD.

ELD B. B. McKINNEY.

G. W. WALKER.

WHY EVOLUTION SHOULD NOT BE TAUGHT IN OUR SCHOOLS

Elder G. W. Stewart of Akron, Ala., has just published a neat pamphlet giving pungent reasons and invincible evidence why evolution should not be taught in our public schools. It is highly endorsed by many of our brethren. Price 25c postpaid. Order it from him.

I have a party wanting Hassell's History, anyone having a copy for sale, state condition and price.

C. F. DENNY.

POSIE G. KEY

My son Posie G. Key's death was a most remarkable one. Only a few moments before he passed away he dictated a short will and asked his father, Elder G. O. Key to sign it and said "I am ready to go." He met with a change when about seventeen years of age. The good Lord told me last summer (one year ago) he was resting with Jesus. Those words filled my soul with so much joy I could not hold my peace. I do not grieve about his not being at rest: but I miss my sweet boy's presence so much. Posie served his country in the world war twelve months of the time in France.

Your little sister,

MRS. ELIZA E. KEY.

ZION'S LANDMARK

“Remove not the ancient Landmark
which thy fathers have set.”

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LIX

No. 4

Entered at the postoffice at Wilson
as second class matter.

WILSON N. C., Jan. 1, 1926.

FRAGMENTS

It is not the part of wisdom to set forth one untenable proposition for the purpose of refuting another.

There is but one salvation for sinners dead in trespasses and in sin, however, there are a number of respects in which one is saved, in a literal sense, but these respects do not furnish sufficient subject matter over which intelligent minds may do well to contend pro and con. Wherever the word salvation occurs the context clearly defines the kind and character of salvation that is intended to be reflected in the text.

What have we but that which we have received and why should we boast as tho we had not received it. If God give us Christ, how shall He not with Him also freely give us all things. And if we have Christ we have all things, and abound. We may not have come into the possession of all things yet, but in

our faith, when Christ is formed in us hope of glory we know we have all things, whether in actual possession or reserved in heaven for us who are kept unto it by the power of God; therefore we should feel assured that in due time He will supply our need according to His riches in glory by Christ. Then what is it that we have because of our obedience or otherwise might not have because of our disobedience. Then why should we contend as though there was nothing to obedience nor disobedience. In the preached gospel we are admonished in the way of obedience and we are reproved in the way of disobedience and we know whence each comes. By the disobedience of one man many were made sinners, even so by the obedience of one man shall many be made righteous. By one many are sinners or are unrighteous, and do unrighteously and by the other the many are righteous and therefore do righteously. By the one are sinners and by the other are saints, and each one bears fruit according to he is, and by the fruit is each one known. Do we gather figs of the thorn trees or wild gourds of the pomegranate? By imputed righteousness of Christ the children of God are made to be fruitful and He purgeth them that they may bring forth more fruit, according as they are fruitful.

I have not been able to see that those of our brethren who advocate the doctrine that our degree of spiritual comfort is conditioned upon our obedience or manner of life are living more exemplary nor seem to enjoy life better than some of the rest of us, nor do they seem to

know how to behave themselves in the house of God nor out of it. for that matter. And yet they do not seem to hesitate to defame the name of men who are in good standing in their respective churches and associations. But these people are not destitute of scriptural companionship. There were those who spake of Jesus as a wine bibber, a gluttonous man, and the friend of publicans and sinners; and thus they speak of me and of my good friend. I am the sinner—He is my friend. The friend of sinners. How wonderful: when we were yet sinners Christ died for us.

“Oh, who can be compared to Him,
Who died upon the tree?
This is my dear, delightful theme,
That Jesus died for me.”

Let us talk of Jesus and His love which is far better. It answers to David playing upon his harp of a thousand strings, And never more was David the man after God's own heart than as or when he moved his hand with graceful skill upon the face of those thousand strings. Evil spirits could not stay to plague the heart of King Saul while David played before him upon the harp of “Christ in you the hope of glory” and yet satan in his diabolical departure could evidence his impious presence by moving Saul to thrust his javelin at David; but this gospel athlete by the spirit of grace that was in him and in his harp so moved him as that he evaded the satanic onslaught and triumphed by grace through the faith that was

in him as in the spirit of faith by grace.

Just now I have a letter from Elder C. W. Vaughn of Hopewell, N. J., in which he says he has been called upon to take part in the funeral of Elder J. C. Mellott, pastor of the church at Salisbury, Md., and of Elder Slawson of Ridgecown, Ont., Canada, pastor of the Covenanted church in Ontario, Can., which leaves only five or six active elders in the fellowship of that correspondence. It would seem that those churches and that correspondence of six associations and the church in Canada could hardly spare these two elders, but the Lord gave them and He has taken them away, and blessed be His holy name. There is no sort of question with me but that the Lord will still preserve those faithful ones and give them yet to feel strong in Him and in the might of His power and that whereas now they have much bitterness of soul and spirit they shall yet taste the sweetness of His grace and the assurances of faith that He will not leave Himself without a witness. When the son of man cometh, shall he find faith on the earth? It is a question whether when the church fails from among the children of men, faith ceases to exist in those parts or when faith is not present and active the church ceases to function there. It is to my mind evident that there is no faith where there is no church, but is it equally evident that where there is no church there is no faith. There seems to be two horns to this dilemma, shall we hold on to the one or the other or both? When the first churches that were set up or

organized ceased of their organic visible character did their faith cease from that country? or like leprosy does it still exist in the walls of creation there, and shall abide there, until the son of man cometh again to burst forth in the hearts of the children of men and greet him with the ancient salutation, "hosanna to the son of David." Blessed is he that cometh in the name of the Lord. Hosanna in the highest." Or will he at his coming appear in the land of his nativity, and shall he find faith there? Or shall he appear high and lifted up where all eyes shall see him, in the lead of his blessed train. The travel of his soul. There are those who shall be alive and remain at that blessed coming and surely there will be found faith in them as they tabernacle here on earth but whether these shall be here or there or everywhere does not seem to appear, however, his coming no doubt will not be local but general and universal for as he appears and by his appearing the dead shall be raised up and they are everywhere, in the land and in the sea, and I do not know but that the faith that was in them as they departed this life will have lived for them through which they are kept by the power of God unto salvation ready for the final revelation of the glory of God.

We may think of these things as of the mysteries of faith, and in our thoughts give glory to God, and yet there may not be in them superficially the necessary endurance as to render them applicable to the mystical characteristics of faith, however, as faith is the substance of things hoped for the evidence of

things not seen there must be in faith something upon which we may think, the endurance of which, must be equal to those things of which faith is the substance and the evidence.

But the thought first in my mind was are the churches in those associations becoming extinct, and if so, is there a cause? There can be no doubt but that so momentous effect could hardly occur without an effective cause, but what is it? These associations are acknowledged predestinarians. Could the cause lurk in that doctrine? Not if it is what is termed a Bible doctrine, and it most assuredly is. But through a misconception of that principle of the doctrine, a general apathy may so rest upon the church as to produce apprehension or fear that some one may be induced to join the church that ought to stay out of it, not considering that upon the same principle of reasoning some might be left out of the church that ought to be in it.

We are admonished to let our light so shine—that is in an effective manner—before men, that they may see our good works and glorify our Father which is in heaven. There is such a thing as a church losing its savor—its saltiness, its preserving saving qualities, and thereby lose its influence, and the respect of men, and thus come under their feet. The place where the church of God is planted or has builded its altar and assembles there to worship the living God should be regarded as holy ground, and these men should feel it a sacred privilege to enter its sanctified precincts. The church is a respect-

able body of baptized believers in God and in His Son Jesus Christ and it and its devotions should be respected especially by its friends these men before whom its light should shine—in which light its good works should shine forth to the praise of the glory of the grace of God—inducing these outside believers to deny themselves, and take up their cross and follow Christ in the ordinances of the church. After this fashion the church functions after a godly sort.

I do not mean that these churches and associations are really becoming extinct as visible organizations, but as some of them have, those dear brethren may be apprehensive as to the continued existence of the others, however as Welchtract—the oldest organized church in the United States still exists, and is keeping house after the old fashioned Godly sort, and the church at Hopewell, New Jersey, some two hundred and ten or fifteen years old—is still alive and in a healthy condition, so we may well conclude that others may live beyond these years and still flourish in the courts of our God.

The Welsh tract church was constituted with sixteen members in South Wales in 1701 and in that year as, a church emigrant, came to America, and in 1703 settled where they now gather to hear Elder John G. Eubanks preach the blessed gospel to them, and a blessed preacher he is. The Lord knows how to make such preachers. And the church should be thankful for them, and care for them as gifts of God's good hand. Those churches are careful to care for their pastors.

The Lord, I dare say, does not remove them because of the lack of care for them, if he did no doubt the pastors in our Southland would be few and far between, if indeed we would really have any.

The pastor should be enabled to give his entire time and attention to the service of the church, and to do so he must live among the brethren that is, he should receive his living at the hands of his brethren. But a small per cent of our people believe this, and are therefore unbelievers. If it is true that they who preach the gospel should live of the gospel just the same as those who ministered at the altar lived of the things that were offered upon it, not to believe it and practice it is just as unsound as not to believe that baptism is an ordinance of the church and that believers in Christ should be baptized. These are matters ordained of God and shall we repudiate the doctrine that things are ordained of him, and disclaim that his ordination should be respected? It is an exact and an important matter to believe in God and in His Son Jesus Christ. To believe in Christ, and to disbelieve the doctrine set forth by His apostles is a grave contradiction of gospel propriety. The Lord has said a righteous man regardeth the life of his beast, and we as a people professing Godliness will go and hear a humble man of God, who we claim is our minister, proclaim unto us the gospel of salvation by the grace of God, and with impunity allow him to go away empty and hungry with perhaps not a penny in his pocket nor a cold biscuit in his haversack.

Once upon a time there was an association not far from my old home the moderator of which was one of the ablest preachers of his day, who had preached at that meeting holding the interested attention of hundreds of people, many of whom were members of the churches of that association; and as they went away after adjournment a certain good man suspecting that the moderator, who was on ahead, was in needy circumstances undertook for him, and as he came up with men riding he solicited of them about four dollars, and came on and handed them to the astonished elder, the moderator, who thanked him and said, I need it my brother for at this time there is not a pound of meat in my house; and that church where the association was held was at that time and had been for some fifty years the most noted place for the gathering of the people at its meetings perhaps in the county, is practically extinct. Now is there any wonder that thus it should be. Is it any wonder that God should remove the candlestick from its place at that church and curse the ground upon which its altar stands, and drive the people back into the wilderness of Zion, and blast their crops and dry up the waters and make the land to stink in the nostrils of good men? These are terrible thoughts, but do we fear God and do we keep His commandments? This is the whole duty of man? Do we respect His judgments? Are our thoughts in accord with the judgments of God. Do we believe the doctrine of the apostles? Do they not sit upon twelve

thrones judging the twelve tribes of the Children of Israel?

P. G. LESTER.

JOSEPH H. WALL

It is through weakness and with a sad heart I attempt to write the death of my dear father Joseph H. Wall for publication in your paper.

He departed this life, November 28, 1924 in his 66 year. He was the eldest son of J. C., and Matilda W. Wall and was born, November 28, 1869. He was married to Ardena C. Gilliam December 18, 1884. To this union twelve children were born as follows: John C. Wall, Willie W. Wall, T. W. Wall, Robert G. Wall, and Katie M. Wall, all of Reidsville, N. C., also Mrs. Whitt Brown, Mrs. F. W. Talley, Mrs. W. R. Vaughn and Mrs. J. E. Shumate, all of Reidsville, N. C., and Mrs. O. J. King of Greensboro, N. C., also James J. and Joseph H. Wall, deceased.

Father professed a hope in Christ and united with the church at New Hope in the year of 1915, and was baptized by Elder G. M. Trent, pastor of the church.

He ever adorned the profession he made with an orderly walk and godly conversation. He was first clerk of his church and then appointed as deacon, and served his church faithfully until his death, always filling his seat there, unless providentially hindered.

He was a highly respected neighbor, a faithful husband and father providing well for his household.

He was taken sick on Monday and died the following Sunday evening. He had been in declining health for a long time and his death was not very unexpected.

He was honest and upright in all his dealings and taught his children to follow in his footsteps.

He was ever ready to minister to the sick and afflicted always helping them in any way he could.

Father was laid to rest at Wolf Island church, Elder G. M. Trent, conducted the services, assisted by Elder T. A. Stanfield, a large crowd of sorrowful friends and relatives were gathered to pay their last tribute of respect.

He will be missed by his church, neighbors and friends, but not like he is missed at home. No one ever knows how sad death is until it once visits their home.

Dear father thou hast left us and our loss we deeply feel, but 'tis God that has bereft us, He can all our sorrows heal.

Written by his daughter,

MRS. J. E. SHUMATE,
Reidsville, N. C. Route 5.

ELDER JOHN C. HOLLANDSWORTH

Elder John C. Hollandsworth, of Indian Valley, Va., was born May 26, 1860, departed this life December 16, 1924, making his stay on earth 64 years, 6 months, 20 days, he united with the Primitive Baptist Church at Indian Creek October 25th, 1885, he was a good and faithful member, it never got too rough for him to attend his church meetings, he was a deacon about 15 years.

He had been speaking in public about 12 years, and had spoken many comforting things to the dear people of God, in this section of country, and had been ordained a little over one year.

He had been married twice, his first marriage was to Vinecia Phillips, March 23, 1876, to this union were born seven children, four preceding him to the grave, one son and two daughters yet living, his last marriage was to Amanda Gardner, November 27, 1898, to this union was born eleven children, six sons and five daughters, one preceding him to his grave.

Eight years ago he had 30 grand children, and eighteen great grand children, he has two brothers, and six sisters and a host of brethren and friends to mourn his loss. He was a good man in his family, and a good neighbor.

I, J. F. Sumner, have spent many pleasant hours with him, and have baptized several persons who expressed their desire for him to baptize them, before he was ordained.

Elders J. F. SUMNER,

J. M. Phillips.

J. S. Harris

LANDER HARRISS,

JOSEPHUS COX

Whereas, Our Heavenly Father has seen fit to remove our dear brother Josephus Cox from our midst to a place we trust, prepared for His saints.

Resolved: That the church has lost a very useful member, his wife a loving companion, his children a devoted father and his community an excellent neighbor and an upright citizen—always ready to lend a helping hand to the needy.

Resolved: That a copy of these resolutions be spread on our church minutes, a copy be sent to his family and a copy be mailed to Zion's Landmark for publication.

Done by direction of the church at Hancock's in conference.

W. M. MONSEES, Mod.

B. T. COX, Committee.

B. A. HIGHSMINTH, Clerk Pto.

W. D. THOMASSON

Mr. Thomasson died November 24, 1925. He was 71 years of age and raised in Granville County near Tally Ho. He spent his last days in Durham and I

believe he was one of the redeemed family. He never complained but bore his suffering with patience and passed out as quietly as a lamb. I just believe the spirit was manifested in him. He was humble and kind speaking and slow speaking. If I can I will write what I was most afraid to say a vision and feeling so unworthy to attempt such as this. But the night he lay a corpse, seems to me he was deeply pressed on my mind as I retired and saw angels gathered around his casket, then I saw him in a sitting position, whiter than snow. These words came to my mind, my soul fleeing to heaven, then two angels left his casket and went eastward, that was a beautiful sight and a peaceful feeling. His death never bothered me, only he leaves a good wife behind and also afflicted with a sad heart. But God who gave him and took him away can comfort her and raise her up if it be His good pleasure.

Written fully in love,

LIZZIE RHEW.

JOHN R. BLAND

This beloved brother was born January 5th, 1871 and died November 9th, 1925, making his stay on earth near 54 years.

Brother Bland was twice married, first to Lucy Knox, about the year 1893, she lived near four years leaving him with one child. He then married her sister, Mrs. Nannie Smith, to this union was born five children, one died in infancy, one eleven years old.

He united with the Primitive Baptist church at Flat Swamp Saturday before the first Sunday in March, 1925 and was baptized on Sunday by Elder J. N. Rogerson. His wife is also a member of the same church. He was a true, faithful member, a good kind husband and father, he will be missed in the church at home and in the neighborhood for he was ever ready to lend a helping hand. He was afflicted with heart trouble and had bad spells but always got better until the dear Lord saw fit to take him home, he only lived a few hours after he was taken. He leaves his wife and four children and several grand children besides other relatives and friends to mourn his departure. His funeral service was conducted by his pastor, Elder J. N. Rogerson at home and his body was laid to rest in the family cemetery.

Be it resolved, that we extend our heart felt sympathy to his bereaved wife and children, may they be led to love the doctrine their father loved and follow in his footsteps.

Resolved further that a copy of these resolutions be spread on our church book, a copy sent to the family and a copy sent to the Landmark for publication.

ELD. J. N. ROGERSON, Moderator.

F. C. HOUSE, Clerk.

LUCY HOUSE

In memory of Sister Lucy House, who departed this life November 27, 1925. She was born May 1, 1868, and was first married to Samuel Warren on May 5, 1889. To this union four children were born, two dying in infancy and two sons survive, James, of Florida, and George of Hopewell, Va. She also leaves three grand children and one brother, W. A. Hardy, of Washington, N. C.

Her first husband died January 9, 1915. She was then married to W. W. House August 25, 1917. She was a very loving companion for him, and his children mourn with him, for his loss is great, no loving mate but God is too wise to make any mistake.

She united with the Primitive Baptist church at Flat Swamp Saturday before the first Sunday in November 1920 and was baptized the following Sunday by her pastor, Elder J. N. Rogerson. She was a very faithful and loving member always filling her seat unless hindered by the providence of God. It seemed to be her lot to have many trials and afflictions of this life, but we hope that she is now sleeping a peaceful sleep from which none ever wake to weep. Her death was a shock for she was just recovering from an operation, when her strength began to fail and the dear Lord saw fit to take her home to rest, to be forever with the blest.

In the midst of a large crowd of sorrowing friends and relatives she was laid to rest in Bethel cemetery. Elder Willie Grimes and Crisp spoke very comforting to the bereaved ones.

Done by order of conference.
 J. N. ROGERSON, Moderator.
 E. C. HOUSE, Clerk.

DEACON B. A. HOUSE

With a feeling of great unworthiness attempt to write of the death of our highly esteemed brother and deacon, B. A. House, one who was so faithful in the discharge of every duty enjoined upon him.

Brother House was in feeble health for some time in July he was confined to his bed with paralysis and gradually grew worse until the dear Lord saw fit to take him home to rest on November 25, 1925. He was the son of Ashley and Nancy House, was born in Pitt County on February 17, 1857, making his pilgrimage here 68 years, nine months and nine days. He was married to Arca Philips of Edgecombe County on December 4th, 1878. To this union were born eight children, two died in infancy and Willie died, a handsome young man. Those who survive him are Lester, Silas, T. L., J. P. and D. L., all living in and near Robersonville.

He united with the Primitive Baptist church at Flat Swamp Saturday before the first Sunday in May, 1888, was baptized on

Sunday by Elder G. D. Roberson. He was ordained deacon first Sunday in June, 1910. We all miss him so much, he was a good singer and for many years was our leader until his voice was too weak to raise a hymn, it is so sad to think we will hear his voice no more.

As a deacon we would not know where to find his equal, he was well versed in the scriptures and always enjoyed talking of the goodness and mercies of God. One of his greatest pleasures was having the Baptists visit him, his doors were ever open to them with a glad welcome at all times. He leaves to mourn his sad departure his wife, five children, one brother, W. W. House, of Bethel and thirteen grand children, besides other relatives and friends.

We extend to them our heartfelt sympathy, the church has lost a useful member, a worthy deacon, his wife a good husband, his children a good father and the community a good citizen. We are all deeply grieved but mourn not as those who have no hope for we feel that he is now where the weary are at rest basking in the sunshine of the Saviour he adored.

His funeral services were conducted at home by Elders J. N. Rogerson, B. S. Cowen and J. L. Ross in the midst of a large crowd of relatives and friends and his body was laid to rest in the family cemetery.

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

ELD. J. N. ROGERSON, Moderator.
 E. C. House, Clerk.

N. G. MASSEY

I wish to write of Brother N. G. Massey, deceased, a member of our church at Corinth.

Brother Massey joined the church at Smithfield when he was near the age of forty and he died in the faith in the year 1925 when he was in the eighties.

Blessed are they who die in the Lord for they have overcome the world, because they are begotten of Him who overcame the world and has part with Him in that greatest victory of all victories, yes that great victory wherever He could give peace unto His people and have peace with them. Oh, what a blessed peace. How good to have a hope in this everlasting salvation of Israel which means to be in the fond embrace of the loving arms of Jesus and in the awakening of the resurrection morn when this old mortal shall put on immortality by the power of the Father who doeth all things well. How good to be crucified with Jesus and be justified by Him and resurrected by the Allwise power of the Father in heaven.

Your humble brother in hope.
 ELDER P. E. JOHNSON.

CARSON STRICKLAND

By request I will try with the help of God to write the obituary of Brother Carson Strickland of Middlesex, N. C., who was born March 20, 1840, died July 18, 1925, making his stay on earth 85 years, three months and 28 days.

Brother Strickland united with the Primitive Baptist church at Salem, in Johnston County, by experience of grace thirty years ago or more. He and his dear wife being baptized at the same time, his wife, Mrs. Carson Strickland preceded him in death about six years ago. Brother J. A. T. Jones being pastor at that time baptized them.

Brother Carson Strickland was the son of Brother Calvin Strickland. They reared a large family of children all married but one daughter. Having twelve children, ten survived at their death and two preceded them to the grave, 52 grand children and 40 great grand children.

Brother Strickland was faithful to his church and always filled his seat at the church, unless providentially hindered, and ready at all times to try and hold up his pastor's hand.

He will be sadly missed by his dear children and the community in which he lived. He was a good husband and father. To know Brother Strickland was to love him. May the God above who doeth all things well comfort and bless the blessed family, may he enable the dear family to witness with Job of old to say the "Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Your brother in hope of eternal life,
J. B. MURRAY,

Middlesex, N. C.

ELDER R. E. JOHNSON

Please publish appointments in the Landmark for Elder R. E. Johnson, beginning in March.

Falls of Tar River, March 9.

Tarboro, March 10.

Robersonville, March 11.

Flat Swamp, March 12.

Briery Swamp, March 13.

Greenville, at night, March 14.

Red Banks, March 15.

Washington, March 16.

Blount's Creek, March 17.

Sandy Grove, March 18.

Goose Creek Island, March 19.

Newport, March 21.

Morehead City, March 22.

North River, March 23.

Atlantic, at night, March 24.

Cedar Island, March 25.

Kinston, March 27.

Hancocks, March 28.

From your friend,

TILMAN SAWYER.

Chicod, N. C.

ELDER J. T. WILLIAMS

Robersonville, March 22.

Flat Swamp, March 23.

Briery Swamp, March 24.

Greenville, at night, March 25.

Red Banks, March 26.

Hancocks, March 27.

Kinston, at night, March 28.

Newport, March 29.

Morehead, March 30.

North River, March 31.

Atlantic, at night, April 1.

Cedar Island, April 2.

Goose Creek Island, April 4.

Sandy Grove, April 5.

Blount's Creek, April 6.

Washington, April 7.

White Plains, April 8.

North Creek, April 9.

Pungo, April 10.

Bethlehem, April 11.

Concord, April 12.

Flatty Creek, April 14.

Kitty Hawk, April 17 and 18.

I hope to be with Brother Williams on his appointments if I can.

I am your brother in hope,

FILLMAN SAWYER.

CONTENTNEA UNION

The 211th session of the Contentnea Union was appointed to be held with the church at Hancocks, Pitt County, N. C., the fifth Saturday and Sunday in January, 1926.

Elder W. B. Kearney was chosen to preach the introductory sermon and Elder Luther Joyner as alternate. Those coming by railroad will be met at Winterville and Ayden Friday p. m., and Saturday a. m.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Eno, Durham county, four miles from Durham, on the Fifth Saturday and Sunday in January. Friends and especially ministers are invited to attend.

C. T. HALL, Clerk.

Woodsdale, N. C.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will meet with the church at Greensboro, N. C., the Lord willing on the 5th Sunday and Saturday before in January, 1926. The public is cordially invited to come.

It was agreed that the union will meet for preaching at 2 p. m., instead of 11 a. m., on Saturday and Sunday at usual hours.

W. C. KING, Union Clerk.

Union Ridge, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

JANUARY 15, 1926

NO. 5

MUST PART



There is an hour when we must part
With all we ho'd most dear,
And life, with it's hopes, will then
As nothingness *Mrs Emily Coe's*

There is an hour when we must stand
Before the judgment *15 Oct 24*
And all our sins and all our
In awful vision meet.

O Saviour, then, in all my need,
Be near, be near to us,
And let our souls in steadfast faith
Find life and heaven in thee!

(Selected).

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

NEW YEAR'S GREETINGS, 1926

This is New Year's Morning,
With a fair, bright blue sky,
With the sunbeams adorning,
The name of Him on high.

With its brilliant shining,
Upon us here below,
It can't equal His smiling,
Upon us as we go.

Oh; the bright shining of His face,
It is the feast of the soul,
There is nothing can take its place,
For it is as pure as wrought gold.

All hail the power of Jesus' name,
He washes us in the blood of the
Lamb,
All of those that God gave to Him,
And cleanses us from every sin.

Oh; dear ones, let us lay aside,
The weight and sin, that besets
us,
And run our race with patience,
With Him that was crucified.

For in Him all fullness dwells,
Of love, joy, peace, and gladness,
And He will do all things well,
And will carry us home at last.

There to forever dwell,
With the Angelic Host,
He hath done all things well,
Praise Father, Son and Holy
Ghost.
Yours in hope,

J. R. JONES.

"IN ALL THIS JOB SINNED NOT,
NOR CHARGED GOD
FOOLISHLY."

Job 1-22

He is now in submission to the providences of God. All his earthly possessions are gone, and he is bereaved of his sons and daughters: yet such was the enabling grace of God that he was in acquiescence to the will of God in these dispensations, and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." And when his wife said unto him, "Dost thou still retain thine integrity? Curse God and die." But he said unto her, Thou speakest as one of the foolish women speaketh, What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job. 2-9-10. "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite: for they had made an appointment together to come and mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with

Revolution Station,
Greensboro, N. C.

him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great." "After this opened Job his mouth, and cursed his day." And later on so heavily bowed down was he under his miseries that we find him exclaiming, "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? Job 6-26. We find him crying out, "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose His hand and cut me off." And again in his complaint cries, "When I say, my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions; so that my soul chooseth strangling, and death rather than life: I loathe it; I would not live alway; let me alone; for my days are vanity." Job 7-13-16. The easy-going, self-satisfied, self-sufficient professor will very readily censure Job, and tell you he should not have talked that way, he should have done this and that. The truth of the matter is that without the continual ministrations of graciousness by the Comforter, the Holy Ghost we are not able to endure tribulations: and in trials, in weight and measure very much less than what was laid upon Job, such is our weakness, such the depravity of our Adamic nature we become fretful, rebellious, think hard things, and speak inwardly if not outwardly hard speeches against God. O, it needs very much grace to be in acquiescence to adversities, afflictions, be-

reavements, trials. If you are sufficient to shoulder every burden, if you can be in all submission to all crosses, to the sore dispensations that at times the heritage of poor sinners then you are outside my life, and outside the life and pathway of all the saints of God whose lives are portrayed in the scriptures of truth. O, believers in the Saviour there are times when we are buffeted here and there, tossed up and down by an innumerable variety of cares. But thou, O our God tellest us "The very hairs of your head are all numbered." Matt. 10-30. O thou hast such dominion of all things; thou usest our errors, all evils, all things, and all providences are of thee. Therefore have I hope, I would believe O heavenly Father, that all is for my good; for my sanctification unto thyself, and to the praise of thy Holy name. Let us consider a few moments the dealings of the Lord with the apostle, whom Peter speaks of as "our beloved brother Paul." 2 Peter 3-15. God gave him "a thorn in the flesh, the messenger of Satan to buffet him." 2 Cor. 12-7. How graciously it all worked together for his good. The counsel of God's will, his wisdom and all graciousness was in it all unto Paul, of whom the Lord says, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My name's sake." Acts 9-15-16. We are taught and disciplined by our Heavenly Father under our trials: and sometimes we falter, we are ready to halt, to faint by the way. Have you not found it so dear child of

God? If thou faint in the day of adversity, thy strength is small." Prov. 24-10. So true; but the strength of our God is made perfect in weakness. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ, may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Thus in faith and hope by the graciousness and power of the Lord, with the God given thorn in the flesh, the messenger of Satan to buffet him, the Apostle Paul could write. 2 Cor| 12-9-10.

The Lord knows how we are tried, how we have continual conflicts with the world, the flesh, and the devil. He knows all the agitations of our souls, and through the riches of His mercy the vessels of mercy, who are ordained, and called unto His eternal glory by Christ Jesus, shall prove that in all these things we are more than conquerors through Him that loved us.

Let us take a glimpse or two at Job again. Though plunged in the deeps he still, amidst all his miseries was found clinging to God, and exclaims, "He knoweth the way that I take, when He hath tried me I shall come forth as gold." And "Though He slay me; yet will I trust in Him." The time came when the Lord quieted Job, hushed his complainings, healed all his maladies, and restored him to his former estate. Read with me the following in this life of Job, "Then the Lord answered Job out of the whirlwind, and said, who is this that darkeneth counsel by words without knowledge? Gird up now thy

loins like a man; for I will demand of thee, and answer thou me." "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." "Then Job answered the Lord and said, I know that thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not. Hear, I beseech Thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of Thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job 33-1-2 40-1-5—42-1-6. The Apostle James very graciously sums up the whole matter, saying, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy." James 5-11. Beloved, we shall find Him so.

FREDERICK W. KEENE.

Raleigh, N. C.

**EXPERIENCE OF MELISSA A.
SHREVE, WIFE OF R. L.
SHREVE.**

Dear Brother Charley:—As you have asked me to write you some part of my life it has been on my mind for some time to write some of what I hope to be the dealings of the Lord with me, and I can't get

it off, so this morning I will make the attempt, though feeling very unfit.

I will go back to about the age of 11 or 12 years. I would have serious thoughts about hereafter. I knew if I died like I was I would be forever lost. I would try to ask the Lord to have mercy on my soul. I would go to parties and picnics, and would enjoy being there and dancing too, but when I would go home at night I could not go to sleep, thinking if I did I would never wake again, and would get up out of my bed and get the old testament and read it by moonshine. I could not find any thing in it that gave me any comfort. I would feel so miserable then it would wear off my mind for a while, and I would think no more about it until it would get on my mind with so much force that I thought I was going to die. Then I would try to pray, but all I could say was Lord, have mercy on my poor soul.

In 1887 I went to a dance at Mrs. Dallas', and while on the floor dancing something seemed to get hold of me so that I could hardly dance. I thought I was going to die, and I tried to ask the Lord to have mercy on me, and if he would spare me to get home that time I would never go to any more parties while I lived. I could not help calling on the Lord for mercy.

That night I could not go to sleep until just before day. I felt to be such a sinner that the Lord would not spare me to see morning again, and that I would be forever lost. I tried to beg the Lord to spare me to see the sun rise again. I went to sleep just before day, and dreamed that I was in torment burning, and could not move hand

nor foot, and while in that horrible flame the Lord said to me, believe on the Lord Jesus and you will be saved. I thought I believed on him, and he raised me out of that horrible place as light as a feather that relieved my mind a little. I thought may be the Lord would have mercy on me. I wanted to ask Uncle Billie to pray for me. but was afraid to ask him for fear he would think there was something the matter with me, for I did not want any one to know that I was concerned about hereafter. I thought I knew he was a christian and thought if I was half as good as he was I would be satisfied.

Dear brother, many nights I have told mother, father, brothers and sisters good night to myself, thinking I would never see you all any more. I thought I would be forever lost. I would go off to try to pray, but it seemed I got worse all the time. I tried to enjoy myself with my friends as I had done, but could not for fear they would think strange of me.

I went on in this way until I got married in 1889. I thought may be I would not see any more trouble, but it was not long before I was in the same as before. I tried to enjoy myself with my husband. I didn't want him to know any of my troubles, and that I was such a sinner. I would beg for mercy all the time. I would go with him to his meetings at Whitethorn. I thought if I could go in and no one see me I would be better satisfied, for I feared they would take notice of me, for I could not help shedding tears. When brother Hundley would tell his experience I could enjoy all, but when he would tell when his deliverance came then he

would leave me. I knew I had not felt any change. My burden was so heavy. The brethren and sisters all looked so happy, I thought if I was as good as they were I could enjoy singing as they did; but could not. I would read the Bible to try to find something to relieve me, but all I read only condemned me. I tried to sing to wear it off, and it would sometimes wear off for a while; then it would come back with greater force than ever. I would go and try to pray, but it seemed that my prayers did not reach any higher than my head. I gave all up for lost, and thought if I died in that condition I would want to go begging the Lord for mercy, for I felt it was just if the Lord did send me to torment. I thought there was no mercy for me.

One morning I got up feeling so bad I thought I would surely die. After I cooked my breakfast I thought I would try to ask the Lord for mercy once more before I died.

After I got through with my domestic affairs I went down in some bushes below my house, and remembered falling on my knees begging the Lord for mercy. I don't know how long I was there. The first thing I knew I was praising the Lord, and singing, "How happy are they who their Saviour obey." The trees and birds, and every thing seemed praising the Lord. Every thing was more beautiful than I had ever seen before. My burden was gone. I felt that all was well with me—that I would never see any more trouble. I could not help praising the Lord. I would read the Bible. I could enjoy reading it. Before I could not. I could enjoy singing now better than ever before. I thought I would tell my

husband what the good Lord had done for my poor soul, but I was afraid I was deceived, and I didn't want to deceive him. I had a love for the Baptists that I did not have before. I wanted to be with them, but I feared that I would deceive them. Knowing I did not want to deceive them, I thought they were the best people in the world. I wanted to be baptized, but I wanted better evidence than I had, so one night I tried to pray and ask the Lord if I was fit to be baptized to show me in a dream. I went to sleep and dreamed that my old grand father gave me his old Bible, and told me to take this book and read it and go and tell my experience and be baptized. I thought I was not satisfied with what he told me, then the Lord with three of his disciples appeared to me, and gave me a Bible, and told me to take this book and read it, and go and tell your experience and be baptized. I thought the next time I had an opportunity I would offer for baptism, but I put it off thinking perhaps I would have better evidence, but the impression grew stronger. I felt like I would never live to see another meeting. I tried to ask the Lord if he would spare me I would offer the next opportunity.

It was on the third Saturday in June 1891, when I offered to the church at Whitethorn, and told a part of what I have written here, which I hope to be the dealings of the Lord with me.

The next day I was baptized by Elder G. W. Hundley. I thought I never would see any more trouble, and felt so happy, I could enjoy preaching better now and singing too.

It seems to me that the day I was baptized, and the day that I was delivered, were two of the prettiest days of my life, I ever saw. I felt again that all my troubles were over, and I never would see any more trouble in this world. I had not been baptized quite a week though before something said to me, you have deceived the church. Then I tried to ask the Lord if I was deceived to undeceive me, for I did not want to deceive those dear people of God. O dear brother, many have been my ups and downs since then. I have so many doubts and fears. I feared I was not fit to be baptized. I tried to ask the Lord's people to show me in a dream and I dreamed I was going along in a smooth field, and there was a pond of water as clear as could be. I thought the Lord baptized me, and told me to go on my way rejoicing. I have never regretted being baptized, though I feel sometimes that I am not worthy of being with them.

Now dear brother, I will try to write you some of my dreams which give me great comfort at times.

In 1891 I dreamed that judgment day had come, and I was so happy, I was praising the Lord, and singing "How happy are they who their Saviour obey." I thought I would soon be out of this sinful world where I would praise God forever more.

In 1892 I dreamed I was in heaven, and I thought I looked down in this sinful world and saw my old sinful body. I thought it was dead. Then I thought I looked on myself, and it was the most beautiful body I ever saw—that body was shining as bright as gold. I thought to myself that all my troubles were over.

I was so happy praising God. Everything was praising the Lord.

I will write you another one the good Lord showed me in 1893. I dreamed I was on a long train in a cloud, and there were no coaches to it. It was longer than any train I ever saw naturally, and it was full of God's people, and the Lord was within. It was running as fast as it could in the clouds, and it had no rail road to run on. I thought it reached the gates of heaven, and we all lighted out of the train as light as a feather, and the Lord put on us a white robe. I thought we were so happy and singing praises to God, then the Lord told me I had to come back in this world. I thought it grieved me because I had to come back. Then he told me to come and stay a little while, and then he would take me home.

In 1894 I had another one. I dreamed I was sick, lying on my bed, and I was going to die, and the Lord sent two of his angels down and they were standing by my bedside waiting for the last breath to leave my body, and I was so happy that I was dying. I thought I would soon be at rest, and after my body died those angels carried me to heaven, and the Lord put on me a white robe, and I was praising God. There was the sweetest music I ever heard. I was so happy that now I was out of this sinful world that the Lord had saved me, and now I was at rest. It did not grieve me to leave my husband and children at all. Oh, dear brother, if I feel this way when I come to die I will be happy.

In 1895, I was traveling along in a beautiful road alone, and I was praying, and the Lord took me and carried me to heaven. I thought

when I got there the Lord gave me a book gilt with gold, and told me to lead the song The song was,
 "The day is past and gone,
 The evening shade appear.
 Oh may we all remember well,
 The night of death is near.

I thought I led the song, and it was the prettiest singing I ever heard, and all the saints were praising God. I knew some of them, some that are now dead, and I saw some that are now living. I saw sister Mollie Cox, and her little sister. She told me she was happy. and would not see any more trouble, that all her troubles were over.

Now I saw old brother Abbott and sister Abbott, and uncle Billie Bob Lee, and Mrs. Ella Evans. I could write more of God's people that I knew, but I will close. I hope this will give you comfort some day, if not now, if it does give God the praise.

APPOINTMENTS BY ELDER HARDY.

Dear Mr. Gold:

As I am sending in a little remittance for Zion's Landmark I want to write a little note for its pages.

On the 3rd. Sunday I filled my regular appointments at Kinston. Then on Monday I went to Smithfield, but no appointment had been made for me at that church. Brother J. W. Langdon and son, met me and took me home with them and cared for me. On Tuesday they took me to Clement, where I met a large audience for a week day. Elder L. H. Stephenson is the efficient pastor of this church. Then at night I spoke in the home of Mr. Thomas Barbour where our very highly esteemed friend, Miss Eliza-

beth H. Barbour met me in the yard walking. When I saw her before she was in an invalid's chair. My heart went out in praise to God for His blessings to this sweet humble child. On Wednesday she went with us to Hannah's Creek where I met a nice congregation and spoke to them with much comfort. Brother G. H. Roberts took me home with him and I spoke at his house at night. On Thursday he and his son took me to Fellowship. Here I met Elder L. H. Stephenson and the largest congregation of the trip on a week day. The Lord gave me good liberty in speaking to them. Elder Stephenson took me home with him where I enjoyed his hospitality and got a good night's rest which I much needed. On Friday brother Stephenson took me to Sandy Grove, where our meeting was as the others had been. Brother J. F. Adams took me from there to his good home and to Angier for an appointment at night which was another good meeting. Brother Robert Holland took me to his home and kindly cared for me, and to Willow Springs on Saturday morning. Here I met Elder C. B. Hall, their pastor. On Sunday Elders J. P. Tingle and Everett James came and our congregation was large. This was a good meeting.

The whole trip has been one of much comfort to me. I remember many old acquaintances and formed many new ones. The congregations kindly cared for me financially, and if they had any evil seed they very kindly kept them and did not give me any to sow as I went.

I am now at the end of this trip and feel that I can go home to my brethren and my family in Thanks-

giving to the Lord.

I pray the Lord to bless His dear people with grace to love and serve Him.

Your true friend,

L. H. HARDY.

Atlantic, N. C.

A GOOD LETTER

James R. Jones, Beloved Brother in Christ:

Unworthy as we feel to be of your kind regards, yet we received the Christmas presents you sent us. We are thankful to the Lord for the heart-felt love abounding so abundantly in you toward us. Evidently you have done it to some of the least that have hope of being of the Lord's little ones. Dear brother: If more would abide by the words of Jesus and take heed to how they deal with others there would be no trouble among God's people. We need not form resolutions and adopt them to be governed by for peace and order; for the scriptures are the only rule of faith and practice. And whenever the scriptures are ignored by a church or an individual member they are in disorder. For instance, if a preacher knows that there is something against him, he leaves there his gift at the altar—first go and be reconciled to the offended then come and offer his gift. Then Jesus tells the offended what to do, that, if he turn again, and say, I repent: thou shalt forgive him. This should be done seven times in a day—if need be. Suppose we ignore what Jesus said and fail to observe His orders. We will only spread confusion and disorder among God's people. We must observe our leader and follow

him in carrying out the instructions that Jesus gave. For if we are possessed with the love of God in our hearts we may prove it by manifesting our love to the brethren. We are sinful and need forgiveness, if not seventy times seven in a day, it likely is as much as seven times in a day, and if we forgive not men their trespasses against us, neither will God forgive us our trespasses. Jesus said, if ye know these things happy are ye if ye do them. What things? the things that Jesus taught them to do. If a man misbehaves himself and the church turns him out, rebukes him, and he turns to the church saying, I repent; the church has the right to forgive him. But has no authority (of Jesus) to not do it. Men's selfish ways have to be knocked out. "Let brotherly love continue." Let that which exists remain. When the rule of faith and practice is violated, we cannot get order by making orders and resolutions but, go to the bottom and let such as contempt the plain taught lessons; turn and repent. It is not my desire to get involved in trouble with the brethren anywhere. Therefore I shall teach and preach what is taught in the Holy Scriptures in love to God and His beloved people.

Brother Jones, we are glad for the love that exists in our hearts for each other. May love, peace and mercy from God our heavenly Father be with you to comfort and bless you through the journey of life.

From your brother and sister,

D. SMITH and LULA WEBB.

Hillsville, N. C.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City, Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LIX

No. 5

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C., Jan. 15, 1926.

COMMENDED

I especially commend the articles of Elders Joshua T. Rowe, F. Shelby Fisher, O. J. Denny and J. W. Fairchild to the readers of our paper, which appeared in December issue, and last but not least the review editorial on the "Landmark," by Elder P. G. Lester. Some times writings are printed in Primitive Baptist papers that would rebound more to the good of Zion and the glory of God, if they had been cast into the waste basket.

I heartily endorse the suggestion of Elder Rowe that preachers and writers leave off unscriptural expressions and let us have peace in much beloved Zion. Sure the peace of the church for which every true servant prays, is founded on eternal righteousness. The most eminent apostle admonished us to rightly divide the word of truth—not mingling law and gospel, works and grace. Just before he suffered martyrdom, He gave the most em-

phatic instruction to Timothy, saying "Thou therefore, My son, be strong in the grace that is in Christ Jesus. And things that thou hast heard of Me among many witnesses the same commit thou to faithful men, who shall be able to teach others." 2 Tim. 2:1,2. He had just admonished him: "Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus." 2Tim.1:13. What would we think of a man who professed to believe an orthodox doctrine and lived a heterodox life? If one's speech is not sound how can we know the author is sound? Not speaking as the oracles of God has been the cause of most of the confusion, contention and divisions among old Baptists in the last hundred years; and in a great measure since the apostle gave the charge. Even the old prophets who wrote hundreds of years before Paul, gave the keynote and cause of unsoundness in speech. He showed how the children of the Jews, who had mingled with the Ashdods and others, being thus tutored "spake half in the speech of the Ashdod, but could not speak in the Jew's language, but according to the language of each people." Neh. 13:24. Thus showing a mongrel language and confused speech. God's people being the sheep of His pasture had nothing to do with supplying the water or food. In the gospel kingdom God's people are not under a conditional covenant, but theirs is an unconditional, a covenant of grace. Hence, there are no conditions of salvation in the gospel now to be made by the saints; for every condition has been met and fulfilled by their Lord. So Paul speaking to believers of their

present salvation said, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.--Eph. 2:8. Their good works and obedience did not produce faith, but proved it. It is true God has promised many blessings to His people in this gospel kingdom, and His promises are yea and amen. When God hath said, "From Me is thy fruit found." Hosea 14:8, why should any say it depends upon human merit? The ifs in the new covenant indicate a state of faith, and not of unbelief, as "If ye love Me, keep My commandments; and He will." John 14:15, 23. God links things of His will according to His appointments, and He graciously works in His people both to will and to do, according to His pleasure, and their profit. Did not Jesus say, "Without Me ye can do nothing?" meaning gospel service and worship. Then why teach that one salvation is by grace without works, and another salvation is by works without grace? Again, limited, or absolute predestination are as truly unscriptural expressions as are the two salvation hobbies.

Another truth this faithful servant had the courage to condemn, is the practice of some preachers, whom he described as "floating around among churches that have their regular preaching by faithful pastors, whose ministry perhaps is far more profitable to them than the habitual traveler." I can not quote all he said along this line, which was the concensus of most of the churches, doubtless. He also voiced the mind of the churches when he said, "The visits of faith-

ful men, faithful pastors are good and I love to have such visit my people."

But most of these habitual travelers have given up the care of the churches, if they ever had any, and all should. One such preached about 35 times among the churches of South Florida once. This one used only three or four texts while here as I learn, whether these were all he had prepared I know not. I heard him several times, and he only preached two different discourses. He said to me one day, "Brother Gilbert, I reckon you see much sameness in my preaching. When I was serving churches my mind was fruitful and I had a new subject nearly every time I preached. But my mind seems to rest on some old subject now, and if what I preached today was good and comforting to the church at this place it will be good for other churches."

Now, I do not fault a preacher for using a subject as often as he may be led to use it, for if the Lord directs, and He in substance presents the same thoughts, it would be right to proclaim them. It would show pride, if he did not want to, because it might be to the same congregation.

I well remember an experience I had some 30 years ago. My son, Lester Gold, was very sick, and Thursday morning I thought I could not go to Antioch this meeting if he is no better. Then my cry was to God to spare him, and the words, "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Prov. 16:33, came into my mind as from the Lord, and with them a leading desire to go to my charge some 90 miles away.

None who saw the child thought he could live another day. During the night I tried to pray that he might be better, but never told my wife that I meant to leave early Friday morning. During the night he seemed to grow rather worse. While wife was preparing breakfast I got ready to leave. She asked me where I was going, and when I told her she said, there is not money enough in the country to cause me to leave him. He cannot live much longer unless a great change comes soon. I told her money would not take me either, but I must go. I kissed the dear boy, fearing but hoping that I should return and find him well. I got near the church Friday evening, and Saturday the words "the lot is cast into the lap, but the disposing thereof is of the Lord", that had been in my mind almost continuously for two days and nights were all I had. After speaking for about one hour, I found my strength nearly gone, but had no relief. They wanted me to preach at Brother Holland's that night. What the disposing would be was still my burden, when I had stopped speaking. Sunday I had to use the same subject and when I closed about noon, I felt as easy as I ever did, and rejoiced in spirit, believing my dear boy was alive and well. The brethren say they do not remember that I repeated a thing previously said. I never have had those words in my mind for a subject since. I never got home until near midnight Monday but had no fears as to condition of my boy. My wife was waiting for me with a warm supper, as she always did when she expected me in before midnight. I said is our boy well, and she said yes; but seemed to be

very little better until about 12 o'clock Sunday, when his fever left him, and before night he seemed as well as he ever was, and before night was playing with the children. There is nothing too hard for the dear Lord to do that is His will to do.

I thought when I began to write I would speak of some of the features of those other excellent letters referred to especially of Bro. Lester's editorial. As I have already made scribble too long I will close, knowing what I might say would add nothing to their merit.

M. L. GILBERT.

PEACE

"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14-27.

These words were spoken by our dear Saviour whose mission was glory to God in the highest, and on earth peace, and good will to men. Luke 2-14 which was fully exemplified in His life. He preached the gospel of peace, He bore the "chastisement for our peace."

"Blessed are the peace makers for they shall be called the children of God." Math. 5-9.

Paul tells us, "It is by faith we have peace with God." Rom. 5-1. Have I been freely justified by His grace? Do I love the Lord or no? What evidence have I that He is my peace since to know God is to love Him, for God is love. The answer is if we love God we love Him that is begotten of God. We love the brethren. If we love the Prince of Peace we love peace, and desire to pursue the things that make for

peace, with all lowliness and meekness, with long suffering, forbearing one another, in love, endeavoring to keep the unity of the spirit in the bond of peace. Eph. 4-2:3. The world gives us peace by resorting if necessary to the awful carnage of war, "but the weapons of our warfare are not carnal but mighty through God to the pulling down of the strong hold," and not seeking to destroy our enemies, but pray for them (as our Saviour did for His) "not rendering evil for evil but overcoming evil with good."

While sailing on the sea of time with its waters now calm and placid to be followed by the storm with its waves threatening to engulf us; may we ever hear His calm, yet divine and powerful command, "peace be still, be not afraid it is I" and may our frail craft guided by the unseen hand be safely landed in the heaven of ever lasting Peace.

C. F. DENNY.

J. P. TINGEN

J. P. Tingen, of Person County was born August 5th, 1839 and died November 21st, 1925 making him 86 years, two months and sixteen days old. He was married to Mary J. Evans on the 21st day of April, 1861.

To this union were born 13 children, four boys and nine girls. Eleven lived to maturity, two dying in infancy.

Not long after war was declared between the states, papa enlisted in the 24th N. C., regiment Company H, serving as a regular for about one year when his company organized a brass band he becoming a member and leader of same remaining at the head throughout the war. Father was very gifted as a musician, both instrumental and vocal being one among the best singers of his day and time. Soon after Lee's surrender in April 1865 he arrived home to find mother and one only child a four year old girl in good health with a scanty assortment of household and kitchen furniture and wearing apparel and nothing in the way of supplies to live upon.

It was then getting late to pitch a crop, but seeing his plight he soon arranged with grandfather Evans for some land working by the day for the more fortunate of the community for horse power to tend his crop and for supplies for his family. The Lord wonderfully blessed his labors giving him a fine crop of corn and other things as well. He was soon able to work his own stock on rented land which he did for three or four years when he bought a piece of land from Mr. Ruffin Davis near Roxboro, N. C. He had 60.00 in cash he saved up from teaching singing schools which paid as far as it went for 60 acres of the farm, agreeing to pay the remainder as soon as possible. He told my mother he intended to have something if he had to work his arms off up to his elbows.

He was very industrious and thrifty and the most systematic farmer I ever knew. He finished paying for his home out of the first crop with enough money left to put him in first rate condition for the future. I have heard him relate more than once, how, when he sold this crop of tobacco in Wilson, N. C., that after getting his check for same, he went out behind the warehouse and took a big cry on account of his unworthy feelings of these wonderful blessings of the Lord.

If my memory serves me right, he was convicted of his sins when a young man and like all of the Lord's little ones, became very much concerned about the all important subject of his soul salvation and from this time forth throughout the war and for a few years hereafter this was constantly the theme upon which his mind was absorbed until being made willing to turn his back upon the vain things of the world and to take up his cross and follow his Lord and Master through evil as well as good report. He went before the church at Old Flat River in Person County near Roxboro, N. C., telling how great things the Lord had done for him and had had compassion on him and was received into the fellowship of the church.

He soon manifested that he had a gift in a public way and was soon liberated to exercise his gift whenever the spirit bade him go. He made tours with Elders D. R. Moore and A. N. Hall, who was a frequent visitor in our home. The arrangements were made the time set for his ordination to the full functions of the gospel ministry but for some cause unknown to me, he was not ordained. Soon after this there arose a great trouble in the church over divorce and second marriage which tore the church asunder, sixteen others besides father declaring non-fellowship for it. He remained on the outside for thirty or more years.

His mind never changed in all these years concerning divorce and second mar-

riage neither was his faith shaken in the apostolic doctrine of salvation by grace and grace alone, but was as firm as the everlasting hills, even unto the end of his life. Some eight years ago he went before the church at Flat River and was gladly re-stered to fellowship taking his letter to the church at Helena, N. C., where he remained a member in good standing and fellowship until death.

The sufferings he endured on account of the above trouble no mortal tongue will ever be able to tell, suffice it to say that he was driven to temporary insanity but this only lasted a short while.

I feel that this trouble silenced one of the ablest gifts of his day and time. But "all things work together for good to the called according to His purpose."

Just before he died, I heard him distinctly say, "Lead me over warm good roads." I felt then and I still feel that he was addressing his Lord and Master whom he so much confided in and I believe with all my heart his disembodied spirit is "safe in the arms of Jesus," safe on His gentle breast. There with His love o'shadowed sweetly his soul shall rest."

If there was a spark of deceit about him I was never able to detect it in the least degree. If a person treated him wrong he had the courage and faithfulness to go to him and him alone and tell him his faults.

He had very little to say about it to others, except in a way of discussing it to and with those directly interested. If all of us had this good and commendable quality, how much better it would be, both naturally and spiritually.

He was thoroughly honest in his dealings with his fellows, wanting them to have every cent coming to them and wanting every cent coming to him. For the latter, he was called close, by some. But it is just as wrong to take from the one as the other, he was only demanding that which rightly belonged to him and his family.

He was noncompromising in what he believed to be the truth and would not be moved therefrom an inch.

Father was not manifestly affectionate in his family as some men are except in his heart, he was just as much so as during sickness, but I feel that deep down could be, but having such a horror for feigned affection, did not manifest it outwardly except at the times above mentioned. I feel that I have given as true an account of his life as space will allow and if it can be God's will, may all of us strive to emulate his good life and character so that when we come to the end of the way, we too will be enabled to say "Lead me in warm good roads."

His body was laid to rest in the family

burial plot on what we called the "Old Place" about four miles east of Roxboro beside my dear mother who preceded him to the grave in September 1916, there to await the grand and glorious resurrection when all the dead in Christ shall be raised and their natural bodies, yes the selfsame bodies shall be fashioned like unto the glorious body of Jesus and shall be caught up together to meet the Lord in the air both soul and body, and shall ever be with the Lord to adore and praise Him throughout an endless eternity for His wonderful works unto the sons of men. What a glorious thought and what a good and sweet hope, that one day bye and bye, we shall meet our loved and own! "Sleep on beloved sleep and take thy rest, Lay down thy heart upon the Saviour's breast,

We loved thee well but Jesus loved thee best,

Good night, good night, good night.

Resolved that these resolutions of respect be sent to the Landmark for publication, a copy be sent to Mrs. Thos. Clayton Timberlake, N. C., Route 1 and a copy be spread upon the church record at Helena, N. C.

Done by order of conference of the church at Helena December meeting, 1925. By request of J. J. Hall Moderator.
OBE TINGEN.

Apex, N. C.

NANCY CATHARINE DODSON

After many days, after neglecting a duty, I feel I owe to the memory of one to whom our thoughts, our remembrance, should be the dearest and most revered of all memories of any of our earthly friends or loved ones; even though they be the saddest.

As the chief butler said unto the king in the days of Joseph, "I do to day remember my faults," and after these years I desire to write a few lines for publication in Zion's Landmark in regard to the life and death of my mother, Nancy Catharine Dodson. Born August 15, 1852 and died April 11, 1916, making her stay on earth about 64 years. She was the daughter of Eli Lewis and wife whose name I do not recall. She was married to J. G. Dodson soon after the Civil War, the date of which I am unable to get. To this union were born five children, four of whom are still living, Mrs. C. D. Sours, of Leatherwood, Va., having preceded her to the grave about three years ago. The others are J. E. Dodson, Danville, Va; T. D. Dodson, of Figsboro, Va., and Mrs. J. J. Hill of Roanoke, Va., and the unworthy writer of this notice.

Thinking today of what a great lover, and reader of Zion's Landmark my mother was over a period of some thirty or forty years whenever she was able to procure a copy. I feel I did a great injustice to her

memory by not sending a notice at the time of her death, but it seems many sorrows, trials and tribulations have been my lot in the past years of my pilgrimage and neglected my duty from time to time, and what I feel sure mother would have wished me to do.

But as a thousand years are as but yesterday with the Lord I trust it may be well with us in the end.

Mother was an old fashioned Primitive Baptist, well established in the doctrine of "Salvation by Grace," and if I were as well satisfied about my eternal salvation as I am in regard to mother's it would be a great consolation to me. Many were her afflictions in this life, being brought up during the war between the states, and experienced many of the trials and vicissitudes of those dark days during and after the great struggle of the nation.

She was a great sufferer in the last two years of her life, having two or three strokes of paralysis but she was patient in her suffering and expressed to me a few days before her death, that she thought it a purpose of the good Lord best known unto himself, realizing I believe the truth of the Psalmist that "many are the afflictions of the righteous, but the Lord delivereth him from them all." In reflecting and looking back over the past years of my life and recalling the many mistakes and shortcomings and neglect of my duty towards mother, in the days of my youth, I am made to realize that surely I had a very hard and stony heart and was blind and could not see and know the truth as it is in Christ whose teachings at all times were to be merciful and kind to those that cannot help themselves, and who also said it was better to have a millstone tied around your neck and thrown in the sea rather than offend or persecute one of these little ones. But I can only pray and trust the good Lord has taken away the stony heart and given me a heart of flesh and that by the mercies of God I may be enabled to meet mother on yonder bright and shining shore, where sorrows and sighings, afflictions, and persecutions and parting will be no more and God wipe all tears from our eyes and we be enabled to praise Him for His goodness and mercy as we ought forevermore. I know that without this hope I would of all men be the most miserable.

In looking back now I realize and feel certain that mother was looking forward to and trusting and hoping in her simple faith, for a better hope, a house not made with hands, whose builder and maker is God.

I believe all of God's chosen people have many afflictions in many ways in this life, for He said "I will live in the midst of a poor and afflicted people, and they shall trust in the name of the Lord." In looking back and thinking of the life

mother lived in contrast to what I feel mine has been, I feel to say as the prophet, said, "many daughters have done virtuously but thou excellest them all," and favor is deceitful and beauty is vain but a woman that feareth the Lord, she shall be praised." "Sing O daughter of Zion; Shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy. The King of Israel is in the midst of thee. Thou shalt not see evil any more." May the souls of all of God's children rest in peace until the time of all times. The restitution of all things, when nothing shall be forgotten, nothing lost that ought to be saved. God be praised for that evermore.

W. F. DODSON.

Route No. 5, Lynchburg, Va.

CALLED HOME ON ACCOUNT OF ILLNESS.

Elder Leander DeHart was called home from Durham on account of sickness in his family, and desires his appointments cancelled.

M. G. MARKHAM.

Durham, N. C

B. A. SCOTT

B. A. Scott, son of Andrew and Dicy Scott, was born January 11, 1847, and died October 31, 1925, age seventy-eight. He was married to Sallie A. Lamm, daughter of Solomon and Louisa Lamm, on January 30, 1868. To this union were born twelve children, five girls and seven boys, all of whom are living, their mother having departed this life in 1898.

Brother Scott was married to Mrs. Kate Peel in the year 1903, who still survives him. She was a loving and faithful companion, and looked after him during his long, lingering illness with tender and loving hands.

The deceased joined the church at Contentnea the third Sunday in September, 1895, and was baptized by his pastor, Elder Billie Woodard. He was delighted to have his brethren and friends visit his home, and was very generous hearted and entertained many people. He is greatly missed by his family, church and neighbors, as he never failed to administer to them in case of sickness.

Notwithstanding he was a great sufferer, he bore his suffering with great fortitude and patience, and was very appreciative and gentle.

The funeral service was held at his home Sunday afternoon, November 1st, in the presence of a large congregation of friends by Elders George Boswell and J. C. Hooks, and the body was placed in the family cemetery.

ELDER S. B. DENNY,

Wilson, N. C.

**RESOLUTIONS OF RESPECT
CHARLES H. KING**

It is with a sad heart that we try to write of the death of our dearly beloved brother and clerk, Charles H. King, one who has been so faithful in filling his seat and being so strict to his duties and was greatly esteemed by every one who knew him. He was a kind, faithful loving husband and father. The deceased was born April, 1853, and died November 10, 1925, making his stay here on earth 72 years. He was married twice, first to Mary Elizabeth Carroll, who was born September 8th, 1860, and to this union was born eight children, William, Waylon, George and an infant son who is deceased, and Walter, Herbert Agnes and Thomas King, who are yet living. And after which God in His wisdom saw fit to take away the dear companion and mother. On March 29th, 1908 he was married to Emily Matthews, and to this union was born seven children and the dear companion and children survived. The dear brother united with the Primitive Baptist Church at Fellowship Meeting House Johnston County, N. C., September 1, 1894 and was appointed clerk of the church, July 1901, and served as clerk for 24 years and a faithful member until a few months before the end came, he became so disabled to go and meet with the brethren and sisters that he seemed to dearly love. We miss him, and we feel that there is a vacancy that can never be filled. It is sad to part with one we love so dear but God knows best, we should not complain. We hope in Christ to meet again. He was a man of good report by them that are without. May it be his holy and righteous will to enable the dear companion and children and also the dear brethren and sisters to feel that our loss is his eternal gain. Thy will be done, O Lord, not ours. The Lord giveth the Lord taketh, blessed be Thy holy name. We hope and trust to be the true church of our Lord and Saviour Jesus Christ.

Agree that a copy of these resolutions be recorded on our church records and a copy sent to Zion's Landmark for publication, also a copy to the Primitive Baptist. This done by order of conference Saturday before the first Sunday in December, 1925.

BRO. G. L. STEPHENSON, Mod.
J. R. DIXON, Church Clerk.

MRS. BERTIE LEGGETT

It is with a feeling of much weakness that I attempt by the request of our church to write an obituary notice of this our sister. Sister Bertie Leggett was the daughter of Brother Orlanda Robinson and wife Maliss'a. She was born November 30, 1889, and married Mr. W. S. Leg-

gett September 1910. She united with the church at Spring Green, fourth Sunday in June, 1924 and baptized the same day by her beloved pastor, B. S. Cowin, and filled her seat until health failed so she could not go. Was confined to her bed four months and bore her affliction patiently. Was perfectly reconciled for God's will to be done. He who doeth all things well.

She departed this life the 14th day of August, 1925, making her stay on earth 35 years, nine months, seventeen days.

She leaves a husband and five little children, father, mother and two sisters, many relatives and friends to mourn their loss. But we do not mourn as those without hope.

Funeral services were conducted at Spring Green by Elder B. S. Cowin, afterward her body was borne to the cemetery and laid to rest.

May the Good Lord reconcile and comfort all bereaved ones.

Sleep on dear sister, sleep on,
Until the resurrection morn.

Done by order of Conference Spring Green Church.

ELD. B. S. COWIN, Mod.
S. L., Clerk.

RESOLUTIONS OF RESPECT

Whereas our Heavenly Father has removed from us by death our beloved sister, Lucretia Evans,

Resolved, First, That the church has lost a precious sister that our loss is her eternal gain.

Second., Whereas it pleases the Almighty God to gather all such jewels home that we humbly pray in our poor sinful hearts, that we may be carried home to meet her where all is bliss where we will be done with suffering and sorrow.

Third, that a copy of these resolutions be sent to Zion's Landmark for publication.

ELDER LUTHER JOYNER, Mod.
BESSIE BROOKS, Clerk.

MISS MAGGIE JOHNSON

Miss Maggie Johnson was born May 19, 1859, and died November 7, 1925.

Her father was Mr. Henry Johnson and her mother was Mrs. Mary Griffin Johnson. By this marriage were born three children, Sarah, Maggie and Lafayette.

Sarah married Mr. William Redmond and she is the only one who still survives; the others having passed on to the eternal home.

Sister Redmond, her children and grand children were Miss Maggie's nearest living relatives to whom she was very devoted.

Her nephews are James and Henry Redmond, her nieces are Margaret Redmond Thigpen, Lena Redmond and Kate Redmond and her great nephews and nieces are John Thigpen, Philip Stone and Sarah

Stone, Philip and Sarah are the children of Sister Annie Redmond Stone who died when they were babes. Miss Maggie Johnson had many relatives and friends to whom we extend our deepest sympathy and pray that they may be sustained and comforted in their sorrow.

Miss Maggie possessed many sterling and tender qualities of mind and heart, her genial sympathetic nature endeared her to all who knew her. She was a loving, dutiful daughter, after the death of Mr. Ricks, her step father, she had the care of her mother six years, administering to her comfort and necessities also during the long illness preceding her death was untiring in her devotion. She was always ready to relieve suffering and to help the needy.

She had a sweet hope in Jesus Christ, her Saviour. She loved the Primitive Baptist doctrine and contended valiantly for the faith once delivered to the saints. She lived a Christian's life and died a Christian's death.

Her funeral was preached in the Tarboro Primitive Baptist church by Elder S. B. Denny, who spoke tenderly and comfortingly to the sorrowing relatives and friends.

She was laid to rest in the family burying ground near Tarboro, with her loved ones gone before to await the coming of her dear Saviour on the resurrection morn.

Many beautiful floral offerings bore witness to the number of friends and relatives who were bereaved by her death and whose heartfelt sympathy went out to the sorrowing family.

EFFIE R. GILLESPIE.

IN MEMORY OF MRS. ACCA WARREN MAYO

In the early morning of November 5th, the soul of Mrs. Acca Warren Mayo passed from this world into the Great Beyond. For months she had been confined to her bed.

She was born in Conetoe, Nov. 11, 1852 and lived there until her marriage to Mr. Hardy Mayo. At their home near Bethel she lived until death.

She leaves a son, W. J. Mayo, one grandson, three sisters, Misses Loula and Harriett Warren, Mrs. Leigh; two brothers, Messrs. C. L. Warren and J. E. Warren.

She was a devoted wife, mother and sister and ready not only to serve her loved ones but her neighbors as well. Her life was unspotted by the world and we have a hope that she is now resting in "That home, not made with hands, eternal in the heavens."

She attended the services at the Primitive Baptist church; and, although not a member, her heart was there.

The body rested in a room banked with beautiful flowers, the last loving tribute of loved ones and friends. The funeral services were conducted by Elder S. B. Denny of Wilson.

ANNIE CRISP WARREN.

MRS. LUCILLE EVANS

In fond remembrance of our departed sister and friend I make the attempt to write a short sketch of her life and death although feeling incapable to the task of so grave a subject.

She was born in Pitt County, N. C., July 4, 1846, and departed this life September 3, 1925, making her stay on earth 79 years, one month and 30 days.

She was married to Amos Evans about the date 1888, having no children. She united with the church at Galloways about the date of 1876. I was so small I just do remember when she joined and after a short while she moved her membership to Red Bank, where she remained a faithful member until death, always filling her seat when not providentially hindered but the last few years she lived she was not able to attend church and she was very poor in this world's goods, so much so she had to go to the county home which was not very pleasant to her and I regret that it was so, but I feel like the longer she lived the stronger her faith in her Lord and Master was. She was not in bed at the time she died she fell in the bath room living only a few minutes. I just feel like the blessed Lord was with her and took her away without being confined to her bed. I could say thank the Lord when I got news she was gone, though she had been a great comfort to me, she was well read on the scriptures and sometimes she could almost preach. I feel to say a true one has gone. She leaves to mourn her Brother Henry C., and Hardy C. Evans, one sister, Mrs. Margaret A. Hudson, and friends. May the blessed Lord guide us and direct us and lead us by the right way.

The funeral services were conducted by her pastor, Elder Luther Joyner and the remains laid to rest in the family burying ground there to await the hour of the resurrection morn when she will come forth from the grave fashioned like unto His own glorious body of our Lord and Saviour, Jesus Christ, to be caught up in the heavens there to rest forevermore.

Written by her sister in Christ I hope.

MITTIE STOKES BRIGHT.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

FEBRUARY 1, 1926.

NO. 6

GRACE



My God, how excellent is thy grace,
Whence all our hope and comforts spring
The Sons of Adam in distress
Fly to the shadow of Thy wings.

From the provisions of Thy house
We shall be fed with sweet repast;
There mercy, like a river flows,
And brings salvation to our taste.

(Selected).

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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

"FORGIVENESS"

Dear Brethren:

For days I have been confined to my room sick from deep cold, not able to get out much. When here confined, I have spent much time in prayer for the welfare of Zion and reading God's blessed word. I have thought much about "forgiveness." If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke 17:3, 4). This is the language of Jesus. If he says he repents, forgive him. Then if we fail to forgive, we become transgressors ourselves. No commandment of Jesus is plainer than this. When we pray for forgiveness it is in the same proportion we forgive others. "Forgive us our debts, as we forgive our debtors." Then if we don't forgive, we are praying for condemnation upon ourselves. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive no men their trespasses, neither will your father forgive your trespasses." (Matt. 6, 12-15) This is the solemn declaration of Jesus, our blessed Saviour and lawgiver. He further teaches (Matt. 18) that He will deliver us unto the tormentors. Paul says: "Let all bitterness and wrath, and anger, and clamour, and evil speak-

ing, be put away from you, with all malice: and be ye kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:31, 32. Oh, that we all could exhibit this Christ-like spirit, and be at peace among ourselves. The flesh is a great evening and we need great grace to enable us to mortify its deeds. I feel in my poor heart to have no personal malice against any and can from my heart forgive everything ever said and done against me. Another mistake, if a brother, a church or an association make mistakes, we draw a dead line against them without one step of gospel labor to reclaim them. If a brother even visits and preaches among them with a good interest, he is classed as a leper and rejected. How can we ever heal the wounds in Zion by such a procedure? ("Go ye into all the world and preach the gospel to every creature.") Such a course would reject Jesus.

All should read the 15th chapter of Luke. The Pharisees rejected Jesus upon this very principle. They said, "This man (Jesus) receiveth sinners, and eateth with them." Notice the parable of the straying sheep, the lost silver and the prodigal son. When that son repented, the father forgave him and embraced him with a kiss, love, communion and fellowship. The home son was mad and would not come into the house. We should not exhibit

the home son spirit. We should go out and seek for erring ones and try to reclaim them. There is mercy in the gospel. "Blessed are the merciful, for they shall obtain mercy." Jesus was merciful to our unrighteousness. Oh, that the mind of Jesus was in all of us and controlling us today. Love hides a multitude of sins. Love suffers long and is kind. Paul said, "Brethren, if a man be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." All of this is safe for us. We as followers of Jesus, need great patience, forbearance, forgiveness and laboring in love to reclaim. We need to confess our faults one to another and pray one and for another that we may be healed. Get the beam out of our own eye first.

I see a great coming together among our dear people in places. This gladdens my poor heart. I love the dear old church. She is no slaughter house. We so much need all the true old Baptists, our time here will be too short to waste in wrangling. I have a great love for the old Baptists in Virginia and North Carolina. Virginia is my native state which makes you all feel dear to me. You have a great people in those states. I believe that sweet peace will reign in the hearts of all the faithful in Christ Jesus there and elsewhere. Be kind and tender with all. Pray to God for His guidance. It will be sweet when we come to press a dying pillow to look back and feel in our poor hearts to have God's approval.

Pray for me and mine.

Your poor little brother in love,

LEE HANKS.

P. S.—I received a letter from an elder the other day in a faction of good Baptists saying, "We are sure to come together. It is a shame for all Baptists to be divided as we are." Good news indeed. Yes, it is a shame. L. H.

THE POOR SHALL HAVE THE GOSPEL PREACHED UNTO THEM.

Dear Brother Denny,

You will find enclosed check for \$2.00 to pay for the dear old Landmark another year for we like to read the good news of that we hope the Lord revealed and purposed. It is with a sad heart that I in my unworthy and weak way try to write a few words of the meditations of my mind. It seems that there has been a trying time with the Primitive Baptists throughout this country and also in other places according to the reports. But I do hope and trust that the God of heaven will enable his elect family to stand sure and trust in that One that is able to make the blind see, the deaf hear, the lame walk and thanks be unto Him for the words he spoke and said, "that the poor shall have the Gospel preached unto them."

Dear brethren, I feel if not deceived in my poor heart that if each and every one, could be taken back to his first love when we were made willing to go and ask for a home he felt willing to fall at our brother's feet and beg God for mercy, not for justice, and feeling that we had no friend in this world neither one in heaven and if we went down into eternal woe and misery that it would be just, I feel that we should take the scriptures for our guide Paul's letter to the church for one

thing and not following man, St. Luke 1, 51, 52, 53, He has shown strength with his arm, he hath scattered the proud in the imagination of their hearts, etc. I don't think it is right for any brother if he has made himself a leader in the church to go out and cast bad reflections on some poor ignorant brother who feels to be the least of the least and the poorest of the poor.

Brother Denny, if you think this fit to allow space in the dear old Landmark you use it but if not cast it aside, but I kindly ask you to please allow space for the publication of our dear brother and clerk Charles H. King's obituary and you will please send the dear Sister and widow, Mrs. C. H. King, a copy of the Landmark in which this is published, address the copy to Mrs. C. H. King, Willow Springs, N. C., R. F. D. No. 1.

From a brother I hope and trust,
J. R. DIXON.

MEETING AROUND THE LORD'S TABLE.

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

Dear and much esteemed brother in Christ:—I was blessed to attend the Kehukee Union at Robertsonville Sunday. I so much enjoyed hearing the brethren preach. How thankful I am of these precious church privileges, enabled to meet around the Lord's table, to enjoy the fervent hand clasp of our spiritual kindred, hear their familiar voices and sit with them in "heavenly places in Christ Jesus" and hear the dear under-shepherds tell the "glad tidings of salvation to the poor." When with the children of our heavenly Father, sitting together in "heavenly places in

Christ Jesus," we love to talk about this new life, and these "comforts of love" and these hopes and joys which are inexpressible and full of glory. Our brethren are made near and dear to us, by the bonds of divine love, and they can understand us through the teachings of God to their own souls and the fellowship of the same spirit, and thus the children of the kingdom "comfort themselves together" with the precious promises of the gospel and by their mutual faith and hope and love. Verily, O Lord, in thy presence is fullness of joy! and to thee O, most precious Saviour, to thee be honor and power everlasting.

May the God of all grace bless you abundantly.

Your little sister I hope in Christ.

BESSIE BROOKS.

Greenville, N. C.

CHANGE IN ADDRESS

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

My Dear Brother in Christ:

With thoughts of you I'll write you a short message to let you learn of the change in my postoffice address. Also I desire to write you of our union at old Reedy-Prong Church, which was held Saturday and fifth Sunday in November, 1925.

The union met as usual, in peace, all churches represented except one that composes the Black River Union. With Elders as follows, who were visitors to our union and brethren also: Elder R. E. Adams, Elder W. M. Monsees of Black Creek Association; Elder Wilman Sawyer, of Pitt County, N. C. They all preached wonderfully and all of grace and wisdom from on high.

They preached Jesus and the blessed gospel truth of our Saviour. All the elders of the Seven Mile Association were present in this union meeting viz: Elders W. G. Turner, Xure Lee, P. E. Johnson and the moderator, L. A. Johnson. Our dear young brother, who speaks in public, Millard F. Westbrook. We've been blessed, if not deceived with a glorious union meeting.

Dear Brother Denny, I've never enjoyed a union any better than I have this last union. I've enjoyed the good preaching so great that I want to write you and tell you of this glorious meeting. It seems to me that I have never witnessed a meeting any better than I did this good union.

Our next union will be held with the church at Mingo in Sampson County, four miles of Dunn, N. C., Saturday and fifth Sunday in January, 1926.

I hope that if you are blessed to live and see this Saturday and Sunday that you have a mind to come and be with this union, Black River Union.

We are always glad to have visitors such as you. Especially may God's great blessing be bestowed upon you and family and at the end be taken home to glory where there is peace and happiness forevermore in eternal peaceful rest. In that world that never ends. Amen.

I've desired to write you in times past but felt so little and unworthy to write. That which I wrote was more fit for the waste basket than it was for anything else. I have put it off several times.

I have been taking Zion's Landmark for about nine years, except

during the European war, as I was in the draft and had to go and help to serve our country, I let my subscription expire during the time I spent overseas. So when I was so wonderfully blessed as I feel to be, to come back home I subscribed again in July, 1919. I have been taking the Landmark regularly ever since and I desire to keep on taking it as long as I am so blessed to live. For it is so much comfort to me to read the writings of our dear brethren and sisters and lovers of the truth, friends of Zion.

I am sending you the change in my postoffice address, changed from Coats, N. C., R. F. D. No. 1, to Dunn, N. C., R. F. D. No. 5. Please send all mail to Jason Allen Dunn, N. C., R. F. D. No. 5. I want to write you again shortly.

From your little Brother, I hope,

JASON ALLEN.

Dunn, N. C., Route 5.

CIRCULAR LETTER.

To the Brethren and Sisters composing the Churches of Lower Country Line Primitive Baptist Association to be held with the Church at Mebane, N. C., on August 1st, 2nd and 3rd, 1925. Being chosen at our last session to write a circular letter to be read, and if approved, to be attached to your minutes, I will endeavor to make the attempt.

My attempt to do this brings me to a deep feeling of my inability to write any thing worthy of your consideration, unless God grants me the light of His spirit to guide me.

Owing to apparent evils and heresies that surround our lovely and peaceable Association, an expression of the Apostle Paul has

been in my mind, which I feel to be timely, and the only watchword or rule, to govern the words and acts of both our preachers and brethren. In 2nd, Timothy 4:2: Paul says, "Preach the Word," not the conditional doctrines that are being proclaimed in many places by designing men to the destruction of peace and fellowship in some of our Churches and Associations. Such doctrines are neither found nor taught in the scriptures. When we preach Jesus the Word of God, we preach love, harmony and oneness, and have love to, and for, one another, and have fellowship for each other, and the blood of Jesus cleanseth us from all sin.

The Apostle Peter tells us in his first letter and first chapter, to lay aside all malice, guile, hypocrisies and evil speaking, and as new born babes, to desire the sincere milk of the word. If we all could be blest to look well to this rule, what a fountain of peace and joy it would afford God's children everywhere, not "handling the word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." We should preach the word which is Jesus, the all sufficient Saviour for poor lost sinners, who were given him in the covenant of Grace before the world began, and is able and will call them through love and grace to a knowledge of the truth as it is in Jesus. Will reveal his love to them and give them faith and desire to follow Him and make them willing in the day of his power. There is no malice or guile in this doctrine, and if men come from other places and bring not this doctrine, we should not put them before our people, nor

open our doors to them. This is the only way to observe God's blessed teachings, and maintain the apostolic standard. We should admonish those whom we feel have a good hope through grace to come home to the Church and obtain the rest Jesus has so graciously provided for them. He says, "Come unto me all ye that labor and are heavy laden and I will give you rest." All baptized believers in Christ have realized that sweet truth. Yes, preach the Word as near as we can, and we need not fear man, for Jesus says "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"My peace I give unto you." 'O! What a glorious heritage. So dear brethren let us strive to this blessed end.

Lovingly submitted by your little brother in a precious hope,
 J. A. HERNDON.

THE RICH MAN AND LAZARUS

Elder L. H. Hardy,
 Dear Brother,

Would you please give your views in the Zion's Landmark on the rich man and Lazarus? I enjoy reading your articles in the Landmark very much.

Your unworthy sister, if one at all,

(MRS.) JANIE SANDERS,
 Sparta, N. C.

R. F. D. No. 1. Box 39.

Dear Brother Denny,

I hope it may be the will of God to give me grace to comply with Sister Sanders' request in the light of truth.

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously

every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and like wise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence, etc.

The length of the subject will compel me to be as pointed as the nature of the case will allow.

The most of the parables of our Lord represent the difference in legalism and the gospel. This one does. The rich man undoubtedly represents the Jews in their self-righteous religion of works of the law, while Lazarus represents the gospel Church of both Jews and Gentiles.

The Jews were divided into several factions or denominations of religion. They were far apart in their opinions but in their hatred of the true religion of our Lord Jesus

they were fully united. I think the Pharisees were considered the most popular of those sects but the Sadducees' contentions against the resurrection, and angels, and spirits kept them and the Pharisees apart. The Essenes' indisposition to marry, and to accumulate goods, and to civil government, etc., kept them from any other sect of the Jews. The Herodians were too much mixed up with the government of Rome for the others of the Jews to recognize them. Thus they were so separated but in the one thing of being haters of Christ they would agree. I don't know how many other sects of them there were, but they were all strictly against the gospel of Christ. They had their good things and enjoyed them while they lived in them.

There were among the Jews some poor in spirit who were looking for the coming of the promise of the Lord by the prophets, the Lord Jesus Christ. They were those who dwelt in the streets and lanes of the city spoken of in Luke 14. They were the, 'As many as received Him,' spoken of in John 1st chapter to whom He gave power to become the sons of God. Then among the Gentiles they are the dwellers in the highways and hedges to whom the Servant of God was sent to "compel them to come in." These classes are the "Lazarus" who lay at the rich man's' gate full of sores begging for the crumbs which fell from the rich man's table. To this class, whether Jews or Gentiles the Jews and legalist of every nation have little to give. They look down on them as something unclean, unholy, not worthy of their association. In all their pro-

ceedings these poor are of no value. They have their bad things in the affairs controlled by the class represented by the rich man.

But when they are dead to the things of this world they enter into the gospel church which in our text is called Abraham's bosom. It is the place which God has provided for just these poor. There He gives them the gospel which is preached to them and to no other peoples on the earth. "The poor have the gospel preached to them." "He sent me to preach the gospel to the poor." The divine favor of the Almighty God has provided this place for these poor, and His justice stands between them and the legalist as a great gulf which neither class can pass over. The rich man class cannot pass over it. They cannot even want to do so. To them the gospel is "A hard saying," and they cannot hear it. To the dwellers in the gospel Church it is an impassable gulf. Should anyone there desire to pass to those of the rich man class he cannot do so. God has so arranged His work that He alone has the power to convert souls, to save sinners, to make Christians. The work is all His and the glory of the whole family is His. They all with one consent bring forth the royal diadem and crown Jesus Lord of all. To this both the mercy and justice of God fully agree. There is not one bit of legalism in it all.

Those Christ-hating Jews were so far from giving anything for those poor, Lazarus, that our Lord takes the unclean dog, which he has cursed below other beasts to rebuke them. He said, "Beware of dogs." He puts them on a level with

harlots. "The price of a dog, and the hire of an harlot," should not come into the treasure of the Lord. Yet this unclean animal had more pity on the poor of God than did the rich man class, or the legalist. It is a fact that the tongue of a dog has some healing virtue in it. It is so sleek and smoothe that though he lick the most tender sore it will not hurt, but will be some aid in healing the sore. Also it is the pleasure of the dog to lick unclean things like sores. The puss which accumulates there appears to have a pleasant taste to him. These dogs may represent the unclean nations of the Gentiles to whom the Lord sent His apostles for a home when the Jews cast them out. See the parable of the unjust steward. The rammon of unrighteousness which should receive the apostles into everlasting habitations. They had pity on them when they were refused and persecuted by their Jewish kin. The barbarians also did the same. See how Paul and those with him were received and cared for on the island of Melitta when they were cast away in the shipwreck.

I feel sure that the "Hell" in which the rich man lifted up his eyes was the present state of the Jews into which our God will continue to punish them until the fullness of the Gentiles come in. Then will He make Himself known to them in His promise which He gave them in Is. 5th chapter, and in many other places in His blessed Book. Then He will return unto them a pure language, and they shall all be taught of the Lord, and great shall be their peace.

I feel thankful to our dear God

for such good letters as this one of Sister Sanders. It is a comfort to poor me to know that God has seen fit to feed and to comfort His children by my poor mouth and pen. It has a tendency to a very great extent to pour oil on the troubled waters through which I have been compelled to pass in the great sea of persecution I have often been made to groan in for these many years.

I know the truth of the words of our Jesus, "In the world you shall have tribulation." And of Paul, "All that will live godly in Christ Jesus shall suffer persecution." To me the fire has been hot, but the hotter the fire the more I am constrained to follow the Lord. I am a witness that, "In Me you shall have peace." Therefore I am not dismayed.

The gracious Lord remember us and bless us that we may live in Him and unto Him in all His way.

Your little brother in the trials and afflictions but in a good hope in the Lord Jesus Christ.

L. H. HARDY.

Atlantic, N. C.

SUBSCRIBER OVER THIRTY YEARS

Elder C. F. Denny,

You will find enclosed two dollars (\$2.00) P. O. money order which will pay my subscription to the Landmark until September 1, 1926. Please excuse me for waiting so long before sending in my renewal. I have been a subscriber to the Landmark for over thirty years and am always glad to receive it.

Your brother in the Lord, I hope,

J. M. BURKE.

Yanceyville, N. C., R. F. D. 2.

A DREAM

On the night of the 3rd of January, I dreamed I was sitting in my home talking to my husband and looking out towards the road I saw a great crowd of people going by, and as far as I could see either way, I looked I couldn't see the end of the people.

I then thought I saw all the members of the Old Baptist Church that live around here coming with that great crowd of people, and as there are only just a few members here, I thought it strange to see them in the crowd. I then thought I said to my husband to come and go too, as we were both members of the Old Baptist Church, and I wanted to be with the rest of our people. I thought we both put on our coats and hats and started out with that great crowd of people, but it seemed what few of us there are here were all walking together but were following the rest. I thought as we went along the road I kept looking back but could not see the end of the people, neither before me nor back of me. I then thought we passed by my aunt standing alongside the road and she is also a sister in the church. I told her to come on with us but she said she didn't feel like going.

We then went miles along the same road and I didn't know where we were going and I wondered where that road would lead to.

I then thought we came to a church and when we went in I saw it was the church I had always attended when I was a child. The Methodist, it is called. I thought after all the people got in the church and just us few were all seated together up in front and

when I looked up to the pulpit where the preacher was, I saw it was Satan who was the preacher and I thought he had used eight or ten of his helpers with him and they represented the ushers in their church, and I thought every one of his helpers looked like Satan, only they were smaller, and every one of them had horns, on one side of their head, just like Satan had, and they had the most evil looking eyes I had ever seen. I thought their eyes were slanting and narrow, just open enough to see the evil in them.

I then thought when Satan started to preach I couldn't understand a word he said. I then thought Satan handed to his helper that stood beside him what I thought was a bunch of keys, but they looked to me like a bunch of little fine wires, and all around through the building were little drawers which held Satan's power to preach by and each time he went to preach, his helper would unlock one of the drawers with those keys to let out a certain power. And then Satan would tell that helper in a language I could understand that all the honor and glory must come to him and no one else.

I then thought I fell asleep while he was preaching and I don't know how long I slept but I just about half woke up and heard Satan talking about little infants being lost, and saying some preachers say all little infants were saved but he said that wasn't so, and I was only about half awake and wanted to tell him he was wrong and wasn't preaching the truth, but it seems I was so near asleep I didn't have the strength to say a word to him. I thought he then said if there was

anyone there in the church that had a baby that was dead and wanted to know where it went he could tell them if they would just tell him their name. I never heard anyone call out a name, but I thought some one had, and I heard Satan call a baby's name and say, "Where are you, in Heaven or Hell?" and I thought the sweetest little trembling baby voice said, "I am lost! I am lost!"

I then thought the baby's voice woke me up altogether, and I jumped up real quick and looked around and saw one of Satan's helpers standing behind a big round post in the church and he had a little tin whistle held to his mouth and called out the words, "I am lost! I am lost!" and the whistle made it sound like a little baby's voice. I then looked back to where the other brothers and sisters were sitting and they were all gone, they had left while I was asleep, all but my husband and he was sound asleep in his seat. I thought I took him by the shoulder and shook him and told him to wake up and come out of that place, that they were trying to say some babies were lost, and I knew it wasn't so, and I told him they didn't give God honor for anything but wanted all the praise themselves.

I thought my husband got right up and started out with me, but as we were walking to the door I felt like Satan was watching me and everywhere I looked I could see his helpers with their evil eyes looking at me and they looked like they just hated me. But I didn't feel afraid of them and as I was going out the door I turned back and told them they didn't preach the truth and

only deceived people and mocked God and the Bible.

I thought I had hold of my husband's arm as we left the church and it was so cold and dark I could scarcely see anywhere, but we came right along the same way I had been so many times when I was a child, and when we came to a cement walk I happened to think I had left my coat behind in the church. I said to my husband, "I have left my coat back there," and he would tell me to never mind about that old coat, that I would get another. But it seems like I couldn't forget about my coat. But we went a little farther on and I couldn't see ahead of me, but I thought I came face to face with Charlie Surratt, a brother of my husband's, and also a dear brother in the church, and I thought the first thing I said to him was, "Charlie, I have left my old coat back there in that building." I didn't call it a church. But Brother Charlie said to me, "Why, you have on a coat, and it's the prettiest coat I ever did see you wear," and he said he never did see me look so pretty before, and I thought I looked down at myself and the prettiest light shone around us and I was dressed from head to foot in the prettiest clothes I had ever seen. I couldn't describe the color or make of them, they were so bright and pretty, and I looked up at Brother Charlie and my husband and their faces were so bright and pretty and they were both dressed just like I was in clothes I never can describe, and the look in their eyes was so different from what I saw looking at me back in that building. It seemed the light that shone around us there was reflecting from

their face to mine, and as we three stood together I looked out around me and everywhere I looked was black as night and I couldn't see a bit of light anywhere only just where we were standing and it was as bright as the sun, and I woke up standing in that beautiful light with my brother and husband.

LOTTIE SURRATTE.

Bartram, Ohio.

ORDAINING PREACHERS

Elder C. F. Denny,

Wilson, N. C.

Dear Brother:

I am mailing to you today under separate cover, an old Landmark of August 15, 1899, containing an article mentioned on page 437, written by that faithful old brother, J. S. Dameron, on the subject of our people's reckless manner of ordaining preachers. It was my privilege and great pleasure to know Brother Dameron for a number of years. He preached once at my own home. I am now nearing my 75th year, having been a member of the Primitive Baptist Church over 46 years, and am sorry to say, that there is more discord and confusion among them now than at any time in my memory. I am sorry to say, but it is nevertheless true, that a large part of it originates with some one who claims to be called to preach. It is often a question in my mind: Have we got many such faithful servants as Elder J. S. Dameron? and others that I could mention.

Dear Brother Denny, if the article referred to meets your approval, which I think it will, please republish the same in the Landmark. I feel like that if there has ever been a time when such admonition

was needful, it is now.

If you will please republish this article, follow it with the request that the Primitive Baptist and Advocate Messenger please copy.

Your brother in Christ, I hope,

G. W. JOHNSON.

Benson, N. C.

Remarks

The copy referred to never came to hand and I have made a search for it in the files but so far have failed. If any one has a copy containing the article and will forward it to me I will give it due consideration.

C. F. DENNY.

CHRISTMAS.

Dear Editors:

I have just been meditating and considering what or that we call Christmas signifies to us. It has only been since the birth of our Lord that such a time is known in history and the thought is what does it mean? While we do not know the exact date that this Child, who was the day-spring from on high, the God-man, a prophet, priest and king, to all those that ever had or ever will know him in deed and in truth, was it by chance that he came at all or at the time of year, what say ye?

Does not this time of year from a literal stand point represent a cold time? If we had the governing of such an event would we not have chosen a warmer season, especially for one who should come in poverty's vale, without home, bed or garment and could we suppose that he had any friends in the world. Had not prophecy ceased about four hundred years which would infer that the hearts of the

people were also in a cold state, then could he appear at any time in all the world when conditions could have been worse for his reception? Was not every thing out of joint? So far as our natural wisdom would be able to comprehend, was there a shadow of a chance of him ever establishing a kingdom that should consume and break in pieces all other kingdoms, and was not his appearance at such a time, and his manifest establishment of his power, dominion and authority as strange to the wisdom of this world as was his conception in the virgin and yet the thought is, what does his birth mean to us? Can we really observe Christmas? Was his birth any less determined than his death, which was about the time of year that now is called Easter, when the spring time is approaching, would not even the Apostles prevented this second event of his returning to his Father from whence he came if they could? Could they understand the significance or the predetermined council of God, and can we understand and move only as it is revealed in our experience, but truly do we not witness in a measure far beyond our description this cold time when every thing seems to be out of joint with us? At a time least expected when we are altogether unprepared that Christ is born unto us a Prince and Saviour and of his government there is no end, and ere we are aware have we not witnessed his death and resurrection by which we are begotten again unto a lively hope, then shall He fail or be discouraged, will He not see of the travail of his soul and be satisfied also, is not our hope anchored, do we not live now with longing de-

sire and been expecting of the glories of the world to come, where he who once came to us in a wintry time and departed in the spring time, will come again and receive us unto himself. My brethren if this is not our hope, then let this vain thought of mine be cast aside.

JNO. R. SMITH,

Day, Fla.

CHANGE OF ADDRESS

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

Enclosed please find check for \$2.00 for another year's subscription to the Landmark.

I do enjoy reading the good letters from different brothers and sisters. I get so low down in my feelings at times I don't feel worthy of claiming fellowship with the brethren and sisters and when I read the good letters from them it builds me up, makes my cup overflow with joy and I am made to rejoice and to feel that surely we are related in the Lord Jesus Christ I hope, for there is a love kindled in my heart for them though many of them I have never seen in the flesh. They are dear to me. It is comforting, edifying and building up to me to hear from them through the Landmark.

Your sister in hope, if one at all

MRS. NANNIE DUNN.

Macclesfield, N. C. Route 2.

My new address is Mrs. Nannie Dunn, Pinetops, N. C. R. 1.

A SUBSCRIBER 40 YEARS

Elder C. F. Denny:

I enclose check for \$2.00 two dollars for my Landmark another year. I always look forward to its

coming as a welcome visitor. I have been taking it for about forty years and do appreciate reading it so much.

Your unworthy sister if one at all,

MRS. MARY A. SHELTON.

Danville, Va. R. F. D. 2 Box 82.

ENJOYS THE LANDMARK

Dear Brother Denny:

My subscription to the Landmark expires the first of February 1926 but I shall send the money on a little ahead of that time.

So I am enclosing \$2.00 to pay for our dear old paper another year.

I must speak of Brother Keene's article in Nov. 15th. Landmark "Come ye yourselves apart into a desert place and rest awhile for there were many coming and going and they had no leisure so much as to eat and they departed into a desert by ship privately." The Lord has blessed him with a ready turn of thought and an easy expression. I see some things in the scripture as he does and I enjoy them but can't express things like he does. He is a very gifted writer. I have heard him preach several times.

Each child of God has his or her gift. I wonder what mine is? I used to sing a lot and had a good voice, but that seems broken now, as our bodies wear out as we grow old. Rest of body is sweet when one is tired but rest of soul is far sweeter.

There is a rest found and a rest given. Some one please write on that subject.

Your sister in hope,

MRS. G. W. ASTIN.

Danville, Va.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Derry—Wilson, N. C.

VOL. LIX

No. 6

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., Feb. 1, 1926

LUKE II. 28-32

THEN took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

The above referred to is a testified truth of the Apostle Luke when this just and devout man, Simeon, who was waiting for the consolation of Israel, came by the Spirit into the temple and the parents brought in the child Jesus to do for him according to the custom of the law. We first note the act, "Then took he him up in his arms." Was the realization of Simeon brought about because he took up Jesus in his arms? We see, by going back, Simeon was just and devout. For one to be just the Holy Ghost must be upon him, and he was living by faith, for "the just shall live by faith," and that faith being the substance of things hoped for, he was

waiting for the consolation of Israel. When he came by the Spirit into the temple was none other than the love of God constraining him, and he being led by the Spirit could behold that which was of the Spirit, and seeing Jesus he beheld him as the consolation of Israel, the salvation which God had appointed for walls and bulwarks around Zion, the light to the Gentiles and the glory of God's people, Israel. What a wonderful view of glory and beauty he beheld in Jesus. It seems to us that all men who are led by the Spirit are made to see all the fullness in Jesus for time and eternity, and are made to live in that faith in him, which is the life of the just. After Paul beheld Jesus he continually spake of his unrighteousness, and all his righteousness of the flesh was as filthy rags to him; that is, in his flesh dwelt no good thing; when he would do good evil was present with him, and the things he would he did not. By the light of grace he beheld what was in that dark and benighted soul, and he saw the salvation which was by grace, for he said, We are saved by grace, through faith, and that not of ourselves, it is the gift of God. "For mine eyes have seen thy salvation." The power and virtue Simeon beheld in Jesus was the fulfillment of the proclamation of the angel from God to Mary that she should call his name Jesus, and he was but speaking the same that Mary spake, according to Luke i. 46, "My soul doth magnify the Lord." We are made to feel that all the Lord's people behold him as one that God anointed and sent to redeem his people, and in him doth all fullness dwell, and what they

are is by the grace of God. What great consolation it gives a poor sinner to read of and have fellowship with Simeon, Mary, John the Baptist, Paul, Jonah, David, Abraham, Jacob, Isaiah, Jeremiah, John, Peter and James and all others who wrote of this salvation which God hath prepared before the faith of all people. The revelation of Him in the heart of any poor Gentile will make him magnify Jesus, for none knoweth the Father save the Son, and he to whom God will reveal him, and "no man can come to me, except my Father which hath sent me draw him." We often feel to encourage those who have hope to tell it to the church, and when we examine ourself we find selfishness, and a desire that we might add to our numbers, and often when we are thus exercised we forget to consider ourself and those who hear us, as Paul wrote to Timothy. (1. Tim. iv. 16.) If we do that we will testify of salvation by grace and the love of God that constraineth us, and as Paul, he declared that he labored more abundantly than they all, meaning the apostles. "Not I, but the grace of God which was with me." Therefore he could declare, "By the grace of God I am what I am." What concerns us, Do we know the joy of God's salvation? All the joys and comforts we have had to enjoy were wrought by the working of the far greater power than man. We have had at times a rest in feeling, which came after we united and were received into the household of faith and the ordinance of baptism administered. We are made to feel it by the Spirit we come into the temple, and the rest was given by the Spirit, for it

has continued for thirty years. When we think we will have a great feast of rejoicing we are made to grope in darkness, and there is nothing good in us and sin is mixed with all we do. Paul said, "Thou shalt both save thyself, and them that hear thee." In preaching salvation by grace all creature performance is left out. It is only as we are brought into subjection by the Spirit that we glory not in ourselves, but in the Lord. Christ is our light, and the only source of light and life in the Spirit. We have often remarked that we could not preach as we had read and heard of others preaching, and for no other reason than that we have not so learned Christ. God's anointed, the way of the saved of the Lord, and when we are thus constrained, the faith of our heart is preached, and the faith of God's people is preached, the abundance is declared by the words of the mouth, for the preparation of the heart, as well as the answer of the tongue, is of the Lord. Then we see eye to eye, and speak the same things, and all have the same mind. This glorious truth separates the Lord's people from the world, places them at his right hand, which the savourings to the flesh cannot touch. The servant of God, as Paul writes to Timothy as above, is embraced, and all wish to dwell there. As David declared, "One thing I have desired of the Lord, and that will I seek after; that I might dwell in the house of the Lord all the days of my life." David said of those who know the joyful sound, "They shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the way: and in thy

righteousness shall they be exalted."—Psalms lxxxix. 15, 16. Dear brethren, if we take heed unto ourselves and unto those who hear us, we will preach nothing but Christ, and him crucified, and all flesh as grass, and the glory of man as the flower thereof. Those who hear are saved from untowardness of ways of men, and the doctrine of self-righteousness, of the pernicious antichrist has no resemblance. The walk and conversation is in direct accord with the doctrine of salvation by grace. We are hurt every time we read from the pen of a man who says he kept himself in the way, for our experience bears record to the truth that declares, "Except the Lord keep the city, the watchman waketh but in vain." When we read, speak or write, and cannot see beyond the watchman, we get no comfort, spiritually speaking.

"Oh that the Lord would guide my ways
To keep his statutes still;
Oh that my God would grant me grace
To know and do his will."

Our desire and prayer to God is that all who are standing upon the watch walls of Zion may cry unto her that her warfare is accomplished, her iniquity is pardoned and she hath received double at the Lord's hands for all her sins.

CHARLES W. VAUGHN.

Remarks

I am pleased to have the permission of Elder Vaughn to submit the foregoing to the consideration of our readers, many of whom are personally acquainted with him and esteem him as a gift in the dispensation of the gospel of truth. It is a plain readable editorial both interesting and instructive. Elder

Vaughn by his mother whom I baptized years ago, is a near kinsman of mine. His dear mother recently passed into her blessed reward. She was a woman of good force of character and of faith in the gospel of our salvation. Elder Vaughn was ordained to the work of the ministry in my association, the New River District, and to better his living condition he removed to the northern section of Virginia with his good wife and family of little girls, and settled in the bounds of the corresponding meeting of Virginia and from thence was called to the pastorate of the First Hopewell church at Hopewell, N. J., where his gift has made ample room for him. This church is over two hundred years old and has been for many years one of the most ably served in its pastorate of any church in these United States by Elders Philander Hartwell, Wm. J. Pennington and Faris A. Chick, and with Elder Vaughn is a strong prosperous body of old school Predestinarian Baptists. Its discipline is clean and orderly.

Not long since Elder Vaughn with Elder R. Lester Dodson, of Rutherford, New Jersey and of New York City, another Virginian from Staunton River Association and Elder George Ruston of N. Y., an Englishman from London, were called to associate with Elder H. H. Lefferts of Leesburg, Va., on the editorial staff of the Signs of The Times, which gives the old church paper a character to be appreciated by all who love good sound doctrine well and ably expressed.

P. G. LESTER.

M. T. STRICKLAND

In memory of our deceased Brother M. T. Strickland, which departed this life the 22nd day of October, 1925 and was laid to rest the following day in the cemetery at Deep Creek Church, Halifax Co., N. C.

Brother Strickland was born November 3 1839 making his stay on earth 85 years 11 months and 19 days. He married the widow Pender. She was Miss Felishy Gammons before her first marriage. She preceded him to the grave about ten years ago. For many years he was a member of Deep Creek Primitive Baptist church. On Saturday before the third Sunday in May, 1912 he was received in Kehukee church, being the same faith and order by letter. He remained a lovely brother until death, always filling his seat at each and every meeting, unless providentially hindered. He was always ready and willing to contribute to the welfare of the church. He attended the association at Kehukee October 1924 and on the following Wednesday was taken with a stroke of paralysis from which he never fully recovered, but gained enough strength to go to his church a few times. After a short while he became more feeble and weakened down until the end came. His death was not a surprise to his many friends. Two or three days before his death, he prayed for the end to come. He was perfectly reconciled to God's will and said he was willing to go. We miss our dear brother and we would have been glad to have kept him with us, but Jesus prepared for him a better home.

Written by,

J. W. BUTTS.

RESOLUTION OF RESPECT

It is with a sad heart and unworthy feeling that we attempt to write a resolution of respect in memory of our dear mother in Israel Sister Julia A. Roberson (wife of our dear deacon David F. Roberson) who departed this life Wednesday, December 16th, 1925.

She was a very dear and precious sister to all who knew her. Always at church to fill her seat when not providentially hindered, at all times manifesting that love which was shed abroad in the hearts of God's children by the Holy Ghost which is given to us.

She was a strong believer in the doctrine of salvation by grace alone. She lived a religion which she professed at home and everywhere she went. She was visiting her daughter, Sister Eva Johnson when the summons came and there she fell asleep from which none ever wakes to weep, but will last in all eternity which hope we have as anchor of the soul both sure and steadfast, something that man cant give or dragons take away.

One by one our brethren, sisters and friends are leaving us. We are sad to see them go, yet we know that we soon must follow. The call will come to all who are here below. In that bright eternal city death can never come.

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

Done by order of conference January 2nd, 1926.

B. S. COWEN, Moderator.

R. A. BAILEY, Clerk.

LEONIDAS LAFAYETTE HINES

Son of Benjamin G. Hines and Altny G. Hines, was born June 25th, 1861 on Nov. 25th, 1888. He was married to Frances Strickland and to them were born five children, four boys and one girl, Messrs. Joel and Herbert Hines and Mrs. Paul Creech. Three are living now. He also has six grandchildren and a wife still living. He had been in bad health for about four years. He was unusually feeble for a week. On November 2nd he was taken worse. The doctor was there soon and relatives, friends and doctors did all they could. None could stay the icy hands of death. On November 4th at 7:30 o'clock in the evening he departed from this life.

He was seriously sick only a short while. He bore it all patiently. The funeral services were conducted by Elder E. F. Pierce at Corinth church. He was a good husband, father and grandfather.

His disease was organic heart trouble.

He united with the Primitive Baptist church at Corinth the first Sunday in September, 1911, was baptized by Rev. V. G. Westbrook, soon afterwards was ordained. Heacon. His favorite hymn was 196 in the Primitive hymn book, "Elest be the tie."

All living in Bentonville township, N. C.

MRS. L. L. HINES.

Remarks

I as his pastor at the time of his death and some years before, wish to say that Brother L. L. Hines was a faithful member of the church at Corinth and always seemed to desire to bear his share of the burdens of the church as well as the joys.

We miss him very much but the Lord giveth and the Lord taketh away so Lord let us all exclaim in the fullness of the spirit, blessed be the name of the Lord.

Would say may the Lord continually bless us all in His divine way as we feel to hope He blessed Broth'er Hines and may all his blessings bring us together with him to stand perfect before the great judge.

Yours in hope,

ELDER P. E. JOHNSON.

ZION'S LANDMARK

PUBLISHED SEVEN MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

FEBRUARY 15, 1926

No. 7.

PRAISE



Yes, it is good to worship Thee,
To tread Thy courts, O Lord,
To raise the Voice, to bend the knee,
To hear Thy holy word.

How sweet, O God, to sing Thy praise,
Till all our spirits glow,
And we could almost seem to raise
The notes of heaven below.

But O, if songs like our be sweet,
How sweet that song must be
When all the ransomed ones shall meet,
From sin and sorrow free.

(Selected.)

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

F. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

GOD'S UNIVERSAL PROVIDENCE

God's providence will not be denied by those who in their hearts believe that "of him, and through him, and to him, are all things, to whom be glory forever. Amen." Rom. 11-36. And that he "worketh all things after the counsel of his own will." Ephes. 1-11. It is profitable and blessed to rest upon the universal providence of God our heavenly Father. There came into my thoughts the sparrows, Matt. 10-30-31, the ravens Luke 12-24, Psalm 147-9, how the Lord taketh care of them all. And, "the very hairs of your head are all numbered," and to my distrustful heart came the thought, "ye are of more value than many sparrows." I felt to blush over my unbelief. Oh, that I could truly, unceasingly confide my all to our gracious covenant keeping God. Then I thought of the dear children of God who in their days were appointed unto torture, not accepting deliverance, that they might obtain a better resurrection. Others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain of the sword: they wandered about in sheepskins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy, they wandered in deserts, and

in mountains, and in dens and caves of the earth." Hebrews 11-35-38. How sovereign and unfathomable are the dispensations of our God. This that is written of these dear saints was their decreed portion in the house of their pilgrimage. They were treated by their fellows of Adam's race as the offscouring of all things, 1 Cor. 4-13, as sheep for the slaughter. Rom. 8-36. Child of God is thy portion in any measure easier than the lot of these blessed ones?

When matters with us are for our ease and comfort, when some helpful, enjoyable providence befalls us how readily we exclaim, How providential! But when darkness, tribulations, losses, pain and sickness, crushing trials, floods and flames we are passing through, are these any less God's providences?

The bitter and the sweet are alike the providences of the Lord. The wife of Job said unto him, "Dost thou still retain thine integrity? curse God and die. But he said unto her, thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Job 1-9-10. "I know not if the dark or bright shall be my lot, If that wherein my soul delights be best or not,
It may be mine to drag for years
toils heavy chain,
Or day and night my meat be

tears on beds of pain:
But this I know, where'er I go,
there is a hand divine
That holds me still, 'neath every
ill, whatever fate be mine."

Thus my heart now is singing.
How sacredly blessed to have such
melody in the heart to our God. Oh
I love to think that our Almighty,
Allwise God our heavenly Father
worketh all things after the coun-
sel of His own will.

"In heaven and earth, and air, and
seas

He executes His firm decrees;
And by His saints it stands con-
fessed,

That what He does is ever best."

"His providence unfolds His book,
And makes His counsels shine;
Each opening leaf, and every stroke
Fulfills some deep design."

The counsel of God's will is so
satisfyingly declared to be His
"determinate counsel." Acts 2-23.
"Thy hand and thy counsel deter-
mined before (proposed, predestin-
ated, marked out before hand) to
be done." Acts 4-27. Would you,
dear child of God, have anything,
any event in the universe deter-
mined by any other power and counsel?
"All things are naked and opened
unto the eyes of him with whom we
have to do." Heb. 4-13.

"Eternity, with all its years,
Stands present to Thy view:

To thee there's nothing old appears
Great God! there's nothing new."

It is comforting to believe the
truth that "the determinate counsel
and foreknowledge of God" are in
perfect accord, inseparable and co-
extensive. It is impossible to have
the foreknowledge of that which
may never have any being, or never
come to pass. All the prophe-

cies of holy men of God, of the
apostles, and of Jesus the incar-
nate Son of God are declarations
of the determinate counsel and
foreknowledge of God.

"If God is omniscient and omni-
potent, and existed alone from eter-
nity and created all things out of
nothing, and disposed of all things
in His providence, with all the
surrounding circumstances, exactly
foreknowing all the results, then,
certainly, in one sense, His fore-
knowledge of all things, is equiva-
lent to His foreordination of all
things, including the volitions of
His creatures, yet without the
slightest degree of sin on his part,
as the most Holy God tempts no
one to sin." Thus writes our dear
brother, Elder Sylvester Hassell in
his history, page 485. I am in
hearty accord with this statement,
and I find in my diary, when I was
in my seventeenth year that I pen-
ned, (in my own language) such
very thoughts. Indeed when I was
but a few months past my 15th
birthday it pleased God the Holy
Ghost to open up to my troubled
heart, that was yearning to know
the truth, the doctrine of God's
eternal election of His people in
Christ Jesus, and that the determi-
nate counsel and foreknowledge of
God embraced all things whatso-
ever come to pass; and as I have
believed unto this day.

FREDERICK W. KEENE.

Raleigh, N. C.

PROMPTNESS KEYNOTE TO SUCCESS

I am enclosing check for another
year's subscription to the dear
old Zion's Landmark.

I intended sending it before now,

as my subscription was out with the beginning of the new year, but sorry to say I overlooked it; but I hope you will be so kind as to not let this little delay hinder me from getting this month's first issue.

I like to be prompt, it relieves my mind and lightens your burden. I feel the promptness of repentance is one of the keynotes of success to this much enjoyed paper. I get comfort and pleasure reading the thoughts and experiences of the many brethren and sisters scattered about over the land.

While so many are deprived of the happy privilege of hearing the dear, old gospel preached, I have been having a joyous feast. I feel the Lord has been graciously kind and blessed me, and I am thankful for His goodness and mercy.

This past year I have been made happy by attending three associational, one union meeting and eight communion meetings. We had so much good preaching and I enjoyed them all, I get hungry now and then for a few crumbs that fall from the gospel table, they revive and strengthen my faith, and life's rough road seems a little smoother for a season.

"The Little Church in the Grove"

After traveling along the road
 Soon I reach a little grove,
 Found a church so humble and neat
 Where good people like to meet,

Every one seemed gentle and kind
 Appearing to be of the same
 mind,

The little flock we esteemed
 Waiting patiently, the gospel to
 hear.

The humble and beloved preacher
 Commanded to tell every creature,
 Of the great and glorious love
 That is sent down from above.

Christ who came to save the lost
 By suffering and dying upon the
 cross,
 He will come for His scattered
 sheep
 And their names he'll securely
 keep.

The little flock begins to sing
 Happily do their voices ring,
 They are lifted up so high
 Feel almost willing then to die.

Sadness comes with shaking hand
 Means separation for this band,
 When the tears begin to fall
 Then goodbye is said to all.

MRS. C. P. SMITH.
 Leaksville, N. C.

GO ON UNTO PERFECTION

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

I take the opportunity this precious Sabbath morning to address, through your paper, the Primitive Baptists who read your paper and I will take for my subject the 6th chapter and first verse of Paul's letter to the Hebrews which reads as follows:

"Therefore leaving the principles of the doctrine of Christ let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God."

2nd verse "Of the doctrine of baptism and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

3rd verse "And this will we do if God permit.

Now brethren, this is a wonderful undertaking and I will not be able to hint at this great subject unless the good Lord directs my mind.

Let us first notice the language of the writer who says: Let us go on to perfection, (us who) the Hebrew brethren to whom he was writing? Including himself as he made himself all things to all people that he might save some, and these were the people of God who had received the Holy Ghost which is Christ in them the Hope of Glory, as in all of the believing children of God, and this is the hope of the resurrection which is an anchor to the soul, which settles the soul down steadfast, unmovable in Christ and is eternal life which God who could not lie promised before the world began and is Christ to them the hope of glory. Some people believe that a belief is a hope. Hope makes not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. 5th and 5th.

Then again, "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1st Peter 3rd and 15th. Then again, let me not be ashamed of my hope. Psalm 119 and 116th verse. Therefore this hope is not a belief, but this hope is the foundation of belief and from this hope which is Christ in you the hope of glory flows all of the blessings of God that make us happy and causes us to glorify God who is all and in you all, that is in all of

God's believing children. Then to all the living is hope, etc. 9th and 4th, not belief, but hope and to all that are alive in Christ this hope is to them not for them but to them. Then again, Blessed whose hope the Lord is. Jer. 17th and 7th.

Then, My flesh shall rest in hope. Acts 2nd and 26th. That is it shall rest in Christ who is our hope, so when we can realize that Christ is our hope and that we are in Him and He is us, then our flesh is at rest and the mind of Christ has the control of us and for the time being we are in the land of rest that was promised to us which land is and was the true gospel church where we commune together and feed on the dainties of mother's table and are lifted up and carried out in the spirit of the Lord's day, and made to rejoice in tribulations, trials and persecutions, knowing that all of these things is only the trial of our faith, which is our hope which is Christ in us, the hope of glory and when we are made to lose sight of the things of this old world then we come to the general assembly, the church of the first born an house not made with hands eternal in the heavens (not in the eternal heaven).

And I want to say now that this life that God promised before the world began, and this hope that we have which is Christ in us the hope of glory. Our life is hid with Christ in God and this life is the resurrection of the Dead, that He is the life of the dead and when Christ our life shall appear we shall appear with Him in glory.

Now I have not touched the subject but allow me in conclusion to say that I have been a minister of

the Primitive Baptist church for over thirty-five years, was clerk of the Sandlick Association for something over twenty years and am now the moderator of same and in my concluding remarks allow me to say during my ministerial life no one ever heard me say in the pulpit or in any common conversation that because a brother did not see just as I did that his doctrine was heresy. I have read so many articles written by able men that they assert that because the other brethren do not see with him brands them as an heretic. God forbid that I should ever get so exalted to fall on my brethren in such a way. Now, brethren, let us in conclusion say that I desire to pray for my erring brother rather than publish him as a deceiver and I hope to see the time come that our brethren will be willing to pray for them than to destroy them. Now may the God of all grace be with all the faithful in Christ. So farewell for this time and if this finds its way into the columns of your paper I will try to comment further on the subject.

Yours truly,
ROBERT BLAIR.

Whites Burg, Ky.

**"MARK THEM THAT WOULD
CAUSE DIVISION"**

Dear Bro. Denny,

The 7th verse of 55th chapter of isaiah has been in my mind very strong today and being at home I felt like writing a few of the thoughts that gathered in my mind regarding this verse, Let the wicked forsake his way. I thought of wicked or fleshly designed men in the name of preachers who go over the country and among our associa-

tions preaching discord and misleading some of the dear children of God. I feel all such teachers should be brought to an acknowledgement of their wrongs in which they will forsake them or else abide by the consequence of not doing so, that we may have the sweet and blessed peace of Jesus in Zion in their return to order, and to the blessed doctrine that is taught by Christ and His apostles. They will receive mercy of God and regain the fellowship of the saints.

Dear Bro. Denny, as you well know I have been trying to serve churches for 17 years and in great weakness have tried to preach the gospel of peace and comfort God's little children wherever my lot is cast, trying to encourage those in and out of the church to do their duty not to make them children of God but because they are already manifest children of God in a good hope through His grace and I am glad we have always had peace, and prosperity in them. I want to encourage deeds, and duty in our heavenly Father's children,

Dear Brother, if I were to go to your home in Wilson and tell or teach your children to disobey you just as long as they can and not to yield to you, what would you think of me?

We don't think a child of grace is deprived of his eternal joy and inheritance if he does not join the church but simply is deprived of the joy and sweet fellowship with the saints here in time. We believe in God's election and predestination and confine it strictly to His church and people in its sure provision for each of them through time into eter-

nity. All other events are ruled by our God and controlled to His glory purpose and praise and I, a poor worm of the dust feeling the fire of this love and impression as the poet said: Ofttimes in gloom and sorrow I've gone away from home and parted from my loved ones in distant parts to roam in all my weary wanderings. It's been my only aim to preach the blessed gospel and glorify His name, to feed the flocks, not to divide or scatter them and to say as my Saviour commands, Come unto me all ye that labor and are heavy laden and I will give you rest.

My mind is relieved so I will stop,
Your little brother in a precious hope,

J. A. HERNDON.

Durham, N. C.

GROPING IN DARKNESS

I am sending you the combined obituary of my loved ones who have gone on before. If you can make room for it I hope you will publish it in the Landmark. I have thought so many times since the death of my sweet baby that I would write a sketch of her life and death, but put it off from time to time, until my dear husband passed away. So I decided to write a combined sketch of both, though I realize that it is a poor one. I cannot write as I would wish. I am too heavily burdened. My thoughts are so scattered that I feel they are not interesting to any one. I love to read the Landmark and would enjoy writing for it if I could write such good letters as some of the dear brethren and sisters can. I sometimes feel that I am a poor cast away and that my whole life

has been a complete failure. Oh! if I could only have such bright manifestations, as I sometimes read and hear of others having how comforting it would be. Since my dear husband's death I seem to be groping in darkness all the time. I sometimes feel that I have no friends on earth or in heaven and then when I think of God's sustaining power and realize that I never could have borne all my great burdens had He not been with me to strengthen me. I feel that I am a rebellious sinner indeed, and all I can say is "Lord be merciful to me a poor sinner." That is my daily prayer. I feel such a great responsibility for one so weak and sinful as I am. I have to cry daily for help and guidance from on high. I am left with three boys just entering manhood and no father to guide and protect them from the evils of this world. The Psalmist said, "Cast thy burdens upon the Lord, and he shall sustain thee. That is what I desire to do, I want to be humble and submissive to the will of the Lord. For whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas and all deep places. For reasons best known to Him it pleased him to bereave me of my loved ones and I hope it may draw me nearer to Him each day and keep me at the feet of Jesus. Heaven seems all the nearer when we think of our precious jewels that are there waiting for us though they leave an aching void in our hearts that this world can never fill.

There is a chamber of my heart that will ever be sacred to the memory of my loved ones and I know that I can never bring them back

to me but I hope I may have all my sorrows and sufferings in this life and meet them in that sweet heavenly home above where all will be peace and love and all our sorrows will be over.

"Not now, but in the coming years It may be in the better land

We'll read the meaning of our tears
And there, sometimes we'll understand

We'll catch the broken threads
again

And finish what we here began
Heaven will the mysteries explain

And then oh then we'll understand
We'll know why clouds instead of sun

Were over many a cherished plan
Why song has ceased when scarce begun

'Tis there sometime we'll understand

God knows the way He holds the key

He guides us with unerring hand
Sometime with tearless eyes we'll see

Yes, there, up there, we'll understand."

Pray for your unworthy sister if one at all.

MRS. SADIE V. BARNES.

THESE LAST DAYS

We read in the XIII chapter of Revelations where John says "And I stood upon the sand of the sea, and saw a beast rise up out of the sea having seven heads and ten horns and upon his horns ten crowns, and upon his heads the name of blasphemy." This was in the past, 11 verse, "And I beheld another beast coming up out of the earth and he had two horns like a lamb, and he spoke as a dragon. The first beast

was like three beasts, the leopard, the bear and the lion, the second had horns like a lamb but spoke as a dragon. A lamb is the most innocent looking of all beasts. What do the majority of the human family love more than peace and religion? so I believe this second beast having horns like a lamb coming up out of the earth has not fully come up, but is coming up according to nature. The horns would be first to come up. These two horns like a lamb's horn, it does not say the beast was like a lamb, but the horns were like a lamb's. My opinion these horns represent the League of Nations and league of churches. Don't it look beautiful, lamb-like to see the whole world all united in one great peace meeting? What looks more lovely than to see the whole world all united in one form of worship, all worshipping one Lord and Saviour, but bear in mind this beast did not bleat as a lamb but spake as a dragon and exercised the power of the first beast. Please bear in mind this second beast as well as the first was under the control of the dragon the devil; The first beast was like three of the most furious beasts we have, their nature is to destroy God's works. The second beast exerciseth all the power of the first beast before him and causeth the earth and them which dwell therein to worship the first beast, whose deadly mouths were healed, this deadly wound was received when the political power was taken away from the Pope. Look how fast they grow or increased prior to 1890, the government took no religious denomination, all Catholics were 6,257,871. In 1906 increases in organizations

were 2,243 members, 5,837,434, a total of 12,095,305 and valuation of church property \$174,515,444. Just see how fast this second beast is rising, those lamb-like horns are showing strong in peace and religion but bear in mind this beast spake like a dragon, as Elder Lawrence says in his writing, a sheep and a wolf do not both feed upon the same kind of food. This League of Nations and religion is all of man controlled by the devil. God confounded the one language of the people or nation at the building of the tower and scattered them upon the face of the whole world. Now the league is trying to get them together again contrary to God's command. Will they do it? yes, like they built the tower. Where are we as a nation drifting, right in the tracks of Germany prior to the great world war. Germany was the proudest, best educated nation on the earth, a man could not be a first class lawyer, doctor or preacher until he took a finishing course in Germany. Who was Germany ruled by? The Catholics in a few more years if times continue as they are this country will be ruled by the Catholics. Old Mrs. Babylon is resting while her daughters are doing her will but when she sees her daughters a little slack then she will rise up in her fury and God's children will feel the weight of her persisting howl. May the Lord bless His bride with his presence ever more.

L. J. H. MEWBORN.

FAITH

Elder C. F. Denny,
My dear brother,

For some reason I have a mind to

write just a few lines concerning Faith. Hebrew 11-1, tells us, that faith is the substance of things hoped for, the evidence of things not seen.

I understand God, to be a spirit, and He seeketh such to worship Him, or do worship Him in spirit and in truth. The church of God is a spiritual house, and it is built upon faith and my dear brother, this faith is a gift of God. We can't get this wonderful gift by works of righteousness which we have, or can do, but it comes to us by our blessed Saviour the Lord Jesus Christ, our elder brother which is that substance.

Jesus says no man cometh unto the Father but by Me, and no man can come unto Me except my Father which hath sent Me draw him. This is that same blessed work of faith which purifies the heart and overcomes the world, "All men have not faith" and this is why I believe that only those which the Father gave the Son in that blessed covenant which is ordered in all things and sure, and this is that covenant which was made before the foundation of the world.

I feel to have a blessed hope which was given me by the Lord Jesus Christ through faith, in this blessed covenant, and this hope is an "anchor to the soul both sure and steadfast."

Brother Denny, I have more trouble to endure as I grow older, and trials to pass through. I desire the prayers of all that have a mind at any time to call upon the name of the Lord.

Your brother in the faith,

JOSEPH D. FLY.

Rocky Mount, . C.

TO PERISH

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

Enclosed find a letter I appreciated and feel that probably others might enjoy reading it. So am asking that you give it space in the Landmark if you feel to do so.

Yours truly,
VIRGIE NEWTON.

Nelson, Va.

The Letter

Miss Virgie Newton,
My dear sister as I hope,

Yours of Nov. 19th has been with me for sometime and my delay has not been because of a lack of interest in the things you mention or of a desire to comply with your request. But I have been waiting to feel that I could make plain to you what I understand the Scriptures you refer to to mean. First Cor. 8-11 I wish to say first of all that the word perish, used here, does not mean that a brother in Christ can perish in the sense that he is finally lost, ceasing to be a child of God. This cannot be but the weak brother seeing the strong one eat in the idol's temple may himself eat regarding the idol as something and in this way be led away from the true faith of the gospel of Christ and lose his membership in the church, all because the strong brother ate who knew that the idol was nothing in the world and hence no harm would have come to him from the mere eating. 12th verse, "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ."

Paul says, "We then that are strong ought to bear the infirmities of the weak and not to please our-

selves." Romans 15 and 1. I feel that these lessons teach us that as followers of Christ we should be careful not only to keep ourselves in the right way for our own good, but for the peace and welfare of our brethren in order that there may be love, oneness and sweet fellowship in the church which is the house of God.

Now about the 22nd verse of the 9th chapter of 1st Cor., I wish also to say that the word save in this verse does not mean that that Paul could save anyone in the sense of bringing them from death in sin to life in Christ thus causing them to be born again. But to save them to the cause of the fellowship of the church and in the love of the brethren as he says in the next verse, "And this I do for the gospel's sake, that I might be partakers thereof with you." And this he did by showing himself in sympathy with all the brethren, Jews or gentiles, bond or free, rich or poor, learned or unlearned. So should the minister of today make himself one with his brethren and sisters whatever their circumstances in life, when with them he should be one with them and thus show that he appreciates them and also the kindness whatever it is that they can and do show him. In this way he gains their love and fellowship and saves them from embarrassment in his presence, and also from feeling that one's high standing or any worldly advantage gives men precedence in the church of Christ.

JOSHUA T. ROWE.

704 Linwood Ave.
Roland Park,
Baltimore, Md.

**I Have Seen That The Lord is
Gracious**

Dear Sister Neal,

After being in Danville Tuesday and for some cause, I can't tell what, had a mind all day yesterday to write you, but fought the impression all day thinking perhaps it would pass away with the passing shades of the night, however it seems that the same mind arises with me this morning, and as I approach the typewriter not knowing what to write, I cast my eyes through the window over the long open landscape of God's creation and formation of His wise and mighty decrees wherein by His hand alone did stretch the heavens and divided the mighty deep, when there was none to say what doeth thou? "I have seen that the Lord is gracious." This we see and know as God shows us, and if I am not the worst deceived that I have ever been, I saw this manifested in the deepest and most wonderful power of God's love Tuesday when I went to the hospital and spent a short though pleasant time with Sister Herndon, dear sister, I saw her as I have never seen her before, as I entered her room there my eyes beheld a face (as she raised her angelic eyes) glowing with the praise of God, which praise is only shown with that humility that is only in the preparation of God through suffering. Oh that mine could be such a preparation, can a sinner like me be blessed to see that the Lord is gracious?

I feel to know that my poor soul has rejoiced in seeing this, but can't tell whether it is for me or for Sister Herndon. I have a hope that it is the spirit bearing witness with

our spirit that we may know that we have passed from death unto life, and made to love them that are His.

I wish all who can would visit Sister Herndon, one who is worshipping God in the spirit and is Job manifested in our day, proving that height's nor depth, things present, nor things to come, cannot separate her from the love of God, for the things present with her is afflictions, as some of us might term of the worst nature, still we see none of those things move her faith. She remarked while I was there that she was blessed in that she could see to read and hear, sleep and eat, sitting there just as she was left by the nurse, hands crossed, could not uncross them, also Bible on the bed and could not turn a leaf, and yet we see that it is not for something she has done, as you well know that her life has been, and is now above the average, and far excels that which I ever expect to attain unto. Then we see that it is only God in a wonderful way showing "That He is merciful and gracious." If our salvation depended on a mixture of works and grace, where would such a case rest? as well as all of us? I am so glad God has reserved to Himself a few that does not bow down to such, and they are they who are kept by the power of God through faith ready to be revealed in the last time. And the day I saw Sister Herndon the whole world with its pretense could not have convinced me that she was not one of them. Then my little hope revived hoping that I was one with her. The half is not told but I must close,

W. R. DODD.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LIX

No. 7

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., Feb. 15, 1926

ABSOLUTERS

We are admonished to speak evil of no man and this is a good work—do we heed the admonition? Some of us do not, but in the face of it, some do not seem to hesitate to speak evil of dignitaries—of some men and ministers as disorderly God dishonoring absoluters. From my observation of the life and character of our people—the Primitive or Old School Baptists, I am of the opinion that we are the last people—so to speak—in the world—who should presume to refer to each other in an adverse criticism reflective of each other as to the use of a word or of a sentiment as to what we believe and preach. We are also admonished not to condemn a brother for a word. Do we observe and do this? Mark ye! Do we not wilfully disregard it? How shall we escape if we neglect and repudiate such wholesome things. Brethren who are equal and some of them in the gift of

grace our superiors in general estimation. This admonition no doubt embraces us little fellows who are not old enough and large enough, whose senses are not sufficiently exercised to enable us to observe the greatness of grace in great men nor to feel the gifts of the riches of grace in our own hearts. For which let us pray.

Among the most conscientious, upright, honorable men, clean of character and reputation, orderly and strict disciplinarians of my acquaintance during these fifty-three years of my ministry are an equal number of ministers classed as absolute predestinarians, and I have not heard one of them attempt to cover a matter subject to gospel discipline with that doctrine. I know and regret, that now and then one expresses himself in a manner which might with some, bear the construction that God is the efficient cause of sin, but they disdain such construction and as a reasonable man I am ready to grant that they have the right to define words as they intend to use them or with the meaning they aim to convey by their use. I do not feel to accept this designation as logical, but I grant their right to it. Of course I had rather all would preach as I do, but when they do not what am I to do about it? I know that many times many of us are not sufficient to define our words and often fall down so to speak, on the real meaning of words in common use—grace for instance—salvation by grace, what do we mean by grace? Is grace a thing or is it that because of which something is? What do you mean when you say salvation is by grace? I mean the purpose of God and His

election of sinners to eternal salvation, and His ordination of the same unto eternal life, by Jesus Christ, and His predestination of the same unto the adoption of children to be conformed to the image of His Son. All according to the good pleasure of His will, and His everlasting love, and that which His soul desired, according to all of which or any one of which sinners are saved. Yet what is grace? It is the unmerited underlying antedating sovereign disposition of God to crown His name with glory and honor by revealing His power and God-head in all these respects and bringing sinners nigh unto Him by the blood of His Son in an everlasting covenant ordered in all things and sure, thus saving them with an everlasting salvation world without end. In grace is revealed all these infinite features of eternal existence, and the revelation of these attributes and virtues is salvation by grace. Grace is revealed in salvation, and salvation is revealed by grace. Wherever there is grace there is salvation, and wherever there is salvation there is grace. The thoughts of them cannot be separated. Gideon could not have wrought the salvations that he did had not the grace of God intervened, making him strong in the Lord and in the might of His power, hence the sword of the Lord and of Gideon. The sword of the Lord in my hand would have been of real efficiency, and yet my sword in the hand of Gideon would have been of no avail. Now with this much speaking I feel that I have not defined the word grace, but my readers have the mind of Christ whereby wherein I have failed they may have

correct understanding of its true meaning.

I am of the opinion that it would be well for all hands to observe the apostles admonition, "Let every man abide in the same calling wherein he was called." I am not obliged to believe what you preach nor have you the individual right or authority to dictate to me what I shall preach. We may reason together and we may each withdraw from the other and refuse to eat with him if he walks disorderly.

There is no place for quibbling among Primitive Baptists as to whether we are predestinarians, and if so what kind we are. One says I am a Bible predestinarian, and yet the word Bible is not in the book that we call the Bible. I fear the trouble with many of us is that we are in the Bible and outside of the Book too much. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

We believe that our God is a God of providence as well as of grace and that every good gift as well as every perfect gift comes down from Him. Nor do we believe that things happen nor come about by chance. These convictions are the simplest features of our faith. The simplest confession that we feel to make and that we must make must be in harmony with the thought that if there is but one thing that God did predestinate, and we believe that He did predestinate something and its course and its end and its relation to everything else and their relation to it and to each other, their course and their end stand forth fixed and settled in His infinite mind, and must terminate and

conclude just that way. Otherwise something might happen to end up some other way. "Declaring the end from the beginning, saying My counsel shall stand and I will do all My pleasure."

If there is one thing the final culmination of which God does not comprehend. We might assume the presumption, or presume the assumption that many things have fallen out by the way or might come short of the final end; but the simplest mind of a real spiritually born Primitive Baptist will not consider such presumption.

When I recall my acquaintances and association with such eminent men and predestinarians as the Elders Gilbert and Wm. L. Beebe, Wm. J. Pennington, F. A. Chick, John McConnell, Silas H. Durand, B. F. Coulter, A. B. Francis, E. V. White, John C. Hall and P. D. Gold who have finished their course and passed on and who were men of the highest order and purity of character, and recall how careful they were to magnify the grace of God, and to glorify the God of grace, and to rejoice in salvation by grace, I can but think of them as gifts in the grace of God and in the ministry of His grace. These men were not only predestinarians but they were disciplinarians. They were orderly, clean men, and their congregations were kept clean as sheep coming up from the washing. To speak of these men as absoluters would require one of smaller stature than is accorded to me.

It is said, out of the abundance of the heart the mouth speaketh. Now the indications are that there is something of an evil nature in our heart, and it occurs to me that

there is a lack of religion in our heart. It is said that where sin abounded grace did much more abound. It would seem as though that maxim might have become absolute, as to the latter part, in our day. That we are sinners there can be no question. Can it be that we are deceiving ourselves, that we do not consider that better men than we are made to wonder that the fruits we demand of others are not more in evidence in us. Who am I, that I should pass judgment upon and against the professed servants of God? However may they not regard us in such a course as instruments of blessings to them? Blessed are ye when men revile you and say all manner of evil against you falsely for My sake, rejoice and be exceeding glad for great is your reward in heaven. It seems to depend upon how we do as to whom the blessing comes. If we wish the blessing let us behave ourselves, but if we desire that our brethren should have the blessings why, then, let us persecute them, speak evil of them and lie about them. This promiscuous covenant, these gratuitous judgments, these false conclusions and these unbrotherly unchristians these un Primitive Baptist aspersions do they not come of the flesh, and are they not earthly, sensual and devilish?

It would seem that those claiming to be Primitive Baptists in different parts of our country are pursued of a prevailing distemper productive of a disposition to fault finding in those in other sections, and to pass judgment upon and against the action of churches in distant parts and to call in question the integrity, and falsify the con-

duct of old and well established sound and orderly Primitive Baptist associations. I we could only see and appreciate the gospel propriety of minding our own business how much more agreeable would relations be among our people. Do any of us feel to pray for the peace of Jerusalem? For this and the prosperity of Zion let us ever pray.

P. G. LESTER.

MILLIE CATHERINE AND ALFRED VINSON BARNES

Oh death! where is thy sting? Oh grave where is thy victory! Is there a sadder word in the English language than that one sad word, death? A word that will wound the heart of every human being, and darken the brightest days, and cause the noonday sun to look dark and gloomy. A word that will sadden the happiest home on earth and turn it into a home of sorrow. Twenty-five years ago I left my father's home to make a home with my dear husband, and for nineteen years of joys and sorrows our family circle remained unbroken by death. Then death entered our home and snatched from our midst our precious baby, Millie Catherine. She was born February 6th, 1912. At birth she seemed a promising child as ever gladdened the heart of any mother but after a few weeks she was stricken with spinal weakness which made a nervous wreck of her. For the first year and a half of her life she was almost constantly under a doctor's care, we tried several different doctors but they did not seem to be able to reach her case and told us medicine could not bring relief, that she might in time outgrow her weakness with good care and proper nourishments. So we cared for her tenderly and she grew and improved in health but was afflicted all her life with spinal trouble and nerve pressure. At times she would have screaming spells and scream for an hour or more then again she would be very quiet and playful. Her muscles, body and limbs grew and developed and she seemed very bright and intelligent but could not control her nerves, never walked, or talked, only a few words.

In May, 1919, we took her to a chiropractic hospital where they treated her for spinal and nerve trouble and she seemed to improve slowly. I brought her home September 29th intending to take her back after a few weeks but October 30th she was stricken down with fever and a swollen eye, we tried two doctors but they did not seem to know what ailed her. She grew weaker every day and her eye rose

and burst. Oh! how she suffered no tongue can tell. She could not rest day or night and could not take nourishment, just the sight of food would cause her to vomit. On November 25 she had a paralytic stroke which paralyzed her whole left side. She lay helpless then and suffered intensely until December 11th when God took her home to adorn that heavenly home with her sweet presence. Oh! it was so hard to give her up we loved her so dearly, but it was harder for me to give her up because she had been my constant care for nearly eight years. Her stay on earth was seven years, ten months and five days and all that time I had cared for her like an infant. My grief was beyond words. I refused to be comforted, my arms were empty, my home so lonely and desolate. I could not understand why God had so bereaved me, I felt that it was some evil I had done and He was punishing me for it. But now I feel that I can see that God took my darling from me to enable me to better bear the burdens that were ahead of me and to enable me to take care of my dear husband in his declining health and last days which I tried so hard to do. I did all in my power for him but I had no power over death.

My dear husband, Alfred Winson Barnes was born August 23rd 1858, the son of Reuben and Millie Barnes. On June 10, 1900 we were married and settled down near my childhood home. We worked hard to obtain an humble home of our own and God blessed us to accomplish that end. We lived ten years in our first home then sold it and bought another opposite my old home where we continued to live. He was a hard working man until his strength failed. He would work through heat and cold to try to support his family. He always said he wanted to leave me a home if he died and left me. We were blessed with five children and two girls and three boys. The oldest (Mrs. Laurine Roughton) and the three boys Rory, Robert and Lee, survive him. The youngest, little Catherine, preceded him to the grave. For several years his health has been failing gradually but he held up fairly well until the last five years when he failed very rapidly. He never would consult a doctor until he got down so weak that he had to. He always complained with such a hurt in his breast and a strange feeling that he could not describe. Oh, so many times he has said to me, "Sadie I wish you could have my feelings just for five minutes," then again he would say, "What do you think ails me I am bad off in some way. I feel so queer." I would try him to consult a doctor but he would not agree to it. So he continued to grow weaker, his just seemed to have no strength or strength, could not work only a little light work and if he exerted himself he would give right but

and just pant for breath. He studied and worried about himself until we could see that his mind was being impaired. At last he consulted a doctor and he told him that his life's work was ended that he must take life easy, rest and be content, that he had a bad heart. This seemed to bear upon his mind and he would beg the doctor to tell him what ailed him. The doctor refused at first but later as he would not stay quiet and rest as he wanted him to he told him he had a bad leaking heart and he must not worry body or mind, that he must not let anything bear on his mind, but he could not content himself to give up his work entirely. He would try to get out to look after his farming until he got so bad that if he just walked out in the field he could hardly get back, would have to sit down and rest. He grew weaker each day and lost flesh till he was only a shadow of his former self then he was taken to his bed in May, was confined there about two weeks after which he improved and got up so he could go out some. He soon began to swell till his feet and limbs were just terrible and also his stomach, his mind grew worse each day until he had almost no mind. He was just like a child, we had to stay by him day and night. He would not stay in bed he would try to get up and was so weak he would fall. We did everything in our power, with the aid of a good physician but he continued to grow worse until September 3rd, 1925. He had a stroke of paralysis which paralyzed his entire left side and also his tongue. He came to himself the following day but we could not get any medicine or nourishment in him. He could not swallow or talk only a very little yet he was conscious to the last when awake. He would take my hand in his right hand and squeeze it as if he wanted to tell me something. Oh he suffered so much but the last few days he did not seem to realize it so much. On September 7, 1925 his heart refused to beat and he fell peacefully asleep in Jesus I hope and believe, making his stay on earth sixty-seven years and fifteen days. Oh it is so hard for me to live without him I miss him so much, my home will never be the same, but I hope I may meet him in heaven when my life's work is over.

He was a member of the Methodist church but he loved the Primitive Baptist best and was willing to go with me to church when he was able. Brother Holiday came to see him and he told me to ask him to pray for him. He did so and he seemed so much better. He told Brother Holiday that he had seen the Saviour nailed to the cross. I believe he did his sufferings here and is now at rest.

His heart is no longer the seat
Of trouble and torturing pain
It ceases to flutter and beat

It never will flutter again.

Oh! so many times I have sat by his bedside and watched the fluttering of his heart and listened to its irregular beats. So many lonely desolate hours I have watched by his bedside and tried to pray in my feeble way for his recovery. But alas my prayers were in vain. He is gone and I am left all broken hearted. My brightest hopes of earthly joys are blighted, I feel like a poor wanderer with nothing to live for. Yet I know that God is just, too wise to err, too good to be unkind and I know that He had a purpose in taking him. He doeth His will, I must be still. And know that He is God. Oh! may I be prepared when my summons come. May I find my precious babe and my dear husband before the throne of God singing praises to His name. There will be no lame one there, all tears will be wiped from our eyes and we will never know sickness, sorrow or pain.

Written by a sorrowing wife and mother,

SADIE V. BARNES.

MARY E. WILLIS

Death has again entered Ruhannah Primitive Baptist church, at Morehead City, N. C., and has called from our midst Sister Mary E. Willis, who passed away very suddenly at her home on the evening of November 10, 1925.

She was loving and faithful, we shall miss her so much, but we bow in humble submission to the will of God, who doeth all things well.

Sister Willis was the daughter of Thomas C. Lawrence and Elizabeth, his wife, and was born at or near the town of Newport on April 14, 1855, where most of her girlhood days were passed. She was one of a family of seven children, two of whom still survive her, Sister Ida Willis and Elizabeth Lawrence who are loving and faithful members of the Primitive Baptist church at this place.

Sister Willis was married to William Willis on the 4th of December, 1877, and was ever a faithful loving companion.

To this union there was not any children, yet having none of her own she served the part of a kind and loving mother to all who sought her advice; and was ever ready to lend a helping hand to those in need.

In the year of 1917, she professed a sweet hope in Jesus, and was received into the fellowship of the Ruhannah Baptist church, and was baptized by Elder John P. Tingle, who was faithfully serving the church as pastor.

Sister Willis is survived by her kind and dutiful husband who is very old and feeble, and may the giver of every good and perfect gift, give him strength and courage to bear up under his present trouble, and grace to say not my will, but thine

be done, Oh, Lord.

The funeral services were conducted at the grave by Elder L. H. Hardy after which the body was interred in the Morehead City cemetery there to await the morning of the glorious resurrection.

"Blessed are the dead who die in the Lord—that they may rest from their labors, and their works do follow them." Sleep on dear sister, sweetly sleep While we are left to mourn and weep. We would not call thee hence again For thou art free from toil and pain.

Goodbye, farewell 'twill not be long
'Till we shall join thy Heavenly song
Our sorrows then will all be ours
And we shall meet to part no more.

B. H. DAY.

1301 Morehead City, N. C.

ANNIE P. CARTER

Annie P. Carter, daughter of Elder Geo. Mewborn and Sister Nancy Mewborn was born September 14, 1854 and died October 9, 1924, her stay on earth being 70 years, one month and five days.

She was married on the 26th day of February, 1874 to Geo. M. Carter. She united with the Primitive Baptist church at Mewborn, Greene County, N. C., the second Sunday in July, 1877 and lived a consistent member until death.

Shortly after she joined the church she became afflicted and was an invalid all the remainder of her life having to stay in bed most of the time, but attended her meeting as long as she was able and thereafter would inquire of the meetings, the church, the welfare of individual members, thus showing that her mind was with the church if she could not attend.

She read the Primitive Baptist papers more and took better care of them I suppose than any member in the whole country. The brethren and sisters of our church visited her from time to time in her afflictions and she always showed by her words and acts that her mind was devoted to spiritual things. Always after asking about the welfare of her neighbors, kindred and brethren she would begin to talk of the goodness and mercies of the Lord and seemed to trust Him for all things.

She had as clear an understanding of the scriptures as any woman I ever talked with, and would often relate her experience or a part of it concerning the scripture that was given her the day she joined the church, it being in part the language of Moses to the Children of Israel in which he said "Stand still and see the salvation of the Lord, for those Egyptians you see today you will see no more forever."

Although she was poor and afflicted as I have already mentioned, she never lacked for food and raiment and was content with the same, I feel to say she was "rich in faith." But before closing I feel to mention one more blessing she had, and that was her good, kind and affectionate husband who in all the years of her affliction was ever by her to minister to her every need.

J. E. MEWBORN.

APPOINTMENTS FOR ELDER LEE HANKS

Atlanta, Ga., beginning March 17, 1926
Dunn, March 17th at 11 o'clock.
Mingo, March 18th, at 11 o'clock.
Bethsadia, March 19th, at 11 o'clock.
Benson, March 19th (at night) at 7:30 o'clock.
Hannah's Creek, March 20th and 21st, Saturday and 3rd Sunday.
Hickory Grove, March 22nd, at 11 o'clock.
Oak Forest, March 23rd, at 11 o'clock.
Smithfield, March 23rd (at night) at 7:30 o'clock.
Clemoth, March 24th at 11 o'clock.
Fellowship, March 25th at 11 o'clock.
Bethel, March 26th at 11 o'clock.
Angier, March 26th (at night) at 7:30 o'clock.
Coats, March 27th and 28th, Saturday and 4th Sunday.
Your little brother I hope,
JASON ALLEN.

Benson, N. C.

THE EASTERN UNION

The Eastern Union is to be held with the church at Bethlehem on Friday before the 5th Sunday in May, 1926. Because of rain the union was returned to Bethlehem the next time. We make a welcome invitation to all lovers of truth.

A. W. AMBROSE, Clerk.

PIG RIVER ASSOCIATION

The semi-annual session of the Pig River Association will be held with the church at Fair View, Bedford Co., Va., on Friday before the first Sunday in May, 1926 and two days following. Those coming by rail, come to Huddleston, Va., on the Virginian. All lovers of truth are invited.
ELDER RANDOLPH PERDUE, Mod.

WANTS PREACHING

To the Editor of the Landmark:

If there is a Primitive Baptist church near enough to Florence, S. C. that one whose home is in that town, could attend services, and return home the same day, will some one please let it be known through the Landmark.

S. F. SEYMORE.

218 S. Jarrott St.
Florence, S. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

MARCH 1, 1926

No. 8

*Mrs. Emily Coggin's
15 Oct '24*

THE LORD IS MY STRENGTH



"The Lord is my light and my salvation; whom shall I fear?
the Lord is the strength of my life, of whom shall I be afraid?"

"When the wicked, even mine enemies and my foes came
upon me to eat my flesh, they stumbled and fell."

"Though an host should encamp against me, my heart shall
not fear: though war should rise against me in this will I be
confident." Psalm 27:1, 2, 3.

P. G. LESTER, EditorRoanoke, Va.

Associate Editors

ELDER M. L. GILBERTDade City, Fla.

ELDER C. F. DENNYWilson, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

A POEM

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

I am sending you a poem written
by our pastor, Elder B. B. Kinney.
To me it is good and wonderfully
rich in its meaning. Abraham rep-
resenting God, Isaac the son and
the servant the called servant of
God.

Hope to see it in Landmark.
Your brother in hope,
T. A. STANFIELD.

A Type of the Bride the Lamb's Wife

Abraham sent his servant
To seek Isaac a bride.
Don't you go amongst strangers,
For you will be denied.
Go among your own kindred
And there you will find,
One that is lovely
And a meek and holy mind.
Then the servant asked his Saviour,
Will you be so kind
To lead me along gently
And give to me this sign?
That whenever I do find her
I'll find her at the well,
Drawing of the water
So deep I cannot tell.
There the servant found her
Put a ring upon her face
To show to all around her,
God's everlasting grace.

Then she mounts a camel
To put her journey through
And when she got to Isaac
Was one she never knew.

Then she asked the servant
Who is yonder that I see?
"Oh, that's your loving husband."
From the camel she did flee.

And now she loves him dearly
She is setting by his side
No more to ride the camel
For now she is his bride.

Now she'll ever love him
As long as he gives her breath
Then she'll ever praise him
Forever after death.

THOUGHTS OF DEATH

Afraid? Why should I be
Since all I have is there?
Why should I dread to leave this
world
For regions bright and fair?
Alone Not when the Lord
Has promised to stand by
And let me lean upon His arm
When I must fail and die.
Believe? Yes, every word
Which from His lips do fall;
His word of prophecy confirmed
Becomes my all in all.
Await? Yes patiently
Until the Lord shall come,
Then I shall see Him face to face
In my Eternal home.

GEO. A. BRETZ.

THE DESTRUCTION OF OF JERUSALEM

Christ foretold the destruction of Jerusalem and the end of the Jewish world. In this article I desire to continue the subject contained in these words of our text: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of these things. Jesus said." Mat. 24-14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. "These were the words of Christ before He was crucified. The words of our text were after Christ arose from the dead, and opened their understanding that they might understand the scriptures. This was a new revelation to those apostles that they were to be witnesses of these things among all nations beginning at Jerusalem. They began at Jerusalem as commanded to do, and they continued to preach this gospel of the kingdom until it was preached in all the world as they were commanded to do. (Read Mark 16th Ch. 15-20 verses) 15-20 reads thus: "And he said unto them go ye into all the world, and preach the gospel to every creature. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Amen. Paul testified to the same truth—Romans 10th chapter read 8th verse to end of chapter. 18th verse reads: "But I say, Have they not heard, yes, verily, their sound went into all the earth, and their words unto the ends of the world. We now have two competent wit-

nesses that testified that this gospel of the kingdom was preached in all the world for a witness unto all nations as Jesus said should be preached. It remains to be proven that Mark and Paul did not tell the truth, if we can conceive that they told the truth, it then will be an easy matter to understand what Jesus meant when He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Jesus here meant that the end of the Jewish dispensation, their old Jerusalem as a place of worship would have an end, as it did have when the Old Jerusalem was destroyed. The Jews from that day to this have no Jerusalem built by man; (and yet built by the direction of God,) to worship in. They have no priests to go into the first Tabernacle accomplishing the service of God, neither do they have the second Tabernacle for the high priest; alone once every year, not without blood, which he offered for himself and for the errors of the people. To go into these things, all had an end at the time Jerusalem was destroyed, and never to be rebuilt by the direction of God. Another thing we should observe is the end referred to (Mat. 24-14) had no reference to the end of the Gentiles, but rather was the beginning of a new dispensation for the believing Gentiles as well as believing Jews. John said: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." This was the old Jewish heaven and earth that passed away, and the new in their stead. John said: "And I, John, saw the Holy

City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Read Rev. 21st chapter. This city that John saw had twelve gates and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel, more fully described in Ezekiel 40th chapter to end of 48th chapter. Last verse reads: "It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there." This is the Holy City New Jerusalem that John saw. The Lord is always there. Another thing to observe is the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. This alone proves his city is not the eternal city of God for His people to dwell in. The names of the twelve apostles of the lamb are not written in the foundations of the eternal city referred to—Heb. 11th chapter, 16th verse. We note that when the old was destroyed there was a New Jerusalem to be enjoyed by all of God's believing and faithful people. Peter spoke very positively of this truth, he said: "Nevertheless, we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."— Peter —continued, "Wherefore beloved seeing ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." The Lord spoke by the mouth of Isaiah: 65th chapter, 17-19 verses: "For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever

in that which I create for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. O wonderful city this is, better felt than told— (read Rev. 21-4). Again we read Isaiah 66-22 "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." These were the new heavens and new earth that Peter referred to when he said: "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. This new heaven and new earth is enjoyed by God's people as Paul said to the Ephesians, "And hath raised us up together (both Jews and Gentiles) and made us sit together in heavenly places in Christ Jesus." This sitting together in heavenly places is always in Christ Jesus and never out of Christ Jesus. Jesus said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." If we do not know these things for ourselves experimentally, we have no knowledge of the joys of the Holy City, New Jerusalem. Jesus and His Father is always there. Again Jesus said (15th chapter of St. John; 3 "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you: herein is my Father glori-

fied, that ye bear much fruit; so shall ye be my disciples. As my father hath loved me so have I loved you: continue ye in my love." That was the reason why God's people were so sorely judged when Jerusalem was destroyed, was because they did not continue in the love of Christ, they did not abide in Christ, but instead followed men that said I am Christ. Mat. 24-5 reads: "For many shall come in my name, saying, I am Christ; and shall deceive many." 12th verse reads: "And because iniquity shall abound the love of many shall wax cold." Those did not continue in the love of Christ, they did not abide in Christ, they did not bear fruit to the glory of God, but instead their fruit was bitter. Read. Deut. 32 chapter "For their rock is not as our Rock, even our enemies themselves being judges." These words are just as true today as they were when Jerusalem was destroyed if our love has waxed cold and we engage in warring and fighting each other and betraying each other, our enemies themselves know we are not followers of Christ. We are not slack concerning His promise as some men count slackness; but is abiding in Christ; our clusters are bitter we get them off the wrong vine instead of Christ the true vine. 32nd verse reads: "For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:" 33rd verse reads: "Their wine is the poison dragons, and the cruel venom of asps." The Lord continued, "Is not this laid up in store with me, and sealed up among my treasures." Jesus said: "But of that day and hour knoweth no man, no,

not the angels of heaven, but my Father only. (They were sealed up) For as in the days of Noe were, so shall the coming of the Son of man be, For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of man be." One would be as unexpected as the other, is the way Jesus taught, and Peter taught the same—read 2nd Peter 3rd chapter—here Peter warns his brethren against the scoffers walking after their own lusts. And saying where is the promise of his coming. They could not see any sign of his coming any more than they could see the sign that the flood would come until it did come whereby the world that then was being overkowed with water perished. But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. 9th verse reads: "The Lord is long suffering to usward, not willing that any should perish, but that all should come to repentance. That was the reason why that God sent his ministers into all the world to preach the gospel of the kingdom unto all nations for a witness, was because the Lord is not willing that any of His people should perish; but that all should come to repentance. He wanted all to be warned and to give them that were guilty an opportunity to repent, which they should have done; (and would have done if they had faith in God) before Jerusalem was destroyed.

Peter continued: "But the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God, wherein the heavens (Jewish heavens) being on fire shall be dissolved, and the elements shall melt with fervent heat. This is a sorrowful picture to behold: But O how much more sorrowful it would be if these sore judgments were for eternity, because their love did wax cold and they did not endure unto the end. Jesus said: "But he that shall endure unto the end, the same shall be saved." Saved from the sore judgment of God, and instead feel the felt pressure of the triune God; these blessings are for those whom Jesus referred to when He said, "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city. The city is the Holy City, New Jerusalem. And the gates of it shall not be shut at all by day, for there shall be no night there. Oh, do we know any of these blessed things experimentally. I think there are those who do. They are classed as overcomers and those who do not do His commandments are overcome and forget God that made them, and lightly esteem the Rock of their salvation; as did God's people at time of destruction of Jerusalem, described Deut. 32nd ch.

15-47 verses, as well as many other places in the scriptures. God's people, since the destruction of Jerusalem are duty bound to do the commandments of the Lord God that they may have right to the tree of life and may enter in through the gates into the city. (The Holy City, New Jerusalem). Those who do add to or take from the words of the book of this prophecy God shall add unto him the plagues that are written in this book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book. So said Jesus Christ.

Submitted in love,

JOSOEPH FORD.

WANTS THE LANDMARK TO LIVE

P. D. Gold Publishing Co.,

Wilson, N. C.,

Dear Bro. Denny:

Please find enclosed \$4.00 to pay for past dues and to extend my subscription to the Landmark until October 1, 1925. I enjoy reading the Landmark very much, even more than any religious paper I take and I trust the good Lord will enable you to continue its publication as long as it seems good in His sight to do so. My husband was a subscriber to the Landmark many years before his death and he enjoyed the sweet messages of comforting truths which its pages contained as long as he lived, and I hope to enjoy the same blessings.

Yours in hope,

MRS. J. H. PARKER.

Selma, N. C.

BRIDLE THE TONGUE

Mr. J. D. Gold,

Dear friend the times reminds me of what Brother Gabriel Denny said to me a long time ago. He said, Cousin Jim, there is the best prospect for a revival among the Primitive Baptists that I have seen for a long time, if they just don't turn to devouring one another. So after consulting with a dear brother who is a lover of peace and thinking of our Saviour how when He was reviled he reviled not again, and when He was led as a lamb before His shearers, He opened not His mouth, I have decided to send to you a piece contained in the Messenger of Truth called "Bridle the Tongue", for publication in the Landmark.

Yours in hope,

J. R. JONES.

Revolution Mills, N. C.

"There is a story of an ancient king who told his cook to prepare a dinner with the best meat for his lords. When the lords were come to dinner they found that the cook had prepared tongue for their dinner. The lords asked why he selected tongue as the best meat, and the cook answered: 'With the tongue men worship God and tell the truth, and the best messages to men were delivered by the tongue.' The lords commended his judgment, and the king told him to prepare dinner the next day with the worst meat, and so he prepared tongue again. The lords asked the cook how he could think the tongue to be the worst meat, also. The cook answered: 'The tongue is used to curse and profane the name of the Lord, to lie and to cheat, to defraud men, to practice hypocrisy in

many ways.' So the lords approved his judgment in this also.

"The tongue is a world of iniquity, and no man can tame it.' So it certainly is bad meat, and inasmuch as it cannot be tamed, it is wild meat.

We may envy the man who has control of his tongue. But few people get sick from eating too little; or a bad name for talking too little.

The Greeks used to say, "An unbridled tongue is the worst of all diseases." Centuries ago people spoke of the "long tongue."

A story is told of Elder John Gill, concerning a talkative sister who told him that the band of his gown was too long. He told her to cut it off to the length she liked; she did so. He then said he had had his attention called to something about her that he thought was too long. She told him to take the scissors and cut it off to the right length. He took the scissors and said, Now 'put out your tongue.'

The tongue is an unruly member. An "unbridled tongue," a "long tongue" fills the community with mischief, ruins churches, and breaks up families.

An imprudent use of the tongue in slandering others has brought on law suits and set the course of nature on the fire of hell. The wife or child repeats a tale of scandal, and the injured one brings suit for damage. This I have seen among men. The tongue brings its owner into distress, and cultivates strife between those who should live in peace.

It is well to know of what to speak, and what not to mention. A word may be spoken, or a matter

mentioned, that "will eat as doth a cancer," for a lifetime, and gnaw the heart and memory of others to death's day; while he that set out the fire is in no way bettered. A sentence may make a foe of one whose friendship is valuable.

Before mentioning a matter, first inquire if it is true; second, is it best to mention it, or would it be best to keep silent? Franklin said, "I will speak evil of no man; not even in matters of fact; but rather excuse the faults I hear charged against him by others, and, upon proper occasions, speak of the good I know of every one." I do not know that this rule holds good in every case, but it deserves close attention.

Those whose behavior is bad, sometimes make it necessary for good men to confer together concerning their conduct; and those whose lives are indiscreet, who borrow money without paying back, who betray a want of integrity in any way, need not be surprised if the matter is mentioned in interested circles. So I think Franklin's saying is a good rule, but there are exceptions even to this rule.

You may think over a matter without injury to others, but it is just as easy to draw back a stone thrown with violence, as to recall a word once spoken. How many words and sentences have we all spoken that we would gladly recall! If your neighbor knew all that you have said about him, would not it destroy friendship? The Lord is good to us; and while he knows all our thoughts, he never tattles or carries to others our thoughts concerning them. If he did so, it

would ruin many homes and communities.

We may speak to a neighbor or a friend of a matter confidentially, thinking that will be the end of it, but this neighbor or friend has another friend who is confidential also, and the matter gets abroad. Solomon says, "A bird of the air shall carry the voice, and that which hath wings shall tell the matter."

When you speak of a man be sure to say no more than you would be willing to say to him.

I think this is as good a rule as the one given by Franklin. If you observe this rule, your course will be pretty consistent.

It is said, "The tongue can no man tame." But it is good for us to be reminded of the mischief the tongue is capable of doing. An old adage is, "Forewarned is forearmed." "When the danger is seen, it is half avoided." So I feel hopeful that some sentence from my pen will help some one when I am no more.

A tale-bearer is an unenviable character. "Where there is no tale-bearer, strife ceaseth." To be a tale-bearer is a low calling; the name sounds detestable; such persons are to strife what fuel is to fire. The Greeks used to say, "From a small beginning, the tongue excites mighty strife; but the prudent guard against contention." The Lord says, "Thou shalt not go up and down in the land as a tale-bearer." We read of some who were "tattlers"—busy bodies in other men's matters. This is a detestable trade. Such persons convulse the churches and communities. How needful to society are peace-makers, who study ways and methods of allaying strife, and

quieting bitter feeling. They are as necessary to a community as the fire department to a city—who turn the hose on the first blaze of the fire; it would be well to turn the hose on every tattler and tale-bearer. Do not suffer your ears to be used as a slop pail—as a dumping place for the filth of a community. Many enjoy the tale of slander and evil report, but I think one who delights in an evil report of others, is a bad man, or a fool.

To be a tattler, a tale-bearer, a meddler, or a busy body in other men's matters, is contemptible. Do not subject yourself to the charge of being any of these.

I heard of a man who became both rich and honorable by observing two simple rules: 1st, "Attend to your own business;" and the other was like unto it, namely: "Let everybody else's business alone." These rules are simple and easily understood, and I am persuaded they are good. The Greeks used to say, "Few words spoken in a kind, musical tone, charm the ear." Silence is of the profoundest eloquence. "A fool is known by his multitude of words." The noisiest men are not always the wisest men. "An empty barrel makes more noise than one that is full." Old hunters say that the noisiest dog is the poorest hunter.

A fox attempted to creep under the stone wall to steal some grapes, but ran against a wire that set a bell rattling. He became alarmed at the noise of the bell and drew back. He repeated the effort with the same result. He looked up at the bell and said:
"A long tongue, and a hollow head:
A great noise, and nothing said"

We often meet men that fill this description. Solomon himself could not teach them; they know more 'than seven men who can render a reason."

We have heard the "brag" describe his goods, his horse, or his cow, when making sale of them; and we have blushed for our race as we heard him cry up his goods. "And it is naught, it is naught, saith the buyer; but when he hath gone his way then he boasteth.

How much better for both buyer and seller to speak the truth in trading. The tongue is of no use to a man when he gets a name for being a braggart. There is no need of lying in business. If a man will have the public respect what he says, he must be careful what he says. The man who intends to keep all his promises must be careful what he promises.

A trusted friend of mine, Brother, I. N. Kester, once said, "When there comes a time when you don't know what to do or say, you should say or do nothing." This is an excellent rule, and I have known trouble to come for want of observing it.

For a man to conquer his tongue and control it, is the greatest victory; and so to be ruined by your tongue, is the basest of all defeats. The Greeks used to say, "O boy, hold thy tongue; silence has many advantages." The tongue should be bridled with stiff bits, and kept in subjection. It requires a good and prudent boy to hold his tongue; and sometimes old people fail. "Keep thy tongue, and keep thy friends." "There is a time to keep silence," Solomon says, and silence is often the greatest eloquence and much the safest. "A fool silent, is

thought wise."

A parrot once cried out to a mastiff, "Come here, fellow! Come here, fellow!" and when the dog came near, the parrot lighted on his back and began to bite and scream. Whereupon the dog caught the bird and wallowed it in the mud and water. When the parrot got loose it shook its feathers, and exclaimed, "Polly talks too much! Polly talks too much!" Sampson lost all by talking too much.

Many an unfortunate fellow talks too much. A neighbor who peddles the faults of others to you, will be likely to point out your faults to others. "The dog that will bring a bone to you will take one away." Evil report will grow as it travels; like a snowball, the farther it rolls, the larger it gets. The best way is not to help roll it. Sometimes "They Say" is the authority for an evil report. When it passes a few hands it is still larger, and has no author. It is serious to use the tongue to injure others—to blast their prospects and ruin their hopes. When one, from envy, sets about a task of ruining another, he is in dangerous business. Haman sought the ruin of Mordecca, and came to the gallows by it. David refused to slay Saul when he had him in his power, and said Saul must come to his death by other means than himself. "Jealousy is as cruel as the grave," and under its influence, men have sought to overthrow and destroy better men than themselves, and often repeated Haman's experience.

Remember there is room for you and your rival both, and know that when you are casting about for a method to overthrow a brother to

make room for yourself, and to satisfy jealousy, you are near to danger and ruin.

The following is illustrative of strife: "A man found a little animal, (less than a half grown mouse) and began to strike it, and every lick he struck it, it doubled in size. He took a club and beat it, and punched it with a rail until it blocked the highway and obstructed the business of the community. A venerable old man came along and surveyed the situation, and advised him to leave off punching it with a rail and let the animal alone. So this advice was taken and the huge monster began to diminish in size. It grew less and less until it was less than when first found, and crept off in the grass and weeds out of the way. The venerable old man then explained: "It is important for you to understand these animals, and you will meet with many in passing through life, and a failure to know what to do with them will bring you into much trouble and inconvenience. The name of the animal is strife, and you must not punch them; let them alone, and as a rule they will prove to be harmless."

To use the tongue to deceive or lie is evidence of meanness and folly; it destroys the worth of the tongue to him that so uses it.

"The truth itself is not believed
By one who often has deceived."

The Greeks used to say, "That man is detestable as hell who uses his tongue to conceal his thoughts." Who can set a value on a prudent tongue, a tongue chaste and clean? Its words are music, and gladden those that hear them. They bring

peace out of confusion, they are apples of gold in pictures of silver, and will be remembered when the tongue that uttered them shall be cold in death. "Nature has given us two ears and two eyes, and but one tongue, to the end we should hear and see more than we should speak."

It is said that Milton was asked why he did not teach his daughter foreign languages. "Surely, one tongue is enough for a woman," was his reply, and often one tongue proves the ruin of women, and men, too. We often look back with regret upon idle words; so let prudent and needless worlds; so let us bridle our tongue, and so control it as that it will not curse our neighbors and ourselves.

Most men can tolerate the tongue that deals with other men's faults, but no one can bear the man whose tongue "blows his own horn," and extols his own virtues and excellencies, and recounts his own achievements, and displays his own splendor. It is not very uncommon to find men of this caste of mind, but they are absolutely intolerable to sensible people.

A boaster is a bore. "Let not him that girdeth on the armour boast himself as he that putteth it off." "Let another man praise thee, and not thine own mouth, a stranger, and not thine own lips." The old saying is entirely true, "Self praise is half scandal." Bunyan tells of some who are ever boasting of the great things they intend to do, and build "air castles." He says they show less sense than the hen that cackles over what she has done. I have met with men who never by word

or look betrayed a boastful spirit. I repeat, I have known men whose words and looks, and whose tone of voice and every movement seemed to be free from boasting.

I have seen such men in the pulpit—they were an honor to the pulpit—and they won my love, my whole affection. What a blemish is a boastful spirit! and as flies look worse in a butter than among hogs, so a boastful spirit looks bad in the pulpit.

The man who knows himself well, has the remedy for boasting and for pride.

The remedy for bashfulness is "Know thy fellow man." He that knows the weakness, frailty and corruption of human nature will not suffer from bashfulness, nor will he bow down to a human being.

He will despise a self-conceited spirit wherever he sees it.

WHY NOT OBEY HIM?

Very dear brother:

James R. Jones,

As I know you are a lover of the gospel of peace, will talk to you of a marvelous event, The mother of our Lord saith unto the servants, whatsoever he saith unto you do it. John 2,5. "Jesus saith unto them, fill the water pots with water, and they filled them up to the brim. And He saith unto them, draw out now, and bear unto the governor of the feast, and they bare it. 9th When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; but the servants which drew the water knew, etc." The water was made wine. A marvelous dis-

play of supernatural power. Then after knowing the power of God by the matchless revelation why should we not obey Him? Paul said, know ye not, that to whom ye yield yourselves servants to obey, His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, etc. Rom. 6, 16. The apostle thanked God that the brethren had obeyed from the heart that form of doctrine which had been delivered unto them. Hope is the anchor of the soul, or Christ formed in His people the hope of glory. Therein is the form of doctrine accepted by all, and all are agreed. We are in peace as long as we are at agreement. But just as sure as the peevish mind of the flesh begins to try to dominate, confusion is at hand, and selfishness begets selfishness, as every spirit begets its own liking, hence the confusion. Then why appoint a peace meeting unless we could meet in peace? God is a spirit and they that worship Him must worship Him in spirit and truth. We are told plainly in the scriptures what we shall do, and when we ignore the words of Jesus, we soon cease to be His servants. For whosoever shall do the will of God, the same is my brother, and my sister, and mother. Mark 3, 35. So let each and all the church say, we will and ye shall observe all things whatsoever Jesus hath commanded us in His own words. The church is a sovereign when she is backed by the supreme authority for what she does. So let her say, Whatsoever he saith unto you, do it. Not partly, do it; but fill the pots full to the brim with water. Carry out to a finish whatsoever the

Lord saith for us to do. For that is what the scriptures are given us for, er and not die.

May God bless you dear brother. That is the way for us to live together.
D. SMITH WEBB.

AN INQUIRY

Elder C. F. Denny,

Dear Brother:

Several years ago I was at Good Will Church in the Mayo Association at the fall session of their association, if my memory serves me right. After the introductory sermon was preached there was an intermission for a short while. Then the association met in the house to attend to their business with Elder Fagg, moderator. At the proper time Elder Fagg announced that E. C. Oakes and some one else (I don't remember who) were to go to the stand to preach. We went to the stand and after I had preached and the meeting broke, a sister came to me and said, "I want you to meet my husband." So we found him and he said he had a dream about me and that he never had heard of me and did not know that there was such a man living. His wife said he told he when I arose before them that I was the man he saw in his dream. He said he dreamed that he and his wife had started somewhere (I don't remember where) and came to a cross road and there met up with me and had a talk with me and I was going to a church called Middle Creek to preach a funeral and he said he knew me as soon as he saw me and told his wife that was the man he saw and his name is Oakes. I am so neglectful that I did not take note of their names and address. I

would be glad if you would publish this and if this article should reach them that they would write to me. I don't know where Middle Creek is nor in what association it is in. I have never been satisfied about it that is why I am writing this.

Your brother in hope,

ELDER E. C. OAKES.

Semore, N. C.

PREDESTINATION

This form of the word is not found in the Bible, in Romans 8 and 29 Paul tells us that those whom the Lord foreknew He also did predestinate to be conformed to the image of His son, and in the 30th verse he says that whom He did predestinate, them He also called. Then in the epistle of the same apostle to the Ephesians, 1st chapter and 5th verse he says, "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will." Verse 11 same chapter He says, "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." These are the only places in the sacred scriptures where these terms are used, and it is quite clear that in each case the apostle uses them in direct reference to the salvation of the chosen or predestinated way He leads His people and no one is at liberty to use them in any other way than the God of our salvation is a sovereign ruler of the universe. No one of my capacity believes stronger than I that he most assuredly overrules all evil intentions of men and devils and gets the victory to Himself, and that for His

people. But until I can explain how God can predestinate a thing and yet not be the author of it, I will not say that the wicked acts of men were predestinated by Him. It is the nature of men to sin. But salvation from sin could be accomplished only by God's predestinating it. Whatever is said of the purposes of God or of His overruling power save in the places referred to the apostles have seen fit to use other words than predestination and if as we believe they wrote as the holy ghost dictated, the words they used were chosen by the holy ghost, and we cannot improve upon them. When we use words not found in the Bible in an effort to make our position stronger, we weaken it instead. The strongest position is the Bible position and its use of words the very best form. I do wish our brethren would stop using their own words and use those which the Holy Ghost gave to the apostles of our Lord Jesus Christ. These are intended for the instruction and edification of His humble poor, and do this better than any form of words that men can devise. We all believe that our God is a sovereign, that the salvation of sinners is by the grace of God, through Jesus Christ and that we are dependent upon Him for the grace that we daily need and for all that we receive and enjoy, we desire to give Him the praise. We merit nothing but His judgments. But His mercy endureth forever. Our wrongs are in no sense chargeable to God. By man came sin, and sin is the transgression of the law and hence contrary to the will of God.

JOSHUA T. ROWE.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

VOL. LIX

No. 8

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C., March 1, 1926

CIRCULAR LETTER

(By Elder P. G. Lester)

The New River District Primitive Baptist Association now in session with her sister church at Good Hope, Carroll County, Virginia, September 11th, 12th, and 13th, 1925, to the churches composing her body and the association with which she corresponds sends greetings in the Lord.

Dear Brethren: Our purpose in sending forth these greetings is to perpetuate what we regard as a wholesome and profitable custom, that by the grace of our God we might contribute in our humble way to the stirring up of your pure minds by way of remembrance of the more important things which go to make up the history incident to our pilgrimage during the one hundred and thirty years of our existence as an association of sister churches and of brethren and sisters in one common faith—as individual members of the church. We believe we

have seen in the light of the scriptures of divine truth that it is good that we keep in mind the gladness that rejoiced our hearts in the days of our espousal to the Lord in a good hope and to the church in the confirmation of our love to brethren an dour fellowship with them and our fealty to the regulation and rules of the church. And we feel that it is good to impress in this salutation the importance of our careful observance of these things and thus verify our confession unto salvation and that our profession before many witnesses was good.

Our religion—as commonly understood—is a living entity, binding us to certain principles of doctrine, discipline and order and we have individually as members and collectively as churches and generally as associations, made public profession of the same as also did our fathers, and we feel that in these several respects we should be consistent with our own professor and respectful to that of our fathers and not allow the doctrine and order contrary to our manner of keeping house to be imposed upon us. The time honored custom among us has been that each individual church is the sole and sovereign judge of the qualification of her members in their reception and also in their exclusion. In matters or questions of order a church may ask for a conference with a sister church but may not impose her presence nor her judgment. We understand that the association may with gospel propriety—as a multitude of counsellors—suggest advice, but may not impose it upon a church of its body—however we feel that the churches should con-

sider such counsel in the spirit of Christian respect.

We would suggest that the churches of which we are messengers should maintain the order of church organization by requiring their members to stand true to their profession and to the discipline and order of the church according to the gospel of Christ. We would also suggest that wisdom and discretion should prevail in the choosing of pastors—that such choice should be by unanimity and should be upheld and esteemed by the church. A church can not afford to disregard the counsel of its pastor—nor can a church well afford to disregard the counsel of the moderator of the association. We should endeavor to prove ourselves worthy of the confidence and fellowship of our corresponding sister associations and be at peace among ourselves.

P. G. LESTER, Moderator.
J. M. DICKERSON, Clerk

L. L. HINES

By the request of his dear companion, I will try to write in memory of my cousin, Leonidas Lafayette Hines, more familiarly known as Lam. He was the oldest son of Benjamin and Aultney Hines of Johnston County, N. C., and was born June 25th, 1861. He was married to Miss Francis Strickland, November 25th 1888 and they lived happily together, each sharing the other's joys and sorrows, and labored together in love for each other's comfort. I don't think I ever saw a more devoted couple and now she is left alone in sorrow, her grief almost breaking her heart. May the dear Lord visit her with the smiles of His love, and give her submission to His will. Cousin Lam united with the church at Corinth on Sunday, the 2nd of September, 1911 and was baptized by Elder U. J. Westbrook. He was a useful member, and devoted to the cause. He was ordained a deacon sometime later, which office he filled faithfully and his place will be hard to fill, for he was greatly loved by all. He was always quiet and of good behaviour, striving for a good name, which is to be more desired than

riches. Cousin Lam and Cousin Francis were blessed with five children. The oldest died in infancy; the youngest son, Bennie, was killed by a falling tree, while cutting in the woods the last day of the year 1918. He was a noble youth, just seventeen years old, and his death was a heavy blow to the fond parents, and all the family. It was not long before his father's health began to fail, and on March 23rd, 1921 he had a stroke of paralysis; but being of an industrial nature and cheerful disposition he tried to bear up the best he could, making as little complaint as possible. He attended services at Corinth on Saturday and Sunday and on Monday he was stricken with organic heart trouble, and died Wednesday evening at 7:30 o'clock, November 4th, 1925. All was done by physicians, relatives and friends that they could or knew what to do, but they could not keep him any longer. He had finished his course, had fought a good fight, had kept the faith, and was ready to answer the call. Yes I feel like he received the summons of "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But we poor mortals are so selfish with our love we would hinder our loved ones from going to that sweet rest, and keep them here if we could, for our own selfish interest. Truly the spirit is willing but the flesh is weak.

Two sons and one daughter survive, Joel and Herbert Hines, and Mrs. Iola Creech. Also six little grandchildren, one brother, Mr. Walter Hines, four sisters, Mrs. Alice Alford of Smithfield, Mrs. Berta Strickland, Mrs. Mattie Adams, and Mrs. Lula Moore of near Four Oaks, and his loving wife. I would say to them all "Grieve not for the dear departed, anchored safe where storms are o'er, on the border land we left them, soon to meet to part no more. When we leave this world of changes, when we leave this world of care, we shall find our missing loved dear cousin, (and brother) was tenderly ones, in our Father's mansion fair." My laid away in the cemetery at Corinth, and funeral services were held by Elder E. F. Pearce, a former pastor. He will be missed in the meetings at Corinth, for he was a regular attendant, and dutiful member. He will be missed in the community, for he was a good neighbor, kind and obliging. By his fireside there is a vacant chair for he is gone never to return, but the thought of the happy exchange he has made is consoling, and may we all be prepared to meet him when our task on earth is finished, where there will be no more sad goodbyes.

Affectionately,

HATTIE HINSON.

Benson, N. C., Route 2.

EMMA HODGES

It is with a sad heart I attempt to write a short sketch of the life of our beloved sister and mother in Israel Emma Hodges. She was born September 8, 1849 and departed this life January 13, 1926. She was married to Brother Daniel Hodges April 7, 1870. To this union was born four children and a host of grand children to mourn their loss, together with many friends. She united with the church about 42 years ago, living a loving and faithful sister always filling her seat unless providentially hindered, her judgment being sound, her advice was much to be relied upon. About two years ago her health began to fail and all doctors and loving hands could do could not stay God's hand. I must say her son John Hodges and wife, Mrs. John Hodges were the most devoted to her I most ever saw, ready at all times to care for her.

Considering her pilgrimage journey here on this earth and her devotion to her Saviour it will be long remembered by those that knew her, always ready to advise and possessed with that humble forgiving spirit. She is gone, no more to be with us. How we do miss her, yet we feel our loss is her eternal gain. And we extend to her dear husband and children our deepest sympathy and commend them to the Saviour of poor sinners.

The funeral was conducted by the writer and laid her away in the cemetery at Hobucken. May the Lord add His blessing to the bereaved and all the family of the Holy King may the grace of God be with us all.

H. S. WATSON.

Lowland, N. C.
Hobucken, N. C.

SIMON T. EVERETTE

Simon T. Everette was born in Martin County, April 29, 1844 and died December 29, 1925 making his stay on earth 81 years, eight months. He married Chloe Frances Everette. She died February 11, 1899. To this union was born four children, two living, Mrs. Millie J. Parker and Miss Dora Everette. Two preceded him to the grave, Mrs. Joe Keel and one daughter about four years old. Three grandchildren, Mrs. Fannie Mitt Case, Alice Francis and Simon E. Parker. He had six brothers, J. B., John, Jesse, Justice, Abner, one sister, Mrs. Millie Anne Everette. All are dead except Abner Everette. Brother Everette served four years in the Civil War where he fought bravely. He returned home to his farm where he spent the rest of his life, he was a hard worker. He made his bread by the sweat of his face. Brother united with the Primitive Baptist church at Flat Swamp in Martin County by experience of grace Friday before the first Sunday in September, 1862 and was baptized the fol-

lowing Sunday by Elder G. D. Roberson. The Lord saw fit to take this dear brother home to rest with him. His funeral services were conducted by his pastor, Elder J. N. Rogerson at home and his body was laid to rest in the family cemetery.

First: Be it Resolved that we extend our heartfelt sympathy to his bereaved children may they be let to love the doctrine their father loved and follow in his footsteps.

Second: Resolved further that a copy of these resolutions be spread on our church book, a copy sent to the family and a copy sent to the Landmark for publication.

This done by order of conference.

ELDER J. N. ROGERSON, Mod.

E. C. HOUSE, Clerk.

ELDER A. J. MOORE

Elder A. J. Moore was born in Pitt County, January 18, 1837. Died at his home in Whitakers, October 24, 1925, buried in the cemetery at Whitakers the following day, making his stay on earth 88 years, 9 months and six days. Being in declining health about six years his death was not a surprise to his many friends. January 21, 1844 he married Miss Elizabeth Farmer, Wilson, N. C. To this union there were 9 children, all lived to be grown and married. His wife died January 4, 1918. She was 78 years of age and one daughter, Mrs. Jarrett White. preceded him to the grave just a short while before his death. Children surviving, 4 sons, Julius C. Moore, Whitakers, N. C., Andrew J. Moore, Wilmington, N. C., Owen J. Moore, Scotland Neck, N. C. Four daughters, Mrs. Wilder Taylor, Whitakers, N. C., Mrs. Luda Price, Whitakers, N. C., Mrs. Forest Taylor, Florence, S. C., Mrs. Ruth Harrison, Whitakers, N. C. He moved to Whitakers, December 1879. taught school 40 years, gospel minister 50 years or more, served four churches, Hopeland at Whitakers; Kehukee at Scotland Neck; Rocky Swamp, Halifax County; church at Elizabeth City, Wilson, N. C., also Richmond, Va., 2 years or more. Served through the Civil War except while on furlough, was wounded at Battery Wagoner near Charleston, S. C. He was called to the care of Kehukee church the third Saturday in January, 1879, filled his appointments regular until September, 1919, was taken ill before his next appointment. He was regular pastor at Kehukee church 40 years and eight months. He was a faithful soldier of the cross and in all his long useful life made the service of God his chief delight. Feeble as he was he preached Jesus to the last day.

J. W. BUTTS, C. Clerk.

ELDER A. B. DENSON, Mod.

Kehukee Church, Scotland Neck, N. C.

RESOLUTIONS OF RESPECT

Since it was the will of our Heavenly Father to remove from our midst our beloved deacon, Jesse Brake, into the great beyond where, we feel he has taken up his abode with all the redeemed of the Lord, where he can sing on in vast eternity to God and the Lamb.

While it seems so sad for our dear brother to be separated from us all, we feel that our loss is his eternal gain.

Now, therefore we bow in humble submission to the will of our Heavenly Father.

Resolved, that a copy of these resolutions be spread on our minutes and a copy be forwarded to the family of the deceased.

Done by order of conference at the Falls Church.

A. B. DENSON, Mod.
W. H. WORSLEY, Clerk.

RESOLUTIONS OF RESPECT

Sister Amy Ann Jones was born March 22, 1848. Died July 1, 1925, making her stay here on earth seventy-seven years, three months, and nineteen days.

She united with the church at Oak Grove in Wake County, N. C., on the fourth Saturday in April, 1886, being thirty-eight years of age. She was, when in sufficient health, very attentive upon her church meetings, nearly always filling her seat when not providentially hindered.

She was married to Mr. M. T. Jones, April 25, 1872, who preceded her to the grave twenty-four years. There were born to this union three children, two boys and one girl, E. Connie, L. M. and Miss Clyde Jones, all of whom are now living.

Sister Jones was stricken with a nervous breakdown about four years before she died, which terminated in paralysis that confined her to her bed and invalid's chair one and one-half years.

She was a good mother, neighbor, and a most devout Christian whose worth will never be fully known here in time. We feel that in the passing of dear Sister Jones Oak Grove church has lost a lovable and serviceable member, her family a loving and good mother, and the community a good neighbor. But He who doeth all things well is too good to do wrong, and too wise to err.

Therefore, be it resolved, that we the members of Oak Grove church, her dear children, and neighbors bow in humble submission to God's will, believing that our loss is her eternal gain, and that we strive to so live that we may imitate her good life, and godly character, and conversation, for her conversation was truly in Heaven, where we hope to meet her and our blessed Saviour with all the redeemed family of God, "some sweet day, bye and bye."

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

Done by order of conference this the 8th day of November, A. D. 1925.

ELDER J. T. COLLIER, Moderator.
W. G. WOODWARD, Church Clerk.
Contributed by Obe Tingen.

MARTHA BRACKIN

Whereas it has pleased our Heavenly Father to remove by death from our dear sister Martha Brackin.

Therefore be it resolved that in this dispensation of providence the church at Reidsville, loses one of its oldest members. Sister Brackin was about 80 years old, had been a member of the church about 5 years, a charter member of this church, which was organized in 1904 with twenty-six members. Her passing leaves only four of the original membership.

Resolved further; That a copy of these resolutions be spread upon our church books, a copy sent to the family, and one to Zion's Landmark for publication.

By order of the church in conference, February meeting, 1926.

Elder O. J. DENNY, Mod.
E. R. HARRIS, Church Clerk.

ELDER JAMES S. CORBITT

Elder Jas. S. Corbitt, Greenville, N. C. of the Primitive Baptist faith will preach at the following time and places:

Wilson, March 8th at night.
Goldsboro, March 9, at night.
New Chapel March 11th, 11 a. m.
Cross Roads, March 12, 11 a. m.
Union, March 13th and 14th, regular meeting.

Bethany (Pine Level) Mar. 15, 11 a. m.
Smithfield, March 16th at night.
Pittman's Grove, March 17th at 11 a. m.

Beulah, March 18th, 11 a. m.
Creeches, March 19th, 11 a. m.
Salem, March 20th and 21st, regular meeting.

Little Creek, March 22nd, 11 a. m.
Cleveland, March 23rd, 11 a. m.
Durham, March 24th, at night.

MILL BRANCH UNION

The next session of the Mill Branch Union will be held with the Mill Branch Church Saturday and 5th Sunday in May, 1926.

NOTICE

I have an envelope mailed at San Antonio, Texas enclosing two one dollar bills wrapped in a blank sheet of paper. If the sender will tell me what to do about it, I will give it further attention.

P. G. LESTER,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

MARCH, 15, 1926

No. 9

LET NOT YOUR HEART BE TROUBLED



"Let not your heart be troubled: ye believe in God, believe also in me.

In my Fathers house are many mansions: I go to prepare a place for you, and I will come again and receive you unto myself, that where I am ye may be also.

If ye love me keep my commandments. I will pray the Father and he shall give you another Comforter, that He may abide with you forever, even the spirit of truth. Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you." John 14.

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

Associate Editors

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

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

\$2.00 PER YEAR

Mrs. Emily Cousins
15 Oct 24

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE RESURRECTION OF THE DEAD

What do the scriptures teach on the subject? Who or what are the subjects of it? Those are pertinent questions and important ones to all who wish to be guided by the word of God—All who believe the Bible is the only inspired divinely authorized and infallible standard, or rule of faith and practice for true worshippers of God. The doctrine of the resurrection of the dead is a fundamental principle of the doctrine of God our Saviour, the denial of which is a denial that our Saviour, Jesus Christ, did what the holy scriptures say he came into the world to do, i. e. "Save His people from their sins." However there were those—even in the church before the apostles had passed off the stage of action who denied it, for we hear an apostle saying, "But shun profane and vain babblings for they will increase unto more ungodliness and their words will eat as doth a canker, of whom is Hymenaeus and Philetus, who concerning the truth have erred, saying that the resurrection is past already and overthrow the faith of some." I have gathered the idea from the writings of some prominent among old school or Primitive Baptists, as writers, that there were those in the church at Corinth in the days of the Apostle Paul who denied that Christ had risen from

the dead which gave rise to Paul's argument in first Cor. 15th chapter. That is this was their idea about it. But this looks hardly reasonable, for one could hardly have retained a position in the church any length of time, who denied a fact so vital and important. But it is evident that there were those in the church at Corinth, who denied the future resurrection of the dead, and this was the heresy the apostle was opposing. The apostle was basing his argument on the fact that Jesus had been raised from the dead. Such had been preached among them and such they had believed. 1st Cor. 15:11. But this (i. e. that Jesus Christ had been put to death, been buried and had arisen from the tomb) were a falsehood, if so be that the dead are not raised.

"But if there be no resurrection of the dead, then is not Christ not risen and if Christ be not risen then is our preaching vain, and your faith is also vain . . . "For if the dead rise not then is not Christ raised. And if Christ be not raised your faith is vain, ye are yet in your sins. Then they which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. 1st Cor. 15:13-20. Since then Jesus (that same Jesus that was buried in and came up

out of Joseph's new tomb) arose and "became the first fruits of them that slept" the raising up of all them who sleep in Him is sure. By reference to the latter clause of the 6th verse of this same chapter, we get the idea as to who or what it is that sleeps. A prominent writer and editor, writing on this subject a few years ago, after quoting Mat. 22, 31, 32 said "Thus we see Abraham, Isaac and Jacob, while dead to us as men, are living unto God and are really not dead at all." (How about David see Acts 2-29) "All of God's people are just this way none of them die." (Then, I would ask, can there be any further resurrection of the dead?) "Christ having risen from the dead, and they being partakers of this first resurrection, the second, or corporal death can have no power over them. Above this in the same article we find this language. "Those for whom Christ died cannot die, they have everlasting life. The second death, the death of the mortal body, has no power over them, for while their mortal bodies do die and return to the dust the spirit or life cannot die," etc. "When the earthly house of this tabernacle is dissolved, they shall be clothed upon with that building of God an house not made with hands eternal in the heavens. Two different houses, but the same child of God that now dwells in this earthly house shall dwell in that other house not made with the hands," etc.

Those quotations embody a theory that denies the resurrection and change of our physical, material or mortal bodies (I do not want to misrepresent any one, and if I am mistaken, or wrong in my de-

ductions and the writer I am quoting, believes in the future resurrection or that those bodies are the children or any part of the children of God I will gladly make correction.

In my humble judgment it teaches also, the theory of Hymeneus and Philetus, "that the resurrection is past already." 2nd Tim. 2-18 "The child of God" is a being that dwells in this mortal body or "earthly house" until this mortal body dies, or the house is dissolved and then simply changes houses or goes into another house. If there is any future resurrection of the dead in this theory I have to confess I am too dull of comprehension to see it. This is the theory, evidently, that the apostle was combatting, in 1st Cor. 15th chapter, and that I understand the scriptures every where contradict. It is true that in a sense the saints do not die. As Jesus says "He that liveth and believeth on Me shall never die." John 11-26. It is just as true that in another sense they do die. To assert unqualifiedly that the saints or believers do not die, is to contradict the Apostle Paul in Acts 20-10, "and many of the saints did I shut up in prison, having received authority from the high priests; and when they were put to death, I gave my voice against them." I presume that none will deny that the terms, saints, believers, and children of God, as used in the scriptures allude to the same characters. We learn from the above that the apostle considered men and women (children of the earthly Adam) saints, as he could not have "shut up" spirits in prison or "put them to death." The children of God bear a

relationship to two different heads—the one earthly, the other heavenly. “The first man Adam who was of the earth earthly,” the second Adam a quickening spirit.” His first or earthly relationship must be dissolved. He cannot die. In other words. In Adam he must die. In Jesus he never dies. “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 afterwards they that are Christ’s at His coming, 1st Cor. 22-23.

“So Christ was once offered to clear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation.” Heb. 9-28. If we would know something of this second appearing of our Saviour, let us turn to Acts 1. 9-11. “And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Again we read, “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 2nd

Thess. 4:18. This will not fit the theory that teaches that the “appearing” of Jesus is only in the personal experience of each individual believer and that “the last day” is the day of each one’s death, because it speaks of His coming as a second coming, and “without a sin.” This signifies beyond a doubt, that there was a previous appearing with sin. That evidently was when He came the first time bearing our sins in His own body etc. In the personal experience of the saints (with some of them at least) there are many “appearings” when Jesus is revealed as precious to their faith. Then the testimony is that some of the saints shall not die, but “shall be changed,” etc. For it is written “Behold I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment in the twinkle of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.” (not merely exchanged). “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting. O grave where is thy victory?” 1st. Cor. 15-51-55. If the dead are not raised up at the last day, as God hath appointed and this corruptible never puts on incorruption, nor this mortal never puts on immortality, then the “saying that is written, O death, where is thy sting. O grave where is thy vic-

tory," will never be brought to pass. The theory that the "inner man," as an enduring spirit just dwelling in this mortal visible body only, is the "Child of God, the subject of regeneration, and the resurrection, can never be harmonized with the above quotation, and many other passages we might quote, for we cannot reckon this "innermost soul" or spirit, which takes its leave of this body at death, to be mortal, or corruptible, and in the resurrection of the dead "corruptible is changed to incorruptible and mortal to immortal.

It has been said the word "mortal" means "subject to death, destined to die; as man is mortal," which definition is correct, but the deductions drawn from this declares all the above scripture untrue, because it is said "the body after death is not mortal for the reason the life that made it mortal has taken its flight." It is very clear that our bodies now are mortal, but that "the life made it so," is not so clear, but it is clear that the writer does not believe that our bodies which are now mortal, is that which "is sown a mortal body and is raised an immortal body, is sown a natural body and raised a spiritual body. Is the mortal that put on immortality the thing resurrected and changed is reckoned a "vile body." Can this be said of either the inner man, or of the church collectively. In Phil. 3-21 we read "Who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." In Rom. 8:11 "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, (in like manner) quicken your mortal bodies by His spirit that dwelleth in you." The advocates of the theory above mentioned have contended that the quickening mentioned in this verse, means a quickening in a personal experience here in time, as to life in duty, etc. But it seems clear that the words "shall also" implies, that God hath raised up our Saviour from the tomb, and that we shall be raised up the same way. I cannot understand the word resurrection as used in the scriptures to apply to something living, but always to the dead. There is no room for guessing when it comes to what the penalty was passed upon when the law was violated in the Garden of Eden, for it is written, "For dust thou art and unto dust shalt thou return." Gen. 3. 19. This same evidently is the subject of salvation, hence the subject of the resurrection of the dead.

We are not unmindful that this subject is composed of soul, spirit and body. In 1st. Thess. 5: 23-24 we read, "And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. If the theory that denies the resurrection and change, of those mortal bodies from mortal to immortal be true, then this test among many others is untrue, for the body as well as the spirit and the soul is preserved blameless, and neither can be lost. "Why should it be thought a thing,

incredible" with any one "that God should raise the dead." Acts 26-8. Is not our Bible a record of miraculous works that God hath wrought? We read "that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24:15.

This text does not say that there has been, or that there is going on now, but that "there shall be a resurrection of the dead, both of the just and the unjust." "The hour is coming in which all that are in the grave shall hear His voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation." John 5. 28-29. The scriptures teach therefore that there is a time appointed, when Jesus Christ, our blessed Saviour and Redeemer will come again to this earth "the second time," and all the dead shall be raised up, both the just and the unjust. Do we believe it? But do we want to spiritualize the facts away? It is not much for us to know the work will be done, or how we shall appear after death. But do we believe we shall, (all of us, spirit, soul and body) appear at all? Shall this "vile body" be raised up at the last day, changed and fashioned like the glorious body of Jesus? Shall we stumble at the fact, that since the beginning of time, so many of Adam's race have existed on the earth, and have died in so many ways, perishing by thousands on the battlefields, buried at sea, burned to ashes and hundreds of other ways, in which the dust is mingled with other dust, and often scattered to the winds? I say

shall all this stagger our faith in the word and promise of God? The inspired writers knew all these things, yet they clearly assert the resurrection of the dead, in that future day which God hath appointed. We who believe the doctrine should do likewise, offering no apologies, and asserting no more than the scriptures assert in endeavoring to explain. The general arminian theory of the future state, is as far from the truth as the one we have been opposing. In corporal death we are separated from all earthly relationships, and shall live in them no more. And in the kingdom of heaven, There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are one in Christ Jesus." Gal. 3-28. "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven," Mat. 22-30. "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as he is," Like David may all his children say "As for me I will behold Thy face in righteousness; I shall be satisfied when I awake in Thy likeness." Psalm. 15-17. Our corporal death is not the "second death" mentioned in Rev. 2-11 20-14; 21-8. That evidently alludes to the final state of the wicked. But our death is only a falling asleep in Jesus, from which we are to be awakened. 1st Thess. 4-13.

H. B. JONES,

Winnesboro, Tex.

TO THE READERS OF ZION'S LANDMARK

Dear Children of God:

Much of my time for the past year has been spent in sweet meditation and prayer to God that He might enable me to bow in humble submission to His will. Often scripture after scripture unfolds and reveals the precious promises to God's chosen people.

The awful thought that troubles me is can one so unfit as poor me claim any part in them? Since the death of my dear husband which occurred January 21, 1925, no pen can describe the awfulness of the lonely hours. Surely God alone has been my comforter, while but few mortal beings have been blessed with better friends who have been untiring in their efforts to do what they could to cheer my broken heart. This I hope has been thankfully received, yet those who have felt such a stroke know the difference in human sympathy and in the divine comforter. As I now view my life from girlhood methinks I can readily see the hand of kind providence leading me gently and with love all along, showing mercy, for surely had I been dealt with justly it would not be as well with me.

Well do I call to mind how I grieved and worried when my mother and father gave up our old home and came to live with my brother. Now it just seems surely they were placed near for a purpose. Its a great comfort to them and to us to see each other often. May God see fit to keep them upon earth to a ripe old age. Oh! such a blessing? I have in him a dear good brother who has in many

ways proven himself a brother in a two fold sense. He came in the room to see George the Sunday before he died Wednesday. Sick and weak as he was, he said, "Floyd, if I have to go, give Ella all the best advice you can." He seemed to realize his condition and said, "poor old girl, I've looked at and pitied you many times, being left with all these little children. I can't look at them sometimes without tears, that they have no father to instruct nor protect them; only poor dependent me. Here comes the sweet thought, our Heavenly Father has promised to be a husband to the widow and a father to the fatherless. "I know He is not slack concerning His promises but oh, can it be meant for me and mine? Oh, dear saints when you can remember me and mine in your prayers, that we may represent an unbroken family in Heaven and that their poor mother's feeble efforts may by God's help be accomplished to raise them in the nurture and admonition of the Lord.

Preaching has been much comfort to me. I have felt to say with Ruth, "Entreat me not to leave thee or return from following after thee for whither Thou goest I will go; and where Thou lodgest I will lodge; Thy people shall be my people and Thy God my God."

Brother Lester Dodson's piece in the last Landmark was a real feast to my poor soul. I read it with tear dimmed eyes and exclaimed, I know part of this was intended for me.

I was kept from Malmaison church today with my youngest daughter; but have had a feast in this. I have many times felt I must

write something for publication to relieve my mind. I leave it to the publisher's good judgment if this will not crowd out something better, I have enjoyed what I think is a duty, what for I knew not, I wish not to question divine providence. O, that I could never murmur at my lot but render my body a living sacrifice ever remembering God works and no man can hinder and He ever liveth to make intercession for His people. He is too wise to err, and never afflicts willingly. My prayer is that I may live to the honor and glory of God ever rendering praise to the giver of every good gift. The doctrine of living grace is precious and wonderful to me.

Brethren I feel we should strive to live in peace, and bear each other's burdens and let brotherly love continue. My bereavement has humbled me in the dust of humiliation and a large portion of the time I can say I know my Redeemer liveth, but the dark seasons come, then woe is me. Again if not asking too much I crave an interest in your prayers. Also a few lines from any who wish to write would be gladly received. My life is very lonely, my oldest child 13 and youngest, 6, all go to school when well.

Your sister, I hope,
 MRS. ELLA W. RICHARDSON.
 Keeling, Va.

**CONTRIBUTIONS FOR NEEDY
 SUBSCRIBERS**

The following have contributed \$2.00 each for the Landmark to be sent to some one not able, for which we wish to thank them:

- J. T. Lewis, Farmville, \$2.00 .
- J. R. Jones, Greensboro, \$2.00.

PLEASE PUBLISH.

Dear Brother Denny:

I in my weak way will ask you to publish sister Mills letter if you see fit to do so. It was so much comfort to me that it might be a comfort to others.

Though she was a stranger in the flesh but I hope not in spirit.

She answered my letter in the Landmark of November fifteenth. I feel so little to be remembered by any one. Pray for me if you have a mind to do so. I desire the prayers of all saints. Your unworthy sister if one at all.

MRS. CASSIE LONG.

Prospect Hill, N. C. R-1.

The Letter.

Dear Sister Long.

If I, a poor worm of the dust, may address you thus though we are strangers in the flesh I hope we are not in the spirit. Dear sister I awoke Saturday morning at two o'clock and you came into my mind and I felt like I wanted to see you face to face and talk to you about the goodness and mercy of God our Saviour. Dear sister I can sympathize with you in your afflictions for I am afflicted. I have been to the hospital three times and I know what it means. I feel at times it is good for me to be afflicted for if I weren't I would go astray and I feel that I stray most of my time. Saturday morning I could not sleep and the most rich promises came to me and different hymns would come into my mind and it seems like it took me from my earliest experience down until now and Oh, the trials and disappointments I have had and I have had joy. A mixture of joy and sorrow, I daily do

pass through but when such promises come to such a sinner as I feel myself to be such as this. The Lord is my shepherd I shall not want and again as the poet hath said, Ho every one that thirst come ye to the waters freely drink and quench your thirst with Zion's sons and daughters. Oh, for that free gift that the Father hath given us Jesus Christ the Saviour of sinners. Dear sister I will call back to my experience. It has been sixteen years last September. I was very low nigh unto death, it seemed to me and I was lying on my bed and I heard as it seemed to me some one knock three times at the door and I asked if some one had knocked and they said no, well I thought it was the sign of my death and I had never felt the need of prayer before and I began to ask the Lord for His mercy and to raise me up if it was His will. One day my mother was there and she had my little baby up in her lap and was singing that beautiful hymn,

Awake my soul in joyful lays
And sing thy great Redeemer's
praise

He justly claims a song for me
His loving kindness Oh, how free
He saw me ruined in the fall
Yet loved me notwithstanding all,
He saved me from my lost estate
His loving kindness Oh, how great.

While she was singing this song it appeared that I was taken up on a ladder into the sky one end pointed east and the other west. On the north side was perfectly dark and on the south was the brightest place I ever saw and there was a large building and all in there were all old men all gray and bent. I looked all around and I didn't know

any, but my father, and in the middle Jesus was standing, looking as if he was preaching and I just wanted to touch even the hem of his garment but I never reached him. This went on a day or two and I thought I wouldn't tell anybody and one day the house was full of people and a voice as it seemed spoke to me, if you don't tell it, you shall die and I asked all to leave the room but my mother and my husband who at that time belonged to the Free Will Baptist. The rest were most Methodists and I knew that they wouldn't believe me and I began to tell them what I hoped the Lord had done for me and when I had finished talking I didn't have any fever and my fever had been running high and it seemed that a voice spoke to me from this very day, you will get better in a short while. The doctor came and was very much astonished that I didn't have any fever and I said Dr. Laughinghouse, if you never come to me, I will get well but he didn't ask me why and I didn't tell him and I truly hope I did die to the love of sinful things. I don't know whether this is an experience of grace or not, it seems very little, but I would not take the whole world for it. This was in September and I joined the next June at Red Banks with three others and was baptized the following Sunday by our dearly beloved pastor, Elder G. W. Stokes who has since died. Dear sister guess I had better stop before I worry you. I hope some day that if we never meet on earth that we will meet in heaven. I desire the prayers of God's people the world over. Pray for me when you have a mind to. From your un-

worthy sister. Excuse all mistakes as I am very nervous. Will close a sinner saved by grave if saved at all.

MRS. LUCY J. MILLS.

Chicod, N. C.

LANDMARK FIRST RELIGIOUS PAPER

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

You will please find enclosed check for \$2.00 for the renewal of my subscription to the Landmark another year. I do not feel like I can do without it. As far back as I can remember it has been a welcome visitor at my home and within its columns I have found many soul comforting truths. September 24th will be my sixty-second birthday. Zion's Landmark was the first religious paper I remember reading.

MRS. J. W. BROOKS.

Greenville, N. C.

MEDITATION.

Dear Readers of the Landmark:—Just as I have returned from meeting today am now sitting wondering if all God's people have the same weakness of whatever description and unworthy feeling to endure that seems to be my lot to contend with. There are times that I feel strong. I hope in the faith of God's elect and ere I am aware am down again in the depths of despair and humiliation, trailing as it were in the dust of degradation and when I can reflect and comprehend my situation, am ashamed of my unbelief in that I do not trust my God as I feel I ought to for the Holy scripture that He has given unto us for a guide

to show to us that all the prophets had their share of these things to contend with. Then come the apostles, filling up their measure to them in the last time and how they all were safely kept by the power of God, ready to be revealed to the min the last time and how the record (scripture) shows so enthusiastically that they all died in the faith and how that God was not slack concerning his promises as some men count slackness, then after considering all, that we cannot live here and be as we would like to be, but in the world (natural) ye shall (not may) have tribulations, which consist of every kind of trouble that arise from our corrupt and desperate nature so that we cannot do the things that we would, which causes us to exclaim as one of old. "Oh, wretched man that I am who shall deliver me from the body of this death." But the thought I had in mind is, that if this is the road or pathway of God's children here in time, why is it that we can't remember the way marks and take courage by the way? Well, another hath said that we "live by hope" and my brethren that is all that I have ever been able to attain unto, if indeed I have attained unto that, for that is all that is promised in this life then with the evidence that I hope I have why cannot I be content for another hath said that, "Godliness with contentment is great pain," if I could only be reconditioned to every description of God's providence then indeed I should be wonderfully blessed. Then just let me believe and Lord help thou my unbelief. Would love to have a few lines from some of my brethren

ren as I am now located among strangers and yet among them are some of God's humble poor.

As ever I trust your brother.

JNO. B. SMITH,

O'Brien, R-a, Fla.

ELDER C. F. DENNY IN THE HOSPITAL.

The reader of the Landmark will regret to learn that Elder C. F. Denny is confined in a Wilson hospital suffering from a heart attack which has induced asthma and high blood pressure, and his condition is not at all good. We feel sure that the brethren and sisters will pray for his early restoration to health.

J. D. GOLD.

COMMENDED.

Atlantic, N. C.

March 11, 1926.

Dear Brother Lester:

I have read with much interest the Landmark for Feb. 15th, and not the least among the contributions is your editorial. Now I do not know when I have read a more timely article, and as true as timely. It does seem strange that brethren who should be helps to each other should so engage in hard names for each other; such as "Absoluters," "Hobby riders" etc. Why should they do all this? Have they some pet theory which they are afraid to be touched with the aqua fortis of divine truth. It is what tells the truth of all things. If it will not stand the test of divine truth why put it off on our brethren? We are sure that the doctrine of divine grace will stand against every attempt to destroy it. The dear Lord Jesus is the great

Author, and as He stood the test through trials, persecutions, conflicts, and even death itself so will all His works and ways and children.

The Lord has His time and His way to try His people and to bring them in harmony to His truth. Many of the Lord's little ones know not the doctrine of His deep places. He has not brought them into His deeps, and taught them the treasures of His sea, the treasures of His snow, His rain, His frost, His ice, the lesson of the whale's belly. How can we expect that they shall know these things unless the good Lord has carried them down in those deep places and taught them there?

Some years ago a dear sister said to me, "A few years ago I did not want you to come to our Church. I did not believe what you preached, and I rather you would not come. But now the Lord has visited me with His strong arm and laid His afflicting hand upon me, and there is no one who I rather see come than you. I know the truth of what you preach." What I taught was just the same truth before as it was after the Lord taught it to her but she must go to school in the grace of God to know the truth of His deep places.

A young preacher who is very fruitful in his labors said in his pulpit in my presence, "All the ministers of God do not learn to preach the gospel where Jonah did." I thought that that is the very reason why you and others are preaching conditionalism for the gospel: You have not been down in the deep and heard the roaring of the Lord's waterspouts, nor have you, as an island of the great sea felt

the waves and the billows of God go over you. All the ministers of God must learn the things of God in the same school. Jonah learned obedience to God in the belly of hell. He had to go there before he was willing to do the commandments of God. Our dear Jesus learned obedience by the things which he suffered. Indeed I do not think Jonah was willing even then but he had to do it willing or unwilling. God did not ask him if he would do it but He told him to do it and he did it. His own spirit rose up in opposition and rebelled but the word of God must and did prevail, and every purpose of God was done as it is in all His works.

The doctrine of God is always a hard saying, and the question is, "Who can hear it?" Who has believed our report and to whom is the arm of the Lord revealed?

I do hope that our brethren who believe the truth of God will ask themselves the question, "Where and how did I learn this truth? Who taught it to me?" I think if they will properly consider this matter they will be slow to declare non-fellowship for those who do not see and believe it. We did not learn it of ourselves, and how can we think that others can learn it of themselves. No, it must be taught to all by His Holy Spirit. Then we should feel more like praying for those who at this very time are declaring non-fellowship for those of us to whom the Lord has been pleased to teach His truth. I want to insist that our brethren everywhere shall be careful how they join in any non-fellowship resolutions for we know not how and

when the Lord will visit His Zion and open the eyes of those who hate His way and His truth.

Undoubtedly those of us who have been taught the truth of God's doctrine of Predestination are going to teach it but we should be careful how we handle God's sacred truth. We should not handle it defiantly. Handle it in the love and the fear of God whose truth it is. Don't try to down those of our brethren who cannot see it as we do. Did not the Lord teach it to us?

I well remember when I was in conversation with a Missionary Baptist on the subject of Predestination, and he was much more firm in the doctrine than I was. I feel that the good Lord gave me just what I have in that as well as any other points of the doctrine of His word. Therefore I do feel that it is right for me to be patient with my brethren on this as well as other points of the doctrine of God our Savior. And while this is true I feel that my brethren should not try to declare against me for teaching just what I feel that God has taught to me.

Either way would not be charitable to each other. To get up a war over these things is not good for the house of our God. We are brethren, and we should not fall out by the way. If any go out from us it is because they were not of us. We should leave them in the hands of the living God who knows their hearts and ours as well. If it is His will He will bring them back, and if it be not His will to do so it is His work and we are not held responsible for it.

I notice in the "Primitive Bap-

tist," for Feb. 1st. that twenty five preachers and others, excluded and in the Church have declared non-fellowship for us. Some of these brethren, I very much love and it hurt me very much to see what they had done. I feel sure that they have acted before they thought.

To declare non-fellowship for one who is in fellowship in his home church is to declare non-fellowship for all orderly Primitive Baptists everywhere. Then to join with those who are themselves excluded and with them to declare non-fellowship for brethren who are in fellowship with the brethren is to put yourself with those who have been excluded, and therefore you are out of the Church. Think of it brethren. Where have you gone? Has not Israel gone astray? Are they not out of the pathway of our God. I don't know why the Lord has seen fit to allow this but I feel sure that His fan is in His hand, and He will thoroughly purge His floor. Is that what He is doing?

Brother Lester, I did not think to say all this. I just wanted to endorse the contents of the Landmark for Feb. 15th.

The Lord bless us all and give us grace of love and of patience.

Your brother in a good hope.

L. H. HARDY.

THE BLACK RIVER UNION.

The next session of the Black River Union will convene with the Church at Oak Forrest Church in Johnston County, N. C., on the 5th Sunday and Saturday before in May, 1926. Visitors will be met at Four Oaks, N. C., on Friday before. An invitation is extended to all lovers of the truth as it is in Jesus. If correspondence is desired write Bro. Geo. Massengill, Four Oaks, N. C., R. F. D. No. 2.

W. V. BLACKMAN,
Clerk of Union.

JAMES LAFAYETTE BULLOCK

The subject of this notice was one of ten children born to William and Nancy Bullock, born July 4, 1861, died December 16, 1925, was buried the following day in the family burial ground. Elders J. N. Rogerson and B. S. Cowing held the burial services. Brother Bullock was married December 1866 to Sarah Williams who preceded him to the grave by several years. There were no children born to that union. On Saturday before third Sunday in April 1887 Brother Bullock went before the church at Bear Grass and asked for a home with them, was received and was baptized the following day by Elder J. N. Rogerson. Brother Bullock never was very strong physically but we feel like he was strong in the faith of his Lord and Saviour Jesus Christ. He was punctual in attending his meeting at his home church and visiting sister churches as long as he was able to go. For several years Brother Bullock had been in feeble health and for the past two or three months of his life he was sorely afflicted with heart dropsy until death came and relieved him of his sufferings. We hope and feel that he has entered the heaven above where all is peace and love. He leaves one brother M. G. Eulock, three sisters, Sarah Brown, Mary Ann Harrison and Millie Stalls and other relatives and friends to mourn the loss of our dear brother. The church has lost a faithful member. May the Lord reconcile us to His holy and righteous will.

Done by order of conference Saturday before the third Sunday in December, 1925.

ELDER B. S. COWING, Mod.

J. H. D. PEEL, Clerk.

J. H. D. PEEL, Committee.

RESOLUTIONS OF RESPECT

God in His infinite wisdom has seen fit to call to his reward Mr. John Cole, beloved husband of Sister Mary Cole. Mr. Cole attended the Primitive Baptist Church at New Hope as long as he was able and was a firm believer of salvation by grace.

Resolved, First; we the church at New Hope send Sister Cole and family our sympathy.

Second; that we bow in humble submission to one that never makes a mistake.

Third; That a copy of this be sent to Sister Cole and a copy to Zion's Landmark for publication.

Mr. Cole leaves a wife and one son to mourn his departure.

Done by order of the church in conference at New Hope where Sister Cole is a member.

G. M. TRENT, Moderator.

J. J. SOMMERS, Clerk,

MRS. SARAH JANE EDWARDS

By request of the family I will endeavor to write a sketch of the life and death of my dear aunt. If the Lord will enable me I feel the need of Him every moment of my life. I know of myself I can do nothing. I hope He will guide me and keep me in the right way.

I have known the deceased all my life. We were raised together, played together and went to school together. She was loving and kind to all her friends and had a lovely Christian walk. She was a devoted wife and kind to her husband and to her children.

Her health had been poor for some time but kept up and was blessed to attend church most of her time. She visited Red Banks often and we miss her so much. She could sing well and we miss her in helping us sing. But when the summons came her Saviour was ready for her to rest I believe in the bosom of His love, where she can praise Him forever and ever. She had a bright hope of a home in Heaven.

We were devoted to each other. She was a great comfort to me, I was always glad to have her come to see us. She lived with her children and she visited her people and friends and many churches.

She was a great sufferer for three weeks or more, doctors and trained nurses and children and friends did all they could do, but in vain, they could not stay the icy hand of death, her blessed Jesus called come home.

The deceased was the daughter of Josiah and Sarah Ann Cox. She was born May 23, 1868, died October 28, 1925, making her stay on earth 57 years, 5 months, 5 days. She was married to L. N. Edwards, January 29, 1890. To this union was born nine children. Three of them dying quite young. Those living are James J. and L. J. Edwards of Pitt County, and G. W. Edwards of Buie's Creek. Three daughters, Mrs. A. C. Jackson, Greenville; Mrs. Oscar Hardee, Greenville; R. F. D.; Mrs. Raymond Tyson, Greenville and ten grand children and two brothers J. D. and Dr. E. T. Cox of Winterville; two sisters, Mrs. H. J. Stokes, Chicod; and Mrs. W. F. Carroll, Winterville, and lots of nieces and nephews and friends to mourn, but we feel that our loss is her gain.

She united with the Primitive Baptist Church at Handcock on the third Saturday in August, 1913 and was baptized on Sunday by Elder G. W. Stokes, her pastor and nephew, and she remained a faithful member until death, always filling her seat when not providentially hindered. She is greatly missed by her church.

Dear children, don't grieve for mother, she is gone where all is love and peace and

enough, we feel that our loss is her gain.

The burial services were held by Elder S. B. Denny, of Wilson, and they sang "Asleep in Jesus Blessed Sleep." Her remains were taken to the family burying ground and laid beside her husband who had gone many years before. Oh, it was hard to give her up, but we feel she has parted from death unto life and has fallen asleep in the arms of Jesus to await the morn of the resurrection where she will come forth fashioned like His own glorious body to be caught up into heaven there to rest forever and ever. May the Lord bless and comfort her bereaved family and reconcile them to His holy will.

The beautiful flowers showed a token of love and fond remembrance of her loved ones and family.

Dear Aunt, God in His infinite love
Took you to join His holy band above
Your dear sweet voice we'll hear no more
Your face we'll ne'er see again
But by God's grace we'll meet you
On that celestial shore.

For the Lord has safely gathered her in
Far from sorrow, far from sin
No more earthly grief or fear
No more sadness no more tears
For the life so pure and fair
Now has passed from earthly care
God Himself the soul will keep
And give His beloved sleep.

Her Niece.

MITTIE STOKES BRIGHT.

JOHN H. WEBSTER.

On January 19, 1926, the death angel entered the home of John H. Webster and took his spirit to its eternal home.

He was born in Franklin County, Va., Jan. 8, 1846 and died January 19, 1926, making his stay on earth 80 years and 11 days. He was married to Miss Josephine Frabin, of Franklin County, Va., on Nov. 4, 1875. To this union was born two sons and one daughter. The daughter died in infancy. He was a believer in the Primitive Baptists for many years. But joined the church in old age. He was baptized by the writer on the 5th Sunday in Aug. 1925 and lived a model Primitive Baptist until his death. We think his timidity was the only thing that kept him out of the church as long as he was, as he lived a model life even before he joined the church. There is left to mourn their loss a widow and two sons, many grand children and friends. As the home burial ground holds his body, we feel his friends and relatives hold in admiration his memory close to their hearts and our fondest hope is that God holds his soul in His sweet embrace and has said, "Precious in the sight of the Lord is the death of His saints."

JESSE BRAKE.

Our dearly beloved brother, deacon, treasurer and for several years clerk of our church, answered the call of our Heavenly Father come home" on Jan. 18, 1926, being in his 82nd, year.

As a deacon from June 1909, to his death he was all that the word "Deacon" implies.

As treasurer, he served in honor to the church and to himself.

As clerk, he filled every requirement of a clerk only partial deafness causing him to give it up.

Promptness was his motto. After he was convicted of sin by the righteous judge, he become a great rebel against God and lived to the world many years. He loved to tell in late years, how he was brought down in submission and made to offer himself at the feet of the brethren at the Falls church in March 1898. He was gladly received and baptised and through the remainder of life lived an ornament to the church.

He was the oldest son of Wm. Brake who also was a member of this church from 1847 to his death in 1882.

In early manhood he offered himself to the Confederacy and braved the perils of war until the fall of Fort Fisher.

He later become prominent in public life and gave up the last office he held as County Commissioner at the age of 76.

He continued a devoted Landmark to his community, his county and state until a week before his death, then having been kicked by a mule, the injuries causing his death.

His funeral was conducted by his pastor, Eld. A. B. Denson and attended by hundreds of mourning friends and relatives from over the state. The remains being laid beside his wife who preceeded him a few years hence in the "Brake burial ground," where his ancestors since early in the 17th century, sleep.

As in business, he also was strict with his eleven children, seven of them, three boys and four girls surviving to mourn their loss.

Let us all imitate him as he followed Jesus.

By his loving nephew,

H. L. BRAKE.

By request of the Falls Church.

OBITUARY.

In loving remembrance of C. R. Gillikin of Otway, N. C., who was born February 13th, 1852, died January 8th, 1926. He was twice married, first to Caldrona Golden of Sea Level, N. C. They were married July 24th, 1874. To this union were born six children, three boys and three girls. L. H. Gillikin of Miami,

Fla., Monroe Gillikin, Beaufort, N. C., C. Warren Gillikin, Otway, N. C., Mrs. Daniel Gillikin, Otway, N. C., Mrs. Fred Gillikin, Otway, N. C., Mrs. M. C. Adams, Morehead City, N. C. His second wife was Delania Willis of Lola, N. C., on July 19th, 1908. He leaves to mourn their loss, a widow and six children, 27 grand children and seven great grand children, Brothers Gillikin united with the Primitive Baptist Church at Otway, July 1918, and was baptised by his beloved pastor, Eld. E. E. Lunday October the 30th, 1918, and lived a devoted member of the said Church until death claimed him. Loved and respected by his brethren and friends the writer often talked with him about religion. We believe in salvation by grace and truth only in the merits of the once crucified and a risen Redeemer He shall sleep but not forever in the lone and silent grave blessed be the Lord that taketh, blessed be the Lord that gave. In that bright eternal city
Death can never, never come
He will call us from our trials
In his own good time
To home sweet home.

Once precious to our heart was gone
The voice we loved is still

The place made vacant in our home

Written by request of the bereaved
Can never, never be filled.
widow,

W. W. STYRON.

BEAULAH C. BULLOCK.

It is through much weakness and with a sad heart that I attempt to write the death of my dear daughter, Beulah C. Bullock.

She was born November 26, 1882, died February 3, 1926, making her stay on earth 43 years, 2 months and 8 days.

She was the eldest daughter of J. J. and Sarah E. Nobles. She leaves a heart broken husband, four children and mother and five brothers and 2 sisters.

Her children were Ernest O. Bullock, Joseph Murphy and Annie Belle, Mable Louise, brothers, Joseph L. Nobles, H. Edwin Nobles, Grover Leggett, Murphy Leggett, Uriah Leggett, sisters, Mrs. J. F. Warren and Mrs. C. A. Crandall. She was a highly respected neighbor, a faithful wife and mother. She joined the Primitive Baptist in 1921 and lived a faithful membership for five years. Her suffering were intense, but she bore them patiently.

Funeral services were conducted by B. S. Cowan, her pastor with a large audience. She was laid to rest at the family burying ground.

We go mourning every day,
We cannot help but weep;
We are so sad and lonely,

Since dear child fell asleep.

She is gone but not forgotten
Never will her memory fade;
Sweetest thoughts will ever linger,
Around the grave where she was laid.

We hope she has gone to her
Eternal rest, where parting is no more,
We can only hope to meet her,
On that happy, golden shore.

Please have this published.

By her loving mother,

MRS. SARAH E. LEGGETT.

J. W. DUPREE

In memory of my dear father, J. W. Dupree, son of William T. Dupree and Frances L. Dupree.

He was born Oct. 19, 1864, died July 2, 1925, making his stay on earth 60 years, 8 months and 13 days.

Nov. 24, 1886 he was married to Mary Mildred Jenkins, to this union were born seven children, two of them having died at an early age. He leaves a wife and five children, four daughters and one son, C. F. Dupree, Mrs. Hugh Cobb, Mrs. W. W. Stallings, Mrs. C. H. Elliott and Mrs. T. L. Harrison, several grand children, relatives and friends. We mourn our loss, but feel that our loss is his gain. The Lord giveth and the Lord taketh. "Bless his holy name." His will, not ours must be done.

He was in feeble health for some years, but kept going until only a few days before his death, he took his bed and continued to grow worse until the death angel came and carried him to that "home on high" where all is peace and joy. He never did during his sickness complain of suffering with any pain, just lay and slept, patiently waited until God's appointed time. He died as one going to sleep.

I will say to dear mother, brother and sisters, do not grieve or wish him back. God took him to that better home to rest, where there are no sorrows, troubles and cares.

He was a good husband, a kind father and grand father always giving his children good advice.

Father and mother united with the Primitive Baptist Church at Hopeland, Sept. 1895.

They were baptised by A. L. Moore on fourth Sunday evening Aug. 26, 1916, they moved their membership to Pleasant Hill.

He was a strong believer in the doctrine of salvation by grace alone.

We miss our dear papa, and we would have been glad to have kept him with us, but God's will was to take him. Thy will be done. Oh, Lord not ours.

With many relatives and friends present, the funeral services was conducted at home by Elders C. F. Denny and A. L. Harrison. They spoke words of comfort to us all.

He was laid to rest in the family graveyard near home, there to await the resurrection, where these vile babies shall be changed and fashioned like the glorious body of Jesus.

Our papa from us in gone,
A voice we loved is still,
A place is vacant in our home
Which never can be filled.

Written by request of mother,

MRS. FRANCES HARRISON.

ELDER L. H. HARDY.

Dear Brethren:

Please publish the following appointments for me.

Saturday, and 3rd Sunday, May 15th, 16th, Kingston.

Monday 17th, White Oak, Jones county.

Tuesday night, 18th, Wilmington.

Wednesday 19th, at 2 o'clock Tabor.

20th, and 21st, Pireway.

22nd, and 23rd, Bethel.

24th, and 25th, Pleasant Hill.

26th, and 27th, Pee Dee.

29th, and 30th, Mill Branch.

31st, and June 1st, Simpsons Creek.

2nd, and 3rd, Black Creek.

4th, Tabor.

5th, and 6th, Mill Branch.

I shall be glad to take subscriptions for the Landmark at all of my appointments.

Yours truly and in gospel fellowship.

L. H. HARDY.

MEETING AT HUNTING QUARTER.

Please publish in your paper that the Primitive Baptist Church at Hunting Quarters, the Lord willing, will hold their regular three days yearly meeting on Friday, Saturday and 2nd. Sunday in June.

All our brethren and sisters who are in fellowship with us and our ministering brethren are invited to come and partake with us in that meeting.

L. H. HARDY, Pastor.

JOHN D. SMITH, Clerk.

Atlantic, N. C.

STAUNTON RIVER UNION.

Please give notice through the Landmark, the next Staunton River Primitive Baptist Union is to be held with the Church at Springfield, Va., in the town of Gretna, Va., if it is the Lord's will, Friday, Saturday and fifth Sunday in May 1926.

We wish all sound Baptists to be with us in this meeting. Special invitation to preaching brethren.

J. R. WILLIS,
Church Clerk.

Gretna, Va.

CONTENTNEA UNION.

Please state in the next issue of Zion's Landmark that owing to inclement weather the last session of the Contentnea Union was not held. The next Contentnea Union will be held at Hancock's Church on fifth Sunday in May beginning on Saturday before. Trains will be met at Ayden and Winterville, N. C., on Friday night and Saturday morning.

B. T. COX.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union is appointed to be held with the church at Stories Creek, on the fifth Saturday and Sunday in May. Friends and especially ministers are invited who will be met at Roxboro, N. C.

C. T. HALL, Clerk.

Woodsdale, N. C.

MEETING AT SANDY CREEK CHURCH

Mr. J. D. Gold,

Dear Sir:

For the information of the Primitive Baptists of North Carolina I am asking you to publish in Zion's Landmark a memorial meeting which is set apart to be held at Old Sandy Creek Church, located in Randolph county, four miles from Liberty, N. C., on the second Sunday in May 1926. Services to begin at 10:00 a. m. This meeting has been arranged and set apart as we hope for the worship of God, and to pay respects to our forefathers who established the Church in North Carolina in their early settling. This being one of the oldest Churches in North Carolina, this church property is still owned by the Primitive Baptists and is still shown as one of the churches of the Abbotts Creek Association. We are extending an invitation to the preaching brethren and to the brethren and friends of the Primitive Baptists to meet with us on the above date. Those coming by rail will have to come to Greensboro Saturday night and leave Greensboro Saturday night before the second Sunday in May, on a train leaving at 7:00 p. m. for Liberty, N. C. which is located on the A. and Y. R. R. Parties coming by rail will be met at Liberty Saturday night.

This is done by request of the brethren of the Abbott's Creek Association. In asking you to publish two copies in the Landmark in the 1st. and 15th. issues.

Yours as ever,

ELDER H. S. WILLIAMS.

Spencer, N. C.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION, ETC.,
REQUESTED BY THE ACT OF
CONGRESS OF AUGUST 24,
1912**

Of Zion's Landmark published twice a week at Winterville, N. C. until 1926.

STATE OF NORTH CAROLINA,

COUNTY OF WILSON, ss:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared John D. Gold, who, having been duly sworn according to law, deposes and says that he is the Business Manager of Zion's Landmark and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912 embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

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

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

Editors P. G. Lester, Roanoke, Va.

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

M. L. Gilbert, Dade City, Fla.

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

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

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

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

JOHN D. GOLD.

Sworn to and subscribed before me this 1st day of April, 1926.

C. T. HARRIS, Notary Public.

Notary Public, Wilson, N. C. (Exp. Mar. 2, 1927)

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Mrs Emily Cogkins
15 Oct 24

VOL. LIX

APRIL 1, 1926

No. 10

LET NOT YOUR HEART BE TROUBLED



WISDOM IN WORDS

"A soft answer turneth away wrath: but grievous words stir up anger."

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place, beholding the evil and the good.

A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.—Prox. 15:1-8.

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

Associate Editors

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

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

MARK YE

Please republish, for it is as good today as it was when these lines were penned by the venerable and faithful Elder Taylor, August 1, 1891.

The following texts of Scripture were collected and arranged by Elder A. J. Taylor for publication. He felt impressed to do this in order to show to the people of God that the Scriptures enjoin those living in Jerusalem the necessity of good works. These Scriptures are not addressed to the dead, but to the living in Jerusalem. How careful should the people of the living God be to maintain good works which are good and profitable unto men. Elder Taylor spends most of his time in feeding the flock of God and exhorting them to walk worthy of their high calling. He is an aged man who has long been in the ministry and is faithful.

P. D. G.

"Ye are the salt of the earth, but if the salt hath lost its savor wherewith shall it be salted. It is thenceforth good for nothing but to be cast out and trodden under foot of men. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of

heaven, but whosoever shall do and teach men the same shall be called great in the kingdom of heaven. And if any man will sue thee at law and take away thy coat let him have thy cloak also, and whosoever shall compel thee to go a mile go with him twain. Give to him that asketh of thee turn not them away. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you. Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Then said he unto his disciples, the harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. Come unto me all ye that are heavy laden and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. Moreover if thy brother trespass against thee go and tell him his fault between thee and him alone. If he shall hear thee thou hast gained thy brother: but if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses every word may be established:

and if he neglect to hear thee tell it unto the church, but if he neglect to hear the church let him be unto thee as a heathen man and a publican. How oft shall my brother trespass against me and I forgive him, till seven times? Jesus saith seven times, but until seventy times seven. And Jesus said unto them, take heed that no man deceive you: Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Watch therefore, for ye know neither the day nor the hour when the Son of man cometh. Watch and pray that ye enter not into temptation. The Spirit indeed is willing but the flesh is weak. Go ye therefore and teach all nations, baptise them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world, Amen. And Jesus said unto them, come ye after me and I will make you fishers of men. And he commanded them that they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse. For whosoever will come after me let him deny himself, and take up his cross and follow me. But take heed, behold I have told you all things, take ye heed, watch and pray, for ye know not when the time is, watch ye, therefore, for ye know not when the master of the house cometh, and what I say unto you, I say unto all, watch. But I say unto you which hear, love your enemies, do good to them which hate you, bless them that curse you, and pray for

them which despitefully use you. And unto him that smiteth thee on the cheek offer also the other; but love your enemies, and do good and lend hoping for nothing again, and your reward will be e great. Be ye therefore merciful as your heavenly Father also is merciful. Give and it shall be given unto you, good measure, pressed down and shaken together, and running over shall men give into your bosom. And why call ye me Lord, Lord, and do not the things which I say. And Jesus said unto him, let the dead bury the dead, but go thou and preach the kingdom of God. Go your ways, behold I send you forth as lambs among wolves. Be ye wise as serpents, and harmless as doves. Take heed thereof that the light which is in thee be not darkness. Take heed and beware of covetousness. But rather seek ye the kingdom of God, and all these things shall be added unto you. And he said, take heed that ye be not deceived, for many shall come in my name saying I am Christ, and the time draweth near, go ye not therefore after them. But Jesus returning unto them said, daughters of Jerusalem weep not for me, but weep for yourselves and your children. I then your Lord and Master have washed your feet ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you. A new commandment I have given unto you, that ye love one another as I have loved you. Ye are my friends if ye do whatever I command you. These things I command you that you love one another. That ye abstain from

meats offered to idols, and blood, and from things strangled, and from fornication, from which if you keep yourselves ye shall do well. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseer to feed the church of God which he hath purchased with his own blood. Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. Therefore, brethren, we are debtors not to live after the flesh, for if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live. I beseech you therefore brethren by the mercy 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. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another. Not slothful in business: fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality. Bless them which persecute you. Bless and curse not. Rejoice with them that do rejoice,

and weep with them that weep. Be of the same mind one toward another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Providing things honest in the sight of all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine and I will repay saith the Lord. Therefore if thine enemy hunger feed him, if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome with good. Owe no man anything but to love one another, for he that loveth another hath fulfilled the law. So then every one of us shall give an account of himself to God. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness; not in strife and envying. Let us therefore follow after the things where-with one may edify another. Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me. Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same judgment. Wherefore I beseech you, be ye followers of me. In the name of our Lord Jesus Christ

to deliver such a one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat. For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's. But take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak. Brethren, be not children in understanding, howbeit in malice be ye children: but in understanding be men. Let all things be done decently and in order. Be not deceived, evil communications corrupt good manners. Awake to righteousness and sin not, for some have not the knowledge of God. Therefore my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. Watch ye, stand fast in the Lord, quit you like men, be strong. Let all things be done with charity. Wherefore I beseech you that ye would confirm your love toward him. Be ye not unequally yoked together with unbelievers. Wherefore come out from among them, and be separate saith the Lord, and touch not the unclean thing, and I will receive you. Examine yourselves whether ye be in the faith, prove your own selves: know ye not your own selves how that Jesus Christ is in you except ye be reprobrates. Let us not be weary in well doing, for in due season we

shall reap if we faint not. Wherefore putting away lying, speak every man the truth with his neighbor for we are members one of another. Be ye angry and sin not, let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more, but rather let him labor working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. Be kind to one another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children, and walk in love as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor, but fornication and all uncleanness or covetousness let it not be once named among you as becometh saints, neither filthiness, nor foolish talking, nor jesting, which is not convenient, but rather giving of thanks. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes dark, but now are ye light in the Lord, walk as children of the light and have no fellowship with the unfruitful works of darkness, but rather reprove them; for

it is a shame even to speak of those things which are done of them in secret. Wherefore he saith awake thou that sleepest, and arise from the dead, and Christ shall give the light. See then that ye walk circumspectly, not as fools, but as wise redeeming the time because the days are evil. Giving thanks, always for all things unto God and the Father in the name of our Lord Jesus Christ. Submitting yourselves one to another in the fear of God, wives submit yourselves unto your own husbands as unto the Lord. Husbands love your wives even as Christ also loved the church and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Put on the whole armor of God that ye may be able to stand against the wiles of the devil, praying always with all prayer and supplication in the spirit, and watching there unto with all perseverance and supplication for all saints. Only let your conversation be as it becometh the gospel of Christ that whether I come and see you, or else be absent I may hear of your affairs, that ye stand fast in one spirit with one mind striving together for the faith of the gospel. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Wherefore my beloved as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Do all things without murmurings

and disputings that ye may be blameless and harmless, the sons of God without the rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Therefore my brethren dearly beloved and longed for, my joy and crown so stand fast in the Lord my dearly beloved. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments and doctrines of men. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry. Put on therefore as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you so also do ye, and above all things put on charity which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands love your wives

and be not bitter against them. Fathers provoke not your children to anger lest they be discouraged. And whatsoever ye do do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done. Continue in prayer and watch in the same with thanksgiving without praying also for us that God would open unto us a door of utterance to speak the mystery of Christ for which I am also in bonds. Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man. That we would walk worthy of God who hath called you into his kingdom and glory. Give attendance to reading, to exhortation, to doctrine. Take heed unto thy self, and unto the doctrine, continue in them, for in so doing thou shalt both save thy self and them that hear thee. Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine; for the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward. Them that sin rebuke before all that others also may fear. I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. And having food and raiment let us be therewith content. For the love of money is the root of all evil, which while some coveted after they have erred from the faith, and pierced themselves through with

many sorrows, but thou O man of God, flee these things, and follow after righteousness, Godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, whereunto thou art called and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ. Charge them that are rich in this world that they be not high minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come; that they may lay hold on eternal life. Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. Consider what I say, and the Lord give you understanding in all things. Put them in remembrance, charge them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth: but shun profane and vain babblings, for they will increase unto more ungodliness. If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every

good work. Flee also youthful lusts, but follow after righteousness, faith, charity, peace with them that call on the Lord out of a pure heart, but foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will. But continue thou in the things which thou hast learned and has been assured, knowing of whom thou hast learned them. I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. But speak thou the things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged woman likewise that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things, that they teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the con-

trary part may be ashamed, having no evil thing to say of you. For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worthy lusts we should live soberly, righteously and godly in this present world. (Man's religion is vain.) Pure religion and undefiled before God is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye double-minded. Humble yourselves in the sight of the Lord and he shall lift you up. Is any among you afflicted, let him pray? Are any merry, let them sing psalms? Are any sick among you, let them call for the Elders of the Church and let them pray over him, and the prayer of faith shall save the sick. And confess your faults one to another, and pray one for another, that ye may be healed. Brethren, if any of you do err from the truth and one convert him, let him know 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. Wherefore gird up the loins of your mind, be sober, and hope to the end. As obedient children not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy so be ye holy in all manner of conversation. Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul. Have

your conversation honest among the gentiles, that whereas they speak against you as evildoers they may by your good works, which they shall behold, glorify God in the day of visitation. Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful be courteous, not rendering evil for evil, or railing for railing; for he that will love life and see good days let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good, let him seek peace and ensue it. And who is he that will harm you if ye be followers of that which is good? I have not written unto you because ye know not the truth, but because ye know it. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son and in the Father. And now little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming. Little children let no man deceive you. He that doeth righteousness is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. My little children, let us not love in word, neither in tongue, but in deed and in truth. Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. Little children, keep yourselves from idols. If there come any unto you and bring

not this doctrine receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds. We therefore ought to receive such that we might be fellow helpers to the truth. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God. But ye beloved building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And beside this giving all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity: for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. Yea I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. I now write unto you in both which I stir up your pure minds by way of remembrance that ye may be mindful of the words which were spoken before by the holy prophets and the commandment of us the apostles. Seeing then all these things shall be dissolved what manner of persons ought ye to be in all holy conver-

sation and Godliness. Ye therefore beloved, seeing ye know these things before beware lest ye also, being led away with the error of the wickōd, fall from your own steadfastness: but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned we make him a liar, and his word is not in us. My little children, these things write I unto you that ye sin not. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him. He that saith he abideth in him ought himself also to walk even as he walked. He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. But sanctify the Lord God in your hearts, and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear. But the end of all things is at hand, be ye therefore sober and watch unto prayer, and above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Yet if any man

suffer as a christian let him not be ashamed, but let him glorify God on this behalf. Feed the flock of God which is among you, taking the oversight there of not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time, casting all your care upon him for he careth for you. If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low, because as the flower of the grass he passeth away. Do not err my beloved brethren: wherefore my beloved brethren, let every man be slow to speak, slow to anger. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls: but be ye doers of the word and not hearers only, deceiving your own selves: for if any be a hearer of the word and not a doer he is like unto a man beholding his natural face in a glass. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious and bridled his tongue, but deceiveth his own hearer this man's religion is vain. Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin

that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have forgotten the exhortation which speaketh unto you as unto children. My son despise not the chastening of the Lord, nor faint when thou art rebuked of him. If you endure chastening God dealeth with you as with sons, for what son is he whom the Father chasteneth not. Furthermore we have had fathers of our flesh which corrected us, and we give them reverence. Shall we not much rather be in subjection unto the Father of spirits and live. Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterwards it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. [Follow peace with all men and holiness without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled, lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birth-right, for ye know how that afterwards when he would have inherited the blessing he was rejected, for he found no place of repentance though he sought it carefully with

tears. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven. Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Remember those that are in bonds. Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace. Let us go forth therefore unto him without the camp baring his reproach for here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. But to do good, and to communicate forget not, for with such sacrifices God is well pleased. Pray for us, for we trust we have a good conscience, in all things willing to live honestly. He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life. Behold I come quickly, hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God. Come out of her my people that ye be not partakers of her sins, and that ye re-

ceive not of her plagues. As many as I love I rebuke and chasten, be zealous therefore and repent. Behold I stand at the door and knock. If any man hear my voice and open the door I will come into him, and will sup with him and he with me. He that hath an ear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it. But that which you have already hold fast till I come.

A. J. TAYLOR .

ASSOCIATIONS

Nov. 1st, 1897.

We consider it an abuse of Associations when churches call on them to settle troubles. While we approve the general gatherings or meetings of brethren in what is called Associations, the purpose is not to set over churches, nor in judgment upon them. The church has no master on earth. Christ is the head of the church. When the brethren are gathered in the general assembly of an Association it is to worship God, in hearing preaching and seeing each other. One benefit is in the general gathering of preachers from various sections which furnishes good opportunities for the brethren to hear the different gifts in the churches, and it also

aids in holding one membership generally in the same doctrine, or to strive together for the unity of the faith in the bond of peace. But when churches get in trouble, and call on Associations to decide matters, and recognize one party to the rejection of another this brings distress. Associations are not to make or unmake churches. It is not necessary at all to the existence of a church that it be a member of an Association.

If churches cannot settle their troubles they had better submit the matter to their neighboring churches, and let them say what should be done. Because other churches are their brethren or equals.

Sometimes one church will drop correspondence with another church and then seek to damage that other church. That is wrong because it is of the flesh. If one church desires to drop its correspondence with another let it do so, and cease to fight the other church, but learn to be quiet, and attend to its own business, and not be a meddler in the matter or business of another church.

P. D. G.

FOUND COPY OF LANDMARK

Elder C. F. Denny,

Dear Brother in Christ,

I see in the Landmark of February 1st, 1926, asking if any one has that copy of the Landmark, August 15, 1899 to forward it to you so I have found one among my old Landmarks and will forward it to you.

Your little sister in Christ,

MRS. M. S. CHANEY.

Halifax, Va.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

WILSON, N. C., April 1, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX

No. 10

HOPE

I am thinking of how we make mention of our hope. We as a people are great sticklers for thus sayeth the Lord and yet we are a very careless people as to how we speak of cardinal words set forth in the scriptures, such as faith and hope, loves christian belief, etc. It is sometimes said by faith and again it says through faith. As a rule the use of the word whether by faith or through faith is significant of how we are to understand its meaning. We have it associated with matters of knowledge or comprehension and with conclusive convictions. Through faith Abraham believed God, and his belief was so thoroughly fraught with the conviction that God was able to do or cause to be done that which he had promised that he was unable to distinguish between its going to be done and its being already done. The divine nature in Abraham had

become so transfused with the substance of God in that which he had promised that to become so strong in the faith and by the faith as to assure him of the absolute impossibility that the promise of God could fail, so that against hope he believed no hope, knowing in the laws of nature with him and Sarah it could not be, and knowing also that with God there was nothing impossible he therefore with a power equal to that which created the heaven and the earth, he believed in God, giving glory to God in a blessed assurance of the infallibility of eternal truth. Tho Abraham was a great man, a man of great force of character and stamina yet he was as dependent upon God for what he really was as is the humblest of the children of faith today, and yet like him through faith they are more than conquerors in the might of Christ who loved them and gave Himself for them; and yet sometimes we speak of our little hope. There is nothing in the scriptures to warrant the expression. There is such a thing as a good hope through grace, and that hope is in God, giving everlasting consolation. It can not fail, and because of it, we cannot fail, it is both sure and steadfast, and by it we are saved. This hope is ever present and so is its salvation. It is Christ in you that hopes of glory. Christ has gone before us into that within the vale and so has our hope. Christ has gone into heaven, there to appear in the presence of God for us, and our expectation and desire is to finally appear there with Him. We are accustomed to say, I hope I am a child of God or I am a Christian— Now these are not gospel expres-

sions. A gospel hope is Christ in you the hope of glory. "Until Christ be formed in you the hope of glory" Then you believe you are a child of God. Then you want to be baptized or believe you have been baptized, and that you shall be saved. "He that believeth and is baptized shall be saved. Hope is a two-fold word made of expectation and desire, or rather desire and expectation. We feel to desire that we might be so changed as to be like Jesus and somehow there is within us an expectation that we shall eventually attain unto that blessed likeness that this vile earthy body shall be changed—that the tents of Kedar in which we tabernacle shall become as the curtains of Solomon—that the blackness and darkness of sin and death in which we now dwell shall become as the light of the whiteness of eternal day. A light above the brightness of the noonday sun—a light in which is no darkness at all—the place the state and condition where and in which Jesus the Christ dwells—the Lord of glory in the glory of God—"Glorify me with' thine own self with the same glory that I had with Thee before the world was. Truly shall mortality be swallowed of life.

"There is a land mine eye hath seen

In visions of emplanted thought,
So bright that all which spreads between

Is with its radiant glory frought.
A land upon whose blissful shore

There rests no shadow, falls no stain;
There those who meet shall part no more
And those long parted meet again."

Blessed hope,
P. G. LESTER.

MRS. WALTER FARMER

Mrs. Margaret Elizabeth Farmer, the daughter of Matthew and Louisa Ella (Farmer) Whitehead, was born January 11, 1883, and died February 12, 1926, making her stay on earth 43 years and one month. Her father died and left her when she was three years old, also her little five weeks old brother was left fatherless. When she was twelve years old her mother died. Knowing that death was near, her mother sent for Mr. Morrison Webb and his wife (Pattie) to come to see her. She told them she wanted to give her daughter Bettie (as she was called) to them to raise. As Pattie was her niece, and was one of the very best women that ever lived, and Mr. Webb was an honorable and upright man. So on her mother's death bed Bettie was given to Mr. and Mrs. Webb as a daughter. They also took her little brother and raised them together, cared for them as a father and mother would care for their own children. And I feel like the dear Lord has blessed them wonderfully for their kindness to those two orphan children. Mr. Webb has been a father to Bettie since her marriage as well as before. His equal cannot often be found.

In a few weeks after her mother's death she attended an association at Upper Town Creek Church. Though she was just a child there the good Lord saw fit to show her what a great sinner she was. He also showed her the church of Christ in its love and purity, after this she saw her condemned nature and sinful deeds, which caused her many weary days and restless nights.

In about twelve months she suffered untold agony, both physical and spiritual. Three of the very best doctors in Wilson attended her, administering their medicine, neighbors, relatives and friends did all they could for her, but nothing seemed to do her any good. She was helpless, her voice was taken away from her. At times she looked as if she was dead, then she would revive and could whisper to the ones around her. Her eyesight was taken away to a certain extent, but she saw Christ and would point her fingers

and try to show Him to those around her. She would say "Look at Him, it is Jesus. He is so pretty." Her words were whispered. She said her grandfathers and grandmothers were shown her, also her cousin Pattie's baby, and they were all as happy as they could be. Some of her grandparents had been dead twenty years before she was born. But she said it was made plain to her who it was, and they did look so good to her. Oh, if I could only remember the words that she said Jesus spoke to her. She told her people she wanted to hear preaching and see the church members. Elder Williams and some of the members of Town Creek Church were sent for, and she joined the church. In a few days lying there in her helpless condition she told them if she did not hear preaching she would die before day, but if she could hear preaching that she could walk, and if she could be baptized she could talk. So Elder P. D. Gold was sent for at 11 or 12 o'clock in the night and preached and prayed, it seemed to do her lots of good. Preparations were made for her baptism to be next morning. She was made able to get up that morning and with help she walked to the breakfast table. She was carried to Toisnot Swamp and baptized by Elder Gold I think. A doctor was present with his medicine, but he did not have to give her any. There was a doctor above all men that gave her voice back to her and she spoke out loud before she reached the buggy. She was able to sit up and sing hymns that night. Oh, how thankful for such a God as one who can turn dark to light, and oh! what rejoicing it was for Bettie and all that knew her case. She is gone but oh what a comfort to my poor soul it is to fully believe she has met Jesus, whom she loved so well. I go to her grave most every day, with two feelings a sorrowful one and a comforting one. She has been a sufferer nearly all her life. But bore her suffering patiently. She leaves to mourn her departure a dear good husband, five very sweet children, a very dear brother, Mr. W. M. Whitehead and lots of very dear relatives and friends. Three infants preceded her to the grave. Her oldest child is 13 years old, her baby two years old. She has one son attending school for the blind in Raleigh, N. C.

I will say to the husband and children to try to be reconciled to the Lord's will. "He doeth all things well," and "Blessed are the dead, which die in the Lord." Her favorite hymn was:

How lost was my condition
Till Jesus made me whole
There is but one physician
Can cure a sin sick soul
Next door to death He found me
And snatched me from the grave
To tell all around me

His wondrous power to save.

She was buried in the Farmer burying ground, amid most of her relatives of her mothers side. A large concourse of sorrowing relatives and friends were present. The floral offerings were many and beautiful.

"Dear little niece, thou art gone

To await the judgment day,

Truly I must soon pass on

In Heaven to meet you I pray."

Written by her dear, loving and only aunt,

MRS. NANNIE SHARPE.

Elm City, N. C.

ROBERT SURLS JERNIGAN

On the 26th day of November, 1925 the gentle spirit of our friend and brother, Robert Surlles Jernigan left its earthly home and returned to God who gave it. Some of earth's most precious jewels have been the greatest sufferers. For several years he bravely and patiently fought against the terrible disease that overcame him, but he had no fear of death as the end was approaching he called his loved ones and friends to his bedside and bade them goodbye, assuring them that all was well between him and his Saviour. He was waiting for his summons and when it came he passed out as peaceable as going to sleep. How we loved him and how we shall miss him. But God loved him best and took him out of his suffering so we bow in humble submission to His holy will.

Robert Jernigan was born October 11, 1886, died November 26th, 1925, making his stay on earth 39 years one month and fifteen days. He joined the Primitive Baptist church August, 1920, five years ago where he lived a loyal member until his death, always present when his health would permit. On November 22nd, 1911 he was married to Miss Mattie McPherson, of Cameron, N. C. To this union was born six children, one dying in infancy. He leaves a faithful companion, two girls, Helen and Lois, three boys, Nathan, Sherwood and Harold Elwood, mother and father, Mr. and Mrs. L. P. Jernigan and three sisters, Mrs. J. D. Holland, Mrs. Sallie Gilbert and Mrs. Albert Philips of Jacksonville, Fla., one brother, Marion M. Jernigan, of Jersey City, N. J., another brother Lewis Thomas Jernigan, having died just two months and two days before his death, and a host of friends who are left to mourn their loss. In 1910 he opened a mercantile business and conducted it successfully until about five years ago when his health became so impaired he gave it up and engaged in the brokerage business. Our town has lost a good business man and friend, his loved ones a loving father, husband, son and brother and his church a devout and faithful mem-

ber. His funeral was conducted at his home November 27th, 1925 by his pastor, Elder W. G. Turner, assisted by Rev. E. N. Johnson, amid a large crowd of loved ones and friends.

The floral offerings were beautiful and profuse showing the love and esteem in which he was held in his community. The pall bearers were R. M. Warren, W. D. Holland, J. W. Purdie, Walter Jones, R. W. Pope and L. P. Surles. His remains were tenderly laid to rest in the family plot by his baby in Greenwood cemetery where a large crowd of loved ones and friends had gathered to pay their last tribute of respect to one whom they loved. May God throw His loving arms about the bereaved ones and bind up their broken hearts and teach them to say, "Thy will be done."

Written by Mrs. J. B. Holland, a true friend. Approved by the church in conference.

ELD. W. G. TURNER, Mod.

G. O. GODWIN, Clerk.

Dunn, N. C.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, has seen fit to call from shores of time another one of our loved and esteemed members of our church, Sister Willie Herndon. We feel that our loss is her eternal gain. She was noted for her integrity and uprightness. She has been a member ever since I knew her. She was true and faithful which endeared her to us as being a child of God, one that filled her seat at church and feasted on the gospel. Therefore be it resolved:

That we bow in humble submission to Him who works His will and rules in the army of heaven and among the inhabitants of the earth. He does all of His pleasure and none can say why doest thou? He is too wise to err and too good to be unkind.

Resolved 2nd, that we deeply sympathize with the bereaved ones, feeling they have lost a good mother, the church a devout member, the community a good and kind neighbor. We point them to Him, our elder brother, who died upon the cross to redeem His Bride, the church, and who taketh away the sin of the world. He alone is able to heal the brokenhearted.

Resolved, 3rd that a copy of these resolutions be recorded in our church book, a copy be sent the bereaved family and a copy sent to Zion's Landmark and Lone Pilgrim for publication.

Done by order of the church at Strawberry while in conference on Saturday before the first Sunday in February, 1926.

By request, Mrs. J. H. Powell.

W. R. DODD, Moderator.

P. H. PAYNE, Clerk.

Lone Pilgrim please copy.

HENRIETTA R. LEWIS

Henrietta R. Lewis, daughter of John D. and Nancy Watson, was born January 23, 1855 and died February 24, 1926, her stay on earth being 71 years one month and one day. She was married to J. T. Lewis in the year 1877 and united with the church at Goose Creek Island and was baptized by Elder John A. Rowe. She lived a faithful member till her death. Her house was a home for the Baptists. How sad it is to part from those we love, and how sweet to have that assurance of their peaceful rest which belongs to God's humble poor. She was a devoted wife, a loving mother and was always looking after her children and to the good of others. She leaves to mourn her loss four children, all of whom were grown in her last days and lived with her son, Carl J. Lewis and wife, Florence. All was done for her that could be at a short notice, only living just a few minutes after being taken sick with supposed heart trouble. Her children were so kind to mother, never tiring, caring for her. Her brothers and sisters in the flesh will never forget her daughter in law Florence. May the good Lord bless her through her journey on this earth and if it can be His will remember her in His kingdom together with all the bereaved and all the family of God. Such a sweet time it must be to be gathered together as one family, never more to part. Praise the name of the Lord forevermore, give thanks for all his benefits:

Farewell dear sister,
We bid you adieu
Hope some day to meet you
Where all things are new.

Thy voice was gentle
Thy words so kind
We all feel so lonely
Since we are left behind.

Oh, we so badly miss you
And feel the chastening rod
We can only stand still
And know that Thou art God.
Written in much sorrow by her loving brother,

H. S. WATSON.

Lowland, N. C.

WILLIAM M. TERRY

Feeling it our duty to write an obituary of our highly esteemed brother, William M. Terry, we will try, realizing our weakness and inability to write an obituary of so noble a character as he was.

William M. Terry was born in Henry County, Virginia, on October 3rd, 1858, there he was reared to manhood. He was twice married, the first time to a Miss Belcher, unto this union one son, Harry C. Terry, was born. After the death of his first wife, he married Miss Julia A.

Virginia Motley, unto this union was born twelve children, all living. Therefore he leaves to mourn their loss a devoted wife and thirteen children. I have never seen such loving devotion bestowed on anyone as they bestowed upon him, and I feel that it was due him, for he was a good, kind and devoted husband and father. But we would say unto them, "Weep not, for he has only fallen asleep in Jesus, blessed sleep, from which none ever wake to weep."

In 1907 Brother Terry moved to Danville, Va., went before the church in 1908, related a good experience, told how he had been led to love them, was received and was chosen as deacon of the church, which place he filled until death claimed him on December 10th, 1925, when he died in full triumph of that faith. We had much trouble in our church lately, which troubled him very much, but it did not waver him in his faith in God. I wish that we could live as clean and pure a life as he did, we would have no need of laws or jails. Whenever he told you anything you could rely upon it as being true, and we had respect and love for him. We do miss him so much at our church, we loved his wise counsel.

Brother Terry has served as Justice of the Peace for ten or twelve years, and for the past fifteen years he had served as Superintendent of the City Stables and Blacksmith Shop, and had the respect of his employer and those he had employed, which manifestation was shown on every side when he was taken sick at his work. An old colored man he had employed said with tears streaming down his face, that he had lost his best friend.

I could write on and on of this noble character but it seems that words fail to do justice to his character and life, so will say to the bereaved to weep not for him for he is sleeping, but try as much as within you lies to emulate his life, so when the grim reaper comes you may be ready to go to join that blood washed throng and sing God's praise forever more.

His funeral was held at his home, conducted by his pastor, Elder J. F. Spangler, and then all that was mortal of him was conveyed to Mt. View Cemetery and interred there to await the resurrection morn. 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.

Written by the church of which he was a devoted member. Gone but not forgotten.

Read and received by the church at Danville, Va., March 13th, 1926.

MEMORIAL RESOLUTIONS

It is with sad hearts that we record these lines in sacred member of our dear sister Pattie Vaughan, who died in Washington, North Carolina, at the home of her son, W. L. Vaughan, January 16, 1926.

While we shall miss you, dear sister, we feel that you are resting and basking in the sunshine of God's love. We feel that we would not have you leave heaven and immortal glory.

Therefore Be It Resolved: 1st: We extend our deepest sympathy to her children and loved ones and try in our weak way to point them to the Lamb of God, who alone can heal their wounded hearts.

2nd: That a copy of this memorial be placed on our church books and a copy be sent her children.

She joined the church at Kehukee, Halifax County, North Carolina, Saturday before the Second Sunday in September, 1874.

Read and approved by the church in conference on the 2th day of March, 1926.

A. B. DENSON, Moderator
J. W. BUTTS, Clerk

MEETING AT SANDY CREEK CHURCH

Mr. J. D. Gold,

Dear Sir:

For the information of the Primitive Baptists of North Carolina I am asking you to publish in Zion's Landmark a memorial meeting which is set apart to be held at Old Sandy Creek Church, located in Randolph county, four miles from Liberty, N. C., on the second Sunday in May 1926. Services to begin at 10:00 a. m. This meeting has been arranged and set apart as we hope for the worship of God, and to pay respects to our forefathers who established the Church in North Carolina in their early settling. This being one of the oldest Churches in North Carolina, this church property is still owned by the Primitive Baptists and is still known as one of the churches of the Abbotts Creek Association. We are extending an invitation to the preaching brethren and to the brethren and friends of the Primitive Baptists to meet with us on the above date. Those coming by rail will have to come to Greensboro Saturday night and leave Greensboro Saturday night before the second Sunday in May, on a train leaving at 7:00 p. m. for Liberty, N. C. which is located on the A. and Y. R. R. Parties coming by rail will be met at Liberty Saturday night.

This is done by request of the brethren of the Abbott's Creek Association. Am asking you to publish two copies in the Landmark in the 1st. and 15th. issues.

Yours as ever,
ELDER H. S. WILLIAMS.
Spencer, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

APRIL 15, 1926

No. 11

CHRIST HATH REDEEMED US

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

"That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the spirit through faith.

"Now to Abraham and his seed were the promises made. He saith not and to seeds as of many; but as of one, and to thy seed, which is Christ."

"Wherefore then serveth the law? It was added for our transgressions till the seed should come to whom the promise was made, and it was ordained by angels in the hand of the Mediator."

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

Associate Editor

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

HE LEADETH ME

In pastures green? Not always;
sometimes he
Who knoweth best in kindness lead-
eth me
In weary ways, where heavy shad-
ows be,
Out of the sunshine warm, and
soft and bright,
Out of the sunshine, into the dark-
est night,
Oft I would faint with sorrow and
affright,
Only for this I know He holds my
hand;
So, whether led in green or desert
isle,
I trust although I may not under-
stand.

And by still waters? No, not always
so;
Oftimes the heavy tempests round
me blow,
And o'er my soul the wave and bil-
lows go.
But when the storm beats loudest,
and I cry
Aloud for help, the dear Lord
standeth by,
And whispers to my soul, "Lo, it is
I!"
Above the tempest wind I hear
Him say,
"Beyond this darkness lies the per-
fect day;
In every path of thine I lead the
way."

So, whether on the hilltops high
and fair
I dwell, or in the sunless valleys
where
The shadows lie, what matter? He
is there.
And more than this where e'er the
pathway lead,
He gives to me no helpless, broken
reed—
So, where He leads me, I may safe-
ly go;
And in the blest hereafter I shall
know
Why in his wisdom he hath led me
so.

—Anonymous.

Selected by sister Lovinia A.
Dawson, deceased and sent in by
Geo. A. Bretz.

ARE WE SOUND IN THE FAITH?

Dear Editors of Landmark:

It might not be amiss for us to
pause long enough to examine our-
selves to see whether or not we are
sound in the faith. When we come
to think of this matter as we must
believe that God observes it, and
then take a side view (as it were)
of our standing before Him what
do you suppose we would see? It
is said we should "have no fellow-
ship with the unfruitful works of
darkness," that we should "touch
not, handle not the unclear thing,
etc," that we should "watch and
pray that we enter not into tempta-
tion, etc," that we should "not be

unequally yoked together with unbelievers, etc." That we should visit the fatherless and widow, etc. and keep ourselves unspotted from the world, etc." And to "shun every appearance of evil, etc." To "be ye a separate people," who (as it were) is "set for work against the enemy." "A guiding star for the world." "Counted the filth and offscourings of the earth," "this is the way sayeth the voice behind us. Walk ye in it." There is no other way given under heaven among men that we could observe these things (in the spirit of the matter) except in denying ourselves (the lust of the flesh, carnal mind) which, "is enmity against God, not subject to His law neither indeed can be." Now he that is blest to look into the perfect law of liberty (law of grace) will observe also a moral law of which also he is debtor—under the strictest obligations to observe in order to manifest the outward deportment together with a godly conversation showing his faith by such an exemplary walk that he is denying himself, and bearing his cross, even the cross of Christ, exhibiting (not unto himself but unto his brethren) the marks of Christ in his own body, which doth have its saving effect upon others, is, indeed that life that we in the spirit long for but, when we come to consider how and why that kind of life is manifest, we are forced to acknowledge that it is by the grace of God given us in Christ before the world began, which shows the outward promulgation of that inner life according to the measure of faith given us also in Christ at the same time, so that we are brought to understand what the

apostle meant by saying that it is by grace that ye are saved, through faith and that not of ourselves it is the gift of God, (for all time) so now let us consider our outward deportment as a professed people. How does it compare with the life of our elder brother who was here once in the flesh, just like we are (only sin excepted in His body) and set an example "in precept and example" for our learning. Let us consider for a moment that life, for it is said "He was tempted in all points as we are, yet without sin." If we say we would follow Him through His pilgrimage here what do we mean? Must our old man be crucified together with the lust thereof (denying ourselves) hence the cross to follow Him. We love natural amusement, do we find Him participating? We like to dress like other folks, do we detect that in Him? Some of us mingle with false worshippers occasionally, do we observe Him there? Some of us say it is no harm to let our children attend Sunday schools, do we suppose he would say so? Some of us do not seem to give much thought to the training of our children. Do we believe he would sanction such? Some of us appear covetous, did He manifest such? Some of us think too much of ourselves. Did He esteem Himself? Some of us listen to Satan when he offers us great wealth to serve him, did Christ yield? In all these, yea, and in every manner He sinned not, though was tempted in every point. When He gives us Himself, He gives us that desire to live as He lived, together with a knowledge (in a measure) of that life, and, a knowledge of sin, so "if we sin wilfully after that we re-

ceive that knowledge, there remaineth no more sacrifice for sin but a fearful looking for of judgment that shall devour the adversary." Some of us realize such experience often individually, and if the members of the body of Christ (the church) have corrupted themselves, has not the whole body become corrupted in a sense? We have indulged in these little no harm things until we have become hardened in them, some have become careless, some indifferent, some cold, some lukewarm, some covetous, some envious, some negligent, some over zealous, some one way and some another until this our day is indeed a sad day, lowering clouds of error have darkened our spiritual horizon with indications still more threatening, some sowing seed of discord, some preaching works without fruit, some floating as clouds with no water, some throwing wild gourds in the pot, now-and-then a goat in sheep's clothing. Some of the pastors seeking the fleece, and some of the flock neglecting their pastors. Candidly where are we at? Still, we want to hear good prophecies concerning Israel. Yea, our God will lead His people but He will lead them through the fire, when the shepherds are brought low God will graciously chasten and scourge every son. Then watchmen what of the night? Shall we cry peace or can we prepare for the scourging? Watchman what of the night? Let us preach peace by Jesus Christ, with feet as well as tongue, in denying ourselves to bear His cross in following Him through evil as well as good report, but which means, if we would live godly in this pres-

ent evil world we shall suffer persecutions, yes, from every quarter, from within and without, and even from faults brethren, when the Lord sees fit to send His blessed gospel (by persecution) back to the Jews, if I am living, I have desired to be among the number.

May God remember us.

John R. Smith.

Day, Fla.

LANDMARK FOR PEACE

Zion's Landmark,
Wilson, N. C.

My dear beloved brethren in the eternal God: I have just read your interesting paper of March 1, 1926. Now I am sending you another dollar to keep the paper coming, and if it will keep printing such matter as is in this last paper, I will take it as long as I can rake up the money. You seem to have a more decided mind towards peace than some others.

I have been amused and also distressed to see brethren on one side claim the London Confession on the decrees of God, and yet say nothing about that part of the Confession, that says that "God gave Adam a law and required perpetual obedience, and gave him power and ability to fulfill it." I think we can run either side to extremes.

But there are other good things to think about, and I want to be kind and peaceable. "Herein is my Father glorified that ye bear much fruit, so shall ye be My disciples." "I am the vine and ye are the branches." The fruit is found on the ends of the branches, and limbs, and not immediately on the body of the tree.

So Jesus shows us that we are to reach the true design by bearing fruit. If we can have grace to bear the fruit of peace, love, hope, joy, obedience, repentance, faith, and all these be put into action, indeed we are bearing the true fruit that glorifies His name.

But we are so poor we need the rain, the sunshine of the blessed Christ or we can do nothing. Why am I so poor and weak and ignorant and sinful, and forgetful, and full of doubts.

"Jesus the great, the mighty God,

A man of grief became,
In paths of meekness here he trod,
And bore the sinner's shame.

"Humility, how bright it shined,
In every act He wrought,
What lowliness of heart and mind,
Appeared in all He taught.

"O may His meekness be my guide
The patterns I pursue,
How can I bear revenge or pride,
With Jesus in my view?"

(Beebe, 631).

J. H. FISHER.

Newcastle, Texas.

WITH ELDER GILBERT

Editors of the Landmark,
Wilson, N. C.

Dear Brethren:

I am enclosing a short article which you may insert in the Landmark if you think it worth while.

I am on my way home from Florida. Have appointments in this state for two weeks yet and then a number in Tennessee.

While in Florida, I had the pleasure of being with Elder M. L. Gilbert in a number of meetings. He is one of the dearest ministers to

me that I have ever met.

Let me say I think the Landmark is the kind of paper our people need at this time. I bid you God speed in the good work.

Yours in love,

J. W. FAIRCHILD.

Birmingham, Ala.

Why I Quit—!

Elder Lester's editorial on Absoluters recalled to my mind my first introduction to what is called the Absolute Predestination of all things. Years ago when I was only a boy I preached on Friday at the Three Forks of Powel's River Association in Wise County, Virginia. On Saturday morning a minister came to me and began talking about brethren preaching the Absolute Predestination of all things. I listened to him a few minutes and then told him I regretted that brethren would get into such errors; that it is too bad, but I did not know how to prevent it. "But they tell me you are preaching it," said the brother. "No, I am not. The ones who told you are mistaken. I do not believe any such stuff as that," I answered. Then the brother said, "Yes, you are, Joe. You preached it on the stand yesterday. I heard you."

I was shocked. I knew I had not preached that men are serving God when they are violating His laws, or that God is the author of sin, or in any way tempts or influences men to sin. I thought a moment and replied, "I may not know what the absolute predestination of all things is, but if I preached it yesterday I have been preaching it ever since I was brought to a knowledge of the truth. But one thing is certain—you are either mistaken in what I preached, or I am mistaken in

what is meant by the absolute predestination of all things." He assured me that he was not mistaken, and so we parted. I thought a lot about what he had said and what I had preached, and concluded that I had misunderstood me.

On Sunday Elder James McDonald, of Tennessee, was one of the speakers. He was a stranger there and all were anxious to hear him. I don't think I ever heard the doctrine of God's sovereignty explained more clearly than Elder McDonald explained it that day. Every point was made so plain that all who had eyes could see it. From every part of the congregation brethren and sisters were expressing their approval. It was a feast, and the hungry were filled.

When Elder McDonald had completed his words of setting up the doctrine, he paused and said, "This is what I call the absolute predestination of all things. I may give it the wrong name. I am not particular as to what you call it, but this is what I mean when I say I believe in the absolute predestination of all things. And it is what my brethren mean when they speak of that doctrine."

I left that association an "Absoluter". So did practically all the rest of the brethren. And for years I told the people that I believed the absolute predestination of all things. But I find the phrase causes confusion. It causes brethren and sisters to conclude we preach things which we do not believe. How brethren can accuse men like Elders McDonald and Beebe and Durand and Chick and Gold of preaching that God influences men to sin, is the author of sin, that men have to sin because God predestinated

that they should sin, and that they are as much doing God's will when they are sinning as they are when obeying His commandments, is more than I can understand. Is it possible that men of information can be so deceived or do they wilfully misrepresent? I wish I could always feel that it is the former. Then I could have more charity toward those who misrepresent our humble ministers of Christ.

But I do not want to give any one an occasion to misunderstand me. My only reason for using words is to make myself understood, and when any word or phrase causes me to be misunderstood, I would not be true to myself nor to the cause I represent if I did not abandon it. For this reason I quit using the expression, "The Absolute Predestination of All Things," and I believe others should do likewise. It is not a phrase that I am anxious to get the children of God to receive, but the truth, and when any phrase causes them to reject the truth to which it is applied, that phrase should be discarded. We should love God's children better than any phrase of words, and when an expression causes little ones to stumble and fall we should cease to use it.

That is what I have done. What about you?

J. W. FAIRCHILD.

901 Mathewson St Wichita, Kansas

CANNOT DO WITHOUT IT

Enclosed you will find a check for \$2.00 to renew my subscription to the Landmark. It is a great comfort and pleasure to me and I feel that I could not do without it.

(MRS.) ORA S. LANCASTER.
Air Point, Va.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

Elder C. F. Denny—Wilson, N. C.

WILSON, N. C. April 15, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX

No 11

WHAT THINGS

It is often quoted, if ye know these things, happy are ye if ye do them, without any seeming regard as to what things they are, nor as to what about it, if we do them not. Eventually it should go without saying that we should know the things which come, after a gospel fashion, under our immediate consideration. Paul said to his son Timothy in the gospel. Consider what I say, and the Lord give thee understanding in all things. Therefore with the proper consideration there can be no question as to the understanding. The Lord is not slack concerning his promises, besides we have an emotion from the Holy One, and we know all things, and yet, if we think we know anything we know nothing as we ought to know it. What we know really is rooted and grounded in the truth, and is the truth and is no lie. Our God has vouchsafed to

us the living truth sent down from heaven which is the way and the life, therefore we have the truth in the way of it, and in the life of it, and it makes us free and we are free in deed. We know the way we came and we know the things incident to that way and we know the thing that is to be has already been, and therefore it will be, for the Lord requireth it, even that which is passed. How do we know the thing by which we are comforted? We run along back in the way we come even the way in which the Lord has led us, for we shall remember all this way, and having our pure mind seen the mind of Christ which we have stirred up by way of remembrance, and thus we come again to this thing in the way, and we know it, because we have been that way, and we have seen the thing, and we know it is the same living thing—it is a reality. Whither I go ye know, and the way ye know. Jesus had come down along the way of the washing of regeneration and had purged and washed and made the way of his going clean, and now He is going to return unto the place and the way He came to verify and confirm it for the way of His feet and the feet of His followers—that they might know the judgments of God and the justice of His judgments and the manner and creation of the going forth of His people as with clean feet they should walk in the way of truth, being clean every whit, having clean hands and feet, that they might go on their way, and grow stronger and stronger in the strength of God.

In rightly dividing the word of truth, we should be careful to mark the distinction between the laws of sin and death and the law of the spirit of life in Christ Jesus, and what are commands and what are obligations, and what is law and what is gospel.

We are commanded to teach the subject of gospel address—the believer—to observe all things whatsoever the Lord has commanded His apostles. This observation would seem to require us to impress the distinction between that which is being done and that which is to be done. Jesus says, if ye love Me, ye will keep My word, and again if ye love Me, keep My commandments. This first instance is a positive condition with an inevitable result. The word that was made flesh and dwelt among us is also made or formed in us the hope of glory and that hope abides in us with charity, or the love of God. This hope is the culmination of our experience, in which we are rooted and settled in the doctrine of salvation by grace. The word which the Lord sent into Jacob lighted upon Israel, and when the Israelitish blood, or that of the everlasting covenant courses our vital being we are moved to the statutes of the God of grace, and we want to keep them, and the Master says do it, than which there is at this opportunity time nothing else to do, and it is done.

At the time the saying was uttered Jesus was instituting the observance of feet washing, something after which fashion had never been observed; the very character of which was calculated to produce a

question in the minds of the disciples as to the purpose of such service; as to its character and accomplishments, of which they knew but little or nothing except by faith in things incident to the way of the washing of regeneration which in the work of Jesus had gone before at much of which they had been amazed and wondered and questioned in their hearts as to what manner of man he was, and what a word He was that the wind and the sea obeyed Him. The disciples seem never to have understood, only as by a flash—now and then—the real character and manner of the purpose of His errand into the world. His entire life seems to have been a parable and His sayings not without a parable. Therefore it was a most wonderful thing to them to know, at once, any one thing that He did, or said and must have been a source of great happiness for them to have followed to the slightest degree in His footsteps and examples. It must always have been a privilege to know and do His will, or to know that what He did was the will of Him that sent Him—that He was the Christ, the sent of God. Nothing gives me greater happiness in the assurance of faith in the temple of God speaking the words, of this life—that I know what the gospel is as I feel that I am preaching to His believing children the gospel of Christ.

Christ knew the disciples did not know and so declares, but that they should know hereafter. But Peter says thou shalt never wash my feet, but the Master replies if I wash thee not thou hast no part with Me. There must have been as with

John the Baptist, a fulfilling of righteousness in this service. The like of this humble service had never been done except that the woman had washed the feet of Jesus with her tears, and had wiped them with the hairs of her head. What a wonderful washing that was. So full of the humblest and also of the highest possible signification as to render the thought improbable that she should know except by the faith of which Jesus is author and finisher, and love of God that filled her heart and prompted the desire to thus serve Him, because much had been done for her, her sins, which were many, had all been forgiven her, because of which she loved much. And was further moved to anoint His head and His feet with precious ointment—looking forward to His burial. Now she must have known the fact of her feelings if not the why of them until Jesus said to her “Thy sins are forgiven.”

When the Lord would wash Peter's feet he felt that such menial service should not be done unto him by such blessed hands, but Jesus would have him to understand that He was not doing the service to make clean their feet but because they were already clean, and if He washed them not they could have no part with Him. Then Peter wants his hands and his head washed as well as his feet, but Jesus assures them that they are washed and they are clean every whit, and need not save or except to wash their feet. But ye are not all clean, for He knew who should betray Him. It would seem that this washing should distinguish between

them that were clean and him that was not clean as for them and against him. Judas must go to his own place as well as Jesus must go to His, and the disciples did not really know of either. But the time is at hand and that which is to be done must be done quickly. The observances and the obligations to be enjoined upon His disciples and the obligations under which He would place them are at hand. The disciples must know who has part with Jesus and who has not, and who are His true spiritual followers and who are not, and who are clean and who are not. That while He would bring them that are clean near to Him by an example in its observance, He would at the same time and in the same service purge them and cleanse them of the presence and effects of him who is not clean—Judas Iscariot.

While washing feet is a literal act yet it has a spiritual signification. Judas was a disciple literally but was never spiritually. In the mysterious and wonderful economy of the purpose of our God it was necessary that Judas should be numbered with the disciples and receive his part of the Bishopric. I do not understand that Jesus washed Judas' feet, but only those of whom He was Lord and Master. He was Judas master but was not his Lord, therefore when He said if I your lord and master have washed your feet ye also ought to wash one another's feet, for I have given ye an example that ye should do unto one another even as I have done unto ye, did not include Judas. However whether Judas was this or that does not so much concern

me as my own standing in the matter of feet washing, do I know what it is and have I washed the saints feet and been diligent in every good work.

But whether I have or not the obligation holds good that I ought to have done so. Holding the force of a literal example one can not get away from this conclusion. The widow who might have been diligent in every good work could not be taken into certain favor if she had not washed the saints feet. It is good for the widow to be thus considerate and lay up against that day sufficient unto which is evil thereof. What shall be answer of men who have never once humbled themselves to this example? Do we know these things, and avoid doing them? To quote a text may be guess work as to its application, but to tell what it means is preaching, and to live up to it is gospel living. Some of us should live more and preach less, except as we observe the injunction, "as ye go, preach." It is the doer of the word that is justified. Abraham believed God, that He was able to do that which he had declared and that he would do it—and thus hoping against hope he went on doing what was expected of him with gospel simplicity and confidence. It should be expected of the Primitive Baptists today that they talk less and do more. They should know how they ought to behave themselves in the house of God, and how to mind their own business. "If ye know these things happy are ye if ye do them."

P. G. LESTER.

GOOD TO BE REMEMBERED

Elder P. G. Lester:

Dear Brother. We received your

precious letter with a pleasant surprise. Your kind expressions touched this poor sinner's heart and caused a stimulation of delight. Yes, I read your writings of which you called "50 years ago" and felt its no strange tongue, but has stood the test of yesterday and today and will stand forever more in the approval of God's word. Nothing discloses more fragrance than for our religious periodicals to set forth Bible doctrine from minds of able ministry. It brings such peace of mind, gives a pleasant feeling and great love for God.

Oh, could we but bathe in those blessed assurances of God's love more abundantly, "So far from God I seem to lie, etc.," We feel our loved one is so far absent that life seems as an empty page, compared to our desires to live righteously. When I received my little hope, I vowed to spend and be spent in praise of Him who spread a merciful hand my way, and showed the pictureque beauty of that "Promised Land" which was given to the father and their children, etc. Those beauties were so wonderfully glorious and made old things become new, made me love everybody, even formerly desolate looking hills and valleys were bowing in praise and obeisance to God. I grieved because I had not known the Lord all my entire life and that eight years of my childhood life were spent in ignorance and folly. But as the poet sings, "There's an all wise seeing eye watching you," in due time we are constrained by His loving presence and word to follow Him and feel. The Lord my Shepherd is. What shall I want besides? Surely He has been our keeper though the fading flower of youth,

and while age is casting a sad reflection, we feel more confirmed He is still with us and will gently lead us on through this restless time of life to that calm and peaceful eternity.

Mother is sending you a little present for your 75th birthday, wishing you many more. She is 91 years of age, been a church member 68 years, said tell you she was growing stronger in the faith every day and feel it will be better farther on.

In hope,
OCTAVIA J. GOAD.

Fancy Gap, Va.

Remarks

The foregoing good letter from our dear Sister Goad furnishes pleasing, restful reading. Her letter simply reads or reflects herself, and the experience expressed seems to answer the apostle when he says, "ye are our epistles written in our hearts, known and read of all men." The epistles of Christ written with the spirit of the living God, dictated in the heart of Paul as by the life that was in the heart of the members of the churches to which he wrote. And by the same life in our heart we feel to know the expressions of our dear sister are true and we have fellowship for her in them.

It is good to be remembered by such a dear aged mother in Israel who is the beloved widow of the late Elder Isaac Webb, whose life and ministry rests as a heaven born benediction upon the churches in the bounds of his labors, and upon the New River Association of which he was the beloved moderator when he laid his armour by.

P. G. LESTER.



(From the Wilson Times)

Elder C. F. Denny, beloved pastor of the Wilson Primitive Baptist Church and Associate Editor of Zion's Landmark, departed this life at 8:40 Sunday evening, April 18th, after an illness of some three months, from an affection of the heart. The funeral was conducted from the Primitive Baptist church in Wilson at 4 o'clock Tuesday afternoon by Elders C. B. Hall of Hillsboro and J. C. Hooks of Fremont.

Elder Denny was born in Sufrey County, N. C., the 14th of March, 1869, and is therefore 57 years of age. Early in his life he joined the Primitive Baptist church and was ordained to preach twenty years ago. He has been a faithful servant in the vineyard of His Master, and has served churches in Durham, Macon, Ga., Greensboro, Hartsville and Wilson, where as a watchmaker he earned his living in the sweat of his face, and on Saturday and Sunday comforted and edi-

fied the members of his flock, delivering messages from on high.

Elder Denny came to Wilson some eight years ago and entered the jewelry and watchmaking business with his brother Elder S. B. Denny. Later he gave up the jewelry business and associated himself with the churches that he might devote his time to preaching and writing. He served other churches besides the Wilson church, and was very actively engaged in this work.

Elder Denny comes from a remarkable family of ministers and business men. His father is still living and is a Primitive Baptist minister at an advanced age. He has two other brothers who are ministers, and several of them are jewelers and watchmakers.

He has been married three times and has five children. He is survived by a widow and the following children: Floyd W. Denny of Wilson, Miss Pearl Denny of Wilson and Mrs. I. G. Strickland, of Greensboro, and Mrs. L. S. Dockery of Dott, W. Va.

His brothers and sisters are Elder O. J. Denny of Winston, a banker and pastor of the Winston church, Elder S. B. Denny, jeweler and minister of Wilson; J. G. Denny, of Hartsville, S. C.; D. T. Denny, Bishopville, S. C.; D. P. Denny, of Jackson, Miss; E. B. Denny, Gastonia; Miss Mary Denny, of Hartsville, S. C.; Mrs. J. H. Inman, of Pilot Mountain; Mrs. R. L. Edwards, of Galax, Va.

Elder Denny was not only consecrated in his service to his Lord but was one of the best men who ever lived in Wilson. He was gentle and kind in his demeanor towards all, and was universally esteemed by

every one. He was one of the ablest ministers of his church, and held in high favor as a minister and as a man. Truly the church has lost a zealous exponent of the faith, his community a good man and citizen, and his family a devoted husband and father.

The following were the pall bearers:

Active, Messrs. E. H. Anderson, J. O. Hearne, W. E. Turner, A. C. Owens, W. E. Farmer, and James Barron.

Honorary: Messrs. R. H. Boswell, J. A. Stephenson, John D. Gold, R. E. Townsend, E. L. Hawkins, M. G. Markham, J. D. Thomas, Allen T. Gay, T. A. Hinnant, and C S. Fisher.

The Funeral

The funeral of the late Elder C. F. Denny was conducted Tuesday afternoon at 4 o'clock from the Primitive Baptist church by Elders C. B. Hall, of Hillsboro, N. C., and J. C. Hooks of Fremont. Both spoke in the very highest terms of Elder Denny as a minister and as a man. Both had known him for years and esteemed him as a friend, brother and minister of the Lord.

The church was crowded to its capacity, and many were unable to secure seats in the building. The flowers were numerous and very beautiful, the space around the altar and the casket was covered with handsome designs sent by friends from all parts of the state.

The services were very impressive, and the large audience listened intently as the ministers extolled the virtues of this good man who has been called to his reward.

"Nearer My God to Thee," and

"Abide With Me," were the opening and closing hymns.

Elder Hall spoke first and said in part, "One of the King's noblemen has fallen, a servant of King Jesus has been called to his reward. It is unnecessary for me to enumerate his virtues, these are known to all who came in contact with him. His life was an open book that all might read. I have known him for twenty years or more, and felt truly that he was a friend and a brother. He has ceased from his labors and his works do follow him. While we sorrow at his passing yet we feel that it is the dispensation of an all-wise God who is calling him home to be with Him. Therefore we are not mourning for Brother Denny but for ourselves, for we shall miss his gentle manner, his splendid advice, his noble spirit, and the companionship we loved so well.

He goes into a perfect life of peace and rest. We know that here all things sooner or later decay, and the flowers wither, but in the presence of God all things are perfect. We read in God's sacred word that the patriarchs of old when full of years were called to their reward, and they slept with their fathers. He has fulfilled God's mission here below and so he has fallen asleep and joins those who have gone before and entered into the blessed promises of the redeemed.

John saw an innumerable company, and we are glad to think of what the scriptures say of that company, the redeemed of the Lord, the spirits of the saints, where they are free from sorrow, sin and death forever, and fashioned after the glorious body of Christ.

We love to think of the companionship of our brother and of his ministry, his labors for the church, and in the vineyard of the Lord. Of his gentle spirit as it moved among our people and in the communities where he has lived. We commend to his family, his friends and the church his splendid life and urge them to emulate his virtues.

Elder Hooks followed and repeated from memory the 15th Chapter of First Corinthians, from the 51st to the 58th verses, with reference to the resurrection, and said in part, "On occasions like this my mind is on the resurrection of the dead. I once questioned the resurrection because I could not understand it, until God saw fit to reveal it to me, with all its wondrous power and glory. If there is one glorious truth, my mind is satisfied as to this, that the hour is coming, when the grave shall give up their dead and the bodies of the saints shall be fashioned after the body of Christ, and they shall be one in Him.

Elder Hooks gave illustrations as to his experience and revelation regarding the resurrection, and said it was shown to him that as Lot's wife looked back towards the city that was being destroyed and was turned to salt, so we must press forward, towards the mark of the high calling of God in Christ Jesus, leaving behind the things of this world.

Elder Hooks said that he could feel that he is being weaned away from the things of this world, and that those things that he once loved he does not care for, and so it is with the Christian. We pass into another life in Christ Jesus, who

has made us free from this bondage of sin and death.

So in the second resurrection, Jesus will come and with the shout of the Archangel the saints of the Lord will be raised first, ever to be with Him.

Elder Hooks said that he could not express it in all of its glory, or the way he had seen and felt the power of the resurrection. What more can we ask, what more does the Christian want? So where is the sting of death. To the Christian there is no sting in death. The Saviour makes death as soft, as downy pillows are, and where is the victory of the grave? The grave cannot hold them, they will be raised incorruptible. Christ has conquered for us. He is the offering for us. He has fixed it all for us, and not only that He has prepared a home for us eternal in the Heavens.

He closed by saying that Elder Denny had fought a good fight, he had kept the faith, therefore a crown of righteousness is laid up for him and not for him only but for all those who love His appearing.

The following were among those attending the funeral:

Durham, Mr. and Mrs. M. G. Markham, Mrs. W. I. Carrington, Mr. and Mrs. Adams, Mr. and Mrs. Langley, Mrs. Tatum, Mrs. Horner, Mrs. Fred Latta, Mrs. O. W. Holloway, Mr. Snider, Mrs. Fletcher, Mr. and Mrs. O'Brien, Mrs. O'Brien, Mr. and Mrs. Rochelle, Mrs. Al-
dridge.

Mr. and Mrs. J. H. Gooch, Stem, N. C.; Mrs. J. N. Mitchell, Reidsville, N. C.; Mr. Cooper Hall, Roxboro, N. C.; Mr. O'Briant, Roxboro,

N. C.; Eld. C. B. Hall, Hillsboro, N. C.; Eld. & Mrs. A. B. Denson, Rocky Mount, N. C.; Mr. J. D. Brown, Wilmington, N. C.; Mr. and Mrs. Dixon, Wilmington, N. C.; Mr. J. W. Martin, Tarboro, N. C.; Mrs. Overton, Tarboro, N. C.; Mrs. Page, Tarboro, N. C.; Mr. and Mrs. Taylor, Tarboro, N. C.; Mrs. Pearce, Tarboro, N. C.; Mrs. Annie Elizabeth Coble.

Greenville, N. C., Mr. and Mrs. John Allen, Mrs. HulDAH Staton and daughter, Mr. and Mrs. Joseph Fleming, Mrs. E. C. Jackson and daughter, Mr. and Mrs. Warren Morgan, Mrs. Lena Harrington, Mrs. Nana Brown, Elder J. B. Roberts, Mr. and Mrs. Lee West, Mrs. Mary Emma Patrick, Mrs. Alec.

Farmville, N. C., Mr. Frank Davis, Mr. Bob Davis, J. A. Stanfield, J. E. Keel, Mr. and Mrs. Aaron Turnage, Mrs. Reed, Winston-Salem, C. C. Dawson, Conetoe, John Davis, Farmville.

W. R. MASON

Please publish the obituary of my dear father, W. R. Mason. He was born August 12th, 1849, died March 13th, 1926.

He was married to our mother, Francis Roberson in 1870 and lived happily together until death claimed her in 1913. There were five children born to them, two dying in infancy, the other three living, two daughters and one son. He joined the Primitive Baptist church at Cedar Island and lived a faithful member till death, he always filled his seat when able. He was a good husband and father and a kind neighbor, never turning any one away from his door hungry nor cold. He broke up housekeeping and came home and he has made it his home ever since. His oldest daughter lives at Oriental, N. C., and his son is in the life saving station at Bogue Inlet he would go to see them and stay a week and maybe a little over, then he would want to come home. He had spells with his head that kept him from his work for the past three years, and had a bad heart. Three weeks before he died he had a stroke of paralysis in his left side. I sent for sister and brother and they came and brother's wife came with him and they all stayed till the end. All

was done for him that doctors, neighbors and his children could do, but none to stop that cold icy hand of death but he passed away just as easy as going to sleep. He left behind to mourn his loss two daughters, one son and six grand children. His oldest grand child died just four weeks before he died. She was sister's oldest daughter, the first grandchild he had and he thought so much of her. We never let him know she was dead he didn't have his right mind when sister got here and he never took notice of anything being the trouble with her. Besides his children and grand children he leaves two aged brothers and many friends and relatives to mourn his loss but we believe he is at rest with Him who he loved where he will never again know any suffering nor pain. We hope and pray that the Lord will so direct his three children and grandchildren by his grace and sovereign mercy that we may all meet with him at His throne where parting will be known no more forever.

Written by his youngest daughter
MRS. J. E. NELSON
Atlantic, N. C.

ELDER T. B. LANCASTER

A good man has gone from us, in the death of our dear brother, Elder T. B. Lancaster. He was loved and highly esteemed by every one who knew him, and was a living exponent of peace, and good will toward his fellowman. Gentle in manners, but true to his convictions, and apt in teaching, and also preaching the gospel to his Saviour, and Him crucified.

This dear brother and I went together and preached for about forty-five years, and like David and Jonathan, we were united very closely in the bonds of brotherly love, and fellowship. Our dear brother joined the church at Nahunta, in Wayne county, on October the 18th, 1879 and was ordained to the ministry the third Sunday in February, 1882 by Elder Shadrack Pate, and Elder J. R. Roberts. Some time after he was called to serve the church at Bear Creek, and he also served the church at Aycocks, Mewborn and at Nahunta, till after our beloved Elder C. Hooks was ordained, when he gave up the church at Aycocks, and later, the one also at Bear Creek, but retained his work at Nahunta and Mewborn. He was moderator of Contentnea Association for many years and filled the position with credit to himself and his church as he was never happier than when in performance of his ministerial duties.

He was born in September, 1851 and died in Goldsboro, N. C., March 11th, 1926. For the past few years he had made his home in Goldsboro and that home was always a welcome place and most hospitable enjoyment for brothers and friends

who mingled with him and his family, around its firesides.

He will be greatly missed by all of us and especially those of us who knew and loved him best, for his many traits of Christian character, as he was a man of as kind and loving heart as I ever knew, commanding the love and highest esteem of every one who had the good fortune of knowing him. I have heard several say that he was one of the best men they ever knew, and to live in the hearts of those we leave behind, is not to die, for God's word tells us that a good name is to be chosen rather than great riches. Such is the case with our dear departed brother, and he leaves the rich legacy of a life well spent, and over forty-four years of faithful and devoted service in the Master's vineyard.

He had always enjoyed good health, till a few months before his death. I saw him often, and he seemed perfectly reconciled for the Lord's will to be done as he knew he was in the Saviour's hands, to do with him as he knew best, and was submissive to the Divine will.

He was taken to his home church, Nahunta, and a large gathering of brothers and sisters, and friends met there where the funeral services were conducted.

The prayer was spoken by your humble writer, and the funeral preached by Elder C. Hooks. His going away is our great loss, but no doubt that he is resting with the Lord, where there is no more sickness, sorrow, and death, and where all tears are forever wiped away.

May the Lord fill his absence with His presence, and comfort and sustain his bereaved wife and kindred.

He was first married to Miss Gatsy Comb, but I do not know how long. After her death he married Miss Lula Mewborn, and she was a wife in deed, and in truth. She was untiring in her devotions to him, even though affliction had lain its heavy hand upon her, and may God abundantly bless her, and her loved ones, who helped nurse the dear husband and brother, so faithfully.

Dear brothers and sisters, may we all be advocates of peace and good will, as he so earnestly proclaimed, and labor as faultlessly as did our departed brother. I feel that a good deal more could be said of this dear brother, but so many of you know this, as well as I do. May God bless his companion, and his kindred and comfort us with the thought that it was such men as our dear brother concerning whom the Psalmist wrote the beautiful lines, "Mark the perfect man, and behold the upright, for the end of that man is peace. May God bless all of us, in my prayer for Christ's sake.

JOHN W. GARDNER.

MRS. MARTHA BARNES

I have been asked to write a short obituary of Sister Martha Barnes who died February 9, 1926. She was born December 24, 1841, making her stay on earth eighty-four years, one month and fifteen days. Her parents were William A. J. Weeks and wife, Mary Edmonson Weeks. Sister Barnes was married three times, the first time to be married was to John H. Price on November 10, 1859, who died in June of 1876 and the next time she married Thomas Anderson on February 8, 1887, who died on August 8, 1898 and the last time to be married was to J. B. Barnes on September 4, 1901, who died in 1909 or 1910. She never owned any children but had nine brothers and sisters, all to precede her to the grave except one brother, Mr. J. W. Weeks, of Whitakers, N. C., but she leaves a good many nephews and nieces to mourn her death.

Sister Barnes united with the church at Williams Meeting House on the third Sunday of December, 1910 and was always faithful to her church and always filled her seat as long as she was able to go but the last few years of her life she was so afflicted she had to be carried in her chair but she told me often that she always came to church when she got a chance. Sister Barnes leaves a host of relatives and friends to mourn their loss but we all feel that our loss is her ternal gain.

Written by one that loved her as a sister.

C. H. SPIVEY.

Agreed that a copy of this obituary be spread on our minutes, a copy be sent to Zion's Landmark with request to publish and a copy be sent to the family.

Done by order of conference on the third Saturday in April, 1926.

ELDER J. C. MOORE, Moderator.

C. H. SPIVEY, Clerk.

PATTY GRAY VAUGHAN

About one-twenty P. M., the grim reaper, Death, entered the home of W. L. Vaughan, Washington, N. C., and claimed our sister, his mother, Patty Gray Vaughan and we believe took her home in Heaven to rest from her labors and bask in the sunshine of His love forever more.

She was born in Halifax County September 4, 1843, making her stay on earth more than eighty-three years.

She was the mother of eight children, all of whom are now living. Emma L. and W. L. Vaughan of Washington, N. C., S. B. Vaughan, of Leesboro, Va.; F. F. Vaughan of Norfolk, Va.; L. L. Vaughan of Nashville, N. C., and F. G. Vaughan of Whitakers, N. C. One sister, Miss Bettie Gray, of Scotland Neck, N. C.

Weep not dear children and sister, she has only gone to await your coming.

She joined the church at Kehukee, Hal-

ifax County, N. C., Saturday before the second Sunday in September, 1874. Baptized the following morning at Smith's Mill by the late Elder Jordan Johnson, living a consistent member in full fellowship until her death. She was active, helpful and ever willing to share responsibilities for the good of the church and the cause of Christ. Always present at meetings unless providentially hindered.

A few years ago her health failed and since then has not kept house, living with her children and came to church just so often as possible.

My dear sister, we miss you, your sterling qualities were an incentive to us. Your zeal and steadfastness to the faith were inspiring to me a poor weak one. You, my dear mother in Israel, came to me with an embrace of love just after I was baptized. I loved you then and that love has grown all these years. I hope I love the Christ I saw in you being made manifest in the flesh.

Your seat is vacant, oh, how we miss you. As we sat in church together I feel we were sitting in one of the heavenly places that we read of, but God said "Come up higher" and you obeyed, and while we mourn our loss we feel to know and exclaim, "God did it, we dare not murmur," believing there is rest and peace for you.

It will not be long ere we too shall go. May it be God's will that we meet you on the Resurrection Morn and join in singing praises with all the redeemed of the once crucified but risen Savior.

ONE WHO LOVED HER.

RESOLUTIONS OF RESPECT

Whereas, the God of all grace saw fit to visit our church again and call from our midst our dear beloved sister, Francis Hawell, be it therefore resolved,

First, that the church at Goldsboro, N. C., has sustained the loss of one of her most loving and esteemed members but we desire to bow in humble submission to Him who does His will and none can stay His hand. Feeling assured that she is sleeping in Jesus sweetly sleeping.

Second, that we extend to the bereaved family our tender sympathy in this sad hour, hoping He who doeth all things well may give them grace to equal their every trial and say Thy will be done, oh God, and not ours.

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

Read and approved in conference on Saturday before the first Sunday in April, 1926.

D. C. VANHOY,

A. H. TOLER,

Committee.

J. W. GARDNER, Moderator,

MRS. BETTIE WHICHARD

In memory of our departed sister, Bettie Whichard, who departed this life January 23, 1926 and was buried at the old family burying grounds January 24th Her funeral service was held by her pastors, Elders J. N. Rogers and B. S. Cowing. She leaves to mourn their loss five children, J. D. Whichard, Sallie Lee, Lillie Mooslender, Lucy Sprull and Grover Rogers and a host of relatives and friends.

She was born May 31st, 1847, making her stay on earth 78 years, seven months, twenty-three days. She was married to W. L. Whichard in 1866 and to this union were born eight children. Her husband and three children preceded her to the grave. She leaves thirty-three grand children and eighteen great grandchildren.

She united with the church at Bear Grass Saturday before the third Sunday in August, 1903 and was baptized the following Sunday by her pastor, Elder J. N. Rogers. She was a faithful member the balance of her life always filling her seat unless providentially hindered.

Our sister lost her eyesight several years ago but always bore her afflictions with patience and was often heard expressing a desire to be taken off of the stage of action suddenly and the Lord granted her wishes.

We feel that our loss is her gain.

Done by order of conference.

ELDER J. N. ROGERS, Mod.

J. H. D. PEEL, Clerk.

A. B. and Livinia Ayer, Committee.

SMITHFIELD UNION

The next session of the Smithfield Union will meet with Little Creek church, Johnston County, N. C., on Saturday and 5th Sunday in May, 1926.

Elder Jesse Barnes is appointed to preach the introductory sermon. Elder R. E. Johnson, appointed his alternate.

Brethren, sisters, friends and ministers especially are cordially invited to attend.

Yours in hope,

J. A. BATTEN, Union Clerk.

Wilsons Mills, N. C.

THE ANGIER UNION

The next session of the Angier Union will if it is the Lord's will, be held with the church at Angier on Saturday and 5th Sunday in May and Elder C. B. Hall is chosen to preach the introductory sermon and Elder W. G. Turner his alternate. Those coming by rail will be met at Angier and cared for.

We invite all lovers of the truth as it is in Christ to be with us and we extend a special invitation to the preaching brethren to be with us.

A. H. DUPREE, Clerk.

Willow Springs, N. C. R. 2 Box 21.

UNION

The Black Creek Union will meet with the church at Nashville, Nashville, N. C. Saturday and fifth Sunday in May, 1926 Elder G. W. Boswell was chosen to preach the introductory sermon and Elder J. C. Hooks to be his alternate. Messengers and visitors will be met at Nashville, N. C., Friday evening and Saturday morning.

R. H. BOSWELL, Pastor,
Nashville Church.

ELDER W. W. STYRON

Beulah, Hyde County, May 25.

Tiny Oak, May 26.

North Lake, May 27.

Thence to Northeastern Union.

Pungo, Beaufort County, May 31.

Concord, June 1.

Flatty Creek, June 3.

Kittyhawk Saturday and Fifth Sunday.

Norfolk, Va., Sunday night.

THE SKEWARKEY UNION

The next session of the Skewarkey Union will be held, the Lord willing, with the church at Briery Swamp, Pitt Co., on the 5th Sunday and Friday and Saturday before in May 1926. Brethren, sisters and friends are cordially invited to come and be with us. Trains will be met at Stokes and Whichards, N. C., on the railroad from Parmele to Washington.

R. A. BAILEY, Union Clerk.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Primitive Baptist Association will be held, D. V. with the church at Memorial, in the town of Stem, N. C., on Saturday before the third Sunday in July, continuing three days, (July 17th, 18th and 19th) A cordial invitation is extended to our brethren and friends, who are in fellowship with us, and the Associations, with whom we correspond, especially those who have no desire to depart from the "ancient landmarks which our fathers have set."

Those coming by public conveyance from east, south or west, will leave Durham Saturday morning, July 17th by rail at 5 o'clock. Those coming by bus from Durham will leave at 9 A. M. Those coming from the north will arrive at Stem on the noon train on Friday before, or Saturday, first day of the meeting, where they will be met and cared for. Those nearby and coming on their own conveyance, and owning small folding seats will please bring them, as it might add much to their comfort.

J. H. GOOCH,

Church and Association Clerk.
Stem, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

MAY 1 1926

No. 12

THE SECOND DEPARTMENT

"But unto Cain and to his offering he had not respect, and Cain was very wroth and his countenance fell.

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."—Gen. 4: 5-12.

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

Associate Editor

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

PRAISE THE LORD

I love thy kingdom dear Lord,
Though I am a sinner,
For Christ washed me with His
blood,
And made me the cleaner.

I saw the stream pouring forth,
On this poor head of mine,
I was cleansed, and was brought
forth,
In the golden sunshine.

Oh, how happy I did feel,
When cleansed from every stain,
And precious words were revealed,
For I am born again.

Born into thy kingdom Lord,
With life, light am set free,
To sing and praise my dear Lord,
By His grace He saved me.

I must tell it all around,
To those I love so well,
That a Saviour I have found,
Who saved my soul from hell.

Let all praise His holy name,
He suffered on the cross,
For He loved poor sinful men,
Who had sinned, and were lost.

Come all ye saints here below,
And sing and praise the Lord,
Praise Him daily as you go,
And trust His blessed word.
Yours in hope,

J. R. JONES,
Revolution Station,
Greensboro, N. C.

WHO ARE WE

The overflowings of a burdened heart. Sad on account of the death of my dear brother, Elder C. F. Denny. Burdened because of the distressed condition of our people.

A body of believers in the Lord Jesus Christ, who have been baptized into the fellowship of Primitive Baptist Churches, which churches are organized into independent bodies, and are considered as sovereign bodies authorized to conduct their business and religious matters in their own way, not inconsistent with what is accepted at large among Primitive Baptist churches as orderly and orthodox procedure. What do we believe?

We believe in God as the creator and sovereign ruler of all things, and since He is subject to no power or authority; but is above all law and all power, wisdom, and dominion is in Him and of Him, therefore we believe that He rules in Heaven, in the earth and beneath the earth to that extent, that all the works of man shall praise Him to that extent that all the hosts of earth will acknowledge Him as a sovereign God and just in all His ways and the justifier of all believers in His name, and in the name, worth and righteousness of His son Jesus Christ.

What of Christ?

The only begotten son of God, full of grace and truth. A priest after the order of Melchizedec,

without the beginning of days or end of time. A Saviour, priest and king.

Who is saved?

All who believe on the name of Jesus, of every land, nation, kindred, tongue and people, who have washed their robes in the blood of the lamb (Jesus Christ).

We read, "My words have gone out, they shall not return unto me void, they shall accomplish the things I please, and prosper in the things whereunto I sent them."

Again we read, "I know my sheep, I call them by name, they hear my voice, they do follow me, I give unto them eternal life and they shall never perish."

We are also taught that He came under appointment of the Father to do the will of the Father and that it was the Father's will that all those who were given to Christ in covenant redemption, shall come to Him and will be raised up and made to sit together in Heavenly places in Christ, in time, and shall be raised and be presented to the Father in that upper and better kingdom of God.

"Thine they were, thou gavest them me and of all thou hast given me I have lost none save the Son of Perdition. "Behold I and the children thou hast given me."

The Holy Ghost.

"Let not your hearts be troubled, ye believe in God believe also in me; in My Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you, that where I am, there you may be also."

What is the true relationship between God the Father, God the Son and God the Holy Ghost, in their

relationship to the Church of God or the Bride the Lamb's wife, which John saw coming down from the Father adorned as a bride for her husband?

No better answer can be found to the above question than to refer the reader to the language of Christ. "I am the vine, ye are the branches, my Father is the husbandman, and every branch in Me that bringeth not fruit is cast forth, and every branch in me that bringeth fruit is purged that it may bring forth more fruit." "As the branch cannot bear fruit of itself, no more can ye, except ye abide in Me." "I in you, you in Me, I in the Father and the Father in Me."

What do we believe in regard to God's attitude toward sin?

"The wrath of man shall praise Him and the remainder he will restrain. "We believe that God is light and that in Him there is no sin, that He doth not tempt any man to sin; but let every man know that when he is tempted he is tempted of his own lust and thus led astray. "No man hath the right to charge God with his folly. We therefore must conclude that God's attitude toward sin is not the same as His attitude toward righteousness, for we must confess the truth of the Scriptures, that "All your righteousness is of Me saith the Lord." And the further declaration of the Scriptures that "ye are of your father the devil."

What is the conclusion of the matter?

"Let us stand, therefore, having loins girt with truth, having upon your heads the helmet of salvation, having upon the breast the breastplate of righteousness, with the feet

shod with the preparation of the gospel of peace (not of confusion) having in hand the shield of faith, that we may withstand the wiles of the devil."

Again, what do we believe? We believe that God is the Alpha and the Omega, in the salvation (conviction and conversion) the preservation, the resurrection, the ascension and final glorification of the whole triumphant Church of God. That we live because He lives, that we are moved to service in the Kingdom of God by the saving and directing influence of His Spirit, and that we are kept by His power, preserved by His grace and that all who love His name and hath or may yet believe on His name will be brought, by the sweet cords of his love, to repent of our sins and to desire to be saved from sin and not in sin, and being thus kept by His power and preserved by His grace, saying Thou art worthy, for Thou hast redeemed us by Thy blood, and thus, the Church Triumphant will sing the glory, dominion and power of God to all eternity.

In hope of life eternal,

O. J. DENNY.

Winston-Salem, N. C.

Remarks

Elder O. J. Denny in the foregoing has given a plain old fashioned statement the substance of what is commonly believed by our people. Apart from our articles of faith which have been formulated by different bodies of brethren, which vary in expression, Elder Denny has given the general substance as each one would express them for himself, as each one expresses the doctrine according to his peculiar gift in the ministry. We in this latitude

do not preach as from a stereotyped edition of the gospel apart from the Scriptures, and in them the various writers carry in their writings marks of the individuality of their respective gifts; and so do our ministers preach, but there is a peculiar tendency with our ministers generally to have their declarations of fundamental principles of the doctrine as fully as possible in Scripture language. It is therefore that many of our ministers otherwise generally regarded as sound in the ministry will not accept nor conform to the expression, "the absolute predestination of all things." And some of these are as good predestinarians and disciplinarians as are to be found in the bounds of our people. They are consistently sound and their profiting fully appears.

P. G. LESTER.

REGRET ITS PUBLICATION

Dear Elder Lester:

I am just in receipt of this letter from Bro. Gilbert. As you will note, it is in reply to some of my feelings and questions I had asked him. Brother Lester, I have felt for quite a while that it was not the part of wisdom to join hands in any way with those that are following the Wilson disorder. I believe Brother Lester, that we would gain the confidence of our erring brethren more safely and quickly by being firm and solid yet gentle toward them. What have we to compromise with? Shall we know any man after the flesh? But Brother Lester I am not dictating to you. I hope you can understand me, this is only my own feelings, and you be governed by the dictates of your own mind. You see what Brother Gil-

bert has said to me as to publishing his piece, which, if done might throw a quietus on Friend Hanks, and save the influence of the Landmark, with many of our people at home (in North Carolina) but I felt that in as much as you are the chief editor and the much pointedness of his piece, should require the consideration of all the editors. I am also mailing you some of my meditations concerning the old prophets language.

As ever I trust you.

BRO. JNO. R. SMITH.

Day, Florida.

Elder Gilbert's Comments

Mr. John R. Smith:

Dear Brother—Your kind letter to hand, contents noted and in reply will say, I think the Primitive Baptists in this state are about as scriptural as you can find anywhere—few extremists—possibly one here and there may be tainted with conditionalism, bringing the Lord under obligation to Him for his obedience and good works, forgetting these fruits are from God's grace and His working in them both to will and do. Upon the other hand, a few may have the idea that men are irresponsible creatures and that God's predestination moves them by mechanical or physical power in the premise to perform all they do. To let our moderation be known by the churches is to speak as the oracles of God.

I would be glad to see the Zion's Landmark more generally read by our people. I think it safe, and the soundest paper published upon the whole. But occasionally some things creep into its pages that doubtless would have been better for the cause and peace of our peo-

ple if they had not been printed. Like you, I regretted to see Elder Lee Hank's article and appointments published in our paper. He has abetted the "Wilson Disorder," as well as other disruptions among our people so often I fear these will prove a menace to Zion's Landmark and a breach to the peace and union of the churches in North Carolina, your old home. However, those who only know him from his writings in our papers (not from private letters) would think he is the most humble, peace loving and God-fearing servant, but underneath is camouflaged the poison of an asp to spy out the union and liberty of saints, so making inroads by syncritic writings. But the history of the man shows that he has provoked and instigated more trouble and confusion among Primitive Baptists than any other preacher now living. I do hope our paper will not publish any more from him thus encouraging him in his two-faced work. I was pleased to hear from you again.

Your brother I hope in the fear and mercy of God.

M. L. GILBERT.

Remarks

Owing to the fact that the Baptists in this part of the country have not noted and emphasized the inconsistencies of Elder Hanks the oversight of the publication of his letter, notices and appointments occurred in this paper recently. The fact that Elder Hanks is in part responsible for the features of the disorder in some sections of these associations, and his affiliation in them ought to be sufficient reason for closing the doors against him. His letter and notices, etc did not have

my sanction for their publication. We desire that our readers will have grace in their hearts for us, and we hope to have their pleasure here often.

P. G. LESTER.

In justice to Elder Lester, I will state that the articles of Elder Hanks were inserted by the undersigned without submitting them to him which should have been done. I was not aware of the objections to Elder Hanks, and his writings were so plausible in his efforts to terminate troubles and bring all into fellowship and an amicable understanding that I thought no harm could come from their publication. However had I known their publication would have offended any one I would not have inserted them in the Landmark.

While all matter should be sent to Elder Lester for inspection, it is very difficult to do so. He is so far away, and it requires so much time to send manuscript back and forth, and I have so little time to spare with the enormous amount of work in managing the business, and editing two newspapers that it is almost impossible for me to keep up with all the situations in the church even if I were qualified to do so.

Again, if all notices such as appointments and associations were sent to him they might not return in time for publication before the due date, and then that would cause trouble and disappointment. However I shall endeavor to learn by my mistakes and if possible submit all communications that I am not certain about to him in the future.

JOHN D. GOLD.

IN NEED OF HELP

Dear Mr. Gold:

Please publish the following to the dear sisters and friends and say that my condition is quite critical, for I fell on February 10th and broke my right leg next to the hip joint and I am not able to walk without help and I owe about \$600 and my house is damaging for need of covering, and if the brethren, sisters and friends will please lend me a helping hand, and help me to get back on my feet again I will refund them the money.

The church here is in debt about \$150.00 and the interest has accumulated for about four years and I would like to see the brethren and sisters pay off the debt.

Elder S. M. McMillan, of Salisbury, is our pastor and services are held every third Saturday night at 7 o'clock, and Sunday at 11 o'clock A. M.

All true and orderly Baptists are invited to come and especially the ministers,

Your unworthy brother,
C. E. GALLIMORE.

Lexington, N. C.

I am sending a check for \$5.00 to help Mr. Gallimore. Any other contributions will be acknowledged through these columns.

J. D. GOLD.

**PLEASE GIVE FORMER
POSTOFFICE**

We have received a remittance from W. D. Brown, Rocky Mount, Va., for the Landmark, but we cannot give him credit as we do not find him on our mailing list at Rocky Mount. Would thank him to please give his former postoffice that he may receive proper credit.

"OUT OF MY STONY GRIEFS, BETHELS I'LL RAISE"

The subject of this article will be found in the hymn "Nearer My God to Thee." It seems to me the poet must have had Jacob's experience, and possibly her own, in mind while composing the hymn.

We read in the 28th chapter of Genesis that Jacob was sent by his father, Isaac, to a certain place, and to a certain house for the express purpose of taking unto himself a wife. It seems very clear from the reading that there was no uncertainty about the matter. Jacob's father seemed to know exactly where to send him.

Although our natural fathers, in most instances, plan and provide for their children as best they can, yet, they are only weak human beings, they are finite and often make mistakes. Their intentions may be ever so good, still their plans quite often miscarry.

But not so with our God! He has never failed in any of His undertakings. He it was who could declare "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." And "I have purposed it, I will also do it."

Sometimes children do things which very much astonish their parents, but I'm quite sure the children of God never have nor never will do anything that surprises Him. We surely believe He made man, and knew just what a frail being He was making, therefore He has never been disappointed in him for "known unto God are all His works from the beginning of the world."

We remember that Esau was angry with Jacob because he had taken away his (Esau's) birthright and also his blessing, and he purposed to kill Jacob. Did he carry out his purpose? No! It was not the will of God that Jacob should be killed, nevertheless, he feared Esau and fled from him.

While on his journey to seek a wife "he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep."

We would say a most uncomfortable position in which to sleep, but O! what a beautiful vision was given him of the ladder reaching from earth to heaven with "the angels of God ascending and descending on it," and the Lord standing above it and speaking to him.

When Jacob awoke he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Then he "took the stone that he had put for his pillows and set it up for a pillar and poured oil upon the top of it. And he called the name of that place Bethel."

When he said the place was "dreadful," we do not believe he meant to convey the idea that what he had experienced here was something horrible, and he would like to forget it and never return to the place. Indeed not! The word "dreadful," as it is used here means reverential awe, and although we have no record that he uttered these words I believe his very soul must have been singing "Nearer My God to Thee." I think he truly must

have felt the presence of God very near and dear to him.

Although the history of Jacob's life is most interesting to read and meditate upon, we will mention only one other event recorded in the Scriptures. "And there wrestled a man with him until the breaking of the day," then he said to the man, "I will not let thee go, except thou bless me." He did bless him, and changed his name from Jacob to Israel.

Well, what do we know experimentally about such matters? Job says "the root of the matter is found in me," Is it found in you and in me? I am often made to ask myself the question, do I really possess a heart-knowledge of these things, or is it only a head knowledge? We can sometimes deceive our fellow man and make him think we are something when really we are nothing, and less than nothing, but there is no such thing as deceiving our God. I'm sure He knows how and why things are just as they are with you and with me.

We will say that the man who wrestled with Jacob was none other than the Angel of the Lord. I do believe some of us have spent just such nights as this, but how utterly impossible for me to describe such an experience. None but those who have spent the nights tossing to and fro, and wrestling until the breaking of the day know anything about it.

After having wrestled all night, and having obtained the blessing, we appreciate, for awhile at least, such an experience, and yet we would dread to pass through another such night. But, somehow, I cannot help but believe all these

nights, as well as our days of rejoicing are appointed for us, and that even the very number is all arranged by our Heavenly Father. If "the very hairs of your head are all numbered," is it strange that our trials should all be numbered?

There were "wearisome nights" appointed to Job (7th chapter, 3rd verse) and they seem to be also appointed to some of the people of God in this day. I don't believe one of those nights means only when the natural sun has gone down and darkness covers the earth, but when the soul is enshrouded in darkness it is indeed night time. Sometimes those nights last only a short while, at other times they may last for days and even months, with very few glimpses of any daylight. They are truly "wearisome" and we feel oftentimes we surely cannot endure any longer with such burdens, but our God does nothing without a purpose, and I'm sure He knew just what He was doing when He appointed them. His children learn some valuable lessons during those weary nights. How often are they compelled to seek the Lord in prayer and tell Him of their troubles, and beg for relief. They say with Jacob "I will not let thee go, except thou bless me."

You know it is during the night that the wild beasts come forth from their dens and prowl around, even so during the night seasons of the soul. O! how they do torment and try to devour the poor child of God.

"But vile infernals can't prevail: The Christian's hope shall never fail."

While the Lord is teaching us what vile, corrupt creatures we are,

it is very painful we oftentimes cannot feel His presence, and even feel that He is so tired of us He never will speak to us again, but during all of that time He secretly supports His tried, tempted child.

Sometime ago I came across the following comforting article. Perhaps it will be of some benefit to others who have spent "wearisome nights."

How sweet must the following consideration be to a distressed believer!

There most certainly exists an Almighty, all-wise, and infinitely gracious God. He has given me in times past, and is giving me at present (if I had but eyes to see it) many and signal intimations of His love to me, both in a way of providence and grace. This love of His is immutable. He never repents of it, nor withdraws it. Whatever comes to pass in time, is the result of His will from everlasting, consequently, my afflictions were a part of his original plan, and are all ordered in number, weight and measure. The very hairs of my head are every one counted by Him, nor can a single hair fall to the ground but in consequence of His determination. Hence, my distresses are not the result of chance, accident, or a fortuitous combination of circumstances: but the providential accomplishment of God's purpose: and designed to answer some wise and gracious ends. Nor, shall my affliction continue a moment longer than God sees meet. He who brought me to it has promised to support me under it, and to carry me through it. All shall most assuredly work together for His glory and my good. Therefore, the cup

which my Heavenly Father hath given me to drink, shall I not drink it? Yes: I will, in the strength He imparts, even rejoice in tribulation; and using the means of possible redress, which He hath or may hereafter put into my hands, I will commit myself and the event to Him whose purpose cannot be overthrown, whose plan cannot be disconcerted, and who, whether I am resigned or not, will still go on to work all things after the counsel of His own will."

LIZZIE F. ANDERSON.

THE CHURCH OF HER CHILDHOOD

To the Church at Bethlehem, Tyrrell County, N. C.

Dear Brethren and sisters:

The time has come when I feel my heart yearns to speak to you through the medium of the pen, as our surroundings will not allow us to be with you at our quarterly meeting, but how shall I begin and what shall I say? You who are the dearest of all people on earth to me, I cannot find words to express the yearnings of my poor heart for you as a people I love both naturally and spiritually, if indeed I do know anything about spiritual love. Somehow I cannot feel like asking you to let me leave you just yet as husband is doing, if you will bear with my absence. I know I need not expect to visit you often but I do hope to be with you sometime and then I would love to hear my poor name called.

Thirty-five years ago last month I was baptized and became a member of the church, which was the church of my angel parents before I was born, the church of my child-

hood, the church of my youth and middle age. There is a strong cord that binds me to this spot even the little creek where I was baptized seems precious to me. When I think of how much it has meant to me all along through life's toilsome journey, from the moment that its waters closed over my feeble frame that cool February day, I felt that I was married to Christ and that His people were my near kinsmen, and I experienced a rest in the church with them that I had never felt before, and in my musings my heart often burns within me with a desire to tell those of God's humble poor who are lingering around the fold, begging a crumb of mercy, what a sweet resting place the church is to a weary heavy-laden one. May the good Lord bless and enable all such subjects of His grace to go home to their friends where they will be enabled to enjoy the comforts of the church, and to know just how to sing with the spirit and the understanding that sweet old song, "How happy are they who their Saviour obey."

Now, dear kindred, while I thus write I would not have you understand that I do not love these people. I have never met a more lovely band of Baptists nor met a warmer reception. I cannot express how much I have enjoyed the many good meetings we have been blest to attend since we've been here. There has been three added to the church, and it was my privilege to see them baptized and give them the right hand of fellowship and rejoice with them, feeling in my heart that they were all worthy subjects.

Several months before we came

to Wilson after we had planned to see our home, I often felt it in my heart to ask the good Lord to guide our footsteps in our move, and that He would set the bounds of our habitation, and in all my anxieties and perplexities concerning our move my mind was led to Wilson, and since we've been here I have often had the blessed assurance that all our times are in His hand and to say with one of old, "The way of man is not in himself; it is not in man that walketh to direct his steps." Therefore I trust that His good hand hath led us here, and by that same power we shall be enabled to live with these people in love and peace and thereby honor the profession that we have made by an upright walk and godly conversation.

May the God of love dwell with you and enable you to keep the unity of the spirit in the bonds of peace.

My warmest Christian love to each of you.

Yours in hope of a better resurrection. MRS. W. H. KEATON.

THE CHURCH BEREAVED

The Robersonville Primitive Baptist church of Robersonville, N. C., desires to express its feelings of sadness in the loss of their brother, John Mayo, Sr., who departed this life Sunday, April 4th, 1926, therefore be it resolved:

First That we bow with becoming reverence to our God who is full of mercy and cannot do wrong.

Second, That in the death of Brother Mayo we have lost one of our dearest brothers, and one of the brightest and most cheerful members in our church, beloved by all who knew him.

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

For the church at Robersonville, N. C., May 1, 1926.

S. M. JONES
R. A. BAILEY,
Committee.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

WILSON, N. C., May 1, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX

No. 12

GOSPEL PROVOCATION

And let us consider one another to provoke unto love and good works. This is a peculiar provocation, therefore I have noted it as requiring a gospel consideration. Ordinarily the thought to provoke would not seem to fit in and properly apply with love as its objective except under a consideration peculiar to the gospel as we find it in that exercise of our mind as we are made to experience the truth of the gospel. Our life in this pilgrimage consists in being brought along as we are led by the spirit in that which we term a gospel experience. An exercise in the spirit of the life of Christ. A matriculation in the school of grace.

I like the reading of this text, for when I would reprove, or admonish or exhort I feel that I ought to include myself so as to maintain an identity with the brethren. Not that I wish to do wrong simply to be like one in a wrong, but when

I would speak of my brother's wrong, I would consider myself lest there should be wrong found in me. "For I know that in me, that is in my flesh, there dwells no good thing." I would have my brethren consider me even as I would them. If there be anything in me to commend me to them, I would have them to note it and give credit therefor to the grace of God. When I hear them speak of things in them that they do not endorse I feel that we are brethren, and when they see things in me that they do not like, or endorse they are still my brethren, for I see those same things in myself, and I no more endorse them than the brethren do. I have no more use for them than my brethren have. These things prove that we are men of like passions and alike we need the loving forbearance of each other. We do not deserve it but therefore we need it. But how shall I provoke my brethren to love me? By embracing the opportunity that affords me the privilege to do them good, to show them that "with all their faults I love them still." that I do not see anything in them but the goodness of the grace of God—that it is for Christ's sake that I love them. As we see in each other evidence of the riches of grace, we want to give expression both in word and action of our fellowship for them. The sure gospel rule to be observed and followed is for me to conduct myself toward them as I would have them deport themselves toward me, I should do as I would wish to be done by—I should not tell them in word how they should live, but I should live to them as for them; and then with gospel authority

when it seems necessary I should preach the word in season, out of season, reprove, rebuke and exhort with all long suffering and doctrine. This is an accomplishment to which not many of us seem to attain. As surely as the word is preached reproofs, exhortations and rebukes should be administered, in season out of season whether at present seeming to be necessary or not. It would seem to be more important to admonish one to shun the appearance of evil, than to rebuke him after he has yielded to the impulse and been overcome of evil. It would seem that we are afraid we will hurt some one's feelings if we rebuke this or that as though we have a higher regard for the feelings of one who really needs to be rebuked than we have for our obligations to serve God in such a manner as to please him. We should see that we blow the trumpet in Zion with no uncertain sound, and sound an alarm in God's holy mountain unhesitatingly, but with holy boldness, and yet in humble gospel meekness. But many of us who hear rumbling thunderings of these fiery chastenings are perhaps too much employed in designating suitable places for the lightning to strike rather than looking out for the nearest house of refuge to which we might flee for security. We are too apt to refer this and that reproof to brother, or sister so and so rather than to take it to ourselves. Upon a gospel examination of myself I have a gospel right—if I may—to apply the entire gospel sermon to myself. There is judgment in the gospel so that I am either declared to be justified by the blood of Christ, or I am left with-

out such assurance, and to the further examination of myself as to whether I am really in the faith or not.

A careful consideration and a faithful observance of these principles and practices necessary to keep one in the fellowship of his brethren ought to fully employ his time and fill up the opportunities which come his way and enable him to evoke such unison of consideration as to cause a mutual filling up of the measure of love and good works; but this does not require this course simply of the one, but of the one another, or one the other. I have a gospel right to expect good things of my brethren, and in the same right I should desire better things in myself. I do not only feel that I am a subject of the judgments of God and of His Christ but the world is keeping tab on me. In fact every principle of the character of judgment is engaged in defining and pointing out how I should conduct myself along the way of this pilgrimage, and only with a careful regard of the gospel rule of judgments by my brethren have I thus far escaped.

I am of the opinion that we have become too much disposed to observe the various principles of doctrine and not enough as to how we ought to behave ourselves in the house of God—which is the church of the living God—the pillar and ground of the truth. Our lives should be consecrated to the good of the cause and the church and of one another. If we are indeed what we seem to profess to be, we are fellow citizens with the saints and of the household of God, and while this position and condition is

spiritually true, we should so stand in with each other and so walk together as to appear, at least, to be what we with our mouths profess to be. "This is the way, says one, walk ye in it—It pleased the beloved John to see his children walking in the truth. And such walking should be pleasing to us, and is provoking to love and to good works. I admire your lovely walk and I am moved and encouraged to want to walk that way—and therein—and thus I am provoked unto love and good works especially when I can join with you and walk together with you in the perfect agreement of fellowship and love.

May we all be inclined to the ways of this gospel life and living.

P. G. LESTER.

OUR MANNER

For more than one hundred years these associations and churches have maintained such doctrine discipline and order as they have felt to be in accord with the scriptures and were so understood by the fathers. I feel that I might say that we have been all along reasonably liberal and consistently tolerant with and toward each other. We believe that our salvation is by grace and that our very created existence is in Christ Jesus unto good works and we have after an imperfect manner and to a limited extent been careful to maintain them. It may be egotistical in us to claim that we are amply capable of attending to our own business, but we do not admit that our egotism is anything like that shown in those brethren who would be our God-fathers. We may really need such

fathers, and if so, we have them. There were many Ites in the land of Canaan who were enemies to Jacob, which the Lord commanded to be round about him forever, and there may be as many Isms among us. We have desired and aimed that our ministers should measure up to the gospel requirements for ordination to the work, but some of us who try to preach do not seem to stand square and solid upon the rock upon which the Lord places the feet of those whom He brings up out of the pit, and the goings of some do not seem to be established. But whether they fall behind or run ahead the prevailing disposition among us has ever been to let them run under the peradventure that now and then they may have a message to the general import that salvation is of the Lord. We are not an arminian body of people and yet there may be some of that class of people among us. We are not what is termed absolute predestinarians and yet there are some one, here and one there, who claim that distinction and have been all along during these more than a hundred years, and there is no expressed disposition to ask their respective churches to silence them. Their standing is equal to that of the average member. As a rule our preachers do not use nor endorse the use of the term the "absolute predestination of all things." Yet we do not feel to declare non fellowship for it, nor for them who use it. We have always been predestinarians, but we were never what some are pleased to call absoluters. We claim to be a people of fair respectability, and we respectfully object to being thus dubbed, and in fact

we are not looking for men who are worthy of the title of a "gentleman" to persist in that cause. We are not ashamed of what we believe, but we do resent the continuity of the spirit by which we are sometimes characterized. We love peace, and we want peace and we would have had peace some time ago if we could have been allowed to mind our own business. But we are now come to the threshold of the situation, when decisive and universal action should be had. The doors of the associations and churches should be closed against disorder and all who affiliate in it. I mean the disorder which has affected local divisions in some sections. It was not intended that a division should be affected upon order but upon doctrine. Unwittingly the propaganda hopped off a little too soon, and disorder was set up and it was declared to be sound in doctrine, but that declaration was too impotent to be effective and disorder prevailed and will prevail until that work shall have been recalled and made to **ve way to gospel procedure.**

Many of our brethren believe that there are those who come among us for the purpose of effecting a division. They claimed to us: its coming, and they clandestinely sought it—and now they have it and must stand responsible for the general consequences. I have no doubt but that from first to last errors have generated on either side of pending questions, some causative, and some incidental, therefore there is a budding proposition in the minds of some for both sides to pool their wrongs and brush them **enmasse aside.** And some would

hodge-podge matters of order or rather disorder and put on the great pot, but that could only be a mess of death; besides there is too much risk—too much uncertainty as to results, and it might be that the man of God with his bag of meal might not be present with this necessary and essential antidote for such conditions; and we might turn out to be the cause, or means of mutual destruction, a case of conditional time destruction perhaps. O Israel, thou hast destroyed thyself but in Me is thine help. It would seem that we are all more inclined toward the way of destruction than that of salvation. If we can save ourselves from an untoward generation it seems that we might with a proper effort save ourselves from ourselves or from one another, and one way to do this is for each shepherd to abide with the flock assigned to his oversight, and mind his own business. There are men of God not far from us who might come among us in a quiet, orderly manner and with gospel labor might convert us from the error of our way and save us from death and bide our sins. We need the coming of such men. It would be to us, as the coming of Titus, full of comfort, and blessed assurances. But these men do not come. They have matters of their own to look after. Doubtless they would come to our help if we should call upon them, and this we should have done. We are to be fellow helpers to the truth. Our brethren should know what we have to say of conditions in these sections where divisions have occurred and disorder has been set up and we are called upon as it were, to accept it—and we

have not and will not do it. But we have not said why, in a general declaration, conditions and circumstances are such that silence does not seem to suffice for an answer. The probability that we might be right does not justify our reticence. We should not thus overtax the confidence of our brethren. They have the right to conclude that fundamentally we are right but that incidentally there may be some irregularity attaching to our course. We do not know, nor have we the right to require that they should take things for granted. But that there is a division is evident and to bring about former conditions is very improbable therefore there is nothing attaches to the matter for discussion or consideration.

P. G. LESTER.

EXPLANATIONS

In the management of the publication of the Landmark it is understood that all communications the publication of which are of questionable propriety are to be submitted to the discretion of the Editor in Chief, and no doubt such is intended and aimed to be done, but some times an objectionable feature is somewhat obscure and is of such nature and character as not to appear, and so it passes in. Again good minds may be at variance as to general propriety and judgment, and men of good judgment as to matters of individual local character might do worse as to matter of a general character and consideration. It is probable that if the communications for one issue of the paper were submitted to each of its readers for criticism and then published the next issue might be re-

turned to the office of publication unread, unhonored and unsung. I would not impress this thought, but I would impress the thought that if we were each of the same opinion and judgment this would be a monotonous old world in which we live, however it must be that way in heaven, but unfortunately we are not sojourning in that blessed state of unity and glory, and to be there as it is, mortality must be swallowed up of life. In this life we are imperfect and must have charity which we hope our readers will have for us in the putting forth of the Landmark. We do not feel to deserve the graciousness of such a heavenly gift, therefore we need it the more abundantly. These are perilous times, in which we find ourselves agitated because of things which at other times under different circumstances would be disposed of with but little concern.

I would greatly appreciate it if those of our readers who are displeased would be kind enough to a poor sinner like me, to drop me a line and give me a chance to explain how it is and not discontinue the paper. I have wanted the brethren to meet in council and talk matters over and formulate an expression to our people generally the feeling and judgment of the churches, and I have formed various reasons why such should not be; that perhaps it would but augment pending troubles, and perhaps bring into action questions hitherto dormant and yet it seems to be expected of the Landmark that which the rest of us are not ready and willing to tackle. Now I am ready to confess and must do it, that this poor sinner is not sufficient for these things. Let patience

have her perfect work, and in your patience possess ye your souls. Let us have grace that we may bear with the infirmities of the weak.

P. G. LESTER.

RESOLUTIONS OF RESPECT

Since it was the will of our Heavenly Father to remove from our midst another precious sister, Aunt Eliza Burton, who fell asleep in Jesus March 20th, 1926. She was 80 years old, she being the last one of the Burton family which have paid the debt we all have got to pay. She had been in declining health for several years, but was only confined to her bed a few days. She was a woman of good report by them that are without. She was never heard to murmur or speak harmful of any one, but had a quiet and peaceful life worthy of imitation. She said a short while before her death, that if she could not attend her church meetings regularly, that she was still in the faith. We realize that a true and faithful sister has been called from this earthly clay to a home above. It is hard to part with one so dear, but hope in Christ to meet again.

Resolved 1. That the church has lost one of her most consistent members, we should not complain, but we desire to bow in humble submission to God's holy will who has the same power over death and the grave, that He had to sacrifice His only begotten Son for the redemption of His bride. He works all things after the counsel of His own will and is ever merciful and longsuffering to reward. He doeth all things well, and we feel assured that our loss is her eternal gain and that she is now sweetly sleeping till the trump of God shall sound.

Resolved 2. That a copy of these resolutions be sent to Zion's Landmark and Lone Pilgrim for publication, and a copy be spread on our church record.

Done by order of the church at Strawberry on Saturday before 1st Sunday in April, 1926.

MRS. J. H. POWELL,
W. R. DODD, Moderator.
P. H. PAYNE, Clerk.

Lone Pilgrim please copy.

W. R. STANLEY

Elder W. R. Stanley was born in Rockingham County, North Carolina in 1853. He died at his home two miles north of Reidsville, March 15, 1926. He was married to Miss Mary Alice Travis in 1875. Seven children were born to them. Five children preceded their father in death. He is survived by his wife, two children, ten grand children and five great grandchildren. He and his wife and oldest son were charter members of the Primitive

Baptist church at Asheville, North Carolina, said church being organized by Elders Gold and Ashburn in 1839. Later he moved to Burke County, where he served Happy Home church as deacon. After a few years he moved his family back to Rockingham County. Here he served faithfully as deacon and was later licensed to preach.

He was wonderfully gifted in prayer. His love for his Saviour, his church and his pastor was tender and abiding. He experienced the meaning of this scripture, "yea, and all that will live godly in Christ Jesus shall suffer persecution." He was greatly afflicted in body for twelve months before his death, having a serious throat and stomach trouble which ended his life. Why should we mourn departed friends whose lives were hid with Christ in God. We remember Jesus wept at the grave of Lazarus, his friend. While we realize the ties of nature have been severed, we look by faith to the second coming of our Lord, who shall change these vile bodies of ours into the glorious likeness of Himself whose death put away our sins, that we might praise Him in that world that has no end.

Written by request of Macedonia church in conference, March 27, 1926.

MRS. J. N. MITCHELL.

Lone Pilgrim please copy.

RESOLUTIONS OF RESPECT

Whereas, it has been the will of the Lord to take from our midst our beloved sister, Mrs. Margaret Spivey, and believing our loss is her eternal gain, be it resolved:

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

Second: That in this loss, which we so fully appreciate, we deeply sympathize with the family and relatives of the deceased, desiring that they may be resigned to the dispensation of the providence of the Lord and blessed to follow the beautiful footsteps of this dear sister.

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

Done by order of the church in conference at Willow Springs.

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

SEND ORDERS TO ELDER S. B. DENNY

Hereafter please send orders for Lloyd's Primitive Baptist Hymn Books to Elder S. B. Denny. If there is any one who has sent an order to my beloved husband, and it has not been filled kindly let me know and I will attend to it.

Yours in deep sorrow,
MRS. C. F. DENNY,

RESOLUTIONS OF RESPECT

Whereas, it has pleased the Almighty God, who doeth all things well and never "slumbers nor sleeps," but rules in the army of heaven and among the inhabitants of earth, to call from our midst our dearly beloved brother, Elder C. F. Denny, we mourn the loss of one who was so faithful in all his duties, and one who so wanted love and peace in his church and all other churches everywhere. We all loved Brother Denny dearly both as a man and pastor also. We will miss his smiling face, but our loss is heaven's gain. He will ever live in the minds of us all. A home has been saddened. We will ever think of Sister Denny and children as losing a devoted husband and father. May God be with them through this trying hour.

First, be it resolved, That we the church at Roxboro, N. C., bow in humble submission to this dispensation of God's providence feeling assured that he is "asleep in Jesus, blessed sleep."

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

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

Done in conference May 1st, 1926.

ELDER J. A. HERNDON, Mod.

F. D. LONG, Clerk

MRS. H. E. SATTERFIELD.

MRS. J. W. BROOKS,

A. P. CLAYTON,

J. M. O'BRIANT,

Committee.

MRS. NANNIE (YEAMAN) HERNDON

Born June 19th, 1849, died April 30th, 1926, at Edmunds Hospital, Danville, Va. Her pilgrimage of nearly 77 years was fraught with many changes, the greatest being a change from nature to grace. Comparatively early in life she was shown the fullness of nature, and later given a sweet hope through grace. She was a Primitive of the old type, was in the constitution of Malmaison church of Staunton River association. Much of her life was spent in the homes of other people. Her last few years were years of much suffering. She had been in the hospital helpless with hardened muscles and swollen limbs for nearly three years, otherwise comparatively well, until she had influenza in March after which she seemed about as before. But on April 17th she awoke with a severe attack of erysipelis in the face. Her sufferings, from then until God

in mercy relieved her, were indescribable. She bore her afflictions toward the last with beautiful Christian fortitude, saying "I want to be patient but what a blessing it I could pass away."

We feel that she is now in a home sweet home, all her own; bought with the price of a Saviour's love. May God bless all who have at any time and in any way contributed to her comfort. My heart overflows with gratitude to Him, that He has given me a mind to hand her a little cup of cold "water in His name."

By one who loved her for Christ's sake.

BELLE NEAL.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, goodness and righteousness, saw fit on the 27th of October, 1925, to call home, to the Church Triumphant, (as we trust) our beloved brother and deacon, L. P. Thomasson, who was one of the organization or charter members of Memorial Primitive Baptist Church, in the Town of Stem, N. C., and a regular attendant at our meetings, always extending a helping hand, in caring for our pastor and other expenses pertaining to the church.

Therefore be it resolved: First: That we, the members of Memorial Church, now in conference, bow in humble submission, to the will of Him who maketh no mistake and say not our will but Thine O Lord be done;

Resolved, second: That we extend to Sister Minnie Thomasson, his wife, also his two devoted and faithful daughters, and son-in-law Joe H. Daniel, our deepest sympathy, may the grace of God be reunited with him in the Church Triumphant.

Resolved third: That a copy of this be spread upon our church records, a copy sent to his family, and a copy sent to Zion's Landmark, with a request that they publish same.

Signed by order of the church in conference. This 1st day of May, 1926.

ELDER B. F. MCKINNEY, Moderator.

J. H. GOOCH, Clerk.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held the Lord willing with the church at Gilliam, Alamance County, N. C., on the 5th Sunday and Saturday before in May, 1926. The public is cordially invited to attend. Especially ministers.

W. C. KING, Clerk

Union Ridge, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD ^{Mrs Emily Cousins} WOOL BAPTIST _{15 Oct 24}

VOL. LIX

MAY 15, 19

No. 13

THE DEVELOPMENT OF THE HUMAN SEED

“Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham and Japheth. Genesis 6:9.

And Noah awoke from his wine and knew what his younger son had done unto him.

And he said cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. Gen. 9:24-27.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil. Job. 1:1.”

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

Associate Editor

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

PRAISE THE LORD

I love Thy kingdom dear Lord,
Though I am a sinner,
For Christ washed me with His
blood,
And made me the cleaner.

I saw the stream pouring forth,
On this poor head of mine,
I was cleansed, and was brought
forth,
In the golden sunshine.

Oh, how happy I did feel,
When cleansed from every stain,
And precious words were revealed,
For I am born again.

Born into Thy kingdom Lord,
With life light am set free,
To sing and praise my dear Lord,
By His grace He saved me.

I must tell it all around,
To those I love so well,
That a Saviour I have found,
Who saved my soul from hell.

Let all praise His holy name,
He suffered on the cross,
For He loved poor sinful men,
Who had sinned and were lost.

Come all ye saints here below,
And sing and praise the Lord,
Praise Him daily as you go,
And trust His blessed word.
Yours in hope,

J. R. JONES.

Revolution Station,
Greensboro, N. C.

THE CREATION

Dear Mr. Gold:

Our conversation in your office about the first chapter of Genesis has caused me to look carefully into the first and second chapters of that precious book.

In my search I see no reason why I should even try to make a change in my former searchings and conclusions. No, if anything I am more fully confirmed in that which I before saw to be true in those two important chapters.

Unodubtedly, to me the first chapter sets forth the creation of God. In a few verses we find the word made which shows the things which God made when He created them. For instance, verse 7, "And God made the firmament," etc. Verse 6th shows that God had created the firmament, and then for a purpose of His own He made that He had created, and it is set forth in verse 7, in word "Made." Then until He made the lights in verse 16 the creation only is spoken of. In the 16th verse we again find the word, "made" as expressing the fact that God brought into existence that which He had created before hand. The creation was in the eternal mind, and that mind only could see or know what the Lord would make when it should please Him. In all this first chapter the singular name God is used. This is absolutely the singular name of the

eternal One, and in all the creation the dual nor the plural are used one time.

Then in the second chapter and fourth verse we find the giving forth of the formation, or the making, and the bringing in existence the things which the God had created, and there we find the name is different. In that 4th verse the word "Lord God" is used for the first-time. This is not the dual (Only two) name of God but it is the plural form of that name, which is more than two. It is not Father and Son, but it is Father, Son and Holy Ghost, the Holy Trinity of God in the making and manifesting of that which God had created. In the God of the first chapter this Lord God of the second chapter is in equality but unseen, and unknown until He is pleased to show Himself as in the second chapter.

Everything He afterwards made, brought to light, or put it where His handiwork could be revealed and known to those to whom He would reveal them were created by Him as set forth in Gen. chapter 1. Nothing is made as set forth in chapter two but the things which He had created as set forth in chapter one.

Therefore these two chapters do give the creating and the making of the whole creation of God.

In these we find but the one man spoken of. He was created in the Image of God. It is so said in verse 27. Verse 26 does not show what God did at that time but what He would do at the time He was pleased to do it. Not only in the making of the man He had created but in what He gave him as a dominion.

Two things I especially want to

call attention to: First, When God created man in His own image He created him male and female. Therefore that was God's image. It proves clearly that God was male and female. Of that Jesus Christ and the Church were one before the creation. That is the image in which God created man, and He said so. That is the unity of Christ and the Church. It was in God's account before there was a man individually, or a man made, or formed. This is the man that sinned in the formed man, Adam, and the man who Jesus, the Lord God, came to redeem and save.

In this second chapter this man, Adam, is made and he is the first and the only man who the Lord God created and made. When the Lord God made him he was strictly of the earth and earthy. There was nothing divine in him nor about him. He was the man in whose nostrils God breathed [the breath of life and he is the man who became a living soul. Yet he is only of the earth and earthy. He does not have a quickened spirit in him, nor anything spiritual in the sense that there is any divine thing in him. He is strictly of the earth and earthy.

When it is the will of God to bring him to the knowledge of His truth He sends His Spirit from above in His heart, or in his inward parts and quickens him from the dead where he has been since he sinned in Adam, the first man, and while he as an individual was just the one male and female. There were no other men or women on the earth, and none others were ever represented in him nor in the Seed of this one woman who received the law in this one and only man whom

God created and who the Lord God made according to His creation.

Here is Christ and the Church typified, He is the one and only man, Christ Jesus, and His bride is the one and only woman who was in Him and received her life in Him, and all that God ever commanded her to do He commanded it or them in her Head, Christ Jesus her Lord, and her Husband. It was for her and for her alone that He made an end of sin and brought in everlasting righteousness.

It is said of Eve, this one woman who is of the man, taken out of him by the hand of the living God, developed as this one God would have her and by him brought to this one man of whom this one God took her and presented before him. He knew her at a glance. "She is bone of my bones, and flesh of my flesh: she shall be called woman, (the female of man) because she was taken out of man." "And Adam called his wife's name Eve, because she was the mother of all living. Gen. 3-20. Hebrew Eve, Chevah, that is living. Now, this was her name, and if there is any truth in the Bible this is true, and if there ever was any other people on the earth, either created or by evolution, or by spontaneous generation, or in any other way this woman had the wrong name, and what we are sure is the word of God is not the word of God at all.

Every man and woman of every race, kindred and tongue and people in all the world are of this one man and of this one woman who is of this one man. And every one of the elect of God are of this one man and this one woman who is of this one man. Jesus Christ who is man-

ifested to us as the seed of the woman is of this one woman, and there is no salvation for any but for His elect of this one race of people.

This woman had her life in her husband as the church has life in her Husband. Her life was only earthy as was his life, but life of the Church is Eternal as is the life of her Husband, Jesus, the Christ, the second person in the holy trinity, and we receive it by revelation of God by His Holy Spirit, the third person in the same Holy Trinity.

I am sure that these writings are the truth of God.

L. H. HARDY.

Supplemental

The word "Nod" in Gen. 4:17 does not mean, "Sleepy." It is from the Hebrew word Nowd, and means exile, wandering, vagrancy.

Therefore it is not a certain locality but a certain condition. Cain was not driven out into any certain country but in that banished or exiled condition. He was not allowed to have any part of the earth as his own possession, but was driven out from any possessions. In the great flood of waters all his posterity was cut off so there is not one of them living on the earth. Thus his banishment is sure, and his punishment just.

"He knew his wife," does not imply that it was there that he became acquainted with her, or that he met her there in the land of Nod. The word, "Knew," has a much greater meaning than that. In Chapter 4 verse 1 it is said that "Adam knew Eve his wife." Did he just become acquainted with Eve? In verse 25 it is said, "And Adam knew his wife again" etc. It surely does not convey to us the idea

that he had forgotten her, and had to form a new acquaintance with her. No. The meaning in all these texts is that Adam and Cain had sexual intercourse with their wives.

In as much as Eve was the mother of all living undoubtedly Cain's wife was his sister, and when he went out from the rest of men he took her with him and she became his wife, and as such he knew her and she conceived and bare children.

Therefore it is conclusive that Cain's wife was not of a class or race of people that he found in the land of Nod or some cursed land into which our God drove Cain.

L. H. HARDY.

Atlantic, N. C.

Dear Elder Hardy:

I did not realize that our very interesting conversation in the office when you were here last would give me an opportunity to write something of my views in the Landmark but I welcome the opportunity because there are so many rich things in the Bible that it seems to me have not been discerned, and are worrying scientists as well as fundamentalists, and evolutionists and many sincere children of God, that if the readers of the Landmark will pardon me I will depart from my determination never to write for its columns, for the reason I do not think I am worthy to do so, and again many of the members of the Primitive Baptist church might not agree with my views. However these views of mine are submitted for your consideration not from a doctrinal standpoint at all, but from observations I have made and conclusions that I have reached as a stu-

dent of the Bible.

Before beginning I desire to say that I believe every word in the Bible, I believe that it was dictated by God, who indicted the matter in the hearts and minds of wise men and leaders who were in contact with Him in the Old Testament, and who were directed by the Holy Spirit of the Father and His Son in the New Testament, in carrying out His plan of Redemption and Salvation.

The first five chapters of Genesis to my mind are the key to the whole matter in both the fall and redemption of mankind. In them are couched the plan of the Father, and if they were understood, all this division over Predestination, and as to whether God is the Author of Sin, and evolution would be better understood.

You will admit, of course, that God is able to do anything and before He did anything He planned it all, for it is said that He knew the end from the beginning. Now then, everything to God in the universe was matter except what? The elements of His own being. These elements therefore, breathed into man causes him to be akin to the divine, and when they were breathed into Adam he became a living soul.

The next question, What were those elements? The mystic number seven runs all through the Bible and is most significant in its meaning. To tell you all I think about this would make this story too long, so I can only give you glimpses of it here and there.

The Father could have made all the spirits just exactly like Himself if He so desired, but that would have given them equal power, and knowledge with Himself. If He

had done so there would have been no development, but so much sameness, that life would have been entirely inert and without activity. His planning of making one star to differ with another star in glory would not have been possible, for all stars materially and intellectually would have been the same. There could not have been growth in the natural, the spiritual, or intellectual world because all things would have been alike, complete and perfect.

So what did He do? He placed in the spirits around Him in both heaven and earth the elements of His being in unequal portions, for He said to the Jews I am equal and ye are unequal. If everything had been equal there would have been no latitude for the play of the mind, the cultivation of the heart, the growth of the senses or the unfolding of His plan which the Primitive Baptists call predestination, and which is known in the Bible as predestination, and is the correct word, because He did predestinate all things except the actions and thoughts of individuals, who were made in His own image, and sometimes when they are perfected through the blood of the Lamb, will come into His presence cleansed of all the dross of this world, which is a proving ground, where the spirits are tested. Read the experience of Job and God's colloquy with the devil if you want proof of that fact. He did not control the acts of Job in this instance, but the righteousness and faith of Job from the Father did. I am trying to make myself clear.

Now God speaks through nature and David saw that everything in nature pointed to God, which is true. The trees are made in the

shape of the seven candlesticks which are emblematical of Him. He told the Jews how to make the candlesticks, which represent light. In us the lights flare up unevenly. When we are mad the candle of wrath burns brightly, and the spirit of love and justice flickers very low. When we have the power over our fellow man, that candle blazes high, and the spirit of justice almost goes out. When we are jealous that candle blazes high, and the spirit of justice almost goes out. When we are jealous of one another, the spirit of mercy and long suffering and patience flicker and go almost out of sight. But in God all the lights are brightly burning, and it matters not if His wrath is kindled, if you come to Him in the true spirit of repentance He forgives you and though His holy spirit cannot look with impunity upon sin, yet He has made a way for our escape.

Therefore while we are made in His image we are not exactly like Him in our make-up, neither are the angels in heaven, and the Saviour while like Him in appearance was not exactly like Him in His make-up. He was perfect and without sin. He was the brightness of His glory, but God has denominated the brightness of His glory as justice, love, mercy and knowledge. Of course the Saviour had power, but when His time had come He did not use it. He was obedient and His power at that moment was submerged in order to do the will of the Father.

You will recall that Adam and Eve partook of the fruit of the tree of Good and Evil. If they had gotten to the tree of Life and eaten of that the poison would have been

eliminated, but their test was to be one of discipline and obedience, and so they were not allowed to get to that saving tree which is the Saviour. They must pass through the experience of this life because of the disobedience and take the long road around to the Tree of Life, which when the garden was obliterated was removed to heaven, and is planted by the side of the river of water of life which bears its twelve manner of fruits in its season and the leaves thereof are for the healing of the nations. Of course this is figurative.

That tree in the garden is Christ, for the garden was a type of Paradise.

That tree on Golgotha was Christ, shorn of its natural instincts, cut off as we must be naturally if we shall deserve any consideration at the hands of the Father, for sacrifice, under the old covenant was made just for this purpose, to bring the Jews to make a confession of their sins, and atone for them before the throne of God and at the footstool of His mercy.

It is a mistaken idea that God is the author of sin. He is no more the author of sin than you are responsible for my sins or the natural father is responsible for the sins of his son. But since every being has the elements of his nature in him in unequal proportions the dross must be eliminated before man can become pure and holy. So if you should accentuate the elements of wrath and jealousy, together with power and knowledge that comes with the experience of the ages you would have something fearful to contend with would you not?

In other words there is good and

evil in the world, and there is good and evil in our natures and as Paul said one force is cutting against each other for development. This force makes competition and you see it in the natural and the spiritual world. There could be no development, no energizing of the forces, no activity, no life. There would be no work to do, and nothing which would afford God any pleasure and his children anything to prove their worth or worthiness. It is a perfectly sensible and natural thing for a father to say, Where in the world did that boy get that trait? He did not get it from me and he did not get it from his mother. Then he begins to work over the boy, and through chastisement, and teaching and watching him he works it out of him eventually, though the boy when he attains manhood finds that same old nature is right there, and this is what you call the same old Adamic nature, for it is almost impossible to throw aside the sins that beset us, and the depravity of the flesh, and run the race that is set before us looking unto Jesus the Author and Finisher of our faith.

Without making this article too long the plan is one of conformation which Paul tells you about, thru patience and experience, and hope and faith and all these things, but remember you are to bring forth fruit just as the tree and the tree that will not bring forth good fruit must be cut down, for our God is a jealous God and demands return for our talents that He entrusts us with, otherwise our one talent which is expected to grow and develop will rust out from disuse or some other cause and be given to another, and

you see where men lose their talents every day from disobedience and from not using them. For what are talents given you but to rub up and polish and make the most of them for the glory of God who works all the time and tells us to work. If you have faith in God and faith in yourself you will strive to overcome and Paul tells you that the whole plan is to overcome sin, and the devil, with the elements of God in you and not the elements of the world. These are glorified, sanctified, and purified in the blood of the Lamb, and will enable you to overcome if you place your trust in Him, for He will help you. I am happy to feel that God made me in His own image, that He endowed me with some intelligence, that He is looking after me for I feel the need of His strong arm under me every hour. I used to find fault with people and be very exacting but the older I grow the more I am convinced of my shortcomings and feel the need of His mercy and His grace, and of His strong arm. I could not live, I could not work, I could do nothing without it. And I don't want ever to feel that I am without it. I might become so puffed up and proud that I might feel that I could get along without Him, but I feel that if I ever should get into that state of mental attitude that I would fall and I would deserve to fall. I love to feel that He is my Father, and that He has an interest in me though unworthy I am. Therefore I can only give Him the glory and the praise and that is all any man can give God.

To make a long story short there was a war in heaven and Lucifer

lost his first estate, and is cast out into the earth because he was accusing, through jealousy, the saints day and night, and he is cast down to the earth and becomes the negative side with Christ the positive side. The devil is the spirit of the power of the air which tempted Eve and Adam, and through his temptation, Cain, the first born, becomes a child of wrath and kills his brother, Abel. Cain represents the natural side, the earth, and Abel the spiritual side. Since the earth was to be developed first, the seed of Cain became music makers, workers in iron and brass, builders of cities while Abel was keeper of sheep typifying the spiritual.

Cain's stock was grafted upon the natural men on the outside of the garden who were made before Adam, but they did not have the divine seed of Christ in them in all its power, which runs through the whole thread of historical creation. For there were fourteen generations up to David and fourteen from him up to Christ. In other words the earthen vessel was again being prepared to receive the divine, and you will note that Christ went through that same period of teaching at the hands of God and His earthly mother and father as we are doing, showing there must be a growth, and so He was made a man in order to prove that man is related to God, and there is the divine in man which must be developed and which God expects something of, otherwise He would not have placed him here below to work out his salvation with fear and trembling, All that I ask of any man is to believe what the Bible says. The first chapter of Genesis tells you that He

created everything and other men before He created the garden and placed Adam in it.

He gives a complete account of the natural or physical creation in the first six days and rests on the seventh day and then He began the mental and spiritual development of man.

The earth is more than 6,926 years old. It is millions of years old and men have been on this earth more than a million years. The different ages prove this, and any student of biology and geology, understands this. It is without question. The men before Adam were natural men and in the vegetable and natural kingdom correspond to the wild rose, the wild apple, the wild horse and the other wild animals. But these men were made in His image and were not like monkeys. Monkeys have not changed in their appearance from the first creation, neither has man. Here is where the evolutionists err.

The animals and the men and women in the garden were improved stock, and these were grafted on the stock on the outside, for Adam learned in the garden how to prune the trees and vines, and graft one stock on another, and undoubtedly he carried more than one experience with him when he went out of the garden. He knew and Cain had learned how to grow vegetables and fruits in their perfection for they were under the greatest teacher and husbandman of all and that was God.

You say that Cain married his sister? Where was there a sister for him to marry? Adam and Eve did not have a daughter until aft-

er Seth was born. You will say that Adam and Eve were having daughters all the time. Well that is mere assumption. For the Bible does not tell us so.

Besides who was there to kill Cain according to the law of that land, and the law of God?

Do you suppose that Cain's brothers and sisters would have killed him? Besides it was not necessary to place a mark in his forehead to preserve his life for his brothers and sisters and relations knew him without a mark. Again you know very well that it would not have been according to the natural law of God for the seed will run out in several generations, and seed of Cain would not have been able mentally or spiritually, physically or naturally to have builded a city.

The presence of the American Indian over here, who has not the intelligence of the white man, and the Aztecs in Mexico and the aborigines in other countries are certainly not related to Adam. How could they get over here? No they were made right here, and they were left here by the Father to show the various development of the human race and on which to graft the cultivated stock in the races that have been more fortunate than they.

The word Nod has two meanings. One of these is vagrant, outcast and bondage, the other is sleeping. Every man is an outcast when he is not in the fold of the Lord. The prodigal son was an outcast. The Gentiles were outcasts until they were redeemed by adoption. The people in the land of Nod were asleep intellectually. They were not awakened until the divine through

Adam and Cain touched them.

But this article is so long it is tiresome already to our readers. I think I can prove everything I have said by the Bible and that should be the rule and guide of every one. If we stick to that we will not go astray in our reflections, and wander off into strange paths which lead only to darkness and away from the light of God.

JOHN D. GOLD.

"NEITHER BID HIM GOD SPEED"

2 John 10

Carnal professors of Christ's name appear best when seen at a distance. To be near them, to know them in the privacy of their lives, then we see they are as the Saviour describes them, nothing but whitened sepulchers. They have not the Spirit of Christ, and are none of His. With mouth and lips they profess they know him, but in works they deny him. Such men as Simon Magus, Judas Iscariot, Ananias and Ahithophel were deceivers, hypocrites, with feigned faith, with lying pretensions of love for God, and for His saints, and for the truth. Jeremiah said to some hypocrites in his day, "Ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and According unto all that the Lord our God shall say, so declare unto us, and we will do it." Jer. 42-20 And God, unto whom all things are naked and opened, and who is not deceived thus speaks in Ezek. 33-30-32. "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his

brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words but they will not do them: for with their mouth they show much love, but their hearts goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Some hypocrites are gifted, and for a pretense make long prayers, and give alms to be seen of men. They are wolves in sheep's clothing, speaking lies in hypocrisy, with feigned words making merchandise of the churches of God. Do you know of any such characters? According to their profession they are styled believers and disciples, John 6-66, but it is for the loaves and fishes. Judas Iscariot's mouth love for the poor was bold; he had the bag and was a thief. Ahithophel's words were smoother than oil, but all his sweet counsel with David was mere pretense. John 12-4-5-6. Psalm 55-21. Hypocritical religion talkers have their can't phrases that they have picked up, meaningless to themselves, and others are deceived until such time as the Lord shall unmask their hypocrisy. How dreadful is their condition! They talk of Jesus, but never walk with Him; They have never known one moment of communion with the Saviour. They know nothing of the plague of their own heart, 1 Kings 8-38, or of a broken and contrite heart before God. They can appear very strong in the faith and

valiant for the truth. Saith Christ, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 5-22-23. Though dreadful are the judgments uttered against the ungodly and hypocrites who handle the word of God deceitfully, yet they tremble not at God's word, for there is no fear of God in their hearts. The scorner delights in his scorning, and fools hate knowledge. All erroneous teachers are but wells without water, and clouds without rain; They have not "the words of this life," and there is no water of life in their ministry. Zion's tender plants are not refreshed by those who do not preach the truth. For only Christ's precious, everlasting gospel is good news and glad tidings to quickened sinners. False teachers are described as speaking villainy, they utter error against the Lord, to make empty the soul of the hungry, and they will cause the drink of the thirsty to fail. Isaiah 32-6. Did not our Saviour say, "Many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Our times are no exception to all these things. Perhaps all these matters give you no concern of heart. Sometime ago I was much disturbed and grieved in spirit over these things and my heart was poured out unto the Lord. This continued for a number of days, then there came this word of the Lord to my soul so sacredly quieting and com-

forting, "Rest in the Lord, and wait patiently for Him: fret not thyself, because of Him who prospereth in His way, because of Him who bringeth wicked devices to pass." Psalm 37-7. I found that the one safe path for me was to walk humbly with my God; then I shall fear no evil, the new covenant mercies of the Lord shall sustain me, and my heart shall rest assured that God is ever mindful of Zion, He will comfort her waste places, and make His people an eternal excellency.

His visitations preserve my spirit, for in such visitations I find that all that is amiss He pardoneth, all iniquity is put away by the cleansing blood of the Lamb of God. The tormentors of my soul, all unbelieving surmisings, all sin accusations in my conscience, all the insinuations of the devil, all my fears, doubts, disquietudes, flee away when Jesus my sweet friend and Saviour is near. He rejoiceth my heart, and I worship God in the spirit, and have no confidence in the flesh.

FREDERICK W. KEENE.
Raleigh, N. C.

WHO HATH BELIEVED OUR REPORT

To the Chosen of God, Called and Sanctified:

The prophet hath said: "Lord who hath believed our report, and to whom is the arm of the Lord revealed," the prophet did not know but he knew that God knew who believed and to whom his arm was revealed, and this was the prophet's consolation that God both revealed and caused some to believe. No doubt the old prophet was like we

are, or that we are like he was, desirous to know who it is that is really the called to report and who believes this report. And the apostles answered the prophet thus: "Unto him that is called both the power and wisdom of God." and "unto him that believes Christ is precious." Now with us it takes time for men and things to prove themselves, but not so with God and this is our consolation, that God both knows and proves men and things (even devils) whose abode is even in the Christian (in his carnal mind). And we see him (satan) yes, (and feel him so sensibly sometimes that we find ourselves inquiring even of ourselves as to whether the arm of the Lord has ever been revealed unto us or that whether we have ever believed this report. Yet answering, Lord I believe, help Thou mine unbelief. I am satisfied this is the anxious inquiry and exclamation of those that believe, so the 'Lord proves His chosen few to bear His name and cross before many nations, they are given a mark whereby they are known and called "the very elect" but some of God's children falter by the way and are not called, "the faithful in Christ Jesus" and in due time the devils are proven too. It is indeed a solid comfort to feel that with all our weaknesses we shall, ultimately awake in the likeness of our Lord and Saviour and be satisfied forevermore. And also to feel that with all the pretensions of the hypocrite to fool God's people here that God knows them every whit, they shall be proven also.

JNO. R. SMITH.

Day, Fla.

REPENTS OF HIS ACTION

Zion's Landmark,

Dear Editor:

Please publish the enclosed copy of a letter from our dear beloved Elder H. D. Mickey to Bro. W. L. Teague. I was present with Brother Mickey at his home when he made this statement and I carried the letter to Bro. McTeague. Bro. Mickey is 77 years of age and has had severe afflictions and is hard of hearing, but the spirit in which he made this statement causes us to love him even more than before if possible.

Yours in hope,

JASON D. KEY.

The Letter

W. L. Teague,

Winston-Salem, N. C.

Dear Brother—I am writing to you as Moderator of the Salem Association to say to all the Baptist Associations and brethren with whom the Fisher's River Association corresponds. This is to certify that I did go to High Point church on Saturday and 3rd Sunday in April 1926 and did preach with what is now called the Washburn faction and I repented for the same before I got home and I want to say that I am sorry from my heart that I did so, and I beg the brethren everywhere to forgive me and also beg that this act be not held against me or my church or association and I promise to not affiliate with said factions any more. Please cast the mantle of charity over me a poor sinner in my dotage who desires to live with the true Baptists the remainder of my days in peace. Please read and hand to Elder J. A. Fagg.

H. D. MICKEY.

PASTORS AND TEACHERS

Mr. J. D. Gold,

Dear Friend in the Lord, in looking back at some of your father's writings I found a piece headed, Pastors and Teachers. If it was profitable in nineteen and five, no doubt it would be now, and perhaps more so, as so many of our ablest gifts have passed away. Please publish it if you think best, if not all is well.

Sincerely yours,

J. R. JONES.

Revolution Branch, N. C.

Pastors and Teachers

"One may be a pastor and also a teacher. But there may be one who is a pastor but not a teacher, or a teacher and not a pastor

"What is the difference? A pastor occupies a place like a good nurse in a family of several children. The children are apt to be different in their tempers, dispositions, etc. A good nurse will notice this and seek to help them all along by treating them all right. She will not show partiality, will not suffer some to wrong others, will not let the strong oppress the weak. She will pay special attention to the weak. Often there are infants or weaklings requiring special attention, and food suitable to their condition. A good nurse will be careful of all such things, yet will not wrong or neglect the others in specially treating these special cases, and will use no partiality, but seek the good of the entire family.

"A father of a family occupies a somewhat similar position. He loves all the family. Nor will he use partiality, nor suffer one part to

trample upon the feelings or rights of another part of the family. He must so act as never to take sides against any member, or for any member, to the damage of the other. If disputes or troubles arise in a church he must not become a partisan. He should condemn what is wrong, and approve what is right, yet do this as a father of the entire family.

"One may have this gift of managing and ruling, and yet not be an expounder or teacher. So on the other hand one may be a teacher or expounder of the word, and still not have the pastoral gift. While some have many gifts and have the five talents, and occupy and feed and serve and rule with the gifts of preaching and expounding the mysteries, and ruling with diligence, and nursing with tenderness and gentleness.

"P. D. G."

GOOD WISHES

P. D. Gold Publishing Co.

I am sending money order for (\$2.00) two dollars to renew my subscription to Zion's Landmark, which pays to 1927. It is a welcome visitor in our home. I have been taking it 44 years and want to as long as I live. Sorry to hear of Elder C. F. Denny's death, he was a wonderful gift. I wish you a year of prosperity and that all the subscribers would pay in advance. I find that the best plan.

I am respectfully,

SALLIE A. WILES.

Ringgold, Va. Route 2.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

WILSON, N. C., May 15, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX

No. 13

ELDER C. F. DENNY

According to custom there should have appeared in these columns before this some expression from me with reference to the life and character, and passing away, of our dear brother and associate editor, Elder C. F. Denny, however, a peculiar disposition in me seems to have prevailed in similar respects rather than custom.

Prevailing custom is that we must hasten and send forth expressions of sympathetic sentiments many of which lodge in the tomb with the deceased and perish there or linger midst the effusion of flowers spread upon the cold ground which intervenes between us and our beloved dead, and mingle their sweetness with that of the flowers which fade and die in the sunshine and the breezes which fall upon them and play among them, and with the feeling that we have done what we could we turn from the scenes of sadness and sorrow, forgetting that

we might say and continue to say that a good man or a good woman has fallen and been taken away or a sweet little babe has been transplanted from the flower garden of our love to the garden of the Paradise of our God, there to bloom in the fullness and brightness and sweetness and glory of eternal day, and everlasting realities.

To those who knew Elder Denny, I feel that a sufficiency has been said of him, and that what I might say would only serve as a reminder of what they already feel and know.

We deeply feel our loss with respect to his relation with us on the Landmark. In his associations he was genial and pleasant, as he must have been as pastor in the service of the churches. His gift in the ministry was pleasing and instructive. His business relations were responsive and cordial. He was a peaceable and orderly minister of the gospel and served with ability. He preached peace by Jesus Christ to the comfort of the children of God. It seems to us inopportune that he should have been taken from an acceptable service in our midst and in the fullness of the measure of his gift, and in the vigor of life both as a man and a minister; but it was the Lord that gave and the Lord that took him away, and his name is blessed forever more; therefore it is right in the doing and was done at the right time. The time of his departure was at hand and he went at the Lord's bidding. "Child come Home. Come up higher."

Having communicated to the bereaved and sorrowing ones at the home, and in the best manner at my command communed with the lov-

ed ones there, I felt that if I had been given a word that could be of comfort to our dear sister it would be so conserved as to be of lasting consolation for many days. And I would here express the hope that the members of the churches which Elder Denny so faithfully served will visit the dear bereaved sister and take something in your hand that may be left as a substantial reminder, when you are gone, that you have been there. I am of the opinion that our churches as a rule are not as mindful of the woman the pastor so often has to leave to care for the home while he is with them preaching to them the gospel of salvation. She is a yoke fellow in bearing the burdens incident to the work of the ministry, with him, and she should be especially and directly remembered.

May the Lord in His great mercy remember us all, and His name be praised.

P. G. LESTER.

MRS. MARY ELIZABETH VARNELL

Please insert in the good old Landmark the death of Mrs. Mary Elizabeth Varnell, better known as Mollie Varnell. She was born July 9, 1860, and joined the church at Moore's the 4th Saturday in June, 1909. She was the daughter of Mrs. Gray and Mary Woodard, his wife. Her father fell upon the battlefield in the Civil War in the disastrous battle of Gettysburg and his remains lie in the war trenches of that bloody battle awaiting his summons call. He was an uncle of the unworthy writer though said to be a very good man. Her mother yet survives and is 88 years of age. She is the widow of Mr. Bunyon Stott late of Wilson County and as good a woman as ever lived on earth. Mrs. Varnell was as faithful and hospitable to the church as she could be, ever ready to administer to the needs of the church and necessities of the poor. She was never happier than to have the brethren and sisters visit her. She was the widow of Mr. Robert Varnell, who died, if memory serves me, seventeen years ago last September and was an exceptionally good man, strong in Christian

faith and had a good experience and hope in Jesus, though he never united with the church.

Mrs. Varnell was baptized by her faithful pastor Elder A. M. Crisp and always filled her seat in church when not providentially hindered. She had served her church as treasurer for several years with utmost Christian fortitude and satisfaction to the church. She was very intelligent, a good provider of her home and with her small children she succeeded in operating her farm, made a plenty, lived at home, had money in the bank and left her children all a good little home. She was simply an exceptionally good woman and made friends wherever she went. To know her meant to love her and those that knew her best loved her most. She took especial pains in rearing her children and the good Lord blessed her labors with some very good and moral sons. Just as good as any sons and one daughter, Miss Mollie, of whom I feel sure has not a superior in North Carolina and knowing Mollie and her rearing as I do, I can but exclaim with regret that all girls could not have had such a pious and noble mother, as she had to set the bright example of chasity, virtue and noble girlhood in her community as Mrs. Varnell distilled in Mollie. Yes she can, in the language of the Bible "rise up and call her mother blessed."

Mrs. Varnell several weeks prior to her death, was taken with tumor of the brain to Johns Hopkins hospital at Baltimore, and all was done for her that kind doctors and little Mollie could do, but the good Lord knew best and on September 6th, 1925, this good woman, good neighbor, good mother in Israel and pious Christian lady fell asleep in the arms of her Saviour of whom she toiled so hard to serve and worship through the faith that is delivered to all of God's chosen elect. So it follows children that dear mother dearest one on earth is gone but not forgotten. Give God the praise for giving you such a good mother and as best you can say Thy will be done on earth as in Heaven.

Written by request of her church and children and her brother, I hope in Jesus.
J. J. THORN.

Elm City, N. C.

RESOLUTIONS OF RESPECT

Whereas, through the infinite wisdom of our gracious Master our beloved sister, Winnie Adams has been taken from us, Be it Resolved:

First, That in the death of this sister our church has sustained an irreparable loss, but to our sister we believe it has brought eternal glory.

Second; That we desire in humble submission to be resigned to the will of the Father, and to extend to the bereaved

family our tenderest sympathies.

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

Done by order of the church of Willow Springs in conference on the fourth Saturday in February, 1926.

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

MRS. REBECCA LANGDON

By request of the family I attempt to write a short obituary of a dear aunt and sister in Christ, Rebecca Langdon. Aunt Rebecca was born October 8, 1854. She was the daughter of the late George Stephenson and Polly Stephenson, the third youngest child of a large family. On December 26, 1872 she was married to Major J. Langdon who preceded her to the grave thirteen years ago. They had born unto them ten children, one dieing in early childhood, and five sons and four daughters surviving her. Though they have lost a kind, affectionate, loveable mother and deeply mourn her departure, yet they do not mourn as those without hope, for surely this mother is at rest in the blessed bosom of Jesus. She united with the Primitive Baptist church at Little Creek, Johnston County, N. C., on Saturday before the third Sunday in July, 1895 and was baptized the following day by Elder J. T. Coats, in August 1900. She together with her husband and others took letters of dismission to be organized into a church at Clayton, where she remained until her death. Although her church underwent great trials and conflicts, even to the extent of a division. At one time she stood firm in the faith and unmovable and never faltered by the way, but endured to the end, and was found faithful and true to her profession. After the death of her husband she made her home with her youngest son, Alonzo H. Langdon, in Pleasant Grove Township, Johnston County, N. C. She was afflicted for several years, but bore her afflictions with the greatest patience. She departed this life April 1, 1926 and the funeral services were conducted frome the home on April 2, at 3 o'clock P. M., by her pastor, Elder L. H. Stephenson, assisted by Elder D. C. Johnson of the Free Will Baptist church of which two of her daughters and their husbands are members who requested assistance, after which her body was laid to rest beside her husband in the Stephenson cemetery on the old homestead of the late Nimrod Stephenson deceased, who was her youngest brother. Aunt Rebecca was truly a good woman, a kind neighbor, even extending a helping hand to those around her. She leaves an example wor-

thy of the esteem and acceptance of all of us to follow. Oh that all of us could walk out such a life of peace and companionship.

Written by her nephew and unworthy pastor.

L. H. STEPHENSON.

ELDER J. M. PHILLIPS

The following resolutions were adopted by Indian Creek church:

Whereas, it has been the purpose of an all-wise and merciful God to remove from our midst by death our beloved pastor and brother, Elder J. M. Phillips, who served us faithfully as a minister and pastor for many years; therefore be it resolved, first we feel our loss and miss his welcome presence in our midst and we desire to bow in humble submission to God's just and holy will and we express our sorrow and also our appreciation of his example he set before us in his unswerving honesty, faith, doctrine and faithfulness until death.

Second, may we ever cherish in our memory the example he set before us and the kind and loving admonition in discipline and doctrine which we feel was excelled by none and equaled by few may we ever remember and try to follow the example he set before us.

Third: That we extend our sympathy to his beloved family and therefore deeply deplore his death and that a great and good man is gone from among us and that he will be greatly missed.

Resolved, that our loss is his eternal gain. So sleep on dear brother and take thy rest until the resurrection of the just.

Read and adopted on February 27, 1926 by Indian Creek church, Indian Valley, Floyd County, Va., and agreed to spread a copy on the church book, a copy given to his family, and a copy sent to the Landmark for publication.

ELDER L. A. HARRIS,
BRO. JEP COX,
BRO. GUY B. PHILLIPS,
Committee.
ELDER L. A. HARRIS, Mod.
GUY B. PHILLIPS, Clerk.

WINNIE E. PARTIN

Whereas, God in His infinite wisdom, has called from us our dear sister, Winnie Emily Partin, who was born March 6, 1866, was the daughter of D. H. Jones and Winnie Jones of Johnston County, N. C. Whereas Sister Partin was married to G. W. Partin of Harnett County, N. C., having born to them eleven children, five boys and six girls. All are now living. Sister Partin was taken to Rex Hospital Raleigh, N. C., for operation for gall stone on February 2, 1926 and died on February 6, 1926. Sister Partin was laid to rest in the church cemetery Sunday evening February 7 in the presence of a host of

sorrowing relatives and friends, the funeral services being conducted by her pastor, Elder L. H. Stephenson.

Now, therefore, be it resolved that we, the church at Sandy Grove, Johnston County, has lost one of its best and most highly esteemed members and surely a mother in Israel, one who never failed to fill her seat unless providentially hindered having united with us on July 18th, 1909. And baptized by Elder W. G. Turner.

Resolved that we, the church at Sandy Grave express our heart felt sympathy to the bereaved family and host of other relatives and friends of Sister Partin. We commend you unto God who has promised to be with His people to comfort and bless.

Further resolved that we submit a copy of these resolutions to the family, enter a copy on our church record and send a copy to Zion's Landmark and Primitive Baptist for publication.

Done by order of the church in conference Saturday, February 20, 1926.

ELDER L. H. STEPHENSON, Moderator
P. G. MCGEE,
ALEX DUPREE, Committee.

RESOLUTIONS OF RESPECT

Whereas the Angel of the Lord has visited our little church at Willow Spring and taken from our midst our beloved sister Emily Wilson.

Therefore be it resolved:

First: That in the loss of this dear sister the church of Willow Spring mourns the death of one of its oldest, most devoted, faithful and beloved members.

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

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

Done by order of conference of Willow Spring Primitive Baptist church on Saturday before the fourth Sunday in February, 1926.

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

RESOLUTIONS OF RESPECT

Whereas, it has seemed good to our heavenly father to remove from our midst our dearly beloved sister, Penina Durden, we deem it becoming to make some mention of the loss sustained by her death. Therefore be it resolved:

First: That in the death of Sister Durden the church has indeed lost a very faithful and highly esteemed member, one whom we sadly miss.

Second: That while we desire to be submissive to Him who doeth all things well, yet it is hard to refrain from grieving for so lovely, faithful a member. So true was she to the cause she loved.

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

Done by order of the church in conference at Willow Spring.

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

RESOLUTIONS OF RESPECT

P. D. Gold Publishing Co.,

I am enclosing you a resolution of our church passed at our last meeting which I would be very glad for you to publish in the next issue of your paper.

Thanking you in advance for your kindness I remain yours truly,

J. H. TUDOR.

P. S.—I am sending you check for (\$2.00) two dollars for renewal of my subscription to the Landmark.

Whereas it has pleased our heavenly Father to remove from us and from time our beloved brother and clerk, G. J. Tudor, therefore be it resolved by the church at Spoon Creek that while we mourn his loss we trust that God may apply the balm of consolation to our hearts and make us submissive to His divine will. We feel our earthly loss is his eternal gain.

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

Approved by the church in conference at our April meeting 1926.

ELDER J. P. VIA, Moderator.
J. H. TUDOR, Clerk Pro Tem.

Critz, Va.

RESOLUTIONS OF RESPECT

God in His infinite wisdom has seen fit to call from our midst our beloved brother and pastor, Elder T. B. Lancaster, therefore be it resolved:

First, That we, the church at Nahunta, bow in humble submission to our heavenly Father, the one that doeth all things after the council of His own will none daring to say what doest thou.

Second, that we send our sympathy to his dear companion, also send her a copy of these resolutions.

Third, That we send a copy to Zion's Landmark for publication, also spread a copy on our church record.

Brother Lancaster served the church at Nahunta as pastor regularly until his health failed in June 1925. He united with the church at Nahunta, October 18, 1879, was ordained February, 1882. He never missed but very few times that he was not with us and preached for us.

Done by order of the church at Nahunta in conference April 17, 1926.

W. B. KEARNEY, Moderator.
V. A. BARTLETT, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

JUNE 1 1926

No. 14

CREATING LANGUAGES AND DISTURBING PEOPLE



"And the whole earth was of one language and of one speech.

And it came to pass as they journeyed from the east that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go to let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower, which the children of the men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do.

Go to let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth. Therefore is the name of it called Babel." Gen: 11:1-9.

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

Associate Editor

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

\$2.00 PER YEAR

Mrs. Emily Coggin
15 Oct. 24

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it. When you can always send money order or check, or draft, or registered letter, or by express.

If the money sent has not been 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

A GOOD LETTER

Dear Brethren in Christ:

If I should be one in Christ I feel to be one of the least and less than the least with just a hope to rest on.

It seems as if it is only a hope in a hope, but I would not take the whole world for it, although at times it seems as if it is almost gone. Again it seems as if the way is bright as the sunlight and not a wave of trouble can come any more.

Brother Gold, enclosed you will find a letter from a dear sister, a letter that I feel too unworthy for me, and as I feel that there may be others that it might comfort I will send it to you for you to do as you choose. I would like to see it printed for others' sake as the dear Lord said, "comfort ye, comfort ye one another." and I fear we are not doing enough of it. This dear sister surely has been carrying the greatest cross of any I do believe I ever saw. All I can say the greater the cross the greater the crown. I will close with many wishes for you in your delivery in comforting poor sinners as I feel to be.

Yours in a hope if one at all.

AURIBA E. JOHNSON.

Benson, Route 1. Box 91.

The Letter

Dear Cousin Auriba:

As I am confined and have been now for ever one month, my mind has had to be employed while my body has been compelled to remain

most of my time idle. This scripture came into my mind one day last week. I searched for it but as my Bible did not contain a concordance I could not find it. The next morning before I arose it came into my mind that I would find it in Zechariah and sure enough when I opened up the Bible I found it to be the third chapter, 12th verse "I will also leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord." What condition is more deplorable than to be both poor and afflicted? But these people shall trust in the name of the Lord. Not will trust or must trust but shall trust in the name of the Lord. Where will you find those who are afflicted who are not poor also? Some of them may not consider themselves poor. While they may be blessed with plenty of the wealth of this world, but if afflicted can they use it for their benefit in many ways? Can they enjoy the use of it? Therefore by reason of their afflictions they are deprived of the use of it. But the poor and afflicted in spirit are the ones who shall trust in the name of the Lord. He has written His laws in their hearts and printed them in their minds, therefore they know when they are breaking these laws. In this vile world of sin and its temptation they are often breaking them which causes these afflictions, and being poor and afflicted

they trust in the righteousness and mercy of the Lord to forgive them and not in their own strength to keep these laws. John 6th: 67-68. When Jesus said unto the twelve "Will ye also go away? Simon Peter answered Him. Lord to whom shall we go? Thou hast the words of eternal life." This being the experience of these poor and afflicted people. These people we have under consideration bear a record, in many portions of God's holy word. Luke 14-16. A certain man made a great supper and asked many and sent his servant at supper time to say to them that were bidden to come for all things now are ready. They all with one consent began to make excuses. The first had bought a piece of ground, another had bought five yoke of oxen, another had married a wife. All requested to be excused so the servant came and showed his lord these things. Then the master of the house being angry, said to his servant, go quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind. Take notice these people were not bidden to come but being unable to come themselves it was necessary to bring them and where were they brought from? Out of the city, out of the streets and lanes, not out of their homes or the homes of another or some dwelling place, but out of the streets and lanes of the city where the beggar, the tramp or homeless abide in. We are not told they were brought into that supper. Though they be poor, maimed and blind and halt they have tasted of the master's supper and they shall trust in the name of the Lord the

Master of that supper. These poor and afflicted people have no riches to trust in, they feel poor in spirit, dependent upon the riches of the master whose supper they partook of. When we consider the afflictions of Job, Jeremiah and David, are there any of the Lord's poor and afflicted who do not read of their trials and afflictions and feel within themselves that I am a witness with them. Poor afflicted one did you ever speak of your poor unworthy feelings and your afflictions by a reason of your vile and sinful condition? Your trials, temptations and snares to be met in this sinful world to some of your brethren or sisters? When they seem to not feel inclined to exchange experiences with you. Then again meet one and begin to speak of your afflictions, your poor and lean feelings you see the tears spring up into their eyes. And their reply is to be sure there is not another that feels so poor and unworthy as I do. Did you witness the time when the gospel is being preached in all its purity and power. Some will be asleep for few moments at a time seemingly filled and satisfied, while perhaps over yonder sits one who has gleaned the handful dropped for the poor who is burdened over their afflictions, the poor burdened heart is filled, the tears fill the eyes of this one. He sits and chokes back the tears or either they trickle down the cheeks as he is being fed by those crumbs that others did not need and feels within himself to be sure some one has told that man my feelings as he can explain my feelings better than I could myself, and to these poor and afflicted ones who are left in the midst of this congregation of

the Lord's chosen and redeemed can only trust in the name of the Lord. What shall one then answer the messengers of the nation. That the Lord hath founded Zion and the poor of His people shall trust in it. Isa 14:32.

My dear sister, I will write you concerning some of my own afflictions. You already know in part of my trials, temptations as well as afflictions. I am constantly searching my own heart. I so often find within it much to condemn me and with David made to say, "Create in me a clean heart, renew a right spirit within me. Ps. 51-10. It is not what goeth in that defileth. The Lord looketh upon the heart. The law written in my heart is to love my enemies, to pray for those who persecute or speak evil of me or judge me wrongfully or to fail to treat me as I would wish to be, and to do unto others as I would wish them to do unto me, etc. And when I fail to keep these laws then I feel afflicted and when others persecute or speak evil of me or judge me wrongfully often causes evil thoughts to arise or wounded feelings. These temptations are such as Christ endureth yet without sin and if I could at all times endure them patiently and submissively and rejoice in them for Christ's sake that I should be worthy to suffer with Him. Then I would not be afflicted with these temptations. Sometimes I can pray for them and I feel that all is well that I am not responsible for the mistakes of others, especially when I feel to possess a broken and contrite heart. You know I am and have been suffering for over 22 years and I do believe I have experienced with Christ in all His

temptations. He without sin and I born in sin and shapen in iniquity. Even up to His crucifixion only my life has not been taken literally but have suffered death to the privileges and pleasures this life affords those in ordinary health. Part of my time during the last month since I have been confined by my health my appetite has been so voracious a piece of cold frozen corn bread would seem more delicious to me than ice cream in the hot summer time to those who relish it. Yet unable to satisfy my appetite with any variety of food unless by suffering serious after effects, and you know how tempting the appetite is to those who are hungry, most difficult to control when already confined and forced to control it, my mind is so restless all the time. Over a year ago I had a dream of beholding with the natural eye a tree bearing a fruit in the shape of little round cakes with what appeared to be a raisin in the middle of those cakes. You have seen cakes after this description. When I looked upon it it was made known to me in the dream that was the tree of forbidden fruit, but I did not dream of touching it. Gen. 3-6. The woman saw that it was pleasant to the eyes. About two months afterwards I saw a serpent in the shape of a snake, the head was large, a large mouth open real wide in my hands, with one hand, my right hand, I grasped around the head closing his mouth. As I closed my hand with the use of the other I severed his head from his body. Gen. 3:15. And I will put enmity between thee and the woman and between thy seed and her seed| It shall bruise thy head. As for the

interpretation of these two dreams I leave with you. And I say with the Apostle Paul the God of all comfort who comforteth us all in our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us so our consolation aboundeth by Christ.

Please cast the mantle of charity over all my mistakes. Because you know I am liable to error, for it appears my life has been made up of them. Remember me at a throne of grace.

Your cousin and afflicted sister in hope.

AZULAH MATTHEWS.

Dunn, N. C.

A KING SHALL REIGN

Dear Brethren and Friends:

I will comply with my promise in writing. I said I would write again in the future and finish and yet I feel like I cannot write especially on such a subject as this, for the Lord said, Let not man speak but God. Then how shall such a poor afflicted creature write. But in the latter part of the night last night, these words came with force. A

King shall reign in righteousness, and princes shall rule in judgment, but the trouble is can I explain the subject? But I have seen the kings and the princes, and they were the young people of the day, the kings not king but kings and if the wicked or the evil king reigns wickedly the princes should rule and judge them and turn them over to the righteous judge to be judged in righteousness. Those are the evil kings and princes then the righteous king

does reign in righteousness condemning the world in its folly and wickedness and we believe that the true church is the prince that shall rule in judgment judging the righteous and condemning the wicked for we read the Lord put the righteous on the right and the wicked on the left and said to the righteous, Come in ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world, and to the wicked He said, Depart from me into everlasting punishment for the devil and his angels. And we read again the wicked is a sword for the righteous will cut them asunder and keep them on the right of the majesty on high and keep them in subjection, that they may not be taken by the devil at his well and when the time comes that he will call us and say, Children, your Father calls, come home. Then may we not be found sleeping and be ready and be watching for His coming for they shall inherit the kingdom prepared from the foundation of the world.

Please correct mistakes for I am full of mistakes and so is my writing and if it be the Lord's will I will finish my letter in the future.

Yours unworthily,

RUTHA TRIPP.

IS THERE NOT A CAUSE?

Dear Brethren:

I meditate a great deal upon the times and our condition, how that we are divided and sub-divided and who of us appreciates such a condition? But will not the scriptures be fulfilled and does not history repeat itself? Has not Israel drifted into idolatry and become affiliated too much with the world? But who is

willing to shoulder the blame? Has not Israel sinned? Is there not a cause? Do we not need purging and sifting? But who is able to stand? Does not judgments begin at the house of God; then where will the ungodly and sinner appear? My individual feelings is that we are on the verge of another condition about like the church witnessed in 1832 or thereabouts for the scriptures must be fulfilled, but not without a cause or purpose. The cause is in us, but the purpose is of God, to the end that we may ever learn that His ways are unchangeable. He is the everlasting Father and of His dominion there is no end. Personally I feel to be helpless poor and ignorant which, in turn, seems to bring about a desire determined to be found on the Lord's side, wholly depending on Him to keep me in the way and occasionally I hope to hear that voice behind me, "This is the way, walk ye in it." Verily I believe that when we are humbled under the mighty hand of God that we do not feel to boast even though we be found as it were, on the Lord's side, for He surely leads His people safely though they walk through many conflicts and even the shadow of death.

As ever, I trust, yours,
JNO. R. SMITH.

Day, Fla.

HE THAT LOVETH NOT KNOW- ETH NOT GOD

Dear Mr. Gold:

It is in Holy Writ, "He that loveth not knoweth not God, for God is love." Yes He is the great fountain head from which all spiritual love emanates or flows to His little ones so freely. "Greater love hath

no man than this to lay down his life for his friend." This is what Christ has done for us. "If we love not our brother whom we have seen how can we love God whom we have not seen?"

God is love. Therefore love is the greatest controlling power. He brings His sons from afar and His daughters from the end of the earth. God proved His love by giving His only begotten Son to suffer, bleed and die, that whosoever believed on Him should not perish but have everlasting or eternal life, imparted to them. He loved the world but the world did not love Him. They were at enmity and not subject to His laws neither indeed can be against their Creator on account of sin and was not willing for this man Christ Jesus to rule over them, so they crucified Him, our dear Saviour, Christ Jesus the Lord. But in His death He paid the great debt of sin we owed, satisfied the law of divine justice and made a way of escape for us, was buried and rose again the third day, and made Himself manifest to many of the saints, telling them many things to comfort and encourage them. He ascended to the Father, whom He loved. He asked the Father to glorify Him, with the same glory that He had with Him before the world was. He is enjoying that glory, for He is exalted a prince and a Saviour at the right hand of God, to grant repentance unto Israel for the remission of sins. The Lord said I have loved thee with an everlasting love, therefore with My loving kindness will I draw thee to My banqueting house where My banner over you is love. I never will leave nor forsake thee. I will be with

thee always, even unto the end of the world. We are kept by the power of God unto salvation ready to be revealed in the last time, so dear brethren the way may seem dark at times, but Jesus is the Captain of our salvation. He is sitting at the helm, and will land us safe over Jordan in due time, to hear the welcome plaudit "Come in ye blessed of my Father, enter into the joys of the Lord prepared for you from the foundation of the world.

Your brother in hope.

J. R. JONES.

Revolution Mills, N. C.

THE CHURCH

"Jesus said, and thou art Peter and upon this rock I will build My church and the gates of hell shall not prevail against it."

The church of Jesus Christ is not an edifice of wood and stones, nor an assembly built by human hands but an assembly or congregation of men and women the culled out, the elect of God, the first born whose names are written in the Lamb's Book of Life, slain from the foundation of the world. The lambs of Jesus follow Him and He calls them by name and they know His voice and a stranger they will not follow. He knows His sheep and is known of them. The materials of this church are as such by nature, no better than others and generally lie in the same quarry or forest together with the rest but they are singled out and separated according to the sovereign will and grace of God and are broken and hewn by the Spirit of Christ and by His death and resurrection were made living stones and being

holy and spiritual are built up a spiritual house unto the Lord and these are the only material which make up the true and invisible church of Christ and all such materials so dedicated are serviceable in its proper position and all being fitted and knitted together grow up as a holy temple to the Lord and is the true church of Jesus Christ because given to Him by His Father and purchased by His own blood is built by Him and on Him and inhabited by Him and of whom He is the head king and governor. Moreover He gave His own persons and most holy laws to govern His church and blessings in their execution and obedience and all is plainly set forth that none need to divert therefrom with His children. The church is a sovereign and independent body, but Jesus is the head and only supreme ruler of His church and His commandments ought to be respected. Whether it suits the brethren or not we ought to obey His commandments and keep His sacred and divine sayings in remembrance of Him who did so much for us and yet while we were in sin and without God in the world Jesus died for us, but His teaching did not cease at His death, nor at His ascension into heaven but when the Comforter is come from I will send unto you from the Father, even the spirit of truth which proceedeth from the Father He shall testify of Me and ye also shall bear witness because ye have been with me from the beginning.

Dear brother the name of Jesus is sweeter to me than my own life.

So farewell for this time.

A Reader of the Landmark.

LABOR FOR PEACE

And let the peace of God rule in your hearts, to thee which also ye are called in one body; and be ye thankful. See Col. 3:14.

Paul was exhorting the brethren to love one another. It is so easy to serve one or with one that you love. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. Can't we deal honestly with our brethren? Should we feel that we are better than our brethren and can't fellow ship him? He has stumbled along so much I just can't have any confidence in him. I just can't sit in fellowship with him. Paul said, Lie not to one another, seeing that ye have put off the old man, with his deeds; and have put on the new man, (Christ) which is renewed in knowledge after the image of Him that created him. If we could go to a weak brother or sister in the spirit of Christ and say, Dear brother or sister, you have been in error, I hate to hear of you walking so badly. I hope you can do better. I have been praying for you to live up to the moral standard of the Bible, won't you try? I love you, I want to live with you in love and fellowship and worship God in spirit and in truth. I rather think if we would let the peace of God reign in our hearts we could live in peace and love with our brethren. I don't find many cases of non-fellowship set up in the Bible. I think it looks so bad for those who have been called from darkness to light to go and put on the old man again. Old self can't

fellowship many at a time. He is always right, he thinks that the new man can sympathize with the little tot making his first steps or with the adult who has not developed his Christian life and has not been active in his duties. So try to live the life of a child of light, love the brotherhood, live in the love and fellowship, keep the unity of the spirit in the bonds of peace and God will be with you and that to bless you in all of your right ways of living.

C. J. DRAUGHAN.

THE RESURRECTION

Mr. John D. Gold,

Dear Friend:

Please find enclosed 10c in stamps and send me its worth in Zion's Landmark, March 15, 1926. I have read with heart delight Eld. H. B. Jones' article on the "Resurrection of the Dead." I fully endorse it. He expresses the views I have ever heard preached from the pulpit, by the ablest ministers of Old School Baptists, now fallen asleep, at dear old Upper Broad River church. Since March 20th, 1870 when dear brother and Elder A. B. Francis led me down into the watery grave, (there after the ice was broken) and buried and raised me up out of the symbolical grave "in the name of the Father, Son and Holy Ghost," even this symbolic death and resurrection is lost, if the dead rise not. It has no meaning. If I do not believe in the resurrection of the bodies of the saints or children of God I am lost. If the dead rise not, then is not Christ risen? I am yet in my sins, which I often seriously fear is the case, God knoweth. But if the spirit of Him

that raised up Jesus from the dead (the first resurrection) dwell in you. He that raised up Christ from the dead shall (not has) also quicken your mortal bodies by His spirit that dwelleth (now) in you. Rom. 8 chapter, 11 to 25th verses read. "For the earnest expectation of the creature waiteth for the manifestation of the Son of God." 19th verse. For the creature was made subject to vanity etc., 20th verse. Because the creature itself also shall be delivered into the glorious liberty of the children of God. 21st. For we know that the whole creation (the church of the living God) groaneth and travaileth in pain, together until now, 26th and not only they, but ourselves, also which have the first fruits of the spirit, even we ourselves groan within ourselves (because of sin) waiting for the adoption, to wit, the redemption of our body." "For we are saved by hope," etc. But if we hope for that we see not, then do we with patience wait for it. 25th verse of Rom. Some apply these scriptures altogether to the time of experience. It is certain, if we are void of their travail in time, we will know nothing of "the adoption," to wit, "the redemption of our body the glorious liberty of the children of God," and as we have borne the image of the earthy we shall also bear the image of the heavenly. 1st Cor .15-49. "It is sown a natural body, and it is raised a spiritual body." So it is written. The first man Adam was made a living soul. The last Adam a quickening spirit. Amen, with all my heart.

Yours in hope,

LOUISE HUESTON COX.

LOVES THE PRIMITIVE BAPTISTS

Dear Brethren:

Please find herewith enclosed a money-order for the amount of \$2.00 for which please continue my subscription to the "Zion's Landmark." If I am not mistaken my subscription will expire with the April 15th issue, and I don't want to miss a single copy.

Although I am not a member of the Primitive Baptist church, I love their doctrine, and like very much to read their literature. I have been a subscriber to the Landmark for more than two years now, and I have learned to love it so much that I can hardly wait for each number to come out.

Sincerely yours,
MRS. A. J. TERRY.

Burlington, N. C., 700 Kivett St.

NO FUSSING OR QUARRELING IN IT

Dear Brethren:

You will find enclosed check for \$2.00 two dollars to renew my subscription to the Landmark for 1926. I have allowed my time to run over a little for which I am sorry, however, I enjoy the dear old Landmark so much I hope to be able to take it as long as I live. My father took it as long as he lived and I have been a subscriber now for eight or nine years, and it is the same good paper it was when I first read it. No fighting and arguing in it. I trust you may live long and be enabled by the hand of Almighty God to edit and print the Landmark.

Your unworthy brother in the hope of eternal life.

T. G. McCALL.

Largo, Fla.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

WILSON, N C., June 1, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX.

No. 14.

POINTS OF CHURCH ORDER

The Apostle Paul admonishes us to let all things be done decently and in order, to which the Primitive Baptists desire to take heed. We are also to be subject to the powers that be, for the powers that be—the laws of our country—are ordained of God—and we desire that the order of our affairs shall sustain such relation to these powers as that when we submit our cause to them we shall have such protection as justice would accord to the church of God.

Our rules are that when a number of members in a certain section are constituted a church by a presbytery of elders—for their convenience and the transaction of business for the maintenance of the organization—they set apart the Saturday next preceding a certain Sunday—on which to hold their church or business meeting to which they adjourn from time to time. These meetings are to be opened

with praise and prayer, and presided over by one designated as moderator, according to the rules of decorum. The moderator at the proper time or hour set, calls the church to order and declares it to be sitting in order for the transaction of church business. Visiting members present from sister churches who are in order with their home church are invited to sit with the church in council, but these members are not accorded the privilege of voting upon questions arising in or being considered in conference. Individuals not members of this nor any sister church are not recognized as Primitive Baptists and are therefore not accorded the courtesy of the church sitting in conference.

P. G. LESTER.

THE LORD KNOWETH HOW TO DELIVER

The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished. (2 Peter 2:9.)

Since Mr. Russell promulgated his doctrine of no retribution, or everlasting punishment for the wicked, the theory has grown rapidly, both in the profane and religious world; but strange to say, it seems that some of God's people have imbibed the heresy.

There have been but two classes of people since the fall of man: Peter denominates them as the "godly" and "unjust." Man was created and made innocent and sinless, though mutable and free to act, he remained in such a state until his first temptation. By his free-will act he brought sin and death

upon his progeny. In Adam the first all have sinned and none are righteous. Except a man be born again, be made a partaker of the divine nature of the second Adam and live unto God he will be forever unjust. The man not born of the spirit will die ungodly, unjust. Just and right is God in all His dealings with the godly and the unjust in time and will be, in the age-everlasting.

If it had not been the will of God he could have kept the godly from the temptations and evils of this world translating them that they should not die as He did Enoch. Though given a new nature, they still possess much of the old nature with temptations and tribulations. These often prove to be fiery trials. These made Paul fear he might be a cast-away and cry "wretched man that I am! Who shall deliver me from this body of death?" Though subject to vanity they have a hope in Christ beyond death. Paul would testify: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it." James says, "Count it all joy when ye fall into divers temptations." Paul said, "that he served the Lord with all humility of mind, with many tears and temptations." How strange that our Father would suffer His children to remain so long in the vail of the wicked, but not of them.

May it not be for the trying of His people's faith that they may shine as gold tried in fire? See Noah, the righteous, withstanding

the gain sayings of a wicked world undaunted so long; Job taunted so cruelly with miserable comforters as fair friends; and righteous Lot with a soul vexed from day to day with perverse Sodom, and withal his God, "made Israel to suck honey out of the rock, and oil out of the flinty rock." Eminence of God must see and will acknowledge that the rock of the unjust is not as the rock of the godly. All will prove the reality of God's grace, and that no weapon formed against His people shall prosper. Be assured, "There must be also heresies among you that they which are approved may be made manifest among you." Should there be no trials hypocrites might appear to be true disciples of the Lord. How easy doth a dead fish float down stream, but only the one with life can stem the current. If there had been no tribulations along the way, those who eat their own bread and wear their own apparel may have looked in the world's vision as the excellent of the earth. But how true it is that without the Lord even His people can do nothing in divine service, praise or worship. David in the obedience of faith could fearlessly meet and kill the giant of Gath; but in a state of unbelief did "say in heart (to himself) I shall one day perish by the hand of Saul." While in this fit of unbelief he joined himself to the enemies of Israel. It is the Lord that must and doth bring back the stray sheep to the fold. In the power of faith Peter avows, "thou art the Christ," but in the fear of the flesh and in unbelief said, "I do not know the man." It seems strange if one should let his own experience talk as well as all

the great cloud of witnesses as recorded in the New Testament, the gospel or unconditional covenant that there should be saints in the church of God today as there were in the church of Galatia, so bewitched as to believe that there is a salvation obtained by obedience and good works, not wrought by the Lord, when Paul so clearly states that the doing of such things proves that he is the author of their salvation. It is true that much joy and prosperity may cause a saint to forget God, and charge all to his luck and fortune; but the messenger of satan and the thorn in the flesh cannot rifle him of God's sufficient grace. It takes God to keep His creatures and people in any state. Adam and Eve had our natural constitution in their primeval creation, and the tempter gained no ground with Eve until her heart let go, "ye shall not eat of it," for the pleasure of her eye and palate, believing the tempter rather than God! Jonah in the depths of the sea had to confess that salvation is of the Lord; but when he was exalted in his booth, he thought he was the saviour of Ninevah, or at least a fellow-saviour, for he told the Lord to His face that he did well to be angry. Doubtless felt that the Lord did not have a right to do as He pleased even with a gourd.

It matters not how strong and great the temptation may be, or how little and weak the faith of the godly, God will deliver and save His people. Rebuke them He may, as with Peter when "beginning to sink, he cried, saying, Lord, save me." And when He had delivered him, said, "Wherefore didst thou doubt, O thou of little faith." Who

is there among us that doubts God will keep the godly "unto salvation ready to be revealed at the last time; and "God knoweth how to reserve the unjust to the day of judgment to be punished?" "These shall go away into everlasting punishment; but the righteous unto life eternal."

M. L. GILBERT.

SEARCH THE SCRIPTURES

Elder P. G. Lester,
Roanoke, Va.,
Very Dear Bro.:

I have read and reread your article in Zion's Landmark of February 15, under the headline "Absoluters." We did enjoy it so much, that is the way we feel about the situation, and we have thought that you must have read C. H. Cayce's reply to my notice to him to discontinue my subscription to the Primitive Baptist. Brother Cayce did wrong in falsely accusing all of the Baptists in North Carolina of believing a doctrine that they do not believe. I do not know how far reaching God's predestination is, and I am not trying to find out. What I don't know about it would fill a volume of books, but I feel that I know that it was predestinated that our bodies will be conformed to the image of dear Jesus. Isn't that enough?

Some say that God's foreknowledge and predestination is one and the same thing. Brother Lester I wish you would stoop low enough to write me and tell me what you think about that. I can't see it that way, but I am not out fault finding, for I see enough bad in me to overbalance all the good in me and all the bad in my brother. I hope we feel

thankful to God for the firm stand you took in the Wilson disorder. I feel that it is about bubbled out, I do hope so. If Elder Cayce had kept his hands off in the start it would not have lasted one year, and the good Baptists in the Bear Creek Association, together with the Baptists in several states would have had to suffer so long, but the longer the dark spell the brighter the light will shine after the cloud has passed over.

Hoping this will find you well, and we will meet again this summer, I am,

Your brother, though a weak one.

C. B. OWEN.

100 Heilig Ave.
Salisbury, N. C.

Remarks

We are exhorted, by the apostle, to study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. It is our privilege as professed ministers of the gospel to search out the meaning of words, and if we lack this wisdom to ask of God who giveth to all men liberally, and upbraideth not. God is not ashamed of His people because they do not understand His ways and the deep things which His spirit only can and does search for them. God's people know the truth and the truth makes them free, and they are free indeed, and stand forth in the fullness of the sunshine of His grace, and rejoice in hope of His glory; and yet they feel that these things are too wonderful for them; they are too high for them, they can not attain unto them. They become reduced to the humbleness of little children and so overwhelm-

ed with the knowledge of God that they count not themselves to have apprehended; but forgetting the things that are behind and reaching forward they press and run into the wisdom of God, and are so embraced of Him as to become fixed and firm and as immovable as are the everlasting hills.

There is a divided difference in the meaning of the words foreknowledge and predestination. Foreknowledge implies the comprehension of things before time began, and in time even before the things themselves actually existed. Knowledge implies the perception of a thought through the faculties of sense and responsively the conception of that which was comprehended in the thought. Predestination implies the disposition and final destination, state and condition, of that which was conceived through the responsive action of the divine mind, in which the thing predestinated was perceived. For instance—before the dust of which man was formed had been created God looked over the field of time and in the multitudinous mass of human beings spread abroad upon its surface He comprehended the election of grace and fixed in them His divine purpose to save them in His Son whom He ordained heir of all things, and made Him to be head over all things to His church and people, and gave them grace in Christ, and the divine quickening of eternal life, and in His divine mind according to His will, His purpose and His pleasure, He begot them with the word of truth that they should be a kind of first fruits of His creatures—the bride of the Lamb's wife, and thus He foreknew

them, begot them, selected them, elected them and ordained them unto eternal life, and these He did also predestinate to be conformed to the image of His Son that He might be the first born among many brethren, that they might be like Him in the humility of this life and in the glory of the life to come. In His foreknowledge He comprehended His people as they are and in His predestination He determined them as they should be. Having chosen them for the sufferings of Christ in this life, He also predestinated them to inherit the glory that should follow in the life to come. We read that the "foundation of God standeth sure, having this seal The Lord knoweth them that are His." What is the foundation of God? Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Christ is the foundation stone, the chief corner; that from which all other angles are determined. And while He is the chief corner He is also the cap stone. And while He is the cap stone, He is also the underlying foundation. Christ is the wisdom and the knowledge of God—the embodiment of His infinite comprehension, in whom is the perfected will of God and from whom flows His sovereign pleasure. Christ is the beginning and the Amen of the creation of God. Christ is the sum and substance of the foreknowledge of God, and the ultimate conclusion of the predestination of God. Christ is the revelation of God, and the salvation of God, and the glory of God. Jesus Christ is the revelation of the grace of God in the salvation of sinners, and He is their experience in salva-

tion revealed and their hope of the glory of God, to which sinners saved by grace are predestinated of God.

When Christ, the wisdom of God, proceeded forth from the bosom of the Father, and came into the world to do the will of His Father and was manifest in the flesh to put away the sins of His people by the sacrifice of Himself, He entered into the creative development of the divine mind according to the election of grace, and entered into and partook of and realized the virtue and character and power of everything that the divine mind comprehended that He would work after the counsel of our own will, and that should work together for good to them whom He would call to the knowledge of the truth having predestinated them to be conformed to the image of His Son. Now as to the extent of the things predestinated of God we have but to consider the things in which we have the revelation of salvation and which work together to form in us Christ the hope of glory, we have things whether many or few, whether all or a part which God has predestinated concerning us, or rather the things to which we were predestinated of God to the furtherance and final consummation of His infinite purpose concerning us. We have no gospel right to use the term "the absolute predestination of all things," nor to claim that the scriptures justify the declaration. The scriptures given by the inspiration of God for the furnishing of the man of God unto all good works do not contain it. Inspiration did not comprehend the necessity for it and therefore did not give it. And we ministers of

the gospel of Christ, with due respect to the functioning of the inspiration of God, and with due respect to the feelings and wishes and the callings and gifts of our fellow ministers who do not use it should not dare to introduce it. I should have more respect for the cause than to allow myself to be an element of confusion among my brethren; in fact my church should require that my preaching and doctrine should be in the form of sound speech and in harmony with the articles of faith upon which I was ordained. I am determined in at least this one thing, and that is if I can not be a gospel preacher I can be an orderly one. It is neither gospel order nor church order for me to preach doctrine that is radically out of line with the general principles of the doctrine upon which the doctrine of the ministry of my church is founded.

We sometimes confuse terms and confound ourselves and our hearers. We know that all things work together for good to them that love God and are the called according to His purpose; and we may conclude that some of these all things are good in themselves and some are bad in themselves and yet conditions are such that good comes of their working together, especially when the application is properly effective, because it is also said that God worketh all things after the counsel of His own will, and we conclude that the effect of the workings of God can but be good. Now it does not say that all things that work together for good are the same all things that God works, however we might be pardoned for concluding that there could hardly

be two sets or classes of all things. There can be no doubt, it would seem, but that God punishes His people by afflicting them, which afflictions sometimes for some reason are light and are but for a moment, but which work out for us a far more exceeding and eternal weight of glory—which afflictions must be seasoned with mercy and grace as they are administered in the love of God—as whom He loveth He chasteneth and scourgeth every son whom He receiveth.

If we could only be content to seek those things that make for peace, and to live peaceably with all men as much as is possible. It seems to me that there is a lack of real honesty among us, together with a disposition to make statements in a false light.

Let us seek peace and pursue it.
P. G. LESTER.

TAKING LANDMARK FOR 40 YEARS

Editor Landmark,
Wilson, N. C.,
Dear Brother:

If one so weak and sinful as I feel myself to be can or claim relationship with God's closer children. I have been taking the Landmark over 40 years and it always finds a welcome place in my heart and house. I am glad to say that it knows no changes, contends for the same faith it did to commence with, or in Bro. P. D. Gold's time. I have known Brother P. G. Lester for years. I can say I never heard him preach anything but the truth as I see it.

I thought I would write and ask you to copy the obituary of Mr. and Mrs. Lackey and Orell C. Wathen.

You will find them in the Messenger of Peace. Mr. and Mrs. Lackey were born and raised in North Carolina, they both were strong believers in the Primitive Baptists. Mr. George Lackey's father was an old Baptist preacher.

W. C. PERDUE,
Lamar, Col.

DESIRES ELDER GOLD'S ARTICLES BE REPUBLISHED

Dear Brother:

The enclosed check, though a few days tardy, covers my renewal to the Landmark until April 25, 1927.

I have been reading the paper for thirty years, and am always delighted to see one come, do so much enjoy the pieces you sometimes republish that were written by your dear father, who was one of the ablest writers I've ever known. He, your mother and two sisters have visited in our home. By the grace of God we are hoping to meet them again.

Very respectfully,
MRS. J. G. TOMPKINS.

Moneta, Va.

MRS. MARY A. BOYKIN

My dear grandmother's maiden name was Mary Ann Deans, daughter of Wiley Deans. She leaves four brothers, Mr. Robert, Patrick, Allison and Ed Deans, all of Wilson; seven sisters, Mrs. Fannie Boyette, Mrs. Jennie Boykin, Mrs. Sallie Hinant, Miss Henrietta, Ella and Ida Deans, of Wilson, and Miss Emma Deans, of Asheville, N. C. She was born May 25, 1842. She was married to Wiley W. Williamson March 30, 1858. To them were born eleven children, the second time she married Stephen D. Boykin, November 29, 1883. To them was born one daughter. She was a loving grandmother and loved her grand children and we all loved her. We sure do miss her loving face and her tender kindness. She has eight living children, 45 grandchildren and 63 great grandchildren. She was a faithful member of the Primitive Baptist church at Continea, and always went to church unless she was sick or some of the fam-

ily. She always went to see the sick, for she was a good nurse. She died August 6, 1925. She was 83 years old but could work until she took her bed for she loved to work.

We loved her, oh we loved her, but Jesus loved her best and took her home to heaven forever there to rest.

Written by her loving granddaughter,
RUBY ETHEL DOYKIN.

RESOLUTIONS OF RESPECT

Whereas, in the person of Sister Betty Parish there was a loveable and humble character, a good mother and neighbor and, whereas she was born September 5th, 1864 and died July 16th, 1925, leaving a husband and five children and a host of friends to mourn her loss and whereas God has seen fit to take her from us leaving her seat in our church vacant and one hard to fill.

Now, therefore be it resolved: That we, the church at Sandy Grove realize our loss, but hope we are submissive to the will of God who knoweth and doeth all things well. Resolved that we have lost in Sister Parish a good and faithful member, one worthy of our love and respect. Resolved further that we prayerfully submit ourselves to God hoping to be resigned to His will in all things.

Further resolved, that a copy of these resolutions be spread on our church record and one sent to the family, and a copy sent to Zion's Landmark and Primitive Baptist for publication

Done by order of church at Sandy Grove in conference Saturday, February 20 1926.

ELDER L. H. STEPHENSON, Mod.
B. G. MCGEE,
ALEX DUPREE, Committee.

ELDER J. C. HOLLANDSWORTH

Resolutions by Indian Creek Church. Indian Creek church adopted the following resolutions of respect to Elder J. C. Hollandsworth, who has been removed from us by death who served us as deacon for many years and also had been a minister for several years.

First, we feel our loss and miss his welcome face in our midst, and we desire to bow in humble submission to God's just and holy will. We express our sorrow and also our appreciation of his example he set before us in his unswerving honesty, faith, doctrine and faithfulness until death.

Second; May we ever cherish in our memory the example he set in discipline and doctrine which we feel was equaled by few. May we ever remember and try to follow the example he set before us in the church.

Third; That we extend our sympathy to his beloved family. We deeply deplore his death and feel a good man is taken from among us and he will be greatly

missed. So sleep on dear brother and take thy rest until the resurrection of the just.

Read and adopted February 27, 1926, by Indian Creek church, Indian Valley, Floyd County, Va., and agreed to spread a copy on the church books, give a copy to his family and send a copy to the Landmark for publication.

ELDER L. A. HARRIS,
BRO. JEP COX,
BRO. GUY B. PHILLIPS,
Committee.
ELDER L. A. HARRIS, Mod.
GUY B. PHILLIPS, Clerk.

MRS. SUSAN JENKINS

This lovable woman was born on February 4th, 1854 and fell asleep March 12th, 1926, making her stay on earth 72 years, one month and eight days.

In early womanhood she was married to Elder H. D. Jenkins, February 14th, 1878 who happily lived together until the death of her husband. She leaves three children, Richard Jenkins, Chalmers Jenkins, and Mrs. O. P. Roberson, also one brother and three sisters and an aged mother who is 101 years of age. They are living near Winston-Salem.

She was badly afflicted with heart trouble for about five years or more, but bore her sufferings very patiently never complaining but very little.

She joined the church at Flat Swamp Saturday before the first Sunday in July, 1890 and was baptized the following Sunday by Elder George D. Roberson. She enjoyed going to preaching so much, was very strong in the doctrine of salvation by grace. She was a good mother. We miss her in our home but cannot wish her back. We feel and hope she has gone to rest where parting will be no more.

The funeral services were conducted by her pastor, Elder John Rogerson who spoke very feelingly to the crowd of relatives and friends.

HATTIE G. JENKINS.
HARRIETT HARRISON.

MRS. SALLIE L. GAY

On October 27th, 1925, my stepmother, Mrs. Sallie L. Gay, was called from the shores of time to the happy mansion not "made with hands eternal in the heavens". While her afflictions were severe here we feel it was but light compared to the unfading glories of that bright world beyond the vale for all the redeemed of our blessed Jesus.

Her disease was lingering paralysis, was an invalid three years and three months. Everything was done for her that loving hands and the doctors could do; and I think one of as good nurses as ever entered a sick room cared for her during the last three years of her life.

She was a consistent member of Au-

treys' creek church, was faithful to attend her church meetings. I always took her to her meeting first Saturday and Sunday.

The deceased was the daughter of Jim and Emma Langley.

She was first married to Wade Owens, three children survive her, Lela Owens, who married my brother, Frank Gay; Mrs. Mollie Shackelford and Mrs. Minnie Owens. I say to her children you "sorrow not as they who have not hope," your dear mother has only fallen asleep to awake in the image and likeness of the dear Saviour.

She was married the second time to my father, John W. Gay, and they lived together sixteen years. She possessed a spirit of sweet humility and lived the life of a true follower of the meek and lowly Jesus.

While her children mourn her absence, they have this consolation that she has in faithfulness finished the work assigned her here on earth, and has been gathered to her heavenly Father there forever to enjoy the rich inheritance, a crown of glory that fadeth not away.

Funeral services were conducted by Elder E. L. Cobb, Wilson, N. C., and Elder J. W. Shaw after which her body was laid to rest in the family burying ground beside her daughter, Nancy Owens, till the resurrection morn, when she with all the redeemed host will be called up to behold, adore and worship the Saviour.

Z. R. GAY.

ELDER L. H. HARDY

Please publish the following appointments for me and oblige.

Wednesday, July 14th at night, Goldsboro.

Thursday, 15th at night Raleigh.

Friday, 15th at night, Durham.

Thence to the Lower Country Line Association.

Monday, July 19th, at night, Roxboro.

Tuesday, 20th, Wheelers.

Wednesday, 21st Prospect Hill.

Wednesday, 21st at night, Mebane.

Thursday, 22nd, at night, Greensboro.

Thence to the Upper Country Line Association.

Tuesday, 27th, at night, Spray.

Wednesday, 28th, Matrimony.

Thursday, 29th, Axton.

Thursday 29th at night, Draper.

Friday, 30th, Dan River.

Friday 30th, at night, Danville.

Saturday and 1st Sunday in August, Malmaison.

Monday, 2nd, White Thorn.

Tuesday, 3rd, Springfield.

Wednesday, 4th, Old Union.

Thursday, 5th, Sycamore School House.

Thence to the Staunton River Association.

L. H. HARDY.

At all my appointments I will gladly take subscriptions for this paper.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SOUTH BAPTIST

VOL. LIX

JUNE 15, 1926

No. 15

Mrs Emily Cousins
15 Oct 26

FUSING THE ELEMENTS AND REDUCING LONGEVITY

"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; and they took them wives of all that they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.

There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bare children to them the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great on the earth, and He said, I will destroy man whom I have created. But Noah found grace in the eyes of the Lord."

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

ASSOCIATE EDITOR

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE CHURCH

A garden guarded by God's grace
And watered with enlivening
dew,
Each plant an image of His face
Appeared to my enraptured view

'Tis not in human speech to tell
The sweets of this abiding place;
Here secret things of Jesus dwell
And evidence of love we trace.

My precious friends, if you could
know
And see the things which we
have seen,
You'd gladly earthly joys forego
And enter here like Ruth to
glean.

Forever blessed thou sweet abode,
A quiet habitation where
No cruel task nor heavy load
Disturbs the souls who enter
there.

Thy people mine, my spirit cries
As' mong the poor I daily glean:
And faith looks upward to the skies
And glories in the things unseen.

And all the plants which God has
placed
In this fair garden filled with
love
With glistening jewels shall be
graced
In Eden's fruitful fields above.

GEO. A. 17.

THE TRIUNE GOD

Oh, how could a triune God,
Look in love and union sweet.
On a poor vile sinner that trod,
His statutes under his feet.

Regardless of His loving care,
But He came in love to prepare,
Such a poor sinner as I,
To live with Him above the sky.

There to praise His blessed name,
When angels there do adore,
In the realms up above,
Where all is joy, peace and love.

He gives us the better part,
To praise Him with the whole
heart,
To Him all adoration is due.
From all such as I and you.

So dear ones let us ever stand,
On the borders of Canaan's land,
He holds us up with His hand,
All glory to God, Amen.
Revolution Station,
Greensboro, N. C.

CHURCH HISTORY FOR SALE

I have one of Hassell's histories
of the church, a leaf or two is out
of the index. I think all of the
balance is there. I would sell it as
I have two, I don't need but one,
will take \$1.25 for same.

Yours with best wishes,

C. J. DRAUGHAN.

White Plains, N. C.

EXERCISES OF SOUL

The peculiar heart troubles of God's elect, though so fully portrayed in the Scriptures, are an insoluble enigma to the world that lieth in wickedness, the origin, the nature, and the solution of these distresses can only be realized as the Holy Spirit is pleased to give us knowledge therein.

All the vessels of mercy, in some measure, experience Jacob's trouble, and in due time they shall be saved out of it. Jer. 30-7.

If one saint has but little heart anguish, and his trials are light and few, then let his gratitude be accorded to the Lord, that he has been sovereignly pleased to spare him, and to preserve him from great and sore troubles. The comparatively happy and easy life that is thine calls for thanksgiving to our merciful God; and see that ye think it not strange, that ye despise not those of the household of God whose lives are a series of trials and conflicts, and unto whom God giveth tears in great measure to drink. But you, beloved of God, who sometimes are called to do business in great waters, and are made to behold his wonders in the deep, as the sufferings of Christ abound in you, so thy consolations also shall abound by Christ Jesus and the time will come when you will bless God for the very sorrows that have compassed your path. Our God shall cast such a light of His love and glory over all the vale of thy tribulations, that in His grace, sustaining your soul, the voice of your heart shall reach those high and triumphant strains; "Most gladly therefore will I rather glory in my infirmities, that the power of Christ

may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

And, does it not become us to hold fast in remembrance, that like as a father pitieth his children, so the Lord pities them that fear Him? And if we have given reverence unto earthly parents who corrected us after their own pleasure, "shall we not much rather be in subjection unto the Father of spirits, and live?" Heb. 12-9-12. Our Heavenly Father will not lay upon us more than we are able to bear; but though He cause grief, yet will He have compassion according to the multitude of His mercies, and He saith, "I will spare them, as a man spareth his own son that serveth him;" Mal. 3-17. And, should at any time the anguish of thy heart be bitter, and afflictions be prolonged, and thine eyes fail with looking upward, and thou pinest away in thine iniquities, in thine enemies' lands, and thy fretful, unbelieving heart, and the fury of the oppressor bring thee to the brink of despair, then, even from thence, may you be drawn to look again unto the Lord, and may He bring to thy remembrance that the way of the Son of God, our precious Jesus was rougher and darker than thine. Oh, may it be given thee, thou tempest tossed child of God, to muse upon the unparalleled love of God, and the willing and unutterable suffering of Christ the Redeemer for thee. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?"

Ah, then, as thy heart contemplates the grief and the triumph of the Captain of our salvation, yes, then shalt thou find a balm for thy wounds, and you will begin to reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

"When vexing thoughts within us rise,

And, sore dismayed, my spirit dies;
Then He who once vouchsafed to bear

The sickening anguish of despair
Shall sweetly soothe, shall gently dry

The throbbing heart, the streaming eye."

It is a desperate condition for one to make his heart as an adamant stone against the Lord. O dear kindred in Christ Jesus, may we ever give earnest heed to the words of our Lord, who says, "Today if ye will hear His voice, harden not your hearts, as in the provocation in the day of temptation in the wilderness." What a heritage of mercy it is from the Lord, to have a tender, humble, contrite heart.

It is because of this new covenant heart that we experience that grief that is peculiar to the people of God. This is the heart given to the chosen of God that they may know Him, and in their heart God puts His law and His fear. This heart causeth us to delight in the Lord, to seek His face. It is clean and pure, and because it is thus pure, it is so often grieved and pained within us. Jer. 4-19. We are contrite over our sinfulness, yes, this heart within us is wounded over everything that is un-Christ like in us. We love the Lord and love His ways, and when men in their

ways, and speech, their doctrines, set at naught and revile our gracious God, we say, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139-21-24.

That repeated experience of grief in the heart over our iniquities, and all the trouble that weighs us down beneath the cruel insinuations of satan, this all convinces us that without our dear, almighty Saviour we could not endure, we should have no courage to pursue our way. Often, as "doves of the valleys," humble souls mourn over the sins of their flesh, they bemoan their backslidings in heart from the Lord, and if in this vale of humiliation no vision is given them of the "man of sorrows," and no glance of pity, no compassionate forgiveness is felt from the Lord to heal our soul's maladies; and when Jesus, Saviour and friend, is veiled from our view, and fears invade our breasts that He hath deserted us, and that we shall never see His face again, Ah, then we mourn sore for our Saviour. O, it is His dear companionship that is so essential, and what we mourn for. "Tell me, O, thou whom my soul loveth, where Thou feedest."

The sinfulness of our flesh, the assaults of temptations, the world, the flesh, and the devil cannot quench the love of God shed abroad in the heart (by the Holy Spirit) of the vessels of mercy.

This love to the God of our mer-

cy will rise above all the pollutions of the flesh and the powers of hell, and flow upward to our God, who is revealed in the face of Jesus Christ.

Amidst all the mourning of the contrite in heart, the teaching of the Holy Spirit so works in them to believe that, "None but Jesus can do helpless sinners good." and the valley of Achor thus becomes unto them a door of hope. Hosea 2-15, when our heavenly Husband declares His loving kindnesses, reveals Himself in His sweet pardoning love, then we fly to His arms, nestle in His bosom, and soon neath His smiles and kind words, we sing again as in the days of our youth. O Saviour, thy love, thy sufferings and blood, what rich consolations they minister to a vile sinner!

"Jesus, Thy blood and righteousness,

But so much of the time, thou knowest, all is out of tune with my soul: my sinfulness base unbelief, the world and satan so intrude, so mar my life, they so unfit me, I am so weak, a prey to every ravening foe; carnal, evil surmisings so ravage my soul, that my praises languish, die, and here I am a wretched barren heath, but thou, my Saviour, my heart's desire, a glimpse of Thy dear face, a smile, a word, and again my song shall ascend in praising Thy love.

"As from the lute soft music flows,
Obedient to the skillful hand:
So, tuned by Thee, my spirit owes
Her harmony to Thy command.
Touched with the finger of Thy love
Sweet melody of praise I bring;
Join the enraptured choir above,
And feel the bliss that makes them sing."

How very sweet is this heavenly

melody in the soul! Well may the ransomed sinner sing in the ways of the Lord, for their pastures are in all high places, Isaiah 49-9.

God hath made us free from sin, free from the curse of the law. He hath ransomed His chosen from the power of the grave, and redeemed them from death. Sing ye to the Lord, for He hath triumphed! Exodus 15-21. Christ our sins hath vanquished, He hath cast them all into the depths of the sea of His own precious blood. Micah 7-19.

O, it is precious by faith to feel in Jesus we have remission of our sins! This blessedly assuages all the troubles of our hearts, and though black and vile, as we confess we are in our fleshly nature, we are cleansed and made white in our Redeemer's blood. We are beautified with the garments of salvation; the spotless and divine righteousness of Jesus is imputed unto us. O, in what surpassing comeliness our beloved presents us to Himself!

His beauty is put upon us; Ezek. 16-14 and in this comeliness we shall ever appear in His sight; Psalm 45-11. And His own dear voice does even now say, "Thou art all fair my love, there is no spot in thee." The things of which we are speaking are deeper and higher, yea, far beyond the things that are seen. They are those things so real, so desirable, and blessed, which God hath revealed unto us by His spirit, for the Spirit searcheth all things, yea, the deep things of God. In the vision of faith we endure as seeing Him who is invisible, and Him we love and worship with our spirit in the gospel of His Son Jesus our Lord. Amen.

FREDERICK W. KEENE.

THE OLD INDIAN CREEK CHURCH

This is a short sketch of the history of the Indian Creek Primitive Baptist church, the second oldest Primitive Baptist church in the state. The question has often been asked, When was the Indian Creek church near Greenville, Monroe County, organized or constituted, and how is it that it has been kept up and furnished with pastors and elders for so long without paying them a salary. This church was organized in the year 1792, a small log house was built in a ridge between Springfield and Centerville (now Greenville), Indian Creek with its clear sparkling waters making its circle around this ridge in a horse shoe shape. The poor servants of God went there to worship and praise their Redeemer carrying their flint lock rifles for their protection from the red man. Elder John Alderson, who moved from Virginia, where the town of Alderson now stands, in the year 1777, his membership being with the Linville church, Rockingham Co., Va., was one of the first pastors. On one of three previous visits to this county, he, John Alderson, baptized three people, two of whom were John Griffeth and a Mrs. Kenney. These were the first parties ever immersed in the western waters of Virginia. He was the founder and pastor of the church under consideration and Isaiah Osburn was the clerk. They organized two other churches, one in Greenbrier County and one in New River. They then organized an association called the Greenbrier association which was considered a branch of the New River association. They

continued with the Greenbrier until the year 1840, until the inventions of men got into that body. Then in 1840 the Indian Creek church separated from the Greenbrier with about 80 members including two ordained ministers named Johnson Keaton and Josef Ellison and attached themselves to their mother association (New River). The labors of these two ministers were greatly blessed so that in the course of about two years they constituted two other churches and these two with Indian Creek formed an association with 162 members. These two men still labored faithfully amid great opposition from other professors of religion for about ten years and then passed into that rest that remaineth for the servant of God beyond this vale of tears. Then the churches were left without a pastor but the Lord provided for them, Elder John C. Hubbard, of Patrick County, Va., who soon moved into the bounds of this association and was her faithful defender of the truth and her excellent moderator for about 40 years. After that W. R. Cummings and Graville Houchins were appointed moderators of the Indian Creek church the year 1884.

Henry Harvey served as moderator from February until December of the same year in the year 1888. B. F. Martin moved into this section from Henry County, Va., and served her until his death; J. L. Hyton in 1890, William L. Simmons, 1893 and was living about 35 miles away and served her six years. Riley Ballard was appointed in 1899 and was released in 1901 at his request and C. P. Ballard, his son, was appointed in his stead. Others serv-

ed the church in the absence of the pastors. Some few years ago Elder C. P. Ballard moved to Ohio, leaving three churches without a pastor, and not a Primitive Baptist preacher in Monroe county at that time when the Lord provided Elder L. K. Shockley moved from Carroll County, Va. after three years Elder J. F. Sower and the writer.

Now all the men mentioned in this letter are gone to their reward except Elder L. K. Shockley, who moved back to Foster Falls, Va. Elder C. P. Ballard is living at Blanchester, Ohio and has been and is yet so far as I know preaching for five different churches in the Miami Association. Elder J. F. Souder, who has moved to Mount View, Raleigh County, W. Va., and the writer of this who is now left alone in this part of God's moral vineyard to defend the cause we so dearly love. The association of which the Indian Creek is the mother, has now twenty churches and 742 members; 24 ordained elders and two licentiates. All those preachers go without pay except little donations from the brethren, sisters and friends. Believing that God who rules all things in the armies of heaven and among the inhabitants of men is able to take care of them and they look unto God for His blessings, both temporal and spiritual, as every perfect and good gift must come from the Father of light in whom there is no variableness nor shadow of turning.

I have probably met with 150 Primitive Baptist preachers and have lodged with some of them. I have entertained many of them at my home and I have never known any of them to die at the pauper's home. While the majority of them

are poor men, they put their trust in a living God and fear no evil, they travel and preach because they can not stay at home, because they are so impressed by the spirit. Woe unto you if you preach not the gospel. If the spirit make you free you are free indeed. All claim the same that if the spirit is not with them they can not preach the gospel as the gospel is the power of God unto salvation to them that believe. So we see it is not to the unbeliever but to them the Lord God hath given life. Ye are dead in trespasses and sins. Life must precede action and the life is only in a crucified Redeemer. Now I will close my letter by saying if any one who reads these lines want to know anything in regard to the transactions of the Indian Creek church I will give any information. I can trace back when it received 25 members by experience and baptism in the last 18 months and one by letter. This church now has 65 members. We are now putting a new roof on the old church building, our aim is to paint it anew and continue to pray to our Heavenly Master to water it with the dew from on high that it may flourish and grow.

L. G. MANN.

FOR BROTHER GALLIMORE AT LEXINGTON

Mrs. J. W. Freeman, of Jacksonville, N. C., \$1.00.

DESIRE THEIR NAMES

Will the two brethren who wrote Elder C. F. Denny for Hassell's History please notify me as he secured them before his sickness, and I will be glad to send them.

MRS. C. F. DENNY.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

WILSON, N. C., June 15, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX

No. 15

WHAT ABOUT IT?

I notice that in every instance where the word salvation is used it is referable to those who are the subjects of eternal salvation although the reference is applicable to conditions in time in many instances and respects, and while the word is properly and truly used and is of the truth in literal respects it is not strictly of the truth in a gospel sense, when used upon conditional considerations. Many good brethren are unable to understand how one may do so and so unless influenced and moved so to do by the Spirit of God, and when one is thus influenced and moved they do not see how he may come short of doing it or may turn aside and do something to the contrary, nor how one in the flesh may or can do spiritual things and in the spirit may or can do things in the flesh or fleshly things. Inasmuch as we cannot do anything without Christ we do not feel it is consistent for us having

thus done it to pose as though we did it without Him, or that the credit or benefit is ours as merited because of what we did. If we would speak of grace in the sense that Christ does the work for us, and the benefit is ours by impartation, we might speak clearly and truly of the work as Christ did of His work "My Father, He doeth the work." The terms conditional time salvation and the absolute predestination of all things are generally unscriptural, unexplainable, indefensible and confusing to our people. If we were big enough and were able to get up upon ourselves and keep under our bodies, and throttle the pride of our fleshly ambition, and cut out these unscriptural declarations, and commit ourselves to the gospel of our salvation, in the word of truth, as we find it in our seasons of a hope, that we term our experience of grace, the fires of confusion, of misrepresentation and false accusations would die out and cease and peace and good will would prevail among us as in former times.

Let us all henceforth, for a while at least, preach from the text in Eph. 2-10 "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Preaching peace by Jesus Christ." Those of the children of God who are weak in the faith are ready to say that if it is God that works in us both to will and to do of His good pleasure why should it not be required of us to work the "to will" as well as the "to do?" Sure enough why should we not. The "to will" and the "to do" are inseparable, the one is of no force or meaning without the other. The

words both mean the one and the other. There is no question in the fact that God works the "to will," therefore the conclusion must be that He works also the "to do." A scholar will not claim otherwise. But why discuss these questions? Surely there is nothing accomplished by it, especially with those who differ from us in the point we make.

We need to be more democratic and more conservative in our contentions. Many of us are too radical, and radicalism is hurtful wherever used especially in the doctrine. If we were big hearted enough to leave off, for the time being, the consideration of those controverted questions our profiting would the better appear. But it seems that we are not big enough to do that. I do not mean this in an offensive sense, but in the sense of sacrificing that which we might deem essential doctrine, for the unifying of the brotherhood. It is not necessary that one should feel that any principle of doctrine worth while requires to be bolstered and boosted by him lest the heavens should fall or the foundation be removed. I do not believe one really learns the doctrine of predestination from hearing it preached. It is fundamental and preaching is superficial. The one is in the foundation and the other is from the cap stone. The one is in the foundation coming up in our experience, the other is in the cap stone reflecting its blessed certainty; therefore unless we have the principle of the thing claimed to have been predestinated in our experience it is not worth the preaching. And there are many things declared to have been predestinated which are not, and can

not possibly be in our experience. The children of God, as taught of Him, are stabilized in their experience in many wonderful and precious principles of divine and saving truth, and only the preaching they need and can receive and really appreciate is that which stirs up their pure mind by way of remembrance, and assures them of the riches of grace in the greatness and the goodness and the mercy of God in the revelation of the salvation of sinners, and that lifts them up and gives them to triumph in the faith once delivered to the saints, and to rest in the blessed assurance that "though the earthly house of this tabernacle be dissolved they have a building of God, a house not made with hands eternal in the heavens." And to feel that nothing whatsoever, whether it be in itself good or evil can possibly intervene, frustrate nor divert the purpose of God with respect to their salvation and glorification. And this is the conclusion of the purpose of preaching.

In expounding a text of scripture we ought to feel that we ourselves have a fair understanding of what the text means and then we ought to feel to have some assurance in our mind that our audience is being entertained, otherwise we very likely are not preaching the gospel altho what we say may seem to be the truth according to this and that text, here and there.

P. G. LESTER.

PASTORS AND TEACHERS

(A number have requested that we reprint some of Elder Gold's writings in the Landmark and his editorial on "Pastors and Teachers" and the "Sin Against the Holy

Ghost are so good, especially at this time when the wise men of the earth are doubting the divinity of the Saviour and denying that man was made in the image of God that we reproduce them. These were published in the Landmark of May 1, 1905.)

One may be a pastor and also a teacher. But there may be one who is a pastor but not a teacher, or a teacher and not a pastor.

What is the difference? A pastor occupies a place like a good nurse in a family of several children. The children are apt to be different in their tempers, dispositions, etc. A good nurse will notice this, and seek to help them all along by treating them all right. She will not show partiality, will not suffer some to wrong others, will not let the strong oppress the weak. She will pay special attention to the weak. Often there are infants or weaklings requiring special attention, and food suitable to their condition. A good nurse will be careful of all such things, yet will not wrong nor neglect the others in specially treating these special cases, and will use no partiality, but seek the good of the entire family.

A father of a family occupies a somewhat similar position. He loves all the family, nor will he use partiality, nor suffer one part to trample upon the feelings or rights of another part of the family. He must so act as never to take sides against any member, or for any member, to the damage of the other. If disputes or troubles arise in a church he must not become a partisan. He should condemn what is wrong, and approve what is right, yet do this as a father of the entire

family.

One may have this gift of managing and ruling, and yet not be an expounder of the word, and still not have the pastoral gift. While some have many gifts and have the five talents, and occupy and feel and serve and rule with the gifts of preaching and expounding the mysteries, and ruling with diligence, and nursing with tenderness and gentleness.

P. D. G.

A friend requests my view of John 10:1-5.

There are some wonderful characters named in this scripture, the Door the Porter, the Shepherd, and the Sheep. Besides this the thief and robber are also named.

1st. The Sheepfold is the place to be entered into. There is only one way of entrance into that place and that is by the Door. The sheep are within this fold, and there is but one character can enter into this fold, and that character is Jesus. Many have claimed the right to enter or that they are Christ. But they are all thieves and robbers. All that ever came before Jesus, or that ever preferred themselves to Him, are thieves and robbers. Whoever would substitute his works or teachings to those of Jesus is a thief and a robber.

2nd. Jesus has the right and none other has the right of redeeming the sheep for his Father gave them to him, and he enters in by the door, or comes according to prophecy, and the one whose right it is to enter in righteously.

3rd. The porter keeps or points out and knows and acknowledges the door. The spirit and office of prophesy pointed out and foretold

the character of Jesus and His work. Jesus is the only character found worthy in heaven or on earth to open the book, to loose the seals, to interpret and fulfill the word of God, to honor His law, and make an end of sin, and bring in everlasting righteousness. No other was born of a virgin. No other is both God and man. No other had power to lay down his life and take it again. He accomplished the will of God in earth and in heaven. While in heaven he was in person or by his spirit on earth; and while on earth in person he was in heaven. There is but one mediator between God and men the man Christ Jesus. This the scriptures testify of as uttered by the prophets. Among them was John the Baptist who was honored to declare, "Behold the Lamb of God that taketh away the sin of the world." So that Jesus has fulfilled the entire scripture.

4th. Jesus is the shepherd of the sheep and the relationship of the shepherd and the sheep is such that he knows (loves) them, and they know (love) him, and he calls them by name, and they hear his voice and follow him. Nor will they hear the voice of a stranger, nor follow him.

He enters into the fold where the sheep are. He is identified with them. He is their elder brother, and sufferer the just one for the unjust. The Lord laid on him the iniquity of us all. With his stripes we are healed. All we like sheep have gone astray. Jesus came to them, came where they are, came to seek and to save that which was lost. He was not sent except to the lost sheep of the house of Israel.

Jesus is also the door into the

sheepfold. He is the way, the truth and the life, so that no man can come to the Father but by Him. Jesus enters in by His own righteousness—by what He is Himself, and what He did. None helped Him. He trod the winepress of the wrath of God alone. All power in heaven and earth is in His hand. By the one offering of Himself once He hath perfected forever them that are sanctified.

Then if we have Jesus we have all things. We are completed in Him wanting nothing.

P. D. G.

SIN AGAINST THE HOLY GHOST

What is that sin? It is charging that Jesus, who cast out devils by the spirit of God, was in league with devils—that the doctrine of God our Saviour came from hell, and will go back there—that an experience of grace is all a delusion, when it is the fruit of the Spirit of God—or all malicious charges brought against the son of man shall be forgiven but blasphemy against the Holy Ghost shall never be forgiven. For such was the malice of those that accused Jesus of being in league with satan that it showed the deepest hatred against the Holy Ghost.

The same principle of malice that would trample the pearls of truth in the dust and rend the people of God who love the truth, is opposition to the Holy Ghost. Stephen's persecutors resisted the Holy Ghost which was in Stephen, and they killed him. Stephen said, ye uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers slew the prophets or

persecuted them, and they killed the prince of Life, and were going to kill Stephen. Such men as these never had the Holy Ghost. No man led by the Holy Ghost could do such despite to the truth. They were enemies of Jesus and of Stephen. They hated those that had the Holy Ghost, and they resisted the teaching of Stephen who was filled with the Holy Ghost.

When God quickens a dead sinner by the Holy Ghost can that sinner so resist the Spirit of God as to reject it and overcome it? Has not God who begins the work of salvation the power to finish or complete that work? Jesus cast out devils by the Spirit of God. Did He ever fail to cast one out, or did one ever return that He cast out? Does the Spirit of God strive with every creature or human being sometime in his life; and if that creature would yield to his overtures he would become a child of God; but many resisting the Holy Ghost take his everlasting flight from such characters, and then they are hopelessly lost; but not lost until then? Do the scriptures anywhere teach this? But does not the Bible say that the Spirit of God shall not always strive with man? Yes, and it says but his day shall be an hundred and twenty years. It occurs in Gen. 6:3 and reads: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his day shall be an hundred and twenty years." Now if this proves that the Spirit of God strives with every one you must prove that every one lives one hundred and twenty years. This you know is not the case. The mean-

ing is that man would live to the flood, one hundred and twenty years from the time this was spoken. No man could live a day longer, but it is nowhere stated in the Bible that the Spirit of God fails to do all His pleasure. He brings order out of confusion. He garnished the heavens. He reveals the things of Jesus to His people. As the wind blows where it pleases, so the Spirit of God quickens when He pleases, and guides us into all truth. No man can call Jesus Lord but by the Holy Ghost, nor understand any scripture unless the Spirit guide him, and no man speaking by the spirit calls Jesus accursed. If any man have not the Spirit of Christ he is none of His. As many as are led by the Spirit of God are the sons of God.

There is a natural conscience in every man that rebukes him when he disregards its promptings, or reproofs; and sustains him when he regards and follows its teachings. This conscience a man may disregard until he becomes hardened, and his conscience becomes deadened; but this is not the Spirit of God. A natural man knows he must die, and that he must come into judgment, and many of them will so follow that conscience that they become righteous in their own eyes, and consider that they are persecuting enemies of the Lord Jesus, and the only way of salvation for a sinner. A notable example of this is Saul of Tarsus.

When the Holy Ghost quickens a man he quickens his conscience also, and the Spirit of the Almighty gives him understanding.

FOR THE PEACE OF ZION

Elder P G. Lester,

Much Esteemed Brother in a Precious hope in God's Dear Son:

I was more than pleased to get your token of love and fellowship for such an one as I. It surely was a happy surprise for I have loved you ever since you so ably, by the power of God, preached and I would so much love to hear you again, but I fear I never will, God knows. If it is His will I shall, if not His will I shall not. I am still trying to serve five little churches and supplying four other places and while we are not having additions as we would like, we are still declaring the sovereignty of God over all things, but not in the sense of moving or causing men by His holy spirit to transgress His law, but in the sense that the wrath of man shall praise Him and the remainder of wrath he will restrain. God is not the author of confusion or sin. His knowledge embraced it but the channel by which it came was man, for by one man sin entered into the world and that was by the transgression of the law.

Joseph's brethren were restrained from leaving him in the pit to die, the enemies of Jesus were restrained from taking the life of Jesus Christ until the time appointed by the Father, and then the restraint was removed, and He was crucified. Predestination, yes? I have declared it for nearly 50 years with all of the ability I have had given me, and I am still declaring it and see no reason for dropping it but I do see a good reason for dropping the word absolute in connection with it. Predestination is a perfect word without any prefix, affix

or any other fix. I am sorry that I ever used it. Eternal vital union? yes, I have declared it until I was hoarse time and again, I have dropped it. Thank God, eternal unity is much better I think or eternal oneness in Christ the living head of the church in His life they are a unit.

1. Election, Choice, who are the elect? Sinners of the family of Adam, by nature children of wrath even as others. When did God make choice of His elect people? Answer: "According as thou hast chosen us in Him before the foundation of the world."

Who are we?

Adam sinners.

Resurrection of the dead?

A great mystery.

Who can comprehend it?

I cannot, but I believe it, and preach it, in a mystery.

Who are the subjects of the resurrection?

Sinners, redeemed by the blood of Jesus Christ.

What will be accomplished? Who shall change our vile bodies and fashion them unto His glorious body and we will be satisfied when we awake in His likeness?

Salvation. Jesus said on the cross, it is finished, therefore He is the author of eternal salvation.

Is there any authority for time salvation?

Witness No. 1. Take heed unto thyself and to the doctrine, for in so doing thou shalt both save thyself and them that hear thee.

Witness No. 2. "It pleased God by the foolishness of preaching to save them that believe. Mark, the believer who has already passed from death unto life."

Witness No. 3. Brethren, if any of you do err from the truth and one convert him, let him know that he that converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of son.

Many more could be brought of the same import. Let us always bear in mind that whatever we do in this line is by the grace and love of God manifest in our hearts, for we surely need His grace to glorify God in our bodies and spirits which are His.

In conclusion I will say, if I am not mistaken, I am in line with an article in Zion's Landmark of October 1, 1925, with an appeal for peace, written by Elder J. T. Rowe and endorsed by Elders P. G. Lester and C. F. Denny, advising cutting out unscriptural expressions such as Absolute Predestination, One Salvation, Eternal Vital Union, nothing gained in obedience or lost in disobedience. I heartily endorse the position you brethren have taken. I bid you God speed, and now as you mentioned my writing an article for Zion's Landmark, you are at liberty to publish this if you think it would be of any profit or benefit to the Lord's dear people. I leave it with you brethren to decide that. I have no gift in the line of writing or not much for anything else as you know full well, from my scribbling in the past in the Signs of the Times. I will be 81 if I live to September 1st. My race is nearly run. The past has been a complete failure from every standpoint and prospects for the future gloomy, but I realize that I am in the hands of a just God. He rules supreme and deals justly.

God bless you and your care and all that strive for the peace of Zion everywhere.

Yours in gospel bonds.

D. M. VAIL.

Remarks

Elder Vail is an old time grace Baptist of the old school order who for many years has served the churches formerly composing the Chenning Association of New York. A more arduous, vigilant laborer in his Master's vineyard perhaps can not be found among our people. He is a gospel predestinarian and a gospel minister in the things of grace. He does not hesitate to drop the use of a word when he sees it is not according to sound doctrine. He reflects conservatism worthy of a minister of the gospel of Christ, being careful to use the form of sound speech. He properly holds that there are many instances of salvation in a literal or time sense, but you note that he is careful to leave off the use of the word conditional, leaving the children of God under gospel influence of the spirit of grace to do the things they find in their hearts to do, which are things which accompany salvation whereby one may edify another.

I appreciate Elder Vail's expressions of esteem and confidence and love, and hope to have other communications from his pen for the consideration of our readers.

P. G. LESTER.

SOUND IN THE FAITH

Dear Brother Lester:

I am enclosing a copy of a letter written by me some time ago in correspondence (with an elder) on some points of doctrine which are

confusing the Baptist peoplé. If you think this will be of interest to the readers of Zion's Landmark you may publish it. If you do not publish it please return it and if published send me a copy of the paper it is in.

The Baptists of this section are generally united on the fundamental points of doctrine, which we consider sound, but occasionally there is a cropping out of the modern ideas that are advocated by some of the eastern Baptist papers. This particular elder is from the east and is in fellowship with the Baptists here, as he stands alone in these new ideas he does not try to make them so prominent as he might otherwise.

Dear Brother:

It has been some time since I received your letter with notes on the "Signs" article, and also received a copy of the Messenger with notations on different articles in it made by yourself.

As you and I have had quite a correspondence on some of the vital points of doctrine of our church and the articles in these papers mentioned bear upon them, I felt that it was due you to answer your notations in a way that you may know how I view such statements in the light of what wisdom I have, which I hope is based on Divine wisdom.

However, I do not insist on forcing my ideas on you. My wife and I differ on many policies of a business or worldly nature and yet we live together. So let us view these differences of ours as to the teachings of the scriptures. If you can set forth christian duty better by advocating "conditional time salva-

tion" and you find some scripture to base your teaching on, you are accountable to God and not to me for doing so. If I see in the redemption of Jesus Christ a complete atonement for time and eternity and set it forth as the foundation cause and motive for all Christian obedience, I too am accountable to God and no one else, and no person be he preacher or member, has any business to try to prevent me. The same thing is true as to predestination. If I view the sovereignty of God to be such as to put the control of all things in His hand and so preach it from the declarations God has made concerning Himself you have no right to dispute it. If you view the predestinates of God to include such things as appear to harmonize with human reason, and all the rest of events being the result of some independent power, be that of men, devils or whatsoever, that is a matter of your own.

If you believe in human instrumentality I do not find fault with you. I once believed that as strong as anyone. My faith now is alone in the power of God.

I cannot understand your conditional time salvation. (I suppose you endorse it as noted in the Messenger) when you must admit that without the power of God you can do nothing. The power of God being necessary for all successes, and to make success conditional, there must be some way that you can put in operation this power. If you can tell me how to apply God's power in our individual needs, I shall at once agree to the conditional salvation and shall begin preaching it, but as long as God's power is held by Himself and He makes applica-

tion of it where and when He will and all the benefits and blessings we receive are the results of this gift to us. I cannot preach human conditions either in time or eternal things. Elder Hassell makes a terrible mess of that in his article and I wonder that you do not see the inconsistency of it. He sets forth certain things as conditional and in his scripture proofs destroys it all by showing that the power of God must be present to make it effective. "Without Me ye can do nothing," knocks out all conditions if you believe the Master's statement.

I understand by "conditional" that a man can act a certain way to produce certain results, or a different way to produce other results. That is all right in human reasoning, but with God there is one way for all events, and as the scriptures say, "They come to pass." Even the death of Christ might have been conditional on the acts of wicked men, but with God it was predestinated and the men who did it were guilty for it before God. Men act from motives of their minds which is termed their free will, but in all such acts they accomplish the eternal purpose of God.

I have carefully read your paper and noted objections and endorsements as I see it. You ask several times, "Are these enemies?" I suppose you ask that in rebuttal to the statement "enemies" used in the Signs article. I consider the Scriptures, the Signs, and all true gospel preachers to regard the person of no man, but they deal with the spirits as manifested in the acts of men. Any spirit is an enemy to the truth which sets up or advocates false doctrine. You or I may be true

ministers of God and yet through carnal reason be an enemy when we advocate the doctrines of men instead of the doctrine of God. Peter was addressed as "Satan" when he considered the personal welfare of Christ instead of his mission as a sacrifice for sin. It was the spirit of satan in him, for just before that he was pronounced blessed because of God's revelation. We as ministers are to fight this spiritual wickedness in high places. Paul fought it in all the churches. That was the beasts he fought with at Ephesus. Some of our ministers are about ready to surrender the choicest positions to the world. Watch where you stand, try the spirits.

Yours in Hope.

C. H. BOND.

LaGrande, Oregon.

Remarks

Elder Bond is one of my sons in the gospel ministry, and while I did not tell him what he should believe, nor how he should preach, yet he writes much after my fashion or manner and in accord with my understanding. He joined the church and was ordained to the work of the ministry under my pastorate in Kentucky. He came to us from the new School Baptists, having been converted from the error of their way to the truth of our way, or to the way of truth, and his article indicates clearly that the Lord did the converting and that he is in the right way. Having come into the work by way of the sea, as did Jonah, he seems to approach the question under consideration in a manner clear and respectful, reflecting much thoughtfulness both with re-

spect to the subject matter and those of a different understanding. He became so thoroughly starved out on arminianism while away from us his sense seems to actually detect the flower of wild gourds in the pottage, and like the sons of the prophets his appeal is to the man of God and to his word which is the rule of our faith and the man of our counsel.

As the Landmark greets Elder Bond in his far away home, I trust he will have a mind to write occasionally for its readers.

P. G. LESTER.

ENJOYS THE LANDMARK

Dear Brethren:

Enclosed please find money order to pay for Zion's Landmark for another year. Am sorry I did not send it sooner as my subscription has expired. We don't wish to miss a copy as we so much enjoy reading the dear Landmark, have been taking it over 30 years and we are more anious for it as we are getting old and don't have the opportunity to hear very much preaching now as we once did but we believe that we enjoy reading the good letters written by the dear brothers and sisters as we do preaching as it is contending for the same thing, salvation by grace and that there is no other name given among men save Jesus, whereby we must be saved. So write on dear brethren, everywhere it does me good to see the good letters in so many different states all just the same thing every where, the Lord has a people in every kindred tongue and nation and they are all taught of the Lord. So they all have the same teacher and all are taught of the Lord and all testify to the same thing. If any

of the dear*brothers or sisters feel to do so will be glad to have a letter from them.

Your brother in hope,

J. L. PERDUE.

Air Point, Va.

MARY RAYNES

The subject of this notice was born May 20th, 1861 and died December 3rd, 1925, making her stay on earth 64 years, five months and 13 days. She was the wife of Thomas Raynes, the date of marriage being unknown to the writer. She was a member of the Primitive Baptist church at Muddy Creek and was a faithful member until called to the grave. The writer cannot recall her being absent from her meeting when she was able to attend. We can truly say she has fought a good fight, and has kept the faith, therefore is a crown of righteousness laid up for her.

There never was a more dutiful wife and affectionate mother. We would say to the bereaved ones, weep not as those who have no hope, for your earthly loss is her eternal gain.

L. E. BRYAN.

RESOLUTIONS OF RESPECT

Whereas an alwise omnipotent God has seen fit in His wisdom and purpose to remove from our midst by death our beloved pastor, Elder C. F. Denny, whom God called and placed as a gospel messenger on the watch walls of Zion. He faithfully declared the whole counsel of God as given him, for about twenty years. He was a deep Scriptural expotinder, preached with stability and Christian gratitude, ever laboring for peace in Zion. Therefore be it resolved:

First: That though we feel much sorrow and bereavement, we bow in humble submission to this dispensation of divine providence and pray God to reconcile the bereaved family and the churches of his care, to the will of Him who doeth all things well. Let us rest in the promise that the Lord will never leave nor forsake us.

Second: That we continue to cherish the life and labors of our departed brother and pastor. Let us ever try to heed his good admonitions.

Third: To his bereaved family we extend our sincere sympathy. We mourn not for him as those who have no hope, but feel that our loss is his eternal gain.

Fourth: That a copy of these resolutions be sent to the family and to Zion's Landmark, and Messengers Advocate. And that a page of our church record book be devoted to the memory of our deceased pastor.

Read and approved in conference May 8th, 1926.

J. D. GATES.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

JULY 1, 1926

No. 16

THE DIFFERENCE IN MEN AND THE PROMISES OF GOD TO THE
JEWS AND GENTILES



And Ham the father of Canaan saw the nakedness of his father and told his two brethren without.

And Shem and Japheth took a garment and laid it upon both their shoulders and went backward and covered the nakedness of their father: and their faces were backward and they saw not their father's nakedness.

And Noah awoke from his wine and knew what his younger son had done unto him.

And he said Cursed be Canaan a servant of servants shall he be unto his brethren.

And he said Blessed be the Lord God of Shem and Canaan shall be his servant.

God shall enlarge Japheth and he shall dwell in the tents of Shem: and Canaan shall be his servant.

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

ASSOCIATE EDITOR

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

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

OH! THUS LET ME DIE

When all things of earth fade away
from my sight,

O Lord, in this eventide, let there
be light;

Let heaven's bright glory be seen
by faith's eye,

Let me look on thy beauty, Oh,
thus let me die.

Oh, to pillow my head on Jesus'
dear breast,

In His arms fall asleep, by Him
laid to rest;

My soul then, ascending, with Jesus
on high,

How blessed! how happy! Oh,
thus let me die.

Oh, speak in that moment and tell
me's all's well

I'm taking thee home in glory to
dwell;

On thy bosom thus leaning, I'll
breathe my last sigh,

Smile, dear Jesus on me, oh, thus
let me die.

In that sacred hour let me trust up-
on heaven,

Let me know in that moment my
sins are forgiven;

Once far off by sin, by thy blood
I'm brought nigh,

In this precious faith, in sweet
peace let me die,

Sin, sin is death's sting, but through
grace I can sing,

That from sin, death and hell the
Saviour shall bring

His ransomed, with Him they shall
dwell in the sky;

In this hope of the gospel, Oh,
thus let me die.

Yes, when death shall dissolve this
frail house of clay,

And from time and from earth I
speed me away,

With heaven's sweet melody waft
me on high

While salvation I'm singing, Oh,
thus let me die.

When death shall approach shall I
tremble and fear?

If Jesus draw nigh I shall be of
good cheer;

His presence shall make all death's
shadows to fly;

In the light of His face, Oh, thus
let me die.

Thus in my last moments on Jesus
relying,

O blessed repose! the sweet bliss
of dying.

O death, where's thy sting? I'll tri-
umphantly cry,

Christ giveth the victory! Oh,
thus let me die.

FREDERICK W. KEENE.

Raleigh, N. C.

ALL IN SWEET FELLOWSHIP

To my dear brethren in the Mill Branch Association, and to others who may read the words I may be allowed to write:

Greetings:

My dear brethren and sisters in the Lord:

I arrived at home at the time I had hoped to, and found everything in as good shape as I had expected. My son-in-law was and is suffering with a large and bad carbuncle on the back of his neck, and now I have something the matter with my big toe on my left foot so I cannot wear a shoe, and can not get about but little.

I must tell you that my trip among you was as pleasant as any I ever made. None of us had any public differences. Some of us talked over some things in our private conversations in which we did not fully agree, but it was and is my opinion that our difference was only in our manner of expressions, and as each one of us were willing to concede to the other that each one was honest in his way of telling things we had not the least falling out. Therefore I feel that I can say of a truth that I came home in as sweet fellowship with my brethren with whom I met as I have been blessed to live heretofore. I feel that it would be a pleasure to me to visit my brethren again, and to have them to visit us here at our home and church.

Our yearly meeting of three days has just passed. We had two ministers with us who preached good, and some other visitors whom we were glad to see and to seat with us in our meetings. We feel to hope the good Lord was in our midst, and

that He gave us the sweet privilege to feel His presence for which we desire to thank and praise His holy name forever.

While I was with my brethren they, several of them, urged me to write more about the Creation in the First and Second chapters of Genesis. I will now proceed to say a few additional things. Not for strife nor for controversy, but for the truth's sake.

In preaching the Gospel of God our Saviour Jesus Christ we are to be governed entirely by the Bible. The searchings and findings of men are not to be thought of unless they can establish their searchings by a "Thus saith the Lord." In all Primitive Baptist discipline and doctrine the Bible is and shall be our only rule of faith and practice, and any deviation from this rule is to be condemned by all who love the truth and desire to live in it.

In Gen. 3:20 we are told that, "Adam called his wife's name Eve; because she was the mother of all living." This is undisputable truth, and clear proof that there was not a people created nor that otherwise existed prior to the creation of Adam. The Apostle John wrote to the Elect lady and her children whom he loved in the truth; and not he only, but all they that have known the truth, and for the truth's sake, which dwelleth in us, and shall be with us forever. Now, brethren, that is the way we should all write, and we have not the least right to write otherwise; and if any write otherwise in any letter or paper amongst us we are to let them be condemned. Their word should be rejected as the poison of the asp.

In the great flood of water which

God sent to destroy the wicked world and all which were in it of everything except that He had called into the Ark there were eight people left upon the face of the whole earth. We are not told that this applied to some continents and not to others but the word is, "The whole earth." Thus we have it, "These are the three sons of Noah: and of them was the whole earth overspread." Gen. 9:19. These three sons were Shem, Ham and Japheth.

All this being true there can be no doubt but that Cain's wife was a daughter of Adam and Eve, The sister of Cain. The same is true of Seth the son who the Lord gave them instead of Abel whom Cain slew. His wife was his sister for there were not any other people on the whole face of the earth but the children of Adam and Eve.

When the Lord drove Cain out into the land of Nod He was making him a vagabond in the earth. The word, "Nod," means, "Vagabond." And Cain became a vagabond in the earth. He was cursed so that not one of his seed should live after the great deluge. None but the three sons of Noah, and by them was all the earth settled. That the American Indian or that the buried cities of Mexico or in any other part of the earth were of any other people is not to be believed by any one who believes the teachings of the Bible, and all who believe the teaching of the Bible should reject and condemn all things and teachings contrary to the plain word of God as it is taught in His blessed book.

Men have grown wise above that which is written, and those wise men are the people who are

rejected by all lovers of the truth as we find it in God's word.

Brethren, be ye steadfast, unmovable, always abound in the work of God. Shun the vain and foolish teachings of men which are good for nothing but to subvert your souls. Shun them as you would a vile serpent.

To say that, "We will do this or that because it has always been a rule among us," is not a safe rule to follow. First find out if those who established that rule had the "Thus saith the Lord," for their work in the establishing of that rule. "The ancient landmark which we are not to remove," is the things which God gave to His Prophets and apostles, and which they have given us in the word of God. We cannot rightfully call any since their day "Fathers," nor can we rightly look upon the work of any others as "The ancient landmarks." Hence the necessity of our studying to show ourselves approved unto God, and of rightfully dividing the word of truth.

Lest I weary those who may read this letter I will not say more now. The Lord bless us all to love and follow Him in His way as He has directed us.

In hope and in love I am your poor brother in the truth of our God.

L. H. HARDY.

A SINNER SAVED BY GRACE

Then if it is by grace its no more of works.

Why do some classes of people preach works so strong? Why its such an easy kind of so called religion obtained. It is handed out by hand shakes, it is taken up by kneeling at their seats, raising their

hands, rising at their seats, by saying pray for me, this is some of the works of men, those that will tell you that they never joined the church until they felt like they were fit for the church, that is works. Ask them why they felt fit, their answer will be about like this, well I did the best I could. I quit drinking, I quit all my meanness, that's very good to quit all. Ask them how they felt when Jesus took up His abode in their hearts. The answer is about like this. I felt good, I felt like a changed person. Well, well, different from what this poor sinner felt. I felt to be a lost and ruined sinner lost forever, torment was my doom, trouble on top of trouble, sigh after sigh, heartache, pain in my bosom, no good feeling there, to see hell in such a way to feel like it is our eternal home for we feel like we have sinned away our day of grace, and without God, without hope in this life to obtain hope in the great day of judgment. Awful feelings to see our secret sins rise up before us like mountains. Whenever this appears I am sure we don't see any more of our self righteousness that we had been leaning upon as our staff of hope. Heretofore the last stick of the old eagle's nest is gone. Then we have to acknowledge our vileness and see so much of self that brings us to realize that we are poor sinners in the sight of God, therefore we can apply those scriptures, which reads like this, (Who is this coming up in the wilderness, leaning upon her beloved) this I feel sets us in a position to lean upon our little hope in Jesus, and as we travel on the way gets so dark and gloomy, we very often reach out after our little

hope, but it seems like its gone forever, and our deliverance is not felt or seen as it were in our former days. We can only see through a glass darkly, and by those feelings we are traveling up the winding stairs as we find it such an up-hill business and not living upon the flowery beds of ease, but by trials and temptation, losses and crosses, sighs and wonders, asking ourselves the question, why does it take so much heart-felt troubles to keep me near to my God and to praise dear Jesus for the great things He has done for poor sinners like me.

We read a lukewarm sinner, neither cold or hot, but in a lukewarm state, is to my opinion a dangerous place to get to. I feel like when one gets in that frame of feelings, there is one about ready to be excluded from the church and I feel like this is the light I have seen it in. If any light at all on this subject. I don't know how others may see it, I do not say that I am right about it, just my views is all I can give. We see some good warm members some seem very cold, some act careless and don't care, so to speak, those that see as though they feel somewhat above their equals and only see other's faults and seem to pass their own faults over to the other fellow, and picking at the mote, and not considering the beam in their own eye at all, this will sure bring about trouble sooner or later as we find such characters are usually back biters, and there comes the trouble, in a neighborhood or a church, there is the time to watch and pray.

A. W. THOMPSON,

Franklinton, N. C.
Box 156.

TRAVELS FROM NATURE TO GRACE

Dear Brethren:

By request of a very dear sister, I am writing you a short sketch of my life, and also my travels from nature to grace if indeed I have ever traveled the road that leads to the city of our God.

I was born of pious parents in Person County, N. C., on June 15th, 1858, my mother and father were both Baptists of the old school type and as I firmly believe were devout christians. My mother died when I was only six years old and I was raised by an older sister and father. I was taught good morals from my earliest recollections and can say of a truth I have tried to always under all circumstances to keep my character ever without blemish, and in my younger days my whole theme was will I live righteous and honest and would think what now can I do, and really I grew to be so self righteous until I thought I was as good as any church member regardless of creed or doctrine and just in this way I plodded along in, as I see it now, a polished hypocrite. I forget the exact date, but think it was in my 26th year that a very dear brother in the flesh that I had not seen in 21 years, visited me and of course I was rejoiced to see him and he was even more delighted to see me and we talked and discussed almost every important subject about worldly things until the wee small hours of the night and he then came out with the questions to me, well sister how do you stand on religious matters? And I of course began to preach self righteousness and he began at Genesis and expounded the scriptures to me

as I never had heard before. Well, I said, Brother, Is truth religion in this way that we have to cultivate it like we do when we plant our crops. If not the grass and the thistles will choke it out and we will get nothing at harvest. Yes, he says my dear sister, it is all right to cultivate but God has to furnish seed and give the increase. I will never forget those words as long as God lets me keep my intellect, and from that time I began to see my serious condition. Instead of feeling to be as good as any one else, I felt to be the vilest of sinners and while I was always a great Bible reader from my earliest recollections, but I was forced from some unseen manner to read my Bible more than ever. In the meantime a revival was being held by the Missionary Baptists in a church not very far from us and my husband attended and insisted I should attend also. So I at once hired a good colored woman to take charge of home and children and with all my heart I did try in a human way to obtain religion, but to no avail. In the course of a few weeks the meeting closed with scores of converts, but poor me, I was still in utter darkness as to feeling any change for the better, but still kept reading my Bible, and at the hour of midnight 'or after while all alone, I was reading the 10th chapter of Romans and I could see so plain that I was strutting and was not willing for God to have His way, but I wanted mine, and I could see I had never submitted myself into the hands of an all-wise God; at once I fell upon my knees and like the apostles of old I cried Lord what wilt Thou have me do, and if ever I was converted it

was on that occasion and I cried, Lord I give myself to Thee, and really I was so happy, no tongue can tell how happy I felt. Of course this happy feeling departs sometimes and I get to feeling doubtful and then I just simply carry all my burdens to the foot of the cross and have always found that Jesus was ever ready to carry them for me. Oh, blessed thought, what a privilege to know with all the crime and sin cursed world we live in our God never changes. He is the same yesterday, today and forever and has given us His own Son to bear our many sins. Bless His holy name.

Well I must soon close as I fear my letter will be too lengthy, hoping that all dissensions and strife may cease in our church will say I have been a member of the Baptist church for 25 years but it has been my lot to travel and move my place of residence quite a lot, and it seems that there is never any church of our faith anywhere in the western portions or northern portions of the country where my lot was placed and as a correspondent I don't attend church anywhere not that I doubt for a moment but what there are Christians in all churches; also in every nation and tongue, but my hearing is very bad, can't hear hardly at all, but fortunately I can see good, so I read my Bible and get lots of good out of life in fact I feel I am blessed far above what I deserve. Now I leave you dear brothers and sisters in Jesus' care hoping to be remembered by you all when at the mercy seat.

Yours in Christ I hope,

MILDRED R. WORTH.

24 Winner Ave. Utica, N. Y.

A MISUNDERSTANDING

Dear Brothers, Sisters and Readers of Zion's Landmark:

I wish to state my position in regards to a misunderstanding arising from a recent visit to Danville, Va. I, in company with my wife and daughter, accepted an invitation from a Durham brother, (who was going on a visit to Danville) that I might see the country and city which I'd never seen, (being a free Sunday from my churches) with no intention whatever to take any part in any kind of meeting. I was not invited by either side to go, being invited by this brother to take the trip.

This brother carried me out to Mill Creek church where a supposed council meeting had been held. We went out there being on the grounds Sunday morning about three hours. After the business of the meeting was over the people were invited to the stand for preaching. I refused several invitations to take any part whatsoever, finally after understanding that the trouble was settled, I briefly made a few remarks, stating what we believe in our association. I further want to state, I believe and preach the doctrine of salvation by grace alone, I have no desire or intention to follow the Wilson faction or any other extreme that is not declared in God's word. I regret this trip very much, though it was made with no wrong intent. I took it as a pleasure trip. I hope (if by taking this trip) I hurt any true Baptist they will forgive me.

Humbly,

J. A. HERNDON.

Durham, N. C.

A DREAM

Dear Brethren and to the Household of Faith:

I feel that the impression is so heavy I cannot resist writing you I want to tell you a dream I had a short while before the death of my dear Aunt Fanny Burke. I dreamed a vehicle came up in front of my father's house and stayed for a few minutes and the vehicle was black and on the outside of it was Fanny Burke printed in large white letters, and a package was brought to me from it and when I opened it I found bedquilt squares and some of them were fitted up together and some were cut ready to be put together, and I also found blank paper, pens and several bottles of ink and one of the bottles was about a fourth part full of ink that was a golden color and I took the paper and a bottle of the ink, one of the pens and sat down and addressed Eld. P. D. Gold, and then someone called me and I did not write any more then, but I left the pen and paper with the intention of going back to finish the letter that I had begun writing him and a short while after that I had written him my experience which was published in Zion's Landmark for August the 15, 1910 I dreamed of seeing this song, There is a period known to God when all His sheep redeemed by blood you shall leave the artificial ways of sin turn to the fold and enter in, which represents the golden colored ink so beautiful, there is so much beauty in this for me. We believe that God has a purpose in everything, we find that we have to do the things that we say we will not do. I had thought I would not write any more for publication, but

feel that I am with God at war, His will be done not ours. We are His people and the sheep of His pasture, 23rd Psalm, 2 verse. He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake, Isaiah, 1 chapter 19-20 verse. If we be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. Therefore we ought to glory in tribulations, knowing that tribulation worketh patience and patience worketh experience and experience, hope which maketh not ashamed for the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. By grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast. We are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Oh, He loved us even when we were dead in trespasses and in sin. Our heavenly Father reads each of our hearts like an open book and He sees the sorrow of each one and pities them as a father pitieth his children so the Lord pitieth them that fear him. His eyes are over the righteous and His ears are open to their prayers. But the face of the Lord is against them that do evil. If I have erred forgive and pray the Lord to pardon me. May He grant us according to the riches of His glory to be strengthened with might by His spirit in the inner man. I love the precious truth as it is in

Jesus and desire above all things to love and serve Him with a pure heart.

By request I will write you a dream I had a few years ago. A minister appeared to me like an angel and carried me up to the elements and there I viewed the loved ones at home, they were all seated alike and all sharing alike and they were all dressed alike in white seamless spotless robes.

O land of rest for thee I sigh

When will the moments come
When I shall lay my armor by
And dwell in peace at home.

Dear people of God pray for me that I may be found ever looking unto Jesus who is the author and finisher of our faith.

Your unworthy sister in Christ.

MRS. W. B. RUDD.

Burlington, N. C.

(Lone Pilgrim Please Copy.)

LETTER HIS FATHER WROTE

P. D. Gold Publishing Co.,

Dear friends, I am mailing you a letter my dear father wrote in June 1923 to have published in the Landmark. Father never did join the church of the true and living God but he wanted to. How glad I would have been if he had, however he is just as well off now as if he had joined. Father fell dead picking cotton November 12, 1925. He was by himself, but was near the house and they soon found him for he wasn't cold when they got him to the house. He told some of the family when he left the house he was feeling better. Oh, how sad this is, yet we feel to hope that our dear father is much better off. He wrote me in April 1923 that he ful-

ly believed his sins had been forgiven. He never was with me of late years but what he spoke something of the dealings of the Lord. He had a leaking heart and high blood pressure. If he had lived until January 7, 1926 he would have been 69 years old. I am proud that our dear father lived a life to cause all that knew him to speak well of him. He always taught us to speak well of everybody, he told us if we couldn't say something good of every one not to say anything. Now he is at rest we hope and believe, and we have no daddy to advise us. He left a widow and six children, five girls and one son, five boys dead, 14 grandchildren living. May we all live the life he taught us to live!

B. H. WHITLEY.

Smithfield, N. C.

The Letter

Dear Kindred and friends, my dear children too:

In sorrow of heart I write these lines that you may read when I am gone to let you all know something about what I have been through while here on earth. On the night of February 23, 1888 on retiring to my bed a darkness overshadowed me which I thought would smother me to death. I was condemned to die and without hope and without God in the world. I couldn't utter one word of prayer. I was fast sinking and I knew if I died in that condition hell was my home. But I couldn't find fault with God as I felt it was just. But God saw fit to remove that burden and the darkness began to go off. I saw a spark of light about as large as the end of my little finger. I was then made able to ask God for mercy. Lord be

merciful to me a sinner. Lord save or I perish. Dear children, I breathed that with all my heart. The darkness kept moving, the light got larger and brighter. When the darkness passed off and that light shined in my heart that was the lightest and happiest time of my life. I was minded to offer to the church. I joined the Christian denomination, but soon became dissatisfied. Something seemed to say the old Baptists is the place for you. I thought I would offer but have put it off from time to time and I have been to dear old Middle Creek time after time thinking I would offer but feeling my unfitness and feeling too that they didn't need me or want me so I am yet a bore and now my health is so bad and I feel so feeble I can't go. While I know the Lord has wonderfully blessed me or I never could have done what I have done. Some of you dear children know something about the hardships I have undergone and some of the bitter pills I have had to swallow and many other things. I know during the 35 years I have done many things I ought not and left undone many things I ought to have done. But I feel to hope and believe that when the Lord calls me away I will be at rest.

May the Lord bless us all is my prayer for Jesus' sake.

Submitted in love to my dear children together with God's dear people everywhere. Just a few more words I have been dragging in sin and sorrow all the years and haven't seen but very little pleasure for the time I look for better, worse comes, I look for light yet darkness comes.

I believe every heaven born soul can witness with Job more or less.

P. S.—Will write just a few more words. I thought one time I would not let anyone read this but have decided to send it to my oldest daughter, Mrs. L. D. Stephenson for her benefit if no one else.

S. H. WHITLEY.

HAVE A CHURCH HISTORY TO SELL

P. D. Gold Publishing Co.

Wilson, N. C.,

Dear Sirs:

I see in the Landmark that there is some one wishing a Kehukee church history. I have one with a supplement to it by Sylvester Hassell. I do not know what to price it at. I would part with it. Last seen by me in good condition as I am a prisoner. I would sell if the price is enough. What will they give? Would you please republish the sermon of Elder John Leland again. I remember seeing it several years past, and if agreeable to you would like to have you put it in the Landmark.

Again hoping you success I will close, Yours

A. J. POWELL.

No. 18385.

TO OUR CORRESPONDENTS, GREETING:

* The next session of the Upper Country Line Primitive Baptist Association will convene, D. V., with the church in Reidsville, N. C., on Saturday, 4th Sunday and Monday following in July, 1926.

Those in fellowship with us, and all orderly Primitive Baptists, invited. Those in sympathy or fellowship with the J. R. Wilson disorder and division not desired.

Yours in hope,

J. W. GILLIAM, Jr., Assoc. Clerk.

PLEASE GIVE ADDRESSES

Will Miss Martha A. Ragsdale and J. H. Moore please give their addresses that we may give proper credit on their Landmark. When their remittances were sent in the postoffices were omitted.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Elder M. L. Gilbert—Dade City,
Fla

WILSON, N. C. July 1, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX

No. 16

AN APPEAL

I am impressed to make an earnest appeal to our ultra-predestinarian brethren to leave off for the time being the preaching of regular sermons on the subject of predestination and to desist from the use, both in sermons and in private conversation—of extreme radical expressions especially when things in themselves both good and evil are implied as having been alike predestinated of God. Such declarations cannot be explained to the intelligence of the ordinary, or average subject of gospel address among our people. There are those of God's people who are regarded as weak in the faith whom we are to receive but not to doubtful disputation. We know that such unqualified expressions are a cause of confusion among our brethren in our immediate connection, brethren who are good, experienced Primitive Baptists, and as such many of them no doubt are better men than

we dare claim to be. We have no right to preach any principle of doctrine to the confusion and distraction of good brethren. Preaching the gospel in the form of sound speech does not do that, but it edifies, establishes and confirms them in the belief of the truth as is found in the experience of the simplest of the children of God. Suppose when that brother who is weak in the faith, or ordinarily strong for that matter, comes before us for our fellowship, and we require of him that he explain the doctrine of the predestination of all things, and do you say he shall have our fellowship? Verily not, but how about how he is saved and he will tell us that he is saved, if saved at all, by grace. He will come forth clearly on that as the salvation that saves a sinner like he is. And yet he feels that he can not tell why God should have had mercy on him except that it must have been his gracious pleasure to do so. The revelation of salvation by grace is the basis of our fellowship; and I do hope and trust that our brethren will conform to that old fashioned scripture rule and custom among our people, and let us have quietude and peace and let us shut our doors against disorder, and doctrine contrary to that which our people have learned, which our fathers believed and preached; and is commonly believed among us now.

We need to conform to our articles of faith. As long as I remain a member of the church I first joined, or one in accord with it by letter, I do not feel that I have the right to preach a principle in violation of or contrary to the established articles of faith of my church.

I feel that I am not faithful to the church and its cause, nor true to the confession I made when I went before it and asked for fellowship. A gospel preacher is expected to be an honest man, a man true to principle. A man who has the cause of the church and the peace, unity and prosperity of the brethren at heart. If a pastor feels that he must advocate a principle of doctrine upon which the church he is serving is not united, but is becoming factional, should he not resign and give place to some one whose preaching unifies and builds up the church. If I am ready to grant that the church is an organization ordained of God and therefore qualified to judge angels, and ministering spirits sent to minister for them who shall be heirs of salvation, I should feel that I must preach in accord with that which it has been taught of God. I do not know that I should be obliged to serve a church which is not agreed upon this or that principle of doctrine which I set faith, but that leaves an open question as to who is the judge—I do not know that the church has any power, or authority over what I believe, but it does have the say so as to whether I shall preach it. The church may not say what I shall preach, but it may say what I shall not preach, and it ought to faithfully exercise this authority. I should feel assured that my preaching is in harmony with the scriptures as to what we understand to be truly taught by them which our fathers have indicated by the articles of faith which they have formulated and left to us for our consideration and observation. As sons in the faith of our fathers we have no

right to set forth a principle of doctrine which the fathers have not indicated in their articles of faith as being sustained by the scriptures. The articles of faith, of my association and of the church into which I was received and the fellowship in which I was ordained to the work of the ministry do not authorize, nor commit me to the belief of the absolute predestination of all things, whether good or evil, I have never felt to preach it that way, nor have I felt to believe predestination to that extent; but I have felt that the doctrine of predestination is a cardinal principle of our faith, and that in its gospel application it is absolute, and to make it so all things—whether they be good or evil in themselves—whether angels in heaven, men in earth or devils in hell, whether they be angelic, earthy, sensual or devilish are so wrought of God—subjugated and controlled with such sovereignty, dominion and power as to infinitely accomplish that which the divine mind had purposed and which had been predestinated. To my mind this conception of the doctrine makes the humble and the poor of our God rich in faith and heirs of the kingdom, and renders praise to the glory of the riches of the grace of our God. This is the manner after which I try to preach predestination, and at the church here in Roanoke I feel that I have to preach it that way. Several aged sisters sit close with attentive ears which I must engage. Their pure minds must be stirred by way of remembrance. I must tell them their dreams and the interpretations thereof. I must feed them on the old corn of the land, in cakes well

turned, with a good brown crust on either side. They think of the bread that mother used to make, and they want that kind and they want it that way. I must tell them of their hope and their fears, I must describe the way along which they have come, and I must refresh their minds of the incidents along the way. I must assure them that the hand of God and His counsel have attended them in such way and manner as to have brought them to lie down in Luz and rise up in Bethel, and to feel the renewing of their youth like the eagles, and to mount up on wings as eagles, and to rejoice in hope of the glory of God. They still bring forth fruit in old age, and must be fed and nourished and cherished with milk and butter and honey and wine on the lees well refined.

Let us earnestly contend for the faith once delivered to the saints.

P. G. LESTER.

MRS. SUSAN DUNN

Dear Mr. Gold please allow me space in your paper to announce the death of my dear mother, Mrs. Susan Dunn.

She was born November 11, 1856 and died April 30, 1926, making her stay on earth 69 years, five months and eighteen days the best I can learn.

Mother was married to my father, Mr. John H. Dunn in the year of 1884. They lived together 42 years. She leaves her heart-broken husband, four children, one boy and three girls and sixteen grandchildren all to mourn her loss besides her relatives and friends, but we feel that our loss is her eternal gain. I hope and trust to the good Lord I can meet my dear mother in that sweet and happy home where there will be no more trouble. Though mother had been in bad health for about twelve years she had a light stroke of paralysis, but soon recovered and was able to do her housework for about eight years and then she had another stroke and was not able for anything after that one. So papa broke up housekeeping and lived with all the children. They stayed with me more than any of the rest. I am thankful to say that I did all that I could for them and also the other children did too. They

were not living with me when mother had the third stroke, they were with the baby girl, Mrs. Pattie Lewis. Mother lived five days and nights helpless and speechless. It was so hard to think that she could not eat nor drink. Several doctors tried her for a long time. But none did her any good. The Lord giveth and the Lord taketh and blessed is he that trust in Him.

My father is in so much trouble and grieves so hard. He says that he has lost three children, two little ones and one grown boy, mother and father too. But all of them did not hurt him as much as losing his dear companion. She was all that he had to get about with him any at all. She could go to church with him and they both enjoyed it as well as any two that I ever saw. Their seat was never vacant when it was so they could go, but being so feeble they missed lots of times. They did not go in the last five years. Mother joined the Primitive Baptist church at Red Banks in her young days. But I do not know the date. She was a kind and faithful member until death. Father is so feeble that he is not able to get about by himself he has been in bed about two weeks, real bad off, but thank the dear Lord that he is up stirring around again. Now I hope his trouble will soon fade away and he can soon get better, he is trusting and praying to the good Lord for it to banish away and soon be gone.

My dear friends and readers my troubles are worse now at some days and hours than it was at the time of mother's death. I asked the Lord to help me and show me the right way. All of my children had the whooping cough at that time and it was so that I could not stay with her in her last days. I have seven head of children and my baby was not three months old and the cough served her worse than the others. I thought several times she would choke to death but the dear Lord was with her and the day that mother was buried I felt like that I could not go off and leave my darling baby. I was afraid I would never see her living again so I stayed at home and grieved all alone with my family.

Her troubles here are over

She will forever be blessed,
She has gone to her Saviour,
There forever to be at rest.

She's gone to that happy shore

Which is so bright and fair
Where she will see no trouble more,
But live forever happy there.

There is a happy heaven band,

Where she has gone to live
She will never take a parting hand
To each and everyone a home so fair.

We loved her, yes we loved her,
But Jesus loved her more

And He has sweetly called her to
Yonder shining shore.

The golden gates were open
A gentle voice sound came,
With farewell unspoken
She calmly entered home.

Excuse mistakes and bad writing.
Written by her sad and lonely daughter,
MRS. J. T. GARRIS.

MRS. JOHN ROSS

In fond remembrance of our departed mother, sister and friend, I make the attempt to write a short sketch of her life and death although feeling incapable to the task of so grave a subject. Sister Ross was the widow of our faithful Brother Samuel Ross that preceded her to the grave twelve years ago. She departed this life the first day of February, 1926, aged 68. To this union was born seven children, five boys and two girls that survive.

This our sister united with the church when quite young. She was a lovely sister until death, always filling her seat at each and every meeting unless providentially hindered having been thrown with her ever since I can remember. The writer knew her to be a woman of many rare attributes of character, the virtue of patience and the embodiment of honesty, always greeting her brethren and friends with a hearty handshake and a pleasant smile. To know her was to love her. Through life's journey there are many impressive lessons taught us of which all humanity must learn. So smiles of joy mingled with tears of sorrow meet with hope and despair when the tendrils of our heart are thrown open to overflowing, of those noble impulses of kind words and cherished deeds bestowed upon the depressed and needy and through these precious streams of God's richest blessing giveth unto them a sweeter rapture and rosier tint of loveliness than ever before. In our homes there are dirges of sorrow and turmoil as well as anthems of joy and peace draped with grief and heart rending anguish mingled with bereavement and despair wrought by the cold icy hand of death. Thus in a home a chair has been made vacant the world can never fill. She was living with her son, Haywood, when the summons came. Her death was quite a shock, she was sick only a few days died unexpectedly, although we feel she was ready to go and be with her Redeemer she spoke of so often in life. 'Tis sad to part with one we love so well, but His will must be done, not ours. The Lord giveth the Lord taketh, blessed be thy holy name.

Her funeral was preached by Elder B. S. Cowen in the Spring Green church who spoke tenderly and comfortingly to the sorrowing relatives, friends and brethren. Afterward her body was borne to the cemetery and laid to rest beside her husband.

Blessed are the dead who die in the Lord, that they may rest from their labor and their works do follow them. Ripe in years, rich in deed, a good woman has passed her reward. Sleep on dear sister, 'til the resurrection morn, when our Father bids His child come home.

Done by order of Conference of Spring Green Church.

ELD. B. S. COWEN, Mod.
S. L. GRUNER, Clerk.

ELDER C. F. DENNY

The God of our salvation, our strength and our shield, has called from time to eternity a much beloved brother, Elder C. F. Denny. "The Lord is righteous in all his ways, and holy in all his works." His right hand holds His children through time until they are "full of days;" then comes the summons; "Child, your Father calls come home."

Therefore, be it resolved:

First: That the church at Durham, N. C., which he was a member for several years desires to be submissive to the Father's wise dispensation, who doeth all things well; feeling that Brother Denny is peacefully sleeping, 'til the Morn' of the resurrection; when his body will be fashioned like unto his Saviour, and he be satisfied.

Second: That our sympathy and love be extended to the bereaved family, hoping that the God of mercy give them perfect reconciliation.

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

Done by order of conference.

LIZZIE HOLDEN GARRARD.

MRS. M. G. MARKHAM.

MRS. EMMA CANADA.

ELDER J. A. HERNDON, Committee.

RESOLUTIONS OF RESPECT

God, in His infinite wisdom has seen fit to remove from our midst by death Sister J. H. Wall.

Therefore, Be It Resolved, That we the church at New Hope do bow down in humble submission to God who doeth all things well.

Second, That we send the bereaved children our sympathy.

Third, that a copy be entered on our minutes, a copy be sent to the Landmark for publication and to the Reidsville Review.

Sister Wall joined the church in August 1914 and was baptized by Elder G. M. Trent some time after and remained in good fellowship until death.

Brother Wall preceded her just a few months.

The following are the bereaved children: Mrs. Whit Brown, Mrs. Fred Talley, Mrs. Oscar King, Mrs. Percy Vaughn, Mrs. Earl Shumake.

NANNIE K. ENGLISH

It is through weakness and with a sad heart I attempt to write the death of my dear sister Nannie K. English for publication in your paper.

She departed this life April 28, 1926 in her 48th year, she was the eldest daughter of Andrew P. and Ammie English and was born November 28, 1878. Sister Kate is survived by her kind and dutiful mother who is very old and feeble and may the giver of every good and perfect gift give her strength and courage to bear up under her present troubles and grace to say not my will by thy will, oh Lord. She also leaves one brother, two sisters and a host of relatives and friends to mourn her loss. J. T. English and Mrs. Sam Pasley of Scruggs', Mrs. H. P. Hedrick, Sandy Level.

Sister professed a hope in Christ and united with the church at Cross Roads in the year 1917 and was baptized by Elder S. O. Plybon, pastor of the church.

She ever adorned the profession she made with an orderly walk and godly conversation and was always ready to lend a helping hand. She was so happy the morning she died, she says, I can't stay here, I am going and closed her eyes in a short time.

Sister was laid to rest in the family burial ground, Elder J. T. Brown conducted the services. To a large crowd of sorrowing friends gathered to pay their last tribute of respect.

She will be missed by her neighbors and friends but not like she is missed at home. No one ever knows how sad death is until it once visits their home.

Dear sister thou hast left us and our loss we deeply feel, but 'tis God that has bereft us. He can all our sorrows heal.

Farewell dear sister,
We bid you adieu
Hope some day to meet you
Where all things are new.

Thy voice was gentle
Thy word so kind
We all feel so lonely
Since we are left behind.

Oh, we so badly miss you
And feel the chastening rod
We can only stand still
And know that Thou art God.
Written in much sorrow by her loving sister.

MRS. H. P. HEDRICK,
Sandy Level, Virginia.

A. W. LESTER

Asa William Lester was born December 23rd, 1848 and departed this life June 1, 1926. He was my next older brother whose passing away leaves me with one sister next younger, survivors of a family of nine children, six sons and three daughters. My sister, living in the midst of her fam-

ily in the state of Iowa, leaves me practically alone in the family relationship of those left; however I am favored to dwell with my own little family of two sons and a daughter and their dear mother. I am also held to the pastoral care of the church here numbering 140 members.

My brother left his dear companion, and three sons by a former marriage. He had been a member of the church about 20 years and had lived these years in the fellowship of the church, and died in the faith by which he had lived. Our hope is that it is well with him, therefore we sorrow not as those who have no hope. While we look to the association of this life in the ties of family relationship we look forward to the fellowship of the life to come. Peace be to his memory in these relations till we meet again in the ties of infinite brotherhood.

Elders J. H. Cummins and J. M. Dickerson conducted appropriate services in the gospel to his memory, and we committed him to the keeping of Him who declared Himself to be the resurrection and the life, to whose name be present and everlasting dominion.

P. G. LESTER.

JAMES WILLIAM JACKSON

At the request of his wife, Sister Maggie Jackson, I attempt to write a short sketch of the life and death of Mr. Willie Jackson. He was born in Caswell County, July 20, 1860, but was raised in Person County, the son of Andrew and Nancy Jackson. His mother before marriage was Nancy Nelson. On February 2, 1888 he was married to Miss Maggie Mitchell. To this union were born twelve children, eight living and four dead. He had thirteen grandchildren living and one dead.

He is survived by his wife, Mrs. Maggie Jackson and Algie, Johnnie, Robert, Reubin, Stonewall and Grace Jackson. Mrs. J. L. Warren, Jr., of Mebane and Mrs. Mellie Satterfield of Roxboro.

Mr. Jackson and wife started out in life with very little of this world's goods but they labored hard and pulled together. Few if any ever worked any harder than he and his wife until his health began to fail. The Lord blessed them to raise a large family and to accumulate a very good estate. He was a good farmer, a good neighbor and was looked on by all who knew him as being a hard working man, honest in his dealings with his fellowman. He did not believe in so much pride and style. He was just plain and as we sometimes hear it said, he was just what he was.

He was not a member of any church but a great friend and believer in Primitive Baptist faith and salvation by grace. He attended our church in Roxboro regularly where his wife is a member. We believe he had a sweet hope and often expected him to ask for a home with us but he did

not A few years ago his health began to fail and gradually became worse until I believe he was the poorest man I ever saw but he bore his affliction with patience. All that doctors and loving hands could do was done but could not stay the hand of death. His wife and children were so faithful. They did everything they could for him. Just a week before he died he told me that if he hadn't had such a good nurse he would have been gone long ago.

On May 22, 1926, at 12 o'clock P. M. he passed away, making his stay on earth 65 years, ten months and two days. He was buried at home with as large a crowd present as I ever saw at a funeral. The services were conducted at the grave by Elder J. A. Herndon of Durham, with a few remarks by Elder B. G. McKinney. The floral offerings were numerous and beautiful, showing the love of his many friends.

I wish to say to his widow and children that while there is a missing link in the chain which bound the family so closely together, yet you have much to comfort your hearts in that you did all you could to relieve and comfort him. May the Father of mercies and God of all comfort reconcile each of you and so work in your hearts by divine grace to enable you to cast your burden upon the Lord who has promised to sustain you and when life's sun is setting may you like your departed one be enabled to say as he did a short while before he died, that Christ is All of it.

By one who loved him and family.

F. D. LONG.

ELDER ISAAC JONES

Durham Friday night before 3rd in July. Thence to Lower Country Line Association at Memorial in the town of Stem, N. C.

Tar River, Tuesday after the Lower Country Line Association.

Roxboro Tuesday night.

Wheelers, Wednesday.

Arbor, Friday.

Thence to Upper Country Line Association at Reidsville, N. C.

We are glad to have Elder Jones with us in these parts again and to know that the Lord is still blessing him to preach the everlasting gospel.

B. F. MCKINNEY.

ROBERT H. POPE

Our heavenly Father in His never failing wisdom, and all-wise purpose, has taken from us, our beloved brother, Robert H. Pope, of whom it can be truthfully said: "A good man is gone." His faithful companion has lost a kind and devoted husband, his children a loving father and his community a peaceable citizen,

Therefore, be it resolved:

First: That the church desires to be resigned to God's holy will, ever cherishing in memory the example Brother Pope set before us of an upright walk and a godly conversation.

Second: That we extend our love and sympathy to his beloved family, deeply deploring his passing from the shores of time, but glad to feel that our loss is his eternal gain.

Third: That a copy of these resolutions be placed upon our church records, one sent to his family and one to Zion's Landmark.

M. G. MARKHAM, Church Clerk.

SISTER MARY HAMILTON

Wife of Mr. G. W. Hamilton, was received into the fellowship of the Primitive Baptist church at Hunting Quarters at our February meeting in 1884. She was a worthy and consistent member to the day of her death as stated by her granddaughter. It was my privilege to baptize her in the waters of Core Sound. I feel that when our Lord's day of the resurrection comes Sister Mary will come with all His blood bought and redeemed host to dwell with and praise Him in all eternity.

I loved her as her pastor.

L. H. HARDY.

IN MEMORY OF G. W. HAMILTON

On Sunday, April 25, 1926, as the sun was sinking beyond the horizon, the death angel hovered over the pillow of our beloved mother and grandmother, Mrs. G. W. Hamilton, and bore away with it her saintly spirit into realms of endless bliss.

Grandma was born April 12th, 1863 making her stay on earth 63 years.

Grandma was often spoken of for her love of truth and her untiring energy. She never grew so tired that she found time to rest. A day never came so long that she couldn't fill every moment with some useful deed. She always had plenty of neighbors and friends visiting her.

Her greatest pleasure was going to her church of which there was never a more true and faithful believer in the Primitive Baptist doctrine of salvation by grace than she was. She loved her church and every member. She attended every meeting as long as her health permitted. To this mother were born fifteen children. Five of them preceded their mother to the grave. Thos living are Effie Golden, of Atlantic, N. C., and a loving sister of the Primitive Baptist church, Mrs. E. G. Bowen; Mrs. A. J. Green, Mrs. J. R. Parsons, Mrs. A. P. Lund, Misses Nellie and Flora Hamilton and Messrs. Peter, Foster and Clarence Hamilton all of Norfolk, Virginia.

My dear grandfather died March 23rd, 1925, leaving poor grandma with her children. She was so lonely after his death she became poor in health, and on April 15, 1926 she was taken with pneumonia

and died April 25, 1926.

Our home seemed wrecked when she was taken away. Her funeral was conducted Tuesday morning at 10 o'clock by her favorite pastor, Elder L. H. Hardy, at the Primitive Baptist church at Hunting Quarters and her body was laid to rest in the Atlantic Cemetery in the family burying plot beneath a beautiful mound of flowers placed there by friends and relatives. Released from sorrow, sin and pain, and free from every care; By angels' hands to heaven conveyed, to rest for ever there.

Written in the book that was her guide, "And let me die the death of the righteous and let my last end be like His." O, our home, our lonely home, the voice we loved is stilled, a place is vacant in our home which never can be filled.

Her devoted granddaughter,

MITTIE GOLDEN.

ELIZABETH ANN WHITLOCK

Sister Bettie Ann Whitlock, widow of the late Asa T. Whitlock, was born Oct. 10, 1835 and departed this life February 1, 1926. She had been a member of the church with me for about 30 years. She was baptized by our pastor, Elder Amos Dickerson. She was advanced in years up into those years the strength of which is labor and sorrow, in which old age becomes to be the chief burden of this life. She longed to depart this life to be with Christ which to her seemed to be better and yet she patiently abided the time appointed to her for that mysterious transit—that passing from a state of mortality into that of immortality—from this life to that which is to come.

During a widowhood of some 40 years she devoted her labors to the care of her family of two sons and four daughters, and attending upon the meetings of her church. She was an exemplary mother, a respectable citizen and a faithful member of the church. She lived in the enjoyment of her religion, and the confidence and esteem of the brethren, and the friendship and appreciation of her neighbors, and died in an abiding peace, and in the triumphs of a living faith.

One brother, Deacon Joseph Sumpter of Floyd, Va., survives her. Peace be to her memory.

The writer met with the children and friends and held appropriate services in the gospel to her memory.

P. G. LESTER.

RESOLUTIONS OF RESPECT

Whereas it has pleased the Almighty God to remove from our midst our dearly beloved pastor, Elder C. F. Denny, who served us faithfully, and now we miss his

tender face and the comfort and joy he brought us.

But we must be still, and know that God is loved, for He doeth all things well and none can hinder Him. We feel that our loss is his eternal gain.

First, that we bow in humble submission to God's just and holy will, and we express our sorrow and his example be set before us in honest doctrine and faithfulness-until death.

Second, That we ever cherish in our memory his faithfulness and doctrine that he has set before us, as a bright and shining light unto the church.

Third, that we extend our sympathy to the bereaved family. We deeply deplore his death, and he will be greatly missed in our midst, and feel a good man has been taken from us. So let us with the all wise and all seeing God run with patience, the race that is set before us ever looking unto Jesus the author and finisher of our faith.

And be it agreed that a copy be sent to Zion's Landmark for publication, and a copy be spread on our church record.

This done at the church of Tarboro, N. C., by order of conference on Saturday, June 5th, 1926.

ELDER JAMES ROBERT, Moderator.
T. C. WEST, Clerk.

SAM FLAKE

Sam Flake departed this life May 12, 1926, after an illness of only a few days. He was born in 1876, age 50 years, and was married twice. First to Elizabeth Fleming and second to her sister, Clemie C. Fleming.

While Mr. Flake did not make an open profession he showed by an honest, orderly walk that he loved the church and was always ready and willing to assist in any way he could. It has been the writer's privilege to be in the home quite often for the past five years and I was always impressed very much to see the way he attended to the home and the gentle manner he showed to his devoted wife and his mother-in-law, Sister Molly Fleming, one of the oldest members in Great Swamp Church. Sister Fleming often said that no one could be better to her in her declining years than Sam was. Mr. Flake was liked by all with whom he came in contact. He leaves a devoted wife, two sisters and a mother-in-law, together with a host of friends to mourn his departure.

While Sister Flake is very sad and lonely yet we know that God doeth all things well and that He is too gracious to be unkind. The funeral services were conducted by the writer from the residence and the body laid to rest in the family burying ground.

Written by request,

S. B. DENNY.

ZION'S LANDMARK

PUBLISHED SEMI-MON

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLDSCHOOL BAPTIST

VOL. LIX

JULY 15, 1926

No. 17

FROM ABRAHAM'S LOINS CAME JEW AND GENTILE



"When Abram was ninety years old and nine the Lord appeared to Abram and said unto him I am the Almighty God; walk before me and be thou perfect.

And I will make my covenant between me and thee and will multiply thee exceedingly.

And Abram fell on his face and God talked with him, saying, As for me behold my covenant is with thee and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

And as for Ishmael I have heard thee: Behold I have blessed him and will make him fruitful, and will multiply him exceedingly; Twelve princes shall he beget, and I will make him a great nation.

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

ASSOCIATE EDITORS

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

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

\$2.00 PER YEAR

Mrs. Ella R. Gillespie
1 May 26

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

MY BIRTHDAY

June 2, 1926

I am seventy-two, today,
My Lord has brought me all the
way,

I will give you to understand,
That I am nothing but a man.

A hope borne of the God of love,
With my poor soul full of His
love,

For unto Him I often cry,
To save a soul condemned to die.

His ear was open all the while,
For to hear His poor feeble child,
And He answered my prayer at
last
And He made my poor soul His
guest.

He supped with me, and I with Him,
His precious love was all my
theme,

I fed on Holy Manna from above;
Till my poor soul was full of
love.

All glory to His Holy Name,
My poor soul is all in a flame,
Of love, which proceeded from God
And to all beloved of the Lord.

Just a few more months at the most,
And we all must give up the ghost
Our career on earth will be done,
And we be carried to our home.

There with Him to forever dwell,

With all of those He loved so
well,
In His praise and adoration,
Unto Him for our salvation.

Up there we will sing to the Lamb,
With all the bright angelic host,
And there united we will stand,
Praise Father, Son and Holy
Ghost.

Composed by J. R. Jones
Revolution Station,
Greensboro, N. C.

HIS LOVE OR HIS PITY

Dear Mr. Gold.

For some weeks I have been
much interested in Isaiah 64:9 "In
all their affliction He was afflicted,
and the angel of His presence saved
them: in His love and in His pity
He redeemed them; and He bare
them, and carried them all the days
of old."

The thought which has most in-
terested me is the thought that it
took both His love and His pity to
redeem them. Had He loved them
only they could not have been re-
deemed, and without redemption
they could not be saved. I will il-
lustrate: I knew a case in which a
man addressed a lady with a desire
that she be his wife. The case went
on for some weeks when she told
him, "I love you, and I love you
well enough to marry you, but I do
not want to get married." Thus it

was fully demonstrated that she did not pity him. Her love was not sufficient to cause her to pity his desolation therefore he had to go alone. If love was all that our Lord had for His people they could not be saved but it was His love and in His pity also that He redeemed them.

Redemption always implies previous ownership. No one can redeem a thing which is not His. Not that it was once his but it must be his at the time of the redemption. Thus our Lord fully owned His people. He had not in any sense lost His title to them. They sinned and fell under the curse of the law but they were the Lord's just as sure as if they had not sinned. His title to them had not become marred. They were marred, and in His love and in His pity for them He became more marred than any man. In all their reproaches He was more reproached for all their reproaches became His, and He bare them all the days of old, and on the tree of the cross.

I once saw the streams of love, pity and mercy flowing from the dear Lord to the penitent thief. I also saw that I was equally guilty in every way as was that thief, and that it took the same love and pity to redeem me which it took to redeem him. It was all in the divine mercy of God. His love and His pity led Him to live in the flesh, and to die for the sins of His bride. Thus she is saved in Him, and when the time is ripe she will be so unsuited to Him that death shall be swallowed up in victory, and she shall enter into His fullness to be forever with Him where He is.

It has been the case with me for these few weeks that I do not know

which I love most, His love or His pity. And indeed it is rather more than I can do to distinguish between them. There could be no real love if there was no real pity, and no real pity where there was no real love. Therefore it took the two to bring our Lord down to us in the flesh, to bear our sins, our reproaches, and to satisfy the law in our behalf. Therefore it was in His love and in His pity He redeemed them.

That divine love and that divine pity can never cease to be for it is as divine as our Jesus is. All His work for us came through this channel, and therefore it is as unfading as God is unfading. It is as old as He is, and must continue as long as He continues. I cannot understand that our life was not always in our God. Nothing has been added to Him and nothing can ever be taken from Him. Our life is as old as His life for it is and has ever been in Him. It is His life He gives to us, therefore the life we now live we live by the faith of the Son of God. The gift of God is eternal life and that life is in His Son. Therefore our Lord Jesus is the very essence of the Father, and the love, and the pity of our Lord Jesus is the love and the pity of the Father. By His unity with the Father our life is fully insured in His life. When He lived in the flesh as man He was still with the Father in His glory for they were and are forever inseparable. He lived for them when He lived in the flesh that they should live in Him in His glory. Thus His love and His pity has saved us through the redemption of our Lord Jesus Christ.

In my thoughts of these things I

have had much joy in the Lord. I yet need the love and the pity of the Lord to bring me to the great marriage of the Lamb.

Lord save me.

In this blessed hope I am your friend,

L. H. HARDY.

Atlantic, N. C.

LOVES THE LANDMARK

Mr. John D. Gold,

Dear Friend, please find enclosed \$2.00 for my subscription. I have neglected sending in on account of my recent illness. Hope you will excuse me. I have been a subscriber ever since your dear father was editor. I cannot do without Zion's Landmark, I want to take it as long as I live.

I miss your father's writings he could make everything so plain. I have all the old ones and read them again and again. They are always new to me. To say I miss your dear father does not express it, and I join with the great host of friends and subscribers in saying he was the greatest Primitive Baptist minister in America and his great work will live always (he left behind) for the saints and believers, they get many rich comforts from his writings in each number of Zion's Landmark.

I am now in my 84th year, can't hope to read the dear paper much longer.

Your friend,

MRS. M. M. PRICE.

Ridgeway, Va. Box 55.

ELDER HARDY IS RIGHT

Mr. John D. Gold,

My dear friend,

I am enclosing a letter or editorial addressed to you in regard to

your and Elder Hardy's letters and other remarks respecting things of contention.

I hope you will continue to write for the Landmark, as your writings give much food and show deep research. I am also enclosing check for two dollars for which send the Landmark to Bro. D. E. Gill, Dav-enport, Fla.

Please to begin his subscription June 1, as he wants that issue.

Yours in the mercy of God.

M. L. GILBERT.

My Dear Elder Gilbert:

Your editorial and letter to hand requesting me to continue to write for the Landmark For this I thank you, and also your kind words regarding what I have written. But I do not see how I can continue to do so in the light of Elder Hardy's pronouncement in the last issue of the Landmark, for he says, "Shun the vain and foolish teachings of men which are good for nothing but to subvert your souls. Shun them as you would a vile serpent." and again, "If any write otherwise in any letter or paper amongst us we are to let them be condemned. Their words should be rejected as the poison of an asp."

Now I have the very highest respect and esteem for Elder Hardy. He is one of the oldest men in point of service laboring in the vineyard of the Lord. He has the right from the standpoint of connection with the church and his long years of useful service to say what shall be written and expressed in the pulpit of the church and something of what is said in the columns of the church paper as affecting the organization of the church, for he is pre-

sumed to understand and to be in perfect accord and harmony with the discipline, order and the tenets and principles of doctrine promulgated and held by the church which establish the membership in the faith and rule and practice of the church. I have not that right, because I am not a member of the church and if I were would not occupy that high position in the councils of the church that he does, and therefore if Elder Hardy says I have no right to say anything in the columns of the Landmark he is right.

I have always felt this way about it. It is true that I own the paper from a material and financial standpoint, but otherwise I feel the publication belongs to God and the church, and while I will stand up and assert my views and opinions to the last breath through the columns of our newspapers, yet when it comes to the Landmark I feel that when I invade the sacred columns of that publication I am in the inner sanctuary, in the presence of God and that since I have never put on the whole armor of God, that is I have never joined the church, for I have always felt unworthy to do so, my unholy feet have no right to enter the Holy of Holies.

And Elder Hardy is right from another standpoint, namely there is already enough trouble and division among the Primitive Baptists, and there is discord, rather than harmony and fellowship and brotherly love, which I think is the outgrowth of misunderstandings and differences of opinion over doctrine, which starting in various shades of opinion flow out into the natural elements of their nature and bitterness and strife and estrange-

ment ensue. Then after all this trouble in the church and the difficulty which the leaders find in an effort to secure its adjustment, it certainly is presumptuous and entirely improper for an outsider to inject extraneous matter different from what the church has heretofore held, and will not stand the light of criticism that the elders of the church have declared as orthodox and sound.

However I believe that those who have followed what I have written will realize that I approached the subject in fear and trembling. I have never written anything for the Landmark only in the line of a business declaration, for I have always felt that I did not have the right to do so even as a correspondent, though I do feel that if there is no violation of ethics, and simply a calm discussion of various passages of scripture, if it can be done dispassionately and with reason, and not result in stirring the passions and prejudices of the readers of the publication and hence react on the church as a whole it should be allowed. But I would not dare to enter the inner circle of the inner circle and place these remarks under your editorial referring to the exchanges between Elder Hardy and myself, for I desire to keep that place disassociated from the rest of the paper. And I say this because I really feel that no harm can come from a discussion of the scriptures if we stick to them. However you and Elder Hardy are both right when you declare that it should be "Thus saith the Lord" for all that we do and say. We belong to Him as natural men and spiritual men. He is responsible for our lives, all

that we have He gave us. He feeds us as He does the ravens, and we could not exist one moment if it was not for His good pleasure.

Again, He has given us His holy word to study, that is His message to man, and in the Bible I believe there is an answer to all the questions that are in the minds of men, the evolutionist, the absolute predestinarian, the liberal predestinarian and the believer in eternal and time salvation. I believe it is all salvation, and I love to feel that He is interested in me, and that I belong to Him, though He has not yet seen fit to bring me into that condition of cleansing and that state of righteousness, as to make me worthy of being with His people and a member of His church. But if He did not intend for us to search the scriptures why did He give them to us? If He intended for us to disagree and lose patience and our temper with each other in reasoning together over what He means in His holy message to us why did He send us a message at all? Would not we be better off without it if that is true? No, I believe that the Bible is for our instruction and edification, for it embraces not only the creation of man but the development of the human seed as I am trying to prove from the various quotations absolutely without comment, except in the headings which I am running on the front page of this paper. All of our laws are founded upon those in the Bible. God's plan is ever unfolding for development, for activity, that there may be no stagnation, also to make

it interesting for us, and to teach us to develop the talents that He has given us and for us to seek knowledge under His direction and His inspiration. There is nothing new under the sun in the sense that it has been here always, but we just haven't uncovered it, because we have not striven to ascertain the wondrous glory of His creation and His plan for the development of man. The Bible is the only book I have time to read and there is something new and wonderful unfolding to me every day. God is with us in the natural world for I can see every tree and flower, as David saw praising Him.

But I did not begin this discussion with Elder Hardy through the Landmark. It all began as the result of exchanges we had in our office when he did us the honor to visit us, and I always enjoy his company and admire his vigorous way of standing by his guns and declaring what he believes to be right. He has manifested his friendship for me more than once, and he has the right to his opinion, and I admire any man who has an opinion. However I think that every man should keep his mind and heart open, and if another advances an opinion contrary to his, that he should examine it without prejudice, and if it is the truth he should accept it, and if not he should discard it, "as the poison of an asp." This again is God's plan. He jostles us between good and evil because that is as far as we got in the garden. Our father Adam stopped at that tree. If he

had kept going, led by the hand of the Father who walked in the garden with Him, He would have eaten of the fruit of the tree of life and lived forever. But like the rest of us we wander in this vale of sorrow in the shadows and in the darkness when the light of God is above us, when all we have to do is to go to Him as little children and commune with Him and He will give us knowledge as it pleases Him, and as we need it.

This thought and I am through as an apology for ever invading the columns of the Landmark. Elder Hardy addressed his remarks to me. In a private letter he said he wanted to see them published. He undoubtedly felt that they might not be, since the conversation was merely between us, and was not intended by me for publication in any periodical. I would not for anything in the world poison the minds of any child of God or add to the troubles of the church, but on the other hand I would make any sacrifice to see the same sweet spirit obtain that existed when my dear father was living, and the peace of the Father of our Lord and Saviour Jesus Christ brooding like a gentle spirit over the church.

JNO. D. GOLD.

THANKFUL FOR HIS LOVE

James R. Jones,

Very Dear and Beloved Brother:

We received your letter with the present for which we thank you. And we do thank God for His love bestowed upon us with so abundant kindness. The mercy of God endureth forever and His love is ev-

erlasting to the letting of brotherly love continue. Should our love not continue toward each other it would fail because it is not of God. For the love of God continues to flow in our hearts one for another, and worketh in us—both to will and to do of His good pleasure. "Reveals His love to us through the blessed subjects of His grace and power, the power that moves them to make manifest their love and interest they have for their kindred in the Lord. If we appear unto our brethren in word only where is the response? But when our love is made known in generous deeds of kindness there is awakened in our hearts the response: "God bless you," that is not in the word of mouth only, but the word of God in the heart, answering to the godly deed.

Brother Jones my pen is no good and I will try to write you in a few days. We can't tell you how much love we have for you nor how much we desire your welfare. I am not able to work for five weeks but am much improved and have attended four funerals recently. The brethren and friends come after me and bring me home. My home consists now of only us two, and I feel that the Lord is gracious to bless me with such a faithful, good companion and may God bless you for remembering her, and may His grace in mercy be with you all through life, until you may enter your blessed home in heaven.

From we that love you.

D. S. and LULA WEBB.

Hillsville, Va.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla

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

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

WILSON, N. C. July 15, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX No. 17

ASSOCIATE EDITORS

We have not attempted, nor have we thought it expedient to solicit an extensive list of associate editors, but in view of an extended demand, not that we feel that the cause for which the Landmark has ever stood is waning, nor that we have hitherto felt ourselves sufficient, but we do feel that the peculiar character of the cause as we have endeavored to maintain it is fairly just, and that we have been conservative in our course; therefore we feel that we are consistent in gathering about us in our editorial work men whose gifts in the ministry, whose soundness in the faith and whose conservatism in the doctrine in its setting forth are in such accord with us as to emphasize our cause and intensify its usefulness, and magnify its interest to the

greater edification of our readers and to the enlargement of the usefulness of the Landmark.

We are pleased to add the familiar name of Elder O. J. Denny, of Winston-Salem to our editorial column believing his gift both by tongue and pen to be in the line of gospel consistency.

We feel to congratulate our readers upon this acquisition to the Landmark, and hope to have the privilege of adding still other names of men of gifts of equal interest.

P. G. LESTER.

ELDER DENNY ACCEPTS

Elder P. G. Lester,
Editor Zion's Landmark,
826 Virginia Ave., Va. Heights.
Roanoke, Va.

Dear Brother:

Your recent letter came to hand, and I note the request that I become one of the Associate Editors of the Landmark.

I appreciate the courtesy and confidence expressed by this act on the part of yourself and Mr. Gold, but must acknowledge that I feel to be unworthy and poorly equipped for useful service in such capacity.

We are living in an age of unrest, and the love of many of our church people seems to have waxed cold. Should I be associated with the editors and publishers of the Landmark it will be in the hope that we may continue to occupy Bible ground, and refrain from taking active part in regard to extremes, and thus continue the policy so ably defended in your recent editorials.

If you and your associates think it proper to enroll my name as one of the Associate Editors you may do so, with the request that I may have

an interest in your prayers, that I may not fail to preach and write according to the gospel standard as we find it taught in the word of God.

I had the pleasure to speak last first Sunday, to a small, but appreciative audience in our church in Wilmington, N. C., and after the preaching service was ended, three joined the church by experience. We left the brethren and sisters much refreshed.

Yours in hope,

O. J. DENNY.

Winston-Salem, N. C.

**ELDER HALL ASSOCIATE
EDITOR**

Elder P. G. Lester,
Roanoke, Va.

Very Dear Brother:

In regard to placing my name along with Elder O. J. Denny's will say that you may do so, if in your judgment you think it will be worth anything to the Landmark and cause. I am still trying to contend for what I was satisfied with nearly 30 years ago when I asked for a home with the Baptists. We knew no extremes then, and I want none now. Christ and Him crucified, the way, the truth and the life.

Brother Lester come if you can.

Wife joins me in love to you and yours.

I am, I trust, yours in the gospel.

C. B. HALL.

Hillsboro, N. C. R 2

REPLENISHING THE EARTH

Mr. John D. Gold,

Dear Friend:

Your very interesting letter received, and I assure you I appreciate all you have said respecting my little editorials. I was much in-

terested in the letters of you and Elder Hardy, but I note you say: "I do not ask you to agree with me in all the things that I have said in an article replying to Elder Hardy."

Elder Hardy has affirmed that Cain, after killing his brother, married his sister, "and dwelt in the land of Nod, on the east of Eden." Your assumption is that she was of another race of human beings that had peopled this earth long before Adam's creation and fall. This is one of the many things of which God gives no account, and I fail to see any benefit that we might attain were we to know her pedigree. Millions of people were born and had died in the epoch between Adam and Moses, and between Moses and Christ, of whom nothing is said or known, but representative characters during the scriptural era have been recorded.

Some months ago when the evolution theory as to the origin of man and all things had spread over our continent as a cloud of infidelity, I was hailed, as I walked along the street of our city, where several had collected, by a man who said: "Here is one who can tell us, if any man in this city can." I was then asked what does the word "replenish" mean, as recorded in Genesis 1:28, where it is said: "Be fruitful, multiply, and replenish the earth." Replying, I answered: "Replenish means to fill up again, and if that is what God said as now given in our version of the Bible, it would indicate that the earth had been previously peopled, but all or most all had perished. This injunction was given to Adam and Eve while in the garden of Eden before they had sinned; for no children were born

to them until they were driven from Eden. But this language does not correspond with what He said in 22nd verse of the same chapter when He blessed the living in the waters of the earth: "Be fruitful, and multiply, and fill the waters in the seas; and let the fowl multiply in the earth." As I had once read and noted the language of the 28th verse in an old Bible, one among the first editions of the King James translations, published in 1611, A. D., I told them as it then read God said: "Be Fruitful, multiply, and fill up the earth."

I do not know why Elder Hardy assumed that Cain married his sister, or you supposed that he married a woman of another blood, of a pre-historic race. It may have been that you did not know whether she was a sinner-woman or not, as you did not inform us. Now there may be a plausible reason sometimes for a supposition but such does not prove a fact of itself. I note you say: "I believe every word of the Bible." Who inspired Moses to say of Eve: "She was the mother of all living"? Gen. 3:29; that is of all human beings. Who moved Paul to say: "God that made the world and all therein; and hath made of one blood all nations of men, for to dwell upon all the face of the earth; and hath determined the time before appointed, and the bounds of their habitation?" Acts 17:24, 26. Unquestionably Cain married in the lineage of his father, being at the time he slew his brother, much more than one hundred years old. What is there to be gained by a dispute over mere assumptions, the knowledge of which can never be attained? "The secret

things belong to the Lord, our God, but those things which are revealed belong unto us and to our children." Deut: 29, 29. How strange that the bitterest contentions among saints are over things they do not know. Much of the strife and divisions in the churches, when not disposed of, some for Paul, some for Appollos, and some for Cephas, have been from things that have not "thus saith the Lord." See what havoc and bitterness has "Absolute Predestination of all things" made in many of our churches? I heard one able preacher declare that God's predestination was unto salvation and damnation alike. Now I have never been able to find the words "predestinate" and "predestination" in the Bible but four times, and each place so used they referred to either God's people or their salvation. Why should we not all be so satisfied with the word of God as not to want to add to it, as though we thought we might improve it, and so persist in using unscriptural terms to the destroying of peace and union with many dear brethren who object to the expressions, as if we did not love them or care for the peace of Zion? Surely God is wiser than ourselves, and let us acknowledge that He is sovereign in His ways and cannot be measured by the feeble reed of our weak understanding. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor?" Let none think he knows everything in heaven and earth. The best we attain to is but feeble conjectures

of the design of God. Some of our dear brethren are ready to tell us that foreknowledge is an attribute of God, that His foreknowledge embraced the first sin and of every sin of human race, but that His predestination is just an act of His just embracing the people of God. The scriptures teach God is infinite in knowledge, knowing all creatures from the highest to the lowest, the ravens and their young ones; the drops of rain and the dew which He hath begotten; every bird in the air; the fowls of the mountain and the wild beast of the field, the sands of the seashore, the hairs upon the head; for since he did not lack power to create, He cannot want knowledge to know everything. But where in the Bible does it declare that God foreknew all the human race, all sins or all things? Only four times do the words foreknow, foreknew, and foreknowledge, occur in the Bible, and these, like predestinate and predestination, refer only to the people of God or their salvation in Christ. See and behold the new phrases that some of our people have wrought in Zion by their theories of two salvations, three salvations, four salvations, and conditional salvations, expressions never used in the Bible. No church or saint will fall out and condemn one for using the form of sound speech. I feel assured if all would preach and write as the oracles of God, and stop the envious, jealous preachers, many of whom could not have a following if it had not been for works of the flesh, our churches, many of which are cold, sickly, factional, and divided, now, would soon all unite and shine in the gospel kingdom; and grow and

prosper in a way they have not done for ages.

Yours for the peace of the church, and the unity of our people.

M. L. GILBERT.

Dade City, Fla.

DIFFER MORE IN WORDS THAN DOCTRINE

Eld. P. G. Lester,

Roanoke, Va.,

Dear Brother:

I see that in Zion's Landmark of June 15, 1926, Elder Bond, of Oregon, on page 239, thinks that in some articles that I had written (he does not say what article or when it was written) I was very inconsistent in my scripture quotations. I suppose that he refers to an article I wrote for The Gospel Messenger, 29 years ago (June, 1897), on "Smother Unprofitable and Deplorable Strife of Words." My object was to show that the children of God, as taught by Him, differ more in words than in doctrine, on predestination and salvation, and, therefore, ought to bear with each other, and not non-fellowshipping one another on account of these differences of expression. I quoted scriptures on both sides of the question of salvation, such as Psalm 89:30-33; Rom. 8:13; 1 John 1:7; and John 15:5; 10:28-30; 1 Cor. 4:7; 15:10; 1 Tim. 1:15; and Heb. 12, and many others, all of which are equally true words of God, and, therefore, perfectly consistent. I have admired and endorsed privately and publicly the advice of yourself and your associate editors and other writers in the Landmark to leave off all man-made phrases offensive to our brethren; and I have approved of Elder S. H. Durand's

writings on these subjects in his fragments and autobiography entitled "The Common Salvation," and "Sowing to the Flood and Giving to the Spirit," and "The Terror of the Lord." I loved to visit him and Elder Chick and Beebe and Pur-rington, and they visited me.

Yours in love,

SYLVESTER HASSELL.

Remarks

We find that preachers, however able, and editors, however prudent—able to go a little beyond, or come a little short even in their best efforts to render acceptable service; and although Elder Bond and I were somewhat in error yet as all things work together for good to them that love God, to them who are called according to His purpose in this instance, we have the "good" in the above most excellent letter, so characteristic of our dear Brother Hassell, and should be in all of us professing Godliness. Elder Hassell might have fretted and scolded if not reproved Elder Bond and me, but being well-favored with charity and forbearance he seems to have intended nothing of the kind, but in the spirit of the gospel of reconciliation he simply states his purpose in writing the editorial—27 years ago—and of the amicable relations existing between himself and certain able and beloved elders.

I feel sure that Elder Bond meant no offense to Elder Hassell, but simply allowed himself to give expression in the character of the parlance common among the people of the land of his adoption; and coming to me second handed—as it were, or as a copy of a letter to another, I overlooked the propriety of

erasing the objectionable matter.

In a private letter from an elder I am charged with remarking derogatory to Elder Hassell's age and venerable character, and extensive learning. Elder Hassell does not rely upon his learning nor does he demand respect for his age nor that he has attained to the age and character of veneration. While we love him and respect him and prefer him, he would not allow us to venerate him. As to age, he is, in the flesh, eight years my senior, and as an ordained minister two years. And yet I feel to sit at his feet, as one of the boys. No man may measure to me the estimation in which I should hold Elder Sylvester Hassell. I have known him to love him and respect him for 47 years.

P. G. LESTER.

GOD'S MAJESTY IN THE SALVATION AND PRESERVATION OF THE CHURCH

"The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun to the going down thereof. Out of Zion, the perfection of beauty, God hath shined." Psalms 50-1-2.

In thinking upon the salvation of the church, we like to think of the source from whence cometh our help. Our strength is in the Lord. Our help is of the Lord. David says, in Psalms 90, verse 1-2, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Knowing, as we do, that, here, we have no continuing city; but that we are passing onward toward the

realities that shall be manifested in the life to come, we are encouraged to believe in God and in His son Jesus Christ, who hath suffered for us, died for us, arose for us, and hath also ascended for us, and, even now, is enthroned high above every earthly principality and power and who doth watch over His people by day and by night and who keepeth them as the apple of His eye, and hath devised means whereby they, His banished seed, shall not be expelled from Him; who shall return to Zion, the city of God, with songs of everlasting praise to His name.

We often find ourselves cast down; but David says, "God is our refuge and strength, a very present help in trouble." We must rejoice in the thought, not only that God is our refuge, but in the thought that He is also our strength.

In the time of storm and affliction, it is a great consolation to know that there is a safe place of refuge; but when without strength, it is also a consolation to feel that the same God who hath prepared the place of refuge hath also given to the afflicted and tempest tossed children of God the strength to reach that place of refuge, which the Lord hath prepared. He is the great physician who doth heal the sinner's wounded heart.

"The fool hath said in his heart, "There is no God." How strange that we behold the works of God every passing hour, and yet the foolish heart of man often questions the existence of a God. David says in Psalms 53-2. "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek God.

Every one of them is gone back; they are all together become filthy; that is none that doeth good, no not one." From this testimony of the Psalmist, we see the depths of sin and degradation from which the Lord hath redeemed His people. Since, out of Zion, the perfection of beauty, God hath shined, so to that blessed Zion, the perfection of beauty, God will raise His people where they will be presented in His image, spotless and there to all eternity, they will sing His praise.

God, in His majesty, hath redeemed His church, through the blood of Christ from sin to the fullness of life eternal. The redeemed of the Lord are kept by His power, preserved by His grace unto the last and final hour when they shall all together be presented before the throne of God and the Lamb, for He shall see of the travail of His soul, the purchase of His blood, and shall be satisfied. Still we are taught that it doth not yet appear what we shall be; but this we know by faith, that when we shall arise in His likeness we shall see Him as He is and be satisfied. What more do we covet?

In hope.

O. J. DENNY.

Remarks

According to my perception of the principles of doctrine as they were treated upon by the Fathers in my growing up, and of my conception of the truth as I have become somewhat settled in them, Elder Denny touches upon principal points of the doctrine much after the fashion of the Fathers and the old time religion that possessed them, and held them fast as "sanctified by God the Father, preserved in Jesus Christ,

and called" by the holy spirit. We love to think of the greatness of our God, and if we may to put our trust in Him, and expect of Him the fulfillment of all of His purpose concerning us; and to feel that His purpose to usward is strength and salvation. And we find it good to hearken to the admonition, trust ye in the Lord forever for in the Lord Jehovah is everlasting strength, and to have the assurance that in Jehovah is our entire sufficiency. "The Lord will provide." Our people are found dwelling in the streets along this way.

P. G. LESTER.

WHO IS SOUND AND WHO IS UNSOUND

Elder P. G. Lester, Editor,
Zion's Landmark,
Roanoke, Va.

Dear Brother:

Knowing this to be a time when there is much discussion among our people and ministers, especially, as to who is sound and who is unsound, in their beliefs and doctrinal contentions, I felt to write the enclosed short article, in the hope that from the quotations and comments that there might be no cause to doubt my position. I feel to say in the language of the poet,

Salvation through our dying Lord,
Was finished and complete,
He paid what ever His people owed,
And cancelled all their debt."

Excuse haste and errors. Was with Sister Gold at Brother Teague's last night. All fairly well.

Yours in hope,

O. J. DENNY.

Winston Salem, N C.

BEWARE OF THOSE BRINGING CONFUSION

Elder P. G. Lester,
Dear Brother:

After reading the articles of Brother John R. Smith and Eider M. L. Gilbert and your timely piece in the Landmark for May the 1st with respect to publishing letters from Elder Lee Hanks in our paper the Landmark we feel to say away with such business. We know of one good brother having his paper stopped on account of allowing Elder Hank's writings being published in the Landmark when we had given him the paper two years upon your advice for each church to give the pastor the Landmark; and we would have also stopped our paper had we not have just renewed our subscription. Although we do not feel, since seeing what you say about it, that we would have been treating you fair to have done so. We feel to look over all mistakes as we are getting old as well as you are, and we make many blunders in life, but we ask for your prayers and those of the Baptists in general.

We were not able to meet you at our last Pig River Association, but we hope to meet you on the Lamb's eternal deliverance.

Your sister in hope if one at all.

MRS. B. W. ASHWORTH.

Remarks

Sister Ashworth is one of the chief women among our sisters. She entertains her own convictions as to what is gospel order as well as to what is gospel truth. As a rule it would seem that our people have somewhat lost out in the virtue of gospel order, and yet we think of nothing more out of the way than a

disorderly Baptist especially a minister. He may be ever so sound in the letter of the word, but utterly destitute of the saving knowledge of the grace of God or of salvation by it, whereas the grace of God

that brings salvation brings the teaching as to how one should live to whom the salvation is brought so that one who is taught that salvation is by grace, even as he is saved by it, is also taught the principles of the discipline and order laid out before him as the rule of his manner of life henceforth. The confidence we have in one is consequent on his conduct.

As to Elder Hanks, many of the brethren in our immediate correspondence seem to lack confidence of some special character in him, and therefore do not feel to have his writings thrust before them and they as subscribers to this paper have the right to object to his writings appearing in the paper, and they have the right to stop the paper when their feelings are not respected. And there are other subscribers to this paper who seem to have confidence in Elder Hanks and they have a right to their confidence, and to have their paper stopped if we do not publish his letters, which at once places this poor editor in the attitude once ascribed to the Primitive Baptists as to their doctrine that "they can and they can't—they will and they won't and they will be damned if they do, and they will be damned if they don't". Once upon a time I heard Elder Hanks preach on the doctrine of the absolute predestination of all things in which he ably defended its as a Bible doctrine, and I think I have read from his pen

that he attributes his reasons of a hope to that so-called doctrine and what does he preach now? He has the right to repudiate or renounce, and he has room to recant, but I have not seen where he has done either. He was an absoluter then, what kind of a absoluter is he now? His letters contend for peace and unity, but his personal coming has only brought confusion and division in parts of this correspondence.

I sincerely trust that our readers will allow us to prove that we are human by the blunders we make and let Elder Hanks do the same. I dislike to have to appear personal in what I say and in what the Landmark says. An editor is not supposed to be personal in his remarks and his paper is supposed to reflect the sentiment of its readers.

Primitive Baptist preachers are supposed to be men possessed of common sense and gospel principle and personal self respect, therefore we have been unable to ascertain why certain elder churches and associations do not see the lack of self respect and gospel propriety in leaving their churches and associations and coming among the associations and churches of this correspondence and meddling with the affairs of old, well established gospel churches and setting up disorderly factions, declaring them to be the church at such and such a place, and to be orderly and sound of doctrine and requiring the churches and ministers to get thereto to recognize their work; or if we do not we are declared to be a lot of absoluters against whom the doors of fellowship should be closed. But we declare ourselves to be Prim-

itive Baptists. However we have with us some who claim to be absolute predestinarians among whom is Isaac Jones, and we have some who are not, among whom is Sylvester Hassell. Both of these able and beloved elders are here with us and belong to us, they are in our membership and in our fellowship and there is no disposition to withdraw from either of them; and I will venture the assertion that in all the 20 associations in this connection there is not a single latch string that does not hang out to them. But to them who affiliate with the disorder that has been set up and approved among us and is preferred to us and our order the latch strings hang on the inside with all due respect to all respectable people.

I must insist that we be let alone and allowed to mind our own business.

P. G. LESTER.

COLUMBUS FRANKLIN DENNY

Whereas, our Heavenly Father has seen fit to call from us our dearly beloved pastor and brother, Columbus Franklin Denny; who on the eighteenth day of April, in the year of our Lord 1926, answered the summons nobly and with the same Christian spirit that he has carried through his daily performance of duty, and fellowship for the Church of God.

Whereas, we the members of the Primitive Baptist Church of the City of Wilson, bow our heads in humble submission to the will of God, and extend to Him our thanks for the gift, and blessing of His Christian life among us, and the enjoyment of his friendship. He fought a good fight, finished his course, kept the faith and entered into the joys of our Lord, we believe.

"But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others who have no hope." 1 Thess. 4-13.

Now therefore be it resolved, at this our regular monthly meeting, held on this the 22nd day of May, in the year of our Lord 1926, that we subscribe this testimonial to the memory of our deceased pastor and brother, Columbus Franklin Denny, that a copy of these resolutions be delivered to the family and also published in Zion's

Landmark, and a Wilson newspaper, and also a copy be embodied in the minutes of this meeting and recorded in the permanent record of this Church.

J. W. THORNE,
NELL S. ANDERSON,
J. C. MOORE,

Committee.

Presented and approved by the Primitive Baptist Church, Wilson, North Carolina, this the 22nd day of May, 1926.

J. C. MOORE, Moderator.
J. W. THORNE, Clerk.

ABBOTTS CREEK

The Abbott's Creek Primitive Baptist Association will be held with the church at Brush Creek, Randolph County, N. C., convening Saturday before the 4th Sunday in August, 1926. Those coming by rail will be met at Siler City, N. C., Friday before. The train from Greensboro is due at 1:39 P. M. The train is due from Wilmington at 2:37 P. M. A general invitation is extended by order the church in conference Saturday before the 2nd Sunday in July, 1926.

ELDER S. H. REID, Moderator.
H. W. JOHNSON, Clerk.

TAKING LANDMARK 55 YEARS

Mr. J. D. Gold,
Wilson, N. C.
Dear Sir:

Enclosed you will find money order for \$2.00 to extend my subscription until May 1927. I am getting old and don't get to go to preaching much. I just can't do without the Landmark. I have been reading it 55 years. I heartily endorse every word you editors advocate. I want to see the Baptists get on in peace.

Your friend,
LUBY SOWERS.

EASTERN UNION

The Eastern Union is to be held with the church at Tiney Oak in Hyde County to commence Friday before the fifth Sunday in August. We invite all who may have a mind to come, especially ministers.

A. W. AMEROSE.

SMITHFIELD UNION

The next session of the Smithfield Union is appointed to meet with Hannah's Creek Church, Johnston County, N. C., on Saturday and 5th Sunday in August, 1926. Elder Jesse Barnes is appointed to preach the introductory, Elder Xure Lee appointed his alternate.

Brethren, sisters, friends and ministers especially are cordially invited to attend.

J. A. BATTEN,
Union Clerk.

Wilson's Mills, N. C.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will meet, the Lord willing, with the church at Country Line, Caswell county, N. C., on the 5th Sunday and Saturday before in August, 1926.

The church is located on Highway No. 62, eight miles south of Yanceyville, N. C., easily reached from all points.

The public is cordially invited. Especially ministers who are in peace and fellowship at home.

W. C. KING, Union Clerk.

ASSOCIATIONAL NOTICE

The Salem Primitive Baptist Association was appointed, by request from Sardis Church, to be held with said church, on Wednesday, Thursday and Friday, October 6, 7, 8, 1926.

The church at our June meeting voted unanimously to change the date back to the regular time of holding the Salem Association which will be October 9, 10, 11, including the second Sunday in October.

This notice is given early in order that our churches, ministers, messengers and correspondents may know of the change.

Sardis church is located in Rockingham County about six miles south of Madison N. C., and about eight miles north of Stokesdale, N. C.

All orderly Baptists are invited to attend.

T. B. WILSON, Church Clerk.

J. A. FAGG, Moderator.

J. S. ROBINSON

The subject of this notice was born in Clark County, Ga., October, 1847, died at his son's in California, April 22, 1926. He enlisted in the Civil War as a soldier in 1862, and until the close of that bloody struggle was true and loyal to Dixie. He and Sallie E. Lester were married in 1869. From this union there were born four sons, and one daughter who died at the age of 27. The year 1890 he with his family moved to Water Valley, Texas. In early life he obtained a blessed hope in Christ but feeling so unfit for membership in the church he remained out until 1899, when he and wife united with Pilgrim's Rest church of Primitive Baptists at Brent, Texas. In 1912 he and wife moved to Largo, Fla., Lone Pilgrim being a church of their faith, they joined there by letter. On April 13, 1913 his wife fell asleep in Christ. He abode in the same place a true Christian and a good citizen until some two years ago when his health failed him, and he sold his earthly possessions, and went to visit a son in California; and growing weaker in body day by day he requested his son to ship his body back to Florida when he died that it be laid to rest beside his dear wife with her. Should be raised together in glory. His son, D. F. Robinson of Wall Springs, Fla., had his remains interred by the side of

his mother in the Primitive Baptist Cemetery at Largo, Fla. Elder E. J. Devane conducted the funeral service surrounded by large number of friends and relatives.

"Precious in the sight of the Lord is the death of His saints," and when it pleases Him to call any whose lives have been tested that they were trees of righteousness, the planting of the Lord, being true and faithful to the church and their God, as was this dear brother, why should we not rejoice rather than mourn that their exit is from a world of affliction, sorrow and tribulations? Being assured that they have passed from these ordeals, and shall awake to a life of immortality to be with the Lord forever in a glorified state.

M. L. GILBERT.

RESOLUTIONS OF RESPECT

Whereas, since our May meeting death has again visited our little flock and taken our dearly beloved sister, Partheny Oaker. Therefore be it resolved by the Primitive Baptist church at Strawberry, that while we mourn the loss of our beloved sister and mother in Israel we trust that God may reconcile us to His divine will. We feel that our earthly loss is her eternal gain.

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

Approved by the church in conference at the June meeting, 1926.

W. R. DODD, Moderator.

P. H. PAYNE, Clerk.

RESOLUTION OF RESPECT

God in His infinite wisdom has seen fit to remove from our midst our dear and beloved sister, Miss Lizzie Windsor. We feel that our loss is her eternal gain.

She had been a member of the Primitive Baptist church about 50 years. She was a faithful member and always filled her seat as long as she was able. Sister Windsor was 82 years old and leaves four sisters and one brother and a host of friends to mourn her loss.

Therefore be it resolved that we bow in humble submission to Him who rules in heaven and on earth.

Resolved 2nd, That we deeply sympathize with the bereaved ones feeling that they have lost a companion, the church a devout member, the community a kind neighbor.

Resolved 3rd That a copy of these resolutions be recorded in our church book and a copy be sent to Zion's Landmark for publication.

Done by order of the church at New Hope in conference Saturday before the second Sunday in June, 1926.

ELDER G. M. TRENT, Moderator.

J. J. SONERS, Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

AUGUST 1, 1926

No. 18

GRAFTING THE SPIRITUAL ON THE NATURAL STOCK



And Esau was forty years old when he took to wife Judith the daughter of Beeri and Hittite and Bashemoth the daughter of Elon the Hittite. Which were a grief of mind unto Isaac and Rebekah.

And Jacob said to Rebekah his mother, behold, Esau my brother is a hairy man and I am a smoothe man:

My father peradventure will feel me, and I shall seem to him as a deceiver and I shall bring a curse upon me and not a blessing.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, the days of mourning for my father are at hand; then will I slay my brother Jacob.

And Rebekah told Jacob to flee to Laban, until thy brother's fury turn away.

And Rebekah said to Isaac, I am weary of my life because of the daughter of Heth. And Isaac called Jacob and said thou shalt not take a wife of the daughters of Canaan. Gen. 27.

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

ASSOCIATE EDITORS

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

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

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

TO THE DEAR AFFLICTED SOLDIERS OF THE CROSS

There hath no temptation taken you but such as is common to man but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it. 1 Cor.

First I desire to ask all who by chance should see my weakness and ignorance in these remarks, I am exposing to the public, to please pardon and bear with me for intruding here taking up space which might otherwise be used by others who are able to write to comfort and edify God's humble poor. But the above scripture is of great encouragement to those who have suffered so many various trials, temptations and afflictions as I have, is why I have a desire to write of these trials and temptations we have and of the consolation we get through His promises to us who are proved by them.

We all have trials and temptations in this present world, but we are aware of the fact, some experience much greater ones than others do. So long as we live in this world we cannot be without temptation. These often make us consider we are here in a place of banishment and should not trust in any worldly thing. We know not what we are able to do and how weak we are but temptation shows we

desire consolation. But how few if any do desire temptation and tribulation. Temptation and tribulation try us as fire does iron, fire burns the dross out of metal. At times I have received consolation from the two stanzas of a well known hymn. When through the deep waters I call thee to go. The rivers of sorrow shall not overflow. For I will be with thee thy trials to bless. And sanctify to thee thy deepest distress, When through fiery trials thy pathway do lie. My grace all sufficient shall be thy supply. The flame shall not hurt thee I only design. Thy dross to consume and thy gold to refine. So do temptations and afflictions burn the dross from the flesh. To those who are proved by temptations heavenly comfort is promised, because to him that overcometh, saith Christ, I will give to eat of the tree of life. Therefore followeth other temptations, lest we wax proud, the devil does not sleep, neither is the flesh dead, for on our right and on our left are enemies who never rest. Therefore we expect to keep up our warfare while we live here in this world. How different are our temptations and afflictions from those who obey, believe and are satisfied with no doubts as to their winning the victory. The victory is already won. They are at ease in Zion, the thorn in the flesh Paul speaks of has been removed. Christ suffered

temptations and those who profess to be christians and are at ease are not living after the example of Christ for the whole life of Christ was a life of sorrow and temptations, and how easy to trust Him when all goes well with us. No adversities. 'Tis then we can easily praise Him and point out to others in whom to put their trust and be blessed with temporal blessings. But let him hide his face, withdraw divine consolation then we fall into complaining and appear to forget who caused the sun to shine in the past. But He who knows our needs, would have us suffer these temptations, and afflictions without comfort and by them become more humble, like the little child beginning to learn to walk. He withdraws His arm of help, we try to walk in our own strength, we fall, we arise, after the same attempt we fall again, we are made to learn our lesson over and again. We can not walk alone, how helpless and dependent we are. During trials of temptations, how often would I vow to myself when I would fall that next time I will surely walk and not fall. I blamed my own weakness and when I would give up in despair I could witness it was my puny flesh trying to do something trusting in my own strength instead of trusting the captain of our souls to arm us with grace sufficient to give us strength to overcome these temptations to prove to us it is not within our own strength that we walk but by faith given us in Christ Jesus. I believe there are a few people who have met with such severe trials and afflictions they are given an experience like unto Job. When Job said He hath put my brethren,

far from me and my acquaintance are verily estranged, from me, my kinfolks have failed and my familiar friends have forgotten me, they that dwell in my house and my maids count me for a stranger, my breath is strange to my wife, I entreated for the children's sake, of my own body, etc. I feel that I bear witness with the above in my own experience. Oh, what a life we live here where tribulation and afflictions must ever be endured for the root thereof is in ourselves who are born in sin and shaped in iniquity. How can such a life be lived full of all kinds of troubles, but the flesh is yet with us. The pride of life, the lust of the flesh draw us to love the perishing things of the world. But how different when the spirit of Christ is present with us showing us how exceedingly sinful our nature is, what a warfare we endure a battle forever arising at times following the captain of our souls, at others following these fleshly lusts, sometimes on the mountain, but most times in the valley. But if we could at all times consider the poverty and unworthiness of our own selves we would not need to grieve and be cast down but rather take courage for God has chosen the poor and humble of this world rich in faith and through much tribulation ye enter into the kingdom. We do know that tribulation worketh patience and patience experience, experience hope and hope maketh not ashamed because the love of God is shed abroad in our hearts. As my father has loved me so have I loved you. Is Christ speaking to His disciples, whom He sent out not to temporal joys, but great conflicts, not to idle

ness but labors, not to rest and ease but to endure trials, adversities and various temptations? As my Father hath loved me so have I loved you. Not will love you if you will love me or will be obedient but He first loved us and what is this love? God is love. The disciple John tells us so. He does not say God is lovable or lovely but love itself, the very substance, there is no real love without Him and nothing but love with Him, a love that never dies. His love is not a passing fancy a delusion for the mind or heart as some people consider it, a love for today or a season, that changes or dies, because of some change in our destiny, or some trial or temptation that occurs. Divine love is not affected by wealth or poverty, cannot be bought, it is a free gift and in it is joy and peace. It permeates the whole body and tongue cannot express the description of the sensation of it. God is love, just so with Christ. When He was crucified they spit on Him, mocked at Him, drove nails through His hands, plunged the terrible spear in His side, but that was only the flesh they were crucifying but they could not touch the truth, could not obliterate that love. Three days hence the closed tomb burst asunder, and the risen Lord came forth, that part which could not be touched by sinful men, which was love and truth arose and lives forevermore standing before the throne of Jehovah, clothed with glory, and everlasting-light, as the friend of sinners making intercession for earthly, carnal, ruined and lost man, I pray for them not for the world. The world does not feel itself lost and ruined. They can do something or help do some-

thing to save themselves. Him that cometh to me I will in no wise cast out. I pray for them which Thou has given me for they are Thine, and all Mine are Thine, and I am glorified in them. As thou hast sent me into the world even so have I sent them into the world and it is in the world we learn of Him. We suffer these trials and temptations as He suffered them. He is without sin, we with sin. I have loved thee with an everlasting love therefore with loving kindness have I drawn thee. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God therefore the world knoweth us not. If God so loved us, we ought also to love one another is His commandment, and who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine, or nakedness or peril or sword? Rom. 8:35. Yea these only call us to Him. For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present, nor things to come, nor heights nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8:38-39. And if ye love Me keep My commandments. My commandment is to love one another, he that loveth not his brother abideth in death and whosoever hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him. Oh, how serious it causes us to feel when we see so much of a fleshly spirit prevailing, where strife and confusion is reigning and where pride causes a distinction made among the brethren for God resisteth the proud but giv-

eth to the humble; pride goeth before destruction and a haughty spirit before a fall. And how can we have peace and unity unless we

keep His commandment to love one another and pray for our enemies and those who despitefully use us and unless we can and do so how can we enjoy light and peace that Christ hath promised to us. My peace I leave with you, my peace I give unto you, not as the world gives, but He gives my peace to the humble and gentle of heart, and if thou hear me and follow my voice then thou shalt be able to enjoy peace, is the promise which will never fail, if we will only be submissive and obey His voice. I desire to ask all the household of faith to pray for me for I am poor and in need of grace to help me bear the afflictions, trials and temptations I suffer here in this present world.

Humbly submitted.

AZUBAH MATTHEWS.

Fuquay Springs, N. C.

MADE OF ONE BLOOD

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17-26.

It is a very great mercy to have given us a heart to contemplate the works of the Lord in creation, the visible universe. Such power, such wisdom, and His providences by which all is governed, and sustained, are themes for reverential meditation.

"To whom then will ye liken me, or shall I be equal?" saith the Holy One.

Lift up your eyes on high, and

behold who hath created these things that bringeth out their host by number; he calleth them all by names by the greatness of His might, for that he is strong in power; not one faileth." Isaiah 40-26.

The lily of the field, the sparrow, the very hairs of our head are all embraced in Jehovah's universal providence, all comprehended in the eternal counsel and wisdom of Him whose understanding is infinite. Psalm 147-5.

So the apostle Paul in his preaching in the midst of Mars Hill, at Athens, in rebuking the superstitions of the supposedly wise philosophers of that noted city declared that God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

"So God created man in His own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1-27-28.

"And Adam called his wife's name Eve; because she was the mother of all living." Gen. 3-20.

Read the 5th chapter of Genesis, and there see how the earth was peopled until the time of the flood.

God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth, his wickedness was great in the earth, every imagination of the thoughts of his heart was only evil

continually. So God brought a flood of waters upon the earth. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, and all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days." Gen. 7-21-24

"And God spake unto Noah, saying, Go forth out of the ark, thou, thy wife, and thy sons, and thy son's wives with them." Gen. 8 15-16. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply and replenish the earth. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread." Gen. 9,-1-18-19

The 10th of Genesis gives us the account of the multiplying of mankind, all springing from Shem, Ham and Japheth "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood. And the whole earth was of one language, and of one speech." And in their defiance of God they imagined to build a city and a tower lest they should be scattered abroad up-

on the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold the people is one, and they have all one language; and this they began to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11-1-9. Thus the Lord "divided," "scattered," "overspread" the earth with the offspring of the sons of Noah: and this took place we are told at the time of the birth of Peleg one of the sons of Eber," for in his days was the earth divided, and his brothers name was Joktan." Gen. 10-25. 1 Chron. 1-19 computed to be in 2222 B. C. Peleg signifies "division." How explicitly all these matters are recorded in the scriptures of truth, which are given by inspiration of God. We therefore who fear the Lord most heartily believe the declaration of the inspired apostle Paul that "God hath made of one blood all nations of men for to dwell on all the face of the earth."

Not only so, but, "He hath determined the times before appointed, and the bounds of their habitation." That song of Daniels' suits my heart. "Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the

times and the seasons; he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealed the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

There is a time to every purpose of the Eternal God under heaven for he worketh all things after the counsel of his own will.

O how often in my soul's distresses, when oppressed and faint under God's providential dealings; when I have been cast down, when I have murmured, "All these things are against me." "I have been led by the Comforter, the Holy Ghost to muse upon the 31st Psalm. I have been quieted, I have rested in hope and I have said, "My times are in thy hand," and times beyond my numbering. I have sung the following hymn, Can you, in your very heart sing it with me?

"Sovereign Ruler of the skies!
Ever gracious! ever wise!
All my times are in Thy hand,
All events at Thy command. ,
His decree, who formed the earth,
Fixed my first and second birth;
Parents, native place, and time,
All appointed were by Him.
He that formed me in the womb,
He shall guide me to the tomb;
All my times shall ever be
Ordered by His wise decree.
Times of sickness, times of health;
Times of penury and wealth;
Times of trial and grief;
Times of triumph and relief;
Times the tempter's power to prove
Times to taste a Savior's love—
All must come, and last, and end
As shall please my heavenly Friend.
Plagues and death around me fly;

Till he bids I cannot die;
Not a single shaft can hit
Till the God of love sees it."

All the times that went over David, and over Israel, and over all the kingdoms of the countries, 1 Chron. 29-39 are all, as we see in the language of the apostle, determined, as God hath before appointed; and the bounds of their habitation.

Nebuchadnezzar was taught and made to confess, "All the inhabitants of the earth are reputed as nothing: and he doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay His hand or say unto Him, What doest thou?" Daniel 4-35.

FREDERICK W. KEENE.

HR

HR
The Primitive Baptist church of Goldsboro wishes to announce through the Landmark that the meeting hour has been changed from 11 A. M. to 2:30 P. M., on Saturday before first Sunday of each month.

LINVILLE UNION

The next session of the Linville Union is appointed to be held with the church at Winston-Salem, N. C., on Saturday and 5th Sunday in August, 1926.

Ministers, brethren and sisters, who are in fellowship with us are invited to attend, also the friends are invited.

W. L. TEAGUE, Church Clerk.

LOWER COUNTRY LINE

The next session of the Lower Country Line Union is appointed to be held with the church at Rosser, on the 5th Sunday and Saturday before August, 28 and 29. All friends, and especially ministers are invited.

C. T. HALL, Union Clerk.

BLACK CREEK UNION

The next session of the Black Creek Union will be held with the church at Creeches, Johnston County, N. C., on Saturday and fifth Sunday in August, 1926. Visitors will be met at Micro on Friday 2 P. M. and Saturday 8 A. M. All lovers of truth and good order are cordially invited to attend.

I. A. LAMM, Union Clerk.

EXPERIENCE

Dear Brethren:

With a feeling of much unworthiness I will try to tell some, I hope, of the dealings of the Lord with me as it has been on my mind for the last few days, and as it seems I can't get it off my mind I will now make the attempt. Since childhood I would have serious thoughts about dying. I loved to read the Landmark and the Bible but did not think much about religion until the year of 1922, I commenced to feel myself to be the worst person in the world and so sinful and vile. I would look at other people and if I was just as good as they looked to be I would be satisfied. I would beg the Lord to have mercy on me, a poor sinner and would say to myself, oh if I only knew that my troubles were of the Lord. I was willing to suffer for His sake, but that I did not know at times. This scripture would come on my mind, Blessed are they that mourn for they shall be comforted. Blessed are they which do hunger and thirst after righteousness for they shall be filled. But I would think, can those precious promises be for one so sinful as I felt myself to be? I would dream of feeling light and happy, but when I awoke my burden was the same. My troubles seemed to rise before me like mountains. I felt to be sinking down beneath God's righteous frown. I believed if I was lost it was just, and I would go begging the Lord for mercy. About this time I was taken sick and I thought I was going to die. I prayed to the Lord to let me live and get well for if I died in that condition I was in I would be lost and I

did get better, so I could walk about in my room. One day I went to the window and was looking out and these words came to me "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit." My burden left me and I felt so peaceful and happy and felt like I wanted to tell the good news, but I did not tell any one. In a short time I began to have impressions to offer myself to the church but I felt so unworthy I did not feel I could ask for a home with those good people. I believed the Primitive Baptist church was the true church and I loved them and wanted to be with them, but I wanted more evidence and I prayed to the Lord to give me more evidence and seemed like something said to me, you have got all the evidence you deserve and on the second Saturday in September, 1924 I was made willing to offer myself to the church at Wheelers and told them a part of what I have written and to my great joy I was received. I was not baptized the next day on account of the weather being so rainy but was baptized the second Sunday in October, following, by Elder J. J. Hall, our beloved pastor. It was a happy day to me. I felt like I had done my duty and I did enjoy such sweet rest though I have had some dark seasons of doubt and fears but behind a frowning providence he hides a smiling face.

If you see fit, print this in the Landmark and if not just cast it aside and all will be well. If I am saved it will be through and by the mercy of the good Lord and not

anything that this poor sinful mortal ever did.

Please pray for me. Your little sister in Christ **I hope,**
SUSIE WHEELLEY NEATHERY.
Roxboro, N. C. R. 4.

FOR YEARS A READER OF THE LANDMARK

Mr. John D. Gold,

Dear Sir:

As my subscription for the Landmark is out and was due June 1st last, I have been reminded so many times since it expired my time has been so much taken up and with a barren mind. I do enjoy reading the dear old Landmark and for years I have been a reader even when a child and now as I trust I have been given a clearer sight it is more precious to me. Enclosed here please find money order \$3.00, \$2.00 for renewal and the one you may do as you think best. Please pardon me for waiting so long to send remittance.

I do desire the welfare of Zion and to walk humbly and at the feet of the dear saints of God all the days of my life because there is no people on the face of the whole earth like this people, they are so dear to me, a poor vile creature, and so often I do wonder with great fear that I am mistaken in the whole matter and I am deceived yet as one of old exclaimed or the hymn writer:

Hark the voice of love and mercy
Sounds aloud for Calvary,
See it rend the rocks asunder.
Shakes the earth and veils the sky,
It is finished.

Hear the dying Saviour cry

From time to time I am, it seems,

given a glimpse of this blessed assurance that Jesus is mine and He has given me a hope in His mercy. I do love to hear this precious doctrine preached, salvation alone by divine grace and any other is like a noise with no understanding and there is no sweetness in it.

As I grow older I am more weaned from going among the so-called christian churches because I cannot believe they have been called and sent from God to preach. If they were surely they would preach Jesus and Him crucified, the way, the truth and the life. My doubts and fears are many, and I long to be kept submissive, to bear whatever may be my lot feeling that the Lord will enable me to stand. If I am one of the number whom Christ came to suffer and die for.

Now I will close this poor scribbling, correct all mistakes and delay. May the Lord comfort and direct all the editors and the many writers for the dear Landmark is my desire and may His everlasting love rest and abide with the dear people the whole world over.

From one who feels to be the least of all if saved at all, it is by free grace and grace alone.

MELISSA GRIMES.

53 Brookfield St.,
White Plains, New York.

THE DISPOSING IS OF THE LORD

Mr. John D. Gold,
Dear M. Gold, I am enclosing a letter from a friend of mine to be published in Zion's Landmark by his permission if you think it worthy of space. He is a dear friend of mine indeed and I have sweet fellowship for him and his dear

wife and feel to know they have been taught of the Lord and should come home to their friends. Good-
 ience is better than wisdom.

Unwillingly announced,

ELD. W. W. STYRON.

Roe, N. C.

The Letter

The old Bible tells us that the disposing thereof is wholly of the Lord. Prov. 16:1.

Dear Elder Styron, there would have been enough work on any ordinary day - and what the disposing will be the good Lord - as He alone only knoweth, I believe with an open heart saw in His arms He has cast me out of Egypt, He crossed with Jordan and now I am in the wilderness but the dear Lord has a strong arm, able by His kind and loving hand to lead me every step of the way.

Six or seven years ago my mind began to be quiescent. I saw I was vile and a desperate man and oh what a burden. It would lay me lay it down only to return in a few days. Shortly I felt the need of a Saviour. One day while at work I heard something - call it wit. I laid my work down for the while, went to where the voice was coming from and there was not returning for me to see. These things were for some time but there came a time when I wanted to hear I went away all alone into a secluded place there I knelt down on my knees and shortly I must have poured out the desires of a poor and broken heart to the rock of my salvation, my God and my Redeemer. When I was rising to my feet the good Lord of Heaven came to live with me and if these domgs were of the Lord He came to live forever.

It pleased the Lord when I was separated from my mother's womb. He called me by His grace in that hour of prayer. He took blaspheming from my lips, put a new song in my mouth even praises to His holy God. The dear Lord was ever so kind and loving to me and my dear mother, I have so much to be thankful for.

Now I don't have any idea of my staying with the people I am surrounded some ye out from among them. These words have burnt themselves so forcibly into my heart. I am unwilling to yield. If you ever give me some harden not your heart.

Dear Elder Styron I could write much more of your valuable time reading this but I feel like I ought not to give words from a poor vile sinner's words of the dust one like me.

Dear Elder if there is anything I have written that is offensive to you please don't shake the dust of your feet against me, be penitently and I will be glad the lot is cast into the hands of the disposing thereof is wholly of the Lord.

Pray for me.

WARDEN R. LEWIS

Chatham, N. S.

LOVES THE MEMBERS

W. W. Good Publishing Co.

Chatham, N. C.,

Post Office:

Will kindly allow me space in the columns of your valuable publication Zion's Landmark, I would like to thank my Primitive Baptist friends for sympathy of the illness of my mother-in-law, Mrs. Laura E. Gay.

As you doubtless know, mother is a staunch adherent to the Primitive Baptist faith, and, has in her big,

loving heart, a warm place for each and every one of its followers. Now that she is unable to attend any of the meetings, and much of her time in too much pain to talk to anyone, I feel that I just must say a few words to them for her.

For twenty-two years now, I have been a member of her family, and I can say in all sincerity, that I have never seen her quite so happy as when in company with the sisters and brothers of her faith, conversing with them upon the boundless mercy of God exemplified in the gift of His precious son for the salvation of sinners; nor, have I seen in but comparatively few instances, such loyal devotion to the cause of the church of her choice.

As long as she was able to go out at all she attended regularly the service at the Richmond church, and rarely missed one conducted in the homes of the members. Many a time too, **she has been** made to rejoice by a visiting elder preaching in her own home. The doors to her home have always been opened wide to the Primitive Baptist people, and much pleasure have we all derived from having many of them as our guests from time to time.

The greater part of the time for the past two years and a half, mother has been prostrate upon a bed of painful illness. The physicians are doing the best they can, but at times it seems that their ablest efforts are but unavailing.

About a month ago we all thought she was about to leave us. At this writing, however, she is some better, but still very weak, almost helpless and much of the time in great pain. Nevertheless, in all her suf-

fering, I am confident that she fully realizes the blessed assurance of our precious Saviour in His sweet promise to His children, "My grace shall be sufficient for you."

Do you know, our home is so different with mother ill? There is something so essentially lacking as we go about the daily routine of home duties without her wise counsel and gracious advice. It seems now that we fully understand the motto that graced the wall of the living room in the days of yore, "What is home without mother?" And yet she abides with us upon her bed of pain, and ours is still the sweet privilege to see her, speak with her and do all that loving hearts and willing hands can do for her ease and comfort, through the sunny days as well as in the still watches of the solemn night.

We appreciate as deeply all the kindly interest that is taken in mother in her affliction. Her room, most of the time is a veritable flower garden, sweet remembrances from loving friends. The beautiful coloring and fragrance of these silent messengers of God's love serve to cheer her and make her sick days go by.

"He gently took me by the hand

Up to a red rose tree.

He kept His meaning to himself,

But gave a rose to me.

I did not ask Him to explain

The mystery to me

Enough! The rose was heaven to
smell

And His own face to see."

We hope that God will see fit to spare mother to us and restore her to her usual health; but, if in His wise providence, He sees fit to call her hence, we who are left to mourn

our great loss will sorrow not as those without hope, for we shall lovingly trust our loved one to His blessed keeping knowing that "here we have no continuing city," and looking forward to a glorious meeting in eternal home in "that city that hath foundations, whose builder and maker is God."

Mother joins me in love to each and every reader of the Landmark.

With best wishes, I am

Very truly yours,

JULIA B. GAY.

(Would like "The Signs of the Times" and "The Lone Pilgrim" to copy, if they would be pleased to do so.)

A GOOD LETTER

Mr. E. F. Pollard,
Jacksonville, N. C.,

Dear Friend:

It has been my desire for some time to write you a few words, but have felt myself so unworthy that I dare not make the attempt. But if you will excuse my ignorance I will try in my wretched way to say a few words.

As you know I was raised by God-fearing parents, I feel they tried to teach me right from wrong, and I was only too glad to obey them, though I would often disobey them in my childish way. I realized from them the fear of God and knew that I would be punished for my disobedience.

But after I became a man, I became attached to worldly things, I decided that my parents' views were only foggy notions and that I was just throwing my life away by not going on and having a good time with the rest of the world. This I tried to do and did, but after I

would go, I would often think of my dear father and mothers' wishes and would feel so condemned, that I would forget my pleasure, and soon be on my way home, where I would want to ask the dear Lord to forgive me, but this I could not do, but only to cry myself to sleep. Such as this was my condition until late in the fall of 1921. One night as I was peacefully sleeping the Saviour appeared before my eyes. One of the most beautiful pictures I know that must have ever been painted. He had one large star placed over his head and seemed to be standing on the clouds.

I did not pay very much attention to this at first, but in a short while the same picture appeared before me, only it was not quite so plain. And with this the thoughts that if I did not make an effort to keep company with him that he would forsake me altogether.

I decided the only way for me to do this was to go to some church where I could hear his name, and as there were many churches in this town that profess to be right, I thought there would be but little trouble for me to keep in touch with him.

I loved the Old Primitives then as I always had, but did not feel myself worthy to go with them, so I visited some of the other churches thinking that there could not be any difference, that the trouble was in me and in the way I had been taught. But I soon found that I was not getting anything from them, and that I was getting more and more uneasy about myself and that my love for the Old Primitives were still growing in spite of all that I could do.

So I practically left all the rest of all together as I began to realize that they only made my troubles greater.

On May 28, 1926 I was united in marriage to Miss Maude Dixon I feel like she was as dear a girl as ever lived. At least she has proved that way to me, and as she was brought up to love the Old Baptists It has been a great pleasure to us both to go and hear them whenever we had the opportunity, and at the same time my love for them was growing more and more.

Though I tried to keep it hid from anybody, but my dear wife and I could not express my feelings to her only in tears.

Many times have I awoke at night crying and feeling so burdened that I could not get to sleep any more.

My wife would ask me to please tell her what was the matter, but I could not tell her. I would only tell her that I wished I could, but did not have the words to express it. I felt like I would have given most anything if I could have told her, for her sake.

I would go to church and have the same feeling, especially if any one would be received, and at times I would want to go with them, but I was so afraid that I would deceive them that I could not, besides I felt too unworthy and unfit to so I would keep my seat. As I have never had any desire to deceive any one.

Such was my state until last summer when Elder O. J. Denny preached at the church here. He expressed my feelings much better than I ever expect to be able to do myself and as he was singing the last song

Brother Brown asked him to state that the doors of the church were open for the reception of members, and a Mrs. Thompson went and was received. I could hardly keep from going myself but was so determined that I could not.

After the meeting was closed I told my wife to let's go and speak to the preacher as I felt like I wanted to tell him my feelings towards his sermon.

We went and after introducing ourselves to him, he asked my wife if we were members, she told him no. He asked why we were not and neither of us could speak. I could only say that I was afraid that I would deceive them.

He asked my wife if she was willing to trust the church to decide for her and she told him that she was and they received her, and I then could not help from asking them for a home with them, and seemingly to my surprise my desire was accepted.

I feel that unless I am deceived in them we were received with open arms.

We are expecting to be baptized, if it is the Lord's will, next Sunday by Elder R. W. Gurganus, and would be glad if you and Sister Pollard could be present as my wife and myself both think so much of you. But I know you are expecting to be at the Bay, so if you can't come, please pray for us, that our footsteps may be guided in the right way.

I feel that I have been shown what a poor weak and helpless, poor mortal I am, and if I ever have felt the need of prayer it has been this week. My greatest fear is that I have deceived them. But if I

have I hope the good Lord will forgive me and set me right.

I have tried to express to you a sketch of my feelings, in my poor ignorant way from my boyhood days to the present, as I felt it would be a relief to me to tell it to some one more worthy than I and you seemed to be on my mind more than anyone else.

I would have been glad to have said more at the church Sunday, but as I have said before, I was practically speechless and could not.

Brother Pollard, I don't want to burden you with my ignorance and if I have please excuse me as I have written more than I had any idea when I commenced.

Please pray for us, and come to see us in our sweet little home when you can.

May the Lord bless you and Sister Pollard.

Yours in doubt and fear.

EDW. J. SCOTT.

ALL THE PREACHING WE GET

P. D. Gold Publishing Co.

Dear Brother Lester,

Enclosed find \$4.00 to pay for the Landmark for Charlie Surratt, Barton, Ohio to January 1928. Our delay on paying for it was not because we did not want the paper for we love its coming as it is all the preaching we get to hear for months at a time. Its good writings come as good news to us in our far away home. With only six members and two or three believers in the whole county around, and hundreds who believe in self works. Sometimes we feel to be in a dry desert land and then our greatest love for the Landmark is because it is free from confusion and strife

and feel this is right. To publish what we have against our brothers only cause hard feelings and strifes.

A little more than a year ago there were thirteen members here, ten of them being Baptized into the fellowship of the church in the last two years but have all moved to Virginia since. While we know they are enjoying all the pleasure this world holds for them, by having a church to attend, we miss them bodily. Elder John F. Sumner and B. H. Myers of Virginia and J. H. Keton of West Virginia, come and preached for us when they can. They are all good sound preachers and we love for them to come and preach for us.

Wishing the Landmark much success.

I am your humble sister I hope,
MRS. CHAS. SURRATT.
Barton, Ohio.

TAKING LANDMARK 35 YEARS

Mr. John Gold.

You will find enclosed two dollars to pay for the Landmark from May 1, 1926 to May 1, 1927. I have been taking the Landmark about 35 years. I joined the church about 45 years ago. I am near 70, will be the 21st day of June, 1926. I have been seeing your father ever since I can recollect. He was a great preacher to me so was Brother J. O. B. Smith, Brother Cavanaugh and Brother Gardner.

Yours in love

RILEY SHEPARD.

Chinquapin, N. C.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla

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

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

WILSON, N. C. Aug 1, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX No. 18

VIEWS REQUESTED

Elder P. G. Lester,
Dear Brother,

Will you please give your views
through the Landmark on Psalm
CXXXIII and oblige.

Your little brother in hope,

S. M. PAUL.

Toddville, S. C.

P. S.—I desire to say here that I
esteem you as one of our best writ-
ers and ablest in the scriptures, I
have been much comforted and in-
structed by reading after your pen
for more than 40 years. I have
been a subscriber to Zion's Land-
mark for 43 years. S. M. P.

133RD PSALM

Behold how good and pleasant it
is for brethren to dwell together in
unity; it is like the precious oint-
ment upon the head that ran down
upon the Lord, over Aaron's beard,

that went down to the skirts of his
garments; as the dew of Hermon,
and as the dew that descended up-
on the mountains of Zion; for there
the Lord commanded the blessing
and gift forever more."

The Psalmist seems to be dwell-
ing in a realizing sense of the in-
dwelling of the life unity of Christ
and His saints. As Christ was in
him the hope of glory he was given
to see the everlasting sameness of
the oneness of the glory of God in
a blessed hope of life and immort-
ality brought to light in the glorious
offering of the grace of God in the
salvation of sinners. Good is the
Lord, and greatly to be praised, for
He is pleased to give unto His peo-
ple eternal life, and sanctified it in
His Son, and ordained them unto it,
and made them to drink unto one
spirit even as they are called in one
hope of their calling, having one
Lord, one faith, and one baptism,
one God and Father of all, who is
above all, and through all, and in
them all. As he is related to them
so are they related to Him. As He
is in them all so are they all in Him,
as in Him they live, and move, and
have their being, what a blessed
condition. All the same and all one
dwelling in the one God; good
dwelling, pleasant dwelling, dwell-
ing together in Him.

Behold how good; how pleasant.
Give attention to these conditions,
observe them, consider them, fix
your eye upon them, set your heart
upon them. Consider how it is and
why it is that brethren are so fitted
and suited in their dwelling. Why
they see eye to eye, and how they
speak the same thing. The Lord
has turned them again, they have
returned and come to Zion with

songs and everlasting joy upon their head—upon Him who is head over all things to them who are His body, the fullness of Him that filleth all in all. They are in the unity of the spirit—they are in the bond of peace. How good, how pleasant, how desirable. To what shall we liken it? It is like the precious, the fragrant sweet smelling ointment with which Aaron the first high priest with Moses was anointed. It was poured upon the head and ran down upon his beard and on down to the very border of his priestly robe and upon the pomegranates and upon the golden bells alternating around the skirt of his robe or garments, and the fragrance filled the room, and went up into the nostrils and down into the senses of the heart and soul and filled the very being of all that were in the divine and gracious presence. The sweet odors of this precious ointment which was so volatile that it filled the presence as an invisible cloud over which all present dwelt together in one and the same influence the same sensibilities and delightful state of exhilaration, with one mind to remain thus and to press together in this blessed and delightful unity. Have you ever sat in the midst of the church under the outpouring of a gospel sermon which closed out all too soon, and realized how good and how pleasant it was to be there? If you have, you then had the sweet sense of this scripture better than I can tell you.

As David mused upon the things of the past he came by remembrance into the sensation incident to the anointing of Aaron and his soul became filled with a sense of its consequent delights and he spoke

as he was moved by the Holy Ghost even as the spirit gave him utterance, and as it presented to him the remembrance of the gladness of his heart when they said unto him, "Let us go into the house of the Lord," and when he sat with delight under the shadows of the Lord. And these things were written as things aforetime which should be for our learning, that we through patience and comfort of the scriptures might have hope. And when the Lord from His holy mount even Hermon causes his dew to descend upon the mountains of Zion, upon His church lifted up in Him, and blessed of Him with all spiritual blessings in heavenly places in Christ Jesus, in whom is life, whose life is the light of men, who is our life and our light forever more. They are then in the place, or state, or condition where the blessing is commanded even everlasting life. And this life giving precious ointment having descended upon the beard indicating the power in the priesthood assures them of the blessed truth that Christ was given power over all flesh that He should give eternal life to all that the Father hath given Him; that they might therein have the knowledge of God, and of Christ, even that the Christ is the wisdom of God and the power of God; and therein do they lay hold on eternal life and are eventually swallowed up of it, even up into eternal glory in Christ at the right hand of God.

Surely the people of God are one in all Godly respects, and it is their privilege to contemplate this wonderful condition, and to consider how it is and wherein it is; and one

should feel to know that there was unity for the children of God, and that it is good and pleasant for them to dwell together therein.

May we behold these blessed conditions and be found dwelling with them, and realize how good and how pleasant it is, and the Lord be praised.

P. G. LESTER

MRS. NANNIE BUTCHER WILLIAMS

Mrs. Nannie Butcher Williams, the late W. B. Williams was born on the 9th, 1848 in Pitt County and after a long illness, died on the life Saturday, April 3rd, 1910, at the age of 61 years, and on the following day she was most tenderly laid in the family plot beside her dear husband who had preceded her to the grave some years before.

Her funeral services were conducted by Dr. Jno. E. White, of Harrellsville, assisted by Rev. S. B. Henderson of the Branch and Rev. P. H. Cash of the

She leaves to mourn their loss the following sons and daughters: W. H. Williams of Harrellsville, Williams of Harrow, Dames of Donald, Mrs. J. C. Galloway of Anderson, J. T. and J. B. Williams of Charlotte County and B. T. and Florence Williams who resided near the time of her death. About 100 children, a brother and sister and a host of relatives and friends.

Her parents were Benjamin and Dawson Butcher of Pitt County. Her childhood was spent with her mother Dawson on Bayview near Shocco, her mother having died when she was four years old.

She was married to W. B. Williams on December 29th, 1868 by Elder J. H. and she was a faithful wife and devoted mother, ever at her home and always ready to be of service in need.

Together with her husband she followed she moved from near Harrellsville in Pitt County near the courthouse where she lived until her death.

In 1878 she united with the Primitive Baptist church at Harrellsville and was baptized by Elder Dawson and later moved her membership, there being no church of her faith in Charlotte County. She kept in touch with the church

through the Landmark and an occasional visit to her church and to the association.

She was a devoted reader and reader of the Landmark for over 40 years and would read it to the joy of many. It was her delight to be in the presence of the friends of the church and was told that her letters were distributed.

When a young girl was permitted walk in the woods with her mother, "Oh Dear God how beautiful the world is," was the prayer of her heart.

She was a true and true friend to almost every one who came to her help that she could give and she was always ready to help the poor and the love of God.

MEMORIAL SERVICE

MEMORIAL SERVICE

MEMORIAL SERVICE FOR THE LATE MRS. NANNIE BUTCHER WILLIAMS, who died on Saturday, April 3rd, 1910, at the age of 61 years. The service will be held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C. The services will be conducted by Rev. S. B. Henderson, assisted by Rev. P. H. Cash and Rev. J. E. White.

Funeral services were held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C.

She leaves to mourn their loss the following sons and daughters: W. H. Williams of Harrellsville, Williams of Harrow, Dames of Donald, Mrs. J. C. Galloway of Anderson, J. T. and J. B. Williams of Charlotte County and B. T. and Florence Williams who resided near the time of her death.

MEMORIAL SERVICE

MEMORIAL SERVICE FOR THE LATE MRS. NANNIE BUTCHER WILLIAMS, who died on Saturday, April 3rd, 1910, at the age of 61 years. The service will be held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C. The services will be conducted by Rev. S. B. Henderson, assisted by Rev. P. H. Cash and Rev. J. E. White.

Funeral services were held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C.

MEMORIAL SERVICE

MEMORIAL SERVICE FOR THE LATE MRS. NANNIE BUTCHER WILLIAMS, who died on Saturday, April 3rd, 1910, at the age of 61 years. The service will be held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C. The services will be conducted by Rev. S. B. Henderson, assisted by Rev. P. H. Cash and Rev. J. E. White.

Funeral services were held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C.

MEMORIAL SERVICE

MEMORIAL SERVICE FOR THE LATE MRS. NANNIE BUTCHER WILLIAMS, who died on Saturday, April 3rd, 1910, at the age of 61 years. The service will be held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C. The services will be conducted by Rev. S. B. Henderson, assisted by Rev. P. H. Cash and Rev. J. E. White.

Funeral services were held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C.

MEMORIAL SERVICE

MEMORIAL SERVICE FOR THE LATE MRS. NANNIE BUTCHER WILLIAMS, who died on Saturday, April 3rd, 1910, at the age of 61 years. The service will be held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C. The services will be conducted by Rev. S. B. Henderson, assisted by Rev. P. H. Cash and Rev. J. E. White.

Funeral services were held on Monday, April 11th, at 10 o'clock, at the home of Mrs. J. C. Galloway, Anderson, S. C.

A. H. DE RIER, Union Clerk
Willow Spring, Route 2, Box 21

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

AUGUST 15, 1926

No. 19

THREE WOMEN MOTHERS OF THE HEADS OF THE TRIBES
OF ISRAEL



"And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

Leah was tender eyed, but Rachel was beautiful and well favored.

And Laban took Leah his daughter and gave her unto Jacob. And Laban said, it must not be so done in our country, to give the younger before the first born, and he gave him Rachel to wife also.

And Laban gave to Rachel his daughter Bilhah his handmaid to be his maid. And Leah conceived and bare Reuben, and Simeon and Levi and Judah.

And Rachel said behold my maid Bilhah, and Bilhah conceived and bare Dan, and Naphthali and Gad and Asher and Issacher and Zebulun, and Rachel conceived and bare Joseph and Benjamin. Gen. 29 and 30.

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

ASSOCIATE EDITORS

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

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

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

Mrs Emily Cousins
15 Oct 21

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

A GOOD LETTER

Dear Mr. Gold,

I received a good letter from Brother Mann yesterday which I think will be good reading for the Landmark and that others of God's dear little children who are on the outside of the church may be inclined to do as he and his dear wife have done, and find that sweet rest they cannot get anywhere else, I am sure were constrained by the love of God to choose this way.

Brother Mann holds a very high position with the railroad company. Both are very humble and Christ-like, I love to have them as members of the church. For 30 years I have been a member of the church and preaching 29 years with the talent which I hope God has given me. I have been serving two and four churches all the time. There has never been any serious trouble in them, but they have been very prosperous and in love and sweet fellowship. There is much ingathering at this time in the churches that I am serving, for which I hope I am thankful to the Lord, for it is His church and He has given it all the gifts which it needs. Therefore I give Him all the praise. I have tried to feed them with the honey and the comb and mix it well together for honey is too sweet by itself and the comb is too dry by itself, but when well mixed it makes good food for the lambs and the old-

er sheep. When a servant of God comes along feeding the flock of God and happens to throw in something that is bitter I just spit it out and say nothing and just eat that which is good. We are liable to mistakes. Blessed is the peacemaker.

Your humble servant in a blessed hope.

G. W. BOSWELL.

Wilson, N. C.

Dear Brother Boswell,

If not deceived, I have been impressed to write to you. My dear companion and I appreciate the hearty welcome extended us Sunday by the church. I was raised up among Primitive Baptists and always respected them, because I thought they were honest in their belief, although I could not understand why they did not go to hear others preach and join secret orders. About a year ago I held the highest office in a local secret order and was very much interested in same. Some little trouble arose among the members and I was troubled over it. One day while thinking the matter over, if I am not deceived, a still sweet voice spoke to me saying, "Come ye out from among them." From that day I have had no pleasure in secret orders. It was a burden to me to complete my term of office which expired in a few months, and I felt that I had

good friends who insisted that I should not resign. I could not understand why but the Primitive Baptist church was set up above everything else on earth as a city set upon a hill which could not be hid, and somehow I had a tender spot in my heart for the brethren. If I am not deceived, while under the burden a still, sweet voice spoke to me again saying, "Come home to your friends," and at another time saying, "You know you have passed from death unto life, because you love the brethren." At this time I thought I would offer to the church at my first opportunity, and for a short while my burden was gone, but when it came back it was heavier than before, I decided that maybe I was deceived, and if I offered to the church I would deceive others. I could not understand why but I had a hope of eternal life and did not fear death as I once did but feared the One with all power in Heaven and earth who could destroy both body and soul. I was afraid to offer to the church, and tried to besatisfied on the outside at the same time fearing I was disobedient to a Heavenly vision. I often thought if the dear Lord would speak to me the things that are written in His holy word and show me where to find it recorded I would be satisfied to offer to the church even though I was refused a home there. If I am not mistaken, on Saturday morning before the second Sunday in April, I awoke earlier than usual, as if commanded to read Romans 10-6-9. Being unable to go back to sleep, I got up and read this. In the ninth verse we find these words, "That if thou shalt confess with thy mouth the Lord

Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." I was condemned, because I had not confessed him with my mouth, or in other words before men. I feel to know from experience that it is a fearful thing to fall in the hands of a living God. My burdens continued to grow until I confessed Him as my personal saviour, and was baptized. Now I feel like a heavy burden has been lifted. I hope to be counted worthy to bear the cross, and do not expect to be carried to the skies on flowery beds of ease, but hope to put my trust in Him who has promised to be our present help and make us able to carry the load.

Brother Boswell, it is a great comfort to me that my dear companion was made ready and willing to turn her back on this world and take up the cross and go with me in the liquid grave. I feel to know that she has received rest by so doing. Please pray for us that we may ever live at the feet of the brethren, and in obedience to God and the church and live out the profession we have made with fear and trembling, as I feel that you have done. I did not mean to write so much but the half can never be told.

Your brother in Christ, I hope,
H. E. MANN.

THE DEVELOPMENT OF MAN

The preparation of the heart in man and the answer of the tongue, is from the Lord.

All the ways of a man are clean in his own eyes but the Lord weigheth the Spirits. Proverbs 1-2.

THE FAITH OF GOD'S ELECT

Dear Elder Lester.

I send my renewal and also tell you that I am well pleased with "The Landmark." I have known your paper about 25 years and have many times recommended it to Baptist people. I still hope to see it supported among our people.

Yours in love for the truth I hope,
P. S. We are here in the west where Old Baptists are very scarce and we need much advice and encouragement. But you have our sympathy in your trying labors and remember your age and enduring faith. Your faith is just what we need. The faith of God's elect.

May the Lord still keep us.

E. G. WEBB.

Cullison, Kansas.

AGREES WITH ELDER HARDY

Mr. J. D. Gold,

Dear Sir:

I have read with much interest the friendly controversy between you and Elder L. H. Hardy in the May 15th, 1926 issue of the Landmark in regard to the question "Who was Cain's Wife." Also Elder M. L. Gilbert has written upon the same subject in the July 15th issue of the Landmark. I trust it may not be amiss for me to offer a few thoughts upon the same subject and I hope in a spirit of love.

In the first place I desire to say that I am in accord with what Elder L. H. Hardy has written upon this subject. I think it will bear a scriptural investigation. I find by referring to some of my old copies of the Landmark that your dear fa-

ther entertained the same idea in regard to this question. In the issue of May 15th, page 307, 1903, he says: "First the Bible tells us Eve was the mother of all living that is that all mankind are descended from her; hence Cain's wife was of the daughters of Eve, or was his sister."

I endorse the above, as I feel it will bear a scriptural investigation. Cain's wife was evidently his sister, she could not have been anyone else, as Eve was the mother of all living and there were no people who lived before Adam and Eve. "And there was not a man to till the soil." Gen. 2:5. Again "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." 1st Cor. 15:44. Now we conclude, that if Adam was the first man and Eve was the first woman and she was the mother of all living, she was not only the mother of Cain, but of Cain's wife also. Now another thought and I am done. "And God said, be fruitful and multiply and replenish the earth," etc. In Webster's Unabridged Dictionary he gives the definition of the word replenish "To fill, to stock with numbers or abundance." This is what the Lord meant I think for He made the earth to be inhabited. Isaiah 45-18. "In the beginning God created the heaven and the earth. And the earth was without form and void. I am not able to harmonize science and the Bible in regard to the above. Science tells us that the earth has been in existence for over 1,000,000 years, but the Bible tells us that in the beginning the earth was without form

and void. The word void as a noun, means "an empty space, a vacuum" that is equivalent to saying that it did not exist. And also it was without form, this also proves that the earth had no existence until the time of the beginning. This means the beginning of creation, when the spirit of God moved upon the face of the waters and God said "Let there be light and there was light." Please notice that He had not yet made the sun, but when He said, "Let there be light," there was light. Now according to the best information I can get, this was not quite six thousand years ago.

Respectfully submitted,
J. E. HERNDON.

Danville, Va.

PLEASED WITH NEW EDITORS

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

My dear friend:

I received the last Landmark July 15 last Saturday and was so delighted with its contents I just wanted to talk and tell somebody so I thought I would write a few lines to you. I think Brother Lester and Brother Gilbert are both of them fine editors, of a fine spirit, if I am any judge, and I am delighted to think that Brothers O. J. Denny and C. B. Hall have accepted the call to join them. I don't profess to be a judge. I have heard Brother Hall and I think him fine. I haven't heard Elder O. J. Denny but have heard from far better judges than I am that he is fine, and I pray God that he will keep them all in the hollow of his hand in the unity of

the spirit which is the spirit of Christ.

Your friend and I trust admirer.

BETTIE Z. WHITLEY.

601 East Main St.
Washington, N. C.

AN EXPERIENCE

Dear Editor:

I have been impressed for quite a while to write to the Landmark about what I believe was and is the dealings of the Lord with me.

As I am now feeling constrained I will make the long sought attempt, trusting the dear Lord will direct my mind and guide my pen. I will have to refer to the time when I knew nothing about the Lord nor the mysteries of His love. Among the first occasions that I was made to feel and realize that I was to stand in judgment and face a just God. I among others, was at a dance more than fifty years ago and in my mind I was going to have a grand time. I so well remember how full of glee I was when called on to dance with the first set but when we were all in full swing this thought came so forcibly to my mind that I was almost shocked, "If you were to die tonight, where would you go?" With the next thought came the answer, "To torment." Oh! I can never forget the feeling that I had. I was made so ashamed and so afraid that I sat down. I felt too guilty and too unworthy to ask the Lord to have mercy, and while I was sitting there trying to hide my emotion another thought came thus, "Aren't you ashamed to be sitting here acting old, and the rest of the young people enjoying themselves?" And with that thought I arose from my seat and

tried to dance again, but I could not move my feet. I went home with a feeling that I cannot describe. After that I began to try to ask the Lord to have mercy on me, but when I would make an attempt to pray it seemed as if the thought would come. "You are too young to pray," I went on in this way with the burden of shame and fear upon me, until I had grown up trying to forget and get rid of the thought, realizing that I had to die, and the thought of spending eternity in torment seemed my only doom. While going through this trouble, I got married in the year 1865, and began rearing my family, and it seemed as if the burden of trying to live right fell more heavily upon me.

The more I thought of how I ought to do, to come in favor with the Lord, and the more I tried to live upright and perform what I thought would make me a fit subject, the more vile and sinful I seemed to be. I cannot realize just how I did feel on the morning of July 6th, 1875, when I, with my husband, was working corn about ten o'clock I believe. The spirit of God delivered me from the burden that I was under and the moment I was delivered, I dropped my hoe and ran down the hill and back, praising God with all my heart. I tried my strength and my work was no trouble. My hoe seemed so light that my strength seemed renewed. The words of the poet which run like this came to my mind and I believe my soul praised God thus:

"I love my Saviour, God,
Because He first loved me,
Because He shed His Precious
blood

To set my spirit free."

I was impressed to go to Russel Creek for I felt that I must tell the people of God what the Lord had done for me, but when I began to prepare to go to talk to the church it seemed like this rang in my mind, "When I was first delivered I could hardly believe that so vile a sinner could be received by such favorites. Although his solemn praises were flowing from my tongue, that I might yet be wrong, although I believed the Lord led me so I went and talked to the church at Russels Creek in Stokes County, N. C. On Saturday before the first Sunday in October I was received and requested to prepare for baptism on the first Sunday in November which I did, some of the time in joy and some of the time in fear and sadness. But on the morning I was to be baptized all fear and sorrow was taken away, and I had a joy that I have never forgotten. A smile overshadowed my face. I was baptized the first Sunday in November, 1875 by Brother David Hill, and ever since that day I have had a strong desire to go among, and be with the old Primitive Baptists, and when I was younger I did not refrain from going and I recall with joy the many tunes that my soul was made to rejoice over the comforting words as though they were spoken directly to me. Now as I am nearing the sunset of this life, and being overcome with the infirmities of old age, I am not permitted to go to preaching as I used to but I read the Landmark consistently, and find great comfort in the inspired letters written by the different writers. Every one is a sermon direct from the mouth of

the writer. When I look back over the many trials and temptations that I've been blessed to overcome, and the many scenes that the Lord God put before me, (even before I knew anything about His pardoning love, but are now being made plain gives peace and joy to my soul, that I could not obtain from any earthly source. I will now tell of a dream that I had when I was but a child. I dreamed that judgment was at hand and the world was on fire. I could hear the screams of the people, the neighing and stamping of horses, and the roaring of fire, and I dreamed that I and a mate girl were together. I came to a ladder sitting up on the ground with no buildings around. I dreamed that I began to climb up the ladder, and I went up out of the fire and the noises below, but after I went up out of the destruction I had no dream or realization of anything more. I could relate many times that I believe the Lord directed my step, my speech and my actions, that I might shun the pitfalls of satan.

My age to be exact, is not definitely known, but according to some of the records of my master, I am about eighty (80) years old. I have been a member of the Primitive Baptist church for fifty years. When I look over my past life and especially since I came in possession of the hope that shines so brightly, I cannot help feeling the impression of the words of the Apostle Paul gives me, when he said, "I have fought a good fight, I have kept the faith; therefore, there is laid up in heaven a crown of glory that the righteous judge shall place on my head," etc. I

realize that all the time and space of this life will not permit my telling all that I have seen and felt in this world, however, I am trusting one that neither slumbers nor sleeps. Trusting that if you see fit to publish this letter, I may be permitted to see it in the Landmark.

Trusting God that I may be called among the saints.

Your sister in Christ, if one at all.

PEGGY MARTIN.

JESUS AND HIS LOVE ARE ENOUGH

Mr. John D. Gold,
Wilson, North Carolina.
Dear Mr. Gold:

My time is up for the Landmark and I am enclosing you my check so that you can mark me up for another year. Let me hope that the dear old Landmark will be kept free from debate, if we have trouble let us keep it at home and not disturb our neighbors as what does not do good does harm, surely it does. Mr. Gold there are modernists who grow more and more bold, yet they don't seem to have language to express what they would like to say, no harmony whatever is to be found between their views and the views of a faithful believer in our Lord and Saviour Jesus Christ. If we are the children of God we are led by the spirit of God. Each day and each hour we receive that which is best, God knows what we have need of even before we ask. If I should say the ignorant are being deceived and led by some astray, I could not say that such is true, yet the conditions that exist just at this time, even the wise as we seem to see them seem puzzled as to how to meet the situation, yet all of us

must admit that all things happen for good to those that love God. Mr. Gold the older I get the more I am of the opinion that the above applies to every child of God, it matters not where he is or the conditions existing. He is there and when we are told that we will not be tempted more than we are able to bear how wonderful and how thankful we should be. Absolute predestination and all other things that tend to puzzle the minds of some who are little and weak like myself, all such in this free land in which we live should be left alone as I see it by our preachers and just preach Jesus and His love, nothing short of this satisfies those that long for that fellowship which should exist in the true church of God.

Sincerely,

L. W. TEMPLE.

Lake View, S. C.

THE SCRIPTURES THE GUIDE

James R. Jones:

Dear loving brother I've been intending to write you for some time and one thing and another prevented it. The 9th of this month, I was called on to go to see the sick; then the 13th I was called to attend the funeral of Sister Nancy Allen, widow of Elder James M. Allen. The 15th I went to the same home and attended her daughter's funeral, Mrs. Jemima Southern. I took a severe cold and ached so badly I could not think how to write. Am some better now, I hope you are better by now.

I had a letter from Eld. J. R. Wilson requesting me to come to Mill church 5th Sunday and Friday and

Saturday before in May to adjust "order and doctrine." The doctrine of the scriptures are written to perfect the man of God in all good works, and are so plainly given, making the way so plain, though a fool, he should not err therein. When men strive over doctrine, I am not in it. As to order, the church at Danville turned Wilson out, and "if" the church at Danville has done wrong that does not put Elder Wilson in order. And a committee of elders to meet with one side only; they can't adjust matters. So there is no use of going. The New River brethren have no doctrine dispute. There is no reason for any Primitive Baptist using any thing but the holy scriptures. A man that loves the truth is not disposed to add anything to it. And where brethren love and esteem each other they can make or have due allowance for each other for their difference of opinion as to some part of the scripture. I have never got to be a big preacher. I once thought I might improve my gift by constant reading of the scriptures, but the more I read the less I know. Yet I do know the form of sound doctrine. And I love it as the scriptures give it. Jesus said, "I came not to do mine own will; but the will of Him that sent me, and this is the will of Him that sent me, And all the Father hath given Me, I shall lose nothing, but raise it up 'again' at the last day." So every one that is born of the spirit is born to a glorious inheritance, to live in the love of, and for the brethren, and in the fellowship of the gospel of peace. And then awake in Christ and go home to glory. The

thought of these things are the comfort of our hope.

May God bless and sustain you by His grace.

Yours in hope.

D. S. AND LULA WEBB.

LANDMARK A GOOD PAPER

Mr. J. D. Gold,

Dear Sir:

As my subscription to the Landmark has expired enclosed please find money order for \$2.00 for another year. The Landmark is a good paper and while papers do not make christians, they thoroughly furnish them unto all good works.

May the dear Lord continue to bless the Landmark and its able editors and contributors for Christ's sake.

Very truly yours,

W. L. PARKER.

Schoolfield, Va.

FREE GRACE GOSPEL

The following was written by my father about forty-five years ago.

Frederick W. Keene.

From my early childhood it was my happy privilege to hear the free grace gospel preached. I can scarcely remember the time when Christ was not dear to me, but I knew nothing of myself as a poor lost sinner until about the age of fourteen; then my soul began to be troubled. One day, being sent on an errand, I happened to hear a poor black Hindoo preaching upon the street corner. He was telling out from the fullness of his heart what God had done for his soul, having brought him out of heathen darkness, and that the love of Christ filled his soul to overflowing.

I shall never forget how the tears rolled down his cheeks as he sang the words, "In the Christian's home in glory there remains a land of rest. There my Saviour's gone before me, to fulfill my soul's request.

But O, the anguish that my soul was in; I could only cry out, Lord, be merciful to me, a sinner.

He went on speaking again a little while, and then sang:

"Lo, on a narrow neck of land,
Twixt two unbounded seas I stand,
Yet how insensible!

One moment's time, or inch of space
Might land me on yon heavenly
place,

Or shut me up in hell."

This, by the power of the Holy Spirit, went to my soul like a two-edged sword; I saw myself a poor lost sinner, and my cry was for God to have mercy on my poor soul.

I continued in trouble, and often my heart would cry out:

"Tis a point I long to know,
(Oft it causes anxious thought),

Do I love the Lord or no?
Am I His, or am I not?"

My mind became established in the belief that the scriptures teach the doctrine of predestination, election, salvation by grace and the final perseverance of the saints unto eternal glory, but whether God had chosen me was my trouble night and day.

I was apprenticed to a good God fearing man, Mr. Green, a deacon of the "Strict Particular Baptists in Camden Town, London, England, and with this man I attended "Zion" church, of which Mr. Nunn was the pastor. Mr. Green's talks to me were often a great comfort in my soul's distresses.

"It was mercy for me that I saw my sad state;

By the light of his spirit I saw it was great.

A refuge I wanted, and for it did cry,

O save me, dear Jesus, or else I must die."

The mystery of the crucified One was opened up and sealed home to my heart by the hymn:

"Alas! and did my Saviour bleed,

And did my Saviour die?

Would he devote that sacred head

For such a worm as I?

Was it for crimes that I had done

He groaned upon the tree?

Amazing pity! Grace unknown!

And love beyond degree!"

And under a sermon preached by Mr. Nunn from the words: "Thy people shall be my people, and thy God my God."

The works of God's redeemed were beautifully opened up with comfort to my soul, and I was confirmed in my hope that Christ had redeemed me. I united with "Zion" Strict Particular Baptist Church, and was baptised by Mr. Nunn.

Is there anything more desirable than the enjoyment of Christ Jesus in the heart the hope of glory?

Can we comprehend anything so glorious as that eternal rest that remains for the people of God? And, bless the Lord, I feel I can now say that I know He is mine; I know that when this house of clay shall be dissolved that I shall have a house not made with hands, eternal in the heavens. O the glory, that unspeakable glory!

Be astounded, O ye heavens, and wonder, O ye angels; at the infinite

grace, for is there any one under the heavens more beholden to God's free grace than I? O bless the Lord with me; come let us shout for joy, and boast in the God of our salvation.

O help me to praise the Lord, for His mercy endureth forever.

How sweet is our blessed Jesus! How shall I speak a thousandth part of His praises? O for words to speak His excellencies, but it is, inexpressible. Christ is altogether lovely, the Chiefest among ten thousand. O He hath ravished by soul with His beauty.

Come help me, all ye glorious ones on high, who are so skilled in heavenly praises, that I may love and adore Him that hath I hope, given Himself for me, washed me in His precious blood, and made me fit to sit with Him upon His heavenly throne.

FREDERICK W. KEENE.

The last three years of my father's life he, and my mother came to make their home with us at North Berwick, Maine, and he departed this life April 3rd, 1924, aged 78 years.

The last seven months of his life he was confined to his bed. He was patient, uncomplaining and very grateful for every attention bestowed upon him. I think there have been few better parents that have lived in this world. In his relations with his fellows he was honorable and sought to walk in that royal law of the kingdom of Christ: All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

During the last three weeks of his

earthly life, when day by day the earthly house of this tabernacle was being dissolved, though it was so manifest that his mortal powers were rapidly declining, yet it was mine to witness in him God's gracious covenant faithfulness in sustaining his soul in comfort, in the blessedness and hope of salvation in Christ Jesus, with eternal glory.

I talked to him of Jesus and of the sure mercies of the covenant of grace, and in answer to what I would say, with his face lighted up, in feeble whispers he would tell me "Jesus is precious, He will never cease to love me. Ah never, O no! O the pain, the bliss of dying." Thus he passed away. Blessed are the dead which die in the Lord, from henceforth."

FREDERICK W. KEENE.

TAKING LANDMARK 25 YEARS

Editor of Landmark,

Enclosed find check for \$3.00 I am behind since September, 1925. I hate to get behind with my subscription, but it seems these things are so easy to put off. Whenever I see an appeal to subscribers to please pay up I always feel that they are talking directly to me.

I promise myself every time I will surely not let this be the case any more. Just extend my subscription as far as it will go, and I hope I will not let this be the case again.

I have been taking the Landmark ever since I began to take any paper, which I think is about 25 years, and I would hate to have to stop it now. I feel it is one of the old paths our fathers have set.

With best wishes for your success, I am respectfully,

MRS. H. L. ADCOCK.

Whitakers, N. C.

THE WEAKEST ONE IN SPIRIT

Elder P. G. Lester,

Dear Brother.

Enclosed you will find an experience from a very precious young sister. Please publish in the Landmark.

Your little brother in hope,

E. C. JONES.

McCullers, N. C.

Elder E. C. Jones:

Dear brother in Christ, in my unworthiness I will endeavor to answer the letter that was received in my home some time ago, and which brought great comfort and consolation to those who hope they have the love divine.

Realizing, though, if one at all that I am, the weakest one in spirit and the blindest in understanding, which makes me feel that I have nothing to say that will be of any comfort to you. It is sweet and comforting to me now, to know I had the mind and love to go home to the church, faith and order that I had so long loved.

I often find myself out of the way. My thoughts are gone astray.

I feel that I am where I ought not to be, but there is something that makes me want to continue in that service, which is love, and if by loving the brethren we have passed from death unto life, I feel that there would be less doubts and fears for me.

But as the apostle says, "We are saved by hope through faith and that not of ourselves," and in ap-

other place, we are saved by hope, but hope that is seen is not hope.

Every follower of Christ must bear the cross, which is of doubts, fears, sorrows, temptations, and tribulations.

Christ says, "In the world ye shall have tribulations, but in Me peace." Therefore, let's put our trust in the God that never grows weary as our shield and guide.

Brother Jones, as it is your request and my desire to write you my experience, by the power of Him who has all power, I will try. I don't know where to begin.

About two years ago I wanted to know sincerely the right church, faith and order and prayed in my weakness to the Lord, if it was His will, to show me one way or another.

One night I dreamed I was alone down writhing on the ground and I heard a voice saying "Look yonder" I stood up and saw a man standing near by dressed in white with long beautiful hair, saying, "you see yonder," pointing to the east and I looked and saw a beautiful church on a hill some distance off. It was painted white and also fenced all around in white. The sun was shining beautifully on the scenery. This man said, "That is the oldest church and the first that ever was. The old Primitive Baptist church, the right church of God."

He was so firm, and looked so earnest, that his looks called to my mind of what I had heard said of the Primitive Baptists. That they are so hard down and steadfast and selfish and I said to him, "You are in earnest, aren't you?" his reply was "yes mam."

Ever since that time I have been satisfied about the church. All the doubts and fears were in myself, yet I had a love for that people and desired to be with them. I felt that I was unfit, and a burden came upon me, worse at times than others. More so at the church. I went for a long time without making it known. With a mysterious trouble, a trouble I had never experienced before. I felt like everybody was against me, even my mother and father and that the Lord was looking by me.

Feeling deserted and lonely, my whole desire was to feel relieved and it was something no one on earth could do.

The second Saturday in April I was alone, and at an unexpected time that burden would go away leaving me with inexpressible joy in my heart. Then I felt like I had something I wanted to tell and as I loved the church which I had been shown, there was where I desired to tell it. Although I felt little and unworthy, joys were great then. I find a warfare now and my hope gets so small that it seems as almost like a spark, and yet, at other times it seems like it blazes.

Brother Jones, if I had anything more to say that would be worth while I would say on, but I feel that I have said enough as I am unworthy and unfit to ask or receive. I will ask of you the greater in gift, to always remember me in your prayers. Hoping you much joy and peace in Christ Jesus, the author and finisher of our faith.

Remember me always as your least sister, if one at all.

EARNIE SMITH.

ZION'S LANDMARK

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

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla

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

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

WILSON, N. C. Aug. 15, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX

No. 19

CONGRATULATIONS

We are pleased to congratulate our readers for the privilege afforded us to make the promising addition of the well known names of Elders O. J. Denny, of Winston-Salem and C. B. Hall of Hillsboro to the editorial staff of the Landmark. I need not remark eulogistic of these able and beloved elders except it be to simply call attention to features of gifts in the ministry which have elicited from my humble judgment assurance of a call to the work of the ministry with such gospel qualifications and such appreciably splendid qualities as to make for them a large room, in which the Lord has set their feet, and has liberated them from the land of the enemy, and has set their feet upon a rock and established their goings; and He has put a new

song in their mouth. Salvation will God appoint for walls and for bulwarks. Their coming before the Lord is marked with timidity and tenderness, maintained by the spirit in a halo of holy boldness.

We would leave these dear elders at the throne of grace, and in the faith of the gospel we would commend them to the faithful and prayerful consideration of the household of our God.

P. G. LESTER.

CONSIDER

I wish now to ask our subscribers to please consider what we are doing to make the Landmark more interesting; and will they please look on the little slip having their address and see whether the date is up to time, or behind time, if so, send us your check and put it ahead of time. Now please do not neglect this. Nine times in ten no doubt neglect is the trouble. Don't put it off. Our bills come in on time, at every week end our help looks for the pay envelope, and we know they must have it to live, and while we are not to blame, don't you know we can but feel mean when we have to begin to shuffle to shift the blame off on you. Did you ever feel that way? If so think of us and pity us and help us. Will you not?

P. G. LESTER.

THOU SAYEST IT

It seems in this day our people have fallen upon evil times, and it would seem to be the time at the end of a thousand years when Satan is to be loosed for a little season, of whom it is said that he is a liar and the father of it. He in-

duced Peter to deny the Lord, that he knew Him, or was His disciple; and he moved Annanias to keep back part of the price, and his wife to affirm the fact. Satan seems to be busy in these days, circulating among us evil reports, and some of us seem to be too ready to take up these reports and to pass them on as the solid truth, whereas they are mere fragments of facts of questionable authority or without any at all. We hear it declared that they say so and so, as they tell me this or that is so and so, and one says, I would not have thought that of him. Well if you would not, why do you seem to give the rumor credence, do you not know better of him, and did it not come that they said it and do you not know that they are liars every one of them? We seem to be indifferent as to all the important details in the narrative, and in a careless manner of communication we leave out here and there, and now and then we embellish the declaration with one or two of our handy by-words which do not fit in at both ends alike, which has the effect of transposing the story, making it to mean something else, or nothing as the case might be. We are too ready to credit the statement; whereas if we would turn it over, or around, or consider the source, or demand verification, we would find that important details had been left out. This may be done innocently, or wilfully. I fear sometimes that we fail to swear to our own hurt and reject not. The truth, the whole truth, and nothing but the truth is the statement that will stand. In our civil courts it would be consid-

ered a travesty upon justice for the accused to be allowed to sit on the trial jury. Should a gospel church of Jesus Christ be less considerate of good propriety? Sometimes a civil court will order a change of venue to where the accused is not particularly known, and the charge against him has not been so generally discussed, and where so many minds are not partly or wholly made up. Should a gospel church or counsel be less considerate of justice and fair dealing? Sometimes a question of vital consideration and of questionable propriety is affecting a part of the populace of a community whereupon a referendum is called for, that a full expression may be had for a decisive disposition of the question. May not an action somewhat as just and proper be taken by the churches of our association when a sister church is in distress or her department is subjected to adverse criticism? Are we not commanded to let our light so shine that is in such a manner, and from such vantage ground as to search out and show forth the true situation—the truth in detail—so that all concerned may know the whole truth in the matter to the final and full disposition of it? If a juror is found to entertain sentiments prejudicial to the principle involved, or the prisoner at the bar, he is ruled off as ineligible to serve should it not, with gospel propriety appear in so called Primitive Baptist peace counsels that it is clear of prejudicial minds? And should not our associations be clear of disorder and indecency and like-wise our counsels for peace and good order? When we sit in judgment of others

are we not required to consider ourselves lest we also be tempted? Does not the good law giver and teacher of all time say that whatsoever ye would that men should do unto you, do ye even so to them. Does not this at once demand our most sincere and respectful consideration? Do we not know that the Master said this and did He not mean it? Is it not a wise injunction of gospel character, full of truth and grace: Should we not heed it as a divine precept, a golden text—a guiding star. Is not that the way to do, and is there anything else to be done? Are we doing anything? If so, are we doing it that way? Our traffic laws provide a sign which says in plain view, Stop! Look! Listen; But some rush on and are punished. Are there any such things in the discipline of the gospel? Our church relations are disciplinary. Are we observing these things in that light? "Teaching them to observe all things whatsoever I have commanded you, and too, I am with you always, even unto the end of the world. Amen."

P. G. LESTER.

LETTER FROM ELDER HASSELL

Elder P. G. Lester,
Roanoke, Va.

Dear Brother:

I have just received Zion's Landmark of July 1st and I hasten to say to you that I heartily endorse your article and Elder L. H. Hardy's article in it.

I wrote you a short conciliatory article last month, tending to unite our divided and estranged people, but I suppose that you thought best

not to publish it.

I now wish to tell you that I do not remember ever saying or writing what Elder R. H. Pittman says, in the July Advocate Messenger, page 208, that I had said, "As the identity of the church is in its doctrine and practices, I believe that Elder J. R. Wilson and those with him are the church (in Danville) rather than Elder Spangler and those with him."

If I ever wrote such a statement I am sure that I qualified it with the phrase, "according to my understanding of the case."

I do not set myself up as a judge among my brethren; but I think that the church itself, with the counsel of near-by brethren if need be, should settle its own affairs of order.

In answer to a letter from you some months ago as to whether the church at Danville should call a council of brethren for advice in regard to the case of Elder J. R. Wilson, I replied that I thought it should be if necessary to prevent a division.

I have written these facts in an article for the August Advocate and Messenger. I believe that you as well as myself, and all faithful brethren among us desire that we should have peace and fellowship on a scriptural basis. Such has been my earnest endeavor ever since I was baptized by my peace loving father in January, 1864.

Yours in love.

SYLVESTER HASSELL.

Williamston, N. C.

Remarks

I greatly appreciate the conciliatory expression of our dear Brother-

er Hassell, and the sincere desire of my heart is that I may never entertain a disposition to turn down the thoughts from his pen. In our reasoning in our researches for the truth or the true interpretation of the scriptures touching this or that subject matter our conclusions may matter to differ and in fact may differ—barring salvation by grace and the divine attributes which make it so, yet are we not brethren, and who shall define the difference? While either of us may feel to be honest in our belief and conscientious in our dissertations on this or that principle of divine truth, yet we dare not presume to be immune to the possibility or even the probability of our being in error in our judgment or understanding, of the subject matter. The Lord says: Come let us reason together—not that I am right, or you are wrong, but what is the truth of the matter.

P. G. LESTER.

ALL POWER

All power is given unto me in heaven and in earth. Matt. 28:18.

In reading these words of Jesus, the question arose, did He mean His power was unlimited, absolute? Unquestionably, all things created and made were brought into existence by the word made flesh, the Son of God, as recorded in John 1:3; Col. 1:16; Heb. 1:8. But the "All Power" meant to assure the apostles to whom the language is addressed, that He was the only Saviour of His people; the only mediator between God and men; the only one that could subdue their enemies and bring them off more than conquerors; the only one who can keep

them saved and present them without a stain, ready to be revealed at the last time. "While His name shall be called the mighty God, the everlasting Father, He has the ability to exercise absolute power, but will not, since His infinite wisdom directs only in ordinate sovereignty. "For there is no power but of God: the powers that be are ordained of God." This "Christ the power of God, and the wisdom of God," will only do that which is in His counsel to do, which He has willed and ordained to be done. It is true, that His ordinate power is some manifestation of His absolute power; for if He had not absolute power, He could not do all that He hath willed. His absolute power could do all things, yet He will do nothing repugnant to truth and holiness, or that which is adverse to His nature. He could have created all things before He did, and then dissolved them at once; but since He created them for His own glory, it can never be true by no act that He did not will to do so. This God cannot lie, deceive or cease to be. His absolute power could have prevented sin and the fall of angels and man; yea, He could have kept the devil from tempting Eve, and restrained Adam from accepting the forbidden fruit. From the stones of the wilderness He could have raised up children unto Abraham. Before His accusers Jesus had power to call twelve legions of angels in His defense, and while upon the cross, to come down, "but how then shall the scriptures be fulfilled, that thus it must be?" And "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead

the third day." Being unchangeable He will not do what He has not ordained. As His ordinate power is commensurate with His holy will, He will never do an absolute thing. His absolute power is necessary and belongs to His nature, but His ordinate power is free, the motive of His heart—both in His nature, but the latter is guided by His will and wisdom. God's absolute power is unbounded if it be measured by ability, but His perfect holy nature will not lead Him to act contrary to His ordinate will. So His absolute power is a distinctive conception from His eternal will and wisdom. The prophet hath said, "God doeth according to His will" and the apostle in speaking of the purpose of God said, "Who worketh all things after the counsel of His own will," yet it is nowhere said "He hath done whatsoever He could." But the scriptures clearly teach that He doeth all things well; and the exercise of His power depends or is subordinate to His will and wisdom.

M. L. GILBERT.

LOSING HER SIGHT

Mr. J. D. Gold,

Dear Sir:

I see my subscription to the Landmark expires August 15th and you may drop my subscription not that I don't like the paper for my mother took it when it was first published after the war between the states. I was then a very small girl but loved to read the many good letters. Since I married I have taken it from time to time. Still love the doctrine it contends for, but am old, have this year lost the

sight of my left eye, the other one being very weak, can't read but little. My Bible will be all I am able to read at present.

MRS. BETTIE GORDON.

Pinnacle, N. C.

ASSOCIATIONAL NOTICE

The next session of the Little River Primitive Baptist Association is appointed to meet with us on Friday before the 4th Sunday in September 1926. We extend a cordial invitation to all peace loving brethren and sisters to meet with us. Those wishing to come by rail will be met at Four Oaks, N. C., on Thursday afternoon before.

Done by order of the church at Clement in conference Saturday before the second Sunday in August, 1926.

ELD. JNO. P. TINGLE, Mod.

JACOB M. LANDGON,

Clerk Pro Tem.

CONTENTNEA ASSOCIATION

Please give notice in the Landmark that the 96th annual session of the Contentnea Association will be held with the Meadow church, Green County, N. C., on October 9, 10, 11, 1926.

Visitors by railroad will be met at Fieldsboro on the Norfolk and Southern Friday evening and Saturday morning.

We invite all lovers of gospel truth to visit us.

H. L. BRAKE, Association Clerk.

Rocky Mount, N. C.

BEAR CREEK ASSOCIATION

Please publish in the Landmark that the fall or annual session of the Bear Creek Primitive Baptist Association is to convene with the church at Union Grove, Union County, North Carolina commencing on Saturday before first Sunday in October, 1926 and closing following Monday. Those coming by railroad come to Monroe, N. C., on any train Friday or early Saturday morning notify any of the following brethren in advance and they will arrange to convey you to the meeting: L. P. Baum, Route 2, Monroe, N. C.; S. D. Outen, Route 2, Unionville, N. C.; Grover Baum, Route 2, Monroe, N. C.

Thanks for such courtesy.

Sincerely your friend,

J. W. JONES, Clerk.

Peachland, N. C.,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Mrs. Emily Coggins
A
15 Oct. 24

VOL. LIX

SEPTEMBER 1, 1926

No. 20

GRAFTING THE SPIRITUAL THROUGH ESAU ON THE NATURAL STOCK



"Now these are the generations of Esau who is Edom.

Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Gibeon the Hivite;

And Bashemoth Ishmael's daughter, sister of Nebajoth.

And Adah bare to Esau Eliphaz; and Bashemoth bare Reuel;

And Aholibamah bare Jeush, and Jaalam and Korah; these are the sons of Esau, which were born unto him in the land of Canaan.

And Esau took his wives and his sons and his daughters, and all the persons of his house, and his cattle and all his beasts, and all of his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

Thus dwelt Esau in Mount Seir: Esau is Edom."—Genesis 36:1-8.

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

ASSOCIATE EDITORS

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

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

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

**DANVILLE CHURCH, SITTING IN
CONFERENCE AUGUST 5,
AT 10 A. M., 1926**

To Our Correspondence Especially,
and to Orderly Primitive Baptists
Everywhere, Greeting:

Pursuant to a call made by the Danville Primitive Baptist Church at her regular conference meeting on Saturday night, July 10, 1926 for a call meeting to take place at his time with the church, the object of which call meeting was put upon her church record and public notice of same was given through the Lone Pilgrim, a Primitive Baptist church paper, with a general invitation to all orderly Primitive Baptists everywhere, and with a special invitation to our correspondence, especially the ministers of said correspondence, in order that they might fully satisfy themselves with regard to the standing of this church since withdrawing fellowship from J. R. Wilson on the night of September 8, 1923, and declaring non-fellowship for him and his followers everywhere, and to ascertain whether the church is still orthodox in doctrine, regular in discipline, and fully accredited in her relations with her home association, the Staunton River and with her correspondence, the church is now called to order by her pastor, Elder J. F. Spangler, who asked Elder L. H. Hardy to open the conference by song and prayer, which

was done. Elder J. F. Spangler calls for the peace and fellowship of the church, which was manifested. He now stated the object of this meeting by reading the public notice given through the Lone Pilgrim, and then invited brethren and sisters of our faith and order to take seats with us, whereupon the following were seated, to-wit:

Churches of the Staunton River Association voting present, and represented as follows: White Thorn, represented by her pastor, Elder C. T. Evans; Mt. Ararat, brethren S. J. Scace, J. H. Lovelace, J. M. Kirk; Strawberry, brethren, P. H. Payne, L. F. Brumfield, M. M. Stigall; Mountain Springs, brother J. W. Bryant; Malmason, Elder C. T. Evans, J. H. Butcher and R. N. Walton; Union, Brethren A. H. Toler and T. L. Doss; Cane Creek, Brethren J. H. Dodson and R. L. Dodson; Springfield, Brethren D. W. Pickerel, U. G. Doss, and C. D. Willis; Canaan, Elder W. R. Dodd, and Brethren J. L. Green and J. C. Dodd.

From Corresponding Associations, as follows: Upper Country Line: Bush Arbor, Elder B. F. McKinney, M. B. Martin and Brother A. P. Dabbs; Big Meadows, Elder W. C. Jones; Moon's Creek, Elder J. P. Johnson; Gilliam's, Elder J. W. Gilliam; Dan River, Brethren R. A. Cox, L. B. Strader, T. W. Rice; Oak Grove, Brother R. A.

Poteat; Greensboro, Brethren J. R. Jones and J. M. Dennis; From Lower Country Line, as follows: Wheelers, Brethren W. A. Warren, B. T. Bowes, W. K. Moore; Roanoke, Brother H. E. Satterfield, Ebenezer Elder E. C. Oakes.

From Abbott's Creek, as follows: Salisbury, Elder Samuel McMillan, Elder H. S. Williams, and Brother C. B. Owens.

From Black Creek Association, as follows: Little Vine, Elder J. W. Wyatt.

From Mayo Association, as follows: Spray church, Elders J. F. Spangler, D. V. Spangler, H. F. Hutchens, J. A. Ward; Draper church, Brethren Ben Wade, C. T. Vest; Baltimore Association, as follows: Ebenezer church, Elder J. T. Rowe; Pig River Association as follows: Fairfield church; Elder J. F. Stigall.

As visitor from Hunting Quarters church, Elder L. H. Hardy.

On motion from the church, these brethren were declared seated, and all the business of this conference was placed in their hands and the pastor of the church, Elder J. F. Spangler now vacated the chair.

Moved that Elder L. H. Hardy be elected moderator and Elder J. W. Gilliam, clerk, which was done, and agreed.

Moved, that the clerk read the Minutes of the church conference of September 8, 1923, at which time Elder J. R. Wilson was excluded from the fellowship of Danville Primitive Baptist church, which was agreed, and the Minutes read.

Moved, that these brethren seat-

ed in conference shall sit in judgment, and shall hear the evidence and render decision accordingly, and that they may invite any brethren present at this conference, who were present on September 8, 1923 at the church conference, to relate what took place, and the same was agreed. Moved, that Elder C. T. Oakes, Moderator of the Staunton River Association, be called upon to relate what took place, which was agreed. Elder Evans said he was present at this conference meeting, and while he did not remember everything that took place he well remembered some things that took place. He said that toward the close of the conference, when the Moderator, Elder J. F. Spangler called upon the messengers to the association to make their report, that Brother George L. Patterson arose and stated that we had a good association, but that some little unpleasantness was manifested when the association ordered the 4th article which appeared in the Minutes of the Staunton River Association stricken out, desiring it to be a substituted article, so that they go back to the original article, which was done, whereupon Elder J. R. Wilson arose and abused Brother Patterson for the part he had taken in that action, and shook his fist at Brother Patterson, and declared that he had no fellowship for him. Elder Evans said that Elder J. R. Wilson at this point seemed to assume full charge of the conference meeting, and begged to put a motion before the church, whereupon Elder Spangler, the moderator, admonished Elder Wilson to take his seat, that he,

himself, was moderator of this church, and that there was no motion before the church, but that Elder Wilson defied the moderator, saying, I have the floor, and that when he entreated Elder Wilson to sit down, that he was out of order, he told him to shut his mouth, and that his mode of address to the moderator and all who spoke to him, as they reasoned with him, and entreated him to be quiet, was unbrotherly, and would have been considered harsh in scolding a dog, and that Elder J. E. Herndon was the only one who succeeded in getting Elder J. R. Wilson to take his seat. Elder W. R. Dodd, Brother George L. Patterson, Elder J. A. Ward, and Elder J. F. Spangler, the pastor of this church, all corroborated the evidence given by Elder C. T. Evans, these brethren were called and each one testified separately. Also, called Elder J. E. Herndon, who corroborated all these witnesses, and who was asked what charge was made against Elder Wilson. He said that Brother W. L. Parker, who was at that time their church clerk, but since excluded, arose and made a motion that we exclude Elder Wilson for contempt to the church and for abusive language, and said, "I feel like we've had trouble enough with him," and his motion received three or four seconds, and the motion was then put by the moderator, and carried by more than four to one. It was now moved that we have the church record of November 8, 1924, read, which was done. This Minute showed that Elder J. R. Wilson came back before the church and asked to be restored. He was ask-

ed if he had laid down his gift, as demanded by the church, and his answer was, "No, I am serving three churches, and they are not willing for me to lay down my gift." This record was verified by Brother R. L. Dodson, who was present at the time. Moved by Elder B. F. McKinney that this conference not consider any letters, either public or private, that have been written since the expulsion of Elder J. R. Wilson, but that this conference confine her labors to a consideration of such matters as have been brought before the conference meetings of Danville Primitive Baptist church, pertaining to J. R. Wilson, and the attitude of the church toward the disorder, which was agreed. Moved that the question be stated before this conference, whereas the following questions were put, to-wit: That whereas we have heard from these brethren who have been called upon to recite the matters and circumstances which led up to the expulsion of Elder J. R. Wilson, and of his conduct at the time, and of his general behavior since that, and being fully persuaded that the brethren have truthfully and impartially stated the facts concerning same, be it therefore resolved,

1. That we approve of the action of Danville church in exercising her sovereignty in maintaining the fellowship and gospel order of the church;

2. That we believe, judging from the evidence heard today from those who were present at the time, that Elder J. R. Wilson acted disorderly and was guilty of contempt at the time he was excluded from

the church;

3. That Elder J. R. Wilson's behavior since he was excluded from the fellowship of the church in Danville has been such, in refusing to recognize the sovereignty of the church, when and since he was excluded, but continues to preach, baptize, conduct funerals, and officiate in marriages, all of which are gross disorder, as well as abuse of church and misrepresents her doctrine and belief, as would fully justify the wisdom of the church in her action in withdrawing fellowship from him, and refusing to reinstate him to fellowship, all of which we fully approve;

4. That we find Danville church to be orthodox in doctrine, predestinarian Baptist, and opposed to the doctrine of conditional time salvation, believing in the doctrine of salvation by grace and grace alone, first, last and all the time;

5. That this church is in gospel order, and in full fellowship with the churches of the Staunton River Association, and her correspondence, and we commend her to the fellowship of all orderly Primitive Baptists everywhere.

N. B. The above was adopted by unanimous vote, and signed by the moderator and clerk. It was then moved that the clerk be authorized to sign the names of all the brethren seated in this conference, which was agreed. Moved and seconded that we now adjourn, sine die, which was done, and declared to be in order.

ELDER L. H. HARDY, Moderator.

ELDER J. W. GILLIAM, Clerk.

THE DANVILLE MEETING

We are pleased to furnish our readers with the good report of the meeting called by the Primitive Baptist church at Danville, Va.. We received the minute ordering the meeting, but it came too late to be published before the time set for the meeting. While the meeting was well represented, but no doubt would have been more largely so, had the notice of its call reached the offices of the Lone Pilgrim and Landmark in time for due publication. Personally I have desired such a meeting all along, and regret that it could not have been held before the meeting of strangers and foreigners at the Mill meeting house. From the report of that meeting, it was evidently built upon false premises. The impression had gone forth through several channels that the church at Danville had acted in bad faith, and after an order unworthy of a Primitive Baptist church. For instance it is charged that Elder J. R. Wilson was not labored with before his exclusion, whereas the foregoing report sets forth in proof by the moderator of the Staunton River Association. Elder C. T. Evans, a worthy citizen, a member of the church in good standing, a minister and an elder of unquestionable gospel repute, and the successive and efficient moderator of his association, the Staunton River, which stands one hundred per cent par with the sister associations with which she directly or indirectly corresponds. That the moderator of the church meeting, the pastor of the church, a man above re-

proach, admonished Elder Wilson that he was out of order and to please take his seat, which he refused to respect, upon which refusal there was no other labor that could have been extended in respect to the authority and requirements of due decorum and upon this I challenge successful refutation from whatever source or quarter.

I am more or less personally acquainted with the brethren comprising the aforesaid conference and I am pleased to say that they are men worthy the distinction of Primitive Baptists, men of character and competency to render judgment along Primitive Baptist lines. I wanted to be at the meeting, but the condition of my health and the unusual hot weather forbade it, hence these extended remarks.

I wish to further state that I have preached among and to the several churches of the Staunton River Association for more than 40 years and therefore feel that with propriety I may heartily endorse the foregoing minutes.

P. G. LESTER.

FATHER LOVED HIM

Mr. Jno. D. Gold,

Wilson, N. C.

Dear Friend:

Please find check for \$2.00 which renews for the Landmark another year for Mrs. Carry Pippin of Palmyra, N. C. She requests me to send it for her. She is very old but able to attend church at Kehukee last Saturday and Sunday.

Mr. Gold I've been thinking today of the very many changes that have taken place since the day I was

received in the church at the Falls of Tar River, 29 years ago last June.

There were there at that time over one hundred members and it is to me sad indeed when I realize there are very few of them now living, only three male members and but very few females, but while that is true I am thankful to know that God has added to His church at that place many of His children so that there are yet over one hundred members. At the time I was received there your dear father was pastor and was active at that time. He baptized me opening the service at the water with hymn No. 234 in Lloyd's hymn book, a day I will never forget. Your father was the first Primitive Baptist preacher I knew and certainly the first one I loved, so that I loved him as I loved no other man and I feel I can safely say the church at the Falls all loved him and he loved the church, and how could we help but love him when his preaching was so well seasoned and suited to the taste of both lambs and sheep so that both could eat at the same time, there being nothing said that tended to divide or confuse his flock.

How important are such gifts to the church of God. He was careful to preach the doctrine as set forth in the Bible neither adding to nor taking from and 'if all the preaching was of that kind there would be less division in the church.

How good and how pleasant it is for brethren to dwell together in unity. He that spared not his own son but delivered him up for us all how shall He not with Him freely give us all things. For our God

will supply all your need and blessed are all they that put their trust in Him.

Your friend,

A. B. DENSON.

Rocky Mount, N C.

The love that Elder Denson felt for father was fully reciprocated. Father served the church at the Falls for over 50 years and he often spoke to me of Elder Denson and of how much he prized his gift.

J. D. GOLD.

A SLIGHT CORRECTION, WITH KIND REMARKS AND A SHORT STATEMENT

In Zion's Landmark of July 15, 1926, on page 266, in the eleventh line of my letter, "Smother" should be "Another."

I thank Elder Lester for his kind "Remarks" on my letter. I would rather have the love and forbearance and fellowship of my dear brethren than their veneration, which is due only to God. My little learning is nothing in comparison with His infinite wisdom. So for my character, I feel as did the laborious and self-sacrificing Apostle Paul, to be "less than the least of all saints" (Eph. 3:8) and "the chief of sinners" (1 Tim. 1:15) and "in honor to prefer my brethren to myself." (1 Rom. 12:10) I have long highly esteemed Elder P. G. Lester and Elder Isaac Jones as ministers of the gospel; and I believe that we are essentially agreed in regard to both predestination and salvation. I am glad that such excellent and safe ministers as Elders O. J. Denny and C. B. Hall have been added to the editorial staff of the Landmark.

I do not set myself up as a judge over my brethren. I think it scriptural for each gospel church to settle its own troubles, with the help, if necessary, of nearby sister churches (Matt. 5:23, 24; 18:15-18) Ever since my baptism by my beloved father, Elder C. B. Hassell, in January, 1864, I have earnestly labored for the peace and union of all the churches of the saints upon the basis of entire, perfect, and eternal truth of all the Old and New Testament scriptures (John 17:17, 20, 21).

SYLVESTER HASSELL.

GOOD LETTERS

Elder P. G. Lester,

Roanoke, Va.,

Dear Brother Lester:

Enclosed please find copies of letters Brother A. B. Denson asked me to copy and send to you for publication.

Brother Denson has been in a poor state of health for sometime and didn't feel able to undertake the task. However, I am very glad to state that he is some better now.

Hope you are enjoying good health and can visit our (Kehukee) Association this fall.

Your brother in hope,

S. D. WARD.

Elder A. B. Denson,

Dear Brother in Christ, I hope,

If I should thus address you, I have a very sweet letter I received from dear Sister Emma Brake, and it was just such a comfort to me that I felt like I would love for others to read it, too. So after reading it I called her over the phone, and told her I would love for others to read it, for I felt it would be of

col. . . to you, and others, too. She gave her consent to let you read it, and also gave her consent that if it were our wishes, we could have it put in the Landmark, so I will leave that to you.

I feel to say and believe the spirit of the Lord was richly dwelling in her heart when she wrote it, and I don't feel worthy of such sweet messages of love from those of God's dear children that I feel are so far my superiors, though I hope if I'm not deceived that my trust in the same great head she was writing so beautifully about and ascribing all the glory to, and, oh, how I would love to feel that I showed that spirit of meekness and love, as I do, but I realize that we can't do anything, only through Christ which strengthened us.

I hope the letter will be as much comfort to you, and others as it was to me.

When you are bowed at a throne of grace remember me who feels to be the least, if one at all.

ANNIE DAUGHTRIDGE.

The Letter

My Very Precious Sister in Christ,
I Hope,

Will you bear with me for a few minutes, and let me relieve my burdened mind by writing you? I feel like I have much I would be glad to talk to you about, for I hope we are mutually agreed when it comes to this doctrine of salvation by grace, with our poor efforts wholly excluded. If our help was acceptable, we might have room to feel our great importance, to feel I'm just a little above my brother or sister, but being the opposite it doesn't give us any room to feel to

be the biggest, but oh, I am less than the least if indeed one at all.

Sister Daughtridge, I've been in this state of feeling more for the past year than I have ever been before, although I believe I've felt it just as forcibly before, but not continually as I have of late, feeling every hour I live, the greatest need of a precious Saviour's love and tender mercies. And, oh, dear sister, how can we live without His divine presence to guide us along the uneven journey of life, and to feel His merciful guardian care shielding us from the many toils and cares that seem to be our daily portion? I have in the past hoped to grow better as my age advanced that I might look and act more like you, dear sister, for it always seems to me you are full of God's love, and speak with no uncertainty concerning His precious promises, and so fully endowed with that divine knowledge to guide you in speaking of His wonderful love and great mercies to sinners like me. If not deceived, I love to hear these glad tidings from a far country, whose treasures are inexhaustable and so full of the riches of His love that we can talk of it as best we can in our weak way, and yet feel the half has not been told.

As you said Sunday about Brother Benson's preaching that we are almost persuaded to believe if they are the children of the most High that I am too, for they just tell me what I am, and can tell my experience much better than I could. Surely it is the spirit bearing witness with our spirit that we are the children of God.

I have felt so forcibly the sweet

calm spirit of true thankfulness, that I believe since Saturday of Brother Denson's acceptance, as our pastor. I just can't tell how I felt, and do feel yet, but every once in a while something just seems to say, "Praise the Lord for such a gift." I do pray our Heavenly Father will give us grace to love him (our pastor) as is becoming to the sheep of His fold, and that we may help to minister unto him of our natural blessings, to show in a small measure that we love and appreciate the spiritual blessing sent us through him. I truly hope and trust that God will restore him to health again, for it is so sad to see him suffer.

Yesterday morning I was around doing my morning's work, with my heart burdened, it seemed, with prayer and too, a feeling of deepest gratitude and calm happiness, just a mixture. Do you ever get in that fix? Well, I just can't describe it, but I felt that I would be so glad if I could find a few words of scripture that just applied to my case. I came and took my Bible, opened it and these words caught my eye, "Woe to them that are at ease in Zion." It was enough. They com-

rted me through the medium that I was not to be at ease, but if in Zion, as I had a precious hope of being. Woe to me, if I was at ease. It is a warfare in which, if we be faithful soldiers, we are not to turn back, but having been given the breast plate of faith and love; and for a helmet, the hope of salvation we will, even though we feel faint sometimes, have the desire to fight on till the battle is over that we may say as did Paul, "I have fought a

good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not for me only but unto all them also that love His appearing. Isn't this our hope? And when by faith we are permitted to look beyond this vale of tears and blessed to view our home, not built with hands, eternally in the heavens. Is it any wonder that we would choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt?

Not all the joys, feigned pleasures, of this world can give such a pleasure as a moment spent in the praises of our blessed Redeemer.

I wish I might always be found waiting and watching, trusting and believing on Jesus, and oh, that He will grant me faith and the spirit of humbleness, to teach me how to pray and what to pray for, and cause me to abide in my place, at the lowly footstool of God's mercy. And oh, if I may but touch the hem of His garment it will be enough for me.

I know you are getting tired of this long letter, and I'm making such a jumble of it, that I guess I had better close. Like me it is poor and empty with nothing expressed, as I always feel when I try to talk or write of these precious truths, but knowing you as I do, and feeling that you have been charitable towards my shortcomings and imperfections, I would ask you to remember me, a poor vile sinner,

when your heart is burdened with prayer, pray God to be merciful to my unrighteousness and to heal mine infirmities and make me to love Him more, and serve Him better than I've been able to do in the past.

Hope this finds you and your companion enjoying your usual degree of health, and may you in all the trials and afflictions that you are called upon to pass through, feel the presence of our blessed Saviour, who has suffered too, and that His many blessings may continue to abide with you. With a heart full of love and every good wish for your future happiness as far as can be God's divine will. May He keep us all by His power and gracious love.

The least, if one at all,

EMMA BRAKE.

I have known these two very dear sisters for several years, and don't know of more humble, lovable, and Christ-like sisters than they both are.

Sister Daughtridge's membership is at Falls of Tar River the church where my membership is, and Sister Brake's membership is at Pleasant Hill, about seven miles away.

Respectfully,

S. D. WARD

728 Peachtree Street,

Rocky Mount, N. C.

Good letters, write again sisters.

P. G. LESTER.

STANDS FOR THE OLD PATHS

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Sir:

Enclosed find \$2.00, for which please renew my subscription to

Zion's Landmark. I feel that I cannot do without our dear little paper, especially since it stands so firmly for "the old paths" taking no part in the contentions, not considering from what source they come, let that source be ever so learned, ever so sound in doctrine; but earnestly suggest that we watch with a zealous eye any and all things which, in our opinion, do not fully savor of thus saith the Lord. Does envy exist among us? if so, hear the words from the wisest man that ever lived, to-wit: "A sound heart is the life of the flesh; but envy the rottenness of the bones." "He who loveth God loveth his brother also." Love works wonders. "For this is the message that we heard from the beginning; that we love one another." "He that loveth not his brother abideth in death." "But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another." "And we beseech you brethren, to know them that labor among you, and over you in the Lord and admonish you," "And to esteem them very highly, in love for the work's sake; and be at peace among yourselves.

Paul's writings are filled with love and admonition, to the church of the First Born. If one possesses this Godly love, he can and will, love his brother, forgiving all his short-comings. We are so prone to sin that the Lord alone can teach us the measure of our days, that we may know how frail we are. When he withdrew himself from Peter, he denied him thrice; but when the cock crew, he knew what he had done, and when he thought of the

Lord's words, he wept, so will all His little ones do; this is the springing up of love which brings repentance, then can we embrace the whole household of faith, and peace reigns; we are thus taught that our righteousness is as filthy rags.

Then are we brought to the place that we will not mind the things of high estate but will condescend to men of low estate, then we are not wise in our own conceit, then do we love, then can we forgive them. Do we desire to seek peace and pursue it. It is through great tribulation that we have to pass to make us love, and to fall at the feet of our brethren.

"Teach me to feel another's woe,

To hide the fault I see,

That mercy I to others show,

That mercy show to me."

"We all do fade as a leaf and our iniquities like the wind do take us away." "But now, O Lord, thou art our Father; we are the clay and thou our potter." And we are the work of Thy hand." "O the depths of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out;" "For of Him, and through Him, and to Him are all things to whom be glory forever.

LIZZIE HOLDEN GARRARD.

Durham, Route 2.

EXPERIENCE.

Dear Brethren,

I will send you a little of my experience. I will not tell it all because I don't feel like I can.

I once belonged to the Methodist church and was a member 20 years, attending the meetings regularly,

but I came to feel like that was not the place for me. I felt like I wanted to hear the Primitive Baptists, for I felt like I was cast down and had a heavy burden. I felt like it was more than I could bear and I would go to church. But I felt like I was not worthy of being there with those good brothers and sisters, for they did look good to me. I was not satisfied anywhere else but at church. I suffered with rheumatism ten years or more, and all the doctors said that there was no cure for me.

I dreamed one night three years ago, I saw a doctor come in the door and he was dressed in white. He came around the bed to me and looked at me and said, "What is your trouble?" I said, "rheumatism" and he took his hand and rubbed from the top of my head to my toes and said, "You will not have it any more," and turned away and went out the door. Next morning when I awoke my rheumatism was all gone. I didn't feel like I had ever had any. I felt so light and good that I haven't had any since. I had another dream. I dreamed I was at a place, and it was a dark place. There was an old bad looking woman there. I looked on the right hand side of me and I saw a bright pretty tree, and under the tree there was sunshine. On this tree was fruit of some kind, and I said, "that sure is a pretty tree." The old dark looking woman told me to eat some of that fruit, and another one came to me, dressed in white and said, "Don't you eat of this fruit." I stepped off a few steps from there, and I saw my grave and my casket. The people were gathered around there, and as pretty as

they could be. I was looking down in the grave and I saw myself turning to a little child. I looked like a little child about two years old. I believe that we all have got to become as a child. I went to the church the first Sunday in October at Autreys Creek in 1924, was received in full fellowship and was Baptized by Brother A. M. Crisp.

MRS. A. L. STRICKLAND.

Pinetops, N. C. R. F. D. 1.

A GOOD EXPERIENCE

Elder P. G. Lester,

Dear Brother:

Enclosed you will find an experience, from a very precious young sister. Please publish it in Zion's Landmark.

Your brother in hope,

E. C. JONES.

McCullers, N. C.

Dear Brother Jones:

You asked me to write you my experience. I don't feel worthy, but by the help of God, I will try and hope He may enable me to tell it just like it is.

I am like you said, I don't know hardly how to start.

Before I received a hope, I had for a long time believed in the Primitive Baptist doctrine, and it seemed like when I would go to that church that I felt nearer at home than I did at any other church and my desire was to join them.

But still I did not feel fit and I felt like there was a great work that had to be done before I would be fit and I knew that it was a work I couldn't do. There came a burden on me. It was a burden I couldn't express. I felt like every

body had forsaken me and I felt like even the Lord had. I was miserable. I felt like I had no friends at all and I knew if the most High God had forsaken me, I was lost. I asked the Lord in my weak manner to take the burden out of my heart and to give me a hope for I felt like the Lord was the only one that could. The burden was removed and it left me with a pleasant hope.

I can't tell how I felt. I felt little and lonely and that the Lord had nothing against me except going before the church and being baptized.

Brother Jones, won't it be a pleasure if we all can meet together some day at that blessed place which the Lord has prepared for His people? Doesn't it seem good to think He is calling them in, one by one.

I believe when the appointed time comes, He will call all of His people home.

Brother Jones, I have not felt worthy to write you these lines; but I hope the Lord has guided my pen, and I want you to remember me in your prayers.

From your sister in Christ, I hope

(MISS) TILLIE SMITH.

Kipling, N. C.

LITTLE RIVER ASSOCIATION

The next session of the Little River Primitive Baptist Association is appointed to be held with the church at Clement, Johnston County, N. C., three miles north of Four Oaks, Friday, Saturday and fourth Sunday in September, A. D. 1926.

Visitors will be met at Four Oaks, N. C., on Thursday P. M. and Friday, A. M.

If further information is desired write Brother R. F. Smith, Clerk, Benson, N. C.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

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

VOL. LIX

No. 20

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

SEPT. 1, 1926

LETTERS AND REMARKS

Elder P. G. Lester:

My dear brother in hope, if one so unworthy as I feel to be can be permitted to thus address you. As Mr. Gold has so much to do, and I have had so many beautiful letters from this dear sister and her dear husband since I have been afflicted, trying to comfort me, and as I feel that I am so disobedient refusing to be comforted, I am sending you this one, and as I feel that I am totally without judgment and understanding if I ever had any—and cannot help myself, pray for me, if you can and it is in your heart to do so. Do as you think best with this.

The letter is from Sister Effie Harris Carawan. I am in a land of hills and valleys, it seems to me;

light a little at times but more darkness than light. Is it possible that I am one of God's family. Do comfort me if you can, I need it. I am so sorry about the trouble among God's people. But He alone can restore peace. Now do let me hear from you sometime when you have time.

Your sister, I hope in Christ.

BETTIE Z. WHITLEY.

The Letter

My Dear One:

Do you think your feelings experience and exercises are peculiar and strangers to the patriarchs, prophets and even the apostles? Surely not, for you find them in the same straits. They were and are examples to us. You should take thought and courage in that you are counted worthy to suffer with them and surely you must know that Christ knew something of your sorrow when He prayed that the cup might pass. He dreaded the sting, the suffering and it was not for Himself but for you and can't you be patient and endure a small measure for Him when He has done so much for you all? He paid it all yet you know it is through great tribulation that you enter into His kingdom. You must go that way for there is but one way, a narrow one. We feel like sometime if it were wide enough we would step aside yet, get it out of this way, but we can't, we must go on, halting, limping, doubting, fearing, trembling, quaking. My understanding if it is any better and brighter and lighter further on, we are never satisfied. If we are in the light we fear darkness and in darkness we want the light so that is the way we go. Up on the hill and down in the vale,

but Jesus is there, He is everywhere with His people, yet like you, they are ever ready to write bitter lines against themselves and I fear you do wrong. You would not ask for your pathway to be all sunshine and strewed with flowers and others of God's people groping in darkness and you would not ask for your life to be free from suffering, if so you could not know any of the fellowship of and with Christ and you must be brought in touch with His suffering and have fellowship and kinship and to have that you must suffer with Him so that you may and will reign with Him and He has left a measure of suffering for every one of His children and you must fill your measure. No one else can do that and what God does is right and He has a purpose in all He does and cannot make any mistakes nor failure for He knows none, yet we are so shortsighted that we do not know what is best for us—yet I am glad that I am in the hands of a God that does everything after the counsel of His own will and that I am not here by chance and my destiny is not by haphazard but is decreed and fore known by God and I will serve His purpose that He had and has decreed for me to fill and none other can change nor dismantle His way and judgment. That is the God I love and if I come in darkness He is in light all the same for in the darkest shade if Jesus but appears it is heaven where Jesus is.

I know that I can't do one thing for myself; I must be still and know that the Lord He is God, for I am sure He does His will and I must be still and I want to lie pas-

sive in His hands, knowing He doeth all things well, on land and sea. He executes His firm decree and by His saints it stands confessed what ever God does is always best. Verily it is and the older I get the more beauty I see in God's sovereignty and supreme ruler over all events and that to His own glory.

Earth hath no sorrow that heaven cannot cure and will in God's own time. He needs no creature power or skill, His finished work to mend, but works His own eternal will as wisdom did intend. That is my hope, my salvation and on what I subsist and hope will land me safe on the sweet banks of deliverance.

Write soon. Husband joins me in love to you from one who loves you dearly.

EFFIE.

Remarks

In the days of the apostle there were chief women not a few, who, together with a great multitude of devout Greeks believed the preaching of Paul, that Jesus was Christ, and consorted with Paul and Silas, and laboured with them in the gospel; and some such conditions and service exists among us even unto this day. Of such are our dear sisters, Whitley and Carawan. There seems to be more genuine gospel faithfulness manifested by our women than there is by our men. It is claimed that the brethren are more engaged in the affairs of the business of this life than the sisters are and therefore they cannot get away to attend the matters of the church, but my observation is that a woman who is faithful in church matters is a keeper at home and that good housekeeping enters

largely into the essential affairs of the business of this life. Success on the farm and in the office has its incipency at the threshold behind which the woman, with the broom, the rolling pin and the distaff at hand, gives the impetus that puts the great master wheel in motion and all attendant wheels of efficiency.

Sisters Whitley and Carawan are house keepers, and we have others upon whom we are wont to depend for decency and order in the church. Such sisters are up and out early. Those dear faithful souls were early at the sepulcher with their sweet spices and precious ointments to anoint the blessed body of Jesus. Only Jesus Himself was up first.

These are mothers in Israel—teachers of the younger women, and examples to them, and in fact are such to many of the brethren. They are generally sound in the faith, and are well established in the way of truth and gospel order. Some of them have been and are good writers. A number of the chief women in the days of Christ followed Him to the cross and were eye witnesses of His sufferings and death. While He hanged on the rugged cross He turned His languishing eyes upon His mother directing her attention to His beloved disciple John and said woman behold thy Son and to John He said, Son, behold thy mother. How blessed the tie between the humble servant of God and these mothers in the church. Their presence is as an inspiration to Him. He looks for their presence, and for their approval of His preaching. The smile

of satisfaction which often radiates their attentive faces gladdens His heart in an assurance that they knew the joyful sound, and that he is preaching to them peace by Jesus Christ. These blessed characters are to be found in every well ordered church. They are, as it were, the queens of the hive.

In many of our churches the better material for deacons is to be found among the women. Eve is said to be the mother of all living—that is of all men—and she is the mother yet. She is the mother of all living—of all who have life. And she has life and lives, and acts the life she lives. Being a mother she continually brings forth the living from the life that she lives—from the life that is in her. Life is energy therefore she is full of energy, full of life—full of spiritual gospel living. At our church meetings she is most in evidence. A brother has just said that he once attended a certain church and there were present two brethren and four sisters, and that church has been half dead for 40 years. Do you wonder at it? A small minority of the membership were present. What is the matter with our people? Is it possible that there is not life enough within us whereby to know that we are dead? "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." We should awake to righteousness and sin not, looking into the scriptures that we may see what is therein required of us and finding what our hands should do we should do it with our might; and having put our hands to the plow we should not look back, but having sown in

hope we shall also reap in hope. We should live soberly and righteously and godly in this present world even as we have been taught in the appearing of the grace of God which has brought salvation unto us.

P. G. LESTER.

WHO IS MAD

A sister says she wants to go to meeting and when she cannot get to go she gets mad. Is that madness of the flesh? and if so, is not the desire to go to meeting simply of the flesh? I am requested to give my views on this proposition. Is it a mark of a christian spirit, or is it consistent with one's reasons of a hope, or an experience of grace to become mad if she cannot have the desire of her heart to go to her meeting. It would seem that the principle to be mad would properly belong to the flesh, and yet the provocation, because of the character of the opposition or hindrance, might have the sanction of the spirit by which one is a child of God and is being led as such. Hosea 9:7 says the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. Jesus looked round about on the people with anger, because they oppressed Him because He healed the withered hand on the Sabbath day. One can be angry and yet not sin, for it is said, be ye angry and sin not. "Let not the sun go down upon your wrath." If one might be angry, wrathful and indignant it would seem that he might possess somewhat the principle of madness, but she should not harbor and nurse her resentful feelings, but in her patience she should possess her

soul. The child of God has two natures, and while it was her better nature that wanted to go to meeting the opposition being of the flesh in the opposer it aroused the like spirit in the flesh of her that was opposed. I think she may be mad or angry, but her better nature will prevail, and appease her wrath before the sun goes down, and in the twilight she will worship God, confessing her sins and His goodness and loving kindness and tender mercy. They that worship God worship Him in the spirit, rejoice in Christ Jesus and have no confidence in the flesh. It is a wonderful thing to be a new creature of God in Christ Jesus and as such to live unto Him and in Him.

P. G. LESTER.

NANCY ANN CRISP

Time in its rapid flight brings constant changes, with its raging billows of strife and toil and with its conflicts of joy and sorrow.

But when the canopies of heaven are shrouded in gloom and despair, amid the darkest nights of sorrow, through the blackest clouds of adversity inspired by lofty faith to behold, the sunlight of divine power, the humblest child of God bears meekly and with hopeful spirit, all dispensation, however, afflictive, of an all-wise and gracious providence, and can descry on the horizon's verge the gilded dawn of a happier day.

The rainbow of hope, ever smiles on our portentous bosoms as we are lured on and on, until exhausted nature sinks its wearied bodies in final repose, beneath its kindred dust.

When we contemplate the shortness of time and the length of eternity, we can only say "Happy is he that hath the God of Jacob for his help and whose hope is in the Lord his God."

"Blessed are the dead that die in the Lord."

Nancy Ann Council was born September 26, 1842 and died January 24, 1926, making her stay in this world of sin and strife 83 years, three months and 28 days.

She was married to John Dawson Crisp in 1869. He preceded her to the grave several years. She had four children, three surviving, one dying in infancy and her oldest son, with whom she lived until

a few months before her death dying six days after her demise.

She was confined to her bed four months before her death. All that a devoted daughter and loving grand children could do to alleviate her suffering was done until the icy hand of death claimed her for his own.

She joined the church in her 80th year but wasn't able to be baptized until several months afterwards. And truly could it be said of her, "That she looketh well to the ways of her household and eateth not the bread of idleness." The funeral services were conducted by Elder W. E. Grimes of the Primitive Baptist church and Rev. Tom Crisp (her nephew) of the Missionary Baptist church.

May the God above, who doeth all things well, comfort and bless the bereaved ones "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

BETTIE SALSBURY.

Done by order of conference,
W. E. GRIMES, Moderator.
S. L. GRIMES, Church Clerk.

SALEM ASSOCIATION

The next session of the Salem Association will be held D. V. with the church at Sardis, Rockingham Co., N. C., beginning on Saturday, before the second Sunday in October, 1926, and continue three days.

We invite orderly and peace loving Baptists who are in fellowship with us to attend, especially ministers.

NOTE—The church at Sardis recently voted unanimously to hold this session at the time mentioned above, instead of as shown by your last year's minutes, which was Wednesday, Thursday and Friday.

W. L. TEAGUE, Moderator.

APPOINTMENTS FOR ELDERS J. C. HOOKS AND XURE LEE

The following appointments have been made by Elder B. H. Harrelson of Tabor, N. C., for Elder J. C. Hooks of Fremont, and Elder Xure Lee of Dunn to come and preach for them.

The appointments follow:

Friday before the fifth Sunday in October, Black Creek.

Saturday and fifth Sunday, Pleasant Hill.

Monday, Pee Dee.

Tuesday, Simpson's Creek.

Wednesday, Pireway.

Thursday, Mill Branch.

Thence to the Mill Branch Association at Tabor, the first Sunday in November.

MILL BRANCH UNION

The Mill Branch Union will be held with the church at Pleasant Hill the 5th Sunday in October. All visiting brethren and ministers are cordially invited.

SEVEN MILE ASSOCIATION

Please publish in the Landmark, that the next session of The Seven Mile Primitive Baptist Association is appointed to be held with the church at Primitive Zion Meeting House in Harnett County, N. C., about six miles west from Benson, N. C., and Dunn about the same distance to be held on the third Sunday, Friday and Saturday before in September, 1926.

M. V. BLACKMAN, Clerk.
Benson, N. C. Route 2.

THE MAYO ASSOCIATION

Please publish that the next session of the Mayo Primitive Baptist Association will convene with the church at Axton, Henry County, Va., on Saturday before the third Sunday in October, 1926, and oblige.

Yours very truly,
J. M. LEWIS.

NOTICE

A great many Old Baptists throughout the country are deeply exercised over the subject of Predestination. In the hope of supplying food for thought to the earnest seeker after truth, I propose to collect, and publish in pamphlet form perhaps a dozen of the ablest articles obtainable written by men recognized to have been greatly gifted of the Lord. These writings will probably cover a period of at least the last five hundred years. The pamphlet will doubtless consist of 100 pages or more, the price not to exceed \$1.00 per copy, or less depending somewhat upon the number to be printed.

Will all who are interested in obtaining information on this subject kindly inform me the number of copies they desire for themselves and friends, addressing "R. Lester Dodson, No. 12 Addison Ave., Rutherford, N. J." It may be several months before the pamphlet is ready, as I intend to make it well worth the price to be paid.

P. LESTER DODSON.

WHITE OAK ASSOCIATION

The next session of the White Oak Primitive Baptist Association is to be held with the church at White Oak in Jones county on Saturday, 3rd Sunday and Monday in October, 1926.

All orderly Baptists are invited to meet with us. Those coming by rail will be met at Maysville Friday and Saturday. The church is two miles from No. 30 highway at Maysville.

R. W. GURGANUS.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

SEPTEMBER 15, 1926

JOSEPH MARRIES AN EGYPTIAN WOMAN



"Pharaoh said unto Joseph, See I have set thee over all the land of Egypt. and Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah Priest of On. And Joseph went all over the land of Egypt.

And in the seven plenteous years the earth brought forth by handfulls.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah a priest of On bear unto him.

And Joseph called the name of the first born Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And all countries came into Egypt to Joseph for to buy corn; for the famine was sore in all lands."—Gen. 41-41-57.

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

ASSOCIATE EDITORS

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

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

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

EXPERIENCE

I have felt deeply impressed so many times to try to express the experience I had so forcibly impressed on me which gave me hope and faith; but I realize I cannot find words to express it only in part. Feeling so unworthy I did hate to undertake it for I was raised Methodist in belief and when only a small child I was persuaded to join the church and was made to attend Sunday school and preaching and to take a great part in their children's days and also Sunday school conventions and finally they appointed me secretary of Sunday school and about that time I began to feel somewhat strange over the place and did not feel like it was my place so I told one of my girl friends about it and also in the presence of my father and one of my cousins and told them if I was out of the church I would stay out of it until I felt different to what I did then and my father just scolded me and tried to shame me about it and said that would be awful for my cousin to go home and tell my aunt about what I said and I told him I did not care for I spoke my own feelings.

Soon after then I began to go with a friend and school mate of mine, Samuel J. Stewart, son of Mr. Alfred Stewart, who was a Primitive Baptist preacher and a good man

and strong in his belief and a few years later was married to him and Sam at that time had not had any change, and promised me that he would go with me to my church whenever I wanted to go, and I was to go with him to hear the Primitive Baptists when he wanted to go, as we had been doing before we were married. So the bargain was made, and it worked out alright until about a year and a half later, soon after our baby boy not quite three months old died, and soon after then Sam met with a change. Then was when he broke his promise, and did not want to go with me to hear the Methodists, and did not want me to go either and that was all I knew to try to follow, and kept trying to go with them, and the more that dear husband talked to me the worse I got. I went by myself to hear the Methodists, then would go with him to hear the Primitive Baptists, and when any of them said anything I did not like I would just go on home and never say a word about it, till Sam would name it and then the trouble would begin. Elder James A. Fagg had not been moved to Walnut Cove very long, and he was always stirred up with those other denominations; they were always bouncing him for an argument and kept him torn up all the time, and it seemed to me he could not get up to preach without

mentioning them and I thought it awful bad then but am so glad to say today he can't preach it too hard for me.

Then when we would get back home Sam would say to me O yes, Mr. Fagg tramped on your toes to-day didn't he and then my temper was raised again. I would tell him I never intended to go to hear that man preach again, that every time I saw him the worse I hated him; and Sam would tell me why you could be made to love that man and I was silly enough to stand him down to the very last I knew I could not, and the first thing I knew I was going to hear him again; and some way it seemed to me I had a little different feeling for him than I had had and could take things he said in a little different way than I had, but still was trying to go on to hear the Methodists and tried to act the hypocrite with them. So on Sunday we went to Wilson church to a funeral and several able Primitive Baptist ministers preached the funeral, and we came back home that evening and the Methodists had begun a two weeks meeting here at Stewart's school house right at our home. In some way I don't know why but Sam went with me out there to the evening service, but did not go in the house; so that night he would not go with me at all, and I just could not see it anything else but contrariness then. So next day on Monday morning I got up early to get through with my work, got my dinner, dressed my baby (my second child then) and myself—and went to the Methodist meeting again that morning, and husband was in his field at work,

and came in and ate his dinner before I got in from the morning service, and to my surprise was out and gone and I did not see him till he came in to supper that evening. I felt like I was doing wrong, and knew it was against husband's will by going to that meeting on Monday morning, and felt bad over it, and could not enjoy being there like I had been before, and when they were getting ready to close their service, one of their preachers made the suggestion he wanted all the christians to come up and give him their hand and while they sang a hymn he asked all the sinners who wanted them to pray for them to pray for them to come up and give them their hand, too, and as I was seated by one of my aunts, one of their great church workers, when she started up to give the preacher her hand as a christian, I thought if I did not go too that they would have it going I had back slidden and would be trying to work me over so I started right behind my aunt, and I got just about half way between my seat and the preacher and I was stopped and there was a voice spoke to me and said, stop and think what a sinner you are; and I can never tell any one what a feeling ran over this poor mortal. It looked like my sins rolled up before me like mountains that everything I had ever done in my life came before me; so I did nothing, but turned and went back to my seat. I believe if I had made the attempt towards that preacher I would have fallen to the floor, but I was crazy enough then to still keep on going to hear them, but afraid to try to take any part with them. So towards the

close of the meeting Sam's dear old mother, a good woman, she was, talked to Sam telling him he knew my belief before he married me, and as one of the preachers was my uncle by marriage that he must invite them out to take dinner and supper with us, and he did, and went to the meeting that night. So next fall came on they were to hold another meeting, and it seemed to me that I did not care anything at all about going. I was looking forward to the Association which was to be held at North View church—the Association before the last one that was held there. Sam knew that I did not care to go and we got to talking about it and for the first time I had ever mentioned a word to him about it, I told him about what happened to me the last meeting on that Monday morning when I went out there and he told me that the devil never checked any one, so he said that very morning he was made to fall on the ground and beg the Lord for mercy and ask Him to check me. And when that meeting came on just the week before the Association at North View Sam was willing to go with me and finally we went one night and just as soon as we got in and took our seats one of the preachers came in and fell down on his knees facing the crowd and prayed to himself before they began their service. I had seen them do that lots of times but I thought that was the foolishness I ever saw in my life and just seemed like to me everything they said and did that night was nothing but foolishness and Sam and myself both got tickled at the way they did and when they

got ready to close their service that night one of the preachers called for mourners to come up and kneel with them to be prayed for, and he said to them not to stand back and wait for some one else to decide for them—that mother nor father could not decide for them—neither could brother or sister, or their friends and sweethearts could not decide for them. He said God in heaven could not decide for them. And I just thought their God they claimed to serve surely must be a weak God. So in a few nights later we were both silly enough to go back again and that night we took a back seat, and never got up so close to the preachers, and I had not been in the house very long before I had the strangest feeling come over me that I ever did in my life. I felt just like I was out of my place and was ashamed to be seen there. I wanted to get away from there and I did not want my husband to know it, and I knew I could not get out of there without him finding out my reason for leaving, so I tried to stay on till they broke up to all leave and I just tell you I thought I was going to die. I begged and pleaded for mercy and promised the Lord if He would spare my life till I could get away from there I never would be caught at such a place as that any more, as long as I lived. And that has been 16 years this next October if I have not made any mistake in counting and I hope I haven't and can say I am still keeping that promise till today and have never had any desire whatever to break it for I love the Primitive Baptists and do wish I could hear them preach more than

I do.

Soon after I was made to beg the Lord to spare my life and made this promise which I expect to try to still keep, I was so troubled over my name being on the Methodist church book and could not get rid of it so I decided I would write to the Methodist preacher and tell him to take my name off the church book and to take it off at once.

I then was relieved over that matter for I felt sure that he would take my name off after I wrote him what I did.

Then soon after that I just became so troubled I could not work, eat nor sleep, could get no ease anywhere, and I was trying all the time to keep it hid from my husband, and one day I started to my house work early in the morning and everything I tried to do I did it wrong and did not have success with anything, so I worried on all day that way. So after getting through with supper and fixing my child to bed, and my husband going to bed early too, I decided I had got nothing done all day I would try to sew some that night, but my mind was not on work, so I found myself begging and pleading to the Lord again if He had a way He wanted me to go to please point out the right way to me and I soon went to bed not expecting to live till sunrise next morning. I had not been in bed very long before the very one—Elder James A. Fagg—I had talked so badly about came to my bed, he was dressed in a white robe and around him was the brightest light I ever saw, it glittered brighter than gold, it just lighted up the whole room to me and

had the gentlest voice I ever heard spoken and a smile on his face and called me by my name and quoted two verses in the 7th chapter of St. Matthew, the 13th and 14th verses.

13th. Enter ye in at the "straight gate for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat.

14th Because straight is the gate and narrow is the way which leadeth unto life and few there be that find it."

I can't find words to describe my feelings. I was so happy I clapped my hands for joy, I felt that my prayer was answered. So next morning I got up got breakfast, sat down to the table with my husband, but swallow a thing I could not for I was so full I wanted to tell him what had been shown to me and I was sure that I had been directed the right way, and I was so stubborn and felt so mean and ashamed of the way I had done I was not going to tell him as long as I could hold in so I went on till noon. I went to the table again and could not eat again. Husband said to me what is the matter with you? There is something I know and I was so full I could not hold in any longer so I had to tell him, and he rejoiced with me.

In a few months after then I dreamed I was baptized and was at the Old River Mill and Elder James A. Fagg was the one that baptized me. Several years later my husband united with the church at Clear Spring church and was baptized by the pastor, Elder James A. Fagg just a month later and I wanted to go with him out in the water

that morning so bad I could hardly stand it. All the next week he was so happy and overwhelmed with joy and I felt so burdened and disobedient it was another miserable week with me. All my people got at me and just abused me and also my husband too. They tried to blame him with it all, but the more he said to me about the way I was going the worse I got though I am so sorry.

God in His infinite wisdom saw fit to call from this world of sin and sorrow my dearly devoted husband on January 13th, 1919 during the epidemic of influenza leaving me with my little ones to rear. I can't understand why it was unless on account of my disobedience, I am so sorry and ashamed of the trouble I caused him to see, but am so glad and thankful it did not last any longer than it did. I never could have gotten over it if he had died and I had not asked him to forgive me for the way I had done.

I tried so hard to keep it all hid from him but am so glad I was made to tell him of all my troubles.

I have now been left a widow over seven years, have five living children, the youngest one never saw her father, the trouble and sickness and bad luck I have had since I have been left a widow, I could not begin to tell, it would take up too much time but will say I have had nothing but sickness and trouble. Four of the children and myself have had to go to the hospital for an operation, have had one near to death with pneumonia, one with diphtheria and one with scarlet fever, two with broken arms, the oldest girl lost her left eye and

the right eye is in a badly strained condition and lots of other bad luck.

I am just back from the hospital have been under the care of the doctor three months and underwent an operation the 9th of this last June and I have thought several time I could not live, am so discouraged and out of heart.

I ask an interest in the prayers of all of God's children. I so often wonder why I have so much to go through with but I hope my troubles will be ended here on earth and I will go to rest when I die.

Your unworthy friend.

LIZZIE W. STEWART.

A TRIBUTE TO ELDER DENNY

Dear Mrs. Denny:

I saw in the Landmark of your loss in the death of your husband. You have my deepest sympathy.

I dedicate these few words to the memory of Elder C. F. Denny:

In thy kingdom oh! Lord, one of the
servants has gone,
Leaving all his dear one abroad
On this earth of sorrow to mourn
their loss,
But we know not the fullness there-
of.

I feel he has heard the words,
"Well done good and faithful ser-
vant,

Abide with me beloved one
forever and forever."

A friend,

MRS. NETTIE ELLIS

New Bern, N. C.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

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

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

WILSON, N. C. Sept 15, 1926.

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX No. 21

HOW

How we serve and worship God is the question agitating the minds of our people, here and there, and like all other questions, it has three important phases to it—One is we do not all understand it, and another is we do not understand each other and the other is we do not seem to understand ourselves. Paul said unto Timothy—Consider what I say, and the Lord give thee understanding—therefore we are to consider the word of divine truth and to look to the Lord for understanding. The Master says—teaching them to observe all things whatsoever I have commanded you. We are to be mindful of what is said, and consider what is meant by the saying. And we should consider

whether we have the word that will convey the thought we have in mind. I am of the opinion that our differences consist more in word than in principle, therefore a careful consideration of what we mean would serve to conciliate opposing minds, and to bring them into unity of thought as in one mind, even the mind of Christ. We are to be of this one mind, and there can be no reason why, nor excuse for our not being so. There is nothing true but the truth, and he only is right that has it. What is truth? Christ in you the hope of glory.

I have thought all along, that the prominent incidents of the laws and observations in the old scriptures are typical, and in some way are fulfilled in the new scriptures. The things afore time which were written for our learning, which in themselves were literal—that we through patience and comfort of the scriptures—the new scriptures, in the spirit—might have hope, and I am not sure yet that such is not the case.

While the commands, requirements and observations were with reference to a literal people to be literally observed and kept, yet their character was of a spiritual signification, and their requirements and exactions were extensive and in detail so minute and so characteristic of the great law giver, and the people were so corrupt and depraved in their carnal character, it seemed practically impossible that they should strictly keep them. But Christ having come in the likeness of sinful flesh and for sin, condemned sin in the flesh and fulfilled the law in all of its jots and tittles,

and the Holy Spirit, which He sends in His name quickens us into a knowledge of His obedience and the imputation of His righteousness, and thus we do His commandments, hearkening unto the voice of His word.

It seems to me that we are ahead of our premise in our general deliberations. If, unless we may find that we as men and women are capacitated to do or not to do according as we are obedient or disobedient at the volition of a will in us, subject to our control. We reason upon the fact that God does not tell us to do that which we are not able to do, whereas the fact is God does not base that which He would have us do upon the premise that we are able to do it, but that He would have us do it. We have no account where the devil himself ever failed to do what God or Christ bid him do, and shall his people come short of the devil in obedience or obeying God? Furthermore the devil obeys against his will, whereas the people or children of God are a willing people in the day of His power. But we are not back upon the fundamentals of the matter yet. The effect of the new birth—Some of us claim to believe that in the new birth as a result of regeneration there is a change in the soul or spirit or heart of the man by which he is spiritualized and so capacitated as to be able to do the commandments and obey them, or they may not do them with consequent results.

I do not understand that we may cite instances in the law dispensation for the verification of things under grace—except as the fulfill-

ment of those things as revealed in us as the righteousness of Christ, in the life that we live by the faith of which Christ is the author and finisher.

But really I do not believe that any manner, nor amount of discussion of this question amounts to more than a waste of paper; the devil already has the tide flowing outward upon which a number now posing as Primitive Baptists are sailing into the regions of arminianism. They are now considering by what name they will file their passport. Whether they can afford to claim to be Primitive Baptists, or whether they shall not set up the title of original Primitive Baptists. This last would seem to be in accord with such a presumptuous assumption. The earmarks of the Primitive Baptists have become so surely evident as to identify them at their very birth, therefore nothing but the naked truth of the gospel of salvation by grace will corroborate or stand in evidence of their identity. The very atmosphere into which they are born brings forth from them the inimitable cry of Abba—Father uttered by the Spirit of the Son of God sent by Him into their heart, and although they do not remember that cry, yet they never fail to recall it for by that same spirit they continue to cry the same blessed truth that God is their father. And it is from the fact that they thus cry now, that they are given to know that they must have thus cried then; and yet they cannot now cry as they know they must have cried then. Did you ever hear that cry? If so, you know it when

you hear it again, and you readily know something of what the attendant circumstances and conditions must be. Naturally the mother listens for this peculiar cry with the most intense anxiety, for with it there is life, and without it, there is death. By this life the child lives and without it the child is dead. By this living spirit, or this spirit of life the child lives and cries and moves and has its being, without it the child is still and quiet in death, and is not.

These literal figures should be considered from their incipiency to their conclusion. Some of our people claim that in the new birth, or the man in being born again undergoes a change of nature in some one, or more of his component parts, or that it is the soul, or the spirit of the man that is born again in which a change is thereby affected—that the soul is made spiritual, or the spirit is made to be holy, or that the mind or heart is so renewed as to render spiritual impulses and divine service, therefore in the new birth the man made to be the subject of it is thereby capacitated to do the things commanded in the scriptures to do or to be done. Now the great and divine teacher of all truth does not say that except this or that of a man be born again, but except a man be born again, he can not see the kingdom of God. Now with what does a man see? With his eyes most assuredly. Then man who was born blind received his sight. He had eyes, but they were sightless. He received sight—well what have we that we have not received? even to the sight of our eyes. Generally speaking we have

eyes literally, but we do not see, or in this sense we do not perceive, meaning, I dare say, that we do not understand. And the Apostle Paul says. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. The trouble with Nicodemus seems to have been a lack of understanding. How can this be? "How can a man be born when he is old?" A proper understanding of this proposition is the trouble with us now. We are not ready and willing to accept the plain declaration of the Master, ye must be born again. Except a man be born again. We want to explain it, and tell how that a master in Israel did not understand. If we could be more simple in our understanding, and with it accept more readily the plain declarations of scripture we would understand each other better. Christ said except a man—not a soul, the spirit nor the mind nor the heart—If so would He not have said so plainly? Paul says, I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Now does either one of these—the spirit, the soul, or the body constitute the man that is born again? It is said of the birth of Christ that, She brought forth her first born. To be born is to be brought forth. Jesus did not become to be the Christ by being thus brought forth. He was the Saviour and therefore they called His name Jesus.

I do not wish to be thought of attempting to discuss this question but am merely attempting to simp-

ly state what have been my thoughts as I have come along down through the years of my humble ministry. This question has been discussed by able men of the past with the usual result of contention, confusion, division and distress. There is nothing wrong with, nor in the question, but we fail to observe the real gospel in the principles involved. Teaching them to observe all things whatsoever, I have commanded you and lo, I am with you always, even unto the end of the world. Amen. Is Christ with us when we divide? Is Christ divided? Is Christ really in the observation which we make?

If by Christ, who strengtheneth me, I can do all things, and without Him I can do nothing, is not the essential condition the fact as to whether I do or do not have Christ. Having Him do I not by Him do all things, and not having Him, do I not without Him, by myself, do nothing? Is it true that by Him I can do all things? Is it true that I do all that I can do by Him, or is it true that whereas by Him I can do all things, yet I do nothing. And they began to speak with other tongues, as the spirit, gave them utterance." The spirit gave them utterance—and the disciples uttered, but did any fail to utter? To whom utterance was given, I trow not.

I have thought in our faith or by faith we accept as true many principles of gospel truth which we do not feel that we can explain and which we do not explain except as that the truth of what we have in mind is understood by the faith, the same faith, that is in the hearer as the righteousness of God

is revealed from faith to faith as truth. When Jonah paid that which he had vowed, that salvation is of the Lord, he made the payment in full, and the whale rendered a clear receipt by casting him out on dry land. And then he was ready and willing to go and preach the preaching that God bade him preach; and he was not afraid, because he had something to tell. When the Lord first spoke to him He told him to go and cry against Ninevah, but did not tell him what to cry, or to say, and Jonah was afraid at the word of the Lord. And he thought to go away from the presence of the Lord, and started as he no doubt thought to go away, but though he went a round about way it seems that he was on his way to Ninevah just the same, even as the Lord would have it. He did not frustrate the Lord at all, but as he came from the whale, or from the belly of hell full of much experience and gospel learning the Lord intercepted him, and told him again to go, and what to say. And Jonah arose and went according to the word of the Lord, even the word which came unto him; the word which by the gospel is preached; and the men of Ninevah heard the word, and they knew that it was of God, and they repented at the preachings of Jonah. He did not tell them to repent yet they seemed to know what to do, and they did it effectively. They seemed to know the real principle of Jonah's preaching better than he did himself, and yet they did not know their right hand from their left hand. And yet there are some going to and fro among us in this gos-

pel day declared that if Jonah had obeyed the Lord he need not have been swallowed by the whale, whereas, it seems to me if these so called preachers had been thus swallowed they would preach the truth like Jonah did. It does not say that Jonah disobeyed the word of the Lord, but he feared the Lord and fled from His presence. The Lord did not fault him for trying to run away. But He told him to go unto Ninevah that great city and preach the preaching He bade him, which he did; but it was a round about way, and yet it seems to have been the Lord's way of teaching Jonah how to preach and his experience so imbued him with the character of God and His providence and His grace and salvation as to assure the men of Ninevah that God was behind the preaching of Jonah; and that he was a just and holy God, full of mercy and truth, and they feared Him truly and repented of their evil deeds. The ministry of Jonah was very brief, yet he was a great preacher, just one sermon seemed to suffice; but as he went through the city, he preached. His preaching seems to have been after the gospel command, as ye go preach. While there were only eight words given him to declare yet he seems to have preached two days, and I have thought that was the only preaching he did, while we seem to have to preach as long as we live. "They shall still bring forth fruit in old age." As a good scribe they bring forth things both new and old; but whether they be new things, or old things yet are they fresh from the archives of the gospel of grace.

Gospel preaching is not in the letter but in the spirit, and the spirit is ever new, and young, having neither beginning or days nor ending of life. It is in this living spirit that we sit down in the kingdom with Abraham, Isaac and Jacob, and together we worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Sitting together in heavenlies in Christ Jesus.

P. G. LESTER.

REPLENISH

Elder M. L. Gilbert,

My Dear Brother:

I have just got home from some appointments and have tried to investigate the word "Replenish," as it comes in Gen. 1st, 28. I cannot find that that word means to refill up. The word means the same as the obsolete word "Plenish" did mean if we are governed by Webster's New International Dictionary. I think probably Shakespeare gives it "To fill up anew or again in relation to one's purse having become empty. However Shakespeare is a very late author in comparison with Moses, the man of God who wrote the Book of Genesis.

Mr. Webster gives that word as "Re, plus plenus, and he gives the definition as "Full. To stock with persons, animals, things of qualities," as in Gen. 1. 28.

The Hebrew definition of the word Maw-law, replenish, which is a prime root and therefore not a compound word, means "To fill or to be full of." It does not mean to refill. Verse 22 is in like meaning while the word "Replenish" is not used.

Now therefore we conclude that the Lord did not tell Adam to refill up and multiply the earth as if it had become almost wasted of its population.

It does appear to me that the Bible is clear enough on that matter without comment. There certainly was but one Creator. He was not an experimenter. He did not make a man nor many men to try them, and they became extinct, and then He made Adam as a new trial of His works. Of course no one has said that, but it would seem to say that, if there was a generation before Adam. There was not any other who had the power to make things out of the things which do not appear. Our God is the only One who could and did create anything. Therefore all and every one that were created were created by His wise design and by His hand. Every being who could be called human were surely of Adam's race, and were made at the same time that God made Adam, and in Adam, and were therefore Adam's race, this is true of the female as well as the male. We are told that God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before-appointed, and the bounds of their habitation, etc. The Bible does not give one word of any account of any other people but those who sprang from Adam and Eve. God made her of Adam. He created them male and female and then He separated the male from the female by making the woman out of the man, and she was his wife and the mother of all his children of both sons and daughters.

When Cain committed the awful sin of killing his brother God made him a vagabond in the earth. That is God cursed him from the earth that not one of his seed should remain beyond the flood. Thus he was sent out in the land of Nod. That is, Vagabond. He could not hold any possession in God's earth. Nevertheless he had a wife who was bound to have been his sister because there were no other living women on the whole earth. Eve was the mother of all living. That is why she was called Eve. If there was another people in all the world Adam made a mistake when he named his wife. Therefore Cain's wife was his sister. There was no one else to be his sister. The same is true of Seth, and the others of Adam's sons.

I don't know how old Cain was when he was married, but let that be as it may there were no other people but the children of Adam and Eve therefore she was his sister.

Brother Gilbert, as I went several of the readers of the Landmark ask me to write to you on this matter and I promised to do so. Some stopped the paper while others said they would wait to get my letter, and that they might continue it.

If such things as this and the fight against predestination continues it will be the death of the paper. The subscribers, the older ones of them know that Elder P. D. Gold was a strong predestinarian, and they are not willing for the principles he believed to be condemned in his paper.

My first letter to Zion's Land-

mark was written in August 1873. I have been a regular contributor since that time and Elder P. D. Gold never turned down one of my letters but encouraged me to write more. All this while he and I were fully agreed on the foundation doctrine of truth. I see no reason why I should not continue to contend for it as long as God gives me breath for all my gospel experience is in it.

If we leave off any part of it in either word or doctrine because some of the brethren stumble at it we might for the same cause leave off the name of Jesus Christ, for He was a Stone of Stumbling and a Rock of Offense. No, don't stop it, preach it and contend for it. Stand to the front and preach the truth whether men will receive it or reject it. If there comes divisions because of it they will go out from us because they are not of us. Put on the whole armour of God and come to the sound of the trumpet, and never turn back to those who cannot endure the truth. What have we got to do with it? It is God's cause and God's truth and he is able to take care of it and those who preach it.

The Lord bless us all and give us grace to be faithful to the end.

I am your brother in the hope of the gospel.

L. H. HARDY.

Atlantic; N. C.

Remarks

Elder L. H. Hardy sent me the above letter some weeks ago; and while he did not then tell me he had written it for Zion's Landmark, I was sure he had. I have not a copy of the one page letter I wrote

him, but I think I said I did not approve, nor could I see any good to be attained for brethren to strive about matters of no vital importance. Doubtless he got the idea from my apparent unconcern as to the contents of his letter that I did not mean to ask that it be published. Now he writes me that he had written the letter for Zion's Landmark; and as "several were about to stop the paper, but said they would hold on until my letter comes out in that paper." But I am fearful that our paper will lose many more subscribers if such a rehash about Cain's wife as his letter about her and other things, which have time and again been published over his signature, should again appear. He assures me that "if I do not send it to Zion's Landmark for publication, that he has a carbon copy, and that the Lone Pilgrim will be glad to publish it." Evidently the Elder wants the letter published to show the readers that one of the Editors is so ignorant that he does not know the meaning of "Replenish." However I appreciate the fact I learned to read when I was a small boy. I note that Webster in his unabridged dictionary gives the definition of "Replenish."

1. "To fill again, having been diminished or emptied; to stock anew."
2. "To finish; to complete; to perfect." But says of No. 2 that it is obsolete. Brother Hardy admits that Shakespeare defined, replenish, as I did, but says he is a very late author in comparison with Moses. He quotes Webster as authority, but I cannot believe the dear brother thinks that Moses had his "late author" in his library.

I repeat that an old edition of King James Translation it states "Be fruitful, multiply and fill up the earth." Gen. 1:28; as is used in Gen. 1:22.

The Revised Translation of 1885 does not use the word replenish in either verse. The Vulgate Translation from Septuagint manuscripts do not use the word replenish in either verse. This is older than King James Translation. But as those learned translators were fallible men, hence may have been wrong, and Elder Hardy right.

It seems he wants the readers to believe that I said, the Lord told "Adam to refill up and multiply the earth as if it had been peopled at some former time." I neither said nor inferred such a thing. Let the readers of Zion's Landmark read July 15, 1926, page 64; and then they will know that he is misrepresenting what I wrote or believes. While I do not think my remarks, or his insinuations are proper matter to appear in our paper, but as it seems it will be his joy and comfort, I will leave all to the judgment of the publishers.

Yours in the fear and mercy of God.

M. L. GILBERT.

WHY OBJECT?

Since my article appeared in Zion's Landmark, July 15, on "Replenishing the Earth," I have received several letters from brethren commending it, and two or three, with some little objections. One highly esteemed, learned and beloved elder writes saying, "You say, 'Only four times do the words foreknow, foreknew, and foreknow-

ledge, occur in the Bible and these, like predestination and predestinate, refer only to the people of God or their salvation in Christ' had you said in King James translation you had been correct." Then he refers me to the word, "determined" as appears in Acts 4:28, and "Ordained, 1 Cor. 2:7 informing me that the root-word, *proorizo*," predestinated is the proper translation. As he did not write me as if he expected me to answer him, I do not question but what the words "determined" and "ordained" are derivative of "*proorizo*." I frankly confess that the short course I took in the dead languages did not give me sufficient knowledge to criticize that great number of efficient and eminent scholars who did not use predestinated in the places thus referred to by either of three different versions of the Bible I have, but all use the word predestination in the four other places in the Bible. In all languages some words may indubitably express a shadow of difference in the manner of thought in connection or subject. In Acts the 4:28 one version gives "To do what thy hand and counsel decreed to be done." The other, "To do whatsoever thy hand and thy counsel foreordained to come to pass." In 1 Cor. 2:7 one version reads, "But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory." The other, "But we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the world unto our glory." Neither of the above quotations are from King

James' version. The difference in expression would not do violence to predestinated. The above quotations are as surely fixed and are as satisfactory to me as declared by these versions, as if they had used predestinated.

I am led to believe that those efficient scholars thought the words they used were the proper expressions as they gathered from original manuscripts, else they would have used "predestinated."

This is not written to reflect on the dear brother's knowledge of the root-word, for he is right as to that. I sometimes think we may stickle for a word to little profit, especially when the sense is not destroyed by the use of another word. The wisdom of our God is seen in the encouragement He gives in studying the acute expressions of His word; for there is nothing in it but what is worthy of our maker, and beneficial to His people; and they can truly say with Job, "Who teaches like God?" and with Paul, "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

M. L. GILBERT.

ELI LEROY ROBBINS

Please insert in the Landmark the obituary of Mr. Eli Leroy Robbins.

He was born January 26, 1847 and his allotted days on earth were 77 years, three months and seven days. He was first married to Miss Margaret Wiggins about the date of 1873 or 74. This union gave them two sons, Mr. J. W. and Hansel Robbins. Both yet survive, and are clever men. He was married the second time to Miss Martha Ann Batts in 1879. The fruit of this union was nine children, seven boys and two girls, namely, Mr. A. J., Mr. J. F., and Mrs. I. W. Robbins, of Wilson county, one daughter, Mrs. Bamma Batts, of Wilson County; Mr. G. L. Robbins of Emporia; Mr. E. L. Robbins of

Richmond, Va.; Mr. W. S. Robbins of Baltimore, Md., and Mrs. Willie Gardner.

Mr. Eli Robbins lived a life so nobly, industrious, and exemplary that this poor writer cannot find words adequate enough to give him the praise that his ashes justly deserve. He never made any open profession of religion and never joined the church, but like the disciple James, he proved his faith by his work. He has told this writer that he never remembered even in his youth of having any confidence in man, nor in himself, as to the saving of sinners by good works. He was the son of Amos and Mary Robbins, was reared and lived all of his life in sight of Moore's church until 1920. He was a farmer and a hard toiling one. He made good his profession and was honest and sincere in all his dealings with his fellowmen.

He was too good a man to accumulate wealth by foul means and measures, but by obedience to the command of God, as he would often express. He amassed a comfortable living, had a good and valuable home, educated his children, and was truly an exemplary husband to his pious wife, his moral children, to all home environments, and to the community in which he lived. He has told this writer that he always believed the Primitive Baptist to be the true church of God. He was one of the kindest men on earth in preparing for the church meetings at Moore's and other churches. He was ever ready to donate to all needs and expenses of the upkeep of the church and to fill his seat there, and to entertain the members at his well supplied and hospitable home. He was a man of sound judgment, of good demeanor, and his Christ-like everyday obedience, and christian fortitude, made for him a host of friends in North Carolina and in Virginia. His days of hard toil for both natural and spiritual design of his Master's cause and purpose was marvelous, and, indeed stupendous, and was richly imbued with divine consecration to his gracious God in whom he put his whole trust and confidence. In 1920 he sold his old home at Moore's church, Wilson County, and bought a farm in Greenville County, Virginia, and remained able to supervise his business for about fifteen or eighteen months. Then he was taken with rheumatism which confined him to his bed. Finally he recovered that and crept about in and out of the house just a few days, then was taken with partial paralysis, and remained a victim to his bed the remainder of his days. In all, more than four years. His loving companion and family tell me they never saw a man bear his suffering with more fortitude and was resigned to the will of God. It is hard to estimate the true

and genuine worth of such a man to his fellow man and his country. He was one of the thousands, yes, millions, that by sweat and toil, has made this grand old country what it is today. Godly wisdom has devised her righteous plan, and openeth the blind eye of the world, and the regenerated and born again can but look through the revelation and grace of God, and view the needed monument erected to His grave, memorial to his friends and country, and consecrated to his God. One of King Emmanuel's truest and bravest sons has fallen, May 2, 1926. We believe he finished his course with joy, and entered into a perfect life of peace and rest. On earth all things decay, but in the presence of God, all things are perfect, so then, bereaved wife and children, I can commend to you his noble and pious life, and urge you to emulate his virtues.

His funeral was preached over his remains at Moore's Church to a large concourse of sorrowing relatives and friends, by Elder A. M. Crisp and W. M. Monsees, and his body laid to rest in the family cemetery. Truly a good man is gone.

"'Tis sad to part with one so dear,
And the days of mourning see,
But Jesus read his title clear,
And took him from me.

Dear Jesus when I am not resigned,
Will Thou intercede for me?
Thou hast claimed my loved-one thine
By heaven's divine decree.

Gracious God, Thy will be done
In earth and heaven above.
In taking my loved one,
My companion and my love.

Then, dear Lord, remember me
Through all thy glorious ways.
In death let me with husband be
To give Thee eternal praise."
By his devoted wife,

MARTHA A. ROBBINS.
J. J. THORNE.

CLAUDIE JAMES

It has again become my sad duty to write the death of one of our devoted members, Sister Claudie James, who the dear Lord in His allwise providence saw fit to take from this world of pain and strife on June 25th, 1926. She was born August 8th, 1881, age 45 years. She was the daughter of J. H. D. Peel and wife, Nellie. She was married to D. L. James on December 1, 1904. To them were born six children, four girls and two boys, and each one of them was ever ready to give her their best attention in her affection.

Sister James united with the Primitive Baptist church at Flat Swamp on Saturday before the first Sunday in July, 1923. She was baptized on Sunday with two others, by Elder Willie Grimes. She was a loving and faithful member, many times she went to meeting when she looked too weak to sit up, but her whole desire was to meet with the brethren and sisters, and hear the gospel proclaimed. She was strong in the faith of salvation by grace, and always tried to do her duty in every way she could. We all miss her so much but we feel that she is now resting in that heavenly home above, where there will be no more pain or sorrow. She was a great sufferer for three years with a cancer, but she bore her suffering with the greatest patience, always trying to cover her pain with a smile. All was done for her that physicians, a loving husband, children, kind relatives, and friends could do, but none could stay the hand of death. I visited her during her sickness, and a more patient sufferer I have never seen. I was called to her bedside the day before she died, and when I spoke to her she says, I am dying and I pray God to take me easily. Her prayer was answered, for she fell gently asleep without a struggle. Her funeral was preached in Flat Swamp church, by her pastor, Elder J. N. Rogerson, and her body was laid to rest in the cemetery in Robersonville.

She leaves to mourn her sad departure a true husband, six children, her father and mother, one brother, and three sisters, besides other relatives and friends.

We extend to them our most heartfelt sympathy. The church has lost a useful member, the husband and children a good wife and mother. May God's richest blessings rest upon them, and cause her children to follow the noble christian examples she set before them.

Done by order of conference Saturday before first Sunday in July.

ELD. J. N. ROGERSON, Mod.
CADDIE HOUSE,
FANNIE WARREN,
Committee.

KATE POOL TERRY

By request of her husband, J. W. Terry, I will try to write a short sketch of the life and death of a dear little woman, Sister Kate Pool Terry.

She joined the church several years ago, while going to school at Gilliam. From the church there she was given a letter a few months back and joined Mount Lebanon Church in Durham County, N. C. Kate was much beloved by all who knew her and I feel none knew her better than myself. I was her teacher four years, when she was a little girl. She was exceptionally bright, dutiful and obedient.

She loved her church and attended when able to do so. The last three or four years of her short life were attended with much suffering which she bore with patience, never murmuring in the least, doubtless feeling that she could trust the One, All-Wise who had seen fit to afflict her for a purpose we have no right to question, for He has said, "My people are an afflicted people, and they shall trust in the living God."

She leaves her husband, a little girl, Mary Ruth, and little boy, Samuel, together with her father and mother, three sisters and four brothers. We love to think of such a lovable character, her never-tiring energy in the performance of her household duties for the sake of her loved ones, while battling with the ravages of disease. How glorious is her deliverance, how profound is her joy! Forever to dwell beneath the Father's throne, where the whole family will meet after the consummation of all things earthly; then will the Son say, "Here am I and the children thou hast given me." "Blessed be the name of the Lord from this time forth and forever."

No more is death a frightful foe

No mother's darling Kate,
Her spirit soared to bliss above
Through Christ, the Heavenly Gate.

No more encompassed with distress

But all is sweet repose,
Enraptured, safe, in Jesus' arms.
Delivered from her woes.

She sees the beauty of His face,

She lives forevermore,
She'll ever sing: Redeeming grace
On that celestial shore.

LIZZIE HOLDEN GARRARD.

RESOLUTIONS OF RESPECT

God in His infinite wisdom has seen fit to remove from the church at Concord by death, our beloved sister, Priscilla W. Ambrose.

Therefore be it resolved that we, the church at Concord bow in humble submission to our Blessed God who doeth all things according to His own will.

Second, that we extend our christian sympathy to the bereaved children and all that were near and dear to her.

Sister Ambrose joined the church at Concord on Saturday before the fourth Sunday in July, 1918 and was baptized by Elder W. M. Monsees and remained in good fellowship until death.

"Farewell dear sister

We bid you adieu,
We hope to meet you some time
When parting will be no more."

Written by request of the church.

A. W. AMBROSE, Church Clerk.

RESOLUTIONS OF RESPECT

We the church at Surl, Person County, N. C., do bow in humble submission to the will of God in the death of Sister Bowling. She was a consistent member of Surl church for several years. Before her death she loved to hear preaching and was well established in the doctrine of grace. She was a devoted wife and a good mother to her children. She was also patient in her sufferings. A large congregation attended her funeral, preached by Elders J. J. Hall and B. F. MacKinney. The deeply bereaved and heart felt stricken family was hurt to the core over her death, but we hope they will realize the Lord giveth and the Lord taketh away and blessed be His name. May He give the reconciliation according to His will and bless the bereaved husband.

Done by order of the church at Surl.

J. J. HALL, Moderator.
GROVER PITTMAN, Clerk.

KEHUKEE ASSOCIATION

The next session of the Kehukee Association is appointed to meet with the church at Old Sparta, N. C., the first Sunday in October, Saturday before and Monday following. The church is eight miles of Tarboro, four miles of Pinetops, N. C., six miles of Conetoe, N. C.

All peace loving Baptists are invited to come and meet with us there at this time. Those coming by rail will be met at Conetoe, Tarboro, and Pinetops, N. C.

E. L. COBB.

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association is appointed to meet with the church at Sapponey, the fourth Sunday in October, and Friday and Saturday before. The church is 6 miles of Nashville, 8 miles of Rocky Mount, and 14 miles of Wilson, N. C.

All peace loving Baptists are requested or invited to meet with us on that occasion. Those coming by rail will be met at Nashville, and hope the brethren will look out for them at Sharpsburg, Rocky Mount, Elm City and Wilson, N. C.

E. L. COBB, Clerk.

MILL BRANCH ASSOCIATION

The Mill Branch Primitive Baptist Association is to convene with the church at Tabor, Columbus County, N. C., on Friday, Saturday and 5th Sunday in November, 1926.

Visitors will be met at Tabor on Thursday. All lovers of truth are invited.

M. MEARES, Tabor, N. C.

The Mill Branch Union is to convene with the church at Pleasant Hill Saturday and 5th Sunday in October.

M. MEARES.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

OCTOBER 1, 1926

No. 22

JOSEPH A TYPE OF CHRIST. JOSEPH'S BRETHREN PUNISHED
FOR THEIR SINS. GOD TAKES CARE OF THE GENTILES



"Then Joseph could not refrain himself before all them that stood by him, while he made known himself to his brethren.

And Joseph said to his brethren I am Joseph. Doth my father yet live?

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

For these two years hath the famine been in the land: and yet there are five years, in which there shall be neither earing nor harvest.

And God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and a lord of all his house and a ruler throughout all the land of Egypt."

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

ASSOCIATE EDITORS

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

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

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

AN ACROSTIC

Elder Boaz stood for complete sal-
vation,

Lord prepare us to understand reve-
lation

Didst thou dear Jesus, suffer
shame,

Each heart sing glory to His name,
Rejoice aloud, He purged our stain.

Come ye weary souls oppressed,
And find in Christ, the promised
rest.

Laid by Jehovah's mighty hand,
Vindictive justice to fallen man.

It grieves us sorely to depart
Now Lord console our aching
hearts.

Our pastor watched over us with
care

Calling upon the Lord in prayer.
To help us travel the rugged road,
And keep us where our forefathers
stood.

Vain is the help of sinful man,
Our Saviour leads the little lambs.
Unto this Rock, may we be led,
Sure called the vale of death to
tread.

Bro. Boaz has fought the precious
fight,

On victorious ground he stood,
Amidst the Son of God's delight,
Zion's watchmen feed upon thy
word.

The first letter of each line gives the name of our dear former pastor (at Strawberry church, Elder C. O. Boaz, whose demise we deeply mourn. If you think it worthy will you publish same in "Zion's Landmark.")

Written by,
MRS. J. H. POWELL.

Whitmell, Va.

WIPES ALL TEARS AWAY

"Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?"—Ps. lci. 8.

I read these words a few minutes ago, and some of God's dear children came into my mind. If it were a custom among some of the ancient nations for sympathetic loving friends to catch the flowing tears of mourners in their tear bottles, and to treasure up these tears as memorials of the anguish of their afflictions, much more does our heavenly Father have in his infinite understanding all the sighs and groans and tears of his elect.

These dear children of God who came into my thoughts were some who suffered unkind, wicked treatment from heartless men, carnal, presumptuous professors of Christ's name. Men who have crept in unawares among the saints, who were of old ordained unto this condemnation, ungodly men, turning the grace

of our God into lasciviousness, and in their hypocritical lives denying the only Lord God, and our Lord Jesus Christ. (Judge iv.) It is written of Zion, "He that toucheth you toucheth the apple of his eye."—Zech. ii. 8.

Ah! those who wickedly hurt the children of God will find he takes knowledge of it. Our God so accounts their acts as done to himself; they have injured him in the tenderest spot. Would any one dare to thrust his fingers in God's eyes? Then touch not God's anointed ones, and do his people no harm. But heartless ungodly men, that they may reign; hurt, condemn and kill the just. It were better for them that they had never been born! that a millstone were hanged about their necks, and they had been drowned in the depths of the sea. (Matt. xviii. 6.) But though the wicked for a time triumph, and the workers of iniquity boast themselves, their damnation slumbereth not. God to whom vengeance belongeth will avenge his own elect, who cry unto him day and night. He has recorded their tears in his book, and hath put their tears in his bottle.

Would ungodly men injure God's dear children, persecute them, speak all manner of evil against them falsely for Christ's sake, and as Ditrephus, cast them out of the church, trample them under their feet? Such things have been done, and tears in great measure have been the sorrowful portion of these oppressed ones. But the tears of these suffering believers in our Lord Jesus Christ are in God's bottle, and written in his book. Saul

of Tarsus ignorantly, in unbelief, made havoc of the church. But Christ arrested him by his sovereign, electing grace and spake unto him, saying, "Saul, Saul, why persecute thou me?" So near and dear are those who are Christ's unto him.

"The foot can't be crushed below,
And the head not feel it above."

What though the eyes of the injurious stand out with fatness, and for a time they flourish as a green bay tree, and make provision for the flesh to fulfill the lusts thereof, and Christ's injured ones are so tried that waters of a full cup are wrung out of them! Doth God know? is there knowledge in the most High? He counts and treasures up these tears of his beloved and redeemed people.

There are also other peculiar sorrows of God's elect. There are love's chastenings. (Rev. iii. 19.) Afflictions, oppressions that bring us to weep before the Lord, and water our couch with our tears. (Psalm vi. 6.) The Lord feedeth his own with the bread of tears, and giveth them tears in great measure to drink. (Psalm lxxx. 5.) Sometimes Zion is radiant in her blessedness, and we say, happy Zion! what a favored lot is thine! Out of thee, the perfection of beauty, God hath shined. But, look at this picture. "She weepeth sore in the night, and her tears are on her cheeks."—Sam. i. 2. See also those captive Israelites by the rivers of Babylon. They hang their harps upon the willows, and their hearts and tongues refuse to sing the songs of Zion; but they weep in their remembrances of Zion. (Psalm

cxxxvii.1.) Jacob wept at that time when there wrestled a man with him until the breaking of the day. (Hosea xii. 4.) But the most sacred scene is the Incarnate Son of God in tears; Christ wept at the grave of Lazarus. (John xi. 35.) Our Jesus, the man of sorrows, our divine surety, redeemer, gave himself a sacrifice for our sins, and offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. (Heb. v. 7.) Be assured of this, ye tried and bruised, sorrowful, contrite, weeping children of God, "Weeping may endure for a night but joy cometh in the morning." All thy nights of sorrow will end, for there cometh soon immortal day; heaven is our home, for God hath called us unto his eternal glory by Christ Jesus; and there shall be no night there. "And God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. ii. 1-4. Is such a destiny mine?

FREDERICK W. KEENE.

Raleigh, N. C.

EXPERIENCE

Mrs. Ella W. Richardson:

My dear sister in faith: Since reading your letter in the March issue of the Landmark, I have felt a desire to write to you thinking perhaps my letter might be a little comfort to you in your lonely hours. I realize my weakness and inability to write a comforting letter, but sometimes it takes our mind off our

own troubles when we hear of others, and I too have had sorrows and bereavements all along through life. My last great sorrow being the loss of my dear husband whom it pleased God to take from me the 7th of September, 1925. So you see dear sister, I know something of your sorrow and also of your lonely hours. No tongue or pen can describe the loneliness of my life. My home, dear, as it is to me does not seem like my home. It looks so lonely when I come in and look around where I used to see him and find only his vacant chair. I have no small children, have only three boys (nearly grown) left with me and one daughter who is married and living about five miles from me. So you see I am left alone so much. Though my boys are very good and thoughtful of "Mama" they like to go out in young company, but they never like to leave me alone.

Tonight I decided I would brave the loneliness and stay at home and write to you as I do not get much time to write only at night.

God has promised to be with us and not forsake us in trouble, and when I look back over my life from my girlhood up to the present, and reflect upon all my troubles and trials as well as my joys and sorrows, and then try to count up my blessings, I hope I see the hand of God leading, directing and sustaining me all along through life. Surely He has been with me, a very present help in trouble.

I lost a very dear brother in my girlhood days and I felt at the time that all my pleasure was gone, as he was two years my senior, and was my pal. We were devoted to each

other and that was only the beginning of my bereavements. Then my dear mother died, and left me when I was seventeen years old to care for three sisters and one brother, all younger than I. My father worked in the lumber woods, so I was left, with an aged, afflicted grandmother to look after as well as home and the children. I had to give up school and keep house for papa, until I married and then I remained near him and helped the children all I could. They are all married now, but they love and look up to "Sis" for council. My husband was much older than I he being forty-two years old and I eighteen when we married. He had been a great wanderer having travelled a great deal and had saved nothing, so we started out with nothing but our labor. We both worked hard, and bought a small farm adjoining papa's. I taught school and helped him pay for it. Then we sold it and bought our present home, and was blessed to pay for it. God gave us five dear children. The first and last were girls, and my baby was afflicted with spinal trouble. She lived to be nearly eight years old, and never walked or stood alone. I had to care for her all her life, as an infant, but oh, how I loved her no tongue can tell. Her helplessness made me love her all the more, and she was so devoted to "mama." Oh, how sweetly she would say that word "mama," she was my constant care. I could not go out much, only to church or among my near relatives, as she was so nervous and irritable when among strangers. We had several doctors treat her, and did all in our power for her. I gave

her baths, and rubbed her spine and limbs in alcohol, olive oil and other lotions, but nothing seemed to do her any good. I even had the Christian Scientists treat her. After hearing of wonderful cures made by them, I turned to them as a drowning man would grasp a straw, and I studied their literature for about two years trying to understand and believe in them, but she was in the power of God, and He alone could heal her. In May, 1919 we took her to a Chiropractic hospital and they gave her electrical treatments until the last of September. She improved slowly, began to talk a little, and seemed to have more use of herself. And oh, how rejoiced I felt when I came home with her September 29, after being away nearly all summer. It was so good to get home with husband and children, and she too seemed delighted to be home. But oh, how little I knew of the storm that was soon to burst with such fury on my head. My sweet baby was taken ill October 31, and we did all we could for her with the help of doctors and kind friends, but she grew steadily weaker and fell asleep in Jesus December 11, 1919. Oh! dear sister, only those who have gone through such trials can understand my sorrow. I was heartbroken. I refused to be comforted. It seemed to me that the sunshine of my home was gone. I could not reconcile myself, she had been with me nearly eight years, and whenever I entered the house her sweet smile was the first welcome, and when I was out about my work I could hear her sweet voice prattling in her babyish way. Husband and friends tried to comfort

me telling me she was so much better off to be with Jesus than to live to be a life long cripple, but I could not be comforted. Now I feel that I can see that God, in His wise providence, took her from me that I might be enabled to take care of my dear husband, in his declining health, for his health soon began to fail. We were in debt, having had to borrow money to pay hospital bills. So the following summer I attended a summer school and secured a State certificate, and began teaching again. I have taught constantly during the school months ever since. (We have six months school in the year) Don't think I gave up home to teach, for I did not. I have taught near home every year except the first, have done my house work, and been with my family at night. My husband continued to fail in health, his trouble being Bright's disease and a bad leaking heart. He could not do hard work, and was weak and nervous. Last spring he broke down completely. He lost flesh till he was only a shadow of his former self. He lost his appetite and energy, and his mind began to fail. He was a nervous wreck having no strength, no nerves, and almost no mind. He grew weaker and worse. His limbs swelled until they looked like a bladder of water. Oh, sister, he was so pitiful, and he craved so much to get well. All was done for him that could be, but doctors could not give him a new heart. I stayed by him both day and night. I do not think I slept upon an average of one hour out of twenty-four for about four or five weeks before he died. He wanted me to stay

with him all the time, and the last words I remember him speaking were, "I want my precious baby." He always called me baby. He had a paralytic stroke on Sept. 3rd, and never could eat or drink any more, and could only talk very little. He called for something to eat two days before he died I carried it to him, and tried to feed him. He took one mouthful but could not swallow it. He turned his head to me and kissed me, as if he knew he was gone:

Yes, sister, I have been through the deep waters. I have drained the cup of sorrow to the last bitter dregs, but God has been with me and sustained me. He has given me strength to endure all my sorrows and hardships, and has blessed me to support my family, keep my boys in school, and to pay up nearly all the debts that incurred upon us. I hope I am thankful to Him for all my blessings, for I know that I never could have borne up under my great burdens had it not been for His sustaining powers. And now my greatest desire is to live to His honor and glory, and render praise to Him who is the giver of every good gift. But I am so weak and sinful that which I would do I do not, and it makes me go mourning every day. My greatest pleasures I find in going to preaching and hearing God's word proclaimed. We had such a feast here at dear old Bethlehem last Friday, Saturday and Sunday, and I did not think I ever heard sweeter preaching than I heard then. Brothers Harrington, Denny, Styron and Clifton all spoke so beautifully on Sunday. I often feel that if I could have such good

evidences and bright hopes as I often hear some of our dear preachers relate I would be so happy. But alas! I have so little that I sometimes fear I have none at all. I joined the church when I was fifteen years of age, and they have been good enough to let me dwell with them nearly thirty years, but I feel so weak and unworthy. I often think that I was deceived. I was so young I sometimes think that it was only my childish fancy and God never revealed Himself to me. Truly I can say with the poet, "Tis a point I long to know. Oft it causes anxious thought. Do I love the Lord or no. Am I His or am I not?" One thing I do know, I love the doctrine. The precious gospel of God as preached by the Primitive Baptists. I love the church and enjoy the sweet fellowship with them, but oh! I long for brighter hopes and better evidences that I am a child of God. It is indeed hard to be burdened, but I feel that I could bear the burden if I could only have the sweet deliverance and bright hopes that I hear some of our dear people tell of. I am only a Doubting Thomas, "So far from God I seem to lie, which often makes me weep and cry," yet can say with Ruth, "Entreat me not to leave Thee or return from following after Thee, whither Thou goest, I will go; and where Thou lodgest, I will lodge; Thy people shall be my people and thy God my God." My daily prayer to God is, "Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, oh, God; and renew a right spirit within me. Cast me not away from thy presence and take not thy

holy spirit from me." Ps. 51: 9-11.

I love to read the Landmark and often think how I would love to write for its pages if I could write such good, inspiring letters as others can.

Dear sister, though we are strangers in flesh, I hope we are acquainted in spirit, and if this poor letter does not tire you, and you feel like writing me sometime I shall be glad to hear from you. I hope that God may visit you with manifestations of His love and spread His mantle of charity over you and your little ones.

If not asking too much remember me in your prayers, for I need and desire the prayers of all God's children.

Your sister, I hope,

MRS. SADIE V. BARNES.

Columbia, N. C.

WANTS PEACE IN ZION

Elder M. L. Gilbert,

Dear Brother in Christ,

Though in the flesh we are strangers yet I feel to know and love you from my acquaintance by reading your able and timely editorials in the Landmark and writings in some of our other religious papers. I know you share with me the feeling sense of the greater loss to the Baptists of the whole country when our venerated Elder Gold passed away. He was truly a great man in Israel and as I personally knew him intimately and realized his great worth, I cannot but yet feel our irreparable loss. He was the most even minded and conservative man I ever knew in the councils among our people the Primitive Baptist, but we yet have living among us one

of the greatest and wisest men of any age in the person of our dear and precious brother, Hassell. May the good Lord continue to extend to him his mercy and choicest blessings in his old age. I wanted to tell you that I much enjoyed your article in current issue of the Primitive Baptist as published by Elder Cayce. I also note that there seems to be a considerable movement and effort on hand to bring together our people in many places where they have for one cause or another been estranged. This seems to appeal to me as being a good move when the brethren can meet on some common ground and in the right spirit and thus forgive and be forgiven. Certainly we should be the last people on earth to fight and fuss over minor matters. Our dear Lord told His people just before His departure from earth, "That My peace I give unto you," and when we follow Christ and not man, we can have peace. The peace He left here on earth with His people has most assuredly been badly abused here of late, hence all this strife and confusion.

As an intelligent observer and close student of Bible and orthodox church procedure in discipline, I want you to please tell me what you think of the present status of the trouble over in Virginia adjacent to Danville between Elder J. R. Wilson and the Danville church. These matters have given and is yet causing myself and others much serious concern. Please advise me soon as convenient how you and the Baptists in your travels in general among them now view or judge the present situation.

Dear brother, I want to assure you that I believe my motive for seeking such information is of the right spirit, as I am more than anxious for our people to understand each other and live together in peace and sweet fellowship. I pray the dear Lord to direct our minds and lead us in the path of christian duty and enable us to worship the Creator and not the creature. I desire to love the Lord more and serve Him. Please pray the dear Lord to remember His humble people in this country, including the unworthy writer.

Will thank you in advance for your kind consideration.

Yours in hope

J. W. JONES.

Peachland, N. C.

QUARTERLY MEETING AT BLOUNT'S CREEK CHURCH

Mr. John D. Gold,

Wilson, N. C.,

Dear Sir:

I am writing you a few words for publication in Zion's Landmark, if you can allow space for same.

Last fifth Sunday, August 29th, 1926, the writer, with some of the members of Hancocks church and their friends attended the quarterly meeting at Blounts Creek church in Beaufort County, N. C. The old building erected in 1818 now stands and is being used for preaching purposes. The house is in a fairly well prepared condition. The roof was removed a few years since and a new one put in its place. On one shingle in the old roof was the date 1818 engraved on it. This is supposed to be the correct date of the present building. All frame

work in the house was hewed out as all real old buildings of a century ago were built. The weather boarding and flooring also denote marks of age, but are well preserved.

The body of christians who worship at this place are but few, but strong in the faith of their Lord and Saviour. They only have preaching every fifth Sunday and Saturday before. Elder Tillman Sawyer is kind and good enough to give them services on these occasions. On the date above mentioned he had Elder Luther Joyner from Tyson's church and Elder J. L. Ross of Briery Swamp church to preach with him. All three of them preached wonderfully before noon and Elders Ross and Joyner again in the afternoon. At about 10 o'clock in the morning the congregation assembled in the house for song service, being led by Sister B. A. Highsmith and others. The preaching was a unit in upholding the power of God. Surely the Lord was in that place. To the writer this was a season of rejoicing I hope. My little cup was filled. While bidding the old brothers and sisters farewell I felt like saying "when shall we all meet again?" This was a glorious meeting.

Brethren why should we be so negligent in meeting with the weaker churches? I believe it is our duty to look more to the weak than to mingle so much with the stronger churches. It seems to me that I really get more of the christian spirit when I meet with the weak in numbers. Brethren and sisters don't forget the weak.

Pray for the unworthy writer,

B. T. COX.

HEART REJOICES

P. D. Gold Publishing Co.

I will drop you a few lines this beautiful morning so as to send in my dues for my subscription for the Landmark for 1926. Have been neglecting it now for two months. As I am by myself this morning everything is quiet and peaceful. The sun is shining beautifully from heaven. I feel in my heart to rejoice for this great blessing, as the clouds last night were so heavy and the wind high, the rain coming down it was dark and reary. This morning there is a calm, and it seems so good everything looks so beautiful. It takes my mind back to by-gone days when I was first delivered of my burden. I felt light and happy. I felt free, I felt to praise my Maker, who does all things well, and according to His own good will and pleasure.

O, what a blessing to feel so blessed of our heavenly Father. How I do feel to thank Him for His blessings. I know He has blessed me all the days of my life, and so often do I fall on my bended knees in thankfulness unto His blessed name. I have so many ups and downs; so many hard trials and temptations to confront me, so many ups and downs; so many hard trials and temptations to confront me, so many hard things to contend with, that I feel sometimes to almost give up in despair. Then is when my blessed Redeemer comes with healing in His wings, and His banner over me is love, peace and joy. Yes He livens up the little spark that was almost out, the little hope that was so near gone. Yes He renews our strength, He pours

in the oil and the wine and makes us rejoice in God our Saviour, who never makes a mistake or falls short of anything that is right. Oh, how we ought to praise His blessed name. Oh dear Lord, Thy precious will be done and not mine. We know not what we want. We know not what we need. We know not when to come or when to go. But Thou knowest all things and I feel I put my trust in Thee, humbly trusting that Thou, oh, Lord will guide me by the right way. Be my shield and hiding place, my prophet, priest and king. Oh, may I ever be sheltered near Thy bleeding side. Yes, be found at Jesus' feet. Even if it were possible, under Thy precious foot prints then I know all would be well with me. I feel sometimes my pilgrimage here on this earth is not long, and I hope the remainder of my days may be spent in Thy praise. Now wilt Thou when at a throne of grace remember this poor sinner saved by grace, if saved at all.

EFFIE S. BARNHILL.

Parmelee, N. C., Route 1.

THE BEAUTY OF HOLINESS

James R. Jones,

Very Dear Brother:

We received your kind letter on our return from Mount Zion. Glad to hear from you that, in the kind providence of God you live and we live, I baptized two sisters yesterday. It is with or in solemnity that I performed the sacred rite, and when I saw the shining countenances of the sisters as I stood them up—their feet, my soul within me said praise the Lord. The beauty of holiness so calmly expressed in their faces. You have seen that

dear brother. It is marvelous how the Lord speaks to His subjects, and they do not see Him, but they feel the goodly result of His speech. One sister relating her experience Saturday, said, I was a cast off and a cast-away, and it was said unto me, "The way is open to you, and you are no more a cast away." The result of these sounding words was the end of her distress.

Brother Jones, "They that are made wise unto salvation," expresses much in a few words. The keys of the kingdom with which God unlocks the doors of our understanding, will unlock the door of the church. With the key of knowledge they open the door of hope to the church, and the church holds the key of judgment—judging them worthy and loosing of them to enjoy all the liberties of the church. In the gift of the gospel the minister of the gospel of peace can open the door in dark—shades, and throw light in the dark rooms and cause the prisoners of the Lord to rejoice. The doors of their understanding are opened by those that have the keys of the kingdom. God's people are housed in such a way that men who have not the key—(knowledge of God) cannot open in unto His people, so the inner chamber where God dwells is pure love to God and peaceable and cannot be defiled or corrupted by men. Whilst our outward garments may get soiled and even torn of ourselves and corrupted, our manners should be good, for if we love God we must love His people as a proof.

From your brother and sister,

D. SMITH WEBB and
LULA WEBB. Hillsville, Va.

LANDMARK A REFRESHING DRINK

Mr. John D. Gold,

Dear Sir: The time has long passed for my renewal for another year for the dear old Landmark, but nevertheless I do expect to pay for it as long as I can. I must say I have just been careless in sending my remittance.

Enclosed please find \$3.00 for my renewal and the one dollar to do as you think best.

I want to thank you for your forbearance with me. I do love to read this dear paper and I have so much learned to love the dear editors and the many writers. It would seem a great loss to me without getting it to read. When I read of the dear people scattered in different parts of the globe who are not so blessed to hear preaching and this dear old Landmark goes to them as a refreshing drink, I feel I am blessed most highly from our Heavenly Father who knoweth no change to day, yesterday and forevermore the same.

I am blessed to attend our dear little church in New York very often and hear our faithful pastor, Elder R. Lester Dodson preach Jesus and Him Crucified which is a great comfort to the poor tried people of the living God and also others of same like precious faith.

Now may the saving grace of the Heavenly Father rest and abide with His dear people everywhere is my desire.

MELISSA GRIMES.

53 Brookfield St.
White Plains, N. Y.

A GOOD LETTER

Mr. J. D. Gold,

Dear Friend, I am sorry I waited until my subscription to the Landmark expired, I intended sending the money sooner, but I've been very busy this summer and do not do the things I should. My husband has been sick for a year and I neglected so many things. I love the Landmark and would hate to do without it. I loved the last letter you wrote. It was so humble and Christ-like. The first one interested me. I read the first chapter in the Bible. I had not read it for a long time. I think it is wonderful to live in a friendly way. It causes us to search the scriptures. I hope you will write again and I hope you will come home to live with the people you love. We need you. We love you because we believe you have been taught of the Lord. If you don't feel worthy we want you all the more. I loved your father I hope for Christ's sake. Look unto the Lord, He will guide you and bless you, in doing your duty. Come home to your friends. I love Brother Hardy's writings. They are able, but we must be careful to feed the lambs on milk, not that I consider you a lamb bleating around the fold but I consider you a sheep outside the fold, one that is able to teach. I dreamed last night of writing to you and it seems I had more time to write in the dream.

Find enclosed \$2.00 for another year's subscription to the Landmark.

MRS. ELLA DILLON

Missoula, Mont.
Route 1, Box 124.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

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

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

WILSON, N. C. Oct. 1, 1926

Entered at the postoffice at Wilson as second class matter.

VOL. LIX No. 22

WHERE DOES PREDESTINATION START OR STOP

I cannot tell.

While predestination directly concerns and applies to the church, it so controls the actions of men as to assure the righteous accomplishment of all God's will, yet so condemning sin and the sinner as to utterly preclude any man in justifying any of his wickedness, or charging it to God, still God determined before hand that wicked men with wicked hands should crucify his own holy Son—a deed so far as they were concerned, the most wicked, still it was foreordained.

Shall we not humbly close our mouths and be still and know that the Lord He is God, and does His

will in the army of heaven, and among the inhabitants of the earth; and should we not rather hold our peace than to darken counsel without knowledge, and avoid plunging in depths and heights of mystery where angels keep silent.

P. D. G.

Remarks

Recently I appealed to our brethren who hold to the doctrine of the predestination of all things to desist from the use of extreme expressions not qualified by thus saith the Lord, and owing to the present undue agitation in the minds to the confusion of good brethren, to leave off preaching of regular sermons on the subject, for the time being; and now I want to call special attention to the foregoing brief expression of Elder Gold as to what he thought about it, in the Landmark of July 15, 1900. This great man of God says, "Shall we not close our mouths, and be still, and know that the Lord He is God, and does His will in the army of heaven, and among the inhabitants of the earth; and should we not rather hold our peace?" He says the death of Christ was foreordained, and I have said it was predestinated that it could not otherwise have been. None but those of wicked hands would have crucified Him. But that does not imply that necessarily all manner of wickedness falls under the same category, although all manner of existence and conclusions under the sovereign control of Him who worketh all things after the counsel of His own will must stand in accord with it. There are no detours in the course of events.

There is no questioning the fact that the Landmark has been and is today clearly established along the lines of Primitive Baptist doctrine. It is consistently conservative and conservatively consistent. It does not lag behind, nor does it run ahead. It admonishes its readers to stand consistently in the articles of faith of their respective associations. It would call attention to the fact that of the 20 associations in this intermediate correspondence every one and perhaps every church of every one of these associations has upon its records its articles of faith setting forth what it as an organized body believes, or holds indicating what it understands the scriptures to set forth and maintain as the doctrine with which the Lord has declared He would feed His people—the faith once delivered to the saints. And it is to these articles of faith I would beseech our brethren to stand, to which we are committed—under which we are constituted. There are some 600 or 700 churches in these 20 associations.

I have heard of but one which has an article in those of its faith claiming to believe the predestination of all things, and yet all of these 700 churches are predestinarians, each no doubt having an article in those of its faith—that it contends the scriptures of the old and new testaments to be the only rule of faith and practice, given by the inspiration of God and profitable for doctrine, and as they find in these scriptures that the children of God are predestinated therefore they believe it to be a principle of the doctrine of salva-

tion by grace. And they believe and reason in the faith of that belief that—as the salvation of God is only referable to His people so is every other principle of His salvation in the same line of salvation by grace through faith—which is the gift of God. Therefore they are grace Baptists, known as, and denominated 'The Primitive Baptists. And while they do not advocate the doctrine of the predestination of all things both good and evil, yet they do not recede to the border ranks of conditionalities and with the shadows of arminianism. But they believe that God has chosen His people unto eternal salvation and ordained them unto eternal life, and predestinated them to be conformed to the image of His Son. And to the furtherance of this great work to its infinite and glorious accomplishment He works all things of whatever kind in character after the counsel of His own will, and under His universal and sovereign control all of these work together for good to them that love Him and are the called according to His purpose. Our God is a God of purpose, and there is a time to every one of His purposes under heaven, therefore the salvation and glorification of His church and people is absolutely sure.

Now, while I am limited in the knowledge of these things, and feeble in expressing my understanding of them, yet I do not feel that I have advanced any principle in this article that is calculated to confuse the children of our God.

The Landmark aims to hold on its way, and hopes to have the

manifest good will of its friends. We would like to have some expressions from some of our old subscribers as to whether they might feel to render adverse judgment. They know whereof to speak as to who is in the faith of the fathers. They knew it in their grandmothers, and in their mothers and which we are persuaded is in them. Have they not heard and learned of Him, and have they not come to Jesus?

What is the matter with us that we can not stand forth and be what our fathers were, and what we ought to become what as Primitive Baptists we must be?

P. G. LESTER.

ELZENNA AYERS

Dear Readers of Zion's Landmark:

I will tonight in my feeble way write a sketch of the life and death of my grandmother's sister, Elzenna Ayers, who departed this life on Wednesday night, June 23rd, 1926. She was born February 10th 1840, making her stay on earth 86 years and five months. She was first married to Bryant Ayers, to that union were born two sons, R. B. Ayers and Stanley, the latter preceded her to the grave four years ago. While her husband was killed in the Civil War. After the war she was married to his brother, M. G. Ayers. To this union were seven children born, four sons and three daughters. Two of them have already crossed over the river of death, thus leaving six children to mourn the loss of mother. Also a host of grand children and great grand children. But they weep not as those who have no hope, for she was a faithful member of Bear Grass Primitive Baptist church 41 years. She always expressed joy in her faith, that she had felt a definite work of grace that made her feel like Paul of old, when he said "I know I have passed from death unto life because I love the brethren.

She expressed great joy in meeting members of her faith. She was loyal to her church and always filled her seat as long as she was able to go. When her health failed, often Elder John Rogerson, of near Bear Grass would come and preach for her, at her daughter's home in Washington. While she was an invalid for three years, yet in each service she expressed joy unspeakable. She also expressed

a deep desire for the Lord to hasten the day when she could depart out of this life, to be with Him who said, "In My Father's house are many mansions." She fully believed that there was one prepared for her. We feel assured that she is at rest with Him in whom she trusted. We have only to bow in humble submission and say not my will, but Thine be done. All was done that loving hands could do but none can stay the hand of death. She died at the home of her daughter, Mrs. W. A. Mayor, in Washington, N. C. Sweetly sleep and take thy rest, Resting on thy Saviour's breast, Sin and sorrow, pain and woe Thy soul never more shall know For thine is still a blessed sleep From which none ever wakes to weep.

Written by her granddaughter.

MRS. W. T. WOOTEN.

Farmville, N. C.

CASSIE EVA ELGIN

It is with a sad heart I try to write the death of our little daughter, Cassie Eva Elgin, who was born October 1, 1920. She died January 2, 1925, making her stay on earth four years and three months. She was badly burned on the 3rd day of December and lived till the next Friday. She bore her sufferings better than any grown person could, hardly ever complaining. All was done that loving hands could do, though nothing could stay the hand of death. The good Lord knew best. We have to be reconciled to His will. Oh! how we miss our darling. I miss her everywhere I go. She was such a bright little child, and had such a clear, sweet voice. At times it seems almost more than I can bear. The good Lord isn't going to put any more on us than He will enable us to bear. She leaves a father and mother, four brothers and one sister to mourn their loss, and a large number of relatives and friends. She was loved by all who knew her. The funeral services were conducted by Elder P. H. Johnson, after which her little body was laid to rest near our home, in the presence of a very large crowd.

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

Darling, we will not forget thee,
In our hearts thy name shall dwell,
Till we all shall meet in glory,
For God doeth all things well.

Farewell, dear little Eva,
The Saviour has taken you with His love,
May we all be prepared to meet you
In that happy world above.

Written by her mother in much grief.
NANCY ELGIN.

HENRY MURDOCK

On the morning of August 6th, death claimed another faithful veteran of the Civil War, Mr. Henry Murdock of Hillsboro, N. C. He had passed his 87th birthday, and, until about six months prior to his passing away, was able to work, wonderfully well, for a man of his years.

He was a man of much energy, and a good manager. He served in the Civil War the full four years and carried a wound from one of its missiles to the grave, which never ceased to trouble him; so much so, that he had to keep it bandaged, more or less ever since. Uncle Henry was married to my aunt, Miss Margaret Holden, about twenty-four years ago. She being his second wife, who survives him. His first wife was Miss Maria Jackson. From this union were five children, four of whom are living. Uncle Henry was confined to his bed thirteen weeks during which time he was never known to utter one word of complaint; perfectly submissive to everything; never once refusing to do what loved ones felt was necessary for his good. He manifested a desire to please all and give offense to none. He had been a member of the Little River Presbyterian church for many years; and indeed has left a good name; which: "Is rather to be chosen than great riches."

During his sickness he quite often repeated the 23rd Psalm; and was heard to whisper prayer, yet so faintly spoken that but few words were audible except the one word "Jesus." The scripture says: "A book of remembrance was written before Him, for them that feared the Lord, and thought upon His name "And they shall be mine, saith the Lord of hosts, in that day, when I make up my jewels." In that day means the gospel day after the Lord Jesus came upon the earth to do the will of His Father, and the Father's will was to save all that He had given Him; then began the making up of his jewels, the gathering of them into His fold; for He says, in John 15:15, 16 to-wit: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."

How forceful are his "shall's." This fold embraces all who thought, or who even think upon His name and as it is written "His name shall be called Wonderful Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace." We can but feel assured that Uncle Henry was thinking upon His name which he lisped from his dying lips. Doubtless he thought of Him as "wonderful" because His works are great and marvelous: as "Counsellor," He directs the steps of the children of men as the scripture declares: "It is not in man that walketh to direct his steps," also, "Man deviseth his ways, but the Lord directeth his steps," as "The

Mighty God;" He rules in the armies of heaven, and among the inhabitants of the earth and none can stay His hand, or say unto Him: Why doest thou?" as "The Everlasting Father," "Having neither the beginning of days, nor end of life"; as "The Prince of Peace, He is not the author of confusion; ever present to speak peace to troubled souls whom He hath quickened into life, showing each what he must be made to dwell with Him in peace.

I knew much of Uncle Henry's life, having boarded in his home, in my early days of teaching, during the life of his first wife. He was a man of few words, but ever ready to express himself when necessary. I never heard him speak of any good thing he had done; yet knew that he visited the sick and ministered to those in need. He was a devoted husband a fond father and kind neighbor; in all this, he was sustained by the scriptures; also in never letting his left hand know what his right hand did. He instructed his children by precept and example, to live honestly in the sight of men; and if deceit was any part of him, he failed to make it manifest, he never minced words with any; but came out with the "naked truth." Uncle Henry is gone, but his footprints are on the sands of time, and if all his posterity will follow therein they do well.

LIZZIE HOLDEN GARRARD

CORRECTION

Please correct error in notice of Mill Branch Association. It is to convene the first Sunday in November, 1926.

M MEARES.

SMITHFIELD UNION

The next session of the Smithfield Primitive Baptist Union will meet with Salem Church, Johnston County, N. C., on Saturday and 5th Sunday in October, 1926. Elder Jesse Barnes was appointed to preach the introductory. Elder E. F. Pearce his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend.

Yours in hope,

J. A. BATTEN, Clerk.

Wilson's Mills, N. C.

BLACK CREEK UNION

The next session of the Black Creek Union is to be held with the church at Healthy Plains, Wilson County, N. C. Saturday and fifth Sunday in October 1926. Visitors will be met at Bailey Friday afternoon at 4:28 and 6:58 o'clock. All lovers of truth and good order are kindly invited to attend.

I. A. LAMM, Clerk.

WRIGHT LAWRENCE STALLINGS

Dear Brother Lester:

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

Wright Lawrence Stallings, son of James Craig Stallings, and wife, Elizabeth Wiggins, was born May 5, 1858, and departed this life June 30, 1926, making his stay on earth 68 years, one month and twenty-five days. He had been in declining health for more than a year. Although feeble he kept up and wanted to be on the go all the while. He was so energetic, so ambitious and had such a strong constitution, is why he stayed up as long. But on the morn of June 19th just as he came in to breakfast, he was taken with a hemorrhage of the bowels, and had a chill, we put him to bed and sent for Dr. M. E. Lane, of Pinetops, N. C., one of Edgecombe county's best physicians. He came and gave him a hypodermic and by 10:30 he was asleep and by 2 o'clock in the afternoon he felt so hot that I tried his temperature and it was 106 just above his knees (as he was sleeping on his side). I sent for Dr. Lane and also Dr. W. W. Green, of Tarboro for consultation. I sent for a trained nurse on the following day, and during his illness we have Dr. J. M. Baker, and Dr. Roby, of Tarboro, N. C., but all these doctors with their medical aid and a good nurse, and all that loving hands could do, could not stay the hand of death. His time had come to bid farewell to friends and loved ones and depart from this sinful world to be at peace with his Maker. On Tuesday after he was taken, he awoke from his slumber and said to me, as I was sitting by his side, "Pig I am going to die, and I want you to keep Taft with you for protection, if you can." Then he went back to sleep never to rally again only for a few seconds at the time, as the doctors kept him under influence of medicine all the while. The doctor said four days before he died that he had done all he could and saw no change for the better. He said I was at liberty to have any doctor I wanted to, but he was far beyond medical power. It was God and God alone could relieve him. Friends and loved ones gathered by the score to do him honor and respect while he lay sleeping on the bed of affliction, but to no avail. I fully believe he was thought as much of as any man who ever lived in Edgecombe, having served two terms as sheriff of his county, he made many, many friends.

While he never joined any church, he loved to attend the Primitive Baptist services. He went with me as often and as long as he could go, and when he couldn't

go, he provided a way for me to go, and was always glad for me to have my sisters and friends to come to see us. He was a member of the W. O. W., Masonic Order and I. O. O. F., and was in good standing when he died. He was indeed a kind father, a kind and affectionate husband, and a friend to all. He had nothing too good for any one, always ready to lend a helping hand whenever he could; to give to the poor and needy was his delight: It can be truly said, a good man is gone and many will miss him. The beautiful floral offerings showed the high esteem in which he was held.

He was married on March 12, 1884, to Miss Emma R. Jenkins, by Elder B. C. Pitt. Unto this union fourteen children were born, the last two being twins, Taft and Bryant. Eight of these survive as follows:

Ruth Stallings, of Tarboro, N. C.; W. W. Stallings, of Macclesfield, N. C.; Mrs. C. F. Dupree, of Rocky Mount, N. C.; J. C. Stallings, of Tarboro, N. C.; Mrs. Jim Reason, Pinetops, N. C.; Clyde Stallings, of Richmond, Va.; Wyatt L. Stallings of Washington, N. C., and H. Taft Stallings of Tarboro, N. C. His first wife died September, 1908. He was married to the writer, (Miss) Celia A. Jenkins on May 12, 1909, by Elder Tommie Lawrence. Unto this union four children were born, Sarah Leotta, John Thomas Lawrence, Celia Mae, and Dempsey Wright Stallings.

I feel that my husband lived such a life that it is far beyond description, for all that knew him, liked him and those that knew him best, loved him most. My troubles, at times, seem more than I can bear. (being left with the care of four little children with no one to look to like my dear husband). May God's richest blessing rest upon us and may He help me to raise them in the nurture and admonition of the Lord. This is my prayer, for surely if He be for me, who can be against me?

Written with a contrite heart and broken spirit. His devoted wife,

CELIA J. STALLINGS.

Tarboro, N. C.

P. S.—Lone Pilgrim, please copy.

C. J. S.

RESOLUTIONS OF RESPECT

God in His almighty wisdom has seen fit to remove from our midst our dear and beloved sister, Mrs. J. H. Wall.

We feel that our loss is her eternal gain. She had been a member of the Primitive Baptist church about eleven years. She was a faithful member and always filled her seat as long as she was able.

Sister Wall leaves ten children to mourn her loss. Four sons and six daughters as follows, J. C., W. W., Tom and R. G.

Wall, Mrs. Whit Brown, Mrs. Oscar King, Mrs. Fred Talley, Mrs. Percy Vaughn, Mrs. Earl Shumake and Miss Kate Wall.

First, Therefore be it resolved that we bow in humble submission to Him who rules in heaven and on earth.

Resolved Second, That we deeply sympathize with the bereaved ones feeling that they have lost a good and dear mother, the church a devoted member, the community a good and kind neighbor.

Resolved Third, That a copy of these resolutions be recorded in our church book and a copy be sent to Zion's Landmark for publication.

Done by order of the church at New Hope in conference.

ELDER G. M. TRENT, Mod.
J. J. SOMERS, Clerk.

WALLACE GOODWIN

In loving remembrance of Wallace Goodwin, son of Deacon John L. and Julia A. Goodwin born Dec. 17, 1854, died August 9, 1926, making his stay on earth 71 years, seven months and 22 days.

Brother Goodwin was twice married, first to Annie Daniels, May 16, 1878. Second to Delila Barnes September 28, 1908, both of whom proved to be true and faithful companions. Second wife still living. To his first wife was born nine children, six boys and three girls. Seven living, two are dead. The living are, George W. Goodwin, of Roe, N. C.; Cicero Goodwin, Dennis Goodwin, J. D. Goodwin, Winnie D. Emery, Dorothy Styron, and Julia A. Boyd, of New Bern, N. C.

Brother Goodwin leaves behind him besides his seven children, a devoted wife, 42 grand children, three great grandchildren and very many other relatives and friends to mourn the loss but we feel to know that our loss is his tized into the fellowship of the Primi-eternal gain. Brother Goodwin was baptive Baptist church at Cedar Island by his beloved pastor, Elder E. E. Lundy on the third Sunday in May, 1901 with his first wife, two others and the unworthy writer after which he lived out the profession he had made showing his faith by his works. Loved and respected by all that knew him, honest and truthful in every sence of the world, held in high esteem in the church the writer never heard him speak evil of any one nor any one to say evil of him. He died in peace with his God and man. He has fallen asleep in Jesus. Blessed are the dead that die in the Lord. Jesus has redeemed him from the power of the grave and re-

deemed him from death. O death where is thy plague? O grave where is thy destruction. Death is swallowed up in victory.

The funeral service was conducted by the writer and the body laid to rest in the family burying ground on August 10, 1926.

W. W. STYRON.

Roe, N. C.

SARAH L. PEEL

Sarah L. Peel, the daughter of Abram and Emily Peel, was born the 7th of March 1850 and died June 22, 1926, making her stay on earth 76 years, four months and fifteen days.

She united with the church at Smithwick Creek, June, 1892. In November 1895 she was married to John R. Leggett and in July 1913, she took a letter of dismissal and united with the church at Bear Grass, August 1913, where she remained a loving member until the Lord called her home.

For about six years she was a great sufferer but with great patience. She lived in the faith and died in the faith. She was a loving wife and dutiful member always filling her seat when not providentially hindered. She leaves one brother and two sisters to mourn her loss, but we grieve not as those who have no hope. We feel that our loss is her eternal gain. The Lord giveth and the Lord taketh. Blessed be the name of the Lord.

Written by her brother.

SAMUEL ROGERSON.

LOWER COUNTRY LINE

The next session of the Lower Country Line Union is appointed to be held with the church at Roxboro, N. C., on the fifth Saturday and Sunday in October. All friends and especially ministers are invited to be with us.

C. T. Hall, Clerk.

Woodsdale, N. C.

THE CONTENTNEA UNION

The Contentnea Union was appointed to be held with the church at Mewborn's, Greene County, N. C., the fifth Saturday and Sunday in October, 1926.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder Luther Joyner as alternates.

Those coming by railroad will be met at LaGrange, Friday evening and Saturday morning the 29th and 30th, 1926.

A special invitation is extended our ministering brethren.

J. E. MEWBORN, Union Clerk.

Zion's Landmark

Devoted to the Cause of Jesus Christ

A DESIRE

A day in thy courts, O wonderful Lord,
My soul even fainteth to be;
But O, the delight thy dwellings afford,
I fear is too precious for me.

I'm wretched and poor, and weak in thy
sight;

In darkness I stumble and fall;
Let fall on my ear thy song in the night,
My Shepherd, my strength and my all.

I'm weary of earth, its chaos and care,
Its charms are delusive and vain;
To rest with thy flock is better by far,
Where gladness and harmony reign.

To dwell in thy house, delightful abode,
Where vanity fleeth away;
In faith to behold my Lord and my God,
Is where my soul longeth to stay.

And wait at the posts of thy doors and
inquire
Where wisdom displayeth her store;
To enter thy courts with praise I desire,
Thou ancient of days to adore.

Commune with my soul, and draw even
me,
Near where the burnt offering lay;
That incense of love proceeding from thee,
May burn in my heart by the way.

To bring me quite near the sacrifice real,
To gaze on the wound in thy side,
And tremblingly note thy power to heal,
O thou who wast once crucified.

The wonderful stream atoning for sin,
Let flow from the cross unto me:
My crimes, yea I feel them deeply within,
But pity aboundeth with thee.

SACRED MUSINGS

Ah, yes, I am sinful and mortal,
the grey hairs, the wrinkles and
blemishes all declare the decay of
this corruptible tabernacle. I love
my body, this house of clay; this is
very evident, for I nourish and
cherish it, Ephes. 5-29, it waxeth

old, I feel its frailties, its aches and
pains, its day of languor and sick-
ness all admonish me that some day
the earthly house of this tabernacle
will be dissolved. O thou precious
Jesus, the Heavenly One, 1 Cor. 15-
49, my thoughts are turned to
Thee. Once Thou wast here in the
world in the likeness of sinful
flesh, Thou wast slain, and laid
in the tomb, but Thou hast tri-
umphed over death and the grave,
Thou hast risen from the dead, Thou
hast ascended on high, Thou now
art glorified, crowned with glory
and honor. Heb. 2-9. Hast Thou
not bought Thy people with a price?
This hope Thou has wrought in me,
that my body and spirit are thine.
1 Cor 6-20. O Savior, Thou art
precious, my soul clingeth to thee,
and Thy loved doctrine teacheth,
this I know, our "bodies are the
members of Christ."

How instructive, how comforting
is that word: "The body is for the
Lord, and the Lord for the body."
O Jesus, lovely One, mighty Re-
deemer, Thou knowest the bodies
of all Thy chosen ones are weak,
mortal, corruptible, vile, but Thy
doctrine speaketh to my heart,
they shall "sleep in Jesus," (be
laid to sleep by Jesus) Blessed
sleep!

O, in that moment let me gaze
upon Thy charms,
And clasp Thee dying, in my faint-
ing arms;

Then gently, leaning on Thy breast,
Sink in soft slumber into sacred
rest.

Death's ghastly form shall have a
pleasing air,

And all things smile, while heaven
and Thou art there;

My soul with Thee in Paradise
shall be,

My body laid to sleep by Thee.

Laid to sleep by Thee? O sweet
consoling thought, my flesh shall
rest in hope. "Laid to sleep by Je-
sus." Thine own voice shall us
awake, yes, we shall awake with
Thy likeness, Psalm 17-15 immor-
tal, incorruptible, glorified, fash-
ioned like unto the glorious body of
our ascended Redeemer. Phil 3-21.
We shall bear the image of the
Heavenly. On earth I see all come-
liness decay, here pain and sick-
nesses, woes and death are ours. O
sin doth so mar and taint our mor-
tal life, here we have blight and
shadow, bitterness and strife, but
there in heaven above, where
reigns our dear Redeemer,* the
shades of evening ever are un-
known.

There, there is no waning of our
day, "there shall be no night there."
Immortal Day!

Infinite Everlasting Light is there:

The Lamb is the light thereof.

O then, when in my dying hour
All nature sinks and fades away,
Support my soul with Thy redeem-
ing power;

Thy smile shall be my everlast-
ing day.

FREDERICK W. KEENE.

Raleigh, N. C.

THE COMMUNION

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

Dear Sir:

Mrs. Ruth Duffy, of Greensboro,
N. C., has requested me to write for
the Landmark something about the
Communion as given to us in Mat.
26th, 17-30, particularly the words
of the Lord, "This is my body."
"This is my blood," in verses 26th
and 28th. I will state that this
matter began in a figure when our
Lord had Moses institute the pass-
over as stated in Exodus twelfth
chapter. The Lamb there spoken
of was as much the body of the
Lord in the Old Testament as was
the bread and the wine in the New
Testament as set forth in our text.
The passover in Exodus was the
body and the blood of Jesus Christ
in the Old Testament, and related
to the Israelites only. I suppose
that no one will say that that was
the real body and blood of Jesus
Christ, yet it was the very figure
of that body and that blood. It had
an efficacy under the law which
was the same as the bread and the
wine under the gospel. There was
not any salvation in either but they
both pointed out the body in which
alone there was a salvation to all
the chosen seed whether Jew or
Gentile.

In the law the Israelites were
the chosen seed, the chosen people
of our God. Only in a spiritual
sense can the Gentiles claim any-
thing in the law, either the ten
commandments or any other part
of the law. Even so only in the
election of grace can any one
whether he be Jew or Gentile claim
anything in the gospel. Just as the

partaking of the passover did not constitute one an Israelite even so the eating of the bread and the drinking of the wine does not constitute one a subject of the gospel.

We are not told of any ceremony which was said over the passover Lamb, but it was strictly a religious act to all Israelites. We are not told the words of our Lord when He blessed either the bread or the wine. Whatever He might have said did not change that bread to His actual body, nor that blood to His actual blood. Our Lord was actually there with the disciples in the eating and the drinking. His body was yet living in both cases. Therefore the bread could have been nothing greater than the figure of His body which should be broken for the sins of Spiritual Israel, and the blood had not been poured out and could have been no more than the figure of His blood which should be poured out from the Roman Cross.

It is the part we have in the actual body of the Lord, and the actual blood of the Lord, in the forgiveness of our sins, and in the forever putting them away by His death which is of force to all the spiritual Israel of God whose hearts have been circumcised in the cutting away the things of this world, or the flesh.

As Israel of old were Israel only by the election, by the choosing, and appointment of God in Abraham, even so Israel spiritual are Israel only by the election of His grace in Christ Jesus. Not one of the elect are the elect because they chose to be and asked to be. Not one of them ever asked to be blessed in that

fully spiritual way until they were able to feel the need of such blessings. The feeling the need of such blessings are sure evidences that they are the elect of God and therefore more that they are partakers of that divine blessing, or salvation by the grace of God given them in Jesus Christ. Then the partaking of the Communion does not make them the children of God, or spiritual Israelites, but it is a christian privilege which God has given them as His children. Actually no one has the right to partake of the communion but those who have the evidence that they are those born again, born of the water of life, born of the spirit of life. For one to partake of the communion who has not this new birth is only idolatry, it makes no difference what kind of ceremony has been said over it

Dear Ruth, I hope you will gather some crumbs from the above. If there is anything you do not understand write to me.

Your true friend, and one who loves you.

L. H. HARDY.

Atlantic, N. C.

CORRECTION

Mr. J. D. Gold,

Dear Friend,

Will you please in next Landmark correct mistake in letter to Elder A. B. Denson in regards to Sister Emma Brake's letter. In the latter part of letter it should read "as I feel others do," instead of "as I do."

Will appreciate your kindness.

A friend,

ANNIE DAUGHTRIDGE.

EXPLANATION FROM ELDER

HASSELL

Elder P. G. Lester,

Roanoke, Va.,

Dear Brother:

In simple justice to Elder R. H. Pittman, I am obliged to request you to publish in Zion's Landmark, that I find in a letter of August 25, 1925, which he recently sent me, I did say, though I had forgotten it, "As the identity of a church is in its doctrine and order, I think that Elder J. R. Wilson and those with him are the church in Danville, rather than Elder J. F. Spangler and those with him." But I did say in the same letter, "I do not understand the case."

I see that in your conservative editorial on the Danville church trouble in the Landmark of June 1st, 1924, which I had previously read, but forgotten, you give a kind statement of the case and wisely and gently advise that the brethren connected with the case should ground their arms, and try to get together, and for the general welfare try to adjust matters, and locate the offender and the fault, and be at peace among themselves; and you say that you are of the opinion that the wrong nor the right are not on one side."

I heartily agree with you that all the truth should be brought out, and with you, I would beseech the Lord to incline the hearts of His dear people to seek peace and pursue it, and to love one another.

Yours in love,

SYLVESTER HASSELL.

Williamston, N. C.

IMPRESSED TO WRITE

Dear Brethren and Friends,

I have been impressed with the burden of writing and if I write personally it does not lighten the burden and the question asked can I take my pen in hand this morning to write and it seemed I could not resist any longer for it seemed that I had been tried. I was carried where I stood the perils of the sea or rather where I had to and was cast overboard and oh, what I did stand or went through with, it did seem that it ought to have been enough to convince any one and yet it did not convince me. When I was cast overboard and seemingly swallowed by the whale and stayed where he did for three days. Oh the trouble and anguish of soul, and yet it was not enough and when I was vomited out on dry land yet it was not sufficient and then was sent on to the lion's den and suffered and went through with the suffering process of being in the lion's den. Oh, indeed but when I was released I could thank my God and say He did not let the lions crush down on my poor body with their teeth as their prey, oh, how thankful and how glad I did feel and thanked Him and praised His great and glorious name, and yet it was not sufficient and I did not comply in taking my pen in hand to write. Then I was carried on to the three Hebrew children in the fiery furnace, and of course in my view and not with the natural eye but hope it was by an eye of faith and yet their bodies were not burned nor their garments scorched, and the angel of the Lord was seen walking around in the furnace which was

the fourth. How pitiful to look upon but when we have it to suffer, oh how great the suffering and yet I had not obeyed and when the Norfolk and Southern train was approaching Greenville, N. C., the road on which my daughter went off on, it blew so mournful that I felt like her body was surely on there and it blew the second time still more awful than at first. Then I was sure that her body was being brought back and the trouble and anguish of soul, spirit and body was in cannot be expressed. But I will pass on for this time and after another day and night in deep meditation in the morning of the second day of meditation I was made willing and asked myself the questions without any more parleying with the flesh, can I take my pen in hand now to write and was made willing at once, and complied with my duty and this morning my nervous system is more controllable and my nervousness and weakness is almost overcoming so that I can write without making so many mistakes, but to publisher and readers, please correct mistakes and pardon all errors. So I will in conclusion say that if this is not sufficient I will finish in the future (for the half is not yet told) if it be the blessed Lord's will but not my will, but thine O God be done and may the Lord bless truth and pardon errors is my greatest desire. I did not tell you where my daughter was. She is at the N. C. Sanitarium to be treated.

RUTHA TRIPP.

Stokes, N. C.

AN APPEAL FOR ELDER HARRISON

I am making a loving appeal to my brethren and friends to help me in my declining years.

Regardless of money consideration, I have served the churches more than sixty years. I have served three churches in the bounds of the Kehukee Association sixty years. These churches are White Plains and Pungo in Beaufort county and Morattock in Washington county.

When I first began to serve the churches, I did not receive any donation for about twenty years. Since that time some of the brethren have given small amounts.

I have attended the Kehukee Association sixty years. During that time I have received not more than ten dollars. Considering my expenses and gifts to the poor brethren, I think I have given away more than I have ever received. I know that my labor in the ministry has not been based on a money consideration. Necessity is laid on me and woe is me if I preach not the gospel.

I do not want a monument or a fine coffin or fine flowers placed over my grave. I need help to bear my expenses and care for my aged and afflicted wife in our declining years. She is seventy-five years old. I am near eighty-one. A few years ago her affliction and medical aid cost me a large sum.

If all the brethren and friends who have shaken my hands at the different associations and churches at their union and quarterly meetings within the last ten years, that I have fed and comforted them and

would send me a small donation, then I would conclude that my labor among them for 60 years was not in vain.

If you feel like sending me a small gift, you can send it to Elder W. B. Denny, Wilson, N. C., or to Elder N. H. Harrison, Pinetown, N. C., and I will publish it in the Landmark. From your devoted Bro.
N. H. HARRISON.

It grieves me very much to think our people will be so unmindful of their duties toward their pastors, and the servants of the most high God. Elder Harrison is one of our ablest gifts, and has spent his life in the ministry, and I feel that if the brethren had done their indispensable duty toward him for the past sixty years, and had only paid his actual expenses, it would not have been necessary for Elder Harrison to call upon his brethren at this time.

Believing that, "the workman is worthy of his meat," and that we should, "not muzzle the ox that treadeth out the corn," I yet believe that we have many brethren and friends, who will remember Elder Harrison in a material way.

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion for him, how dwelleth the love of God in him?"

Hoping that God will graciously smile on all his servants, and may their conversation be seasoned with grace, and tempered with mercy, I am,
Yours in hope,

S. B. DENNY,

Contributions

John D. Gold, \$5.00.

S. B. Denny, \$5.00.

A GOOD LETTER

Elizabeth H. Barbour,

Dear Sister in Our Dear Saviour:

Your letter came the other day, and you have been much in my thoughts. I have said within me, why is her lot just as it is? and then I have been made to muse on the peculiarities of my own life, especially since I first tasted that the Lord is gracious. I am at times thinking I would alter this and that one's portion were it in my power, but it is better for me to be quiet, and to know that all the providential dispensations of the Lord with all His dear children, yes, and with all mankind are in judgment. He is the God of truth and without iniquity, just and right is He. Now my dear sister whatsoever may be the path, sorrows, tribulations that are the lot of the called of God, the fruit of all God's purpose therein is altogether distinct from all the afflictions, sorrows, and the oftentimes heavy hand of the Almighty upon the wicked who know not God.

Take a glimpse with me of the following portion of the scriptures, "Hath he smitten him? (that is Jacob, Israel) as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the graves and images shall not stand up." Isaiah

27-7-8.

It is to be clearly understood by these verses that the Lord our God has all things in His hands, and the government, the measuring out of all the dispensations, no matter how bitter or rough are all so mercifully, graciously handled that his people are to be profited by them. The apostle saith, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure: but he for our profit, therefore might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12-9-11.

Sometimes with us there are dealings likened to a "rough wind," and an "east wind"; but which every one knows it is in the fist of our gracious heavenly Father; and he tempers the storm to us in such manner as to purge us from our follies, to wean us from our idols, "the images shall not stand up." The "fruit" of all the teachings of our God is our profit, and to the glory of His great and blessed name.

How sacred it is that we poor sinners have been granted repentance unto life, and have in Christ Jesus, in the shedding of His precious blood, and the imputation of His righteousness found that blessedness of the man whose iniquities are forgiven, and whose sins are covered.

I see so often that all my "righteousness is as filthy rags." Isaiah 64-6 and therefore all our pilgrimage there is a continual need for the fountain opened for sin and uncleanness, Zech. 13-1.

How blessed also is the consideration that we have a merciful and faithful high priest in things pertaining to God. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Dear sister, I have to confess that I do not feel in any mood for writing and yet I can say that the things of Christ are the only matters of essential consequence.

May the Lord bless you and carry you through to the praise of His own blessed name.

I am your brother in the precious hope of the gospel.

FREDERICK W. KEENE.

Raleigh, N. C.

A REMARKABLE PROVIDENCE

Dear Brother Hutchens:

I would like to give to our readers an account of what I see to be one of the remarkable providences of our God.

It was on Wednesday, July 7th, as we were nearly done eating our dinner, Mr. A. M. Fulcher, my son-in-law had finished and was in our front yard on his way back to his work, two of my great grand children were with us in the dining room, Mrs. Nannie J. Matthews, my

wife's sister had come into the sitting room, and my daughter and I were at the table. There came a heavy peal of thunder and struck the stove flue on our meeting house and knocked that down and otherwise damaged the building. It struck the electric power house and badly damaged that and the plant. It struck nearly all the lower part of our dwelling house so there is not but one room in which the marks are not seen. Our little great grandson, Virgil Mewborn, Jr., was knocked down behind my chair and a gash was cut in his head between his crown, we suppose by a lock handle on the refrigerator. My daughter could not tell how it was done. She was still sitting on her chair. I knew nothing of anything that took place. I was struck in the front part of my right shoulder and knocked over backward against the refrigerator as unconscious as one dead. My daughter called to her husband to come back that "Papa is dead." He came and they got my chair from under me and let me down to the floor.

The first thing I knew one of them put a pillow under my head and I asked what was the matter or what had taken place? They got me up and helped me in the living room to my chair. The first one I remember to have seen was my dear wife who died in January 1925. She looked at me and smiled sweetly, and was so well and strong, and I wanted to go home with her but I saw her no more. The sight was so sweet to me that I laughed with sweet tears flowing from my eyes. I said, "I saw mother." Then I be-

gan to come to myself and to talk to the family and to learn what had taken place. I gradually came to consciousness and to realize that I was hurt.

Now nearly two days have passed and I am very sore in nearly all my muscular system and in the points of my shoulders and across my neck. I have no more personal knowledge of how it was done nor when it was done than I have of when and how the world was made. Thus I am sure that, "God moves in a mysterious way, His wonders to perform :He plants His footsteps in the sea, He rides upon the storm."

None of us can see how this all took place as we know it did and none of us got killed. We know it was only in the providence of our all-wise, all-powerful God that we are spared and preserved by His hand and for His purpose. We desire to praise Him and to serve and worship Him all the days of our life, and to dwell with him in His glory.

I will add that my muscular sufferings and in the joints of my neck and shoulders are bad but I do feel it was the wonderful providence of our God that we all live, and would love to honor and praise Him all the days of my life.

I am your brother in the faith, and in the patience and sufferings of the Gospel.

—L. H. HARDY.

The above taken from the Lone Pilgrim will also be interesting to Landmark readers. All will rejoice that God spared his life.

J. D. G.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

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

WILSON, N. C., Oct. 15, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX No. 23

CAVE ADULLAM

Elder G. Beebe's Sons—Dear Brethren in Christ:—A man who is now past his three score years, in his youthful days used to hear and sometimes read the remarkable story of one David, who "escaped to the cave Adullam, and when his brethren and all his father's household heard it, they went down thither to him, and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, and there were with him about four hundred men." This same old man learned in early life from some source that Adullam meant "their witness" or testimony, but what meaning there could be

in such a statement he could not imagine, for a class as were described as gathered themselves to David, seemed to him to be a class of persons wholly unprepared to testify to anything but their own wretchedness, although he had read in a book, called the New Testament, the following description of certain characters: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." What possible connection there could be in these declarations, and the characters described as being in the cave Adullam, could not be seen so as to be understood.

When this now old man was almost eighteen years of age, a strange something took hold of him, and he became convinced that everything between him and his Creator, God, was wrong on his part, and then it required no elaborate argument to convince him that he was a sinner, justly condemned by the righteous law of God, and it needed no learned disquisition to convince him that there was a state of existence beyond this world, where all the race of mortal men would still have a being in either weal or woe. After seeing such to be the case, he immediately went to work to change his condition, not knowing that the fountain within

was totally depraved, and that nothing but corruption could issue from such a source; though there were times that there seemed to be some relief, but soon the matter seemed worse than ever, and some two years or more passed, and he found himself to be "in distress, in debt, and discontented," and in some unaccountable way to him, he found himself in the cave Adullam, mingling with persons having exactly the same kind of trouble, and after being in the "cave" some time their captain, David, made him a personal visit, and that lovely, sweet and charming countenance can never be forgotten while reason remains upon the throne, for he truly appeared "the chiefest among ten thousand," and the one altogether lovely, and when those heart-cheering words were uttered, "Because I live, ye shall live also," the distress, poverty and discontent seemed gone; soon followed the words from that precious Captain, "If ye love me, keep my commandments." Then the man remembered that it was written, "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," and so sweetly and powerfully were those declarations applied to him that he clearly saw why David was the captain over them in the cave Adullam. He read in the New Testament the following: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus

answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." So powerfully were the circumstances connected with the baptism of the Captain of our salvation, by his servant John, applied unto that man at times, that a glory indescribably great appeared to surround and envelop that awfully sublime scene, and three important things were clearly seen as connected with that baptism of Jesus, viz: A proper mode; a prepared administrator of the ordinance; and the true character, for in that ordinance was set forth by that man Christ Jesus not only the death, burial and resurrection of Jesus Christ, but every member of his body. But the man who saw such glory and majesty in the ordinance of baptism had at times an anxious desire to obey his glorious Captain by following him into the "watery grave" as soon as he felt "good enough," but after waiting a long time and finding no improvement whatever in the principles dwelling in his flesh, and that he had not got far removed from the cave Adullam, the words of the Apostle Peter, which declare that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God," had such an effect on him

that he was constrained, out of love, he hopes, to obey his Lord, by being baptized by a servant of the church, "in the name of Jesus Christ," which act he has never regretted, but has been made sad and gloomy very, very many times, on account of his shortcomings and his wanderings in forbidden paths, and although he has had a hope in the mercy of God toward him through Jesus Christ about forty years, and has been a member of the visible church over thirty-six years, he finds that he has not improved his fleshly passions and lusts any during that long period of time, and he still finds himself in distress and discontented, at times, fearing that he must be mistaken in the great matter of salvation, and he is often made to say, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar."

During the forty years he has had a hope that Jesus died for him, one great, important and fearful lesson has been taught him, and that is, not to trifle with what the inspired apostles have written, nor seek to evade any of their positive declarations, for he has found measurably, at least, what a shortsighted, ignorant, erring mortal he is, and the awfully momentous truth recorded by Paul when he said, "For I know that in me (that is, in my flesh dwelleth no good thing) for to will is present with me; but how to perform that which is good I find not," he finds true. How trifling those words of the apostle appeared to the man when he was a wild, giddy and foolish boy, but since he was brought

"down into the cave Adullam" he has found that the apostle penned the truth, for forty years has not removed out of his flesh, covetousness, wrath, malice, revenge, jealousy and evil surmisings. Those "vile serpents" are all alive, but sometimes more quiet than at other times, but not any of them are dead, and at times, when disturbed their "hissing" is frightful, but reigning and abounding grace can and does chain them down. The closest and most profound examination shows to this man the certain truth of what the apostle recorded concerning his flesh; and if they were quiet there would not be such a strife, but they are active; hence the same apostle says, "For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Upon another occasion the same apostle said, "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." These principles are not only in the flesh, but are active ones, and since this man has seen himself in such distress, involved in such a debt, and so discontented, and found himself with such a class in the cave Adullam, he has had no desire to shun the company of Paul, by improving what he said concerning the warfare. During the time this man has had a hope, he has heard thousands of sermons, and sometimes he felt elated, and at other times depressed, cast down

and gloomy, feeling that he lived undesired, and should die unlamented. It has seemed generally to be more interesting preaching to him when the trials, sorrows and afflictions of God's dear children have been dwelt upon, and the full, complete and finished salvation, in Christ Jesus, for just such poor, helpless, wandering creatures, has been clearly set forth, than simply to be dwelling on the duties of obedience and "right living" of God's children while here in the flesh, especially when it has been urged that their blessings depend upon those deeds, as such, for that position is antisciptural because it puts effect for cause. The church, in all her members, is already blessed, according to the following divine declarations: "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." These declarations positively show that the members of the body of Christ are already blessed; therefore instead of creature obedience being the means of the obtaining of the blessings bestowed by the Father of mercies and God of all grace and consolation, cause the true obedience. How often has this man listened to preaching, and his mind has been like the "fool's eyes," rambling far and wide; yet he was present, fill-

ing his place among the members of the church, but had a "lean time;" therefore he has learned the just meaning of the following declarations: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure," and this man is so childish as to receive these important declarations just exactly as the apostle has penned them, and the reason his beloved brethren had always obeyed was because God gave them the will and the power. Then was their obeying the cause of the will and the power, or was it the evidence and result? The thought has often been given this old man, concerning the spiritual blessings, about as follows: "If great and precious blessings were given a child of God in Jesus Christ before time began, and those blessings were to be given or bestowed according to the obedience of that child, while here in the flesh, and such child should be so disobedient as not to merit one of the blessings, what confusion there must arise in the divine arrangement, for there are surplus blessings given in Christ, according to the carnal theory, you do and then you will be blessed. But how any one who has been in the cave Adullam, and had a view of the great, the wise, the glorious, the infinite and righteous Captain of our salvation, can advance the carnal view that our blessings depend on personal obedience, when the record made by inspired penmen

teaches exactly the reverse; but our God, in his infinite love, boundless mercy and endless compassion, has seen fit to give "credit," as it were, to his dear children, in some places recorded in the Bible, for that which they are absolutely debtors; but this "ignorant" man so understands the matter, and, according to what the apostle James has written, everything for the good of God's people comes from him, for he says, "Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;" therefore all the children of men ever have done, are now doing, or will ever do, has not even caused the shadow of turning with Jehovah, if the testimony of the apostle James is to be received and believed; but if it is to be "improved and changed," woe be unto them of his children who countenance such a thing.

In the New Testament it reads, "We are fools for Christ's sake;" and this man, who has been in the cave Adullam, as he hopes, is so foolish in the eyes of the "wise and learned" of the present day, that he is willing to take the New Testament just as it reads concerning the choosing of the members of Christ's body in him before the foundation of the world, the vital unity between Christ and his people, the efficacy of the atonement for the sheep, the spiritual birth, the ordinance of baptism, the warfare between the flesh and the Spirit, the office work of the ministry, the deep mystery of the

resurrection of the bodies of the saints, the description given of the invisible God, the final glorification of all the elect in the world of immortal glory, and the everlasting punishment of all the non-elect; all of which matters are as fixed and sure as the eternal throne of God, and can no more be changed than God can cease to exist. He closes these remarks, wishing Zion well, and that our God, if it be his will, will keep his dear people from carnal theorizing and vain speculations, and cause all to be childlike and simple, being willing to take forms of expression that inspired apostles have left on record, and not attempt to suit them to "the favor of the learned world of mankind," by modernizing them, thereby attempting to accommodate matters with worldly religionists. May God apply the following declarations with sweetness and power: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Wm. J. PURINGTON.

(The above article was written nearly twenty years ago, by our beloved brother, the late Elder Wm. J. Purington, than whom there has not been an abler gifted minister of the gospel since the days of the apostles. It was originally published in the Signs of the Times dated November 15th, 1884, and is now republished by special request. Its publication at that time was received generally by the Old School or Primitive Baptists without causing any discord among them, and

if its present publication and indorsement now meets with the objections of any, we leave all candid readers to judge which have changed, the Signs, or its opposers?—Ed.)

Remarks

At the instance of a substantial friend and reader of the Landmark we submit to the careful reading the foregoing peculiarly able and interesting and instructive communication from the heart and pen of the late Elder Wm. J. Purington of Hopewell, N. J., and published in the Signs of the Times in 1884 and republished therein in 1902.

Elder Purington was one of the ablest Old School Baptist ministers of his day, and perhaps of any other day. His manner was peculiar to himself, and admits of study and increasing assurance. He was a regular left handed Benjamite who from his sling sent the smooth stones of divine truth to within a hairs breadth of the mark—which to my mind is equivalent to a center shot. I have felt their effect, and I have in my heart his indorsement of my preaching and the doctrine I preach. With pleasure I present his thoughts to our readers.

P. G. LESTER.

COMFORTED BY SERMON

Dear Bro. Lester:

For two years I have fought the impression to write you, after hearing you preach at Burlington during the association. I thought I would write you how I was comforted by your sermon. I had read from your gifted pen many times but had never seen you before. I was made to feel and say: "Thy will O Lord, not mine be done."

What a blessing to be brought to such a state of feeling.

Many times I have felt to say: is it right to withhold the truth of our feelings toward those who comfort us by the gospel? We read that Paul says: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you: and, to esteem them very highly in love for their work's sake." When Paul said, to know them which labor among you, I can't think this means to have a passing or slight acquaintance with them. I picture that wonderful servant of God begging his brethren to study the life, (with all its trials and promised tribulations) of the tried vessel unto God. Do we do that? Are their sorrows our sorrows? Do we bear their burdens? Many are the nights (I am sure) that they spend begging for our peace in Zion. Paul then changes from an expression of entreaty to one of caution: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." To my mind then, there would be some, unruly. Is it true today, there are some who need this warning? Many of your writings carry this same wonderful instruction. Shall we heed your gentle, fatherly pleadings for Christ's sake?

As I think of you facing the golden sunset of th's life, this sweet language pours into my mind: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." I feel to pray that God will break down my stubborn pride and grant me

grace to say to those who labor among us. God bless you. I thank God at every remembrance of you. In the silent hour of death, may His blessed spirit so fill your soul that you may long to go home, and be with Jesus.

Brother Lester, in the dealings of God with a sinner, what a blessing, to pray for the great change from this mortal sphere. The first time I ever heard any one speak of this feeling, our dear pastor, Brother Denny, so beautifully expressed from the sacred desk that we could not prepare ourselves to feel that way. God worked it in us.

I am the only member of a large family connection who believes the Primitive Baptist doctrine. My mother was a Baptist but never joined the church.

I was her first born of two girls. She died when I was twenty-three months old, leaving an infant eleven days old. I love to think of her, fondly embracing her first baby, singing the sweet songs of Zion, breathing a prayer that God will watch over her child. Through the long, weary years since then my prayer has been to go to that land of pure delight, where saints immortal dwell. Most of my time, the sins of my old nature press me to the earth, I cannot utter prayer, there is no rest for me, anywhere.

I look around me. I see those who have weathered many storms. I see in the eyes of the old, a tired, serious, far-away look. Down through the years of service, trial, persecution and affliction they have been faithful, patient and true. Do we hold a profound sense of gratitude to God for all they have

meant to the cause? Lord God, Thou knowest! I can say of a truth, there is not a sight on earth that so fills my heart with praise to God, my eyes with tears and my arms with longing as the bent form, the white hair, the wrinkled face and the quivering lips of a saint-like face inside a black bonnet. I see another! I see one leaning heavily on a cane. Disease and age doing its work—his thoughts are far from the things of earth. I cling to the hard, wrinkled hand. His palsied lips tell of the amazing mercy of our God, to Him. Down his precious face the tears of gratitude are coursing. Can it be that I will ever feel as he looks to me?

Brother Lester, I prize so much your article, "What I Believe," and read it often. I hope to keep it for my little adopted boy to read—trusting it will comfort him as it has me. I feel the need of your prayers, dear brother. May the richest blessings of our God attend you and all you hold dear.

A sister in hope,

MRS. J. R. MITCHELL.

Reidsville, N. C.

Remarks

After having read the foregoing good letter of our dear Sister Mitchell, and noted its richness of experience and oft suggested thoughtfulness no doubt many of our readers will feel if they could so readily and sweetly express their thoughts they would not hesitate to write them, and yet Sister Mitchell says she fought the impression to write this letter for two years; and yet perhaps she does not feel that she can say just why she did or should have fought an impression

to pour out of her dear heart—humble and contrite as it no doubt must have been—such richness and sweetness so easily and readily expressed. But it seems to me that the warfare during those two years constituted the necessary preparation for what to say and how to say it; until like David she became herself as a pen in the hand of a ready writer. I think we are apt sometimes to put ourselves in the place of that which we would love to say, and we allow a sense of unworthiness to mar the goodness of the thought we desire to express.

If our heart is indicting thoughts of love we wish to choose affectionate words most suitable in which to express them. Sister Mitchell seems to have chosen suitable words with which to clothe the thoughts of her heart. Write again dear sister, and let others write what their thoughts are.

P. G. LESTER.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION,
ETC., REQUESTED BY THE ACT
OF CONGRESS OF AUGUST 24, 1912**

Of Zion's Landmark published twice a month, at Wilson, N. C., October, 1926.

**STATE OF NORTH CAROLINA
COUNTY OF WILSON, ss.**

Before me, a Notary Public in and for the State and county aforesaid, personally appeared John D. Gold, who, having been duly sworn according to law, deposes and says that he is the publisher of Zion's Landmark and that the following is, to the best of his knowledge and belief, a true statement, and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912 embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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

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

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

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

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

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

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

JOHN D. GOLD.

Sworn to and subscribed before me this 12th day of October, 1926.

C. T. HARRIS, Notary Public.
(My Comm. expires Nov. 3, 1927.)

MOUNT ENON ASSOCIATION

Will Zion's Landmark please give notice that the Mount Enon Primitive Baptist Association will convene with Mount Enon church near Plant City, Fla., on Friday before the 4th Sunday in October, 1926.

E. J. Devane, Moderator
M. L. GILBERT, Clerk.

UPPER COUNTRY LINE UNION

The next session of the Upper Country Line Union will be held the Lord willing with the church at Prospect Hill Caswell County, N. C., on the 5th Sunday and Saturday before in October, 1926.

The public is cordially invited to attend especially ministers who are in peace at home.

W. C. KING, PUnion Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LIX

NOV

1, 1926

No. 24

DEVELOPING LEADERSHIP AMONG THE PEOPLE



And Jethro, Moses father-in-law said to Moses, the thing that thou doest is not good.

Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, for God shall be with thee: Be thou for the people to Godward, that thou mayest bring the cause to God:

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens: And let them judge the people, so it shall be easier for thyself and they shall bear the burden with thee.

So Moses hearkened unto his father-in-law and did all that he said." Exodus 18:17-24.

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

ASSOCIATE EDITORS

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

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

ELDER C. B. HALL, R. F. D. 2 - - Hillsboro, N. C.

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

"GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME"

Phil. 1-9.

Jehovah is counsel resolved to fulfill

The scheme from eternity laid in his will;

A scheme too profound for seraphs to pry,

And all for the lifting of Jesus on high.

'Twas not from the creature salvation took place,

The whole was of God, to the praise of his grace,

And all to his glory shall attend by and by,

To accomplish the lifting of Jesus on high.

His wisdom contrived the adorable plan,

Grace, mercy and peace, and good will toward man;

The great Three-in-One did the same ratify,

And all for the lifting of Jesus on high.

Here all the perfections of Deity shine:

Love, wisdom and power, and goodness divine;

His justice and grace were honored thereby.

'Twas all for the lifting of Jesus on high.

When first the great project to angels was known,

They hailed him in songs as the Lamb on the throne;

The concave of heaven resounds with their cry;

Good man, Mediator, they lift him on high.

Creation proclaims the great work of thy hand,

All beings and things in the order they stand;

Productions by chance we are led to deny—

'Twas made for the lifting of Jesus on high.

All things for his sake did Jehovah prepare,

For of Him and to Him and through Him they are;

All systems and worlds that revolve in the sky,

Were made for the lifting of Jesus on high.

Set up as the head of his mystical frame,

He honored the records of fate with his name,

And nothing was wanting which God could supply

To aid the uplifting of Jesus on high.

When man was created what wisdom we see,

The whole he possessed was the image of thee;

But O, in his fall we are led to espy
 'Twas all for the lifting of Jesus
 on high.

Here Satan was nonplussed in what
 he had done,
 The fall wrought the channel
 where mercy should run
 In streams of salvation which never
 run dry,
 And all for the lifting of Jesus on
 high.

When Adam to eat of the fruit was
 induced,
 It answered the end which Je-
 hovah designed;
 No purpose of wisdom was altered
 thereby,
 'Twas all for the lifting of Jesus
 on high.

From hence it appears he made
 nothing in vain,
 For Adam thus formed was a link
 in the chain;
 In him 'twas decreed that his mem-
 bers should die,
 And all for the lifting of Jesus
 on high.

The man that betrayed him predic-
 tion foretold,
 The pieces of silver for which he
 was sold;
 To prove his salvation 'the world
 we defy,
 He fell for the lifting of Jesus on
 high.

The law that was given on Sinai of
 old,
 Was still the great mercy and love
 to unfold,
 Which did in the womb of eternity
 be,

And all for the lifting of Jesus
 on high.

In fullness of time he came under
 the law
 Its jots and its tittles he answer-
 ed we know,
 And stretching his arms, did on
 Calvary die,
 To accomplish the lifting of Jesus
 on high.

He slept in the tomb till the morn-
 ing arose
 That signed his release and con-
 founded his foes
 Then bursting its bars he ascended
 the sky
 To reign in his glory eternal on
 high.

JOHN KENT.

Born 1776, died 1843.

WHICH SIDE?

Trouble makers have their day,
 Trouble hunters find their prey;
 But peace-lovers stronger are
 And peace makers better far,
 Where stand you, my brother dear?
 Which side owns you? make it
 clear;

Prove to me by actions plain
 Whether you are loss or gain.
 Perhaps, just think, you're boosting
 self,
 Better lay this on the shelf,
 Turn your heart to better things
 Ere your course destruction
 brings.

Peace you're after? To me prove
 All of this by acts of love,
 Then the love of Christ will flow
 And our hearts with love will
 glow.

Pardon me, I don't mean you
 I just mean the ones who do;

What I say don't change it much,
Where are you—with such? or
such?

GEO. A. BRETZ.

Mr. Gold: I will enclose a little poem for Zion's Landmark written by Elder Geo. A. Bretz of Los Angeles, Calif., for the brother who may take "sides."

M. L. GILBERT.

THE SONSHIP OF THE LORD JESUS CHRIST

(The Gospel Standard)

Every branch of divine truth is important; to deny this would be to impugn the character of God, the Revealer of truth, who has told us through the wisest of men, "It is not good that the soul be without knowledge." Some truths are vital, to err in which involves the soul in eternal ruin. Such is the doctrine of the Sonship of the Lord Jesus Christ, as the following scriptural arguments amply show.

First. It was the Father's public testimony concerning Him when He was baptised: "The heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him, and lo, a voice from heaven saying, This is My beloved Son, in whom I am well pleased." It was also His Father's testimony of Him on the mount of transfigurations in the presence of Peter, James, and John: "And there was a cloud that overshadowed them, and a voice came out of the cloud saying, This is My beloved Son, hear Him."

Secondly. It is the Lord's highest title, and for which He witnessed a good confession, even unto death. It sets forth His relationship in the Godhead, and His equal-

ity with the Father: therefore His disciples testified of Him: "And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth." On this account the Jews persecuted Him to the death: "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." When they delivered Him unto Pilate, who was willing to release Him, they said, "We have a law, and by our law He ought to die, because He made Himself the Son of God." Though Jesus knew it would bring upon Him the sentence of condemnation, when the high priest asked Him the question, "Art Thou the Christ, the Son of the Blessed?" He did not remain silent, but answered, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven; . . . and they all condemned Him to be guilty of death." On this point the devil assailed Him, "If Thou be the Son of God, command these stones, that they be made bread . . . If Thou be the Son of God, cast Thyself down from hence." A further proof of its being His highest title, is that its denial entails the greatest condemnation: "He that hath the Son hath life, and he that hath not the Son of God hath not life." Again, "He is anticrist that denieth the Father and the Son" (1 Jno. ii. 22) "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. iii. 36).

Thirdly. It is the highest expression of God's love to a perishing world. Before His Incarnation the church rejoiced on this account, "Unto us a Child is born, unto us a Son is given." The Lord Himself preached this gospel, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The apostle John in his Epistle tells us, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." If, as Hiram said, God made Solomon king because He loved Israel, how much more is His love manifested to His people in the gift of such an excellent person as His own dear Son? Therefore we will say with Paul, "Thanks be unto God for His unspeakable gift."

Fourth reason. This was the prominent feature of the confession of the early church, the doctrine into which the Holy Spirit led the first disciples, and thereby glorified the Lord Jesus. Therefore it is the Rock on which Christ builds His church, as He said unto Peter after Peter had confessed Him to be the Christ, the Son of the living God. Besides the apostle John's testimony, we have that of John the Baptist; "And I saw and bear record, that this is the Son of God." Nathaniel's confession was to the same effect: "Rabbi, Thou art the Son of God, Thou art the King of Israel." He received the same testimony from Martha: "Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world." After the Lord Jesus was glorified, and the Holy

Ghost given in such great measure, this doctrine was still in front. Concerning the lame man that was laid at the gate of the temple, whom Peter healed, Peter said to the people: "The God of our fathers hath glorified His Son Jesus, whom ye delivered up." Take the case of the eunuch, to whom Philip preached Jesus; what gave him his right to be baptized? Faith in the Person of Christ: "I believe that Jesus is the Son of God."

This doctrine is to be openly confessed at the very commencement of the Christian's public confession, in accordance with the Lord's directions to His apostles: "Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost." What is the first thing we read of Paul's ministry? "And straightway he preached Christ in the synagogues, that He is the Son of God." This branch of truth is also brought before us at the beginning of the Gospels and many of the Epistles. Matthew gives a detailed account of the Father's testimony to His Sonship, and of the temptations of the devil on this point. Mark commences his Gospel thus: "The beginning of the gospel of Jesus Christ, the Son of God." Luke, in relating Gabriel's salutation to Mary records what he told her, that her Child should be called "the Son of the Highest;" and again, "That holy Thing which shall be born of thee, shall be called the Son of God." Luke also tells us that devils confessed Him, saying, "Thou art Christ, the Son of God." And what shall we say of the apostle John, that disciple who sat nearest to the Lord Jesus, and leaned upon His

bosom? His Gospel and Epistles are replete with descriptions of the complex Person of Christ, and are intended to overturn the error of those who deny His divinity, and of those who deny His humanity. Twice in the first chapter of his Gospel he calls Him "the Only-begotten of the Father;" and as thus they saw His glory. All through his Gospel this glorious doctrine of Jesus Christ being the Son of God shines forth. When we come to his Epistles it is the same; in the first chapter of his first Epistle the virtue and efficacy of the blood of Christ is based on the excellency of His Person: "We have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin." In the second chapter he denounces the deniers of this truth: "He is antichrist that denieth the Father and the Son;" and many other quotations might be given.

Coming to Paul's letters, we find the same feature. In the first chapter to the Romans he refers to the gospel of God as "the gospel of His Son." In the first chapter of his first Epistle to the Corinthians he says: "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." Writing to the Galatians, he tells them how it pleased God to reveal His Son in him. In the first chapter of his Epistle to the Colossians he gives thanks to the Father who had delivered them "from the power of darkness," and translated them "into the kingdom of His dear Son." In writing to the Thessalonians he reminds them of the effect of his gospel in turning them from idols to serve the living God, and "to wait

for His Son from heaven." Then how full of this doctrine is the first chapter of Hebrews! God in these last times hath spoken "to us by His Son, whom He hath appointed heir to all things, by whom also He made the world, who is the Brightness of His glory and the express Image of His Person." Here His Deity is grounded on His Sonship: "But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." Peter in the first chapter of his 2nd Epistle, speaks of the time when they were with Him in the holy mount, being "eye witnesses of His majesty;" and tells us that the Lord Jesus received honour and glory from the Father when He spake unto Him, "This is My beloved Son, in whom I am well pleased."

Fifthly. The Son is the Person who manifests God, and in whom all the attributes of God in creation and redemption are combined. To speak of knowing God except through the Son, is no part of the Holy Spirit's teaching. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him;" as He Himself said unto His Father; "I have manifested Thy Name unto the men Thou gavest Me out of the world." John also said, "For the Life was manifested unto us." Again, "He that hath seen Me hath seen the Father; . . . believest thou not that I am in the Father and the Father in Me?" "I and My Father are one." In creation the wisdom and power of God are seen in His Son; for speaking of the Son it is said;

"Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands;" therefore His eternal power and Godhead are clearly seen and understood by the things that are made, for "all things were made by Him, and without Him was not any thing made that was made." The glory of God in redemption is also revealed in the Person of His Son; so the apostle writes to the Colossians, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins." Again in Galatians, redemption is said to come through the gift of the Son; "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." In the offering up of the Son we see the holiness and righteousness of God shine, in that no less than such a glorious Person could satisfy the justice of God, magnify the law, and make an atonement for sin. The damnable nature of sin and its hatefulness to the character of God are seen in the awful sufferings of His Son, when He laid the iniquities of all His people upon Him, and made His soul an offering for sin. The spotless robe with which the spouse is clothed, is no less than the righteousness of God, seeing it was brought out by His dear Son. It was because He was the Son of God that He demolished all the works of the devil, as John

tells us: "For this purpose was the Son of God manifested, that He might destroy the works of the devil." Thus all the perfections of God shine forth through His Son; His eternal purposes are accomplished by Him, and the only way in which He manifests Himself as a sin-pardoning God, is by the shedding of His blood; and through Him He will pass the sentence of condemnation upon the wicked, for the Father hath committed all judgment unto His Son.

Sixthly. Again, to worship the Son is to worship a Trinity in unity. "Immanuel, God with us," is His Name; and as such all true Israelites worship Him. Thus in the second Psalm we are commanded to kiss, or yield obedience to the Son; and in the 45th Psalm, after the excellencies of His Person are set forth, the daughter of Zion is addressed in these words: "He is thy Lord; and worship thou Him." It is the Father's will that "all men should honour the Son, even as they honour the Father." So the Father directs us to the Son, and the Holy Spirit also glorifies Him. He was worshipped by the wise men when He came into the world, and He was worshipped when He left the world. When He was parted from His disciples and carried up into heaven, "they worshipped Him, and returned to Jerusalem with great joy." To worship a plurality of gods would be idolatry and offensive to God Himself, and we may be sure that those who worship the Son, worship Jehovah, Father, Son, and Holy Spirit. "This is the true God," said the apostle John "and eternal life." That the Holy

Spirit leads all His people into this truth is evident, for He takes of the things of Jesus, and shows them unto them; and Christ Himself said, "All things that the Father hath are Mine; therefore said I, that He shall take of Mine, and shall show it unto you." Indeed all the prophets and apostles were moved by the Spirit to write all those things concerning the Lord Jesus which are recorded in His Holy Word.

Seventh. The glory of the Father and of the Son is bound up together in this doctrine. They Each reveal the Other, according to the Lord's own words: "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him." And we know the Father reveals the Son, for when Peter confessed Jesus to be the Christ, the Son of God, He told him, "Flesh and blood hath not revealed this unto thee, but My Father which is in heaven." When nearing the end of His time on earth, He made this petition unto His Father: "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." That the Father is glorified in the Son, is evident from His own words. When Jesus was nearing that solemn hour when He must offer Himself up as a sacrifice unto God, He said, "Now is My soul troubled, and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy Name." Now hear His Father's words: "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." Peter tells us that the Son received honour and

glory from the Father when He called Him His beloved Son in the holy mount; and Paul tells us that, when at the Name of Jesus every knee shall bow, and every tongue shall call Him Lord, it shall be to the glory of the Father.

Eighthly. His Person as the Son is distinct and eternal. This is expressed both in the Gospel and the Epistle of John. "The Word was with God," here is His distinct personality; "and the Word was God," here is His equality and eternity; for those words may be applied to Him, "From everlasting to everlasting Thou art God." In the Epistle we read, "For the life was manifested, and we have seen fit and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us." Here it clearly declares that He was with the Father before being manifested unto men, which confirms His personality and eternity. Paul, speaking in Hebrews of Melchisedec being made like unto the Son of God, says of him, "having neither beginning of days nor end of life." We know the Scriptures plainly teach that "God was manifest in the flesh;" and it would be repugnant to refer this to the Father or the Holy Spirit. It was the Word that "was made flesh, and dwelt among us." "God sent forth His Son, made of a woman, made under the law;" and we read of the Son in the days of His flesh, offering up strong cries and tears. "He took not on Him the nature of angels, but He took on Him the seed of Abraham." This shows a priority of the Son to angels, as well as His being of a more excellent na-

ture; as the latter are created beings, whilst Christ is the Creator of all things. In a confession of His Sonship we find that the title of

Christ is often included: "Thou art the Christ, the Son of the living God," was Peter's two-fold confession. "Thou art the Christ, the Son of God, which should come into the world," was Martha's expression of belief. Now the Scriptures plainly say that the Israelites tempted Christ in the wilderness, and that Moses esteemed the reproaches for Christ greater riches than the treasures in Egypt; which prove His personality prior to His Incarnation. "Before Abraham was I am," He said to the Jews; and many times He told His disciples that He was come from the Father, and would go back to Him, which they were unable to believe: They "have known surely that I came out from Thee, and they have believed that Thou didst send Me," and we know that the Sender and the Sent are distinct Persons; yet both, with the Holy Spirit, are but one God, for "There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one."

In conclusion, while the Scriptures amply testify of the Sonship of the Lord Jesus Christ, and the doctrine is not to be treated lightly or held loosely, a saving acquaintance of the truth is only known by divine revelation, as the Lord told Peter: "Flesh and blood hath not revealed this unto thee, but My Father which is in heaven;" and therefore it should not surprise us that men, however great their natural

tal doctrine. May we, however, be enabled through divine teaching to say with Paul, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and we shall then sing:

"All hail the power of Jesus' Name,

Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

A DEBTOR.

THE PATTERN IN THE MOUNT

Elder P. G. Lester,

My Dear Brother:

When I think of you and old Elder Gold and many others that I could mention, who did seem, and do seem to be content with what we understand the scriptures to teach, both in doctrine and practice and then to note the wide-spread, apparent difference among our brethren, touching some of those things, causes a deep and silent inquiry in our minds as to the cause, and should we attempt to trace the cause, we are, almost invariably in our minds led back to trace the scriptures. As "the man of our council" (the voice behind us) before one might give a correct answer as to the cause, and when we began to hunt for them we are compelled to start at home, for sayeth the word "let him that thinketh he standeth take heed lest he fall," then is it not a fearful thing "to fall into the hands of the living God?" And be qualified to judge with righteous judgment which is according to the pattern shown us in

the holy mount, with the scriptures also testifying before hand of the certainty of the only infallible rule and guide by which one is authorized or even able to judge as to any or all causes that have arisen, do arise and will arise to give us trouble, when we are blessed to read with the understanding the old scriptures and note the prophecies declared by holy men of old, who spake as they were moved by the Holy Ghost concerning things that would develop and be fulfilled in their day, before the advent of our Lord and in the advent of Him and after His ascension, which things we do clearly see now, that should develop before His coming are fulfilled, which gives us this undeniable proof of the dark sayings of prophecy spoken of that should come to pass after our Lord's ascension, called (the latter day) will, assuredly be fulfilled also as was the first.

Now comes the apostles testifying also of the same blessed truth in more simple language and more pointed and direct, for sayeth the New Testament word of God, by the mouth of the apostle, "God, who at sundry times and in divers manner spoke in time past by the prophets, hath in these last days spoken unto us by His Son," who has become unto us now the more sure word of prophecy, still speaking through the New Testament unto us and also by revelation, direct in us, by His holy spirit, all of which gives us to understand that all that has been declared will be fulfilled to a tittle, and by observing the history of those we believe to be God's people, as given by learned

writers called historians, many of which may have been averse to the truth, yet by reason of their profession were constrained to speak the truth, whose report seems to agree with the scripture because all true history always has and will agree with the inspired word, but first we do best to observe what Christ and His apostles sayeth, which describes us and the things that shall befall us in a literal sense and well as the spiritual to a jot and tittle they analyze us as being fallible creatures, given to error, which things we have learned by bitter experience is so, this same word (Christ) spoken unto us in these last days, hath declared that in Him who is our life, righteousness, sanctification and redemption, we are complete, and aside from that we are vanity. He also has declared that some shall come among us who are not of us, (not only one time but from time to time in time) drawing away many after them, (in various ways and in divers manners) so history comes along telling the same story, even from Abel's day, how that from time to time there has been a class of people mainly for what they professed to believe and seemingly for their 'strange so called by men, traditions, spoken against, evil entreated, and many of which have even been put to death, yet there being no real charges against them except their faith and practice.

Such has been the pathway of the militant church or actual body of professed believers in Christ much of her time since she has been established by Christ Himself with her journey described. How weak is

she without the manifest strength of her husband, for during severe periods of persecution, doubtless through fear she forebore from divulging some of her most vital principals, hence we find devout men now and then that were raised up whose names are given in history who no doubt were chosen men of God for the sphere they should fill in denouncing the witchcraft of men and establishing by the scripture the word of God more perfectly, yet maintaining no doubt, some error either in practice or doctrine, yet another would be raised up and establish something else and another, another and so on until the London confession of faith was agreed upon and adopted which confession seems to have been the main declarations of our faith ever since from that time until the order now known as (New School Baptist) began to give us trouble the church had in most part peace, for it could well be appreciated after having come through such a hot furnace of persecution and distresses innumerable. She was in a fit condition then to love instruction and to prize peace and quietitude far above rubies and after being given rest for awhile, doubtless in her weakness and ignorance which things we know by our own sad experience is true in us, she became somewhat careless in many ways notwithstanding Christ had said to watch and pray, etc. Yet prophecy must be fulfilled in the latter day as well as the former, hence by and bye these corrupt principals crept in, having on the form of godliness thereby deceiving many, but when fully developed revealed another

daughter of Rome (another prophecy fulfilled) and now for nearly one hundred years God in His mercy has given the church rest again, in a great measure. Yet she is never freed from her foes from within, but given rest from throes that are without, but her human nature is such that when she is blessed with quietitude that she will become careless again and unconcerned which is one form of iniquity and when that abounds the love of many will wax cold, hence the falling away and ere she is aware she finds that dissenting men have crept in again to spy out the liberties of the flock, while others are exercising lordship over the heritage, all of which is in fulfillment of the word, but in all of these predicaments of the church is a fuller revealing of and the necessity for the fulfillment of the scriptures revealing the blessed truth, that it is not in man that walketh to direct his steps. It must be proven to us over and over again that we are not our own keepers, for about the time we think we are standing behold we have fallen, while we can't tell just what awaits us in the near future yet we are fearful that our day of quietitude is far spent for the time being at least but shall we conclude there is not a cause or a purpose? From nature's viewpoint are we any better than other men? From a literal standpoint has not the light of the church become dim? Then has she any excuse for her sin? Shall not judgment begin at the house of God and if the righteous scarcely be saved where will the rest of us appear? Is not the refining fire a necessity? Is not the purging a blessing? Will

not the chastisements of our God finally yield her peaceable fruits? then do not all things work together for good to them who love God, even to those who are called according to His purpose? The church never has been able to keep herself unspotted from the world except through Christ. She must know that her maker is her husband, that her peace is in Him, that her victory over any or all of her enemies is through Him. Oh, that we might ever remember this. If indeed I be a component part of that body and every other part is as corrupt as I am literally I don't wonder at our condition. Yet trusting that I may never be one by whom offences come, but in my nature I am no better than my avowed enemy, but in mercy oh Lord teach us to apply our hearts unto wisdom.

As ever I trust your brother,
JNO. R. SMITH.

Day, Fla.

ORGANIZED

CHURCH AT ROSEMARY

We the undersigned Elders and Deacons met at the home of F. J. Lewis, Rosemary, N. C., for the purpose of organizing into a church capacity those presenting letters for that purpose, the Church to be named, Rosemary.

1st. Organized ourselves into a Presbytery choosing Elder R. H. Boswell, Moderator and Elder J. T. Williams, Clerk.

2nd. Called for letters of those desiring to go into constitution of the church which were read and adopted.

Letters from the following churches were received:

Rock Swamp, Brother F. J. Lewis, Sister Roxie Lewis, Sister Alice James.

Flat Swamp, Brother J. L. Taylor.

Seven Mile, Brother Silas Baggett, Sister Susan Baggett.

Yopps, Brother Jerry Jenkins, Sister Victoria Jenkins.

Galloway, Sister Sallie A. Harris.

3rd. Called for Church Covenant, Articles of Faith and Rules of Decorum, which were read and adopted.

4th. Prayer by Elder R. H. Boswell, followed by laying on hands by the Presbytery.

5th. The Moderator pronounced them a Church in order and extended the Right Hand of Fellowship to the church and then to each other.

6th. The Church proceeded to business in their regular way. Elder R. H. Boswell was chosen Moderator and F. J. Lewis was chosen Clerk and Treasurer.

7th. At the request of the Church Brethren F. J. Lewis and Jerry Jenkins were ordained to the office of Deacons (the latter being previously ordained) by the Presbytery the following morning.

8th. The Church unanimously called Elder J. T. Williams to the pastoral care of the Church.

ELD. R. H. BOSWELL, Mod..

JERRY JENKINS, Deacon.

H. L. TREVATHAN, Deacon.

ELD. T. J. WILLIAMS, Clerk.

Remarks

The fourth Saturday and Sunday evening before in each month are their meeting times. Beginning their communion services the fourth Sunday in July to be observed every

three months thereafter they extend an invitation to all orderly and peace loving brethren and ministers to visit them.

R. H. BOSWELL.

GOD'S POWER

Dear Brethren:

I see my time is about up on the Landmark. I have been taking it nearly 50 years, and it sets forth the doctrine I hope I believe, (if I understand it) it gives God all the glory in the salvation of poor fallen man, or in other words God is the author and the finisher of the faith of all the elect people and all are saved alike by grace through faith and that is the gift of God.

I know some tell the people to act faith but I tell them faith acts the creature. I have never thought anyone could act something they did not have. Faith is what acts every child of God and that faith works by love and is joy and peace to all that possess it. Love binds the children of God together, makes them come and sit together in heavenly places in Christ Jesus. We love God because He first loved us. He loved us when we were dead in sin and He prepared a Saviour to save His people before He made Adam from the dust of the earth.

We hear some saying that God made Adam subject to stand and liable to fall. If that be true God did not see the end from the beginning and did not know all things.

I do not say God forced Adam to violate the law, but Adam did it according to His will and in carrying out His will he carried out the foreknowledge of God. I believe

God saw the end from the beginning and not one thing happened to God, so I believe Adam did just as God knew he would do. Some might say "that makes God the author of sin, not so, sin came by man and man was under the law. Is God under the law? No, a thousand times, no. Then how can God sin? Where is the judge to condemn Him. Not on earth neither in heaven. "I am God, beside me there is no God. He rules in heaven and on earth. Has all power over and made all things visible and invisible. Where is any power over Him or where is the man to condemn Him?"

If I am saved it is through His mercy and wisdom, if lost it will be just.

If my name was written in the covenant I will be with Jesus in heaven.

With Christian love to all,
W. C. PURDUE.

COME LET US REASON TOGETHER

Mr. John D. Gold:

Wilson, N. C.,

Dear Sir:

I enclose \$2.00 to pay renewal to the Landmark for another year. I enjoy reading the conservative views of the editors on the questions that seem to agitate so many of our people. Especially the views your father had. He took no extreme position saying enough to keep interested in the things that do not disturb the minds of the simple. Now we have so many who can tell what is God's decree and what is not, until they are teachers that have many following them. These same teachers need the one and

only teacher that can reveal unto us all that we know, for it is only by revelation from high heaven that we know anything about Divinity. If you have anything revealed to you that many others have not had then tell it in an humble and a God fearing way as your views only, and not in a boastful and defiant way leaving room for others to differ and yet respect you. We can lead human nature but cannot force it—in an effort to press our views on those who differ. It only drives them farther away. Let our feelings and reasoning come from the heart instead of from the head. We will not divide, but will receive a response of love and respect for each other though we see things differently. May we all do this and cease trying to prove each other in error on disputed grounds is my wish.

J. W. NEWTON.

Forsythe, Ga.

ENJOYED PREACHING

Eld. O. J. Denny,
Winston-Salem, N. C.,
Dear Brother:

I'm enclosing \$1.00 to extend the subscription of Mrs. I. C. DeHart, Woolwine, Va., to the Landmark six months.

I was glad to see you once more and felt to hope you would preach but was disappointed in this and after services I looked for you and failed to see any more of you, I was anxious to meet your wife. Some of the sisters were telling how wonderful you were blessed to preach the gospel on Saturday. We couldn't go until Sunday, therefore missed hearing you

preach. There was too much talking near where we sat to comprehend but little of the preaching.

My sister died August 28, 1925. She left four little girls, we kept the two youngest and have many cares and cannot get out so much. I miss the many good meetings but try to read more and do the best I can, but when I fail so far I feel to cry out, oh, wretched one that I am and wish I could live as my heart desires.

MRS. S. B. DeHART.

Woolwine, Va.

80 YEARS OLD

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

Dear Sir:

Enclosed \$1.00 to renew my father's, Elder J. P. Johnson's subscription to Zion's Landmark for another year. Please continue to send it in my name as he has trouble in getting it in his name. Father was eighty years old the 22nd of this month and is yet able to get to church and has been to two associations and several unions.

Your friend,

(Mrs.) ELMA JOHNSON.

Danville, Va., Route 3.

A SOURCE OF SATISFACTION

Dear Mr. Gold,

I am enclosing three dollars for which I wish my subscription to the "Landmark" to be extended. My subscription has been out for some time but that customary way of putting things off is also prevalent in me. Reading such a publication as Zion's Landmark is a great source of satisfaction to me.

E. B. RICHARDSON.

ZION'S LANDMARK

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

Editor

Elder P. G. Lester—Roanoke, Va.

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

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

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

WILSON, N. C., Nov 1, 1926

Entered at the postoffice at Wilson
as second class matter.

VOL. LIX No. 24

WHY NOT SPEAK AS THE ORACLES OF GOD?

To do so is a divine command given by the Apostle Peter. His words were inspired; and why any one who fears God should presume to speak otherwise I cannot divine. It seems it should be binding on all the Lord's anointed, be he learned or unlearned, from the most exalted to the humblest.

"If any man speak." No one is exempt who speaks in an officiating capacity. How strange that a true and called servant of God should so prize his own parts as to think one ("they") who gave the number of times—four—that predestinate or predestination is used by the very learned of two translations of the Bible, as well as by

King James, our authorized translation, should be condemned by the author of a treatise on predestination, after frankly admitting it was true according to the authorized translation, but would epitomize him (them) as enemies of God all-wise immutable, unfrustable predestination of all things in their cunning craftiness to deceive, in their opposition to the Bible doctrine."

I am fully persuaded, that if all our teachers in the Primitive Baptist church were willing to "speak as the oracles of God," and not try to ride every thought respecting natural and spiritual things into predestination, or conditional salvation, our people would not be so estranged, but would thereby be brought "in the unity of the faith, and the knowledge of the Son of God," more nearly than they have been in ages.

Paul says, "All scripture is given by inspiration of God." God says, "I have written to him the great things of My law." Possibly the dear brother has judged rashly those whom he charges with "Cunning craftiness to deceive, as they may have not wanted "to add" or "take from" the unerring standard of truth. Solomon saith, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God."

If one thinks the scriptures a cunningly devised fable, he may treat it as a delusion; should he hold it as the mere word of man, he will esteem it as human production; but if he believes it to be the word of God, he will cherish it as infallibly divine. Doubtless, if some men

had written the scriptures unmoved by inspiration, the word, predestination, would have appeared upon every page.

Who is there among us would think God's significance is limited because the expression, "I am that I am" is used only one time in our Bible? Our God knows Himself, all men and all things; yea he is infinite in wisdom, "declaring the end from the beginning." No subject of grace would question God's knowledge; for it is declared by all the sacred writers. But Paul only was given to disclose what our Father would have us to know about His predestination. Let us not be curious to know, if there be things that he has predestinated that he has not declared. "Moreover whom (not what) he did predestinate; them he also called, them he also justified; and whom he justified, them he also glorified."

In the above declaration, Paul states the four things that God does to conserve the purpose for which his people are made and created. His predestination manifests his will and plan concerning them. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Again, we are at sea to understand why one, who speaks as the oracles of God, should be charged with believing that God makes only good things work together for the good of his people. Surely none

are afraid that the good things that God gives them will hurt them. For they are assured that the gates of hell shall not prevail, and no weapon formed against them shall prosper. Job saith, "What! shall we receive good at the hand of God, and shall we not receive evil?" Paul had a like experience and said, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

M. L. GILBERT.

WILLIAM EDGAR BARNHILL

It becomes my sad duty to write the obituary of my dear husband, William Edgar Barnhill.

He was born in Pitt County, Carolina township in 1869, November 7. He has always lived in the same community. He was the son of Jesse and Louisa Barnhill. His mother died when he was four years old. His father died about twenty-six years ago. His brothers are Cornelius, Sam and Dink. His sisters, Nancy and Sally or Sack Cornelius and Sack being the only ones that are dead. He was a very hard working man, always trying to do our own work without hiring. He was a kind and loving husband and father, he never made any profession or joined the church but was a very strong believer in the Primitive Baptists. He loved to hear good preaching and knew what a good sermon was. He loved to hear all Primitive Baptists but especially liked Brother Roberts of Greenville. I have heard him say time and again all he liked being an angel was having wings. So I felt if he could only know or speak he would prefer him to hold his funeral services which he did. He had been in failing health about eighteen months, with cancer of the stem of the bladder or near it. He had a slight operation by the Dr. Wards of Robersonville and they advised him to go to Richmond or some place for treatment but he would not. It seems we have done all that lay in our power to get him to go off for treatment but all we could say or do seemed to be in vain until he almost completely gave out. The last day he plowed he stooped down to clean his plow and couldn't get up without help. For some time he had trouble with his right leg or thigh, it became worse all the time until he being persuaded got in a big notion to go

to Tarboro Hospital or to Dr. Thigpen. He went June the 28th, was operated on in a few hours and only lived ten days. He died July 7. His operation was very successful, all healed and cured up nicely for which he was so well pleased but he had neglected himself until puss had formed on his kidneys which was the cause of the trouble with his right limb, and it being so bad it gained too much headway it seemed to be stopped or cured. He didn't know or realize the damage to his kidneys and was in good hopes of coming home. Each day he would feel he would soon come home, even the day before he died. He became delirious several days before he died, his mind coming and going. All was done for him it seemed could be, but everything failed. It seemed his time had come. Dr. Thigpen Dr. Grey and the nurse were very kind and attentive to him. I stayed with him all the time except two days, when he wanted me to come home and look after the work, but when I returned he told me he didn't want me to leave any more. I told him I wouldn't leave any more until he left and I didn't. His suffering was very bad with that limb, it became very large and seemed to be forming an abscess but never did come to a head but even up to his hip was swollen very bad. Of course it was blood poison from the kidneys. We had to give him hypodermics to ease him the last few days and he got so bad off the last morning he lived he told me we had no idea what he was suffering and if he knew he would be like that the rest of his days he had rather die then. He said, "I am ready, I am willing, I am willing. Then he reached up his hands to me and said, please rub my hands." I would rub them when they were so cold and wet with perspiration. I didn't sleep at all, all night long but sat and stood by him the whole night. He knew everybody, until a few minutes before he died, but didn't seem to realize he was dying or didn't say he was. He died very easy at the last. All his children had been by his bedside all along, which he appreciated. He seemed so glad to see them come. He leaves a widow, this poor unworthy feeling creature and seven children. They are Bertha or Mrs. Herman Roebuck, of near Robersonville; Jesse of Bethel; Addie or Mrs. Orlando Whitehurst of Drum Hill, N. C.; Bettie or Mrs. James Smith of Wilson, N. C.; Novella or Mrs. E. B. Powell, Parmele, N. C., who is here with us and Louise and Henry Vernon the two youngest being 13 and 11. My troubles and uneasiness have been very great for a long time and now my trouble and hardships have taken place, but I feel the blessed Lord has been with me and blessed me in so many

ways. I told the children I tried to pray for strength to go through with what was before me and I sincerely feel and believe He has. I don't feel to be afraid. I feel He is ever near, He watches over us by day and by night. Who can harm us when we are sheltered underneath the shadow of the Almighty hand or power of God. I trust in Him to keep us in the straight and narrow way, bring the children up in the nurture and admonition of the Lord and keep them from the evil ones, teach and admonish them and lead them trusting they will see and feel the need of the blessed Lord. Each night I fall on my bended knees and ask Him to lead us, shield and protect us, trusting I may do my duty in every way, and in thankfulness unto Him for His great blessings for He has blessed me all the days of my life for which I hope I am thankful. Please pray for this poor unworthy feeling worm of the dust and my children too.

Yours in hope of eternal life.

EFFIE S. BARNHILL.

Parmele, N. C. Route 1.

BEN TOLSTON

It is through much weakness and a sad heart that I will try to write the death of my dear husband, Ben Tolston.

He was born November 12, 1880 and died May 20, 1926, making his stay on earth 45 years, seven months and eighteen days.

When he was twenty-eight years of age he was married to Maggie Braswell. To this union were born four children, two of them dying when infants. He was a true and faithful husband, and a devoted father, kind to all who knew him.

He united with the Primitive Baptist church in 1914 and was baptized by Elder P. D. Gold and was a true member until his death. He was in ill health about two years before his death suffering with high blood pressure, but was not confined to his bed until two days before he died. We all miss him but could not wish him back for we feel he is so much better off than he was here.

The funeral services were conducted by Elder A. B. Denson, attended by many friends and relatives. The remains being laid in the "Powell Burial Ground."

He leaves a broken hearted wife, two children, three sisters and two brothers, who deeply mourn their loss.

MRS. BEN TOLSTON.

WANTS HER ADDRESS

Mr. J. T. Satterwhite, of La Fayette, Ala., wants to know the address of Mrs. Lizzie W. Stewart. He desires to write her as he is pleased with her experience.

X Per 279 v.59 218988

Zion's Landmark

X Per 279 v.59 218988

